SCE THE SOCIETY OF CHRISTIAN ETHICS

2027 ANNUAL MEETING

HYATT REGENCY | ST. LOUIS

THURSDAY, JANUARY 7, 2027 –
SUNDAY, JANUARY 10, 2027

Christian Ethics and Artificial Intelligence

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2026-2027: Incoming Committee TBA

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2027-2028: Diana Fritz Cates (Past President); Outgoing Board Members: Janna Hunter-Bowman; Jennifer Leath, James McCarty

FUTURE ANNUAL MEETINGS

2028
January 6-9
DoubleTree Hilton
Portland, Oregon

SOCIETY CONTACT INFORMATION

Society of Christian Ethics	Society of Jewish Ethics	Society for the Study of Muslim Ethics
PO Box 5038 Milwaukee, WI 53205	Center for Ethics Emory University 1531 Dickey Drive Atlanta, GA 30322	PO Box 64 South Hadley, MA 01075
www.SCEthics.org sce@scethics.org Phone: 414-208-4765	*www.societyofjewishethics.org* admin@societyofjewishethics.org Phone: 860-818-1046	*www.SSMEthics.org* info@ssmethics.org Phone: 413-538-2381 Fax: 413-538-2323

BE SOCIAL

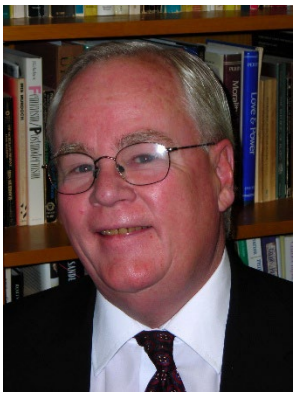
Facebook: facebook.com/sofcethics Instagram: @sofcethics Bluesky: @sofcethics.bsky.social
Have a question? Reach out to the SCE Social Media Coordinator, Andrew Edwards, socialmedia@scethics.org

REGISTRATION DESK

The registration desk hours:

Thursday, January 8	3:00 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

2027 Lifetime Achievement Award – David Hollenbach, S.J.



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.

David Hollenbach, S.J. is the Pedro Arrupe Distinguished Research Professor in the Walsh School of Foreign Service at Georgetown University, Senior Fellow of the Berkley Center for Religion, Peace and World Affairs, and affiliated professor in the Theology Department of Georgetown. Hollenbach joined the Society of Jesus (the Jesuits) after completing his B.S. degree in physics in 1964, was ordained a priest in 1971, and completed his Ph.D. in religious ethics from Yale University in 1975. Over the last fifty years, Hollenbach has made significant contributions to the field of Christian ethics in the areas of human rights, theories of justice, religious and ethical responses to humanitarian crises and refugees, economic justice, and religion in political life. He was an advisor to the US Conference of Catholic Bishops in their drafting of the 1986 pastoral letter, "Economic Justice for All: Catholic Social Teaching and the U.S. Economy" and is the author or editor of numerous volumes, including the now-classic *The Common Good and Christian Ethics,* and most recently, *Human Rights in a Divided World: Catholicism as a Living Tradition.* He has served as mentor to many in our field, as testified by the many contributions to a volume published in his honor in 2016, *Public Theology and the Global Common Good: The Contribution of David Hollenbach, SJ*. Hollenbach served as the President of the Society of Christian Ethics in 1995 and the President of the Catholic Theological Society of America in 2016.

Recipients of the Lifetime Achievement Award

2021	Larry Rasmussen	2026	Jean Porter
2020	Donald W. Shriver, Jr	2025	Robin Lovin
2019	Karen Lebacqz	2024	Preston Williams
2018	John Raines	2023	Lisa Cahill
2017	Charles Curran	2022	Stanley Hauerwas
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: Rebecca Todd Peters (Chair), Outgoing Board Members: Matthew Gaudet, Ellen Ott Marshall, and Christian McRorie, and endorsed by the Executive Committee. The committee for selecting next year's recipient are Diana Fritz Cates (Past President) Outgoing Board Members: Jennifer Leath, jennifer.s.leath@gmail.com; Janna Hunter-Bowman, jhunterbowman@ambs.edu; James McCarty, mccartyj@bu.edu

SCE Schedule at a Glance

Tuesday, January 5, 2027

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

Wednesday, January 6, 2027

12p-10p	Lutheran Ethicists

Thursday, January 7, 2027

7a-4p	SCE Board Meeting
7a-6p	Lutheran Ethicists
1-6p	Pre-Conference Session
3p-7p	Registration Desk Open
4:30p-6:30p	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
5-7p	Student Reception
7p-8:30p	Concurrent Session #1

Friday, January 8, 2027

7:30a-6p	Registration Desk Open
7:45a-8:45a	Student Orientation
7:45a-8:45a	Conversation with an Author
9a-7:30p	Exhibit & Poster Hall Open
9a-10:30a	SCE Plenary with Matthew Gaudet
10:30a-11a	Break in Exhibit & Poster Hall
10:30a-11a	Professional Conduct Committee-Office Hours
11a-12:30p	Concurrent Session #2
12:30p-1:30p	Women's Caucus Lunch
1:45p-3:15	SCE Plenary with Kate Ott and Philip Butler
3:30p-5p	Concurrent Session #3
5:15p-5:30p	Lifetime Acheivement Award: David Hollenbach, S.J.
5:30p-6:30p	SCE Presidential Address: Diana Fritz Cates
6:30p-7:30p	Presidential Reception
7:30p-9p	Interest Group Session #1
9p-10:30p	University of Chicago Reception

Saturday, January 9, 2027

7:30a-6p	Registration Desk Open
7:45a-8:45a	Task Force Listening Session I
9a-6p	Exhibit & Poster Hall Open
9a-10:30a	SCE Plenary: Irene Oh
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	Incoming Nominating Committee
1:30p-3p	Interest Group Session #2
3p-3:30p	Break in Exhibit & Poster Session in Exhibit Hall
3:30p-5p	Concurrent Session #4
5p-7:30p	Caucus for Contingent Faculty Dinner
5p-6p	New SCE Presidential Cabinet Meeting
5:30p-6:45p	Catholic Eucharist
7:30p-9p	Interest Group Session #3

Sunday, January 10, 2027

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

Tuesday, January 5

11:00 AM – 12:30 PM

SCE|SJE|SSME Pre-conference Joint Plenary Session **Virtual on Zoom**

Topic: AI and Mental Health

Panelists: Andrea Vicini, Boston College (SCE)
Iskander Abbasi (SSME)
Marina Zilbergerts (SJE)

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

Wednesday, January 6

12:00 PM – 10:00 PM

Lutheran Ethicists Sterling 6 and Regency A

Thursday, January 7

7:00 AM – 7:30 AM

SCE Board Breakfast Park View

7:30 AM – 4:00 PM

SCE Board Meeting Park View

7:00 AM – 6:00 PM

Lutheran Ethicists Sterling 6 and Regency A

1:00 PM– 6:00 PM

SCE Preconference Session

Sponsored by the Social Ethics and Organizing Interest Group Sterling Studio 9

"We Dream of Beloved Freedom"

Description:

"We Dream of Beloved Freedom" is a half-day event on Thursday, Jan. 7 (before the start of SCE on Thursday. This pre-conference will gather ethicists, religious leaders, community activists and organizers for a series of panels and conversations focusing on the broad and multifaceted relationship between ethics and capitalist political economy. The focus will be on the material conditions of the deep transitions and crises taking place across the U.S. and globe. The pre-conference invites all to attend this engaging conversation with scholars and practitioners whose work addresses the structural evil of capitalism and its many malformations and manifestations.

3:00 PM – 7:00 PM

Registration Grand Coat Room

4:30 PM – 6:30 PM

Critical Realist Group Location TBA

We welcome those interested in moral agency, critical realism, theology and ethics to join us for a pre-dinner discussion of future meetings of the Critical Realist group. Email Emma Kennedy at Emma.kennedy@villanova.edu for details on meeting time and location, but plan to meet in the lobby at 4:15 pm or to meet later at the meeting location if you'll be late!

4:00 PM – 5:00 PM

SCE Presidential Cabinet Meeting Park View

4:00 PM – 5:30 PM

Journal of the Society of Christian Ethics Editorial Board Meeting Mills Studio 3

5:00 PM – 7:00 PM

Exhibit & Poster Hall Open Grand Foyer
Hall

5:00 PM – 7:00 PM

Student Reception Hyatt Regency Bar

7:00 PM – 8:30 PM

CONCURRENT SESSION #1

(De)Carbonizing Christian Social Thought: Regency A
AI Ethics Within in Long Story of Grappling with Fossil Fuels

Ryan Juskus, University of Notre Dame

Modern Christian social thought (CST) is widely understood as a response to industrialization. While generally sound, this story nevertheless obscures how fossil fuels have been a thread of continuity connecting many of the social concerns addressed by Christian social ethicists from the nineteenth century to today, including artificial intelligence. This paper argues that modern CST is better understood as grappling with the impacts of and powers unleashed by using fossil fuels. In this perspective, AI concerns are the latest development in an evolving story of how CST is both a product of petroculture and an aid to transforming it.

Convener: TBA

"You're Doing Your Job, I'm Doing Mine": Regency B
Queer Latine Christian Ethics Against AI-Driven Deportation

Steven James, liff School of Theology/University of Denver

In this project, I examine the ethical implications of AI-driven deportation in U.S. immigration enforcement for Queer Latine Christian communities. I argue that deportation technologies operationalize a racialized moral anthropology under nationalist politics, rendering migrants legible as threats rather than neighbors and kin. Drawing on participant observation and semi-structured interviews at the Queer Latine church Nuestra Cuir

Chingoña, I show how surveillance authorizes coercion through seemingly neutral algorithmic outputs. Interpreting a pastoral confrontation with ICE as ecclesial refusal, my work with the church presents accompaniment, solidarity, and kinship as Christian ethical practices that resist deportation's carceral logics and racialized dehumanization..

Convener: TBA

The Pernicious Principals of Medical Ethics Regency E

Joe Kotva, Indiana University School of Medicine

The 2026 release (9th ed.) of Beauchamp and Childress's classic Principles of Biomedical Ethics [PBE] invites a critical reassessment of its enduring influence. Since its debut in 1979, PBE has indelibly shaped medical ethics discourse, providing the foundational ethics framework for medical education, ethics committees, and medical journals. However, intrinsically individualistic and built on empirically and philosophically dubious foundations, PBE reinforces the status quo by masquerading as ethical rigor while leaving our broken, unjust, and morally deforming healthcare system unchallenged.

Convener: TBA

The Universal Destination of Goods Through Labor? Regency F
Work and Distributive Justice in a Digital Economy

David Cloutier, University of Notre Dame

The universal destination of goods is called the "first principle" of Catholic social teaching by John Paul II and the "Golden Rule" by Francis. But how should such an end be achieved? In this paper, I examine the principle's history, the essential role that ownership of property plays in the earlier articulations of the principle, and the claim in Laborem Exercens (1981) that the universal destination of goods is achieved "through labor." The essential relationship of work and ownership can be obscured if the principle is only understood in terms of a final end of the consumption of goods and services. I suggest implications for a digital economy, given that the digital economy achieves "production" only through the widespread inputs of those who are ostensibly "consumers" of digital products. Thus, the "digital factory" requires attention to how the workers (who are also consumers) might share in the ownership of the platforms on which they labor.

Convener: TBA

Black Internationalism's Political Theology Grand A
Martin Luther King Jr. on International Boycotts and War Abolition in the World

Darren Yau, Baylor University

This paper reconstructs Dr. King's vision of global justice by examining the account of war abolition and international boycotts. Against portrayals of King as merely a latecomer to war abolition, an absolute pacifist, or

Christian realist, I argue King's arguments should be interpreted within a distinct tradition of African American Protestant Liberalism and its internationalist vision for global justice. I end with a critical reconsideration of King's views, which remain an important touchstone for ongoing debates about war abolition, boycott, divestment, and sanction tactics, and the eschatological imaginations of social movements that struggle for peace among the nations.

Convener: TBA

SAG-AFTRA as Model for Solidarity and Resistance in the Academy Grand B

Amy Laura Hall, Duke University

The recent history of SAG-AFTRA offers a model of resistance and solidarity for members of the SCE as we reckon with the future of our own guild and profession. Drawing on my work with the American Association of University Professors, I read closely the formal statements and public-facing appeals of SAG-AFTRA to propose ways to support one another in our common cause.

Convener: TBA

Sins Against Mercy: Charting a Region of Vice Grand C

John Walker, Princeton University

In this paper, I develop an Augustinian account of sins against mercy, treating three in particular: cruelty, indifference, and envy. Whereas mercy sorrows in the loss of another, cruelty delights in the other's loss. Indifference disregards it. And envy views the other's gain as a source of grief. Beyond being merely personal sins to which fallen creatures are prone to succumb, these vices can also come to structure and animate social life. Understanding this region of vice, therefore, can serve a vital diagnostic and social-critical function, in addition to its self-critical, penitential role.

Convener: Stephen Pope, Boston College

Resisiting the Empire of Normality: Grand F
Toward a Theological Ethic of Crip Visibilty

Lindsay Johnson Edwards, Southern Methodist University

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 computationaFl 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.

Conveners: Lisa Powell, St. Ambrose University
Kevin Lazarus, Emory University

Human Finitude and Artifical Intelligence Companionship Grand G

Peng Yin, Boston University

AI companionship's attraction lies in its promise to overcome finitude by mimicking divine omnipotence, omnipresence, and omnibenevolence. The finite interpersonal world, shaped by contingency and fortune, remains the only context where virtues arise. AI's frictionless relationship thus risks shrinking the space for ethical formation. Drawing from Augustine, Aquinas, Gregory of Nyssa, Julian of Norwich, and Teresa of Avila, this paper discusses alternative modes of human relating to divine power, presence, and love as counters to AI parodies. Refusing immediate consolation, the paper recommends a salutary "loneliness" befitting the finite condition to reckon with the desire to be known and loved.

Convener: TBA

The Goods of Technology: Grand H
AI's Capital Formation and the Challenge of Forming Alternative Subjects

Panelists: D. Stephen Long, Southern Methodist University
Benjamin Suriano, Seattle University

To critically analyze AI-as-capital beyond superficial views of tech-neutrality, this panel will draw from certain normative accounts of technology as our collective organs extending the body's sensuous and intellectual capacities for creating qualitatively higher social relations. Here technology is never neutral but always formative, or deformative, of subjects by mediating, shaping, and exercising bodily capacities teleologically according to objects of desire. We will ask: Can AI-as-capital's algorithmic formation be critically challenged by anything other than religiously formed subjects? What kinds of religious formations, which coalitions, and whose teleology? Within Christian ethics, what specific traditions, theologies, practices are most instructive?

Convener: Daniel Rhodes, Loyola University-Chicago

Friday, January 8

7:30 AM – 6:00 PM

Registration Grand Coat Room

7:45 AM – 8:45 AM

CONVERSATION WITH AN AUTHOR Regency D

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

Trauma-Informed Christian Ethics:
Bearing Witness Through Love, Justice, and Solidarity in Community |T&T Clark
Darryl W. Stephens, Lancaster Theological Seminary
Facilitator:

From Babel to AI: Idolatry, Transhumanism, and the Crisis of Imago Dei |Wipf & Stock
Dawn Lewis Sutherland, Liberty University
Facilitator:

Restlessness and Belonging: Augustinian Wisdom for the Digital Empire |Baylor University Press
Autumn Alcott Ridenour, Gordon-Conwell Theological Seminary
Facilitator:

Making a Life: Catholic Social Teaching and the Meaning of Work |T&T Clark
Kate Ward, Marquette University
Facilitator:

Re-Thinking Justice in Catholic Social Thought |Georgetown University Press
Daniel K. Finn, St. John's University and the College of St. Benedict (Emeritus)
Facilitator:

The Church of England and the Second World War |Brill
John D. Alexander, Independent Scholar
Facilitator:

Witnessing the Wounds: Catholic Theology, Trauma, and Social Healing |Orbis Books
Stephanie C. Edwards, Boston Theological Interreligious Consortium
Facilitator:

Moral and Theological Virtues of the Oppressed: Practicing Salim in the Face of Violence |Bloomsbury
Wonchul Shin, Villanova University
Facilitator:

Sexual and Gender Doctrinal Language: A Source of Pain and Trauma in the Catholic Church |Paulist Press
Todd Salzman, Creighton University
Facilitator:

Persisting in the Good: Thomas Aquinas and Early Chinese Ethics |Oxford University Press
Peng Yin, Boston University
Facilitator:

7:45 AM – 8:45 AM

Student Orientation Mills Studio 9

Light Breakfast Served

9:00 AM – 7:30 PM

Exhibit & Poster Hall Open Grand Hall Foyer

9:00 AM – 10:30 AM

SCE Plenary Grand Ballroom E

Matthew Gaudet, Santa Clara University

AI is Like . . .: An Analogical Exploration of the Artificial Intelligence we are Building.

Respondent:

Convener: Diana Fritz Cates, University of Iowa

10:30 AM – 11:00 AM

Break in Exhibit & Poster Hall Grand Hall Foyer

Light Refreshments Served

10:30 AM – 11:00 AM

Professional Conduct Committee: Office Hours (Open to All) Sterling Studio 1

11:00 AM – 12:30 PM

CONCURRENT SESSION #2

Interacial Differences and Solidarity: Telling Our Stories Regency A

Joint Session: African and African-American Working Group, Asian and Asian-American Working Group, and Latine Working Group

Panelists: Thelathia "Nikki" Young, Haverford College
Darren Yau, Baylor University
Rubén Rosario-Rodríguez, Saint Louis University

This joint session of the African and African-American, Asian and Asian-American, and Latine working groups initiates a conversation across racial lines. Though racial minorities are often lumped together under homogenizing categories, e.g., "people of color," the significant differences within and across racial groups often compromise possibilities for liberatory interracial work. In this session, representatives of each working group will share about their experiences in interracial contexts as academics and activists. Attendees will then participate in moderated small-group discussions. The goal is to generate productive tension that leads to better cross-racial solidarity and knowledge production.

Conveners: Nicholas Hayes-Mota, Santa Clara University
Alberto La Rosa Rojas, Western Theological Seminary

Taking Time Regency B

Ellen Ott Marshall, Emory University

Technologies of efficiency diminish our capacity and inclination to take time, which is essential to ethical deliberation and theological discernment. As a constructive alternative, this paper turns to metalworkers who allow the materials to set the pace and afford a lesson about formation and the center of value. The work of the moral life is not to do as much as we can as quickly as we can, but rather to discern what God is doing and respond. When discernment sets the pace, we regain the inclination and capacity to take time and to value it.

Convener: TBA

Radical Dependence: Anthropology, Ethics, and Disability Regency E

Disability Working Group

Panelists: Craig Ford, Candler School of Theology, Emory University
Neil Messer, Baylor University
Julie Mavity Maddalena, Lakeland University

Mary Jo Iozzio's Radical Dependence (2026) argues that all persons—disabled and non-disabled alike—are fundamentally dependent on others for the goods and services that sustain life. Reframing dependence as a shared human condition rather than deficit, the book advances a Trinitarian theological anthropology and explores how this vision informs institutional practices in healthcare, education, social services, and church life. This panel engages Iozzio's work from diverse perspectives in disability studies, bioethics, liberation theology, and Catholic moral theology.

Conveners: Kevin Lazarus, Emory University
Lisa Powell, St. Ambrose University

No Skin in the Game: Regency F
Artificial Intelligence and the Possibility of Making Moral Machines

Jason Roberts, University of Georgia

Is it possible to create an artificial general intelligence capable of moral agency? From the standpoint of fundamental ethics informed by a biocultural understanding of the emergence of human moral agency, the chances seem slim. Utilizing fundamental ethical concepts like Edward Schillebeeckx's negative contrast experience, Daniel C. Maguire's foundational moral experience, and Rene Girard's mimetic desire, the paper explores three avenues by which we might try to make moral machines—(1) moral agency built upon generative and agentic AI using large language modes, (2) creating sentient robots, and (3) whole brain emulation through brain-computer interfaces..

Convener: TBA

Economic Democracy, Christian Socialism, and the Political Theology of AI Grand A

Luke Bretherton, Oxford University

This paper argues that AI's central ethical question concerns whether it renews modes of political economy through which embodied, cooperative personhood can flourish. Existing AI infrastructures concentrate power, erode practical reason, weaken moral and political virtue, and displace labour, threatening democratic life and the imago Dei. The paper concludes that economic democracy should be the primary social ethics shaping responses to AI by drawing on political theologies of the commons, democracy, and Anglican Christian socialism, along with contemporary counter-practices inspired by guild socialism and the cooperative movement.

Convener: TBA

Orthodox Christian Perspectives on Artifical Intelligence Grand B

Panelists: Walter Sisto, Dyouville University
Stephen Meawad, Caldwell University
Nathaniel Wood, Fordham University
Aristotle Papanikolaou, Fordham University

Drawing on both Patristic and contemporary sources of Orthodox Christian theology, this panel will explore Orthodox responses to Artificial Intelligence. Panelists will explore issues related to AI from varied perspectives: disability theology, political theology, sophiology, and environmental ethics, all attuned to the Orthodox conception of theosis or God-human communion. This panel will advance the nascent field of Orthodox ethics, specifically grappling with how a sacramental, liturgical, and thoroughly incarnational Tradition can address the current and future realities of AI as they relate to the human person and our relationships to God and one another.

Convener: Rachel Contos, Fordham University

Are We all Virtue Ethicists Now? Grand C

Fundamental Moral Interest Group

Panelists: Emily Dumler-Winckler, St. Louis University
William Mattison, University of Notre Dame
Gilbrian Stoy, Catholic University of America

Virtue ethics has rapidly ascended to become one of the major fields in Christian Ethics. Perhaps because of its widespread influence, the field of virtue ethics has become so broad as to now include diverging and even conflicting diversity. While some ethicists speak and write as if we are all virtue ethicists now, others express ambivalence or resistance to this approach. This panel of the Fundamental Moral Theology Interest Group will address the contemporary geography of virtue ethics through the contribution of two leading scholars in the field, Emily Dumler-Winckler and William Mattison.

Convener: Stewart Clem, Aquinas School of Theology

No Thanks? Thomas Aquinas, Gratitude, an What to do With Vicious Benefactors Grand F

Katarina von Kuhn, Princeton Theological Seminary

Building off Thomas Aquinas's understanding of gratitude as a virtue annexed to justice, theological accounts of gratitude often accent its obligatory nature. What these accounts regularly neglect are structural dynamics that place people on the margins of society more often in positions of dependency. Gratitude as a requirement of justice both furthers a narrative that people should be thankful to have a seat at the table and hinders a beneficiary's exercise of autonomy by requiring the perpetuation of an unwanted relationship. This paper draws on Aquinas and feminist philosophy to construct an account of gratitude attentive to these objections.

Convener: Stephen Pope, Boston College

Christian Ethics, AI, and the Lonliness Epidemic Grand G

Karen Guth, College of the Holy Cross

This paper focuses on a recent trend in relation to the loneliness epidemic: the "seeming success" of using artificial intelligence companionship applications to treat feelings of isolation. The paper argues that the loneliness epidemic is better approached by adopting Christian practices of what Dorothy Day calls "seeming failure"—modes of being and practice that appear to the world as failure, folly, and futility, but whose "seeming failure" is anything but. More specifically, the paper develops an account of "analog existence" as a Christian practice of failure well-suited to address the loneliness epidemic.

Convener: TBA

Embodied Harms, Disembodied Agents:
AI Moral Judgement and the Necessity of Incarnation Grand H

Patrick Haley, Princeton Theological Seminary

The AI "alignment problem" is often framed as ensuring that autonomous systems reliably follow moral constraints. I argue that a deeper challenge lies in determining what counts as harm. Drawing on Christian theologian Noreen Herzfeld, I contend that judgments about harm require embodied experience of vulnerability and suffering. Because many models of AI lack such embodiment, they face a fundamental limitation in recognizing morally salient harms. This insight bears on moral theology: the incarnation underwrites the intelligibility of God's moral judgment by situating it within the conditions of human vulnerability.

Convener: TBA

12:30 PM – 1:30 PM

Women's Caucus Lunch Grand Ballroom D

1:45 PM – 3:15 PM

SCE Plenary Grand Ballroom E

Kate Ott, Garret-Evangelical Theological Seminary
Philip Butler, Iliff School of Theology

Querying AI Futures

Convener: Diana Fritz Cates, University of Iowa

3:30 PM – 5:00 PM

CONCURRENT SESSION #3

Queer Theory, Christian Ethics, and the Politics of Differnce Regency A

LGBTQI+ Working Group

Panelists: Brandy Daniels, University of Portland
M. Wolff, Augustana College

Respondent: Shatavia Wynn, Rhodes College

What resources might queer theory, theology, and lives offer Christian ethics for thinking about identity, difference, and community? This session explores these possibilities by placing two new books—M. Wolff's Body Problems and Brandy Daniels's How (Not) To Be Christian—in conversation. In dialogue, the authors will explore both points of overlap and divergence, as well as constructive tensions, between their respective texts (in aims, sources, method, and more), focusing particularly on how both books, in distinctive ways, challenge the field to move beyond identity's consolidations towards more capacious visions of ethical life.

Convener: Shatavia Wynn, Rhodes College

Reformed Responses to Refugee Flight and Human Trafficking Regency B

Reformed Theology and Interest Group

Panelists: Alberto La Rosa Rojas, Western Theological Seminary
Letitia Campbell, Candler School of Theology, Emory University

Immigration policy and its enforcement has become a moral test in the United States, where supporters of extreme administration policies often claim Christian—including Reformed—justification for violent action. This is striking given scripture's consistent concern for the foreigner and stranger, and even more so for Reformed Christians, whose tradition was forged amid forced migration across Europe. This panel will examine immigration, forced migration, the ethical crisis of human trafficking, and Reformed theology, exploring its

historical significance for the tradition and the resources distinctively Reformed approaches might offer for Christian moral reflection in this urgent contemporary moment.

Conveners: Angela Carpenter, Hope College
Franklin Tanner Capps, David & Elkins College

Moral Formation with Companion Intelligences Regency E

Willis Jenkins, University of Virginia

Could artificial intelligence enhance human responsiveness to organic intelligences? This paper pursues that question through a practical experiment in designing an AI interface. Our students need to understand their self-formation in the context of machine agents, authors, and advisors. How should they relate to these systems, negotiate their beguiling guidance, and assess their authority? Working with a university AI literacy initiative, I describe building a watershed-voiced AI advisor for ethics education. The paper traces metaethical decisions at each design stage as we attempt to design in ways that catalyze reflection on being formed with companion intelligences, both machine and organic.

Convener: TBA

The Future Should be Womanist: Regency F
Building Bridges Between Womanism and Afrofuturism in the Age of AI

African and African-American Working Group

Panelists: Stacey Floyd-Thomas, Vanderbilt University School of Divinity
Candace Laughinghouse, Gammon Theological Seminary
Melanie Jones Quarles, Union Presbyterian Seminary

Artificial Intelligence is not a neutral tool but an emergent moral consciousness shaping perception, decision-making, and social relations, while simultaneously transforming the material landscape through data-driven land extraction and the degradation of quality of life in minoritized communities. This panel treats AI as a theological site where power and meaning are contested, yet current frameworks marginalize Black women's experiences. Drawing on Stacey Floyd-Thomas and Katie G. Cannon, it advances Womanist Afrofuturism as a corrective lens grounded in lived experience. Organized around womanist tenets, the panel challenges AI's presumed neutrality and calls for justice-centered design while imagining liberatory, future-oriented ethical possibilities..

Convener: TBA

The Crucified Christ: *Grand A*
Implications for the 'what' and the 'how' of Legitimate Defense

Conflict, Nonviolence and Just Peace Interest Group

Presenter: Myles Werntz, Abilene Christian University
Respondent: Darren Yau, Baylor University

This session will focus on the question of legitimate defense. There has been a robust discussion, especially over the past 10 years in various Christian ecclesial traditions about the style of moral reasoning related to this topic, such as peacebuilding, 'just war,' active nonviolence, and just peace. We will enter this topic through the prism of Jesus being crucified: What does Jesus being crucified, to expose and transform both injustice and violence, suggest for what and how we are to defend, especially in situations of large-scale conflicts? How might we implement such approaches?

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

AI Ethics and the Preferential Option for the Poor Grand B

Berit Reisenauer Guidotti, Boston College

This paper argues that Christian ethicists should consider the normative implications of AI in light of the preferential option for the poor. Our algorithmic systems have a global reach and reinforce structures of sin by exploiting resources, labor, and data from people and communities worldwide. Christian ethicists should take a 'technoperipheral' approach to the normative analysis of AI by privileging the perspectives of the poor while deprioritizing technological development as a praiseworthy end for human flourishing in se. Those who have experienced algorithmic harms can help redirect AI development in service to the common good.

Convener: TBA

Redeeming Debt in God's Economy and Ours Grand C

Andrew Sutherland, Pepperdine University

To critique extractive debt economies, theologians often seek to distance God's economy of creation and salvation from the logic of debt. I argue, however, that valuable opportunities for such critiques emerge when theologians identify that the divine economy is also an economy of debt—but one that uses debt for different ends. Analyzing Anselm of Canterbury's theology, I document a pattern in which debt is a feature of creation designed to benefit creatures, and Christ redeems debt itself, restoring this purpose. This pattern encourages seeing extractive debts as needing such redemption and suggests criteria for distinguishing legitimate and illegitimate debts.

Convener: TBA

Let the Dead Die: Grand F
Holy Saturday Resisting the Necropolitics, Necromancy, and Spectral Labor of AI-driven Digital Immortality

Connie Bahng, Boston University

This paper interrogates AI-driven digital immortality through Achille Mbembe's necropolitical framework, analyzing how platforms reanimate deceased users' data into spectral laborers. By examining Meta's 2025 patent on autonomous post-mortem generative-AI, I argue that corporations assert digital sovereignty, creating a necromantic world where the dead-living are reanimated and commodified for extraction. Drawing on Jacques Derrida, Shelly Rambo, Alan Lewis, and Walter Brueggemann, I critique this denial of finitude and propose a Christian ethic of remaining dead in Holy Saturday and Sabbath, advocating for a digital right to rest that resists spectral labor and restores human dignity.

Convener: TBA

Data-Driven Logic as a Fallen Power: Grand G
What Is Lost When We Are˜Processed'

Eric Eliot Schnitger, Independent Scholar

"Data-driven" does not describe a method—it is a fallen Power that renders inadmissible the knowledge of those it harms. Drawing on James McClendon's baptist vision as a rival epistemology, this paper develops an Anabaptist unmasking through Gerald Biesecker-Mast's communication ethics, Stuart Murray's surveillance memory, and Marva Dawn's theology of weakness. It demonstrates that ableism is foundational to data-driven reasoning, encoded in the eugenic origins of statistical normality. It names what is lost when persons and communities are "processed"—narrative self-authorship, epistemic standing, communal self-governance—and argues that justice requires active communal resistance to data-driven logic.

Convener: TBA

Moral Anthropology and Ethical Formation Grand H

ShinHyung Seong, Soongsil University

Drawing upon Emmanuel Levinas's Totality and Infinity and Otherwise than Being, this paper argues that AI companions generate a dangerous illusion of alterity that paralyzes ethical formation. Through the lens of Totality and Infinity, AI represents the ultimate assimilation of the Other into the "Same," reducing the absolute exteriority of the Face to a manageable algorithmic totality. Engaging Otherwise than Being, the paper demonstrates that AI lacks the bodily vulnerability prerequisite for genuine 'substitution.' Because an AI cannot suffer, it cannot command the asymmetrical responsibility central to Christian agape. Moving beyond technological pessimism, this paper constructs a robust theological alternative. It proposes reclaiming incarnational 'liturgies of the flesh' to cultivate relational friction, while conceptually reassigning AI to Levinas's

realm of 'the Third' —advocating for technological design that calculates justice for the marginalized rather than simulating synthetic intimacy.

Convener: TBA

5:15 PM – 5:30 PM

Lifetime Achievement Award Grand Ballroom E

David Hollenbach, S.J., 2027 Lifetime Achievement Awardee

5:30 PM – 6:30 PM

SCE Presidential Address Grand Ballroom E

President: Diana Fritz Cates, University of Iowa

AI and the Christian Ethical Tradition

6:30 PM – 7:30 PM

SCE Presidential Reception Grand Ballroom D

7:30 PM – 9:00 PM

INTEREST GROUP SESSION #1

Seeking a Path to Responsible AI: Biblical versus Secular Narratives Regency A

Technology Ethics Interest Group

Presenter: Derek C. Schuurman, Calvin University

Prevailing narratives surrounding AI tend to be overly optimistic or overly pessimistic. These extreme views are contrasted with a perspective on AI that is shaped by the biblical story. A collection of "design norms" for AI ethics is explored, which are used to identify three distinct categories of AI applications. It is recommended that Christians forge partnerships to direct AI towards the common good. Finally, it is argued that the core challenge with AI is a matter of the heart; faithfulness in the field of AI requires more than technical know-how; it requires that we love rightly.

Convener: Patrick Flanagan, St. John's University-New York

Health Care Ethics Interest Group Regency B

Convener: Joseph Kotva, Indiana University School of Medicine

Whiteness in the Algorithm: Regency E
AI, the Church, and the Reproduction of Racial Hegemony

Disrupting White Privilege Interest Group

Panelists: TBA

As artificial intelligence increasingly mediates social and institutional life, its algorithmic infrastructures expose deeply embedded racial hierarchies with profound moral significance. This session examines the theological-ethical implications of whiteness as a structuring logic within both AI systems and Christian institutions. As we interrogate how theological norms and technical practices mutually reinforce racialized epistemologies, we seek to articulate constructive frameworks for resisting algorithmic whiteness and advancing liberative, anti-racist practices within both technological and ecclesial formations.

Conveners: Julie Mavity Maddalena, Lakeland University
Andrew Stone Porter, Bellarmine University
Shandon Klein, Southern Methodist University

Moms, Bombs, and Comms in Gateway City Environmentalism: Regency F
Fieldwork and the Lived Theology and Ethics of Environmental Leaders in St. Louis

Environmental Ethics and Theology Interest Group

Panelists: TBD

Come observe and participate in a live demonstration of fieldwork in environmental ethics and theology. As this is the first annual meeting in St. Louis, this session is structured as a scholarly engagement with local environmental leaders designed to surface the content and shape of their practical reasoning about environmental issues in the region. How do they describe and deliberate about addressing environmental concerns, and why? Gateway City environmentalism foregrounds toxic waste from the atomic bomb, leaders who publicly identify with motherhood, and faith communities that work for environmental justice. Come grapple with lived environmental ethics and theology.

Convener: Ryan Juskus, University of Notre Dame

Unsettling the Foundations: Grand A
Postcolonial and Decolonial Approaches to Christian Ethics

Postcolonial and Decolonial Interest Group

Panelists: Matthew Tsz Him Lai, University of South Carolina
Keunjoo Christine Pae, Denison University
Ki Joo (KC) Choi, Princeton Theological Seminary
Maria Teresa (MT) Davila, Merrimack College

Postcolonial and decolonial thought has become one of the most important conversations in contemporary theology and religious studies, yet within the SCE, there is no dedicated space for this conversation. This inaugural session of the Postcolonial and Decolonial Ethics Interest Group gathers scholars who share an interest in these frameworks to envision together what this group could become. The session will begin with a panel discussion on how postcolonial and decolonial thought reshapes the assumptions, methods, sources, and norms of Christian ethics, followed by a time for all participants to brainstorm and reimagine future directions for the group.

Conveners: Christine Pae, Denison University
Matthew Tsz Him Lai, University of South Carolina

Lisa Sowle Cahill's Interventions in Social Ethics Grand B

Families and Social Responsibility Interest Group

Panelists: Emma McDonald Kennedy, Villanova University
Barbara Anne Kozee, Boston College
Leoocadie Lushombo, Jesuit School of Theology of Santa Clara University
Valentina Nilo, Universidad Alberto Hurtado

Respondent: Lisa Sowle Cahill

This panel explores Lisa Sowle Cahill's esteemed career and the impacts of her teaching and scholarship on Christian ethics. Four of her recent advisees explore the fruits of her distinctive approach "ecumenical, wide-ranging, feminist, justice-oriented, nuanced and always practical followed by a response from Dr. Cahill. We consider her emphasis on social structures, justice, and agency in bioethics; her qualified universalism in the realm of sex, gender, and family; her turn to nonviolence and peacebuilding; her engagement of Global South theologies and systematic theologies in global justice; and her current explorations of apocalypticism as part of her perennial search for realistic methods of social change.

Conveners: Barbara Anne Kozee, Boston College
Valentina Nilo, Universidad Alberto Hurtado

Can Christian Ethics Change Its Mind? Grand C

Christian Ethics in Historical Perspective Interest Group

Panelists: Mary Nickel, University of South Carolina
Fred Simmons, Center of Theological Inquiry
Julie Rubio, Santa Clara University

When the Christian moral tradition was confronted by new historical developments that prompted the tradition to interrogate itself and adapt to new ideals and movements. Fred Simmons will analyze how the emergence of evolutionary biology affected the tradition's ideas about humanity and creation. Mary Nickel will examine the rise of anti-monarchical Christian political thought in the early modern period. And Julie Rubio will address the Roman Catholic Church's shifting attitudes toward procreation as the exclusively licit telos of sexual activity.

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

The Vision Glorious: Poetry, Prayer and the Challenge of AI Grand F

Contemplative Ethics Interest Group

For much of the Christian tradition, poetry has been a key method of Christian contemplation and, by extension, ethical reflection. However, poetry, both its writing and its reading, has been dismissed in much contemporary consciousness because of its lack of apparent utility. The prevailing use of AI can make the composition of poetry (and its close cousin) music, seem pointless and easily replaced. In this panel, our invited scholars will consider the continuing importance of human creativity in creating poetry, its role in contemplation and potential for ethical formation.

Conveners: Elisabeth Kincaid, Baylor University
David Clairmont, Notre Dame University

Assessing Pope Leo's *Magnifica Humanitas* and AI Grand G

Ethics and Catholic Theology Interest Group

Panelists: Andrea Vicini, SJ, Boston College
Catherine Moon, Villanova University
Holly Taylor Coolman, Providence College

Pope Leo XIV issued his first social encyclical in May 2026, following his namesake Leo XIII in addressing the major economic issue of his day: AI. Our three panelists will explore and assess the pope's treatment of the issue, paying particular attention to his use of the tradition of Catholic social doctrine, his reading of the signs of our times, and the implications of his encyclical for our teaching and research.

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

9:00 PM – 10:30 PM

University of Chicago Reception Grand Ballroom E

Saturday, January 9

7:30 AM – 6:00 PM

Registration Grand Coat Room

7:45 AM – 8:45 AM

Task Force Listening Session 1 Mills Studio 9

9:00 AM – 6:00 PM

Exhibit and Poster Hall Open Grand Foyer Hall

9:00 AM – 10:30 AM

SCE Plenary Grand Ballroom E

Irene Oh, George Washington University

AI and Thou: Preserving Human Dignity through Relationality

Convener: Diana Fritz Cates, University of Iowa

10:30 AM – 11:00 AM

Break in Exhibit and Poster Hall Grand Foyer Hall

11:00 AM – 12:30 PM

SCE Business Meeting Grand Ballroom E

12:30 PM – 1:30 PM

Incoming Nominating Committee Mills Studio 6

12:30 PM – 1:30 PM

JRE Editorial Board Lunch Gateway West

12:30 PM – 1:30 PM

Professional Conduct Committee (Private) Sterling Studio 1

1:30 PM – 3:00 PM

INTEREST GROUP SESSION #2

Future Scholars Panel Regency A

Future Scholars Interest Group
Student Caucus

Panelists: Katarina Von Kühn, Princeton Theological Seminary
Other panelists TBA

The rise of AI and LLM-powered chatbots have introduced a host of ethical concerns: job displacement, energy consumption and environmental degradation, private data collection, surveillance, the Technosphere, theft of intellectual property, and so forth. Underlying these dilemmas is the familiar concept in Christian Ethics of complicity. While not directly responsible for all these outcomes, users of AI become accomplices in AI's harmful effects. Considering AI as just one case study in complicity and individual responsibility, the Future Scholars Interest Group hosts three student papers on the theme of complicity, agency, and autonomy.

Conveners: Brooklynn Reardon, Duke University
Katarina Von Kühn, Princeton Theological Seminary

On the Possibility of Business as an Object of Study in Christian Ethics Regency B

Business Ethics Interest Group

Jooho Lee, Pepperdine University

Business can be distinguished from other forms of human activity by the centrality of profit-seeking, which refers to any set of activities that are undertaken for the sake of engaging in the market process to buy inputs and sell outputs to realize economic gains that exceed their costs. The centrality of profit-seeking merits scholarly attention because there are no obvious solutions to the ethical issues that it raises. Business apologists tend to ignore or underestimate the ethical problems whereas its critics tend to conflate them with other concerns that do not necessarily attach to it.

Convener: Jason Stansbury, Calvin University

When the Cameras Leave: Regency E
Faithful Resistance in Metro-St. Louis

African and African-American Working Group

Panelists: TBA

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In 2015, Ferguson, MO, and the Greater St. Louis metropolitan area attracted national attention. The murder of Michael Brown by a police officer and the subsequent protests drew not only prayers and scholarly commentary but also activists and organizers from far beyond Ferguson and nearby communities. This session will examine organizing efforts within Black congregations and communities that have persisted for over a decade since 2015, with particular focus on how Christian ethicists can engage with and support such long-term organizing once public and academic discussions move on.

Conveners: Shari C. Mackinson, Morehouse College
Marvin E. Wickware, Jr., Lutheran School of Theology at Chicago

Liturgy and Its Technologies: Regency F
Accessibility, Embodiment, and Power in a Technophilic Era

Liturgy and Ethics Interest Group

Panelists: Patrick Flanagan, St John's University
Scott Paeth, DePaul University
Janna Bennett, University of Dayton

This panel explores how the "technologies" of liturgical life, both ancient and emerging, shape Christian worship, theological imagination, and ethical formation. Liturgical tools are never neutral; from sound and space to livestreaming, captioning, prayer apps, and AI-generated texts, they encode particular assumptions about embodiment, participation, and power. As technological innovation accelerates, these tools both expand and restrict access, invite technophilic tendencies, and raise questions about agency, mediation, and the Incarnation. By examining how these technologies form (and deform) Christian practice, the panel invites deeper reflection on justice, embodiment, and faithful worship in a technologically saturated age.

Conveners: Xavier Montecel, St. Mary's University
Virginia Landgraf, Atla
Federico Cinocca, Emmanuel College
Therese Lysaught, Loyola University Chicago

Adam Smith and Extreme Economic Inequality Grand A

Economic Policy Interest Group

Presenters: Rebecca Todd Peters, Elon University
Ilsup Ahn, North Park University

This session invites scholars in Christian ethics to critically revisit Adam Smith, challenging his neoliberal reduction to a "patron saint" of free-market capitalism in light of the modern crisis of extreme economic inequality. By recovering the ethical ecology of Smith's moral and political economy—specifically the relationship between The Theory of Moral Sentiments and The Wealth of Nations—the gathering aims to distinguish Smith's vision of "commercial society" from contemporary neoliberalism. Unlike neoliberal models that absolutize market logic and detach capital from moral ends, Smith's account presupposes moral formation, institutional constraints, and a sympathy-shaped justice that prioritizes the common good. The resulting neoliberal distortion is a structural widening of inequality that erodes democratic life and destabilizes social membership.

Convener: Ilsup Ahn, North Park University

Neurological Effects of an AI-Habituated Culture: Grand B
What Will AI Do to Human Brains, and How Should We Eespond?

Neuroethics and Theology Interest Group

Panelists: Nii Addy, Yale School of Medicine
Noreen Herzfeld, College of Saint Benedict/Saint John's University

AI tools offer unprecedented benefits. Yet, there is much speculation and concern about the impact over-dependence on AI may have on human brains, minds, social connections, and flourishing. Effects of over-reliance on AI may include cognitive offloading, decreased neural activity, synaptic atrophy, memory loss, and task-focus diminishment. Use of AI entities as writers of student assignments, companions, romantic partners, or therapists could result in social harms and loss of important skills. This interest group session explores these concerns with the help of an interdisciplinary panel offering expertise in neuroscience, psychology, philosophy, and theological ethics.

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

University Ethics & AI: Pedagogy, Academic Labor, and a Culture of Surveillance Grand C

University Ethics Interest Group

Presenters: Ted Smith, Emory University
Betsy Perabo, Western Illinois University

Continuing the 2026 conversation about pedagogical questions, the University Ethics Interest group will explore the impact of AI on the ecology of education and formation of persons including students, staff, and faculty in both on campus and online courses. Panelists will highlight ethical issues in pedagogy, academic and intellectual labor, and a culture of surveillance.

Convener: Mary Roche, College of the Holy Cross

Artificial Intelligence and Climate Justice: Naming Realities and Addressing Tensions Grand F

Environmental Justice Interest Group

The climate costs of advances in artificial intelligence are visible and known. Lands belonging to indigenous and other vulnerable communities are despoiled as the needs for lithium and the rare-earth metals necessary for AI hardware grow. Enormous amounts of energy are necessary to power AI data centers and exacerbate climate change. The same data centers, often constructed in environmentally vulnerable and water-scarce areas, voraciously consume water for cooling. Yet AI is perhaps uniquely capable of managing the enormous amount of data that comes from climate research and can shape responses to climate change. We will explore these tensions and confluences.

Conveners: Mark Douglas, Columbia Theological Seminary
Eric Schnitger, Independent Scholar

Brian Brock's Joining Creation's Praise: A Theological Ethic of Creaturliness Grand G

Evangelical Ethics Interest Group

Panelists: Brian Brock, University of Aberdeen
Erin Dufault-Hunter, Fuller Theological Seminary
Eric Gregory, Princeton University
D. Steve Long, Southern Methodist University

In this panel we will reflect on a new proposal for a Christian ethic of creation developed in Brian Brock's Joining Creation's Praise: A Theological Ethic of Creaturliness. In a landscape populated by single issue monographs, the book presents an ambitious and sweeping architecture for an evangelical Christian ethics. Organized as a theological commentary on the primeval history of Genesis, it also offers a novel contribution to the genre of the theological commentary on Scripture. After a short introduction by the author, Erin Dufault-Hunter (Fuller), Eric Gregory (Princeton University), and Steve Long (Southern Methodist University) will share their thoughts, followed by a plenary discussion.

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

Jus 'AI' Bellum Grand H

Technology Ethics Interest Group

Panelists: Brian Stiltner, Sacred Heart University
Anna Floerke Scheid, Duquesne University
John Carter, St. Thomas University

This panel will utilize a Christian just war lens to explore issues raised by the use of AI by militaries and in war, including the ongoing conflicts in Ukraine and Iran

Convener: Matthew Gaudet, Santa Clara University

3:00 PM – 3:30 PM

Exhibit & Poster Hall Grand Hall Foyer

Light Refreshments Provided

Poster Session

Business as Spiritual Enterprise: An Economy of Communion Approach to Business
Andrew Guftason, Creighton University

AI and the Catholic Social Teaching: Navigating between Evolutionary Optimism and Cautionary Realism
Niel John Capidos, Catholic University of Louvain

Medical Imaging Ethics: A Course for BSMI Students at a Catholic Hospital-Affiliated College
Benjamin Parks, Mercy College

The Human Costs of Artificial Intelligence: Ghost Work and Catholic Social Thought
Megan Gooley, Marian University

Artificial Intelligence Mental Health Chatbots and Christian Ethics of Accompaniment and Justice
Peter K. Fay, Villanova University

AI and Healthcare: Opportunities, Challenges, and Ethical Approaches
Andrea Vicini, Boston College

Knowledge and Human Vocation in the Age of Artificial Intelligence: Envisioning a Christian Ethics of Information
Seung Woo Lee, Fuller Theological Seminary

3:30 PM – 5:00 PM

CONCURRENT SESSION #4

Decolonizing the AI Empire: Asian and Asian American Perspectives Regency A

Asian and Asian-American Working Group

Presenters: Regina Pei-Chan, Fuller Seminary
Gabriel Catanus, Fuller Seminary
Denise Kruse, Fuller Seminary

This session examines AI with respect to transpacific empire, postcolonial resistance, and Asian and Asian American identity and agency. Regina Pei-Chan's "AI and the 'Yellow Woman'" exposes AI's racializing and colonialist logics, appropriating Anne Anlin Cheng's theory of ornamentalism to consider how AI denigrates human ontology. Gabriel Catanus and Denise Kruse's "The Next Colonialism: Filipino American Identity, the St. Louis World's Fair (1904), and the Empire of AI" expose continuities between the fair's notorious "human zoo" of Filipino captives and the present exploitation of Filipino workers by America's "empire of AI" (Karen Hao). Christine Pae will respond.

Respondent: Christine Pae, Denison University

Convener: Gregory Lee, Wheaton College

From Hesitancy to Discernment: Ambivalent Christian Hope in an Age of AI Regency B

Elise Edwards, Baylor University

This paper argues that both naïve adoption of AI and hesitant or reflexive rejection circumvent the kind of serious reflection Christian ethics can offer. Rejecting simplistic optimism and fearful hesitancy, I propose a

moral posture of ambivalence grounded in Christian responsibility, hope, and communal discernment. Ambivalence is not indecision but a legitimate posture for addressing complex moral issues. It acknowledges real risk and genuine possibility, resists narratives of technological inevitability, and calls Christians to learn about AI's operation, harms, and benefits. To that end, I examine three pervasive AI "myths"—replacement, originality, and autonomy—and show how ambivalence reframes each.

Convener: TBA

The Abdication of Autonomy: Regency E
Must We Learn to Stop Worrying and to Love the Black Box?

Michelle Harrington, Loyola University-Chicago

Presidents and corporate executives once boasted that "the buck stops here"—that their personal accountability underwrote their outsized powers (and salaries)—today's leaders practice faith in the progress of the algorithmic black box whose very inscrutability smooths the frictions that might otherwise stimulate conscientization and a fuller realization of human dignity—of others, and oneself. I draw on Catholic social teaching, Protestant responsibility ethics, and the embodied wisdom of feminist ethicists to defend the cultivation of personal autonomy from uncritical faith in the progress of Artificial Intelligence.

Convener: TBA

AI's (Mal)formation of Physician Character and Clinical Encounters Regency F

Panelists: Ben Frush, Kennedy Institute of Ethics
Brewer Eberly, Duke Divinity School
Devan Stahl, Baylor University
Christian Cintron, Children's National Hospital

Ethical discourse surrounding AI in healthcare neglects its formative influence on physician character and its transformative effects on clinical encounters. This session examines how the adoption of AI reshapes physician habits, dispositions, and moral skills and reconfigures patient-physician relationships by embedding ostensibly neutral values, such as efficiency and standardization, into everyday medical settings. This conversation will be guided by four content experts: Christian Cintron, PhD, Devan Stahl, PhD (Bayler University and host of Bioethics for the People), Ben Frush, MD (McDonald Agape Fellow in Bioethics at the Kennedy Institute of Ethics), and Brewer Eberly, MD (McDonald Agape Fellow, Duke Divinity School).

Convener: Joseph Kotva, Indiana University School of Medicine

AI, Disability, and Human Assumptions: Grand A
A Response to Antiqua et Nova

Kristyn Sessions, Simpson College

While Antiqua et Nova offers critical insights into Christian ethics and AI, its moral vision at times displays ableist assumptions and overlooks the more complex reality of messy entanglement and constrained agency. In response, I draw on the insights of disability scholarship in this paper. First, I explore the metaphor of cyborg, which some disability scholars have advanced to better capture the lived reality of people with disabilities to trouble assumptions of clear boundaries between technology and human life. Second, I examine the "technological agency" of disabled individuals to better illuminate familiar and new ethical issues related to AI.

Convener: TBA

Can Artificial Intelligence Tell the Truth? Grand B
Moral Agency, Human Communication, and the Ethics of Assertion?

Stewart Clem, Aquinas Institute of Theology

This paper develops an account of truthfulness to clarify the moral status of artificial intelligence. Following Thomas Aquinas, I argue that truthfulness is a virtue rooted in justice and expressed in acts of assertion, which presuppose intellect, will, and responsibility to others. AI systems can generate statements but lack the capacities required for truth-related moral action. They neither lie nor tell the truth, but function as instruments within human communication. This distinction locates responsibility for deception in human agents and highlights the ethical problem of "truth-indifferent" discourse, which AI technologies amplify. The central challenge is the formation of truthful human agents, not machines.

Convener: TBA

All Shall Be Welcome: Grand C
Christian Hospitality's Contractions and Participation in God's Well-Making of All Things

Brittany Fiscus-van Rossum, Emory University

Utilizing ethnographic research that centers the perspectives of unhoused people, this paper argues that practices of hospitality remain an irreplaceable response of the church to the ongoing housing crisis. Against attempts to understand hospitality solely within an immanent ethical frame, this paper elaborates a theological vision of hospitality and its contradictions as a form of participation in God's well-making of all things. The paper engages questions of how God's sovereignty is manifest in God's all-well-making hospitality, how this sovereignty differs from the ways humans wield power in these practices, and how even flawed human practices participate in God's abundant welcome.

Convener: Ellen Ott Marshall, Emory University

Resisting AI Data Centers: Grand F
A Prophetic Voice Against the Financialization and Commodification of Nature

Daniel Scheid, Boston College

The energy demands of AI data centers pose substantial environmental challenges to rural and economically depressed locations, who make compromises in hopes of improving deteriorating infrastructure and attracting temporary jobs. Rather than cast this as a "win-win" scenario, I draw on Catholic social teaching to voice a prophetic ecological critique. Municipal concessions to data centers represent what the Catholic Bishops of the Global South condemn as the "'false solutions' of the financialisation and commodification of nature." Christian ethics should reject duplicitous "green capitalism" and instead promote the eschatological vision of integral ecology and a just economy.

Convener: Emily Reimer-Barry, University of San Diego

A World Full of Neighbors: Grand G
Fred Rogers, Restorative Justice, and a Christian Ethic

Victor McCraken, Abilene Christian University

This paper examines Fred Rogers (1928–2003) as a practitioner of public theology whose work in Mister Rogers' Neighborhood functioned as a form of Christian ministry. Drawing on archival materials from the Fred Rogers Institute, including personal correspondence and unpublished writings, it reconstructs Rogers's theological vision of care, neighborliness, and moral formation. The analysis extends to his broader vocational commitments, including "Old Friends, New Friends," prison outreach, and advocacy for LGBTQ Christians. Placing Rogers in conversation with contemporary care ethics, the paper argues that his work anticipates and deepens key themes of relationality, vulnerability, and the moral significance of everyday care.

Convener: TBA

Moral Practices under Institutional Constraint: Grand H
Restorative Diversion Dialogues

Elizabeth Bounds, Emory University

Restorative justice seeks to repair the harm caused by crime rather than simply punishing the offender. Many local governments in the US have developed restorative-type programs as alternatives to the focus on punishment. This paper arises from experience as a trained volunteer facilitator in an adult diversion program in Georgia, working with cases forwarded by local district attorneys to reach an agreement resolving the legal case. I will explore the tension between the restorative commitment to moral repair and the constraints of the accountability practiced by the legal institutions as a problem for Christian ethics.

Convener: TBA

5:00 PM – 6:00 PM

New SCE Presidential Cabinet Meeting Mills Studio 6

5:00 PM – 6:00 PM

Task Force Listening Session II Mills Studio 9

5:00 PM – 7:30 PM

Caucus for Contingent Faculty Concerns Dinners TBA

5:30 PM – 6:45 PM

Catholic Eucharist Mills Studio 3

7:30 PM – 9:00 PM

INTEREST GROUP SESSION #3

Virtue Ethics and Moral Formation in an Age of AI Regency A

Pedagogy Interest Group

Panelists: TBA

This panel examines how teaching virtue ethics must adapt to the rise of generative AI in student learning. Rather than framing AI solely as an academic integrity concern, it situates these tools within core virtue ethics concepts such as habituation, practical wisdom, and moral agency. Panelists will share interactive strategies that prompt students to critically assess their AI use and cultivate intellectual virtues like honesty and discernment. Emphasizing process over product, the session highlights assignments that encourage reflection on how AI shapes moral formation, offering practical approaches for fostering virtuous habits in contemporary ethics classrooms.

Conveners: Julie Mavity Madalena, Lakeland University
Vic McCracken, Abilene Christian University

Qualitative Research and Social Change: Regency B
A Conversation on Ethnography as Christian Theology and Ethics (2024)

Fieldwork in Ethics Interest Group

Panelists: Aana Marie Vigen, Loyola University
Christian Scharen, Lutheran School of Theology at Chicago
Laurel Potter, University of St. Thomas

Ethnography as Christian Theology and Ethics has been a foundational text since 2011, and the updated 2024 version will continue to shape how scholars in our disciplines use qualitative methods. The guiding question of the volume is "How can qualitative research methods be a tool for social change?" In a tumultuous moment in our country and our world, we consider how ethnography captures moments of social change. In this roundtable, graduate students, early-mid career, and senior scholars will to respond to the text in view of their own research contexts. Editors Christian Scharen and Aana Marie Vigen will respond.

Conveners: Amy Levad, University of St. Thomas
Emmy Corey, Hendrix College

Theories of Change: How Social Transformation Happens in the Age of AI Regency E

Social Ethics and Organizing Interest Group

Panelists: Rebecca Todd Peters, Elon University
Elizabeth Hinson-Hasty, Union Presbyterian Seminary
Marvin Wickware, Lutheran School of Theology at Chicago
Jeremy Posadas, Stetson University

This panel picks up a question raised at our first Interest Group gathering in Chicago in 2025: Are organizers more effective as technocrats or practitioners of grassroots democracy, and in what ways can the work of social transformation be enhanced or derailed through digital organizing and advancements in technology? It explores the "how" of the work of social transformation -- what are the strategies for social change employed in various organizing struggles and how are they countering the increased technologicalization of organizing that is often materially or ideologically connected to rising authoritarianism and global racial capitalism?

Convener: Aaron Stauffer, Saint Paul School of Theology

An AI-informed Ethical Pedagogy:
Ethical Classrooms and AI (R)evolution Regency F

Contingent Faculty Interest Group

Presenters: Tallessyn Grenfell-Lee, Climate Resilence Leadership, LLC.
Stephanie C. Edwards, Boston College

In light of our theme this year, this session will explore the pedagogical challenges faced by contingent faculty in the AI (r)evolution, and useful methods to employ that are informed by wisdom of our tradition. By design, contingent faculty spend most of their professional time in the classroom. In this panel, we will discuss ethical methodologies for navigating student use of AI, as well as how we have harnessed AI in our pedagogies.

Convener: Matt Gaudet, Santa Clara University

Are We All Virtue Ethicists Now? Grand A

Fundamental Moral Theology and Christian Ethics Interest Group

Presenters: Emily Dumler-Winckler, St. Louis University
William Mattison, University of Notre Dame

Virtue ethics has rapidly ascended to become one of the major fields in Christian Ethics. Perhaps because of its widespread influence, the field of virtue ethics has become so broad as to now include diverging and even conflicting diversity. While some ethicists speak and write as if we are all virtue ethicists now, others express ambivalence or resistance to this approach. This panel will address the contemporary geography of virtue ethics through the contribution of two leading scholars in the field, Emily Dumler-Winckler and William Mattison.

Conveners: Gilbrian Stoy, Catholic University of America

Ecology, Race, and Christian Thought: The State of the Conversation Grand B

Latine Working Group

Panelists: Matthew Elia, St. Louis 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.

Conveners: Alberto La Rosa Rojas, Western Theological Seminary
Nicholas Hayes-Mota, Santa Clara University

Migration Ethics in a Technological Age Grand C

Migration Ethics Interest Group

Digital technologies such as artificial intelligence have long affected the ways in which migration has happened. In this session, we will examine not only the social impact of AI on the experience of migrants, but will examine more broadly the role of technological developments on the act of migration and the lives of migrants.

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

Does Context Matter for Virtue Theory? The Challenge of Business Grand F

Moral Theory Interest Group

Presenters: D. Stephen Long, Southern Methodist University
Elisabeth Rain Kincaid, Baylor University

How does context matter for attempts to theorize virtue, as well as its practice? This panel asks this by attending to a setting often considered hostile to virtue: business. Long compares St. Paul's understanding of prudence with that of Adam Smith to illustrate how exchange has re-formed prudence in Smith's thought, and in commercial societies. Kincaid evaluates the legitimacy of business ethics as an independent domain of ethics, arguing that while business need not be inimical to virtue, virtue in business must be understood—and practiced—in the broader context of the entire life in order to be coherent.

Convener: Christina McRorie, Boston College

8:00 PM – 11:00 PM

LGBTQI+ Working Group Reception TBA

Sunday, January 10

6:30 AM – 8:45 AM

SCE Board Meeting Park View

8:30 AM – 10:30:00 AM

Registration Grand Coat Room

8:00 AM – 10:00 AM

Exhibit & Poster Hall Open Grand Hall Foyer

8:00 AM – 10:00 AM

Ecumenical Worship Service Sterling 1

8:45 AM – 9:30 AM

SCE Editors/Cabinet/Staff Park View

9:00 AM – 10:30 AM

CONCURRENT SESSION #5

Legion is my Name: An Anti-Colonial Theory of AI Psychosis as Demon Possession Regency A

Andrew John Blosser, Marquette University

What do moderners who claim to be sent as messengers of the divine through Chat GPT have to do with ancient Palestinians who thought themselves as resting places of Roman military units? Building on the work of Franz Fanon, Mary Douglas, Ioan Lewis, John Pilch, and John Dominic Crossan, this presentation argues they are both manifestations of a colonial phenomenon in which hegemonic powers grip the mind through a combination of stress response and repression of social agency. An anti-colonial ethical response requires a new kind of "technological exorcism" wherein individuals find solidarity through social reintegration..

Convener: TBA

Decolonizing the Empire of AI: A Theo-Ethical Examination Regency B

Wonchul Shin, Villanova University

This paper argues that AI is not simply a neutral tool but an empire-like formation that reorganizes power across bodies, labor, environments, and political life. It analyzes four pillars of this empire: natural resource extraction,

exploited human labor, surveillance and control, and the sanctification of AI as objective and invulnerable. In response, the paper turns to liberation theology's preferential option for the poor and places it in conversation with Design Justice. By centering marginalized communities as moral and epistemic agents, it proposes a decolonial framework for AI ethics oriented toward dignity, participation, and human flourishing in a fractured technological age today.

Convener: TBA

Declining Epistemic Trust, AI-Mediated Communication, and Barriers to Peacebuilding Regency E

Barbara Ann Kozee, Boston College

The emerging scholarship on Artificial Intelligence-Mediated Communication (AI-MC), defined as mediated communication in which a computational agent generates messages to achieve interpersonal goals, shows that the use of AI on social media platforms decreases trust in the communicator's perceived legitimacy and the information being shared. When people increasingly get their news and analysis of high-stakes social and political topics from these platforms, this dynamic contributes to a larger social issue with trusting authority and experts. I explore this issue as a modern component of peacebuilding, requiring the rehabilitation of epistemic trust in the narratives of vulnerable actors for transitional justice.

Convener: TBA

Reimagining Niebuhr's Typological Method: Orthodox Christianity and Systems of Oppression Regency F

Rachel Contos, Fordham University

In Christ and Culture, Niebuhr uses Max Weber as a critical interlocutor to create a typology of Christian social ethics. This paper uses the tool of systems thinking, an interdisciplinary form of analysis used by community organizers, to do the same for Orthodox ethics, revealing four common ways in which Orthodox Christian ethical claims interact with implicit theories of social governance and concrete, historical systems of oppression and privilege. This paper invites Western and Eastern ethicists to consider together what systems thinking might illuminate about their own traditions today, and about our collaboration toward liberation.

Convener: TBA

Ella Baker, Community Organizing, and Womanist Virtue Ethics Grand A

Kristopher Norris, The Shalom Project

This paper develops a research project on Ella Baker and church political engagement that analyzes Baker's formation in the Black Baptist Church and how that ecclesial context shaped her theory and practice of community organizing. It then places her organizing model in conversation with womanist virtue ethics to draw out important imperatives for the political engagement of churches today and in the future. The paper argues

that Baker's model, when viewed through the lens of womanist virtue ethics, provides a more faithful and sustainable political vision and practice for the church today.

Convener: TBA

Who Takes Away the Sin of the World? Grand B
Moral Agency and the Limits of Forensic Neurointervention

Shaun Slusarski, Saint Anslem University

Emerging neurointerventions — from SSRIs and chemical castration to deep brain stimulation and AI-driven impulse suppression — are increasingly proposed as tools of criminal rehabilitation. This paper evaluates their legitimacy through a Catholic vision of justice, which focuses on the "medicinal" function of punishment: the offender's interior conversion and restoration to the community. Because authentic reform must be freely chosen, coercive neurointerventions violate human dignity. Yet technology is not categorically excluded. Neurointerventions that mitigate disordered passions obscuring practical reason can expand, rather than replace, the offender's freedom to choose the good. Those that enforce compliance without internal assent foreclose genuine moral reform entirely.

Convener: TBA

When Algorithms Preach: Grand C
AI Scientists, Religious Authority, and the Ethics of Algorithmic Religion

David Kwon, Seattle University

Drawing on a Jack Shand–funded qualitative study of AI scientists, this paper argues that AI systems function as "algorithmic preachers," reshaping religious authority and moral discernment. Integrating emerging findings on religion and spirituality with Christian ethical frameworks, it examines how AI mediates moral formation and challenges traditional sources of authority. The paper proposes a response grounded in virtue ethics and discernment, addressing how Christian ethics can engage emerging forms of algorithmic influence in shaping belief, desire, and ethical judgment.

Convener: TBA

Creating Carceral Communities: Grand F
The Ethics of Representation and Redemption at the Prison Museum

Laura Simpson, Danforth Center on Religion and Politics, Washington University in St. Louis

Through an engagement with the Sing Sing Prison Museum's programming initiatives, this paper explores how appeals to the ethics of rightly remembering and representing a violent past underwrites the museum's project of pursuing a redeemed future and creating "a more just society." It also interrogates the paradoxes intrinsic to this project, analyzing the simultaneous reproduction and disavowal of power differentials within the

redemptive community-building work celebrated by the museum and its stakeholders. Ultimately, it argues that the terms used to define the parameters of "community" at the museum reproduce the very structures of violence that the museum aims to critique.

Convener: TBA

Covenant, Communication, and Code: A Public Theology of AI Governance Grand G

Hak Joon Lee, Fuller Theological Seminary

Artificial intelligence is reshaping the informational and institutional conditions of democratic life, often embedding normative decisions within opaque algorithmic systems. Drawing on the social theory of Jürgen Habermas and the covenant renewal narrative in the Book of Nehemiah (Neh 8–10), this paper proposes a covenantal approach as a public theological framework for global AI ethics. Habermas's critique of technocracy highlights the risk of AI displacing communicative norm formation, while covenant introduces a theological account of moral authority, communal identity, and historical memory. The paper argues that global AI ethics should be understood as a form of public covenantal renewal within democratic societies, grounded in democratic accountability and shared moral responsibility amid unprecedented technological disruption.

Convener: TBA

"The Self-Destruction of Man": Grand H
Abjection and the Construction of the Natural in Catholic Teaching on AI

Mat Schramm, Emory University

Pope Leo XIV's appeal to the natural integrity and dignity of the human body appears initially as a promising way forward for theological critiques of the excesses of AI. Such appeals, however, depend on a strong binary opposition between nature and technology that has a long history in magisterial Catholic teaching. This binary, I argue, ostracizes trans bodies as threats to the natural while instrumentalizing disabled bodies as privileged sites of resistance to technocratic excesses. Such ostracism and instrumentalization reveals the self-contradiction of this approach and points the way to an alternative theological framing of a Christian response to AI.

Convener: TBA

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2027 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

Angela Sims

PhD: Union Theological Seminary and Presbyterian School of Christian Education (now Union Presbyterian Seminary), 2008

Specialization: Social Ethics

Position(s): John Price Crozer Professor of Social Ethics, Colgate Rochester Crozer Divinity School, since July 2023
Robert B. and Kathleen Rogers Professor in Church and Society and Professor of Ethics and Black Church Studies, Saint Paul School of Theology, July 2018-May 2019
Robert B. and Kathleen Rogers Associate Professor in Church and Society and Associate Professor of Ethics and Black Church Studies, Saint Paul School of Theology, 2015-2018,
Associate Professor of Ethics and Black Church Studies, Saint Paul School of Theology, 2014-2015
Assistant Professor of Ethics and Black Church Studies, 2008-2014; Instructor in Christian Ethics and Black Church Studies, 2007-2008, Saint Paul School of Theology

SCE Participation:
Professional Conduct Committee, since January 2022
Board of Directors, Class of 2019: Program Committee, 2017; Finance & Long-Term Planning Committee, 2015 to 2019 (chair 2017- 2019); Survey Ad Hoc Sub-Committee, 2015 to 2016
2020 Committee, 2012 to 2014
Journal for the Society of Christian Ethics editorial board, Class of 2015
Referee, 2009 to 2013; 2016; 2022; 2025
Nominating Committee, 2008 to 2009
Inaugural Senior Faculty Advisor, 2020
Panels 3; Breakfast with an Author 4; Convener 3; Solo paper 1; Journal publication 1

Administrative Experience or Other Professional or Civic Service:
*President, July 2019 - present, Colgate Rochester Crozer Divinity School
*Vice President of Institutional Advancement, July 2017-May 2019;
Academic Dean, October 2016-July 2017;
Dean of Academic Programs, July 2014-September 2016, Saint Paul School of Theology
*Board of Directors Member, Association of Theological Schools (Class of 2028, effective June 2024)
*Editorial Board Member, Connections, a project of Westminster John Knox (September 2017-December 2019)
*Editorial Board Member, Interpretation: A Journal of Bible and Theology (March 2017-November 2024)
*President-elect, American Academy of Religion, since Nov 2025
*St. Ann's of Greater Rochester Incorporated, board member since May 2023
*Heritage Christian Services, Rochester NY, board member since January 2023
*RMAPI: Rochester Monroe Anti-Poverty Initiative (Rochester Area College Presidents' representative to Steering Committee, since 2020)

Select Publications:
Lynched: The Power of Memory in a Culture of Terror (Waco, TX: Baylor University Press, 2016)
Religio-Political Narratives in the United States: From Martin Luther King, Jr. to Jeremiah Wright, coauthored with F. Douglas Powe and Johnny Bernard Hill (New York: Palgrave MacMillan, 2014)
Ethical Complications of Lynching: Ida B. Wells's Interrogation of American Terror (New York: Palgrave MacMillan, 2010)
"Even When One's Face Is on Fire: A Womanist Approach to Leadership" in Walking Through the Valley: Womanist Explorations in the Spirit of Katie Geneva Cannon (Louisville, KY: Westminster John Knox Press, November 2022): 95-106.
"James M. Gustafson on Virtue" in Beyond the Pale: Reading Ethics from the Margins, edited by Stacey M. Floyd-Thomas and Miguel A. De La Torre (Louisville, KY: Westminster John Knox Press, 2011): 153-160.
"Wisdom in the Key of Dr. C," Journal of Feminist Studies in Religions (Spring 2019): 131.

Honors, other professional service, grants, public scholarship, membership in other guilds, etc.:
*Grantee, Wabash Center ($30,000) August 2023 to August 2024
*Grantee, In Trust Center for Theological Schools ($10,850) September 2022 to August 2023
*Grantee, Wabash Center ($5,000) July 2022 to June 2023
*Womanist Center for Leadership, an initiative founded by Katie Geneva Cannon at Union Presbyterian Seminary, Richmond, Virginia, The E. Rhodes & Leona B. Carpenter Foundation, ($75,000) June 2018-2019
*Squaring the Womanist Circle Assistant Project Director, a three-year feasibility project directed by Katie Geneva Cannon at Union Presbyterian Seminary, Richmond, Virginia, The E. Rhodes & Leona B. Carpenter Foundation, ($150,000) June 2012 - June 2015
*Postdoctoral Fellow, Ford Foundation, Baylor University Institute for Oral History host site ($40,000) 2010-2011
*Womanist Scholar, Womanist Scholars Program at the Interdenominational Theological Center in Atlanta, Georgia ($37,500) 2010-2011 Summer Research Fellow, Wabash Center ($5,000) Summer 2010
*Participant, Wabash Center Workshop for Pre-tenure Faculty of African Descent ($3,000), 2009-2010
*Grantee, Louisville Institute General Program Grant ($26,961) May 2009
*American Academy of Religion, Member, 2003-present *Society for the Study of Black Religion, Member, 2007-present

Rebekah Miles, Southern Methodist University

PhD:

Position(s):

SCE Participation:

Administrative Experience or Other Professional or Civic Service:

Select Publications:

Other:

Candidates for Board of Directors: Full Members

Willa Swenson-Lengyel

PhD: University of Chicago Divinity School, 2018, Religious Ethics

Position(s):
Holmes Rolston III Chair in Religion and Science and Assistant Professor of Religious Studies, Davidson College, 2022-
Catherine of Siena Postdoctoral Fellow, Ethics Program, Villanova University, 2018-2022

SCE Participation:

Participation in SCE:

Papers presented: "Finding Non-Apocalyptic Hope at the 'End of the World'" (2020), "Practical Denial, Moral Paralysis, and Justification: A Lutheran analysis of common psycho-ethical responses to climate change" (2017), "Facing the Future Anew: The human being as hoper" (2016)
Panelist for Climate Justice interest group: "Privilege, Moral Incompetence, and Climate Change" (2019)
Participant in Environmental Ethics and Theology interest group
Chair/convener: 2
Book reviewer JSCE: 1
Member since 2012

Administrative Experience or Other Professional or Civic Service:
In addition to my position in religious studies, I act as 'core faculty' for our environmental studies department at Davidson College, where I work with faculty across disciplines (humanities, social sciences, and natural sciences) to build and deliver interdisciplinary curriculum to students focused on environmental and climate justice. On Davidson's campus, I have served on college committees: Campus and Religious Life and the Graduate Scholarship and Fellowships. I also act as intellectual life chair for the religious studies department, where I organize a monthly religious studies research seminar over the course of the year**.**

Select Publications:
"Virtue, Autonomy, and Natural Catastrophe: Joban Reflections," Journal of Religion 105:3 (July 2025).
"Created and Fallen Hope: Theological Anthropology and Human Hope," in The Virtue of Hope, edited by Nancy Snow, Oxford University Press (2024).
On Death and the Afterlife, special issue of The Journal of Religion, Volume 101, Issue 1 (January).

"The Coming Kingdom: The Future and Human Responsibility" in The Journal of Religion, Volume 101, Issue 1 (January 2021).
"Moral Paralysis and Practical Denial: Environmental Ethics in Light of Human Failure" in The Journal of the Society of Christian Ethics 37.2 (Fall/Winter 2017).
"Beyond Eschatology: Environmental Pessimism and the Future of Human Hoping" in The Journal of Religious Ethics 45.3 (September 2017).

Agnes Chiu

PhD:

Position(s):

SCE Participation:

Administrative Experience or Other Professional or Civic Service:

Academic Leadership (outside of SCE):

Select Publications:

Selected Awards:

Lisa Powell

PhD:

Position(s):

SCE Participation:

Administrative Experience or Other Professional or Civic Service:

Select Publications:

Other:

Laura Alexander

PhD:

Position(s):

SCE Participation:

Administrative Experience or Other Professional or Civic Service:

Select Publications:

Stewart Clem

PhD:

Position(s):

SCE Participation:

Administrative Experience or Other Professional or Civic Service:

Select Publications:

Other:

Matthew Elia

PhD:

Position(s):

SCE Participation:

Administrative Experience or Other Professional or Civic Service:

Select Publications:

Other:

Two-Year Candidates for Board of Directors: Student Members

Maddie Gold

PhD:

Position(s):

SCE Participation:

Select Publications:

Other Affiliations:

Nicole Simpson

PhD:

Position(s):

SCE Participation:

Select Publications:

Other:

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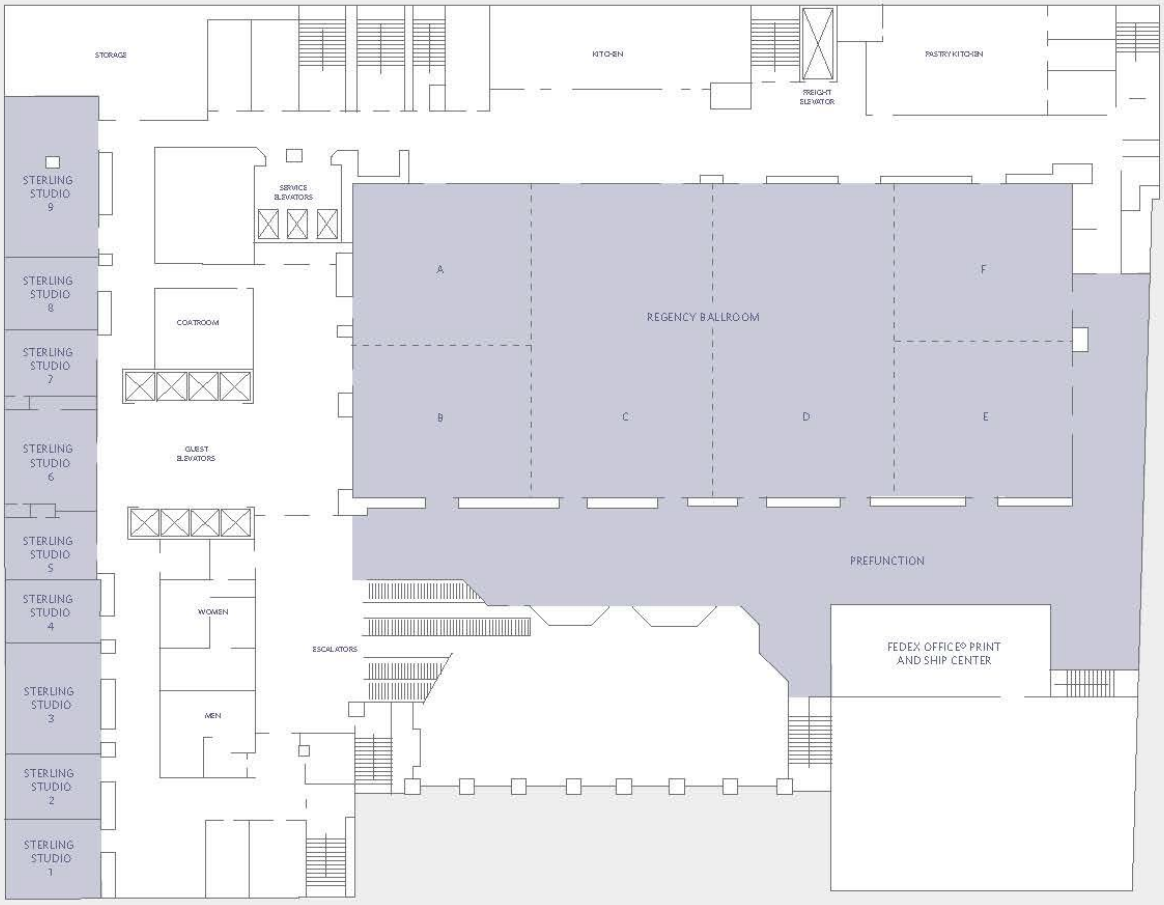

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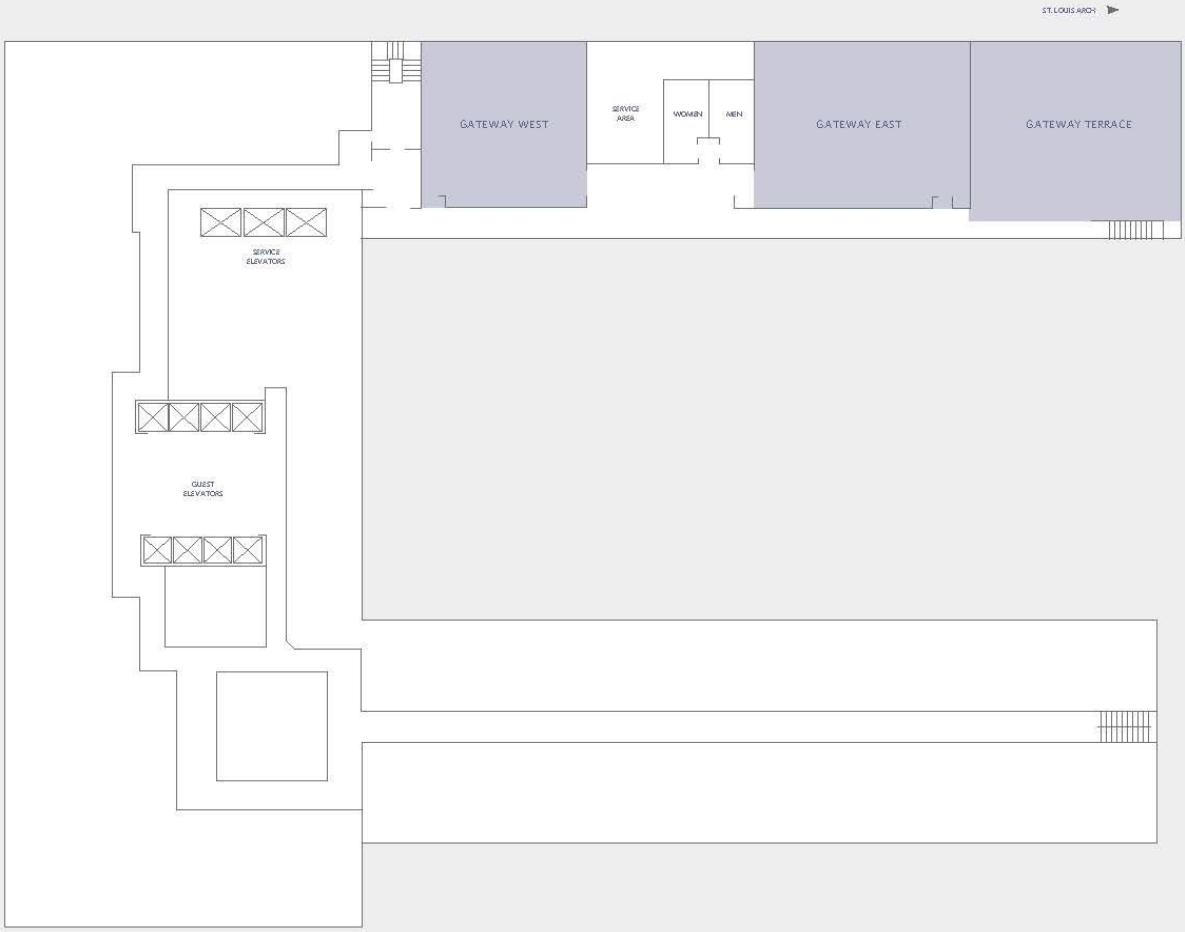
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