

SCE

THE SOCIETY OF
CHRISTIAN ETHICS

2026 ANNUAL MEETING

CAPITAL HILTON | WASHINGTON, DC

THURSDAY, JANUARY 8, 2026 –
SUNDAY, JANUARY 11, 2026

**Christianity, Politics, and Power:
What Must We Do?**

2026 SCE ANNUAL MEETING

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2026-2027: Rebecca Todd Peters (Past President); Outgoing Board Members: Christina McRorie; Matthew Gaudet; Ellen Ott Marshall

2026 SCE ANNUAL MEETING

FUTURE ANNUAL MEETINGS

2027
January 7-10
Regency Hyatt
St. Louis, Missouri

SOCIETY CONTACT INFORMATION

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Have a question? Reach out to the SCE Social Media Coordinator, Andrew Edwards, socialmedia@scethics.org

REGISTRATION DESK

The registration desk hours:

Thursday, January 8	2:00 PM – 7:00 PM
Friday, January 9	7:30 AM – 6:00 PM
Saturday, January 10	7:30 AM – 6:00 PM
Sunday, January 11	8:30 AM – 10:30 AM

2026 Lifetime Achievement Award – Jean Porter

The Lifetime Achievement Award of the Society of Christian Ethics is given at the discretion of the Board of Directors to recognize creative and lasting contributions to the field of Christian ethics. The Award recognizes outstanding, sustained, and substantive contributions of the recipient that have advanced the field of Christian ethics, taking into consideration the following factors: the quality and quantity of the recipient's publications, scholarship that defines the issues Christian ethicists must address, influence within the field of Christian ethics as manifested in the work of the recipient's students, and influence of the recipient's scholarship in promoting the importance and relevance of Christian ethics for audiences beyond the discipline itself and beyond the academy.



Jean Porter is the John A. O'Brien Professor Emeritus of Theology, University of Notre Dame. She has profoundly shaped Christian ethics through her scholarship, leadership, and mentorship. A member of the SCE for over three decades, she has served as President, Board Member, Parliamentarian, and Editorial Board Member. In 2012, she was inducted into the American Academy of Arts and Sciences, one of only eight SCE presidents to receive this honor.

Porter is the author of seven influential books—including *Nature as Reason* (2005), *Justice as a Virtue* (2016), and *The Perfection of Desire* (2018)—and more than 75 articles and chapters published in leading journals. Her work has defined key areas of virtue ethics, natural law, action theory, and justice, influencing theological discourse, legal theory, and ecumenical dialogue. Her scholarship informed the International Theological Commission's 2009 report on natural law and continues to shape doctoral seminars worldwide.

A dedicated mentor, Porter has directed 30 dissertations and inspired generations of scholars across diverse traditions. Her students now teach internationally and hold leadership roles in the field. For her transformative contributions to scholarship, teaching, and the life of the Society, we proudly present Jean Porter with the 2026 Lifetime Achievement Award.

Recipients of the Lifetime Achievement Award

2021	Larry Rasmussen	2025	Robin Lovin
2020	Donald W. Shriver, Jr	2024	Preston Williams
2019	Karen Lebacqz	2023	Lisa Cahill
2018	John Raines	2022	Stanley Hauerwas
2017	Charles Curran		
2016	Margaret Farley		
2015	Peter Paris		
2014	Daniel Maguire		
2013	Beverly W. Harrison		

This year's recipient was selected from members' nominations by the Lifetime Achievement Committee: Emilie Townes (Chair), Outgoing Board Members: Victor Carmona, Eboni Marshall-Turman, and Karen Guth, and endorsed by the Executive Committee. The committee for selecting next year's recipient are Rebecca Todd Peters (Past President) pbjung@aol.com; Outgoing Board Members: Matthew Gaudet, mgaudet@scu.edu; Christina McRorie, mcroniec@bc.edu; Ellen Ott Marshall, ellen_marshall@emory.edu

SCE Schedule at a Glance

Wednesday, January 7, 2026

11a-12:30p SCE|SJE|SSME Pre-conference Joint Plenary Session
12p-10p Lutheran Ethicists

4:30p-5:30p SCE Presidential Address:
Rebecca Todd Peters
5:30p-6:30p Presidential Reception
7:30p-9p Interest Group Session #1
9p-10:30p University of Chicago Reception
9p-11p Student Caucus Reception

Thursday, January 8, 2026

7a-4p SCE Board Meeting
7a-6p Lutheran Ethicists
9a-5:30p Pre-Conference Session
2p-7p Registration Desk Open
2p-4:30p Critical Realist Group
4p-5p Presidential Cabinet Meeting
4p-5:30p Journal of the Society of Christian Ethics Editorial Board Meeting
5p-7p Exhibit & Poster Hall Open
7p-8:30p Concurrent Session #1

Saturday, January 10, 2026

7:30a-6p Registration Desk Open
7:45a-8:45a Conversation with an Author #2
9a-6p Exhibit & Poster Hall Open
9a-10:30a SCE Plenary: Exercising Power in the Face of Chaos
10:30a-11a Break in Exhibit & Poster Hall
11a-12:30p SCE Business Meeting
12:30p-1:30p JRE Editorial Board Lunch
12:30p-1:30p Student Caucus Lunch
1:30p-3p Interest Group Session #2
3p-3:30p Break in Exhibit & Poster Hall
3:30p-5p Concurrent Session #4
5p-6p Asian and Asian-American Working Group Business Meeting
5p-7:30p Caucus for Contingent Faculty Dinner
5p-5:30p New SCE Presidential Cabinet Meeting
6p-7:15p Catholic Eucharist
7:30p-9p Interest Group Session #3
8p-11p LGBTQI+ Working Group Reception

Friday, January 9, 2026

7:30a-6p Registration Desk Open
7:45a-8:45a Conversation with an Author #1
9a-7:30p Exhibit & Poster Hall Open
9a-10:30a SCE Plenary with Sarojini Nadar
10:30a-11a Break in Exhibit & Poster Hall
10:30a-11a Professional Conduct Committee: Office Hours (Open to All)
11a-12:30p Concurrent Session #2
12:45p-1:45p Women's Caucus Lunch
1:30p-2:30p Poster Session
1:30p-2:15p Presidential Cabinet Meeting with Conveners of Interest Groups, Working Groups, and Caucuses
2p-3p Nominating Committee Meeting
2:30p-4p Concurrent Session #3
4:15p-4:30p Lifetime Achievement Award: Jean Porter

Sunday, January 11, 2026

6:30a-8:45a SCE Board Meeting
8a-8:45a Ecumenical Worship Service
8a-10a Exhibit & Poster Hall Open
8:30a-10:30a Registration Desk Open
8:45a-9:30a SCE Editors/Cabinet/Staff
9a-10:30a Concurrent Session #5

Wednesday, January 7**11:00 AM – 12:30 PM****SCE|SJE|SSME Pre-conference Joint Plenary Session****Virtual on Zoom**

Panelists: Michal Raucher (SJE)
 Cynthia Moe-Lobeda (SCE)
 Kathryn Kueny (SSME)

This year's annual joint SCE/SJE/SSME panel focuses on the topic of "Teaching Each Other's Texts." As many of us teach texts that are outside of our tradition or training, this session is intended to offer brief insights from colleagues about how we think about and teach texts in our own traditions. In the first half of the session, one member from each society will highlight current issues and challenges related to thinking about religious texts in our traditions, with the hope of raising awareness with our colleagues about how to better teach texts outside their tradition. In the second half of the session, participants can opt to join a breakout room to discuss the panel presentations or join one of three breakout rooms where a member of each society will be sharing a pedagogical exercise or teaching strategy related to texts. We encourage people to choose breakout rooms led by someone from a different society than your own. We will end by listening to brief reports from each conversation.

Registrants will be sent the Zoom information the morning of the event.

12:00 PM – 10:00 PM**Lutheran Ethicists****Federal A Room & Statler B Room**

Thursday, January 8

7:00 AM – 7:30 AM

SCE Board Breakfast

Executive Lounge

7:30 AM – 4:00 PM

SCE Board Meeting

Executive Lounge

7:00 AM – 9:00 PM

Co-editor Search Committee

Georgia Room

7:00 AM – 6:00 PM

Lutheran Ethicists

Federal A Room & Statler B Room

9:00 AM – 5:30 PM

Preconference Session

Several Rooms

In the spirit of our presidential theme “Christianity, Politics, and Power: What Must We Do?”, this year we are hosting a one-day pre-conference focused on learning practical skills for organizing communities to work for justice in, from, and with other SCE members. The pre-conference is titled “Streams Become Rivers: Skills for Building Power Together.”

The SCE is also coordinating a public ritual action to take place in the late afternoon after the close of the pre-conference sessions, but before the beginning of the annual conference. All SCE members and the public are invited to participate. There is no registration required to join in this action. More information is forthcoming.

Schedule:

9am – Welcome-Please gather in South America A
9:15 – 11:00 – Session 1 (Rooms Assigned as Session)
11:00 – Lunch (On one's own)
12:15 – 2:15 – Session 2 (Same as Session 1)
2:30 – 3:30 – Panel with Organizational Reps
3:30 – 4:00 – Closing Session
4:20 – Meet in Lobby
4:30 – Ritual Action in Lafayette Square

2:00 PM – 7:00 PM

Registration

Coat Check

2:00 PM – 4:30 PM

Critical Realist Group

Continental

Initiating Communities of Generosity: A Christian Response to Food, Social Inequality, and Eating Disorders

Presenter: Megan Heeder, University of Scranton
Respondent: Barb Kozee, Boston College

Rethinking Self-Blame and Infertility: Social Sin and Systemic Bad Luck

Presenter: Emma McDonald Kennedy, Villanova University
Respondent: Conor Kelly, Marquette University

4:00 PM – 5:00 PM

SCE Presidential Cabinet Meeting

Executive Lounge

4:00 PM – 5:30 PM

Journal of the Society of Christian Ethics Editorial Board Meeting

Georgia Room

5:00 PM – 7:00 PM

Exhibit & Poster Hall Open

Congressional Room & Senate Room

7:00 PM – 8:30 PM

CONCURRENT SESSION #1***Imago Dei as Incomprehensibility:
Promise in Tanner's Account of Human Nature for Disability***

Federal A Room

Lisa Powell, St. Ambrose University

This paper engages Kathryn Tanner's account of human nature in Christ the Key, where she interprets imago Dei as the plasticity of human nature. Tanner argues that humanity images God as incomprehensibility. Drawing from disability theology the paper demonstrates the value of Tanner's creative proposal for its potential inclusion of a vast range of human body/minds and the insistence that the body is an essential aspect of humanity's plasticity. Lastly, the paper considers whether freedom as malleability is limited to a uniquely human nature, as the various "inputs" Tanner mentions go both ways: from environment to human and vice versa.

Convener: Patrick Haley, Princeton Theological Seminary

Expanding Refuge:

Federal B Room

Refugees and Community Partners Designing for Belonging Together

Janelle Adams, Bethany College

Drawing on qualitative research with a faith-based community hub in the U.S. that works with newly arrived refugees, I investigate the ways that refugees and community partners design for belonging. By aligning their policies and programs with the principles of holistic safety, participation, and play, they expand the meaning of offering refuge. These community members rethink the pace and form of service provision in ways that unmask assumptions built into the “default” design, and they illustrate limitations of design emerging from human finitude and structural sin. Through this creative work, they dare to imagine belonging differently.

Convener: Federico Cinocca, Emmanuel College

Transnational Ethical Memory for Emancipatory Democracy:

South America Room B

South Korea Diaspora Activists in Dialogue with Feminist Theo-Ethicists

Seulbin Lee, Vanderbilt University

Democracy often involves a contestation over memory. Arising from an ethnographic analysis of Korean diaspora democracy activists, this paper argues that transnational and cross-cultural approaches to collective memories can help mobilize memories to facilitate spiritual liberation for emancipatory democracy. Religious and spiritual practices have guided these activists to engage their collective memories of their homeland to build solidarity with other racial and ethnic groups in the U.S. Putting their lived wisdom in dialogue with womanist and Asian American feminist theologies (Townes, Brown Douglas, & Pui-Lan), Christian social ethics and the church can learn to expand the ‘We-ness’ necessary for resistance to totalitarianism.

Convener: James Bretzke, John Carroll University

***Pasts, Flourishing Futures:
Theological Ethics and the Work of Memory***

Panelists: Zachary Joseph Taylor, University of Chicago
Ranana Dine, University of Chicago
Abraham Wu, University of Cambridge

Theological ethics has long been concerned with tensions related to remembering, forgetting, and forgiving past harms. Recognizing contributions from Paul Ricoeur, Miroslav Volf, Elie Wiesel, and Jonathan Tran, this interreligious panel explores how we might remember rightly and the conditions for flourishing vis-à-vis burdened pasts. Specifically, we draw on resources in Christian and Jewish ethics to consider contemporary questions related to the politics of memory, memory of the dead, and personal identity and memory loss. By drawing on classical and contemporary resources, we seek to foster constructive dialogue between times and traditions, illuminating memorable ways of life otherwise thought impossible.

Convener: Jonathan Tran, Baylor University

***Potentially Inappropriate:
Biopolitics in Bioethics Mediation and Hope for Justice***

Statler A Room

Andrea Thornton, Saint Louis University

This paper examines the historical movement in bioethics regarding the concept of "medical futility," tracing its conceptual heritage to the now-preferred term "potentially inappropriate treatment." The new term fails to address the cause of requests for treatment; rather, it invites assessments of family behavior and requests, often unrelated to clinical matters, with the political power granted to clinicians. I propose that the discussion of hope and "false hope" is a better alternative to the discourse on medical futility because it seeks to identify the causes of requests for treatment, including restorative justice and resistance to abuse of power.

Convener: TBA

***Recognizing Africa's Silenced Victims of Cold War:
Narrative Ethics, Human Dignity, and Restorative Justice***

Statler B Room

Hilary Nwainya, St. Thomas University

Informed by Emmanuel Katongole's narrative ethics and William Minter's historical analysis, this paper argues that ethically reclaiming Africa's silenced victims of Cold War geo-politics is essential for contemporary Christian social ethics. Amid rising nationalism, global populism, and ongoing violence in regions like Congo, Sudan, Ukraine, Gaza, and Venezuela, confronting historical silences becomes imperative. Integrating Catholic solidarity and subsidiarity, the paper contends that genuine reconciliation and restorative justice requires recognizing marginalized narratives, thus empowering Christian ethics to prophetically challenge oppressive power dynamics, advocate for human dignity, and meaningfully address today's urgent ethical question: "What must we do?"

Convener: Eileen Fagan, University of Mount Saint Vincent

Accompanying Trans* and Non-Binary Children

New York Room

Cristina Traina, Fordham University

Adult accompaniment of trans* and non-binary children must both honor their protagonism and protect their open futures. Guided by exegesis of Jesus's healings in the gospels, I will argue that context matters: a trans*-and-non-binary accepting culture might suggest delaying irreversible physical changes as long as possible, but a strongly binary culture might suggest supporting such transformations earlier to forestall psychological damage and violent victimization. The paper will connect such prudential, contextual thinking to majority world views of interdependent agency. Finally, in this spirit, it will briefly critique the 2022 Swedish guidelines on treatment of children with gender dysphoria.

Convener: Emily Reimer-Barry, University of San Diego***Ethics by Algorithm? Practical Wisdom and the Limits of Virtuous AI***

Ohio Room

Nicholas Ogle, Saint Charles Borromeo Seminary

Artificial intelligence is rapidly assuming control over human life in ways that demand ethical accountability. Yet how this accountability is to be ensured remains unclear. This paper draws on the Christian virtue ethics tradition to critique attempts to develop virtuous AI through computational models of moral reasoning, arguing that they fail to capture the essence of practical wisdom. It then considers how AI might be integrated into human activities in a responsible manner, despite challenges like moral deskilling and automation bias. It concludes that human well-being is best safeguarded not by creating virtuous AI but by fostering its virtuous use.

Convener: Rebekah Miles, Southern Methodist University***Progressivist, Realist, and Augustinian Politics Amongst Unprecedented Perils***

California Room

Frederick Simmons, Cambridge University

Artificial intelligence and anthropogenic climate change jeopardize the common Christian hope that God's eschatological consummation of creation emerges through historical progress. Since Augustinianism conceives of that consummation as realized beyond history, its hope withstands such perils. Moreover, with its emphasis on the importance of politics and realizing ameliorative possibilities, Christian realism renders Augustinian hope a valuable ethical resource amidst historical decline. However, the invincibility of Augustinian hope can also condone the complacency that has discredited appeals to eschatology among many ethicists. To mitigate this potential antinomianism, Augustinians may follow Lutheran soteriology and order faith and hope to love and justice.

Convener: Gregory Lee, Wheaton College

The Justice of Repentance

Pan American

Joseph Lim, University of Notre Dame

In the wake of social evils like anti-Black racism, calls for corrective justice typically (and rightly) enjoin apologies and reparations. Yet they seldom consider the necessity of repentance for corrective justice. While theologians often situate repentance within divine-human relationships, I argue that it also corrects a distinct injustice characteristic of interhuman wrongdoing, namely, the wrongdoer's flouting of the victim's standing. I begin my argument with a Thomistic account of justice. Then, I distinguish corrective justice to its commutative and distributive counterparts, and analyze what makes something required for corrective justice. I conclude by theorizing why repentance is one such requirement.

Convener: Andrew Peterson, PC(USA)-Office of Public Witness

Friday, January 9

7:00 AM – 9:00 PM

Co-Editor Search Committee

Georgia Room

7:30 AM – 6:00 PM

Registration

Coat Check

7:45 AM – 8:45 AM

CONVERSATION WITH AN AUTHOR

Congressional & Senate Room

Light breakfast served

Ticketed event. Pre-registration required. Please check in at door.

Conflict and Catholic Social Ethics: An Interdisciplinary Approach | Routledge/Taylor & Francis

Taylor Ott, St. Bonaventure University

Facilitator: Julie Hanlon Rubio, Santa Clara University

Enfleshed Counter-Memory: A Christian Social Ethic of Trauma | Orbis

Stephanie Edwards, Boston Theological Interreligious Consortium

Facilitator: Aristotle Papanikolaou, Fordham University

Reproductive Justice and the Catholic Church: Advancing Pragmatic Solidarity with Pregnant Women |

Sheed & Ward / Rowman & Littlefield (now Bloomsbury)

Emily Reimer- Barry, University of San Diego

Facilitator: Sandra Sullivan-Dunbar, Loyola University, Chicago

Law from Below: How the Thought of Francisco Suárez, SJ, Can Renew Contemporary Legal |

Georgetown University Press

Elisabeth Kincaid, Baylor University

Facilitator: Thomas Massaro, Fordham University

Political Theology in Chinese Society | Routledge

Joshua Mauldin, Center of Theological Inquiry

Facilitator: Matthew Tsz Him Lai, University of South Carolina

Meeting the Enemy: The Fossil Fuel Industry and the Power of Christian Climate Resistance | Fortress Press

Kevin O'Brien, Pacific Lutheran University

Facilitator: Letitia Campbell, Emory University

Theology in Motion: Migration, History, and Responsibility | Fortress Press

Aimee Hein, Creighton University

Facilitator: Janna Hunter-Bowman, Anabaptist Mennonite Biblical Seminary

The Moral Vision of Pope Francis: Expanding the US Reception of the First Jesuit Pope |

Georgetown University Press

Conor Kelly, Marquette University

Kristin Heyer, Boston College

Facilitator: Linda Hogan, Trinity College Dublin

The Problem of the Christian Master: Augustine in the Afterlife of Slavery | Yale University Press

Matthew Elia, Saint Louis University

Facilitator: Frederick Simmons, Center of Theological Inquiry

Grace and Social Ethics: Gift as the Foundation of Our Life Together | Baker Academic

Angela Carpenter, Hope College

Facilitator: Gerald McKenney, University of Notre Dame

9:00 AM – 7:30 PM

Exhibit & Poster Hall Open

Congressional & Senate Room

9:00 AM – 10:30 AM

SCE Plenary

Presidential Ballroom

Sarojini Nadar, University of Western Cape

'Undisciplining the Sacred': Transdisciplinary Work for Transformative Ethics

This paper takes its cue from the conference's central question, *What must we do?* Yet in a world marked by genocide, gendered violence, and resurgent authoritarianism, a further question emerges: *how must we do it?* How can we think, teach, and research ethically within institutions that so often reproduce the very injustices they claim to resist?

The paper begins by locating this question within the current crisis in Christian social ethics — a crisis not only of contending moral authorities, but one of epistemic imagination. Drawing on both the South African and global contexts, I will show, through a series of autobiographical reflections, how the field continues to privilege masculinist and colonial ways of knowing that discipline the study of the sacred into the language of abstract reason and private virtue. This narrowing of moral vision detaches theology from the collective work of justice and aligns it with systems of power rather than liberation.

Secondly, the paper engages Black feminist and decolonial thought to interrogate how theology's disciplinary architecture reinforces this disciplining of the sacred. By policing the borders between subfields such as biblical

studies, systematic theology, ethics, and practical theology, the academy fragments what could otherwise be a unified pursuit of justice. Through examples from my own academic journey, I trace how these boundaries shape the production of knowledge itself: determining what kinds of questions may be asked, who is authorised to ask them, and what counts as legitimate scholarship.

The final part of the paper proposes a reimagining of ethics as both a distinct discipline and an integrative mode of inquiry that animates all theological work. Rather than treating ethics as an applied or secondary concern, the argument advances an understanding of ethics as a transdisciplinary, embodied, and liberatory praxis. Within this framework, **story, struggle, and solidarity** are explored as epistemic practices through which the sacred becomes intelligible as a living engagement with the pursuit of justice.

Respondent: Traci West, Drew University

Convener: Rebecca Todd Peters, Elon University

10:30 AM – 11:00 AM

Break in Exhibit & Poster Hall

Congressional & Senate Room

Light Refreshments Served

10:30 AM – 11:00 AM

Professional Conduct Committee: Office Hours (Open to All)

Continental

11:00 AM – 12:30 PM

CONCURRENT SESSION #2

Bridging Faith, Scholarship, and Civic Engagement in Black Communities

Federal A Room

African and African-American Working Group

Presenter: Mr. Dyjuan Tatro, Senior Government Affairs Officer with the Bard Prison Initiative

This presentation focuses on firsthand experiences working with faith-based voters and community organizing within Black congregations and neighborhoods. Drawing from their experiences, our speaker will explore approaches to engaging communities in the democratic process. It will also examine how Christian ethicists can translate academic knowledge into meaningful impacts in Black communities. Participants will glean strategies for building bridges between the academy and practical civic engagement, including concrete ways to support and enhance faith-based organizing without taking over leadership or compromising community autonomy.

Conveners: Marvin Wickware, Lutheran School of Theology at Chicago

Shari Mackinson, Texas Christian University

Labor, Agency, and Japanese American Incarceration: Admonitions for Today

Federal B Room

Karen Peterson-Iyer, Santa Clara University

The Japanese American incarceration of 1942–1946 is a blight on US history. A lesser-discussed aspect of this historical episode is the labor extracted from incarcerated persons. Unlike chattel slavery and the US prison system, the incarceration of Japanese Americans did not explicitly include forced work; however, their labor was exploited, and their experiences thus serve as a reminder of the ethical continuum between free and forced labor. Drawing upon justice and the dignity of work, I examine the constrained forms of agency that Japanese Americans experienced, highlighting the complexity of human agency itself and cautioning against analogous violations today.

Convener: Elizabeth Block, Saint Louis University***Disability Working Group: Christian Ethics and Deaf Liberation***

South America B Room

Kirk VanGilder, Gallaudet University

As Deaf communities face increasing cultural and political threats, what is the responsibility of faith leaders to protect Deaf culture, language, and education? How might Christian communities practice solidarity with Deaf communities? In this session, the Disability Working Group invites Kirk VanGilder from Gallaudet University to reflect on the task of Christian ethics in promoting disability justice and Deaf liberation.

Convener: Kevin Lazarus, Emory University***Augustine, Race, and the Problem of Christian Unity: A Critical Retrieval***

South America A Room

Gregory Lee, Wheaton College

This presentation critically retrieves Augustine's theology to address modern racial divisions among Christians. Augustine's defense of church unity fails to address circumstances in which one group of Christians is oppressing another. Based on his arguments, it might seem that minorities must remain in fellowship with egregiously racist churches. Despite this problem, this presentation seeks to reclaim Augustine's thought for the marginalized. Augustine's analysis of domination elucidates how racist churches have invoked religious language to legitimate oppression. His treatments of church unity and discipline also yield unexpected insights for minority Christians deciding whether to leave or remain in racist communities.

Convener: Kevin Carnahan, Central Methodist University***What Use is History?***

Statler A Room

A Conversation about the Relationship between Christian Ethics and Historical Tradition

Christian Ethics in Historical Context Interest Group

Panelists: David Lantigua, University of Notre Dame

Emily Dumler-Winkler, St. Louis University
Elisabeth Kincaid, Baylor University
John Carlson, Arizona State University

Over the past many years, the “Christian Ethics in Historical Context” interest group has curated conversations centered around normative questions that emerge from the study of history. This year, the interest group will go back to basics, asking fundamental questions about the relationship between normative Christian ethics and its historical sources. Our four panelists will address two orienting questions: (1) What normative and methodological procedures and commitments inform your use of historical traditions? (2) How does your early academic formation under specific mentors impact the way you approach theological ressourcement through historical study?

Conveners: Jesse Couenhoven, Villanova University
David Henreckson, Whitworth University

***Gendered Power and Addiction Onset:
Political Theory, Theology, and Culpability***

Statler B

Todd Whitmore, University of Notre Dame

"Caution: This article contains descriptions of events of sexual assault and physical abuse as narrated by survivors."

This paper examines the impact of gender violence on the onset of women's substance addictions. Over 100 author-conducted interviews with women in addiction show that 96% of the women experienced traumatic physical or sexual abuse/assault antecedent to the onset of addiction. The paper argues that such patterns of violence reflect a “regime of gendered torture,” in a way that mitigates women’s culpability for their addictions and enlarges men’s responsibility for those addictions. This regime is underwritten and driven by a combination of republican (active male/passive female) and liberal (public/private split) political ideologies. Official Catholic gender theory reinforces the violent pattern.

Convener: Marie-Claire Klassen, KU Leuven

Justice as Healing: An Interpretation of Christian Ethics in Traumatic Times

New York Room

James McCarty, Boston University, School of Theology

Justice understood as healing is an emergent conception of justice in multiple social movements including restorative justice, transformative justice, healing justice, and trauma-healing. I propose to analyze the tensions and possibilities of using healing as a framework for justice in Christian ethics via attention to three case studies: the Hollow Water Community Holistic Circle Healing Program in Canada, the Institute for the Healing of Memories in South Africa, and trauma-healing discourse in restorative justice and transformative justice

communities of practice. Drawing on decolonial theories, trauma theory, and trinitarian theologies I propose a Christian ethic of justice as healing.

Convener: Andrew Peterson, PC(USA) Office of Public Witness

The Catholic Debate on Brain Death

Massachusetts Room

Jason Eberl, Saint Louis University

Debate persists within both secular and Catholic arena regarding the validity of using neurological criteria for determining death. Despite continued affirmation of brain death by Catholic authorities, some Catholic scholars have challenged its moral validity. This presentation elucidates the history of the intra-Catholic debate, canvasses the various arguments offered in critique or defense of brain death, and outline key points of disagreement yet to be resolved. A brief argument will be given in support of neurological criteria as sufficient for establishing death.

Convener: Christopher Krall, Creighton University

Scotosis and Sustainability: How Christian Ethics Must “Learn” from Indigenous Ways

Ohio Room

Monica Marcelli-Chu, Jesuit School of Theology, Santa Clara University

This paper applies a lens of historical consciousness to the language of sustainability in Christian environmental ethics in order to ask “how” this discourse “must” learn from indigenous ways, with a focus on models of subsistence. Applying Lonergan’s use of scotosis to consider how a stadal view of history is operative in sustainability discourse, it also interrogates scotosis in Lonergan’s own thought on history. I argue that a notion of “sustenance” invites Christian ethics to learn from indigenous ways in theory, practice, and communication; in other words, in a manner that turns “the epistemological gaze,” as Kelly Brown Douglas articulates.

Convener: Virginia Landgraf, Atla

***Evolution, Animal Suffering, Eschatology, and Ethics:
Attending and Responding to Creaturely Struggle***

California Room

Neil Messer, Baylor University

This paper explores the ethical implications of a current debate about evolution, natural evil, and the goodness of God. There is an ongoing “fault-line” (Christopher Southgate) between those who believe God willed the evolutionary process with all its struggle, suffering, and destruction, because this was the only way to create complex life, and those who regard the struggle, suffering, and destruction as opposed to God’s good purposes. The ethical dimension of these arguments is, however, sometimes neglected. The paper explores this dimension, focusing on two issues: killing animals for food, and responding to anthropogenic and non-anthropogenic species extinction.

Convener: Kevin O’Brien, Pacific Lutheran University

***A Sojourner's Ethic: A Latino/a Response
to Christian Nationalism, Dominion Theology, and the Seven Mountain Mandate***

Pan American Room

Daniel Montañez, Boston University

This paper seeks to propose an alternative social ethic of sojourn as a response to the political theology of Dominion theology and the Seven Mountain Mandate. The methodology for this social ethic will be grounded in a rereading of the Creation Mandate, and also through the exploration of political theology of Justo Gonzalez in his recent keynote address, "The Story of Christianity and Migration." In contending for a posture of the sojourner as attested to in the Christian Scriptures and throughout Church history, my hope is to present a social ethic of migration that can positively and proactively respond to past and present colonialist ideologies of Christian nationalism.

Convenor: James Bretzke, John Carroll University

12:45 PM – 1:45 PM

Women's Caucus Lunch -Ticketed Event

Offsite-Busboys and Poets (14th & V)
2021 14th St, NW, Washington, DC

1:30 PM – 2:30 PM

Poster Session

Senate Room

Teaching Reproductive Justice at a Catholic University

Emily Reimer-Barry, University of San Diego

Vulnerability Beyond Passivity: Virtue, Vice, and Moral Agency

Tucker Jonah Gregor, University of Iowa

Freedom, Eating, and Women's Bodies

Megan Heeder, University of Scranton

Corporate Political Power and Symbiosis: Envisioning an Althusian Model of Political Corporate Social Responsibility (PCSR)

Seung Woo Lee, Fuller Theological Seminary

Civil Society and Critical Mass: The Example and Prospects of Nuclear Disarmament

James Patrick O'Sullivan, Saint Joseph's University

Christianity, Politics, and Power: Thomistic and Augustinian Perspectives on the Involuntary Commitment of People with Mental Illness in the United States

Peter K. Fay, Villanova University

The democratization of morality: involving theatre audiences in reflecting on dementia

Theo A. Boer, Protestant Theological University

Transhumanism Amidst Capitalism: How Framing Biotechnologies as ‘Consumer Choice’ Evades the Moral Question

Maria R. Kenney, Asbury Theological Seminary

1:30 PM – 2:15 PM

Presidential Cabinet Meeting:

Federal A Room

Conveners of Interest Groups, Working Groups, and Caucuses

2:00 PM – 3:00 PM

Nominating Committee

Executive Lounge

2:30 PM – 4:00 PM

CONCURRENT SESSION #3

What Must We Do? Queer Ethics and the Established Legacy of DC’s LGBTQ Activism

Federal A Room

LGBTQI+ Working Group

Emma Cieslek

To explore the question, “what must we do?” the LGBTQI+ Working Group will consider, “What have we done?” Emma Cieslek, a journalist, public historian, and museum professional who stands and works at the intersections of queerness, disability, and neurodivergence will present about her work on the history of LGBTQI+ faith activism in DC, and will lead a conversation about preserving and learning from histories of LGBTQI+ religious movements.

Conveners: Brandy Daniels, University of Portland

Shatavia Wynn, Rhodes College

Caring for Medicaid: Public Ethics as Methodology in Motion

Federal B Room

David Craig, Indiana University Indianapolis
Ivan Douglas Hicks, The AfricaLogical Institute

During a seven-year community-university partnership, we have “done ethics” in diverse publics by centering community as the experts. Living in relationship with one another not only practices a Christian ethics of love in motion, but also creates spaces for community direction, critique, and creativity in co-producing innovative methodology for collecting the most incisive, genuine, and usable data and for articulating community-driven values and relationships for public policy change. Through an interdisciplinary, mixed-methods health equity study, we challenge the presuppositions of an ideology of “aid” that imposes administrative burdens on Medicaid recipients in the name of “personal responsibility.”

Convener: Lorraine Cuddeback-Gedeon, Catholic Relief Services

“Saving the Bay: Environmental Coercion and a ‘Dark Green’ Augustianism

South America B Room

Joseph Walker-Lenow, Duke Divinity School

What, if any, is the legitimate place of coercion in environmental policy and social action, and what constraints upon it are needed if it is judged to be permissible? This paper stages a conversation between several scholarly literatures—environmental theology; the growing interest among non-theologically oriented environmental ethicists and policymakers into the use of coercive legislation, economic policy, and social action to achieve ecological goals; and Augustinian moral theology, particularly investigations into moral psychology and the vexed question of coercion in Augustine—to investigate these questions through careful attention to the particular case of the conservation of the Chesapeake Bay.

Convener: Matt Jantzen, Hope College

A Democratic Faith:

South America Room A

Public Theology for a Church and Nation in Crisis

Raymond Roberts, University of Richmond

By failing to impart their values to their members, mainstream Protestants contributed to the exhaustion of the cultural and moral resources of America’s hybrid, religious-secular enlightenment. This depletion is a significant factor in America’s democratic crisis. For democracy to thrive a portion of the public needs to know how democratic and moral principles are authorized by their thicker beliefs, not all of which need to be Christian. Mainstream Protestants need to recover the wisdom in their theological heritage and recommit themselves to effectively spreading their ideas to help replenish the resources that enable a pluralistic democracy to thrive.

Convener: James Bretzke, John Carroll University

Day Zero as Apocalypse from Below

Statler A

Kyle Lambelet, Virginia Theological Seminary

I argue that the apocalyptic can be an eminently useful resource for Christian ethics, not as a principle, a genre, or an imagination, but as a praxis for living through world endings. Learning from interviews with church, civic, and grassroots leaders in Cape Town, I show how they performed an apocalypse from below. Through their framing and reframing, the apocalyptic edge of Day Zero starkly demonstrated the unsustainability of the world as it is, generated creative world-building imaginations, and enabled piecemeal, caring, and just responses to a specific catastrophe accelerated by climate change.

Convener: Dan Rhodes, Loyola University Chicago***Christian Ethics in a World Without Work***

Statler B

Joe Pettit, Morgan State University

Many discussions of economic justice within Christian ethics are now outdated and unrealistic because they have a labor-centric understanding of economic justice. This assumption will not hold in a world where massive structural unemployment results from technological changes in artificial intelligence and robotics. I propose three theological frameworks for thinking about a world without work: 1) co-hosting with God rather than co-creating; 2) an emphasis on being rather than becoming; 3) a theology of “enough” in defense of a universal basic income.

Convener: Scott Paeth, DePaul University***Metabolizing Moral Shocks: Gun Control Activism & Democratic Hope***

New York Room

C. Melissa Snarr, Vanderbilt University

What does it take to organize, endure, and hope in the face of radical polarization, democratic erosion, and disillusionment? Scholars rank the state of Tennessee last in the United States in democratic health. With its Republican supermajority, gerrymandering, voter suppression, extreme legislation, and Christian Nationalism, comparisons to authoritarian regimes have become relevant. Analyzing the recent rise of gun control activism, particularly among previously apolitical parents, after the “moral shock” of an elementary school mass shooting, this paper considers how religious resources help metabolize private grief into public lament and catalyze political grievance for democratic renewal. I argue religious resources help metabolize moral shocks into social change in five ways: 1) cultivating practiced, purposeful pathos, 2) offering collective lament, 3) building networked resiliency materially and theologically, 4) risking new compassionate alliances, and 5) storying hope. This case analysis contributes to a broader claim for political theology: Christianity can be understood as a movement based on a moral shock. This framing animates practices of care to accompany those in moral distress and help disciple grief into movements of faith that rejects death-dealing political and social policy and foster democratic political agency.

Convener: Kate Ott, Garrett Evangelical Theological Seminary

Ordo Amoris and Obligations to Others

Massachusetts Room

Bharat Ranganathan, University of Nebraska Omaha

In 2025, Vice President J.D. Vance invoked the *ordo amoris* to defend the Trump administration's policies regarding foreign aid. For him, we should move outwards from loving first our families and to finally loving the rest of the world. We argue that Vance's claim is morally problematic. In our view, Vance confuses the descriptive claim that we can more easily love our proximate neighbors with the normative claim that we should only secondarily love, with our "remaining love," our distant neighbors. Because we are members of the Body of Christ, invoking the *ordo amoris* to delimit our obligations isn't tenable.

Convener: Nicholas Ogle, Saint Charles Borromeo Seminary*Understanding Minority Support for Trump:*

Ohio Room

Opportunities and Obstacles For Interracial Organizing and Politics

African and African-American Working Group, Asian and Asian-American Working Group, Latino(a) Working Group

Panelists: TBA

Trump gained support from Asian, Black, and Latinx voters in the 2024 election. The gradual shift of POC voters away from the Democratic Party necessitates attention from community organizers and religious leaders regarding the needs and priorities of our voting blocs. The papers will investigate what notions of "self-interest" (not to be confused with selfishness) led individuals of various races to vote for Trump. How can Christian ethicists and the communities we serve respond meaningfully to these notions of self-interest? By taking self-interest seriously, what possibilities for organizing—or obstacles to organizing—across racial lines become evident?

Conveners: Shari Mackinson, Morehouse University,
Marvin Wickware, Lutheran School of Theology at Chicago*The Abolition of Capitalism:
What Must Christian Ethics Do?*

California Room

Jeremy Posadas, Stetson University

This paper argues that Christian ethics needs to move from the paradigm of ameliorating capitalism to the paradigm of abolishing it outright. Contra wishes for a more humane, greener capitalism, as a structure of human death and environmental devastation, capitalism is *per se* incompatible with the Christian gospel, no less incompatible than racism, patriarchy, and colonialism are. Having demonstrated this and delineated the difference between ameliorating and abolishing capitalism, the paper then ponders: What would it sound like if

Christian ethics advocated for the abolition of capitalism as cogently as for the abolition of White supremacy, patriarchy, and coloniality?

Convener: AnneMarie Mingo, Pittsburgh Theological Seminary

***From Arab Spring to Tech Broligarchy:
Sin, Evil, and Social Media's Fall From Grace***

Pan American Room

Anna Floerke Scheid, Duquesnue University

This paper draws on scholarship on sin and evil in two dimensions – 1) the notion of structural sin discussed in Catholic social thought, and 2) the idea of the cultural production of evil articulated by Emilie Townes – to show how social media, pursuing profit, has fallen from grace. Under the techbroligarchy, has become a form of structural sin that amplifies the cultural production of evil. Employing an interdisciplinary method that draws on Christian ethics, computer science, political science, and communication and media studies, I trace social media's fall from grace arguing that algorithms designed to engage users toward ever increasing profits have helped normalize political polarization and violence.

Convener: Danielle Tumminio Hansen, Emory University

Emerson Magnanimity

Continental Room

Justin Hawkins, Columbia University

This paper is the first ever study of the virtue of magnanimity in the essays and sermons of Ralph Waldo Emerson. The saturation of Emerson's thought in the language of the virtues proves that reflection upon the virtues in general, and magnanimity in particular, persists into the canon of democratic and modern thought, against some of the nostalgists and "new traditionalists" who claim that the virtues disappear in the modern world.

Convener: Emily Dumler-Winckler, St. Louis University

4:15 PM – 4:30 PM

Lifetime Achievement Award

Presidential Ballroom

Jean Porter, 2026 Lifetime Achievement Awardee

4:30 PM – 5:30 PM

**SCE Presidential Address:
Re-imagining the work of Christian ethics in the 21st Century**

Presidential Ballroom

President: Rebecca Todd Peters, Elon University

5:30 PM – 6:30 PM

SCE Presidential Reception

Congressional and Senate Room

7:30 PM – 9:00 PM

INTEREST GROUP SESSION #1**God's Absolute Power and the Problem of Divine Domination**

Federal A Room

Moral Theory Interest Group

Panelist: Toni Alimi, Princeton University
Mary Nickel, University of South Carolina
Justin Hawkins, Columbia University

According to a prevalent Christian understanding of God's nature, God is all-powerful, and humans live at the mercy of God (Job 12:10). However, this seems to constitute domination: an unjust state of affairs wherein one party is subject to the arbitrary will of another. In this panel, we consider whether God dominates humans. One paper introduces the "problem of divine domination," and rejects solutions to the problem that appeal to humanity's childlikeness, divine goodness, justice, or greatness. It then gestures toward what a solution to the problem might require. A second paper takes an alternate route, by showing how religious luminaries like Milton, Douglass, and Stanton argued that interhuman domination is unjust precisely because it usurps a prerogative that is God's alone. A third paper argues that the canonical formulation implies that parents dominate children, and argues for a reformulation of domination according to which God doesn't dominate humans.

Conveners: Matthew Puffer, Villanova University
Christina McRorie, Boston College
Scott Paeth, DePaul University

***Chat-GPT and Computer AI in the Ethics Classroom:
Strategies and Best Practices***

Federal B Room

Pedagogy Interest Group & University Ethics Interest Group

The recent emergence of widely accessible computer AI technology poses significant challenges and raises numerous questions for ethics educators. With bot technologies like Chat-GPT now able to create well-structured essay responses to single sentence requests from users, how are educators to ensure that student submissions reflect the actual learning of students? What strategies might teachers employ to limit the adverse impact of AI technology on student learning? Are bot technologies necessarily obstacles to such learning, or are there constructive ways to employ tools like Chat-GPT in the ethics classroom? In this session a panel of ethics educators will discuss strategies and best practices for meeting the challenge raised by tools like Chat-GPT.

Conveners: Vic McCracken, Abilene Christian University
Julie Mavity Madalena, Lakeland University
Mary Roche, College of the Holy Cross

***Calvin for the World:
Theocrat, Political Visionary, or Something More?***

South America A Room

Reformed Theology and Ethics Interest Group

Panelists: Angela Carpenter, Hope College
 David True, Pfeiffer University
 Rubén Rosario Rodríguez, Saint Louis University
 David Morrison, Davis & Elkins College

Rubén Rosario Rodríguez's *Calvin for the World* offers critical engagement with John Calvin's theological and political legacy. While Calvin is often viewed as either a visionary reformer or a rigid theocrat, this book presents a more nuanced perspective, exploring his historical context, lasting global impact, and broader legacy for Christian ethics. This panel will discuss Rosario Rodríguez's examination of Calvin's relevance to contemporary social and political issues, including nationalism, migration, social welfare, and racial justice.

Conveners: Tanner Capps, Davis & Elkins College
 Angela Carpenter, Hope College

Ecology, Ethics, and the Commons.

South American B Room

Environmental Ethics and Theology Interest Group

Panelists: Amy Levad, University of St. Thomas
 Brooklynn Reardon, Duke University
 Daniel Castillo, Loyola University
 Luke Bretherton, University of Oxford

Any shared good, from more practical (such as pasturelands and fisheries) to more conceptual (such as shared culture and collective morality), can be considered a commons. A commons features forms of collective management or ownership that often interact in complex ways with private markets and state regulatory regimes. The new term "commoning" refers to practices that create and sustain common resources or common goods. The commons, and commoning, build upon an implicitly ecological worldview of interdependence, holism, and cooperation. In this session, we gather four panelists who bring unique perspectives to the commons, in its ethical and ecological dimensions, and plan for a robust conversation in response.

Convenor: Laura Hartman, Roanoke College

***The Dignity of Society and a Society of Dignity:
The Heritage of Catholic Social Thought Speaks to Political Polarization***

Statler B Room

Ethics and Catholic Theology Interest Group

Panelists: Christine Firer Hinze, Fordham University
 Kelly Johnson, University of Dayton
 Matthew Shadle, Independent Scholar

Respondent: Russell Hittinger, Catholic University of America

Political polarization and crises should push Christian ethics to examine more fundamental questions: what exactly makes a group of persons a “society”? How do we understand the dynamics of reciprocity and cooperation in ways that honor the dignity of every individual and pursue truly common goods? How can social cooperation be distinguished from coercive forms of collective action? This panel of three diverse senior scholars, as well as a respondent who recently authored a book on the topic, examines how these deeper conceptual questions about what a true “society” is have arisen in the development of Catholic social thought in the past two centuries, how such a concept of true society is necessary to understand CST principles of the dignity of all, the common good, solidarity, and subsidiarity, and what those developments might have to say to us today.

Conveners: David Cloutier, University of Notre Dame
 Dana Dillon, Providence College

Transforming ‘Power’ and ‘Politics’ via the Praxis of Beloved Community

Massachusetts Room

Conflict, Non-violence, and Just Peace Interest Group

Dr. Ron Hopson, Howard University

Respondent: Dr. Margaret Pfeil, University of Notre Dame

The frame of Beloved Community offers fertile soil to address the conference theme on Christianity, power and politics. For Dr. Martin Luther King Jr, the Beloved Community is a vision of unity-in-diversity and a goal that could be lived into with a critical mass of people committed to and trained in the philosophy and methods of nonviolence. This session will generate a conversation between King’s vision of a Beloved Community and other scholarly voices represented in Christian ethics, linking contemplation and creative action as well as mysticism and political theology. Dr. Ron Hopson of the Department of Psychology and School of Divinity at Howard University will provide opening remarks, followed by a response from Dr. Margaret Pfeil of the University of Notre Dame.

Conveners: Jana Hunter-Bowman, Anabaptist Mennonite Biblical Seminary
 Eli McCarthy, Georgetown University

**Health Care Ethics Interest Group:
Public Health Ethics in The Current Era**

Pan American Room

Health Care Ethics Interest Group

Panelists: Mark D. Fox, IU School of Medicine - South Bend
Brianne Brenneman, University of Michigan
Paul Shetler Fast, Maple City Health Care

Medical Ethics often narrowly grounds its reflection in the experiences of individuals through the concept of autonomy. Public Health Ethics is more attentive to solidarity and justice. These contradictory frameworks were widely debated during the COVID-19 pandemic and continue to be a source of values conflict today. Our expert panel will explore what Public Health Ethics looks like now. This interactive session will address Public Health's movement toward "social determinants," lessons learned from the COVID-19 pandemic, competing notions of justice within Public Health Ethics, and challenges presented by the chronic underfunding of and political attacks on Public Health.

Conveners: Joe Kotva, IU School of Medicine - South Bend
Christian Cintron, Children's National Hospital
Ben Parks, Mercy College

Latine Politics Today: Perspectives from Christian Ethics

California Room

Latino(a) Working Group

Panelists: TBA

This panel draws together Latine ethicists to discuss the present and future of Latine politics in the U.S. What role do nationalism, race, gender, religion, and contending perspectives on immigration play in it? What resources can Christian ethics contribute towards addressing the growing political divisions within the Latine community and advancing a political vision that better promotes the common flourishing of all? By reflecting on these questions together, we hope to enhance our analysis of the present situation of Latine politics and discern what must be done to respond to the challenges of doing politics from a Latine perspective today.

Convener: Alberto la Rosa Rojas, Western Theological Seminary

9:00 PM – 10:30 PM

University of Chicago Reception

Senate Room

9:00 PM – 11:00 PM

Student Caucus Reception

Offsite at K Bird DC
1333 P St NW, Washington DC
15 min walk / 5 min drive

All students welcome to enjoy drinks and light snacks (plenty of NA options)

Saturday, January 10

7:30 AM – 6:00 PM

Registration

Coat Check

7:45 AM – 8:45 AM

CONVERSATION WITH AN AUTHOR

Congressional & Senate Room

*Light Breakfast served**Ticketed event. Pre-registration required. Please check in at door.***Moral Debates in Contemporary Catholic Thought: Paradigms, Principles, and Prudence** | Rowman & Littlefield

James Bretzke, John Carroll University

Facilitator: TBA

Pope Francis, Marriage, and Same-Sex Civil Unions: Foundations for the Organic Development of Catholic Sexual Doctrine | Rowman & Littlefield

Todd Salzman, Creighton University

Facilitator: TBA

Up Against A Crooked Gospel: Black Women's Bodies and the Politics of Redemption | Orbis Books

Melanie Jones Quarles, Union Presbyterian Seminary

Facilitator: Elise Edwards, Baylor University

The Moral Teachings of Jesus: Radical Instruction in the Will of God | Wipf & Stock

David Gushee, Mercer University

Facilitator: Frederick Glennon, Le Moyne College

Slaves of God: Augustine and Other Romans on Religion and Politics | Princeton University Press

Toni Alimi, Princeton University

Facilitator: Matthew Anderson, Baylor University

Womanist Bioethics: Social Justice, Spirituality and Black Women's Health | New York University Press

Wylin Wilson, Duke Divinity School

Facilitator: Stephanie Edwards, Boston Theological Interreligious Consortium

Human Rights in a Divided World: Catholicism as a Living Tradition | Georgetown University Press

David Hollenbach, Georgetown University

Facilitator: Scott Paeth, DePaul University

LGBTQ Educators in Catholic Schools: Embracing Synodality, Inclusivity, and Justice |

Rowman & Littlefield (now Bloomsbury)

Ish Ruiz, Pacific School of Religion

Facilitator: Lisa Asedillo, Pacific School of Religion

Eight Theories of Justice: Perspectives from Philosophical and Theological Ethics | Fortress Press

Matthew Gaudet, Santa Clara University

Karen Lebacqz, Graduate Theological Union

Facilitator: Brian Stiltner, Sacred Heart University

Searching for the Future in the Past: Reclaiming Feminist Theological Visions | T&T Clark Bloomsbury

K. Christine Pae, Denison University

Facilitator: Grace Kao, Claremont School of Theology

Art and Moral Change: A Reexamination | Georgetown University Press

K. C. Choi, Princeton Theological Seminary

Facilitator: Patrick Haley, Princeton Theological Seminary

7:30 AM – 9:00 PM

Co-Editor Search Committee

Georgia Room

9:00 AM – 6:00 PM

Exhibit & Poster Hall Open

Congressional & Senate Room

9:00 AM – 10:30 AM

SCE Plenary

Presidential Ballroom

Exercising Power in the Face of Chaos

Panelists:

- Shaun Casey, Th.D., former Special Representative for Religion and Global Affairs, US Department of State
- Julian Cook, Ph.D., Senior Pastor, Lincoln Heights Missionary Baptist Church, Woodlawn, OH
- Marcia Mount Shoop, Ph.D., Pastor/Head of Staff, Grace Covenant Presbyterian Church, Asheville, NC
- Charlene Sinclair, Ph.D., community organizer and Founding Director of the Center for Race, Religion, and Economic Democracy

Over the past twelve months, the US has experienced unprecedented threats to higher education, democracy, academic freedom, and traditional Christian commitments to racial justice and caring for the least of these in our communities. The rising power of white Christian nationalism and the daily unfolding of new forms of incivility and disruption have left many people, including many of us, alarmed and perplexed about how to respond. This panel centers the voices of our SCE colleagues who are not in traditional academic jobs. As we consider the work of Christian ethics in the world, we do well to remember the multiple places and spaces where the voices and work of professional Christian ethicists are making significant contributions. Panelists were invited to reflect on how they have sought to “exercise power in the face of chaos” in their institutional / professional positions and to offer suggestions for how SCE members might leverage our power individually and collectively.

Convener: Rebecca Todd Peters, SCE President, Elon University

10:30 AM – 11:00 AM

Break in Exhibit & Poster Hall
Greet New Members

Congressional & Senate Room

11:00 AM – 12:30 PM

SCE Business Meeting

Presidential Ballroom

12:30 PM – 1:30 PM

JRE Editorial Board Lunch

Continental Room

12:30 PM – 1:30 PM

Professional Conduct Committee (Private)

Executive Lounge

12:30 PM – 1:30 PM

Student Caucus Lunch

Federal B Room

Light lunch and meeting for all student attendees

1:30 PM – 3:00 PM

INTEREST GROUP SESSION #2***Migration in Interdisciplinary Perspective***

Federal A Room

Migration Interest Group

Panelists: Daniel Montañez, Boston University
Janna Hunter-Bowman, Anabaptist Mennonite Biblical Seminary
Carlos Castañeda, Movimiento Cosecha

Migration Ethics draws from a variety of interdisciplinary vantage points. This session will highlight various intersections between religion and other disciplines to help shed light on how migration ethics and advocacy can proceed in the future.

Conveners: Noemi Vega Quinones, Southern Methodist University
Myles Werntz, Abilene Christian University

Art, Prayer, and Power

South America A Room

Anglican Ethics Interest Group
Contemplative Interest Group

In this session, co-sponsored by the Anglican Ethics and the Contemplative Ethics Interest Groups, Kate Sonderegger of Virginia Theological Seminary will explore the connection between contemplation of art, contemplative prayer, and hopeful resistance to unjust uses of power. K.C. Choi will respond, drawing on his recent book, *Art and Moral Change*.

Conveners: Dallas Gingles, Southern Methodist University
Luke Zerra, Stevenson School for Ministry
David Clairmont, University of Notre Dame
Elisabeth Rain Kincaid, Baylor University

***What Must We Do About Pain?
A Scientific, Theological, and Ethical Dialogue***

South America B Room

Neuroethics and Theology Interest Group

Panelists: Kimbell Kornu, Belmont University
Brett McCarty, Duke University Divinity School
Amy Wachholtz, University of Colorado Denver.

Pain is a (nearly) universal human experience, one of the chief sources of human suffering, yet also almost essential for survival and physical health. It plays the vital role of alerting us to bodily damage, yet the relationship between pain and injury or disease can be mysterious. It is much-studied scientifically, yet also irreducibly subjective. Pain and its treatment pose multiple ethical challenges. In response to this complex and mysterious aspect of human life, this session brings together scientific, theological, and ethical perspectives to explore how we should understand, evaluate, and respond well to pain – our own and others'.

Conveners: Neil Messer, Baylor University
Christopher Krall, Creighton University

***Christian Ethical Engagement in the Rentier Economy:
A Dialogue with Joseph Stiglitz***

New York Room

Economic Policy Interest Group

Panelists: Elizabeth Hinson-Hasty
Shinhyung Seong

This panel explores how Christian ethics can respond to Joseph Stiglitz's critique of rentier capitalism—an economic system where wealth is gained through asset control rather than productive labor. Highlighting the moral consequences of rent-seeking, such as inequality and political instability, the panel examines how Christian principles of human dignity, distributive justice, and solidarity can challenge these injustices. It also considers how Christian communities can engage in economic activism, policy advocacy, and grassroots movements to resist rentier structures. Ultimately, the discussion aims to envision alternative economic systems rooted in justice and the flourishing of all people.

Convener: Ilsup Ahn, North Park University

Future Scholars Panel

Statler B Room

Desire can both secure violent regimes and press us towards collective futures without disposability. The Future Scholars Panel welcomes essays that touch on the role of desire in an exploration of politics. What role does eros play in the various socio-political crises of today? How does theology inform an understanding of desire, in its both ordered and disordered forms? How might the reordering of desire offer a potential avenue for creating a just and compassionate common-life? Does attending to the libidinal economy open up more creative ways for reimagining life together—perhaps through the arts, literature, or liturgical practices?

Panelist: Sebastian Budinich, Fordham University
Madeleine LaForge, Loyola University of Chicago
Robert Monson, University of Denver/Illiff School of Theology
Sarah Neff, Duke Divinity School

Respondent: Thelathia "Nikki" Young, PhD, Haverford College

Conveners: Michelle Bostic, University of Virginia
Brooklynn Reardon, Duke Divinity School

3:00 PM – 3:30 PM

Exhibit & Poster Hall Open

Congressional & Senate Room

Greet New Members

Light Refreshments Provided

3:30 PM – 5:00 PM

CONCURRENT SESSION #4***New Currents in Asian and Asian American Christian Ethics:
Liberatory Praxis in Transpacific Contexts***

Federal A Room

Asian and Asian-American Working Group

Presenters: Enoch Kuo, Princeton University

Lynnette X. Li, University of Denver-ILIFF School of Theology

Two emerging Asian and Asian American scholars will present their forthcoming work on Schleiermacher's philosophy of race and Christian Nationalism in Singapore. Enoch Kuo, Princeton University, will present "Between Identity and Political Economy: Schleiermacher's Philosophy of Race Beyond Hegel and Marx." Lynnette X. Li, University of Denver - ILIFF School of Theology, will present "Flipping the Tables: When Christian 'Feminists' Awoke AWARE. The Invisibility of Heteropatriarchy Made Visible – A Case Study of Christian Nationalism in Singapore."

Respondent: Hak Joon Lee, Fuller Theological Seminary

Convener: Gregory Lee, Wheaton College***Addressing the Ethical and Existential Risks of Artificial Intelligence:
A Christian Realist Response***

Federal B Room

Fred Glennon, Le Moyne College

Reinhold Niebuhr's Christian realist approach, developed in response to the emergence of nuclear weapons and the Cold War between the Soviet Union and the United States, offers a valuable ethical framework for understanding and addressing the ethical concerns raised by the development of artificial general intelligence (AGI). While distinct in nature, both threats demand nuanced approaches that acknowledge our limitations, promote responsible action, and strive for a future guided by love and justice. This requires ongoing dialogue, national and international cooperation, and the development of ethical frameworks to ensure these powerful technologies serve humanity's flourishing, not its destruction.

Convener: Danielle Tumminio Hansen, Emory University

The Power of Love: Catholic Contributions to a Defense of Democracy

South America B Room

Julie Rubio, Santa Clara University

In her seminal 1985 essay, “The Power of Anger in the Work of Love,” Beverly Harrison names the crucial role of anger in drawing people into political action. She insists that good ethical questions “are answered by something we must do.” Today, in the U.S. under President Donald Trump and in President Nayib Bukele’s El Salvador, where I spent the fall of 2025, democracy seems to be under siege. In both places, many are angry, but unsure about what to do. In this paper, situated between U.S. and El Salvador, inspired by Oscar Romero and Pope Francis and drawing on disparate elements of the Catholic social tradition that have yet to be drawn together, I offer a Catholic defense of democracy, with support for human rights, limited government, the rule of law, separation of powers, popular sovereignty, and the formation of virtuous citizens. I argue that in the face of the rise of authoritarian governments, a politics of love, as offered by Pope Francis and Oscar Romero, and concretized by drawing together key elements of Catholic social thought, can anchor a Catholic defense of democratic government and inspire political action.

Convener: Derek Bunyan, Niagara University***“Move, Get Out the Way:***

South America A Room

Making Meaning of Luke 5 Through the Healing, Communal Care of Black, Queer Disabled Men”

Robert Monson, University of Denver

This paper, “Move, Get Out the Way: Making Meaning of Luke 5 Through the Healing, Communal Care of Black, Queer Disabled Men” seeks to explore healing miracles contained in Luke 5 with special focus on the paralyzed man who is let down through a roof in order to obtain healing. In the critical examination of this healing scene, this writing will point to the ways in which gender, race, sexual orientation, and disability coalesce to form sites of communal care and obstacles to flourishing. By centering the experiences of Black, queer, disabled men, this paper reinterprets Luke 5 by putting into conversation biblical interpretation, Black disability studies, and the stories of Black queer men. The research that I provide in this paper is part of an ever growing canon of work that will continue to help bolster communal support and understanding for those made marginal in a heteronormative, and able-bodied society.

Convener: Sunder John Boopalan, Canadian Mennonite University

A Loving Apocalypse:

Statler B Room

The Militant, Revolutionary Nature of MLK's Beloved Community

David Justice, Baylor University

I focus on the militant nature of King's work and the "loving apocalypse" of the Beloved Community. By "loving apocalypse" I mean to name the destruction that accompanies the Beloved Community coming into being, while it constructively reveals a loving community. King described his work as militant because systems of power require force to bring them to an end. Yet, he rejected any methods that brought harm to people because doing so would undermine the values of the Beloved Community. Ultimately, I argue that the Beloved Community represents the possibility of transforming our world into a decolonized, fully human community.

Convener: Eileen Fagan, University of Mount Saint Vincent***Is Neutrality Immoral in the Midst of Protracted Armed Violence?***

New York Room

A View from a Christian Ethicist in Ireland

Tobias Winright, Saint Patrick's Pontifical University

Prior to and during the Second World War, Christian ethicists, such as Reinhold Niebuhr, debated whether nations should be neutral in the face of aggression by authoritarian regimes, but little attention to this question has been given in recent years "in the midst of protracted armed violence in Ukraine, Gaza, Sudan, and Yemen and beyond." The focus of this paper is neutrality, which is not a univocal concept, with different nations, including Ireland, practicing neutrality differently, and it explores whether neutrality is impossible and immoral. It examines neutrality as it has been understood and practiced, especially in the wake of Russia's aggression against Ukraine and as other neutral nations, such as Sweden and Finland, have joined NATO, and as Ireland is currently reconsidering its neutrality.

Convener: Scott Paeth, DePaul University***To Serve and Keep the Garden: Moral Agency and the Ecology of Justice***

Ohio Room

William Barbieri, Catholic University of America

We humans urgently need to reconstruct the underlying valuations, attitudes and imaginaries that shape how we treat the earth. Accordingly, commentators on ecology and the Anthropocene are presently developing revised conceptions of moral agency spelling out how we might, as Andrew Pickering puts it, "act with" rather than "acting on" the world. Christian ethics can both learn from and contribute to this task of recalibrating moral agency so as to lay the groundwork for transforming ecological behavior. I illustrate this connection by discussing how biblical, agroecological, and green architectural perspectives illuminate the agency involved in gardens and gardening.

Convener: Kevin O'Brien, Pacific Lutheran University

The State of Fundamental Moral Theology

Pan American Room

Fundamental Moral Theology Interest Group

Panelists: D. Stephen Long, Southern Methodist University
Jennifer Herdt, Yale University

Often, disagreements about first principles lie at the heart of the divisions within our field of Christian ethics divisions, yet these principles are seldom analyzed or even mentioned in our moral discourse. Reexamining the fundamental principles of moral theology can give new insight and perhaps uncover new paths to negotiate these often intractable debates. In this panel, two presenters will provide a state-of-the-field assessment while identifying emerging directions and methodological innovations that promise to revitalize Christian moral theology amidst contemporary social and intellectual challenges.

Conveners: Gilbrian Stoy, Catholic University of America
Stewart Clem, Aquinas Institute of Theology

5:00 PM – 6:00 PM

Asian and Asian-American Working Group Business Meeting

Federal Room A

5:00 PM – 7:30 PM

Caucus for Contingent Faculty Dinner
Meet in Lobby at 5:00p

Offsite

5:00 PM – 5:30 PM

New SCE Presidential Cabinet Meeting

Pan American Room

6:00 PM – 7:15 PM

Catholic Eucharist

Federal Room B

7:30 PM – 9:00 PM

INTEREST GROUP SESSION #3***Methodological and Ethical Opportunities and Challenges in Fieldwork***

Federal A Room

Fieldwork in Ethics Interest Group

Panelists: Brian Stiltner, Sacred Heart University
Seulbin Lee, Vanderbilt University
Janelle Lindsey Adams, Emory University

This panel, composed of three members from the Fieldwork in Ethics Interest Group, explores various methodological and interpretive challenges in fieldwork. The first panelist discusses the challenges of moving from descriptive to normative in fieldwork with congregations. The second panelist examines the use of hauntology in researching a South Korean transnational social movement, addressing ethical concerns related to colonialism. The third panelist reflects on fieldwork exploring "bright spots" in faith-based communities, focusing on the epistemological implications and theological significance of identifying these innovative responses to societal challenges. The session highlights both challenges and opportunities in ethnographic fieldwork in ethics.

Conveners: Emma Corey, Hendrix College

Stephanie Mota Thurston, University of Illinois, Urbana-Champaign

Relational Power and Organizing Movements

Federal B Room

Social Ethics and Organizing Interest Group

Panelists: Aaron Stauffer, Vanderbilt University

Cassandra Gould, Faith in Action

Joshua Batholomew, Saint Paul School of Theology

Christian social ethicists have long studied organizing movements by throwing themselves into the thick of the social movements of the time. Central to this pursuit of studying organizing movements is a conception of power. Many scholars over the years have attempted to define power, its relationship to faith, and offer prescriptions for how to build it. Many scholars over the years have explored power and its relationship to faith, but too few have made the connection to community organizing as a site and practice where power is built. The recent rise in White Christian Nationalism demonstrates how neoliberal racial capitalism deftly posits a role for faith in building power, yet does so outside of deep relational organizing strategies.

Convener: Aaron Stauffer, Vanderbilt University

Liturgy, Nationalism, and the Ritualization of Power

South America B Room

Liturgy and Ethics Interest Group

Panelists: Federico Cinocca, Emmanuel College

L. Callid Keefe-Perry, Boston College Clough School of Theology and Ministry

Aristotle Papanikolaou, Fordham University

In "When Liturgy Becomes a Border: Nationalist Co-Optation and the Ethical Criteria for Authentic Christian Worship," Federico Cinocca examines the liturgical sanctification of exclusion in connection to

the sacralization of national borders, the insurrectionary character of Christian prayer, and vulnerability. Callid Keefe-Perry, in “Theatrical Theocracy: Ritual, Worship, and the Performance of Power at the ReAwaken America Tour,” examines this event as a site of Christian nationalist ritual, where worship, political ideology, and performance merge to construct an affective experience of sacred power. Aristotle Papanikolaou, in “Ritualizing Violence in Orthodox Christianity,” analyzes the historical tension between religious and national identity in Orthodox Christian territories through the lens of religious symbols and practices.

Conveners: Xavier M. Montecel, St. Mary's University
M. Therese Lysaught, Loyola University Chicago

***Has the Catholic Position on
Technological Neutrality Changed with Artificial Intelligence?***

South America A Room

Business Ethics Interest Group

Presenters: Alejo José G. Sison, University of Navarre
Elisabeth Rain Kincaid, Baylor University

We consider whether Pope Francis's discussion of AI is a rupture in the tradition of viewing technology as morally neutral or a development. At times, the Pope views AI as offering potential great benefits; at others, he describes the outcomes of AI development in very negative terms, further entrenching a “technocratic paradigm”. To view AI as either intrinsically good or evil represents a development away from tradition. In tradition, the actions and intentions of humans are the object of moral judgment. This provides a sufficiently robust framework to evaluate the challenges raised by AI.

Conveners: Jason Stansbury, Calvin University
David Clairmont, University of Notre Dame
Scott Paeth, DePaul University

***Theological Paranoia:
Disrupting the Entanglement of Religion and Conspiracism***

Statler A Room

SCE Evangelical Ethics Interest Group

Presenter: Jared Stacy, University of Aberdeen

The prominence of conspiratorial beliefs and narratives within evangelical Christianity is not a novel condition, but rather has historical precedence and theological potency. By highlighting the failure of fact-checking activisms and various forms of contesting misinformation which ignore theological grammar and logic, the work of Dr. Jared Stacy helps both name and resist the theological crisis driving the adoption of conspiracism within evangelical Christianity. This session explores the concept of “theological paranoia” and its offer for contending with and disrupting the prominence of conspiratorial narrations within evangelicalism in the United States.

Conveners: Theo A. Boer, Protestant Theological University
Jonathan Cahill, The Addis Clinic

Motherhood and Resistance

Statler B Room

Families and the Social Responsibility Interest Group

Panelists: Valetina Nilo, Boston College
Emma McDonald Kennedy, Villanova University
Sebastián Budinich, Fordham University

This panel examines U.S. and Latin American maternal activism as a locus of resistance and social change. The central argument analyzes how political motherhood, often rooted in struggles for familial survival, reframes care as a public and political force that both reinforces and subverts gender norms. The first response considers “resistant kinship,” showing how mothers convert the moral injuries of impossible choices into collective resistance within oppressive structures. The second revisits mid-to-late 20th-century state-sponsored sterilization projects, underscoring maternal activism’s capacity to contest reproductive injustice. Together, these perspectives shed light on the enduring political potential of motherhood and its complex implications for justice, care, and resistance.

Convener: Marcus Mescher, Xavier University

Climate Advocacy in the Face of Political Headwinds

New York Room

Climate Justice Interest Group

Panelists: Kevin O’Brien, Pacific Lutheran
Robert McDonald, Claremont University

Respondent: Emily Wirzba, Environmental Defense Fund

Convener: Eric Schnitger

8:00 PM – 11:00 PM

LGBTQI+ Working Group Reception

Offsite-Blackfinn DC
1620 I St NW, Washington, DC

All are welcome, 7-minute walk from the Capital Hilton,
open bar and appetizers.

Sunday, January 11

6:30 AM – 8:45 AM

SCE Board Meeting

Executive Lounge

7:00 AM – 7:00 PM

Co-Editor Search Committee

Georgia Room

8:00 AM – 8:45 AM

Ecumenical Worship Service

New York Room

8:00 AM – 10:00 AM

Exhibit & Poster Hall Open

Congressional & Senate Room

8:30 AM – 10:30 AM

Registration Desk

Coat Check

8:45 AM – 9:30 AM

SCE Editors/Cabinet/Staff

Executive Lounge

9:00 AM – 10:30 AM

CONCURRENT SESSION #5

Memory, Anamnesis, and Ritual: Keeping the 1986 “People Power Revolution” Alive

Federal A Room

Agnes Brazal, De la Salle University

This paper argues the spiritual-ethical importance of commemorating the 1986 EDSA People Power Revolution that toppled the fourteen-year Marcos Sr. dictatorship. The first section elaborates on the value of "remembering" in memory studies and the Christian concept of anamnesis. The second section discusses contesting memories of the Revolution by the military, the Church/NGOs and ordinary participants, and the far-left organizations, and how political divisions have reframed or challenged its legacy. The last section reflects – amidst attempts at erasure – on the challenges to actualizing the memory (anamnesis) of this active non-violent restoration of democracy through [religious] rituals.

Convener: Thomas Massaro, Fordham University

***OutLAWS: Lethal Autonomous Weapons Systems,
Accountability, & Legitimate Authority in the Just War Tradition***

Federal B Room

Jennifer Wotochek, Marquette University

Lethal Autonomous Weapons Systems' machine learning and battlefield adaptation introduce the dilemma of warfare accountability. Using a Thomistic virtue framework applied to political leadership, I propose a reformulation of Just War Theory's *jus ad bellum* category to relocate accountability for the use and actions of LAWS to the criterion of legitimate authority, such that prior to deploying LAWS in any form, a legitimate authority must be legally bound to a transparent, public regime of accountability on behalf of the state. As a practical response, I consider international tort law and the feasibility of holding LAWS creators and direct deployers accountable.

Convener: John Alexander, Independent Scholar

***"The Future Runs Through Angola":
Climate Change, Slavery, and Ethical Life in Eco-Imperial Times***

South America B Room

Matthew Elia, Baylor University

In one of the last speeches of his presidency, Joe Biden stood in front of the National Museum of Slavery in Angola and invoked both the enduring effects of slavery on the present and the crucial role of Angola's mineral wealth in fighting climate change, while positing no relation between the two. This paper reexamines the link between slavery's afterlives and climate futures by redescribing the contemporary geopolitics of energy as the ongoing imperial politics of race. Drawing from Black and Indigenous environmental thought, I show how these eco-imperial times challenge key axioms of moral reasoning—not only those of the western tradition, but the very attempts to overcome this tradition in recent environmental humanities and Anthropocene ethics.

Convener: Christopher Franks, High Point University

Powers of Affect: When What You See is Not What You Get

South America A Room

Sunder John Boopalan, Canadian Mennonite University

The paper critically considers the rhetoric of "decolonization," assessing the various modes of its use by both Indigenous and non-Indigenous proponents. The paper examines such rhetoric among dominant actors in North American contexts, on the one hand, and locally dominant actors in the global south, on the other by critically considering affective modes such as guilt, pity, patronization, and shame. In so doing, the paper argues that a cross-cultural and transpacific approach to the problematic allows Christian ethicists to better understand affective politics and the myriad ways in which affect is used to gain power.

Convener: TBA

***Race to Jerusalem: Christian Nationalist Zionism
and the BDS Movement from a Transnational Feminist Perspective***

Statler A Room

K. Christine Pae

From a transnational feminist perspective, this paper critically examines Christian Nationalism, intertwined with Christian Zionism, as an ideological force that sacralizes American imperialism across the globe. In pursuit of Christian ethics fostering global solidarity for peace with justice, the paper considers the transformative potential of the global Boycott, Divestment, and Sanctions (BDS) movement. Positioned as an oppositional politics of Christian Nationalism-Zionism, BDS may emerge as an avenue toward achieving a more just global order.

Convener: Christian Iosso, Presbyterian Church (USA)

***Ethics for the Apocalypse:
Christian Ethics and Power Analysis in the Face of Christian Nationalism***

Statler A Room

Bryan Ellrod, Wake Forest University

The concept and rhetoric of apocalypse have been generative for political theology, signaling the possibility of a redeemed world. However, as critics point out, “apocalypse” and “redemption” are ambiguous categories capable of justifying oppression no less than liberation. Although political theologians have offered theoretical solutions that attribute apocalypticism’s liberative potential to its commitment to “destituent power,” these solutions prove insufficient when applied to the political theologies advanced by Christian Nationalists. Vindicating our desires for redemption requires a theological rejoinder to Christian Nationalism that supplements power analysis with a theological defense of marginalized bodies’ axiological priority to abstract concepts of nation.

Convener: Russell Johnson, University of Chicago

***Resonance, Attention, and Craft:
Toward a Christian Ethics of Attunement***

Massachusetts Room

Travis Pickell, George Fox University

In recent years, Hartmut Rosa’s theory of resonance has provided a compelling critique of late modernity’s acceleration and alienation, offering a framework for understanding meaningful human engagement with the world. This paper applies Rosa’s concept of resonance to ethical traditions emphasizing attention (Simone Weil, Iris Murdoch) and craft (Matthew Crawford, Richard Sennett), arguing that resonance provides a unifying lens through which to understand these diverse traditions. Furthermore, I explore the implications of this synthesis for Christian ethics, particularly in reorienting moral life around practices of attunement rather than control.

Convener: Brett McCarty, Duke University

Power Through Solidarity: Integrating Catholic Social Ethics & Community Organizing

Ohio Room

Nicholas Hayes-Mota, Santa Clara University

Catholic Social Teaching (CST) is frequently criticized for lacking an adequate analysis of power, resulting in exaggerated optimism about the prospects for constructive social change and a political naivete about what might be required to enact it. After identifying this real lacuna, I address it in this paper by drawing on insights from broad-based community organizing (BBCO), a form of politics highly consonant with CST yet highly attuned to power. By integrating CST's ethical understanding of solidarity with BBCO's relational and agency-centered understanding of power, I develop an ethical framework for analyzing power and guiding its use in political action.

Convener: Derek Buyan, Niagara University***Pacifism Kills: A Queer Critique of Stanley Hauerwas***

California Room

David Kemp, University of Denver & Iliff School of Theology

When rights are under unprecedeted attack, what is the just response from queers and Christian allies? By critiquing Hauerwasian ethics I will argue queerness not only necessitates a rejection of individualistic pacifism, but is its own social ethic that radically questions the very foundations of Christianity. Because queer history's lived reality is not the "peaceable kingdom," being "resident aliens," or living "out of control," instead embodying a militant, active, and radical response to oppression, this "Bonhoeffer moment" necessitates Christians taking ethical ques from queerness as human lives and democracy are at stake. At this time, pacifism will kill us.

Convener: Elizabeth McKenney, Union Theological Seminary***Shadowboxing with Justice: Mutual Learning in Christian Ethics and Legal Practice***

Pan American

Peter Dickson, New Hampshire Public Defender

Drawing on my work as a public defender, I show how Christian theologians and ethicists often engage a theoretical caricature of punishment rather than the everyday administrative practices of courts. Dominant theological frameworks – shaped by penal substitution and redemptive suffering – miss how bureaucratic rationality drives contemporary punishment, obscuring key challenges for implementing restorative justice practices. To ameliorate such hermeneutical gaps, this paper invites closer collaboration between practitioners and theorists. Reflecting on my formation in theology and law, I argue for integrating professional usefulness and authenticity in theological education. This kind of integration requires recognizing secular professionals as full participants in theological discourse and formation.

Convener: Emma Kennedy

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2026 SCE ANNUAL MEETING

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2026 SCE ANNUAL MEETING

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2026 SCE ANNUAL MEETING

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2026 SCE ANNUAL MEETING

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Elizabeth Barre
Wake Forest University
barreea@wfu.edu

Restorative Justice

Trevor Bechtel
University of Michigan
betrevor@umich.edu

Michelle Harrington
Loyola University Chicago
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Protestant Perspectives on the Natural Law

Neil Arner
University of Notre Dame
neil.arner@nd.edu

Paul Martens
Baylor University
paul_martens@baylor.edu

Scripture and Ethics

Erin Dufault-Hunter
Fuller Theological Seminary
erindh@fuller.edu

Kyong-Jin Lee
Fuller Theological Seminary
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Reformed Theology and Ethics (formerly

Covenantal Ethics)
Franklin T. Capps
Davis & Elkins College
ftcapps@gmail.com

Angela Carpenter
Hope College
carpenter@hope.edu

Social Ethics and Organizing

Aaron Stauffer
Vanderbilt University
aaron.k.stauffer@vanderbilt.edu

Technology Ethics

Patrick Flanagan
St. John's University NY
flanagap@stjohns.edu

Scott Paeth
DePaul University
spaeth@depaul.edu

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University Ethics

James Keenan

Boston College

james.keenan.2@bc.edu

Mary Roche

College of the Holy Cross

mroche@holycross.edu

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2026 SCE Slate of Nominees

Voting occurs as one of the earliest agenda items during the Business Meeting. Members must be present to vote.

Candidates for Vice President



Rubén Rosario Rodríguez

PhD: Princeton Theological Seminary, 2004, Systematic Theology

Position(s): Professor, Department of Theological Studies, Saint Louis University, 2018 – present, Clarence Louis and Helen Steber Professor in Theological Studies, Department of Theological Studies, Saint Louis University, 2022-2025
Associate Professor, Department of Theological Studies, Saint Louis University, 2010-2018, Assistant Professor, Department of Theological Studies, Saint Louis University, 2004-2010, Adjunct Instructor, Theology, Memphis Theological Seminary, 2002-2004

SCE Participation:

Professional Conduct Committee, 2023 - present

Nominations Committee, 2022

Chair, Communications and Records Committee, 2020-2021

Board of Directors, 2017-2021

Board of Directors, The Journal of the Society of Christian Ethics, 2012-2016

Co-convenor, Latino/a Working and Interest Groups, Society of Christian Ethics, 2014-2020

Breakfast/Conversation with the Author (2018, 2024, 2025)

Active participant in the Latino/a Interest Group

Active participant in the Latino/a Working Group

Active participant in the Reformed Theology and Ethics Interest Group

Administrative Experience or Other Professional or Civic Service:

Masters Programs in Theological Studies coordinator at Saint Louis University, 2012-2015, 2019-present;

Director of the Mev Puleo Scholarship Program in Latin American Theology, Politics, and Culture (2010-present);

President of La Comunidad of Hispanic Scholars of Religion at the AAR/SBL, 2022-present; Status of Racial &

Ethnic Minorities in the Profession Committee, American Academy of Religion, 2012-2016; Constructive-

Reflective Studies Book Prize Jury, American Academy of Religion, 2017-2021 (chair 2021); Moderator,

Commission for Preparation for Ministry, Presbytery of Giddings Lovejoy, 2022-present

Select Publications:

Calvin for the World: The Enduring Relevance of His Political, Social, and Economic Theology. Baker Academic Press, 2024

Theological Fragments: Confessing What We Know and Cannot Know about an Infinite God. Westminster John Knox Press, 2023

T&T Clark Handbook of Political Theology. Bloomsbury/T&T Clark, 2019

Dogmatics After Babel: Beyond the Theologies of Word and Culture. Westminster John Knox Press, 2018

Christian Martyrdom and Political Violence: A Comparative Theology with Judaism and Islam. Cambridge University Press, 2017

Racism and God-Talk: A Latino/a Perspective. New York University Press, 2008

“Rethinking Radical Nonviolence: Romero, Catholic Social Teaching, and Racism,” in Óscar Romero and Catholic

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Social Teaching, ed. by Todd Walatka (University of Notre Dame Press, 2024)
"Human Uniqueness, Divine Interrelationality, and the Hope of Ecofeminist Theology," in World Christianity and Ecological Theologies, ed. by Raimundo Barreto and Wanderley Pereira da Rosa (Fortress Press, 2024)
"Environmental Racism, Global Warming, and Human Flourishing," in Theology and Ethics of Oppressed and Marginalized Peoples: Social Ethics and Agency in World Christianity, Raimundo Barreto and Nimi Wariboko, eds. (Fortress Press, 2025)
"Beyond Binary Moral and Political Advocacy on Abortion" in Ethics and Advocacy: Building Bridges, Marking Boundaries, ed. by Harlan Beckley, Douglas Ottati, Matthew Petrusek, and William Schweiker (Wipf and Stock Publishers, 2022)

Other: The John E. Fetzer Institute Fellow, Shared Sacred Story Project, 2022-2024; Saint Louis University Research Institute Fellow, 2023-present; First Book Grant Program for Minority Scholars, The Louisville Institute (2005)



Jennifer Harvey

PhD: Union Theological Seminary

Position(s):

Vice President for Academic Affairs & Academic Dean, Garrett Seminary, fall 2023-present
Professor of Christian Ethics, Garrett Seminary, fall 2023-present
Associate Provost for Equity and Inclusion, Drake University, 2021-2023
Professor of Christian Ethics, Drake University 2004-2021 (Visiting, 2004, Assistant 2005-2008, Associate 2008-2015)
Faculty Director, Crew Scholars Program at Drake University, 2008-2021

SCE Participation:

"Which Way to Justice? Reconciliation and Reparations in U.S. Protestantism" Society of Christian Ethics (SCE), January 2010
"What We Whites Must Do to Diversify the Society of Christian Ethics" (invited panelist), SCE, January 2008
Board Member, Society of Christian Ethics (elected), 2013-2017
Society of Christian Ethics, 2003-present
"Which Way to Justice: Reconciliation, Reparations and the Problem of Whiteness in US Protestantism," Journal of the Society of Christian Ethics 31, no. 1 (Spring/Summer 2011).
Breakfast with an author, January 2015 annual meeting (for book Dear White Christians: For Those Still Longing for Racial Reconciliation)

Administrative Experience or Other Professional or Civic Service:

Women's Caucus Co-Convenor, American Academy of Religion, 2000-2003
Task Force on the Status of LGBTIQ Persons in the Profession, AAR (appointed), 2007-2011
Mentor, AAR Pilot Mentoring Program, 2013-14
Program Reviewer, Religion and Sexuality Group, American Academy of Religion (AAR), Fall 2013

Select Publications:

Antiracism as Daily Practice: Refuse Shame, Change White Communities and Help Create a Just World (forthcoming, St. Martin's Press, July 2024).
Dear White Christians: For Those Still Longing for Racial Reconciliation, 2nd edition (revised prose, new preface and appendix by the author, and a foreword by the Rev. Traci Blackmon), (Wm. Eerdmans Press, 2020).

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Dear White Christians: For Those Still Longing for Racial Reconciliation (Wm. B. Eerdmans Press, 2014).

Whiteness and Morality: Pursuing Racial Justice through Reparations and Sovereignty (Palgrave Macmillan, 2007).

Disrupting White Supremacy from Within: White People on What We Need to Do, edited by Jennifer Harvey, Karin A. Case, Robin Hawley Gorsline (Pilgrim Press, 2004).

“For God So Loves the World,” Kingdom Come: Reflections in Honor of Jonathan R. Wilson edited by Jason Byassee, Jeremy Kidwell, Jonathan Wilson-Hartgrove, Leah Wilson-Hartgrove (Cascade Books, 2022).

“Raising Antiracist White Kids: What’s wrong with the Golden Rule, ‘Listen to your teacher,’ and ‘Follow the rules’ in Playgrounds and Picket Signs: Raising Kids with a Commitment to Peace and Justice (Fortress Press, 2020).

“Shall We Awake?” in Between the World of Ta-nehisi Coates and Christianity edited by Peter Dula and David Evans (Wipf & Stock 2018).

“‘White Work’ in the Journey of Racial Justice,” in Trouble the Water: A Christian Resource for the Work of Racial Justice edited by Michael-Ray Mathews et al, (Nurturing Faith, 2017).

“Police Brutality: Understanding and Intervening,” in Race in a Post-Obama America: The Church Responds edited by David Maxwell (Westminster John Knox Press, 2016).

“Complex, Persistent Constructions: The Significance of Race in the Study of Religion,” in Just Religion edited by Anthony Pinn (Palgrave Macmillan, 2016).

Other:

“The Kids I Coach are the Living Rejection of anti-LGBTQ Hate. They Shouldn’t Have to Be,” on CNN.com (June 29, 2022).

“White Parents, It’s Time to do the Work Honoring Black History,” with Melanie L. Harris on CNN.com (March 1, 2021).

“The Kenosha Shooting: The Conversation White Parents Need to Have with their Kids after Kenosha,” on CNN.com (August 31, 2020)

“How Changing One Word in Church Could Radically Transform America,” on CNN.com (August 5, 2020) “Parents Must Teach their Kids to Oppose Racism,” on CNN.com (June 3, 2020)

Guest Expert on The Tamron Hall Show, “Is There Racial Tension Between Women?” (September 2020).

CNN Live Town Hall on Racism with Sesame Street (June 2020)

Guest Expert on Good Morning America (June 2020)

Featured Guest on All Things Considered: Weekend Edition with Michel Martin (May 31, 2020)

Featured Guest on “Talk of Iowa,” Iowa Public Radio (June 2020).

Featured Guest on “It’s Been a Minute with Sam Sanders,” National Public Radio (August 12, 2018).

Candidates for Board of Directors: Full Members



Anna Floerke Scheid

PhD: Boston College, 2009, Theological Ethics

Position(s):

Associate Professor, Theology, Duquesne University 2016 - present

Assistant Professor, Theology, Duquesne University 2009-2015

Instructor, Duquesne University, 2007-2009

SCE Participation:

JSCE Editorial Board 2018-2021

Concurrent Session Paper Presentations 2025, 2023, 2016, 2012, 2010

JSCE Publications articles: "Waging a Just Revolution: Just War Criteria in the Context of Oppression," Journal of the Society of Christian Ethics, 32.2, (Fall/Winter 2012): 153-172.; "Under the Palaver Tree: Community Ethics for Truth-Telling and Reconciliation" Journal of the Society of Christian Ethics, 31.1, (Spring 2011): 17-36.

JSCE Book Review 40.1 (2020); 32.2 (2012).

Interest Group Presentations: Ethics and Law IG (2025); Climate Justice IG (2021); Restorative Justice IG (2015).

Peer Reviewer for JSCE (15-20 reviews)

Breakfast with an Author for my book "Just Revolution: A Christian Ethic of Political Resistance and Social Transformation" (2017)

Member since 2011

Nominating Committee 2022-2023

Concurrent Session Convener 2017

Administrative Experience or Other Professional or Civic Service:

Co-Chair, Duquesne University Day for Learning and Speaking Out (DLSO) against Racial Injustice (2017-2023)

Catholic Theological Ethics in the World Church Co-Chair North American Regional Committee (2016-2020)

Catholic Theological Society of America Catholic Social Thought Administrative Team (2014-2017).

Beacon Hill Friends House, Boston MA Board of Managers 2005-2007.

Select Publications:

Just Revolution: A Christian Ethic of Political Resistance and Social Transformation, (Lanham, MD: Lexington Books, an imprint of Rowman and Littlefield Press, 2015).

"Social Media Algorithms, Christian Extremism, and Catholic Ethics for Faith-Based Advocacy to Build a Culture of Encounter," Political Theology, June (2024): DOI: 10.1080/1462317X.2024.2366579

"Renewing the Challenge of Peace through the Promise of Active Nonviolence," Studies in Christian Ethics, (2024). DOI: 10.1177/09539468241261190

"Christian Peace Ethics: Trends in the International (Anglophone) Debate," in Jahrbuchfur Christliche Sozialwissenschaften, 59 (2018): 253-290.

"Waging a Just Revolution: Just War Criteria in the Context of Oppression," Journal of the Society of Christian Ethics, 32.2, (Fall/Winter 2012): 153-172.

"Interpersonal and Social Reconciliation: Finding Congruence in African Theological Anthropology," Horizons, 39.1 (Spring 2012): 27-49.

"Under the Palaver Tree: Community Ethics for Truth-Telling and Reconciliation" Journal of the Society of Christian Ethics, 31.1, (Spring 2011): 17-36.

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"Teaching Race: Pedagogical Challenges in Largely White Undergraduate Theology Classrooms," co-authored with Elisabeth T. Vasko, *Teaching Theology and Religion*, 17.1, (January, 2014): 27-45.

"Discipleship or Duplicity? A Christian "No" to white Christian Nationalism" in *In Sheep's Clothing: The Idolatry of White Christian Nationalism*, George Yancy, ed. Rowman & Littlefield, (2023).

"The Virtues of Democratic Disobedience: Catholic Ethics and Political Resistance," co authored with Matthew Shadle, forthcoming in *Uncivil Disobedience: Theological Perspectives*, David Gides, ed. (Minneapolis: Fortress Press, 2023).

Other:

Member College Theology Society (slated as plenary speaker for 2026 convention)

Member Catholic Theological Society of America

Selected public scholarship and scholarly presentations: "Digital Information Literacy for Mercy, Justice, and the Common Good," Carlow University Atkins Center for Ethics, Pittsburgh, PA. October 2025.

"Decry Hatred: Religion, Truth, and Reconciliation" Nostra Aetate Lecture, St. Edward's University, March 2025.

"Catholic Social Teaching and Political Responsibility," Faith and Democracy in CrisisWorkshop Series, Spirit of Grace, Portland, OR, October,2022.

"Christianity and U.S. Politics after the Epiphany Insurrection," Panelist, Catholic Theological Society of America (Webinar), March 2021.

"Public Theology in the Service of Dialogue amidst Polarization," Association of Graduate Programs in Ministry, February 2019.

Three workshops:•"Polarization, Power, and Dialogue"•"Practices for Dialogue"•"Taking Theology Public: What do we do with all this dialogue?"

"Disrupting the False Peace: Christian Political Resistance from Jesus to Black Lives Matter," Indiana University of Pennsylvania, 2017.

"Discipleship or Duplicity: Resisting Christian Nationalism," Association of Pittsburgh Priests, September, 2025.

"Just War Theory and Why Ukraine Has a Right to Defend Itself," co-authored with Tobias Winright, *The Tablet*, March 22, 2022.

"Of Encounters and Extremists: How Religion Can Contribute to the Common Good on Social Media," The Berkley Forum at Georgetown University's Berkley Center for Religion, Peace, and World Affairs. November 30, 2021. Available at<https://berkleycenter.georgetown.edu/responses/of-encounters-and-extremists-how-religion-can-contribute-to-the-common-good-on-social-media>

"Hospitality and Solidarity, Not Hostility and Hate: Statement of Christian Ethicists without Borders on Anti-Semitism, Racism, and Xenophobia" co-authored with Tobias Winright, Grace Kao, MT Davila, Christine McCarthy. October 31, 2018. Available at<https://dailytheology.org/2018/10/31/hospitality-and-solidarity-not-hostility-and-hate-statement-of-christian-ethicists-without-borders-on-anti-semitism-racism-xenophobia/>

"A Statement from Ethicists Without Borders on White Supremacy and Racism," co-authored with Tobias Winright, MT Davila, and Matthew Tapie. August 14, 2017. Available at <https://dailytheology.org/2017/08/14/a-statement-from-ethicists-without-borders-on-white-supremacy-and-racism/>

Selected Awards:

Selected participant, Classrooms Without Borders, Poland Personally seminar. Spring-Summer, 2024.

Grefenstette Center for Law, Ethics, and Technology, Duquesne University. Faculty Scholar Fellowship. 2021-2022.

Nominated, Duquesne University McAnulty College and Graduate School of Liberal Arts Faculty Teaching Award, 2019.

Presidential Scholarship Award, 2014. Duquesne University Research and Writing Grant, \$5000.00.

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Creative Teaching Award, 2014. Duquesne University Center for Teaching Excellence. Co-awarded with Elisabeth Vasko, Ph.D.; Project Title: Teaching Race: Anti-Racist Pedagogy in Core Theology Courses.

Catholic Press Association Award, 2013. Second Place, Best Feature Article in a Scholarly Magazine for "Interpersonal and Social Reconciliation: Finding Congruence in African Theological Anthropology."



Daniel P. Rhodes

PhD: Duke University Divinity School, 2013; Political Theology and Ethics

Position(s):

Clinical Professor and Director of Contextual Education, Loyola University Chicago, Institute of Pastoral Studies (2014 - Present)
Co-President, The Black Mountain School of Theology & Community (2020 - Present)

SCE Participation:

Convener Liturgy and Ethics Interest Group (2018 - 2023)
Convener for Session (3 times)
Panelist (2 times)

Referee for JSCE (3 times)

Presented Paper: "The Place of Moral Formation: Why Teaching Outside the Academy May Offer a Better Site for Learning Ethics," presented at the Annual Meeting, Chicago, IL (January 9, 2025) for the Building the Moral Arc Together: Ethics and Ethicists Beyond the Academy session

Presented Paper: "Virtue and Power: Constructing a New Politics of the Collective Good," presented at the Annual Meeting, Cost Mesa, CA (moved online because of Covid) (January 9, 2022)

Presented Paper: "Theology as Social Activity: Theological Action Research and Teaching the Knowledge of Christian Ethics," presented at the Annual Meeting, Washington, DC (January 12, 2020).

Paper Presented: "Life in the Struggle: Liturgical Innovation in the Face of Cultural Devastation of Disaster Capitalism," presented at the Annual Conference in New Orleans, LA (January 6, 2017), for the Liturgy and Ethics Interest Group

Member since 2010

Administrative Experience or Other Professional or Civic Service:

Academic Leadership (outside of SCE):

Board Member, the Coalition for Spiritual and Public Leadership (CSPL), Latinx and Black Catholic Organizing Organization in Chicago, IL.

Co-President, The Black Mountain School of Theology & Community, institution focused on non-formal theological education and organizing training for diverse congregations and faith communities

Advisory Board Member and Planning Committee Member, The Catholic Collaborative for Organizing (CCO), diverse network of Catholic organizing groups committed to social change4)

Decades of work in community organizing for building equity and democratic inclusion

Editor in Chief for The Other Journal (2008 - 2018)

Select Publications:

Christian Ethics and Social Renewal: From Dystopia and Utopia to Apocalyptic (Cambridge University Press, forthcoming 2026).

Can I Get a Witness: Thirteen Peacemakers, Community-Builders, and Agitators for Faith and Justice, coedited with Charles Marsh and Shea Tuttle (Wm. B. Eerdmans Publishing Co., 2019).

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Organizing Church: Grassroots Practices for Changing Your Congregation, Your Community, and Our World, coauthored with Tim Conder (Chalice Press, 2017).

“Life with the Parish: Jack Egan and a Chicago Neighborhood’s Fight for Housing Justice,” in *People Get Ready: Twelve Jesus-Haunted Misfits, Malcontents, and Dreamers in Pursuit of Justice*, edited by Peter Slade, et al. (Wm. B. Eerdmans Publishing Co., 2022), 215-236.

“A New Geography of Theological Education and the Ethics of Community-Centered Learning,” with Timothy Conder and Angela Cowser, *Religion & Education* (Special Issue on the Ethics of Community-Based Education), Vol. 50, No. 1-2 (2024): 120-139.

“Virtue and Power: The Narrative of Reason and the Reasoning of Public Narratives in the Construction of a New Politics of the Collective Good,” *Political Theology*, Vol. 24, No 5. (2023): 486-506, published online Oct. 24, 2022.

“Theology as Social Activity: Theological Action Research and Teaching the Knowledge of Christian Ethics and Practical Ministry,” *Scottish Journal of Theology*, 73, no. 4 (2020): 340-57.

“Whose Revolution? Which Future? The Legacy of Alasdair MacIntyre for a Radical Pedagogy in Virtue,” coauthored with M. Therese Lysaught, *Expositions*, Vol. 14, No.1 (2020): 97-125.

“Life in the Struggle: Liturgical Innovation in the Face of Cultural Devastation of Disaster Capitalism,” *Journal of Moral Theology*, Vol. 9, No. 2 (June, 2020): 94-114.

“The Cost of Cheap Freedom and the Liberation of Discipleship,” *Review and Expositor*, Vol. 116, No.1 (2019): 75-82.

Selected Awards:

Member of the Association of Theological Field Educators and Catholic Association of Theological Field Educators Grants Thriving Congregations Initiative, Scaling Grant, Collaboration with Montreat Conference Center and The Black Mountain School of Theology & Community (Lilly Endowment--\$1 Million) – 2025-2030 Thriving Congregations Initiative, Collaboration between Montreat Conference Center and The Black Mountain School of Theology & Community (Lilly Endowment--\$1 Million) – 2020-2025 Public Scholarship: Theological Geography: Reading and Making Space with a Kingdom Vision--A Manual of Participatory Research Practices for Parishes and Congregations (Funded by the ACTA Foundation, in process) “Out of the Treasure, the New that is Old: An Essay Review of Aaron Stauffer’s *Listening to the Spirit: The Radical Social Gospel, Sacred Value, and Broad-Based Community Organizing*, Syndicate Theology, August 6, 2025. “What’s the Deal with Organizing? What it is, how it works, and why our churches (desperately) need it,” *The Other Journal*, Issue 34 (2022) “The Inequality of Mammon and the Spirit of the Gospel,” *A Matter of Spirit* (A publication of the Intercommunity Peace and Justice Center), No. 123 (Summer 2019): 13. “It’s time to give the parishes back to the people—literally: An (Im)modest Proposal for Church Renewal,” *US Catholic*, Vol. 84, No. 2 (Feb. 2019): 17-19. “The Limits of Exposing god: An Essay Review of Harvey Cox’s *Market as God*,” Syndicate Theology (June 2018). “The Contradiction of Hope in an Estranged World: David Harvey’s Seventeen Contradictions and the End of Capitalism,” Syndicate Theology (April 6, 2015).



Brandy Daniels

PhD: Vanderbilt University, 2017; Theological Studies (certificate in Gender & Women's Studies, minor in Ethics and Society

Position(s):

Associate Professor, Theology and Religious Studies, University of Portland 2025-present (Co-Director of Gender, Women, and Sexuality Studies 2022-present; Assistant Professor 2020-2025).

Postdoctoral Fellow, College of Arts & Sciences Engagements Curriculum, University of Virginia, 2018-2020.

Luce Postdoctoral Fellow in Religion and Its Publics, University of Virginia, 2017-2018.

SCE Participation:

Journal of the Society of Christian Ethics, editorial board, 2022-2025.

LGBTQI+ Working Group, co-founder and co-chair, 2022-present.

Nominating Committee, 2022.

Women's Caucus, co-chair, 2020-2023.

LGBTQ & Queer Studies Interest Group, co-chair, 2019-2021.

Respondent, "LGBTQ+ Accompaniment on College Campuses: Moving through Shame." Annual Meeting of the Society of Christian Ethics (Chicago, IL), January 2025.

Panelist, "Dangerous Re-remembering: Queer Pasts and Queer Presence in Political Times," Annual Meeting of the Society of Christian Ethics (Chicago, IL), January 2024.

Invited Scholar, "What do I wish I knew as a graduate student?" Society of Christian Ethics Student Caucus Dinner (Chicago, IL), January 2024.

"Is There No Gomorrah? Christian Ethics, Identity, and the Turn to Ecclesial Practices: Where's the Difference?"

Journal of the Society of Christian Ethics 39, no. 2 (2019): 287-302. (Presented at SCE 2019)

(Co-)Convener, LGBTQI+ Working & Interest Group panels, 2019-2025; Women's Caucus panels, 2020-2023.

Administrative Experience or Other Professional or Civic Service:

Select guild and editorial administrative experience & service: Co-chair, Queer Studies in Religion AAR Program Unit, 2020-2025 (steering committee, 2013-2019); Executive committee, Political Theology Network, 2020-2024 (conference committee chair 2021-2022); editorial board, Lexington Press Queer & Trans Approaches to Religion & Theology series, 2023-present; Theology & Sexuality book review editor, 2019-2023.

Select University of Portland administrative experience & service: Faculty supervisor, Collaborative Humanities Lab Investigating Research & Power (CHIRP Lab), 2022-present; confidential advocate, Title IX & Interpersonal Violence Prevention, 2025-present; Academic Senate, 2025-2027; DEIJ committee, 2023-present; Gender Inclusive Housing working group, 2023-2025; Honors program mentor, 2021-present.

Select Publications:

Editor, Religious Ethics and Constructivism: A Metaethical Inquiry (Routledge, 2018); Christian Ethics and Commonsense Morality (Routledge, 2014); Ethical Theory and Responsibility Ethics (Peter Lang, 2011); Co-editor, Doing Justice to Mercy: Interdisciplinary Essays on Law, Religion, and Criminal Justice (University of Virginia Press, 2007); Co-editor, Humanity Before God: Contemporary Faces of Jewish, Christian, and Islamic Ethics (Fortress Press, 2006)

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Other: Guild membership in American Academy of Religion, Political Theology Network, Association of Disciples for Theological Discussion, Fellowship of Protestant Ethics (emeritus), and National Women's Studies Association. Ordained minister with the Christian Church (Disciples of Christ).



Scott Paeth

PhD: Princeton Theological Seminary, 2004, Theology and Ethics

Position(s):

Professor Religious Studies, DePaul University, 2017-Present

Senior Fellow, Martin Marty Center for the Public Understanding of Religion, University of Chicago, 2022-2023

Associate Professor of Religious Studies, DePaul University, 2010-2017

Assistant Professor of Religious Studies, DePaul University, 2004-2010

Visiting Assistant Professor of Theology, Quincy University, 2003-2004

SCE Participation:

Co-Editor, Journal of the Society of Christian Ethics, 2017-2022.

Board, Journal of the Society of Christian Ethics, 2012-2015.

“Games and Simulations in the Ethics Classroom,” Society of Christian Ethics Pedagogy Interest Group, 2019.

“Eight Is Enough: Ethical Implications of the California Octuplets Case” at the Society of Christian Ethics, San Jose, CA, 2010.

“Dirty Hands Revisited: Morality, Torture, and Abu Ghraib” in The Journal of the Society of Christian Ethics, 28.1 (2008), pp. 163-181.

“Dirty Hands Revisited: Morality, Torture and Abu Ghraib” at the Society of Christian Ethics, Dallas, TX, 2007.

“You Make All Things New!: Jonathan Edwards and a Christian Environmental Ethic” at the Society of Christian Ethics, Chicago, IL, 2004.

Breakfast with an Author (1 time)

JSCE Referee (4 times)

Chair/Convener (3 times)

Administrative Experience or Other Professional or Civic Service:

Chair, Department of Religious Studies, DePaul University, 2023-Present

Pastor, Edgebrook Community Church, 2021-Present, Presbyterian Church, USA

General Assembly Committee on Interfaith and Ecumenical Relations, 2023-Present

Midwest Regional American Academy of Religion, 2006-2016 (President, 2012-2014)

Select Publications:

Christianity and Identity: Public Theology, Authoritarianism, and Democracy (Faith and Public Reason, vol. 1). Cascade Books, 2026.

“Theology of Culture as Public Theology: Paul Tillich and the Social Ethics of Religious Experience” in The Political Theology of Paul Tillich, Rachel Baard, ed. Lexington, 2024.

“Globalization, Global Ethics, and the Common Good” in Multi-Religious Perspectives on a ‘Global Ethic’: In Search of a Common Morality, William Schweiker and Myriam Renaud, eds. Routledge, 2020.

“Public Theology and Economic Prosperity: The Contribution of Nimi Wariboko” in The Philosophy of Nimi Wariboko: Social Ethics, Economy and Religion. Toyin Falola, ed. Carolina Academic Press, 2020.

“Reinhold Niebuhr: Faith in and Beyond History,” in Paradoxical Virtue: Reinhold Niebuhr and the Virtue

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Tradition, Kevin Carnahan and David True, eds. Routledge, 2020.
"Christian Faith in a Secular Age," New Theology Review, vol. 29, no. 2 (March 2017): 19-31, 2017.
"Who's Public? Which Theology?" International Journal of Public Theology. 10.4 (2016): 461-485, 2016.
"Feeling, Thinking, Doing: Ethics and Religious Self-Consciousness in Kant and Schleiermacher," Philosophy and Theology. 28.2 (2016): 311-329, 2016.
The Niebuhr Brothers for Armchair Theologians. Westminster/John Knox Press, 2013.
The Niebuhr Brothers for Armchair Theologians. Westminster/John Knox Press, 2012.

Other: 2024 Inaugural Max L. Stackhouse Lecture in Public Theology, DePauw University 2018-2022
American Academy of Religion Research Grants Jury.2020
Fulbright Specialist Grant, "Ethics, Metaethics, and Moral Skepticism," Jilin University, Changchun, China.2010.
Louis J. and Frances S. Nelson Ethics Lecture. Chicago Theological Seminary.2009-2012
International Journal of Public Theology. Book Reviews Editor.2009 Brandeis University Schusterman Fellowship in Israel Studies.



Elise P. Edwards

PhD: Claremont Graduate University

Position(s):

Associate Professor, Baylor University, August 2025-present
Assistant Professor, Baylor University, August 2019-July 2025
Senior Lecturer/Lecturer, Baylor University, August 2013-July 2019

SCE Participation:

JSCE Search Committee (current)

Active participant in African/African-American Working Group (2009-present)

Active participant in Women's Caucus (2014-present)

Co-chair of Junior Faculty Caucus (2014-2016)

Presentations: Solo papers (3 times); Panels (4 times)

Publications in JSCE (2020, 2015)

Breakfast/Conversation with the Author (2025)

Referee for the JSCE (6 times)

Convener/Session Chair (2 times)

Full member since 2014, Student member from 2010-2014

Administrative Experience or Other Professional or Civic Service:

Director of Baylor Initiative in Christianity and the Arts; American Academy of Religion Leadership: At-Large Director (2025)

Religion and Cities Program Unit Chair (2015-2021)

SW Region Conference Program Committee (2019-2024)

Nonprofit Board Membership: Partners for Sacred Places (2024-present)

Creative Waco (2016-2025)

Baylor University Faculty Senate (2014-2017)

Promoted DEIB through Baylor University Faculty of Color Alliance and Black Faculty/ Staff Association

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Select Publications:

Architecture, Theology, and Ethics: Making Architectural Design More Just, Lexington Books, 2024
The Routledge Handbook of Religion and Cities. Routledge, 2020 (Co-editor and contributor)
"Creation for a Just World: Racism in Architecture and Public Space" in The Routledge Companion to Christian Ethics, Routledge, 2022.
"Feminism and Christianity" in The Rowman & Littlefield Handbook of Contemporary Christianity in the United States, Rowman & Littlefield, 2022.
"A Womanist Consideration of Architecture and the Common Good," Journal of the Society of Christian Ethics 40, no. 2, 2020
"'Let's Imagine Something Different': Spiritual Principles in Contemporary African American Justice Movements and Their Implications for the Built Environment." Religions 8, no. 12 , 2017
When the Law Does Not Secure Justice or Peace: Requiem as Aesthetic Response," Journal of the Society of Christian Ethics 35, no. 2 , 2015

Other:

Member of Architecture, Culture, and Spirituality Forum (ACSF)
Center of Theological Inquiry (CTI)
Fellowship for Protestant Ethics (FPE)



Kathryn (Kate) Ott

PhD: Union Theological Seminary, NYC

Position(s):

Jerre and Mary Joy Stead Professor of Christian Social Ethics, Garrett-Evangelical Theological Seminary, 2022-current
Professor of Christian Social Ethics, Drew University Theological School, 2021-2022
Associate Professor of Christian Social Ethics, Drew University Theological School, 2017-2021

Assistant Professor of Christian Social Ethics, Drew University Theological School, 2011-2017

Deputy Director, Religious Institute, 2008-2011

SCE Participation:

Participant in Women's Caucus and interest groups on Technological Ethics, Ethics and Sexualities, and Pedagogies
Co-Convener, Women's Caucus (2012-2015)
Convener, Ethics of Sexualities Interest Group (2010-2013); led the (re)formation of interest group to be Ethics and Sexualities and the formation of LGBT and Queer Studies in Ethics
Student Member (2003-2006), 2004 and 2005 Board Representative for Student Caucus
Working group member for drafting of Enabling a Family-Friendly Institution: Creative Practices and Balancing Scholarship with Family Care: A Guide Commissioned by the Women's Caucus of the Society of Christian Ethics
Publications: "The Parables Ethic: Practicing Just Futures with Young People," Journal of the Society of Christian Ethics, Fall 2025.
Presentations: I have presented four solo papers at SCE in 2006 (dissertation research), 2011 (paper published in JFSR), 2016 (paper published in Frontiers: A Journal of Women's Studies), and 2015 (paper published with JSCE). I co-presented in 2016 for the SCE Women's Caucus: Understanding the History, Envisioning the Future, Panelist with: Barbara Hilkert Andolsen, Fordham University and Carol Robb, San Francisco Theological Seminary / Graduate Theological Union. Moderated by Julie Hanlon Rubio, St. Louis University Society of Christian Ethics,

Toronto, Canada and in January 2021 on “Teaching Sexuality and Religion in Higher Education” Sexuality and Pedagogy Interest group.

Administrative Experience or Other Professional or Civic Service:

I have served in various capacities for Feminist Studies in Religion, Inc. for over 20 years, most recently I completed my service as the co-editor of the Journal of Feminist Studies in Religion (2017-2025). I have served as a Board member for Catholics for Choice, on the Center for American Progress's Women's Health Leadership Network, and the Religion Council for the Human Rights Campaign.

Select Publications:

Sex, Tech, and Faith: Christian Ethics for a Digital Age, Eerdmans Publishing (2022).
Teaching Sexuality and Religion in Higher Education, co-editors Kate Ott and Darryl Stephens, Routledge (2020).
Christian Ethics for a Digital Society, Rowman & Littlefield (2019).
Sex + Faith: Talking to Your Child from Birth to Adolescence, Westminster John Knox Press (2013).
“The Parables Ethic: Practicing Just Futures with Young People,” Journal of the Society of Christian Ethics, Fall 2025.
“ReVisioning Sexuality: Relational Joy and Embodied Flourishing,” Journal of Youth and Theology. Ott, K., & Carter, L. doi: <https://doi.org/10.1163/24055093-0200100>
“Purifying Dirty Computers: Cyborgs, Sex, Christ, and Otherness.” Cursor_ Zeitschrift Für Explorative Theologie, 2021. <https://cursor.pubpub.org/pub/ott-purifying-dirty-computers>.
“Taking Children’s Moral Lives Seriously: Creativity as Ethical Response Offline and Online” Religions 10 (9), 525, 2019. <https://www.mdpi.com/2077-1444/10/9/525>
“Social Media and Feminist Values: Aligned or Maligned?” Frontiers: A Journal of Women’s Studies, Volume 39, Number 1, (2018).
“Children as An/other Subject: Redefining Moral Agency in a Postcolonial Context” in Journal of Childhood and Religion Volume 5, Issue 2 (May 2014).

Other:

Much of my scholarship reaches a public audience from writing for magazines like Sojourners, US Catholic and Presbyterian Outlook to faith-based curriculum for TheThoughtfulChristian and Yale Youth Ministry Institute, not to mention regular, annual North American speaking engagements and trainings for churches. I have received and managed numerous grants from foundations such as AAAS-Dialogue on Science, Ethics and Religion, Mellon Foundation Digital Humanities Program, Carter Center for Human Rights, Wabash Center for Teaching Theology and Religion Grant, Ford Foundation, and others. I have been an active member of the American Academy of Religion since 2001, serving on various units and committees. I am also a board member for the Global Network for Digital Theology and Theologies of the Digital.

Two-Year Candidates for Board of Directors: Student Members



Sarah Neff

PhD: Duke University, 2027, Christian Theology and Ethics

Position(s): Doctoral Student, Duke Divinity School, Duke University, anticipated graduation Spring 2027

SCE Participation:

Future Scholars Panel 2026

Select Publications:

Book Review: "AFTER METHOD: QUEER GRACE, CONCEPTUAL DESIGN, AND THE POSSIBILITY OF THEOLOGY. By Hanna Reichel", Religious Studies Review, 2024

Other Affiliations: Facing the Anthropocene Graduate Research Grant, 2022



Noah Karger

PhD: University of Notre Dame, 2029, virtue ethics, technology ethics, mystical theology

Position(s): PhD Student, University of Notre Dame, 2023-present

SCE Participation:

2024, attended; 2025, presenter on the doctoral student panel

Select Publications: (accepted with revisions) "Synaxis as the Link to Love Beyond: The Meeting of Ecstasies in Dionysius the Areopagite," International Journal of Systematic Theology.

(forthcoming) "Developing Aquinas's Ecclesial Pedagogy: How the Simple Respond to Heresy and Teach the Faith by Example," Nova et Vetera.

"The Mystical and Moral in Gregory of Nyssa: Recovering a Critical Link," Medieval Mystical Theology, 33:1 (April), pp. 1-14.

"Moral Exemplarism in the Key of Christ," Journal of Moral Theology, 13:1 (January), pp. 102-129.

Other: Fellowships 2025-2026, Gabriel Fellow, Medieval Institute at the University of Notre Dame (\$38,000) 2024-2026, Graduate Fellow, Notre Dame-IBM Technology Ethics Lab (\$20,000) Awards 2025, The SST/IJST Colin Gunton and John Webster Memorial Essay Prize 2024 Emerging Scholar Award, Religion in Society Research Network 2023 Social Ethics Award, Gordon-Conwell Theological Seminary

In Memoriam

The Rev. Dr. **Raymond Kemp Anderson** of Fayetteville, Pennsylvania died on March 15, 2024 at the age of 91. An ordained minister in the Presbyterian Church USA, he taught for thirty-eight years in the Philosophy and Religion Department at Wilson College in Chambersburg, Pennsylvania. Ray was the spouse of Gunlög Anderson and the father of Erik, Jennifer, and Martin Anderson. He grew up in Los Angeles as the son of a professional gardener, graduated from UCLA in 1954, entered San Francisco Seminary that year to prepare for ministry, and earned his doctorate in theology at Basel University in Switzerland, studying under Karl Barth. Barth was a major influence on his thought and career. Ray served briefly as a Presbyterian pastor before joining the faculty at Wilson College, where he developed over twenty courses ranging over early Christian history, the Reformation, ethics, theology, and comparative religion. Ray's book *Law and Order*, interpreted John Calvin's theology of grace and virtue, and his book *New Testament Micro-Ethics*, interpreted the early church's experience of freedom. After his retirement from Wilson in 2014, Ray authored a memoir of Barth as a teacher, *An American Scholar Recalls Karl Barth's Golden Years as a Teacher*, and a book of essays on freedom, *Liberating Speech—Today*. When he died, Ray had nearly completed a collection of devotional meditations, titled *Theological Grace Notes*. He was a supportive mentor to many students who stayed in touch with him for decades, and in his last years he took photos of patches of beauty in the vicinity of his house and garden, which he called "innerscapes."

The Rev. Dr. **Terry R. Anderson** of Vancouver, British Columbia died on September 9, 2025 at the age of 93. A minister in the United Church of Canada and a longtime professor of Christian Social Ethics at Vancouver School of Theology, he was the spouse of Daphne Anderson and the father of Wes Anderson, Sue Hills, Dan Anderson, and Rebecca Anderson. Terry was a doctoral graduate of Union Theological Seminary in Richmond, Virginia. He began his teaching career at VST in 1972 and taught and wrote widely in Christian ethics, bioethics, Christian discipleship, and Indigenous Rights. His book, *Walking the Way: Christian Ethics as a Guide*, critically examined the morality of modern culture, arguing that establishing right relations is more important than proposing formal solutions. Terry described himself as "an advocate of Native peoples' rights, a thoughtful prober of deeper currents in moral decision making, and on occasion, a strong independent thinker." His longtime support of the right of Canadian First Nation peoples to land claim settlement and self-governance was deeply important to him and was gratefully remembered by others at his passing. VST fondly said of him in its remembrance, "He was a much-loved professor who never sat lightly on the adjective Christian in his teaching of ethics." Terry served on the Ethics Committees of two hospitals in Vancouver and served from 1984 to 1987 as Executive Secretary to the North American Society of Ethics.

The Rev. Dr. **Morley Francis Hodder** of St. John's, Newfoundland died on March 5, 2024 at the age of 95. A minister in the United Church of Canada and a longtime professor of religious studies at Memorial University of St. John's, Newfoundland, Canada, he was the spouse of Vera Hodder. Morley graduated from McGill University, served as a minister at United Church in Springdale, Newfoundland, and earned his doctorate in theology at Boston University School of Theology, writing a dissertation on *Social Concerns in the Preaching of Henry Sloane Coffin*. Upon completing his doctorate, he served for several years as Chaplain at the University of Toronto before accepting a faculty position at Memorial University, where he helped to found a department of Religious Studies. Morley was devoted to his students and loved teaching, and is remembered by them for his quiet kindness, humility, and spiritual presence.

The Rev. Dr. **Paul Thomas Jersild** of Chesapeake, Virginia died on May 29, 2025 on the day after his 94th birthday. A minister in the American Lutheran Church, he served as Academic Dean and Professor of Theology and Ethics at two Lutheran seminaries, Wartburg Theological Seminary in Dubuque, IA, and Lutheran Theological Southern Seminary in Columbia, SC, where he retired in 1998. Paul was the spouse of Marilyn Steffensen Jersild

and the father of Ann Simonson, Austin Jersild, Amy Jersild, and Aaron Jersild. He was born in Blair, Nebraska and grew up in Los Angeles and Chicago, where his father was a Lutheran pastor and subsequently the president of the United Evangelical Lutheran Church. In his early academic career, Paul taught at Luther College in Decorah, Iowa and Saint Xavier University in Chicago before moving to Wartburg Seminary. He authored five books, including *Invitation to Faith: Christian Belief Today*, which addressed basic questions about the viability of Christianity, and *Making Moral Decisions*, an introduction to Christian personal and social ethics. Paul served on the ethics committees of hospitals in Columbia, South Carolina, and Chesapeake, Virginia, and won the Siefkes Award for his ministry on behalf of Lutherans Concerned, an LGBTQ organization. After his retirement from LTSS, he served as a Visiting Research Professor at the Center for Bioethics and Medical Humanities, University of South Carolina.

2026 SCE ANNUAL MEETING

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