

2014 ANNUAL MEETING OF

THE SOCIETY OF
Christian Ethics

THE SOCIETY OF
Jewish Ethics

THE SOCIETY FOR THE STUDY OF
Muslim Ethics

January 9-12, 2014
Westin Seattle
Seattle, Washington



55th Annual Meeting of
The Society of Christian Ethics

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The Journal of the Society of Christian Ethics

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Letter from SCE President, Allen Verhey....

Welcome to Seattle! The annual meeting of the SCE always provides an opportunity for meeting old friends and for making new ones, for hearing interesting papers and for engaging in lively conversations about them. This year will be no exception.



A special welcome to new and recent members! Don't be shy. Introduce yourselves to some of the scholars you have read and have here the opportunity to meet. Introduce yourselves to each other. I am proud of SCE's reputation as a place to make friends and colleagues across some of our confessional and social differences.

The thematic emphasis this year is "Retrieving the Theological Traditions." The program committee has done an excellent (and difficult) job of selecting from a large number of excellent proposals a very promising and varied program. I expect that the papers – including the plenary addresses by Lisa Cahill and Gil Meilaender and the responses by Stacey Floyd-Thomas and Michael Cartwright – will prompt important conversations: conversations about different particular traditions and their contemporary relevance, conversations about tradition itself and the danger of traditionalism, conversations about the handing down of traditions, about the criteria for "selective retrieval," and about the vocation of Christian ethics both to hand down and to test received traditions. And of course, the papers selected from outside the thematic emphasis and the papers offered by the program of SJE and SSME will surely prompt other interesting conversations.

Thanks for coming! I hope the 2014 conference meets your expectations and mine for this annual meeting of SCE.

Shalom,

Allen Verhey, SCE President

SCE Committees

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2014: Allen Verhey (Pres), Miguel DeLaTorre (Past Pres), M. Cathleen Kaveny (VP), Mark Allman (Editor), Tobias Winright (Editor), M. Therese Lysaught, Agnes Chiu (Student), Stacey Floyd-Thomas (Exec Dir ex officio), Linda Schreiber (Assoc Exec Dir ex officio)

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2014: Jennifer Beste (Chair/Bd rep), Victor Anderson, Doug Schuurman, Rebekah Miles, Preston Williams

2015: Grace Kao (Chair/Bd rep), Mary Hirschfeld, Willis Jenkins, Terrence Johnson, Jonathan Rothchild

Program:

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2015: M. Cathleen Kaveny (Pres), Allen Verhey (Past Pres), ?? (VP), Mark Allman (Editor), Tobias Winright (Editor), Jonathan Tran, Agnes Chiu (Student), Ron Hamel, Stacey Floyd-Thomas (Exec Dir ex officio), Linda Schreiber (Assoc Exec Dir ex officio).

Ecumenical Worship:

Emily Choge, MT Davila, Sarah Neeley, Karen Peterson-Iyer, Myriam Renaud, Darryl Roberts, Raymond Roberts, Amy Steele

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Flossie Bourg, David Cloutier, Ed Vacek

Professional Conduct:

Cheryl Kirk-Duggan, Chair (2014), Stephen Lammers (2015), Mary Jo Iozzio (2016), Mark Douglas (2017), Sondra Wheeler (2018)

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Review of Program Committee Structure:

Melanie Harris (Chair), Therese Lysaught, Jennifer Harvey

Lifetime Achievement Award:

2014: Miguel De La Torre (Outgoing Pres), Aristotle Papanikolaou, Rebecca Todd Peters
2015: Allen Verhey (Outgoing Pres), Gloria Albrecht, David Gushee, M. Therese Lysaught

2020 Future of Christian Ethics:

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2012-2013: Doug Ottati (Chair), Peter Paris, M. Cathleen Kaveny, Gina Wolfe

2014: Robin Lovin (Chair), Peter Paris, Gina Wolfe, Diane Yeager

11th Annual Meeting of

The Society of Jewish Ethics

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Laurie Zoloth
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SJE Representative on the *JSCE* Editorial Board: Jonathan Crane

2014 SJE Program Chairs: Aaron Gross, Michal Raucher

2014 Bioethics Program Chair: Alyssa Henning

SJE Bioethics Group Steering Committee:

Jeffrey Burack, Jonathan Cohen, Jonathan Crane, William Cutter, Elliot Dorff, Alyssa Henning, Sander Mendelson (Immediate Past Chair), Michal Raucher (Chair), Leonard Sharzer, David Teutsch (Senior Advisor), Paul Root Wolpe, Noam Zohar

Letter from SJE President, Jonathan Crane....

Dear SJE Members and Friends,

I am thrilled to welcome you to the 2014 meeting of the Society of Jewish Ethics. This year's conference overflows with insightful and important conversations among leading scholars and public figures from North America, Israel, and Europe.



Sessions of the Bioethics Group of SJE, which meets Thursday, investigate Jewish health care practices, distributive health care ethics, and the ethics of *metitzah b'peh* (oral suction after circumcision). Rabbi Elliot Kukla's keynote lecture will engage the unique ethical challenges of caring for sick and aging members of the transgender community. Come early, as some of these sessions are open to the public.

Joining us as the SJE keynote lecturer is Susannah Heschel from Dartmouth College. On Sunday, Dr. Heschel will address "Jews and the Theological Politics of Race," a topic unfortunately underappreciated in recent decades by Jewish ethicists. We at the SJE want to lead the way in ethical discourse surrounding race issues in Judaism, so we are also hosting a panel discussion on race in Jewish ethics, to which Dr. Heschel will be responding. Complementing this important theme are sessions on nonviolence, gender in Israel, and sexuality. When woven together all these sessions create an overarching and diverse conversation on Jewish ethical concerns about social change and justice. No less important and indeed enriching these discussions are presentations on methodological concerns in rabbinic and contemporary ethical discourse.

We also will celebrate Shabbat together through informal optional services both Friday evening and Saturday morning, and at Shabbat dinner and lunch. Please come to these, as much socializing, networking, and singing happens at them.

Please also join us Sunday morning for the SJE business meeting. We will discuss the operations of this organization, brainstorm future directions, and welcome ideas for the 2015 conference that will be in St. Louis, Missouri.

Welcome, and I look forward to speaking with you.

Sincerely,

Jonathan K. Crane, SJE President

5th Annual Meeting of
***The Society for the
Study of Muslim Ethics***

President
Sohail Hashmi
Mount Holyoke College



Vice President
Irene Oh
George Washington University



Secretary/Treasurer
Elizabeth Bucar
Northeastern University

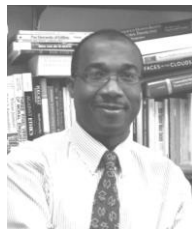


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Kecia Ali
Boston University



Simeon Ilesanmi
Wake Forest University



Mohammad Hassan Khalil
Michigan State University



Jamie Schillinger
St. Olaf College



Executive Director
SSME Representative on the *JSCE* Board:
Elizabeth Barre
Rice University



2013 Program Chair: Irene Oh

Letter from SSME President, Sohail Hashmi....

Greetings to all SSME members and friends in the SCE and SJE.

It's my pleasure to welcome you to the fifth annual meeting of the SSME. These conferences provide us all with wonderful opportunities for fellowship and discussion of important developments in the study of religious ethics. Unlike other large professional association conferences that I attend, our annual meetings allow for much more in depth and thoughtful conversations about the papers presented. We actually have time to talk to one another and learn from each other rather than rush from one session to another. For this reason, I look forward to starting each new year at SCE/SJE/SSME.



SSME panels this year offer papers ranging from Islamic theology and law to social and medical ethics. I hope you will join us for lively conversations at these panels and at our informal SSME dinner on Saturday night.

SSME inaugurates a new slate of officers and directors at this meeting. I wish them every success over the next two years as they lead our society into new and exciting ventures.

Sincerely,

Sohail Hashmi, SSME President

2015

January 8-11, 2015
Renaissance
St. Louis, Missouri

2017

January 5-8, 2017
Marriott
New Orleans, Louisiana

2016

January 7-10, 2016
Fairmont Royal York
Toronto, Canada

2018

January 4-7, 2018
East
To Be Determined

2019

January 3-6, 2019
Marriott
Louisville, Kentucky

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SSME CONTACT INFORMATION

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The Society of Christian Ethics, the Society of Jewish Ethics, and the Society for the Study of Muslim Ethics are meeting concurrently. Sessions offered by SJE and SSME are listed at the end of each concurrent session.

2014 Lifetime Achievement Award

The Lifetime Achievement Award of the Society of Christian Ethics is given to recognize one member, typically once a year, for 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.



The Society of Christian Ethics is happy to announce Daniel Maguire, who served as the 1981 President of the Society, as this year's recipient of the award. A public intellectual, Maguire, over the years, has engaged in sharpening the moral debates that continue to embroil society. In 1982, *Ms. Magazine* recognized him as one of the forty male heroes of the past decade, men who took chances and made a difference in promoting gender equality.

One of the most published Society's presidents, Maguire has authored fourteen books, edited three anthologies, and published over 250 articles in various scholarly journals. A courageous prodigious international lecturer, he has done much to retrieve the foundations of the Roman Catholic ethical tradition even while critical of its misuse. For his many contributions to the field of ethics, the Society is proud to present him with The Lifetime Achievement Award.

SCE SCHEDULE AT A GLANCE

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Thursday, January 9, 2014

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2-6pm	The University of Chicago Writers	19
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7-9:30pm	Baptist Ethicists	20
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Friday, January 10, 2014

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8am-7:15pm	Exhibits Open	24
9-10:30am	Concurrent Session I	24-27
10:30-11am	Break	27
11am-12:30pm	SCE Plenary: Lisa Sowle Cahill	27
12:45-2pm	Student Caucus/Junior Faculty Caucus/JRE Editorial Board	28
2-3:30pm	Concurrent Session II	28-31
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2-3:30pm	SCE Plenary: Gilbert Meilaender	44
3:30-4pm	Break	44
4-5:30pm	Concurrent Session V	45-47
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6-7:30pm	SCE Student Pizza with SCE Leadership	47
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Sunday, January 12, 2014

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8-8:45am	Ecumenical Worship Service	53
8:30-11:15am	Exhibits/Conference Desk Open	53
9-10:30am	SJE Plenary: Susannah Heschel	53
10:30am-12pm	<i>The Journal of the Society of Christian Ethics</i> Editorial Board	53
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Group Contact Listing	55-58
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SJE SCHEDULE AT A GLANCE

Thursday, January 9, 2014

		<u>Room/Page</u>
11:45am-1:15pm	SJE Bioethics Group Steering Committee Meeting	<i>Olympic/19</i>
1:20-7pm	Bioethics Papers	<i>Vashon/19-20</i>
1:20-3pm	Y. Michael Barilan: "Jewish Sick Care Societies and 'Wise-Women: ' Pushing the Boundaries of Religious Law by Means of Recovering Lost Communal Traditions"	
	Marielle S. Gross: "A Just Ransom: A Jewish Ethics Approach to a Responsibility-Sensitive Distribution of Healthcare"	
3:30-5pm	Jewish Bioethics Keynote: Rabbi Elliot Kukla, "The Tumtum in the Waiting Room: Towards a Jewish Ethic of Care for Transgender and Intersex People"	
5:30-7pm	Elizabeth Reis: "Rights, Rites, and Wrongs: What Metzitzah B'peh Means for Jews Today" Dena S. Davis: "Ancient Rites and New Laws: Should the State Regulate Metzitzah b'peh? "	
7:15-10pm	SJE Board Meeting	<i>Glacier Peak/20</i>

Friday, January 10, 2014

7:15-8:45am	Breakfast with an Author	<i>Grand Ball III/23-24</i>
9-10:30am	Concurrent Session I	<i>Orcas/24-27</i>
	Aryeh Cohen: "The Foremost Among the Divine Attributes is to Hate the Vulgar Power of Violence: Aharon Shmuel Tamares and Recovering Nonviolence for Jewish Ethics"	
10:30-11am	Break	<i>Grand Ball/27</i>
11am-12:30pm	SCE Plenary: Lisa Sowle Cahill	<i>Grand Ball III/27</i>
2-3:30pm	Concurrent Session II	<i>Blakely/28-31</i>
	Bonna Devora Haberman: "Toward CEDAW Without Reservations--Beyond the Wall of Jewish Orthodoxy"	
	Shraga Bar On: "A Woman's Voice (Kol B'Isha)--A Sin or Pleasure?"	
3:30-4pm	Break	<i>Grand Ball /31</i>
4-5:30pm	Concurrent Session III	<i>Adams/31-34</i>
	Rebecca Levi: "Risky Business: Reexamining Risk and Benefit in Jewish Sexual Ethics"	
4:20pm	Shabbat Candle Lighting	<i>On your own</i>
5:45-6pm	SCE Lifetime Achievement Award: Daniel Maguire	<i>Grand Ball III/34</i>
6-6:45 pm	SCE Presidential Address	<i>Grand Ball III/34</i>
7-7:45pm	Kabbalat Shabbat Services Kiddush & Hamotzi	<i>Elliott Bay Recept/34</i>
7:45-9:15pm	Shabbat Dinner (Pre-registration required)	<i>Puget Sound/34</i>

Saturday, January 11, 2014

7:15-8:45am	Breakfast with an Author	<i>Grand Ball III/39-40</i>
9-10:45am	Shabbat Service	<i>Elliott Bay Recept/43</i>
10:30-11am	Break	<i>Grand Ball /43</i>
11am-2pm	SJE Session IV and Lunch	<i>Elliott Bay /44</i>
	Elliot Ratzman: "Towards a Jewish Discipline of Anti-Racism"	
	Annalise Glauz-Todrank: "Jews and 'Others:' Identity Construction as an Ethical Question"	
	Sarah Imhoff: "Race and the Ethics of Jewish Identity"	
2-3:30pm	SCE Plenary: Gilbert Meilaender	<i>Grand Ball III/44</i>
3:30-4pm	Break	<i>Grand Ball /44</i>
4-5:30pm	Concurrent Session V	<i>Cascade I-C/45-47</i>
	Louis Newman: "What Are We Doing When We Do Jewish Ethics?: Halakha, Aggadah and Contemporary Jewish Ethical Discourse"	
5:31pm	Havdallah	<i>On your own</i>
6-7:30pm	SJE Session VI	<i>Olympic/48</i>
	Emily Filler: "Classical Rabbinic Literature and the Making of Jewish Ethics: A Formal Argument"	
	Noam Zohar: "Values Conveyed Through a Mosaic of Legal Teachings: Deciphering a Mishnaic Message on the Embryo as Non-Person"	
7:45-9pm	SJE Graduate Students and Early Career Scholars Paper Workshop	<i>Puget Sound/48</i>

Sunday, January 12, 2014

7:45-8:45am	SJE Business Meeting	<i>Grand Crescent/53</i>
9-10:30am	SJE Plenary: Susannah Heschel	<i>Grand Ball III/53</i>

Participant Listing	59-60
Exhibitor Listing	61-62

SSME SCHEDULE AT A GLANCE

Friday, January 10, 2014

7:15-8:45am	Breakfast with an Author	<i>Grand Ball III/23-24</i>
9-10:30am	Concurrent Session I	<i>Fifth Ave/24-27</i>
	Martin Nguyen: "Tradition and the Religious Imagination in Muslim Theology"	
	Ayesha S. Chaudhry: "Forging an Egalitarian Theology: Advocating for Minimum Age of Marriage in Light of Muḥammad's Marriage to 'A'isha"	
10:30-11am	Break	<i>Grand Ball/27</i>
11am-12:30pm	SCE Plenary: Lisa Sowle Cahill	<i>Grand Ball III/27</i>
2-3:30pm	Concurrent Session II	<i>Adams/28-31</i>
	Remea Ahmed: "Toward a Theory for Reading Medieval Qur'an Commentaries"	
	Jafar Mahallati: "Friendship as an Ethical Worldview: A Qur'anic Perspective"	
3:30-4pm	Break	<i>Grand Ball /31</i>
4-5:30pm	Concurrent Session III	<i>Cascade I-C/31-34</i>
	Samy Ayoub: "Neither Desiring It, Nor Transgressing Its Limits: Necessitous Circumstances in Islamic Law"	
	Kamran I. Karimullah: "Islamic Philosophy at the Antipodes of Relevance: 'Government (tadbīr)' and the Challenges to Contemporary Islamic Ethical Philosophy"	
5:45-6pm	SCE Lifetime Achievement Award: Daniel Maguire	<i>Grand Ball III/34</i>
6-6:45 pm	SCE Presidential Address	<i>Grand Ball III/34</i>

Saturday, January 11, 2014

7:15-8:45am	Breakfast with an Author	<i>Grand Ball III/39-40</i>
9-10:45am	Concurrent Session IV	<i>Blakely/40-43</i>
	Aasim I. Padela: "Methodological Flaws of Fatwa Hunting for Islamic Bioethics Research: Considering Islamic Theology when Assessing the Ethico-Legal Permissibility of Surrogate Motherhood"	
10:30-11am	Break	<i>Grand Ball /43</i>
2-3:30pm	SCE Plenary: Gilbert Meilaender	<i>Grand Ball III/44</i>
3:30-4pm	Break	<i>Grand Ball /44</i>
4-5:30pm	SSME Business Meeting	<i>Olympic/47</i>
5:30pm	SSME Dinner	<i>Off Site/47</i>

Sunday, January 12, 2014

9-10:30am	SJE Plenary: Susannah Heschel	<i>Grand Ball III/53</i>
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Participant Listing	59-60
Exhibitor Listing	61-62

Wednesday**7:15-10pm****7:15-10:00pm** Lutheran Ethicists*Elliot Bay***Thursday****8am-3:30pm****8am-10pm** Lutheran Ethicists*Elliot Bay***9am-9pm** **Conference Desk Open***4th Floor North***10am-12:00pm** SCE Finance Committee*Glacier Peak***11:45am-1:15pm** SJE Bioethics Group Steering Committee Meeting*Olympic***1:00-5:30pm** SCE Board Meeting*Grand Crescent***1:20-3:00pm** **Jewish Bioethics Session I***Vashon*

Y. Michael Barilan, Sackler School of Medicine (Tel Aviv)

"Jewish Sick Care Societies and 'Wise-Women:' Pushing the Boundaries of Religious Law by Means of Recovering Lost Communal Traditions"

The academic and rabbinic literature give the impression that "Jewish bioethics" is synonymous with the Halakhah on health care. In this talk I will present three complementary bodies of normativity: the traditional sick-care societies, the genre of "sick care manuals", and the feminine oral traditions of healthcare and religious practice. Focusing on the problem of "brain-death" and on infertility medicine, I will argue that broadening the focus of Jewish ethics so as to include the civic and feminine traditions of practice and normativity allows contemporary Judaism to "push the boundaries of tradition" and "to recover tradition" at the very same time.

Marielle S. Gross, University of Florida

"A Just Ransom: A Jewish Ethics Approach to a Responsibility-Sensitive Distribution of Healthcare"

Jewish bioethicists have commonly advanced the notion that the halakhic obligation to redeem captives can be viewed as a metaphor for the just distribution of healthcare. I will first explore the argument from analogy stipulating that a person in need of healthcare is in essence a captive in need of redemption. By virtue of their likeness, we can then extrapolate a model for the provision of healthcare from the prescribed protocol for captive redemption. This model stands to contribute to the broader dialogue because it features a sensitivity to individual responsibility with a resulting mechanism for attenuating the collective obligation.

Respondent: Elliot Dorff, American Jewish University

Convener: Michal Raucher, Jewish Theological Seminary

2:00-6:00pm The University of Chicago Writers*St. Helen***3:30-5:00pm** **Jewish Bioethics Session II: Keynote***Vashon*

Rabbi Elliot Kukla, Bay Area Jewish Healing Center

"The Tumtum in the Waiting Room: Towards a Jewish Ethic of Care for Transgender and Intersex People"

Respondent: ~~Kate Ott, Drew University Theological School~~ Kelby Harrison, St. John's Episcopal Cathedral, Los Angeles

Rabbinic texts are filled with stories of the tumtum and androgynos, figures who are neither wholly male nor female. The Halachic importance of these characters for modern transgender and intersex individuals is debatable – on one level they challenge binary understandings of gender; at the same time, they are also used as a theoretical vanishing point to reinforce rabbinic gender norms. However, their status as humans deserving basic care and protection from danger was never questioned. In this session we will focus on the homiletic potential of these texts to argue for a Jewish ethic of care for transgender and intersex people and use case studies from the 21st century hospital floor to explore the challenges that prevent gender non-conforming people from having their basic needs for care met when facing serious illness.

Convener: Alyssa Henning, Northwestern University

4:00-7:00pm Book Publishing Workshop

Puget Sound

Sponsored by SCE Women's Caucus

Panelists: Lisa Sowle Cahill, Boston College
 Cheryl A. Kirk-Duggan, Shaw University Divinity School
 Rebecca Todd Peters, Elon University
 Elizabeth Wales, Wales Literary Agency

The Women's Caucus is hosting a pre-conference workshop on academic book publishing. The workshop covers publishing strategies and problem-solving and offers mentoring and support. Conveners will incorporate data the caucus has collected on women in publishing and the format will be designed to respond to interests of registrants (registration process includes opportunity to indicate specific points of interest individuals would like to see addressed). While the primary purpose is to address issues facing women, all members of the society are invited to attend. Participation is limited to first 25 registrants.

Format: (1) panel discussion with published scholars and literary agent, (2) working groups according to topics of interest (e.g. choosing presses, manuscript proposals, editing, and collaboration), (3) informal networking and conversation.

\$25 registration fee (Wine reception included.)

Convener: Michelle Clifton-Soderstrom, North Park University

5:30-7:00pm Jewish Bioethics Session III

Vashon

Jewish Bioethics and Metzizah B'Peh

Elizabeth Reis

"Rights, Rites, and Wrongs: What Metzizah B'peh Means for Jews Today"

The previously obscure ultra-Orthodox Jewish rite of metzizah b'peh (oral suction) has burst into the news lately and raised questions about circumcision, consent, First Amendment rights, tradition, and the representation of Jews. I will place its health concerns in historical context in the United States and discuss how Jews might respond to the controversy. Both ritual and "medical" circumcision challenge us to balance religious freedom and other rights (privacy and equal protection, for example) with public health claims and individual autonomy. If Jews take a stand against metzizah b'peh, to what extent would (or should) this opposition encourage criticism of circumcision more generally?

Dena S. Davis, Lehigh University

"Ancient Rites and New Laws: Should the State Regulate Metzizah b'peh?"

How should state authorities respond to the religious practice of metzizah b'peh (mbp), which puts children at risk of death? New York State recently responded to the deaths of a handful of infants from mbp, in which they contracted herpes from infected mohels. NYS required parental informed consent before mbp is performed. The ultraorthodox Jewish community responded with a lawsuit alleging violation of the right to free exercise of their religion. Informed consent is, for many reasons, not an appropriate response to the problem of mbp. The salient question is whether or not to make mbp illegal. When considering this question, we must take into account the riskiness of mbp as compared to other risks to which parents are allowed to subject their children.

Respondent: Laura Carpenter, Vanderbilt University

Convener: Doug Diekema, Seattle Children's Hospital

7:00-9:30pm Baptist Ethicists

Olympic

~~7:15-10:00pm~~ SJE Board Meeting **Moved to Saturday, 7:45pm**

Glacier Peak

7:30-9:30pm Wesleyan/Methodist Ethicists

Vashon

Priscilla Pope-Levison, Seattle Pacific University

"Holiness in Black & White: Women, Race, and Sanctification"

Respondent: AnneMarie Mingo, Pennsylvania State University

This presentation considers how sanctification propelled some Methodist women into interracial cooperation and also complicates it by looking at Alma White who embraced the KKK. The presentation features, at its center, an African American Free Methodist Seattle woman evangelist and rescue mission founder, Emma Ray.

All are invited to attend. (You do not have to be Wesleyan or Methodist to attend this session.)

Convener: Darryl Stephens, United Methodist Church

8-9:30pm Submitting Proposals
 Sponsored by the Student Caucus
Speakers: Mark Allman, Merrimack College
 Tobias Winright, St. Louis University

Puget Sound

Conference presentations and journal publications are crucial for the professional development of students and young faculty. Writing a good proposal is the first step in securing such opportunity in presentations and publications. This seminar seeks to teach students and young faculty how to write proper presentation and paper proposals for publication; the panelists will discuss the criteria that journals including *JSCE*, consider in their selection process; and how to increase the chance of being selected for presentation and publications.

8:00-10:00pm Presbyterian Ethicists
 Pilsner Room at the Gordon Biersch Brewery Restaurant, 600 Pine St., Seattle 98101

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7:00am-6:00pm Conference Desk Open

4th Floor North

7:15-8:45am Breakfast with an Author

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Buffet opens at 7:15; Discussion 7:45-8:45 (Pre-registration is required.)

Anderson, Raymond Kemp, *An American Scholar Recalls Karl Barth's Golden Years as a Teacher (1958-1964): The Mature Theologian* (Edwin Mellen Press, 2013)

Facilitator: David True, Wilson College

Botwinick, Aryeh, *Emmanuel Levinas and the Limits to Ethics: A Critique and a Reappropriation* (Routledge, 2013)

Facilitator: Laurie Zoloth, Northwestern University

Camosy, Charles, *Peter Singer and Christian Ethics: Beyond Polarization* (Cambridge University Press, 2012)

Facilitator: Bharat Ranganathan, Indiana University

Chan, Yiu Sing Luke, *The Ten Commandments and the Beatitudes: Biblical Studies and Ethics for Real Life* (Rowman and Littlefield/Sheed and Ward, 2012)

Facilitator: Romanus Cessario, St. John's Seminary (Boston)

Christie, Dolores L., *Moral Choice: A Christian View of Ethics* (Fortress Press, 2013)

Facilitator: Jan Jans, Tilburg University

Day, Keri, *Unfinished Business: Black Women, The Black Church, and the Struggle to Thrive in America* (Orbis Books, 2012)

Facilitator: Felicia George, Iliff School of Theology/University of Denver

Dufault-Hunter, Erin, *The Transformative Power of Faith: A Narrative Approach to Conversion* (Lexington/Rowman and Littlefield, 2013)

Facilitator: Angela Carpenter, University of Notre Dame

Gudorf, Christine, *Comparative Religious Ethics: Everyday Decisions for Everyday Lives* (Fortress Press, 2013)

Facilitator: Joel Zimbelman, California State University Chico

Hiers, Richard H., *Women's Rights and the Bible: Implications for Christian Ethics and Social Policy* (Pickwick/Wipf and Stock, 2012)

Facilitator: April Mack, Iliff School of Theology/University of Denver

Jung, Patricia Beattie, Shannon Jung (Eds.), *Moral Issues Christian Responses* (Fortress Press, 2013)

Facilitator: Karen Ross, Loyola University Chicago

Kaveny, M. Cathleen, *Law's Virtues: Fostering Autonomy and Solidarity in American Society*

(Georgetown University Press, 2012) *On Friday and Saturday morning – check your ticket for which day*

Facilitator: John Berkman, Regis College, University of Toronto

Nothwehr, Dawn M., *Ecological Footprints: An Essential Franciscan Guide for Faith and Sustainable Living* (Liturgical Press, 2012)

Facilitator: Judith A. Merkle, Niagara University

Ottati, Douglas F., *Theology for Liberal Protestants: God the Creator* (Eerdmans, 2013)

Facilitator: John Senior, Wake Forest University School of Divinity

Patrick, Anne E., *Conscience and Calling: Ethical Reflections on Catholic Women's Church Vocations* (Bloomsbury/T & T Clark, 2013)

Facilitator: Marianne Tierney, Boston College

Rasmussen, Larry L., *Earth-Honoring Faith: Religious Ethics in a New Key* (Oxford University Press, 2012)

Facilitator: Fernando Linhares, Drew University

Senander, Angela, *Scandal: The Catholic Church and Public Life* (Liturgical Press, 2012)

Facilitator: Mary M. Doyle Roche, College of the Holy Cross

Stassen, Glen Harold, *A Thicker Jesus: Incarnational Discipleship in a Secular Age* (Westminster John Knox, 2012)

Facilitator: Virginia Landgraf, American Theological Library Association

Wolbert, Werner, Adrian Holderegger (Eds.), *Deontologie – Teleologie. Normtheoretische Grundlagen in der Diskussion* (Academic Press/Herder, 2012)

Facilitator: Kevin Jung, Wake Forest University

Zimmerman, Yvonne C., *Other Dreams of Freedom: Religion, Sex, and Human Trafficking* (Oxford University Press, 2012)

Facilitator: Heike Peckruhn, Iliff School of Theology/University of Denver

8:00am-7:15pm Exhibits Open

Grand Ballroom I and II

9:00-10:30am Concurrent Session I

Agnes M. Brazal, St. Vincent School of Theology/Adamson University (Philippines)
"Solidarity in the (Cyber-) Body of Christ"

Vashon

The digital revolution has been compared to the printing revolution in terms of its broad and profound effects on society and religion. Anthropological reconceptions have emerged in the digital age, as computer-mediated information technologies (CMIT) have permeated more and more late modern everyday life. For instance, a number of writings about the internet exalt it as "bodiless". For some, this implies that it is a free space where one can generally utilize technology to achieve virtual intentions with impunity. For the cybergnostics, however, this spiritual space is a sacred sphere where, transformed as a virtual being, a person can escape the mortal body and triumph over alienation. An alternative "embodied" view conceives of the person as a cyborg (hybrid of machine and organism) and images the internet as an extension of the body. Similarly, shaped by animist cultures which regard technology as possessing its own spirit or the owner's spirit, others conceive the internet being animated individually or collectively as in the spirit of a network or the worldwide web.

This paper explores the fruitfulness of the "embodied" view of the virtual/cyberspace in stressing the need for solidarity in the (cyber-) Body of Christ to address issues such as the digital divide, the politics of exclusion and violence in the Net.

Convener: Gina Wolfe, Catholic Theological Union

Michael Granzen, New Brunswick Theological Seminary

Cascade I-A

"Breaking Through the Plate Glass Window: Whiteness and Violent Innocence in the Post Civil Rights Era"

Attachment to normative whiteness and symbolic innocence in the post-civil rights era is manifest in subtle but deadly patterns of state sponsored violence, which make use of economic anxieties and cultural processes that reproduce white domination and subordinate the non-white as "other"--even though largely non-racial discourse is invoked. Practices of racial profiling as evidenced in places like New York and New Jersey are expressions of this pattern of violent innocence, which stigmatizes those already marginalized. Christian ethics should develop eschatological practices of salty engagement by which these patterns can be effectively interrupted--but not limited by that effectiveness.

Convener: Monique Moultrie, Georgia State University

Mary L. Hirschfeld, Villanova University

Cascade I-B

"Retrieving a Medieval Scholastic for Reflection on the Financial Crisis: Aquinas on the Proper Function of Artificial Wealth"

Aquinas's teachings on usury are difficult to apply directly to the modern economy given the distance between the institutions and sensibilities of Aquinas's day and our own. In order to bridge the gap, I turn to Aquinas's teachings on the relationship between artificial wealth and concupiscent desire. Artificial wealth tempts us to a disordered understanding of the infinite good which we properly desire. This account can serve as a diagnosis of the instability of financial capitalism, and can allow us to understand Aquinas's teachings on usury that should be applicable to the complex financial institutions of our day.

Convener: Christopher Vogt, St. John's University (NY)

Philip LeMasters, McMurry University

Cascade I-C

"*Philanthropia* in Liturgy and Life: The Anaphora of Basil the Great and Eastern Orthodox Social Ethics"

The Anaphora of the Divine Liturgy of St. Basil the Great functions as a prophetic text which calls communicants to display in daily life what they celebrate liturgically. Orthodox Christians have an obligation to embody the divine compassion which they receive and for which they give thanks in the Liturgy. The centrality of the Eucharist in Orthodox worship and spirituality requires strong claims about proper response to the deprivation and suffering of fellow human beings who bear the divine image and likeness.

Convener: Debra Dean Murphy, West Virginia Wesleyan College

Ulrik Becker Nissen, Aarhus University (Denmark)

Olympic

"Can Only Theology Save Medicine?"

In Jeffrey P. Bishop's *The Anticipatory Corpse* it is argued that the dead body has become epistemologically normative in contemporary medicine. In order to regain the communal bonds necessary for the responsive encounter with the other, medicine is in need of living traditions. This leads him to the concluding question, if only theology can save medicine? The present paper takes up on this question with a reply from a Bonhoefferian anthropology, arguing for the embodied human being as being-there-with-others and shows how this is Christologically shaped. In the final part of the paper it ponders some of the implications pertaining to current debates on euthanasia and care for the dying.

Convener: Mara Kelly-Zukowski, Felician College

Susanna Snyder, University of Texas

Blakely

"Looking Through the Bars: Immigration Detention and the Ethics of Mysticism"

Immigration detention has significant effects on those incarcerated and their families. Drawing on qualitative fieldwork and interviews, this paper explores the variety of ways in which faith-based activists are responding. These ethical practices are then brought into conversation with the Christian mystical tradition and, in particular, the three stages of the mystical journey articulated by Dorothee Soelle – being amazed, letting go and resisting. The paper concludes that mysticism and activism are intimately interwoven, and that recognition of this could add rich stimulus to discussion and praxis surrounding immigration which has focused to date on deontological imperatives.

Convener: Laura Yordy, Bridgewater College

Cristina L. H. Traina, Northwestern University

Elliott Bay Reception

"Nonsense: The Baltimore Catechism's Vision of Children"

The Baltimore catechism's 1891 guide for teachers suggests that children build moral and theological understanding by reasoning analogically from their experience. Author Thomas Kinkead draws on family life, the courts, and experiences of cause and effect to convey difficult concepts, implying that even the youngest children possess a basic moral sense, the ability to reason, and experience of public life. Life lessons like the value of money, the idea of criminal sentences, and the family as a school of the common good are the starting points for a moral and theological education inflected by social issues and interreligious tensions.

Convener: Mary M. Doyle Roche, College of the Holy Cross

Michael R. Turner, University of Chicago

St. Helen

"Retrieving the Moral Significance of Deserving for Protestant Ethics: Calvin's Commentaries on Personal Desert in Economic Exchange"

Whether modern Protestant thinkers claim a direct inheritance to specific Reformers or not, they stand within a tradition that reveres grace as the preeminent moral standard, often at the expense of considerations of merit or desert. John Milbank and Kathryn Tanner exemplify such stances in their theological visions of economic exchange. I critique their positions by retrieving from John Calvin a more nuanced understanding of his outlook on deservingness, especially as it pertains to economic justice. A concept of desert that works concomitantly with grace is needed to overcome the frequent rejection or neglect of the standard in Protestant ethics.

Convener: Lawrence M. Stratton, Waynesburg University

Christian Ethics in Historical Context (formerly Christian Ethics and the Enlightenment) *Grand Crescent*
"The Importance of Studying History for the Study of Ethics"

Panelists: Diana Fritz Cates, University of Iowa
Thomas A. Lewis, Brown University
Elias Sacks, University of Colorado (Boulder)

In the context of a culture that prides itself on being forward-looking, our panel will explore why attending to history can be worthwhile. Elias Sacks will argue that Moses Mendelssohn's Hebrew works offer an example of how historical work can allow sources drawn from one religious tradition to address debates central to other traditions. Thomas A. Lewis will argue for the vital role of historical inquiry in constructive ethics by contrasting two genealogies of liberation theology offered by Gustavo Gutiérrez. Finally, Diana Cates will make a case for the value of the critical retrieval of Aquinas's thought for contemporary ethics.

Conveners: Jesse Couenhoven, Villanova University
James Swan-Tuite, Oberlin College

Restorative Justice

Cascade II

"Daniel Philpott, *Just and Unjust Peace: An Ethic of Political Reconciliation* (Oxford: 2011)"

Panelists: William J. Danaher Jr, Huron University College
Reuven Firestone, Hebrew Union College
Ingrid Mattson, Huron University College

Respondent: Daniel Philpott, Notre Dame University

In *Just and Unjust Peace: An Ethic of Political Reconciliation* (Oxford, 2011), Daniel Philpott articulates a vision of justice rooted in Judaism, Christianity and Islam that goes beyond the liberal vision. Turning to a "rooted reason" that draws from the Abrahamic religions, he proposes a framework of political reconciliation.

In this session, panelists will engage *Peace* from varying religious perspectives with a response from Daniel Philpott.

Convener: Elizabeth M. Bounds, Emory University

"The SCE 2020 Future of Ethics Committee: A Conversation About Our Provisional Report"

Adams

Panelists: Elizabeth Bucar, Northeastern University
Paul Martens, Baylor University
Sofia Betancourt, Yale University (tentative)

Respondents from the 2020 Committee: David Gushee, Mercer University
Perry Hamalis, North Central College
Jennifer A. Herdt, Yale Divinity School
Grace Yia-Hei Kao, Claremont School of Theology

Convener: Charles T. Mathewes, University of Virginia

SJE: Jewish Ethics of Non-Violence

Orcas

Aryeh Cohen, American Jewish University

"The Foremost Among the Divine Attributes is to Hate the Vulgar Power of Violence: Aharon Shmuel Tamares and Recovering Nonviolence for Jewish Ethics"

Aharon Shmuel Tamares (1869-1931) a powerful and unique figure, has not been given his voice in the contemporary academy. In a manner similar to Abraham Isaac Kook, Tamares forged a new conceptual vocabulary and theological system. While Tamares' pacifism has been noted, especially in relation to his split from the Zionist movement after attending the fourth Zionist Congress, its thoroughgoing nature has not been appreciated. In this paper I am going to attempt to recover Tamares for contemporary ethical discourse by putting his non-violence and pacifism in dialogue with Levinas' "pacifism" in *Totality and Infinity* and Abraham Isaac HaKohen's response to World War I in *Orot Hamilchamah*. I will then claim that this thoroughgoing nonviolence as a central religious precept can have utility in the current discourse around gun violence.

Respondents: Jeffrey Helmreich, University of California Irvine

Andrew Flescher, Stony Brook University

Convener: Lila Kagedan, Yeshivat Maharat/Harvard University

SSME: Imagining the Human Community in 21st Century Islam

Fifth Avenue

Martin Nguyen, Fairfield University

"Tradition and the Religious Imagination in Muslim Theology"

At the heart of this hadith is the religious imagination, a faculty integral to belief. I argue that the religious imagination is central to Islamic theology and will selectively survey its usage in the thought of several prominent Muslim scholars, including al-Hārith al-Muḥāsibī (d. 243/857), al-Ghazālī (d. 505/1111), and Ibn al-'Arabī (d. 638/1240). Then, I will demonstrate how the imagination can be applied in Muslim theology today by tackling the question of "tradition." This demonstration is also meant to articulate a more dynamic understanding of tradition that can account for historical-consciousness and the challenges of modernity.

Ayesha S. Chaudhry, University of British Columbia

"Forging an Egalitarian Theology: Advocating for Minimum Age of Marriage in Light of Muḥammad's Marriage to 'A'isha"

Using the subject of the marriage of minors as a case study, this paper will explore some of the approaches available to Muslim feminists when promoting legal change through an appeal to theology and prophetic practice. Moreover, it will analyze in a critical light those hermeneutical moves that are available to Muslim feminists when fashioning a gender-egalitarian vision of Islamic Law. As this paper will demonstrate, the patriarchal nature of Muḥammad's socio-cultural context presents significant challenges to the egalitarian project. Nevertheless, prophetic practice can be read as interrupting patriarchal expectations today, thereby creating a space for gender-egalitarian legal structures. The objective of this study is thus to produce an appreciation of both the challenges and opportunities offered by prophetic practice, which otherwise cannot be overlooked when creating a theological, ethical and legal discourse that is relevant to believers in the twenty-first century.

Convener: Sohail Hashmi, Mount Holyoke College

10:30-11:00am Break

Grand Ballroom I and II

11am-12:30pm Plenary

Grand Ballroom III

Lisa Sowle Cahill, Boston College

"Catholic Feminists and Traditions: Renewal, Reinvention, and Replacement"

Respondent: Stacey Floyd-Thomas, Vanderbilt University

The dominant figure in Western Roman Catholic ethics is Thomas Aquinas; and Catholic tradition references a centralized magisterium. Nevertheless, Catholicism is internally pluralistic. After Vatican II, three models of theology and tradition emerged, all addressing gender equality: the "Augustinian," "neo-Thomistic" and "neo-Franciscan." Latina, womanist, African and Asian ethics of gender present more radical approaches to tradition—suggesting a "Junian" stream (Roms 16:7). Catholic ethical-political tradition is not defined by a specific cultural mediation, figure, or model, but by a constellation of commitments, shared by Catholic feminists: difference-in-unity, moral realism, social meliorism, human equality, preferential option for the poor, and interreligious dialogue.

Convener: William Mattison III, The Catholic University of America

12:30-2pm **Lunch**

12:45-2pm JRE Editorial Board

Pike Peak

12:45-2pm **Student Caucus** (Pre-registration needed for lunch.)

Puget Sound

Conveners: Sofia Betancourt, Yale University
Agnes Chiu, Fuller Theological Seminary

12:45-2pm **Junior Faculty Caucus** (Pre-registration needed for lunch.)

Elliott Bay Anteroom

Conveners: Laurie Johnston, Emanuel College (Boston)
Brian Matz, Carroll College

2:00-3:30pm **Concurrent Session II**

Elizabeth Agnew Cochran, Duquesne University

Olympic

"Stoic Apatheia and Christian Love: Reinterpreting the Emotions' Moral Significance"

This paper explores Stoic dimensions of the accounts of the emotions at work in John Calvin, Francis Hutcheson, and Thomas Reid. While Stoic *apatheia*, the eradication of the emotions, is deeply problematic from the vantage point of Christian theology, Calvin's understanding of tranquility provides one possible model for theologically transforming *apatheia*. Calvin's Scottish Enlightenment successors further reinterpret a Stoic view of the emotions within the framework of Christian theology. A consideration of these positions suggests that a modified version of Stoic *apatheia* can provide a useful starting point from which Christian ethicists can consider the emotions' place in the moral life.

Convener: Benedict Guevin, Saint Anselm College

Sarah A. Azaransky, University of San Diego

St. Helen

"Benjamin Mays's *The Negro's God*: How Mays Recovered and Deployed a Radical Theological Tradition"

In *The Negro's God as Reflected in His Literature* (1938), Benjamin Mays outlined a tradition of African American God-talk from 1760 to the 1920s. Therein Mays identified a black social Christianity, what he called "the ethical approach," which recognizes why oppressed people "emphasize the justice of God." Mays's recovery of a radical, black Christian theological tradition is a vital example of the 2014 conference theme: *The Negro's God* demonstrates the challenges recovering a theological tradition, indicates risks and rewards of using it to reflect on contemporary moral issues, and reminds us of the heterogeneity of American Christianity.

Convener: April Mack, Iliff School of Theology/University of Denver

Daniel Cosacchi, Loyola University Chicago

Elliott Bay Reception

"Environmental Pacifism: A Theological Tradition Ever Ancient, Ever New"

This paper highlights the connection between war and the environment by utilizing an ancient tradition in Christian ethics: pacifism. The paper contends that, much like the appearance of "nuclear pacifists" during the middle of the twentieth century, we will witness a number of "environmental pacifists" emerging during the course of the twenty-first century. These will be responding in opposition to the use of advanced technology in developing new weapons that destroy the entirety of God's creation. A "selective retrieval" of pacifism and environmental ethics as moral traditions not only results in a new appreciation of each of them, but also a response to the Vatican II Fathers' call to make a "fresh reappraisal of warfare."

Convener: Kevin Ahern, Manhattan College

"Modernity, Feminism and Virtue: Resources for a *Rapprochement*"

Vashon

Panelists: Elizabeth M. Bucar, Northeastern University (SSME)
 Emily J. Dumler, Princeton Theological Seminary
 Jennifer A. Herdt, Yale Divinity School

This panel gathers scholars with interests at the intersection of feminist and virtue ethics to discuss the possibility of a *rapprochement* between feminists of various stripes and those interested in attending to the resources of virtue discourse for contemporary Christian and Muslim ethics. Each paper features distinct modern resources for thinking about the virtues in ways that challenge the anti-feminist narrative too often associated with virtue ethics. One paper engages Annette Baier's critique of Alasdair MacIntyre; another turns to Mary Wollstonecraft's account of virtue; a third considers the way fashion-veiling deploys an Islamic tradition of aesthetics for feminist ends.

Convener: Maria Kenney, University of Durham

Brian Hamilton, University of Notre Dame

Grand Crescent

"Poverty and Freedom: A Contribution to a Franciscan Political Theology"

This paper explores the possibility of a distinctively Franciscan political theology, looking to recent Augustinian political theology as a formal model and conversation partner. I focus specifically on a Franciscan critique of the Western political axiom, with roots as old as Aristotle, that political freedom depends on individual ownership of material goods. The Franciscans argue, to the contrary, that poverty—refusing to *appropriate* as one's own, and simply *using* what one needs instead—is more truly conducive to freedom. The Franciscans give us reason to resist the tendency to treat private property as primal and necessary to human life.

Convener: Myles Werntz, Baylor University

Philip Lorish, University of Virginia

Cascade I-A

"What is 'New' in the New Eugenics? Christian Virtue and the Ethics of Reproduction"

This paper begins by noticing two distinct but related trends: first, a steady groundswell of political support for a series of measures intended to acknowledge and rectify the immorality of the state-sponsored eugenics programs of the 20th century; and, second, a renewed interest among some philosophers of science in what Nicholas Agar calls "a form of eugenics that may be worthy of our respect." It then asks, *what could account for this?* Borrowing from Charles Taylor, I then develop an account of our current "reproductive social imaginary" before arguing that the moral plane upon which Christians should engage the claims of thinkers like Julian Savulescu, John Harris, Nicholas Agar, and the like is that of the *disposition*.

Convener: Alyson Isaksson, Loyola University Chicago

Joseph D. Moser Jr, Northwestern University

Orcas

"Forgive and Remember?: Competing Discourses Among Rwandan Christians"

Rwandan life is punctuated by annual calls to forgive by both governmental organizations, where a clear tie exists between 'success' with forgiveness/reconciliation and international development aid, and religious communities, where forgiveness and reconciliation are portrayed as sacred duties owed because of one's Christian faith. While both demands are usually accompanied by some form of the platitude "forgive and forget," in practice, Rwandans instead construe both as gift emerging from Levinasian acts of face-to-face recognition wherein forgiveness and reconciliation become possible not because memory has been abdicated, but rather precisely because it is heightened and preserved.

Convener: Emily Reimer-Barry, University of San Diego

Sarah M. Moses, The University of Mississippi

Cascade I-B

"The Ethics of 'Recognition': Rowan Williams' Approach to Moral Discernment in the Christian Community"

While Archbishop of Canterbury from 2002-2012, scholar and theologian Rowan Williams faced divisive controversy over ethical issues such as human sexuality, women's ordination, and the treatment of religious minorities. This paper presents selective retrieval of Williams's approach to communal disagreement as an important contribution of the Anglican tradition to the future of Christian ethics. Williams's concept of ethical discernment as an exercise in "recognition" offers a way in which communities can approach difference as fostering constructive engagement and expanding ethical insight. Kathryn Tanner's analysis of culture and tradition in *Theories of Culture* will provide theoretical background for Williams's thought.

Convener: Stewart Herman, Concordia College (Moorhead)

Douglas F. Ottati, Davidson College

*Cascade II***"Learning Theological Ethics through the Heidelberg Catechism"**

The Heidelberg Catechism, now in its 450th year, can acquaint us with important elements of a distinctively Protestant theological ethic. For example, when steeped in the logic of grace and gratitude, a theological ethic proceeds not from "mere doctrine," but from an "ec-centric" piety and manner of living. Measured against contemporary challenges, however, the Catechism's underdeveloped doctrine of creation is a shortcoming. Nevertheless, with an assist from Calvin, a contemporary Protestant may elaborate a view of creation as God's gift that tracks the logic of grace and gratitude and supports a robust ethic of creation-care.

Convener: James Calvin Davis, Middlebury College

Michael Sohn, Fonds Ricoeur IPT/EHESS/Cleveland State University

*Cascade I-C***"Event, Process, Structure: Paul Ricoeur and the Hermeneutics of Christian Tradition"**

Both revisionist and postliberal theologians appropriated Ricoeur's philosophical hermeneutics as a way to think about the nature of religious language and tradition. This session re-visits his contribution to the field by examining his less well-known theological writings. Firstly, it outlines Ricoeur's intellectual development from the 1930s through the 1950s and his reasons for appealing to the concept of tradition. Next, it considers his writings in the 1960s on the nature of Christian tradition itself as he engaged works by disparate thinkers: Levi-Strauss, von Rad, Gadamer, and Ebeling. This presentation offers a broader appreciation of Ricoeur's works and argues that his post-Enlightenment retrieval of historical religious tradition brings distinct critical resources for contemporary reflection.

Convener: Courtney Fitzsimmons, Whitman College

Families and the Social Order Interest Group

*Fifth Avenue***"Immigration and 'Family Values': Christian Moral Assessments"**

Panelists: Victor Carmona, Oblate School of Theology

MT Davila, Andover Newton Theological School

Kristin E. Heyer, Santa Clara University

Patterns of migration and related policy reforms present urgent moral issues for Christian ethics. This panel will explore the causes and consequences of migration patterns to the United States, particularly for families of mixed immigration status. The experiences of these families become the starting point for ethical reflection on the meaning and goods of family life. Further, their experiences present challenges to the field of family ethics as it is currently envisioned and prompt questions about how families and local churches can best live in solidarity with vulnerable families impacted by unjust immigration policies, preferences and enforcement practices.

Conveners: Kari-Shane Davis Zimmerman, College of St. Benedict/St. John's University (MN)

Mary M. Doyle Roche, College of the Holy Cross

SJE: Jewish Gender Ethics*Blakely*

Bonna Devora Haberman, YTheater Project Jerusalem

"Toward CEDAW without Reservations--Beyond the Wall of Jewish Orthodoxy"

Civil rights end at the gates of mosques, churches, temples, and synagogues. Western democracies uphold religious prerogatives to oppress women, instituting a gender regimen that vitiates core ethical tenets of our societies, including equality, freedom, justice, health, and peace. Religion is a master key to women's public participation and leadership, and to the betterment of the human condition. The initiator of the 25-year strong Israeli activist movement, *Women of the Wall*, I demonstrate strategies for grappling with patriarchal power—in texts and society. This paper contributes toward liberating Judaism from its oppressions, and toward rendering religion a liberating force among people.

Shraga Bar On, Shalom Hartman Institute

"A Woman's Voice (Kol B'Isha)--A Sin or Pleasure?"

A number of public debates have arisen in Israel concerning the issue of listening to women singing. These polemics have brought to the surface the general question of women in the public domain and specifically that of the halakhic status of women's singing. My lecture will reexamine the central textual sources which relate to women's singing – biblical and talmudic, medieval rabbinical sources and modern halakhic rulings. I will seek to uncover the ethical considerations of halakhic ruling. Then I will propose an alternative halakhic direction which seeks to extend the boundaries of the stringent halakhic tradition, and which, in contrast to the widespread halakhic standpoint among orthodox rabbis, celebrates the enjoyment of "Kol B'Isha" and regards it as a pleasure of religious value.

Respondent: Irene Oh, George Washington University

Convener: Jennifer Thompson, California State University (Northridge)

SSME: New Directions in Qur'anic Interpretation

Adams

Remea Ahmed, University of British Columbia

"Toward a Theory for Reading Medieval Qur'an Commentaries"

This paper describes the medieval approach to Qur'an commentary (tafsīr) through a detailed study of Q. 9:33, 48:28, and 61:9. A chronological study demonstrates that the interpretation of this verse shifted dramatically with four major events in Islamic history, wherein technical terms were defined to map onto trends in the socio-political life and changing theological presuppositions. I suggest that this phenomenon is best explained through Hans Frei's concept of narrative and Robert Cover's idea of "world creating". I argue that Qur'an commentators used the genre of tafsīr to describe the narrative arc of the Qur'an in light of some central message and to push for a subjunctive conception of the world.

Jafar Mahallati, Oberlin College

"Friendship as an Ethical Worldview: A Qur'anic Perspective"

Through hermeneutical tools provided by two chief Muslim ethicists of eleventh century Aḥmad Ibn Miskawayh and ar-Rāghib al-Isfāhānī, this paper looks into the Qur'an, and presents some key terms, concepts and perspectives that will help define friendship not only as an inter-personal virtue but more importantly as an ethical space that advances both the divine-human and the human-human relationships to their highest moral planes. These new perspectives of friendship, the paper argues, can help peacebuilding beyond the limited goals of "liberal peace" and "secular paradigm" in current applied political ethics and literature.

Convener: Shannon Dunn, Gonzaga University

2:00-3:30pm GUP and Editors Meeting*Glacier Peak***3:30-4:00pm** **Break***Grand Ballroom I and II***4:00-5:30pm** **Concurrent Session III**

Joseph Clair, George Fox University

*Grand Crescent***"Uncertain Riches: Augustine's Advice on Wealth in his Letters and Sermons"**

Modern interpreters find Augustine's ideas about *heavenly* wealth to be highly problematic: a fusion of spiritualized self-interest and an instrumentalization of the poor. This provides further evidence for the complaint that Augustine's eudaimonism leaves no room for genuine neighbor love. I argue that this interpretation fails to recognize the rhetorical subtlety and philosophical depth of Augustine's advice on wealth found in his letters and sermons. In particular, I focus on his distinctive fusion of the moral languages of *humanitas* and biblical neighbor love. This opens the way to an Augustinian conception of wealth construed in terms of virtue and friendship.

Convener: Werner Wolbert, University of Salzburg

Michelle Clifton-Soderstrom, North Park Theological Seminary

*Cascade II***"What Does Chalcedon Have to Do with Children?: Scrapping Good Behavior in Favor of Good Worship"**

This paper engages the patristic category of the hypostatic union and its retrievals in feminist, mulatto and Hispanic thinkers to argue for children's incorporation in worship. It applies Alasdair MacIntyre's work on intrinsic goods and social practices to analyze standards of excellence in worship and virtues that cultivate good worship. Reflecting the unity in difference within God's own life, goods intrinsic to worship include categories that correspond to God's hypostatic unity. I conclude with a description of particular ways that children embody virtues as they contribute to excellent worship and the unity of the body.

Convener: M. Therese Lysaught, Loyola University Chicago

Aaron D. Conley, Regis University

*Olympic***"History, Memory and a Theology that Takes Sides"**

A 19th century European inspired approach to history has pushed other collective forms of memory to the peripheries of social legitimation. Some scholars in the global North have found resources to challenge objectified histories, but these resources still fail to account adequately for unexamined privileges enjoyed in the North. José Miguez Bonino offers an important corrective. His socio-analytical historicity is rooted in a praxis-based theology centered on a "preferential option for the poor." This model will require nothing short of a conversion away from the North's normative historical consciousness in order to actively engage the "dangerous memories" marginalized communities sustain.

Convener: Rebecca Chabot, University of Denver, Iliff School of Theology

Shannon F. Dunn, Gonzaga University

*Cascade I-A***"Experience as Social Site: Dewey, Farley, and the Authority of Experience"**

The category of experience has served a critical, if under-examined, function in contemporary ethical discourse. Noting a lacuna in studies relating feminist theology and ethics and American pragmatism, I compare the work of feminist theologian Margaret Farley and pragmatist John Dewey and argue that these thinkers can help us better understand the role that individual and shared experiences play in the authorization of norms, especially norms contained in religious traditions. Particular attention will be given to the role of experience in imagination and the evolution of tradition, and experience as a contested social site.

Convener: Megan McCabe, Boston College

Patrick Flanagan, St. John's University (NY)

*Orcas***"Closing the Digital Divide with an Appeal to the Common Good"**

This paper examines the reality and implications of the digital divide, a technological phenomenon that describes the inequality of access to means of communication which limits development of social, economic and political potential. The paper offers an assessment of this inequality from the perspective of the notion of the common good as articulated in theological ethics paying close attention to the common good's emphasis on distributive justice, participation, and the role of government. Finally, the paper concludes by suggesting concrete ways to bring access and distribution of technology viz-a-viz the demands of the common good.

Convener: James Caccamo, Saint Joseph's University

Matthew J. Gaudet, University of San Francisco

*Vashon***"Moral Norm Dynamics and the 20th Century Recovery of Just War"**

How does a lesser-known ethical concept become normative for broader society? In the late 20th century, the just war tradition transcended the bounds of theological academy to become the lingua franca of the entire field of the ethics of warfare. This paper examines this transition of ethical ideas from academic conceptualization to socio-political normativity and practical usage. Using just war, I argue that this transition typically follows a three step norm life-cycle: (1) norm emergence and persuasion by norm entrepreneurs; (2) norm cascade following a "tipping point" of norm acceptance; and (3) internalization by society at large.

Convener: Andrew Flescher, Stony Brook University

Katie Grimes, Boston College

*St. Helen***"Racial Segregation and the Catholic Parish: Towards a Theory of Corporate Virtue"**

While the Catholic Church condemns racism, the Catholic parish has been habituated by the racially segregated space it inhabits. In order to uncover these habits, I offer a theory of corporate virtue via a historical analysis of parish formation. While traditional virtue theory describes the relation between the habits and character of individuals, my corporate virtue theory combines the insights of Bourdieu and Aquinas in order to describe the relation between the habits and character of social bodies. As a corporate vice, white supremacy impedes the church's ability to performatively receive its identity as the body of Christ.

Convener: Eboni Marshall Turman, Duke University Divinity School

Jonathan Rothchild, Loyola Marymount University

*Fifth Avenue***"Voting on the Vote: Theological, Ethical, and Legal Defenses of the Voting Rights Act"**

This paper examines the U.S. Supreme Court's June decision in *Shelby County, Alabama v. Holder* and its implications for voting rights. The Court struck down Section 4 of the Voting Rights Act because the coverage formula and the preclearance requirement are unconstitutional "in light of current conditions." In contesting the decision, I draw upon the work of Michelle Alexander, Amartya Sen, and James Cone. I consider the continued presence of racial discrimination, racially polarized voting, and voter dilution practices. I conclude by reflecting more broadly on the negotiated balance between individual rights, states' sovereignty, federal intervention, and the common good.

Convener: Nichole Flores, Saint Anselm College

Dana Scopatz, Luther Theological Seminary

*Cascade I-B***"Retrieving Atonement Theory for Restorative Justice Advocacy"**

The restorative justice movement has been critical of substitutionary atonement theory as contributing to a retributive understanding of justice. This makes it difficult for restorative justice advocates to articulate the relationship of restorative justice to the Christian gospel in a way that will be convincing to evangelicals, for whom penal substitutionary atonement is often considered essential. This presentation will argue that satisfaction and substitutionary atonement theories do not necessarily contradict understandings of justice as shalom that restorative justice advocates embrace and that they are not the enemy of restorative justice advocacy but can instead be a powerful ally.

Convener: Virginia Landgraf, American Theological Library Association

Aana Marie Vigen, Loyola University Chicago

*Blakely***"Prenatal Genetic Testing and the Complicated Quest for a Healthy Baby: Christian Ethics in Conversation with Genetic Counselors"**

This paper features original, ethnographic interviews with genetic counselors who provide prenatal genetic counseling to women of underrepresented racial-ethnic communities. It explores how: racial-ethnic and socio-economic dynamics may shape decisions and perspectives; and how listening closely to people who have confronted such ethical questions in their personal and professional lives may nuance how we think about reproductive genetics and ethics.

In addition, following the lead of Christian ethicists who identify an important place for theological voices in public bioethics (e.g. Verhey, Cahill) this paper briefly highlights ways in which Christian categories may contribute to the wider public moral imagination. In all, this paper argues that reflection on original qualitative research and on Christian notions of *Imago Dei* and the Common Good offers important ethical insight into prenatal genetic counseling and testing.

Convener: Sarah Neeley, Iliff School of Theology/University of Denver

Diane M. Yeager, Georgetown University

*Elliott Bay Reception***"'Suspended in Wonderment': Beauty, Religious Affections, and Environmental Ethics"**

Three figures in the American Reformed tradition—biocentric poet Robinson Jeffers, theocentric ethicist James Gustafson, and novelist Marilynne Robinson— have nested moral discernment within the framework of beauty in ways that seem particularly significant for environmental ethics. By focusing on susceptibility to natural beauty, they reorient the Christian ecological conversation and redefine the relevant scriptures, rooting responsibility in grateful awe, and substituting responsiveness for obligation. This shift away from sacrifice and self-denial has the prophetic potential to inspire life-way changes that have been hard to effect through caustic critiques of wasteful materialism or exhortations to just regard for the unborn future.

Convener: Christiana Z. Peppard, Fordham University

SJE: Jewish Sexual Ethics

Adams

Rebecca Levi, University of Virginia

"Risky Business: Reexamining Risk and Benefit in Jewish Sexual Ethics"

Respondents: Christine Gudorf, Florida International University

Elliot Dorff, American Jewish University

Has Jewish ethics tended to make the acceptable risk-benefit threshold higher regarding sexuality than it has in other areas of life? If, for many people, sexual fulfillment (or at least a reasonable opportunity to pursue it) is part of what makes one's overall life pleasurable, then that fulfillment should be understood as a legitimate and significant factor in risk-benefit calculation. This paper examines resources within Jewish texts and traditions that may allow a reevaluation of the acceptable balance of risks and pleasures surrounding sexual activity, and argues that engaging in non-normative sexuality may involve more than a failure to resist bodily urges. It may, in many cases, be a rationally considered moral choice.

Convener: Julia Watts Belser, Georgetown University

SSME: Islamic Law: The Ethical as Necessary?

Cascade I-C

Samy Ayoub, University of Arizona

"Neither Desiring It, Nor Transgressing Its Limits: 'Necessitous Circumstances in Islamic Law'"

This paper explores the dialectical relationship between ethical and legal norms in Islamic law. The theory of necessity (*darūra*) affirms a hierarchy of values necessitated by the various types of individual and collective rights. Necessity in Islamic jurisprudence is rooted in the moral choices inspired by the doctrine of the choice of lesser evil. I contend that the intersection of the moral and legal norms in Islamic law reveals a pluralist ethical justification designed to guide believers to overcome moral dilemmas and human impulses. This aspect is crystalized in the differentiation between ethical/religious and judicial norms in Islamic law.

Kamran I. Karimullah, McGill University

"Islamic Philosophy at the Antipodes of Relevance: 'Government (*tadbīr*)' and the Challenges to Contemporary Islamic Ethical Philosophy"

I examine structural parallels between God's *tadbīr* (government) of Creation in Faḥraddīn ar-Rāzī's (d. 1209) exegesis of 32:5-9 and the concept of *tadbīr* in Avicenna's (d. 1037) "Treatise on Government [*Risāla fī Tadbīr*]". I conclude that Wael Hallaq's recent claim that no pre-modern Muslim scholar distinguished between ethical and legal categories is false. For centuries Islamic moral philosophy was recognized by traditional Islamic scholars such as the Šāfi'ite jurist and Aš'arite theologian 'Aḍudaddīn al-Īḡī (d. circa 1355) as a discourse theorizing about and prescribing normative practices, but whose principles and prescriptions lack any legal structure.

Convener: Irene Oh, George Washington University

- | | | |
|-------------|---|--------------------------------|
| 4:20pm | Shabbat Candle Lighting | <i>On your own</i> |
| 5:45-6:00pm | Lifetime Achievement Award
Recipient: Daniel Maguire, Marquette University | <i>Grand Ballroom III</i> |
| 6:00-6:45pm | SCE Presidential Address: "Could Jesus Get Tenure?"
President: Allen Verhey, Duke University Divinity School | <i>Grand Ballroom III</i> |
| 6:45-7:45pm | SCE Presidential Reception | <i>Grand Ballroom I and II</i> |
| 7:00-7:45pm | Kabbalat Shabbat Services
<i>Followed by Kiddush and Hamotzi (Please bring your own siddur.)</i>
Service is in Hebrew; all are welcome. | <i>Elliott Bay Reception</i> |
| 7:45-9:15pm | Shabbat Dinner
SJE Presidential Greetings: Jonathan Crane, Emory University
(Pre-registration required for dinner. Meal is Kosher vegetarian.) | <i>Puget Sound</i> |

8:00-9:30pm Contingent Faculty Caucus*Olympic*

Conveners: Christine Darr, University of Iowa
Debra Erickson, Siena College

8:00-9:30pm Working Groups I

Asian/Asian-American Working Group

Cascade I-A

Latino/a Interest Group

"*Idol and Grace: On Traditioning and Subversive Hope*: Latino/a Ethicists Dialogue and Respond to Orlando Espin"

Panelists: Gary Dorrien, Union Theological Seminary/Columbia University

Hak Joon Lee, Fuller Theological Seminary

Ruben Rosario Rodriguez, Saint Louis University

Respondent: Orlando Espin, University of San Diego

Keeping with the theme of retrieving theological traditions for Christian ethics begun in the Latino/a Interest Group, this panel continues the critical conversation on the process of how tradition develops and whose voices are involved or marginalized in the process of "traditioning" by inviting members of the Asian and Asian-American group and the African-American group to read and critique Dr. Espin's work, *Idol and Grace: On Traditioning and Subversive Hope*. The session will include a Q & A session with the author and panelists.

Convener: Ramon Luzarraga, Benedictine University (Mesa)

8:00-9:30pm Interest Groups I

African/African American Approaches to Christian Ethics Interest Group

Grand Crescent

Interrupting White Privilege Interest Group

"Recovery and Critique: The Turn to Tradition in Contemporary Black Theologies"

Panelists: Brian Bantum, Duke Divinity School

Jonathan Tran, Baylor University

This session presents a panel discussion on "the New Black Theology," which signifies the new theological trajectories mapped by thinkers such as J. Cameron Carter, Willie J. Jennings, and Brian Bantum. This panel engages in critical and constructive conversation around the following questions: What distinctive doctrines, themes, or traditions do these theologians share, and how and why do they differ? Is a racialized label appropriate for these new theological movements? Along with an exploration of these trajectories on their own terms, the session also explores the relationship of these trajectories to the assumptions and goals of black liberation/womanist theology.

Conveners: Asante Todd, Vanderbilt University

Nikki Young, Bucknell University

Comparative Religious Ethics Interest Group

Cascade I-B

"Wang Yang-ming's Ethics of War"

Panelists: Jonathan Chan, Hong Kong Baptist University

Sumner B. Twiss, Florida State University

Discussion, with the authors, of "Wang Yang-ming's Ethics of War," a pre-circulated paper by Sumner B. Twiss and Jonathan Chan. In addition to being a premier neo-Confucian philosopher, Wang Yang-ming (1472-1529 C.E.) was also a statesman and military general. In the latter role, Wang deployed Sunzi's strategic thinking from the *Art of War*, while at every step also governed by classical Confucian moral values about the proper ends and conduct of war as a tool of statecraft, as well as implementing his own distinctive moral ideas. In effect, Wang's ethics of war is a thoughtful and innovative extension of the classical Confucian position placing equal emphasis on *ad bellum*, *in bello*, and *post bellum* conditions within a unified framework bearing remarkable resemblance to the contemporary doctrine of "responsibility to protect." For a copy of the paper, contact the conveners, Bruce Grelle (bgrelle@csuchico.edu) or Sumner B. Twiss (stwiss@admin.fsu.edu).

Convener: Joel Zimbelman, California State University Chico

Ethics and Catholic Theology Interest Group

Vashon

"The Methodological Significance of 'Experience' for Moral Theology"

Panelists: Agnes M. Brazal, St. Vincent School of Theology/Adamson University (Philippines)
David Clairmont, University of Notre Dame

This year our panel will look at the methodological significance of "experience" for moral theologians engaging diverse cultural and socio-economic situations. This session is important because "experience" is regularly drawn on by moral theologians, but there is relatively little debate in the field about how this functions methodologically. From this session we seek increased clarity regarding the various ways "experience" can and should function in moral theology. Also, with the election of the first Pope from the global south, we hope for and expect continued if not increased appeal to "experience" in the discipline of moral theology.

Respondent: Melanie Barrett, University of St. Mary of the Lake/Mundelein Seminary

Conveners: John Berkman, Regis College/University of Toronto
William Mattison III, The Catholic University of America

Ethics and Sexualities Interest Group

Cascade II

Pedagogy Interest Group

"Teaching Professional Sexual Ethics: A Discussion"

Panelists: Patricia Beattie Jung, Saint Paul School of Theology
Darryl W. Stephens, The United Methodist Church

With the rise in reporting and awareness of sexual misconduct by clergy and other ministerial leaders, teaching about sexualities and professional ethics is no longer an optional curriculum in theological education. Coincident with the publication of *Professional Sexual Ethics: A Holistic Ministry Approach* (Minneapolis: Fortress, forthcoming Dec 2013), the editors Darryl W. Stephens and Patricia Beattie Jung will lead a discussion of the pedagogical challenges and approaches to teaching about such issues in relationship to foundational theological disciplines and the practices of ministry, with an eye toward the formation of sexually healthy leaders. Topics may include: denominational curricular mandates, teaching resources, classroom strategies, and appropriate uses of distance learning technologies.

NB: Other SCE members contributing to *Professional Sexual Ethics: A Holistic Ministry Approach* include Kate Ott, Cristie Traina, Miguel De La Torre, and Stanley Hauerwas.

Conveners: Teresa Delgado, Iona College
Victor McCracken, Abilene Christian University
Yvonne C. Zimmerman, Methodist Theological School (OH)

Health Care Ethics Interest Group

St. Helen

"On Moral Medicine"

Panelists: Charles Camosy, Fordham University
Erin Dufault-Hunter, Fuller Theological Seminary
Amy Laura Hall, Duke University Divinity School

Since it first appeared in 1987, *On Moral Medicine (OMM)* has been the definitive anthology for Christian theological reflection on medical ethics. Thoroughly updated, the 3rd edition continues *OMM's* tradition of being an essential tool for teaching bioethics within a Christian context. This year's Health Care Interest Group will focus on how *OMM* is being used in the classroom. A panel of those currently employing the work in their teaching -- Erin Dufault-Hunter, Charles Camosy, and Amy Laura Hall -- will initiate our conversation. Eerdmans Publishing will provide light refreshments as a way of celebrating *OMM's* continued place in the classroom.

Conveners: Joseph Kotva, Anabaptist Mennonite Biblical Seminary
Gerald Winslow, Loma Linda University

Literature and Literary Theory Interest Group

Elliott Bay Reception

Panelists: William J. Danaher Jr, Huron University College
Stanley Hauerwas, Duke University Divinity School

Stanley Hauerwas's 2012 SCE presidential address, "Bearing Reality: A Christian Meditation," will be the subject of discussion—for the text, see *JSCE* 33.1 (spring/summer 2013). William Danaher Jr. (Huron University College) will offer brief opening remarks to highlight the intersection of theological themes with ethical and political issues in J. M. Coetzee's literary work. Stan Hauerwas will be present to engage those attending in conversation concerning Coetzee's novels, the value of literature for ethical reflection, and "the difficulty of reality."

Convener: Diane M. Yeager, Georgetown University

Monetary Policy Interest Group

Adams

"Warning: Our Bank Deposits are No Longer Safe"

With the stability of "too-big-to-fail" banks constantly threatened by their ongoing derivatives gambling involving some \$600 *trillion*, G20 nations are establishing a new procedure to rescue them: "bail-ins" rather than "bail-outs." Failing banks will be allowed to seize the assets of their clients—including our deposits! Group conveners will document and explain this development, mentioning individual responses (such as using credit unions), but stressing needed collective action, notably the public banking solution. At stake, as this Group has been emphasizing, is control over the vast power to create money out of nothing.

Conveners: George H. Crowell, University of Windsor
Norman J. Faramelli, Boston University School of Theology

War and Peace Interest Group

Cascade I-C

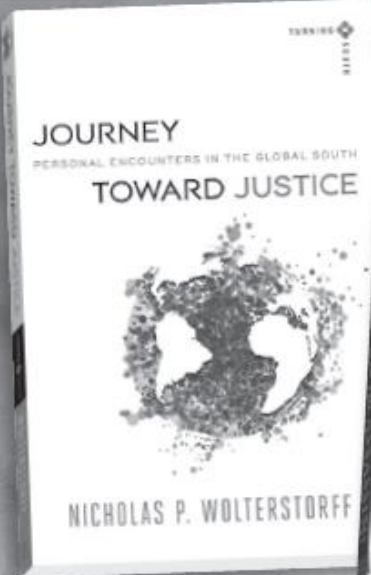
"Women in Combat: What Difference Does It Make?"

Panelists: Laurie Johnston, Emmanuel College (Boston)
Warren Kinghorn, Duke University Medical Center/Duke Divinity School
Deonna Neal, U.S. Air Force Academy

The decision in the spring of 2013 by the US military to formally open combat roles to women reinvigorates a long standing conversation regarding the gendered character of war. What is the impact of women on the military and on the way war is waged? What is the impact of combat on women? Might this development strengthen the position of women in the military or exacerbate existing problems? In addition, does allowing women in combat make a difference for moral perspectives on war and peace? This session will treat these and other topics in a discussion initiated by Deonna Neal, Warren Kinghorn, and Laurie Johnston.

Conveners: Daniel M. Bell Jr, Lutheran Theological Southern Seminary
Tobias Winright, St. Louis University

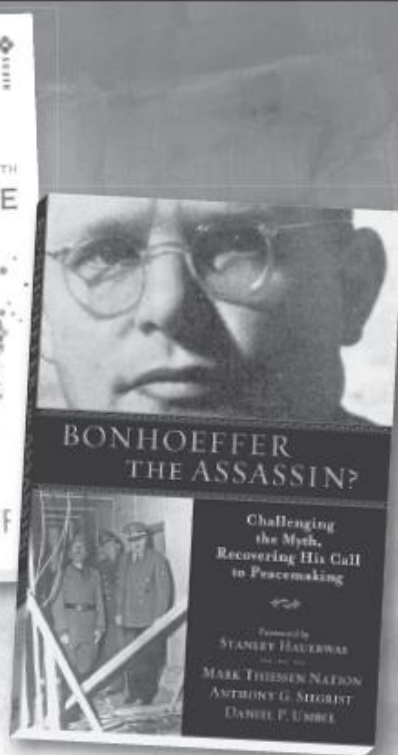
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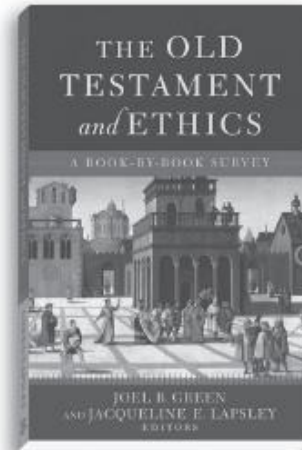
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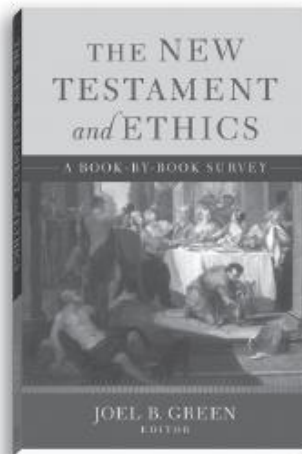
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- 7:15-8:45am Breakfast with an Author** *Grand Ballroom III*
Buffet opens at 7:15; Discussion 7:45-8:45 (Pre-registration is required.)
- Alexander, Paul Nathan (Ed.), *Pentecostals and Nonviolence: Reclaiming a Heritage* (Pickwick/Wipf and Stock, 2013)
 Facilitator: Carol Robb, San Francisco Theological School
- Austin, Victor Lee, *Christian Ethics: A Guide for the Perplexed* (T & T Clark/Bloomsbury, 2013)
 Facilitator: Dana L. Dillon, Providence College
- Buckley, William, Karen Feldt, *Taking Sides: Clashing Views in Death and Dying* (McGraw-Hill, 2012)
 Facilitator: Sarah Neeley, Iliff School of Theology/University of Denver
- Carlson, John D., Jonathan H. Ebel (Eds.), *From Jeremiad to Jihad: Religion, Violence, and America* (University of California Press, 2012)
 Facilitator: Myles Wertz, Baylor University
- Childs, James M., George W. Forell (Eds.), *Christian Social Teaching: A Reader in Christian Social Ethics from the Bible to the Present* (Fortress Press, 2013)
 Facilitator: Patrick Flanagan, St. John's University (NY)
- Crane, Jonathan K., *Narratives and Jewish Bioethics* (Palgrave Macmillan, 2013)
 Facilitator: William Cutter, Hebrew Union College
- De La Torre, Miguel (Ed.), *Ethics: A Liberative Approach* (Fortress Press, 2013)
 Facilitator: Sara Wilhelm Garbers, Loyola University Chicago
- Flescher, Andrew, *Moral Evil* (Georgetown University Press, 2013)
 Facilitator: Joshua L. Daniel, University of Chicago Divinity School
- Green, M. Christian, John Witte Jr (Eds.), *Religion and Human Rights: An Introduction* (Oxford University Press, 2012) – Represented by Silas Allard, Managing Editor of *Journal of Law and Religion*
 Facilitator: Kenneth Weare, University of San Francisco
- Heyer, Kristin E., *Kinship Across Borders: A Christian Ethic of Immigration* (Georgetown University Press, 2012)
 Facilitator: Ramon Luzarraga, Benedictine University (Mesa)
- Hordern, Joshua, *Political Affections: Civic Participation and Moral Theology* (Oxford University Press, 2013)
 Facilitator: Robin Lovin, Center of Theological Inquiry
- Kaveny, M. Cathleen, *Law's Virtues: Fostering Autonomy and Solidarity in American Society* (Georgetown University Press, 2012)
 Facilitator: John Fitzgerald, St. John's University (NY)
- Kyte, Richard, *An Ethical Life: A Practical Guide to Ethical Reasoning* (Anselm Academic, 2012)
 Facilitator: Fernando Linhares, Drew University
- Lauritzen, Paul, *The Ethics of Interrogation* (Georgetown University Press, 2013)
 Facilitator: Diana Fritz Cates, University of Iowa

Moe-Lobeda, Cynthia, *Resisting Structural Evil: Love As Ecological-Economic Vocation* (Fortress Press, 2013)

Facilitator: G. Clarke Chapman, Moravian College

Papanikolaou, Aristotle, *The Mystical as Political: Democracy and Non-Radical Orthodoxy* (University of Notre Dame, 2012)

Facilitator: Nelson Belizario, Saint Simon Stock Church (Bronx)

Rapela Heidt, Mari, *A Guide for Writing about Theology and Religion* (Anselm Academic, 2012)

Facilitator: Robert Doyle, Saint Louis University

Salzman, Todd A., Michael G. Lawler, *Sexual Ethics: A Theological Introduction* (Georgetown University Press, 2012)

Facilitator: Monique Moultrie, Georgia State University

Snyder, Susanna, *Asylum-Seeking, Migration and Church* (Ashgate, 2012)

Facilitator: MT Davila, Andover Newton Theological School

Steffen, Lloyd, *Ethics and Experience: Moral Theory from Just War to Abortion* (Roman and Littlefield, 2012)

Facilitator: Rebecca Chabot, University of Denver/Iliff School of Theology

Stone, Ronald, *Politics and Faith: Reinhold Niebuhr and Paul Tillich at Union Seminary in New York* (Mercer University Press, 2012)

Facilitator: Lawrence M. Stratton, Waynesburg University

Wroblewski, Jessica, *The Limits of Hospitality* (Liturgical Press, 2012)

Facilitator: Maria Kenney, University of Durham

8:15am-6pm Exhibits Open

Grand Ballroom I and II

8:15am-6pm Conference Desk Open

4th Floor North

9:00-10:30am Concurrent Session IV

Asian/Asian American Ethics Working Group

Adams

"Asian Cultural Traditions and Christian Ethics: Problems and Prospects"

Panelists: Hoon Choi, St. John's University (NY)

Sue Jeanne Koh, Duke University

Grace Kao, Claremont School of Theology

While historical instances abound of early Christian communities integrating or "translating" local cultural rituals into their nascent Christian beliefs and practices, Asian/Asian American Christians (both Catholic and Protestant) have been more ambivalent about the legitimacy of theological-ethical translation of its own "indigenous" traditions. Panelists will explore the challenges of theological-ethical translation of various Asian cultural expressions (e.g., ancestral-memorial ceremonies, birth and childrearing rituals), while also proposing how constructive attempts at such translation encourages Christian theology and ethics to rethink, deepen, or even complicate more received approaches to questions in method and moral agency, as well as in liturgy and missiology.

Conveners: Ki Joo (KC) Choi, Seton Hall University

Sharon Tan, United Theological Seminary of the Twin Cities

Angela Carpenter, University of Notre Dame

Olympic

"Sanctification as a Human Process: Reading Calvin Alongside Child Development Theory"

In Calvin's doctrine of sanctification and in recent work on children's moral formation within developmental psychology, we find a surprising convergence. In both cases, moral change takes place within the context of a parent's (divine or human) loving and unconditional commitment to a child. While Reformed doctrines of sanctification have struggled to articulate how the graced change of sanctification is intelligible as a human process, a comparison between these two approaches displays sanctification as both intelligible to the moral agent and as a genuinely human process. This convergence, moreover, suggests that Calvin's doctrine might be ripe for retrieval.

Convener: Philip Lorish, University of Virginia

David Elliot, University of Notre Dame

Cascade I-C

"The Christian as *Homo Viator*: A Resource in Aquinas for Overcoming Worldly Sin and Sorrow"

Aquinas described the Christian as *homo viator*: the "human wayfarer" or pilgrim journeying through this world to the heavenly city. This journey is vulnerable to "worldly sin" or "worldliness" - a forgetting of who we are, and where we are going. "Worldliness" results from excessive attachment to and ambition for wealth, status, and power; and it precipitates a smugness, apathy, and cynicism which bottom out in acedia and despair. Drawing upon Aquinas, I retrieve practices of hope to remedy this recognizable and widespread malaise; practices which, while affirming the goodness of this world, place our eschatological end firmly in view.

Convener: Gary Simpson, Luther Seminary

Darren M. Henson, Marquette University

Fifth Avenue

"End-of-Life Decisions in Minority Populations: Insights and Critiques from the Preferential Option for the Poor and Marginalized"

Clinical data reveal that poor and minority populations die differently than people of privilege. Minorities commonly request aggressive end-of-life interventions. Data suggest that minorities view burdens differently than privileged populations. End-of-life decisions for minorities reflect their lifetime's work—fighting for their lives and demanding dignity amidst suffering. This paper argues that the preferential option for the poor and marginalized creates a context for understanding healthcare disparities among minorities. The paper aims to open dialogue between medical professionals and minority populations, to show how minority care preferences critique physician assisted suicide, and to show how theological ethics may serve minority preferences.

Convener: Meghan Clark, St. John's University (NY)

David Lantigua, The Catholic University of America

St. Helen

"The Image of God, Rights Talk, and the School of Salamanca"

Nicholas Wolterstorff and David Gushee provide important theological retrievals that account for the biblical and ecclesial foundations of human rights grounded in the image of God. Yet by rejecting capacities-approaches to the question of dignity they minimize and blunt scholastic contributions, which identify the *imago Dei* with a human capacity for God. This paper responds to them by considering sixteenth-century Spanish scholastics at the University of Salamanca who defended Amerindian rights on the basis of a natural capacity to receive the Christian faith. The School of Salamanca offers a richer theological and historical perspective on human rights that can address Protestant concerns while challenging the dominant secular rights talk of the West.

Convener: Seung Woo Lee, Fuller Theological Seminary

Jonathan Malesic, King's College (PA)

Cascade I-A

"Nothing is to Be Preferred to the Work of God': Cultivating Monastic Detachment for a Postindustrial Work Ethic"

Theologies of vocation and cocreation tend to overvalue work, abetting workers' alienation. Against this, I propose a postindustrial theological ethic of *detachment* from work. The Benedictine tradition offers a model. Situated in an ordered, redeemed universe, Benedict sees time enough for the necessary work. Monastic work is important but strictly circumscribed, with prescriptions to forestall overinvestment in work. By detaching themselves from work, monastics cannot place labor ahead of prayer. In the medieval economy, monastic labor demonstrated work's role in sanctification. Today, the *Rule* demonstrates the need to limit work, so that it does not *inhibit* someone seeking holiness.

Convener: Christine Fletcher, Benedictine University

Gerard Mannion, Georgetown University

Orcas

"Retrieving a Participatory Teaching Office: A Comparative and Ecumenical Analysis of Magisterium in the Service of Moral Discernment"

This paper explores how we might recover a more participatory understanding of the teaching office by discussing, first, its historical backdrop. Second, we identify emergent faultlines concerning teaching authority in modern/contemporary times and, third, outline the impact of such upon specific ethical teachings. Fourth, we offer a comparative analysis of three visions for retrieving a more participatory and life-giving understanding of the teaching office for our times. These visions come from a Reformed (Richard Robert Osmer), Roman Catholic (Richard Gaillardetz) and ecumenical (Willem Visser't Hooft). Our conclusions explore the potential for truly ecumenical collaboration in moral discernment today.

Convener: Andy Draycott, Biola University

Brian Matz, Carroll College

Cascade I-B

"When is Private Property No Longer Private? 'Superfluous Wealth' in Early Christian Sermons"

Survey of early Christian sermons about private property reveal a spectrum of views. In the main, early Christian preaching about private property called for divestment only of superfluous wealth and saw this as a matter of salvation. Yet, there were different ideas about how much private property was "enough" for people of different social classes. Did a member of the senatorial or decurial classes, e.g., have a need for, and therefore a right to, more wealth than a member of the artisan and lower classes? It was precisely this difficulty in determining what level of wealth was necessary that ensured there remained a "problem" with private property in later Christian eras.

Convener: James B. Tubbs, University of Detroit Mercy

Jermaine M. McDonald, Emory University

Vashon

"Fulfillment of the 'Dream?' Recovering the Trifold Ethic of Martin Luther King Jr. to Analyze the Obama Presidency"

This paper reviews several instances in which Barack Obama has inspired or invoked comparisons to Martin Luther King Jr.'s name and legacy, arguing that the comparisons between Obama and King work primarily because King's legacy has been circumscribed to his "dream." Next, it recovers Martin Luther King's trifold ethic of opposing discrimination, economic exploitation, and excessive militarism, explaining why it is necessary to engage King beyond his most famous vision. Finally, it evaluates the President Obama's policies, proposals, and goals on immigration reform, suggesting that a commitment to King's ethics could provide the nation "change we can believe in."

Convener: Bradley B. Burroughs, Church Divinity School of the Pacific/Pacific Lutheran Theological Sem.

Glen H. Stassen, Fuller Theological Seminary

Grand Crescent

"With Cahill, Testing Ethical Method in the Laboratory of History"

Most all affirm that Dietrich Bonhoeffer, Karl Barth, and André Trocmé; Martin Luther King and Clarence Jordan; and Dorothy Day and Muriel Lester were remarkably faithful in their historical times of difficult testing. All these "saints of the faith" 1) opposed a private-ecclesial-public split, advocating the Lordship of Christ through all of life; 2) called for a public ethic that guards against entanglement in unfaithful ideologies; 3) and did thick exegesis of Jesus' teachings and actions as normative and practical for Christian ethics. Lisa Cahill's and my recent books are surprisingly parallel in arguing for this threefold method and more.

Convener: Lloyd Steffen, Lehigh University

Ethics and Law Interest Group

Cascade II

"William Stuntz, The Collapse of American Criminal Justice"

Panelists: Elizabeth M. Bounds, Emory University

Luke Bretherton, Duke University

Mark Storslee, University of Virginia/Stanford University School of Law

Respondent: M. Cathleen Kaveny, Boston College

William Stuntz's *The Collapse of American Criminal Justice* (Harvard, 2011) is a landmark in American Criminal Justice law, and among the most important recent books in public philosophy and social thought. It studies the "collapse" of the criminal justice *system*, and through it the collapse of criminal justice itself in America today. Stuntz, who died in 2011, was a renowned law scholar and an idiosyncratic evangelical Christian, and the book is driven by theological convictions and deep political thinking. This panel will discuss the work and explore its theological and ethical implications for American society and American Christian ethics.

Convener: Charles T. Mathewes, University of Virginia

SSME: Theological Considerations Regarding Surrogate Motherhood in Islam

Blakely

Aasim I. Padela, University of Chicago

"Methodological Flaws of Fatwa Hunting for Islamic Bioethics Research: Considering Islamic Theology when Assessing the Ethico-Legal Permissibility of Surrogate Motherhood"

Using *fatawa* as the primary source for Islamic bioethical norms introduces several biases that must be accounted for within Islamic bioethics research. In this paper co-authored with Mohammed Amin Kholwadia (Darul Qasim Islamic Institute) and Hasan Shanawani (Wayne State University School of Medicine), we illustrate some biases inherent to *fatawa*-based research by examining published reviews of *fatawa* relating to gestational surrogacy. The first bias is *prioritizing context over text* whereby readers assume contextual considerations have more bearing on Islamic norms than do text-derived values. The second is *seeing part for the whole* where inadequate attention is given to Islamic theology when deriving normative goals. And the last error relates to *publication bias*. We conclude our paper by asserting that theology is central to Islamic bioethics study.

Convener: Robert Tappan, Towson University

SJE:**Shabbat Service**

Elliott Bay Reception

9:00-10:45amService is in Hebrew; all are welcome. (Please bring your own *siddur*.)

D'var Torah: Jonathan Crane, Emory University (Parashat Beshalach, Exodus 13:17-17:16)

10:30-11:00am**Break**

Grand Ballroom I and II

11:00am-2:00pm SJE: Race and Jewish Ethics*Elliott Bay Anteroom**This session continues into Shabbat Lunch.**(Pre-registration required. Meal is Kosher vegetarian. Session is open to all)*

Elliot Ratzman, Swarthmore College

"Towards a Jewish Discipline of Anti-Racism"

Twentieth century Jewish discourses assert a ubiquitous, essential, and normative tradition of Jewish anti-racism. Yet we lack a sustained body of distinctly Jewish reflection on racial issues or extensive suggestions for a nuanced practice of anti-racism. Persistent accusations of Jewish racism—from theological Judaism to the essence of Zionism—and the emergence of an actual racist Jewish right-wing in America, Israel, and Europe make explicating Jewish anti-racist arguments all the more pressing. In this paper, I set out a Jewish account of anti-racism in theory and practice. Informed by the *Mussar* tradition, I suggest a series of protocols for considering anti-racism as an issue of character cultivation, a hermeneutical lens, and a Jewish program for social-political action.

Annalise Glauz-Todrank, Wake Forest University

"Jews and 'Others:' Identity Construction as an Ethical Question"

Drawing on two scholarly fields that are rarely in conversation—Jewish Studies and Critical Race Theory—this paper will address the racialization of Jews in the contemporary United States and the ethical dimension of Jewish responses to this process. First, I examine the discourses that inform the racialization of Jewish Americans as well as some ways that Jewish communities and individuals have chosen to situate their identities in relation to these discourses. I then consider how ethical aims engaged by critical race theorists might be applied to Jewish Americans as a racialized group.

Sarah Imhoff, Indiana University Bloomington

"Race and the Ethics of Jewish Identity"

Since the Shoah, the language of race is no longer a socially acceptable way to conceive of Jewish identity, but contemporary discourses nevertheless recall aspects of racial discourse. What are the ethical implications this indebtedness to racialist constructions? By analyzing testimonies of Americans who identify as Jewish because of crypto-Jewish family roots or certain Hebrew Israelite groups who claim parts of the Ten Lost Tribes as ancestors, it becomes clear that each of these groups uses biological and geographical evidence to claim Jewish identity for themselves. The persistent physiological idea of who "looks Jewish" likewise affects the ascribed identities of Jews of color and some converts.

Respondent: Susannah Heschel, Dartmouth College

Convener: Aaron Gross, University of San Diego

11am-12:30pm SCE Business Meeting*Grand Ballroom III***12:30-2:00pm Lunch****12:30-2:00pm Women's Caucus***Puget Sound**(Pre-registration needed for lunch.)*

The women's caucus meeting is a time of meeting and connecting with colleagues, as well as discussing issues for women in the academy.

Conveners: Keri Day, Brite Divinity School/TCU

Kate Ott, Drew University Theological School

2:00-3:30pm Plenary: "An Ecumenism of Time"*Grand Ballroom III*

Gilbert Meilaender, Valparaiso University

Respondent: Michael Cartwright, University of Indianapolis

To think through what an ecumenism of time might involve I will, first, reflect on what it means to work within our tradition and then, second, attempt to retrieve one specific aspect of Christian tradition. In general, we may say that working within the tradition of Christian moral thought requires that we learn from our predecessors in the faith, that we are free to seek common ground with those who do not share that faith, and that we respect the freedom of God to correct our wrong turnings. More particularly, we can consider what it might mean to attempt to retrieve for moral reflection the Christian understanding of what it means to be a person.

Convener: Patricia Beattie Jung, Saint Paul School of Theology

3:30-4:00pm Break*Grand Ballroom I and II*

4:00-5:30pm Concurrent Session V

Jennifer Beste, College of Saint Benedict/Saint John's University (MN)

Orcas

"Longing for More: A Christian Ethical Analysis of College Party Hookup Culture"

The U.S. media's celebration of casual sex has fostered the rise of "hookup culture" as the sexual norm on U.S. college campuses. After drawing on my qualitative research that indicates hookup culture fails to satisfy most college students' needs and desires and ultimately undermines their sense of happiness and fulfillment, I will retrieve life-giving insights from the Christian tradition that foster wise discernment about 1) which sexual and relational desires lead to human flourishing and fulfillment and 2) which elements of the tradition might inspire college students and Christians as a whole to create and sustain sexually just communities.

Convener: Patrick Flanagan, St. John's University (NY)

John P. Burgess, Pittsburgh Theological Seminary

Blakely

"Retrieving the Martyrs to Support Democratic Transformations: The Orthodox Case"

This paper argues that the church's experience of martyrdom at the hands of a totalitarian regime releases democratizing impulses that would otherwise remain latent or repressed in Christian theology. The Orthodox Church in Russia is illustrative. Although often regarded as essentially antidemocratic (see the Pussy Riot controversy), the Church's canonization of the new martyrs has led it to call for separation of church and state, a key feature of a democratic polity. More broadly, the paper demonstrates how selective retrieval of the martyrs becomes a key theological resource for Christian support of political democratization in both church and state.

Convener: Joshua L. Daniel, University of Chicago Divinity School

Tommy Givens, Fuller Theological Seminary

Cascade I-A

"The Hell We Need and the Hell We Don't: A Retrieval of Hades, Gehenna, and Eternal Fire"

Christians have disavowed traditional understandings of hell in increasing numbers in the past generation. But any easy universalism seems to ignore the New Testament witness on "hell," which church tradition has taken quite seriously, and to underplay the conditional nature of inheriting the kingdom of God throughout scripture. My paper clarifies the ethical stakes of the question of hell. In dialogue with Barth and others, I articulate the ethical shortcomings of imagining some people beyond the pale of divine and human mercy and of the individuation of moral responsibility, and I attempt a retrieval of "Hades," "Gehenna," and "eternal fire."

Convener: Matthew R. Jantzen, Duke University Divinity School

Warren Kinghorn, Duke University Medical Center/Duke Divinity School

Cascade II

"Presence of Mind: Thomistic Prudence and the Contemporary Neuroscience of Emotion"

Prudentia is for Thomas Aquinas an intellectual virtue that depends for its proper display on appetite formed by moral virtue. As such, *prudentia* displays a way of living in which intellect, desire, and emotion are harmoniously integrated. This account resonates strongly with recent work in the psychology of human flourishing, in which health is understood as context-responsive and narrative integration of cognition, emotion, and embodied experience that promotes and allows for stable self-identity and fulfilling interpersonal relationships. This psychological work helpfully illumines Aquinas' account of *prudentia*, which in turn offers incisive theological resources for any Christian engagement with modern psychology.

Convener: Brett McCarty, Duke University Divinity School

Vic McCracken, Abilene Christian University

Grand Crescent

"The Price of Love: On Love, War, and the Formation of 'Mournful Warriors'"

While speaking well to the moral logic that motivates policy makers responsible for declaring war, just war advocates only rarely speak of the moral agency of front-line soldiers themselves. This inattention is all the more notable in light of recent developments in analytic philosophy, which have drawn attention to the moral agency of soldiers as a locus of theoretical concern. Exploring current research on the psychology of killing and the consequent practices employed by the military as it trains soldiers for war, this paper argues that agapist defenses of the just war tradition must reconcile themselves to an essentially tragic conclusion about the price of fighting a just war. Military effectiveness requires that soldiers be ready to kill on command. The practices that cultivate this readiness are, at best, in tension and, more likely, in conflict with those practices necessary to cultivate a recognition of the dignity of the enemy.

Convener: Eric Gregory, Princeton University

Nancy Menning, Ithaca College

*Elliott Bay Reception***"Reading Nature Religiously: Learning Environmental Virtue by Practicing *Lectio Divina*"**

Lectio divina, suitably adapted, is an apt practice for learning environmental virtue, thereby fostering human transformation toward the end of mutual human and ecological flourishing. The two-books metaphor reminds us that nature, as well as scripture, may be read. By (a) appraising the role of practice in learning virtue; (b) illustrating a religious reading of nature modeled on *lectio divina*; and (c) reflecting on the practical implications of reading nature religiously for human and ecological flourishing, I argue for a practice of reading nature religiously as a means of learning environmental virtue.

Convener: Jill O'Brien, Creighton University

Marcus Mescher, Merimack College

*Adams***"Doing Likewise Today: Neighborly Solidarity in an Age of the 'Buffered Self'"**

Despite its prominence as one of Jesus' best-known stories, the example of the Good Samaritan is consistently cited more for unilateral moral heroism than the standard for consistently acting with courage, compassion, and boundary-breaking solidarity. This paper recovers the depth of the challenge to "Go and do likewise" in light of the socio-cultural context of the "buffered self" as described by Charles Taylor. I explore Taylor's claim (in *A Secular Age*) that the Samaritan's actions depict what is needed to resist the "excarnation" of Christian discipleship in an age marked by disbelief, inordinate social disengagement, and pusillanimous moral relativism. I further explore several possibilities and perils of neighborly-charity-for-solidarity in a context increasingly shaped by digital technologies and social media, suggesting that it is more apt to consider the present age defined more by the "networked self" than the "buffered self."

Convener: Edward Zukowski, College of Mount St. Vincent

Lincoln R. Rice, Marquette University

*Cascade I-B***"Virtues for the Oppressed: Virtues Inspired by the Life of Dr. Arthur Falls"**

The paper proposes three virtues that would be particularly useful for the oppressed in creating a society more open to the common good: justice, militancy, and hope. The paper hopes to be a companion piece, or sequel, to a previous article on virtues for the common good that was published in *Theological Studies* (June 2007) by Christopher Vogt. The recently retrieved narrative of Dr. Arthur Falls, a black Catholic physician active in race relations in Chicago during the 20th century, is used as inspiration for, and development of, the proposed virtues.

Convener: James Bretzke SJ, Boston College School of Theology and Ministry

Peter M. Sensenig, Fuller Theological Seminary

*St. Helen***"A Leg to Stand On: Ahmed Haile and an Elicitive Theology of Peacemaking"**

In working for peace in his splintered home country, Somali Mennonite Ahmed Haile skillfully balanced the twin axioms of an Anabaptist peacemaking ethic: costly commitment to Christian nonviolence and an elicitive approach that draws from the peacemaking resources of Somali culture. Haile's peacemaking example challenges Anabaptists to a deeper development of the theological and biblical foundations for the elicitive peacemaking approach. One way forward in this task is Jesus' teaching in Matthew 5:14, which refers to Isaiah's tradition of light that draws all peoples, along with their peacemaking gifts, into the presence of God.

Convener: Cristina L. H. Traina, Northwestern University

Roger A. Willer, Evangelical Lutheran Church in America

*Vashon***"An Emerging Evangelical Lutheran Social Ethic: The Power of Critical Retrieval"**

This paper explores critical elements in the thesis that the power of a living tradition has molded ad hoc attention to the great social questions of contemporary life into a relatively cohesive and comprehensive social ethic now appearing within the social teaching documents of the Evangelical Lutheran Church in America. After minimal attention to historical issues, the paper will chart the character of this responsibility ethic by sketching the relative coherence of its elements across the five dimensions of ethics. Constructive attention then investigates how the methodology of a critical return to confessional sources has enabled the interweaving of Lutheran moral themes with selective use of contemporary ethical concepts that together make possible claiming the promise of Lutheran social ethics for present-day discernment.

Convener: Robin J. Steinke, Gettysburg Seminary

"Casuistry at the Cutting Edge"

Fifth Avenue

Panelists: Debra Erickson, Siena College
 Julia Fleming, Creighton University
 James Keenan SJ, Boston College

Panelists will examine historical and contemporary applications of casuistry in order to highlight its strengths, limitations, and innovations. The title of the panel refers to the fact that despite some negative press, casuistry remains a powerful, nuanced, and relevant method of moral inquiry. Keenan will show how invariably different religious traditions turn to casuistry for moral instruction; Fleming will focus on the intimacy of casuistry as a form of moral dialogue; Erickson will consider how casuistry figures into the debate over global warming and other environmental ethical dilemmas.

Convener: Sandra Sullivan-Dunbar, Loyola University Chicago

SJE: Meta Ethics

Cascade I-C

Louis Newman, Carleton College

"What Are We Doing When We Do Jewish Ethics?: Halakha, Aggadah and Contemporary Jewish Ethical Discourse"

This paper explores the status of the moral judgments we make when we invoke traditional Jewish sources as warrants for contemporary Jewish moral norms. By closely examining the discourse of some prominent contemporary Jewish ethicists, I will argue that what appears to be halakhic discourse in which new norms are derived from older ones can more accurately be described as a midrashic enterprise. Contemporary Jewish ethicists use these texts as "signs" from which to make meaning rather than in which to find meaning. I conclude by suggesting that this shift is not as disruptive as we might initially suppose.

Respondent: Paul Lauritzen, John Carroll University

Convener: Michal Raucher, Jewish Theological Seminary

SSME: Business Meeting/Dinner

Olympic

All interested persons are welcome and encouraged to attend. Dinner will be offsite following the Business Meeting. (If interested, email Sohail Hashmi, shashmi@mtholyoke.edu.)

4:00-5:30pm Meeting of Working Group Conveners

Glacier Peak

5:31pm Havdallah

On your own

5:45-7:00pm Catholic Eucharist

Grand Ballroom III

6:00-7:30pm Student Pizza with SCE Leadership

Offsite

Co-sponsored by Gethsemane Lutheran Church (Pre-Registration Required)
 911 Steward Street, Seattle, WA 98101 (0.3 miles, 5-7 minute walk from the Westin)
 Phone: 206-682-3620

6:00-7:30pm SJE: Rabbinic Texts and Jewish Ethics

Olympic

Emily Filler, University of Virginia

"Classical Rabbinic Literature and the Making of Jewish Ethics: A Formal Argument"

How should ancient Jewish texts (particularly Mishnah, Gemara, and classical rabbinic Midrash) function in the production of contemporary Jewish ethics? While scholars have explored the complicated role of textual content in Jewish ethics, this paper strives to expand the conversation by asking how the classical texts' unique literary *form* might influence contemporary Jewish ethical reasoning as well. I argue that the particular formal features (such as wordplay, indeterminacy, and unresolved disputes) of rabbinic literature may in fact be as central to the activity of Jewish ethics as any textual content – and that increased attention to these characteristics may aid in producing ethics more deeply rooted in the Jewish tradition.

Noam Zohar, Bar Ilan University

"Values Conveyed Through a Mosaic of Legal Teachings: Deciphering a Mishnaic Message on the Embryo as Non-Person"

It has been claimed that *halakhah* cannot serve as a source for Jewish ethics, since its norms reflect neither values nor reasons, but rather inscrutable divine authority. The prevalent view, however, (rightly) regards *halakhah* as embodying values; but deciphering them is often difficult, especially in the Mishnah (Rabbinic Judaism's core document) which generally offers no grounding for its instructions. Yet Mishnah's values can be discovered through studying its redaction; I will illustrate this method through analyzing M. BQ 4-5:1, seemingly a series of laws concerning the "goring ox". In fact, however, a central message of this section addresses the status of a human embryo as a non-person.

Respondent: Jonathan Schofer, University of Texas (Austin)

Convener: Geoffrey Claussen, Elon University

7:45-9:00pm SJE Graduate Students and Early Career Scholars Paper Workshop *Puget Sound*
(Dinner)

7:45pm SJE Board

Glacial Peak

8:00-9:30pm Working Groups II

African/African American Working Group

Olympic

"Black Pedagogy, Black Power: Being Black, Teaching Black"

Panelists: Monique Moultrie, Georgia State University

Lewis Brogdon, Louisville Seminary

This session explores the challenges and rewards of teaching as a faculty of color. African and African American scholars must negotiate the politics of race and power in white institutions not only among faculty members, but also with students who are either intentionally or ignorantly racist. Panelists will discuss questions such as: How does race matter in the classrooms of higher and theological education? What are the implications of racial difference for classroom dynamics? How do factors such as gender and sexuality interact with, offset, or even enhance racial dynamics?

Conveners: Asante Todd, Austin Seminary

Eboni Marshall Turman, Duke University Divinity School

Reggie Williams, McCormick Theological Seminary

Asian/Asian American Ethics Working Group

Elliott Bay Reception

"Asians and Asian Americans in Conversation with the New Black Theology"

Guest Speaker: Brian Bantum, Seattle Pacific University

Respondents: Jonathan Tran, Baylor University

Heike Peckruhn, Iliff School of Theology/University of Denver

This session engages the work of Brian Bantum's *Mulatto Theology: Race, Theology, and Interracial Existence* from an Asian/Asian American perspective. In discussing Bantum's book, we will consider how the ongoing development of Asian/Asian American Christian ethics converges with and/or diverges from the methodological and discursive trajectories of the New Black Theology, as well as Black theologians such as James Cone. Perhaps Asian/Asian American Christian ethics underscores ways of entering theological-ethical discourse that have been neglected or underappreciated in both camps of African American theological reflection? Panelists invite all SCE members to participate in this dialogue.

Conveners: Ki Joo (KC) Choi, Seton Hall University

Sharon Tan, United Theological Seminary of the Twin Cities

Latino/a Working Group

Blakely

"*Idol and Grace: On Traditioning and Subversive Hope*: Latino/a Ethicists Dialogue and Respond to Orlando Espin"

Panelists: David Gushee, Mercer University
 Bryan Massingale, Marquette University
 Miguel Romero, Duke University Divinity School

Respondent: Orlando Espin, University of San Diego

Addressing the theme of the 2014 annual meeting, on retrieving theological traditions for Christian ethics, a panel of Latino/a ethicists will engage and respond to the work of noted Latino/a theologian Orlando Espín, whose new book, *Idol and Grace: On Traditioning and Subversive Hope* is being published by Orbis Books. This session explores the process by which Tradition develops, the plurality of sources and voices in "traditioning," including asking whose voices are marginalized from this process and why, by whom, and how that impacts and distorts the development of Christian ethics in general and Latino/a Christian ethics in particular. Reception in honor of Dr. Orlando Espín immediately following this panel, 9:30-10:30pm, location TBA. A business meeting will be held after the reception.

Convener: Ruben Rosario Rodriguez, Saint Louis University

8:00-9:30pm Interest Groups II

Anglican Theological Ethics Interest Group

Fifth Avenue

"Panel Discussion of *In Defense of War: Christian Realism and Just Force* (Oxford: 2013)"

Panelists: Charles T. Mathewes, University of Virginia
 Mark Thiessen Nation, Eastern Mennonite University

In his recent publication, Nigel Biggar develops an account of just war framed in terms of Christian realism. So understood, the just war tradition represents the realization, rather than betrayal, of Christian doctrines and practices in contemporary politics. In addition to discussing his construal of the just war tradition, panelists will consider Biggar's defense of the invasion of Iraq in 2003.

Convener: Jeffrey P. Greenman, Regent College

Covenant Ethics Interest Group

Grand Crescent

Presenter: Douglas F. Ottati, Davidson College

Covenant remains a significant biblical theme that is being revised, refined, and retrieved in various ways by contemporary theologians and ethicists. This year Douglas F. Ottati will talk to us about the ways the image of covenant shapes his own theological vision and the role it plays in his *Theology for Liberal Protestants*, the first volume of which, *God the Creator*, was recently published by Eerdmans. Anyone interested in a) covenant as a theological image, b) the selective retrieval of traditional doctrines and themes in contemporary theology, c) Ottati's theological and ethical vision, or d) all of the above, is invited to attend this session for what promises to be a fascinating and wide-ranging discussion with a former President of the SCE.

Conveners: Timothy Beach-Verhey, Faison Presbyterian Church/Mount Olive College
 Dave True, Wilson College

Environmental Ethics and Theology Interest Group

Orcas

Interrupting White Privilege Interest Group

"The Ethics of Protest Against Coal Export Terminals in the Pacific Northwest"

Panelists: Lee Anne Beres, Earth Ministry
 Joelle Robinson, Climate Solutions
 Representative from Lummi Nation

Mining companies plan to export 140 million tons of coal annually from Montana and Wyoming to China via ports including three sites in Washington. This raises ethical questions about impacts on miners, the environment, and climate change, but also concerns about environmental racism. In Montana and in Washington, Native Americans are speaking out against mining and the use of ports in their territories. Coal trains will cut through poor and indigenous communities. A panel representing Christian and mainstream environmental organizations and the Lummi Nation will address these concerns. A respondent will consider implications for pedagogy and scholarship in Christian Ethics.

Convener: J. Andy Smith III, Penn State Great Valley

Ethics and Political Economy Interest Group

Cascade I-A

"Rising Inequality: Causes, Consequences, Context, and Ways to Reverse It"

Presenter: Edith (Edie) Rasell, Justice and Witness Ministries/United Church of Christ

This session will examine multiple aspects of inequality including recent trends in the distribution of income and wealth, the factors that are driving these changes in the U.S. and globally including the role of the "free" market and public policies, the effects of high inequality on all members of society from rich to poor, and ways we can halt and reverse these trends. We will also explore the impact of our social context that normalizes greed and glorifies wealth. There will be ample time for conversation both during and after the presentation.

Convener: James P. Bailey, Duquesne University

Evangelical Ethics Interest Group

Adams

Panelists: Mary M. Veeneman, North Park University

Theo A. Boer, Protestant Theological University

Evangelicalism has a mixed relationship with its own tradition and with Christian traditions broadly conceived. On the one hand, evangelicals highlight the value of creeds and ethical traditions. This comes together with a renewed interest in reviving traditions; on the other hand, more than is the case in mainstream churches, evangelicals claim to be open towards new strategies, vocabularies, ritual expressions, and agendas.

In this session, we will explore the tensions between tradition and renewal within evangelicalism from the perspective of ethics and moral practice.

Conveners: Mary M. Veeneman, North Park University

Theo A. Boer, Protestant Theological University

Fieldwork and Christian Ethics Interest Group

Cascade I-C

"Ethnography, Ethics, and Graduate Studies"

This session of the Fieldwork and Christian Ethics Interest Group addresses the issues that arise -- from funding to mentoring -- when undertaking fieldwork as a graduate student. Panelists include Jennifer Leath (Yale), John Senior (Wake Forest; graduate work at Emory) and Jeanine E. Viau (Loyola University Chicago). The session will also be of interest to faculty who have interest in directing students doing fieldwork.

Conveners: Jennifer Beste, College of Saint Benedict/Saint John's University (MN)

Melissa Browning, Loyola University of Chicago

Todd Whitmore, University of Notre Dame

LGBT Issues and Queer Studies in Ethics Interest Group

St. Helen

"Building and Maintaining Queer Bridges: Ethics, Scholarship, and Activism"

Panelists: Andrea Tucker, Vanderbilt University

Sharon Groves, Human Rights Campaign

Vincent Cervantes, University of Southern California

Navigating today's world demands paying careful attention to the intersection of scholarship and activism. We understand there may be multiple intersections, and we are compelled to build new and maintain existing bridges that help facilitate the conversation between ethics, scholarship, and activism. We envision creating space in this Interest Group meeting to see the bridges of ethics, scholarship, and activism. We have invited scholar-activists to participate on a panel, and then we will hold space for conversation with scholars and activists who attend our meeting.

Conveners: Robyn Henderson-Espinoza, Iliff School of Theology/University of Denver

Nikki Young, Bucknell University

Liturgy and Ethics Interest Group

Vashon

Technology and Ethics Interest Group

"The Pope Tweets: The Ethical Interplay of Our Liturgical and Digital Lives"

Speaker: Dwight J. Friesen, The Seattle School of Psychology and Theology

Respondents: James Caccamo, St. Joseph's University

M. Therese Lysaught, Loyola University Chicago

As technology sinks more and more deeply into our lives, Christians are finding that even the spiritual can be wired. This session will explore the complex relationship between the liturgical and digital, a relationship that will only grow as liturgical communities inevitably extend their connectedness through technology. Our speakers will examine the ways liturgical and technological practices work—sometimes together, sometimes in opposition—to shape Christians. What insights do traditional liturgical practices offer connected Christian? Conversely, what insights do digital communication practices offer Christians at worship? The presentations will be followed by ample time for debate on the pontifex-ification of prayer.

Convener: D. Brent Laytham, St. Mary's Seminary and University

Moral Theory Interest Group

Cascade II

"Comparative Religious Ethics and Natural Law"

Panelists: Jean Porter, University of Notre Dame

Lee Yearley, Stanford University

This panel examines two related questions: (1) how might current work on natural law serve as a resource for the comparative study of religious ethics? (2) what insights from current work in comparative religious ethics could assist the inter-religious study of natural law? This panel will bring together Jean Porter and Lee Yearley for a conversation about the opportunities and challenges of natural law for comparative ethics, the place of moral theory in comparative ethics, and the similarities in style between historical and comparative modes of scholarship in ethics.

Conveners: Neil Arner, University of Notre Dame
David Clairmont, University of Notre Dame

9:45pm Future Scholars Interest Group: "Retrieving the Theological Traditions" *Fifth Avenue*

Brett McCarty, Duke University Divinity School

"By the Power of the Holy Spirit: Retrieving Pneumatology in Christian Ethics"

Sarah Ruth Stewart-Kroeker, Princeton Theological Seminary

"Beauty, Desire, and Moral Formation in Augustine"

Matthew R. Jantzen, Duke University Divinity School

"Futurity, Identity, and Christian Ethics: Frantz Fanon's Critical Analysis of the Tradition of Négritude as a Model for the Retrieval of Theological Traditions"

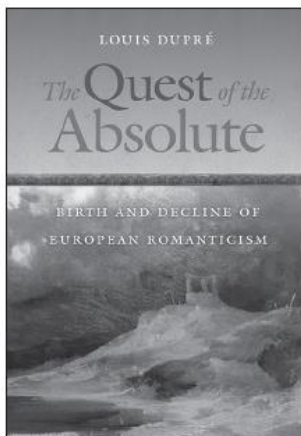
Respondent: Grace Yia-Hei Kao, Claremont School of Theology

The Future Scholars Interest Group provides a space for doctoral students to present their research to the SCE and receive feedback from accomplished scholars in their professional guild. To that end, we have selected student scholars to present on interesting cross-sections within the topic of retrieving theological traditions, with a response to their work by Dr. Grace Yia-Hei Kao, who has already contributed significant insights on the topic.

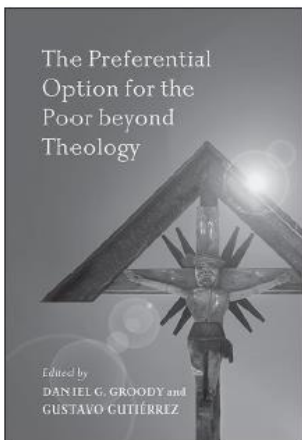
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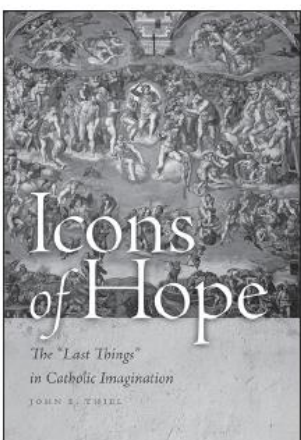
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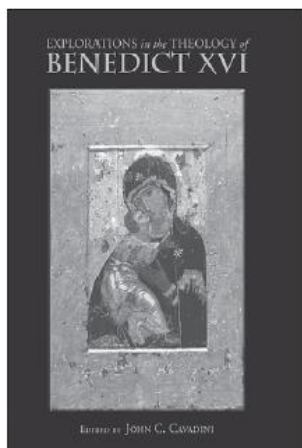
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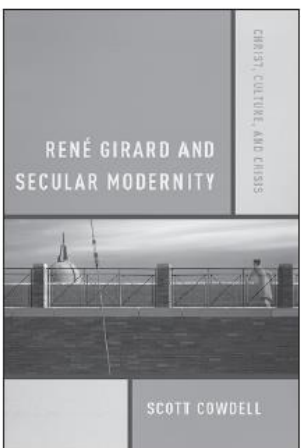
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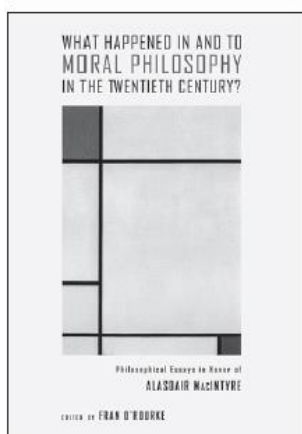
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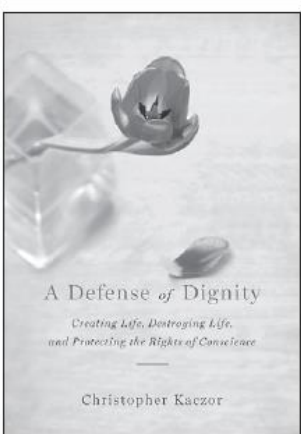
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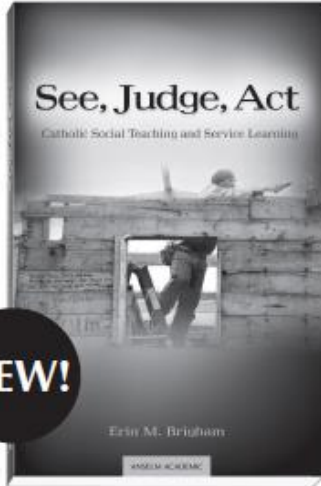
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6:45-8:30am	SCE Board Meeting Breakfast at 6:45am; Meeting 7:00-8:45am	<i>Grand Crescent</i>
7:45-8:45am	SJE Business Meeting <i>Open to all SJE Members</i>	<i>Vashon</i>
8:00-8:45am	Ecumenical Worship Service	<i>Fifth Avenue</i>
8:30-11:15am	Exhibits Open	<i>Grand Ballroom I and II</i>
8:30-11:30am	Registration Desk Open	<i>4th Floor North</i>
9:00-10:30am	SJE Plenary: "Jews and the Theological Politics of Race" Susannah Heschel, Dartmouth College	<i>Grand Ballroom III</i>
Respondent: Jonathan Tran, Baylor University		
<p>My talk will begin by describing recent developments in the field of critical race theory, and then turn to analyses of anti-Semitism, and conclude with a brief discussion of the ways theologies collaborate with racism. I will argue that studies of racism have shifted in recent years, influenced by a Foucauldian understanding of power, postmodern discourse analyses, theoretical developments in biopolitics (Roberto Esposito), feminist theory, and studies of neoliberalism. Sharp distinctions are no longer as obvious as they once were – for example, between theological anti-Judaism and racial antisemitism – and racism is understood as intertwined with gender, class, and multiple other variables. I also argue that analyses by scholars of racism have a historiosophy: their work is affected by factors both personal and political. The politics of race will be my concluding point. I will speak about imbrication of Jews in European imperialism and orientalism, in both Eurocentric and Zionist ideologies, as protagonists, victims, and bystanders.</p>		
Convener: Aaron Gross, University of San Diego		
10:30am-12pm	The <i>Journal of the Society of Christian Ethics</i> Editorial Board	<i>Grand Crescent</i>
10:45am-12pm	The 2020 Future of Christian Ethics Committee	<i>Fifth Avenue</i>



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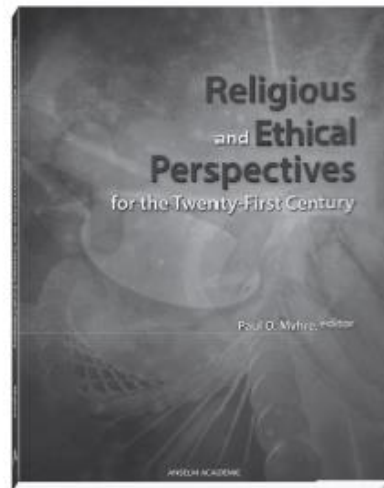
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WORKING GROUP CONTACT INFORMATION

African/African-American Approaches to Christian Ethics Friday, 8-9:30pm *Grand Crescent*
Saturday, 8-9:30pm *Olympic*

- Asante Todd, Austin Seminary; tel: 512-577-1660, email: todd.asante@gmail.com
- Eboni Marshall Turman, Duke University Divinity School; tel: 919-660-3439, email: eturman@div.duke.edu
- Reggie Williams, McCormick Theological Seminary; tel: 805-450-1370, email: rwilliams@mccormick.edu

Asian and Asian-American Friday, 8-9:30pm *Cascade I-A*
Saturday, 9-10:30am *Adams*
Saturday, 8-9:30pm *Elliot Bay Reception*

- Ki Joo (KC) Choi, Seton Hall University; tel: 973-275-2262, email: kijoo.choi@shu.edu
- Sharon Tan, United Theological Seminary of the Twin Cities; tel: 651-255-6129, email: stan@unitedseminary.edu

Latino/a Christian Ethicists Friday, 8-9:30pm *Cascade I-A*
Saturday, 8-9:30pm *Blakely*

- Nichole Flores, Boston College; tel: 303-870-2643, email: nichole.flores@bc.edu
- Ramón Luzárraga III, Benedictine University, Arizona; email: ramon.luzarraga@gmail.com
- Ruben Rosario-Rodriguez, St. Louis University; tel: 314-977-2855, email: rosarir@slu.edu

CAUCUS CONTACT INFORMATION

Contingent Faculty Caucus Friday, 8-9:30pm *Olympic*

- Christine Darr, University of Iowa; tel: 563-582-5022, email: christine-darr@uiowa.edu
- Debra Erickson, Siena College; tel: 518-783-4248, email: derickson@siena.edu

Junior Faculty Caucus Friday, 12:45-2pm *Elliott Bay Anteroom*

- Laurie Johnston, Emanuel College; tel: 617-817-5611, email: johnsla@emmanuel.edu
- Brian Matz, Carroll College, 1601 N Benton Ave, Helena, MT 59625; tel: 406-447-4973, email: bmatz@carroll.edu

Student Caucus Friday, 12:45-2pm *Puget Sound*

- Sofia Betancourt, Yale University; tel: 203-931-5143, email: sofia.betancourt@yale.edu
- Agnes Chiu, Fuller Theological Seminary; tel: 909-860-3129, email: agneschiu@fuller.edu

Women's Caucus Saturday, 12:30-2pm *Puget Sound*

- Keri Day, Brite Divinity School, TCU; tel: 817-257-7584, email: k.day@tcu.edu
- Kate Ott, Drew University Theological School, 36 Madison Ave, Madison JN 07940; tel: 203-803-1108, email: Kathryn.ott@gmail.com

INTEREST GROUP CONTACT INFORMATION

Anglican Theological Ethics Saturday, 8-9:30pm *Fifth Avenue*

- William Danaher, Huron University College; tel: 519-438-7224 x610, email: wdanaher@uwo.ca
- Jeffrey Greenman, Regent College; tel: 604-328-9597, email: jgreenman@regent-college.edu

Christian Ethics in Historical Context Friday, 9-10:30am *Fifth Avenue*

- Jesse Couenhoven, Villanova University, Philadelphia PA 19147; tel: 215-732-8748, email: jesse.couenhoven@villanova.edu
- James Swan Tuite, Oberlin College, Oberlin OH 44074; tel: 203-559-8633, email: james.swan.tuite@oberlin.edu

Comparative Religious Ethics Friday, 8-9:30pm *Cascade I-B*

- Bruce Grelle, California State University, Chico; tel: 530-898-4749, email: bgrelle@csuchico.edu
- Sumner B. Twiss, Florida State University; tel: 850-644-4582, email: stwiss@admin.fsu.edu

Covenantal Ethics Saturday, 8-9:30pm *Grand Crescent*

- Tim Beach-Verhey, Faison Presbyterian Church, PO Box 160, Faison, NC 28341-0160; tel: 910-267-0100, email: tibeachverhey@gmail.com
- Dave True, Wilson College, Chambersburg, PA 17201; tel: 717-264-2022, email: dtrue@wilson.edu

INTEREST GROUP CONTACT INFORMATION

- Environmental Ethics and Theology** **Saturday, 8-9:30pm** *Orcas*
- Dawn M. Nothwehr OSF, Catholic Theological Union; tel: 773-753-5336, email: nothwda@ctu.edu
 - J. Andy Smith III, Penn State Great Valley; tel: 610-644-1504, email: astherev@gmail.com
- Ethics and Catholic Theology** **Friday, 8-9:30pm** *Vashon*
- John Berkman, Regis College, Toronto, Ontario, Canada; email: john.berkman@utoronto.ca
 - William Mattison III, Catholic University of America, 106 Caldwell, Box 571250, Washington DC 20064; tel: 202-319-6504, email: mattison@cua.edu
- Ethics and Law** **Saturday, 9-10:30am** *Cascade II*
- M. Cathleen Kaveny, Boston College
 - Jonathan Rothchild, Loyola Marymount University, University Hall, Suite 3700, 1 LMU Dr, Los Angeles CA 90045-2659; tel: 310-338-1716 , email: jrothchild@lmu.edu
- Ethics and Political Economy** **Saturday, 8-9:30pm** *Cascade I-A*
- James P. Bailey, Assistant Professor of Moral Theology, Department of Theology, Duquesne University, Pittsburgh PA 15282; tel: 412-396-4087, email: baileyj@duq.edu
- Ethics and Sexualities** **Friday, 8-9:30pm** *Cascade II*
- Teresa Delgado, Religious Studies Dept, Iona College, 715 North Ave, New Rochelle, NY 10801; tel: 914-633-2682, email: tdelgado@iona.edu
 - Yvonne Zimmerman, Methodist Theological School, Delaware OH 43015; tel: 740-362-3389, email: yzimmerman@mtso.edu
- Evangelical Ethics** **Saturday, 8-9:30pm** *Adams*
- Mary M. Veeneman, North Park University, 3225 W. Foster Ave, Chicago IL 60625; tel: 773-244-5617, email: mveeneman@northpark.edu
 - Theo A. Boer, Protestant Theological University, PO Box 80.105, NL-3508 TC Utrecht, Netherlands; tel: +31 (0)88 3371-716, email: taboer@pthu.nl
- Families and the Social Order** **Friday, 2-3:30pm** *Fifth Avenue*
- Mary Doyle Roche, Religious Studies Dept. Box 187A, Holy Cross College, 1 College St, Worcester MA 01610-2395; tel: 508-793-2585, email: mroche@holycross.edu
 - Kari-Shane Davis Zimmerman, College of Saint Benedict/Saint John's University, 37 South College Ave, Saint Joseph MN 56374; tel: 320-363-5946, email: kdavis@csbsju.edu
- Fieldwork and Ethics** **Saturday, 8-9:30pm** *Cascade I-C*
- Jennifer Beste, College of Saint Benedict/Saint John's University, 37 South College Ave, Saint Joseph MN 56374; email: jbeste@csbsju.edu
 - Melissa Browning, Loyola University Chicago, 6525 N Sheridan Road, Crown Center, Room 302, Chicago IL 60626; tel: 773-706-8955, email: mbrowni@luc.edu
 - Todd David Whitmore, Department of Theology, University of Notre Dame, 130 Malloy Hall, Notre Dame IN 46556; tel: 574-631-7811, email: todd.d.whitmore.1@nd.edu
- Future Scholars** **Saturday, 9:30-11pm** *Fifth Avenue*
- Sofia Betancourt, Yale University; tel: 203-931-5143, email: sofia.betancourt@yale.edu
 - Agnes Chiu, Fuller Theological Seminary; tel: 909-860-3129, email: agneschiu@fuller.edu
- Health Care Ethics** **Friday, 8-9:30pm** *St. Helen*
- Joseph Kotva, Associated Mennonite Biblical Seminary; tel: 574-333-4908, email: jkotva@ambs.edu
 - Gerald Winslow, Loma Linda University; tel: 909-558-7022, fax: 909-558-4086, email: gwinslow@llu.edu

INTEREST GROUP CONTACT INFORMATION

- | | | |
|---|--|--|
| <p>Interrupting White Privilege</p> <ul style="list-style-type: none"> • Monica Maher, Latin American Faculty of Social Sciences-Ecuador; email: monicam675@aol.com • Thelathia “Nikki” Young, Bucknell University, Lewisburg PA 17837; tel: 404-643-1339, email: nikki.young@bucknell.edu | <p>Friday, 8-9:30pm
Saturday, 8-9:30pm</p> | <p><i>Grand Crescent
Orcas</i></p> |
| <p>LGBT and Queer Studies in Ethics</p> <ul style="list-style-type: none"> • Robyn Henderson-Espinoza, Iliff School of Theology; tel: 312-823-6626, email: robyn@iespinoza.com • Nikki Young, Women's and Gender Studies, Bucknell University, Lewisburg, PA 17837; tel: 404-643-1339, email: nikki.young@bucknell.edu | <p>Saturday, 8-9:30pm</p> | <p><i>St. Helen</i></p> |
| <p>Literature and Literary Theory</p> <ul style="list-style-type: none"> • Diane Yeager, Georgetown University, Theology Dept, Box 571135, Washington DC 20057-1135; tel: 202-687-6232, fax: 202-687-8000, email: yeagerd@georgetown.edu | <p>Friday, 8-9:30pm</p> | <p><i>Elliott Bay Reception</i></p> |
| <p>Liturgy and Ethics</p> <ul style="list-style-type: none"> • Brent Laytham, North Park Theological Seminary, 3225 W Foster Avenue, Chicago IL 60625-4724; tel: 773-244-6221, email: blaytham@northpark.edu • M. Therese Lysaught, Institute for Pastoral Studies, Loyola University Chicago, 820 N Michigan Ave, Lewis Towers 630, Chicago IL 60611-1881; tel: 312-915-7400, email: mlysaught@luc.edu | <p>Saturday, 8-9:30pm</p> | <p><i>Vashon</i></p> |
| <p>Monetary Policy</p> <ul style="list-style-type: none"> • George Crowell, 10 Rossmore Court, Unit 43, London, Ontario N6C 6A3, Canada; tel: 519-686-7522, email: georgecrowell@rogers.com • Norman Faramelli, 29 Harris St, Waltham MA 02452-6104; tel: 781-899-5624, email: norm_faramelli@msn.com | <p>Friday, 8-9:30pm</p> | <p><i>Adams</i></p> |
| <p>Moral and Religious Psychology</p> <ul style="list-style-type: none"> • James P. Gubbins, Interdisciplinary Studies Department, Salem State College, 352 Lafayette Street, Salem MA 01970-5353; tel: 978-542-6179, email: jgubbins@salemstate.edu | | <p><i>Not meeting in 2014</i></p> |
| <p>Moral Theory and Christian Ethics</p> <ul style="list-style-type: none"> • Kevin Jung, School of Divinity, Wake Forest University, PO Box 7719, Winston Salem, NC 27109; tel: 336-758-3534, email: jungk@wfu.edu • Per Sundman, Faculty of Theology, Uppsala University, Box 511, 751 20 Uppsala, Sweden; tel: 46-18-471-1485, email: per.sundman@teol.uu.se | <p>Saturday, 8-9:30pm</p> | <p><i>Cascade II</i></p> |
| <p>Pedagogy</p> <ul style="list-style-type: none"> • Jack Hill, TCU Dept of Religion, TCU Box 298100, Fort Worth TX 76129; tel: 817-257-6453, email: j.hill@tcu.edu • Victor B. McCracken, Assistant Professor of Theology and Ethics, Abilene Christian University, Abilene, TX 79699; tel: 325-674-3718, email: vbm95u@acu.edu | <p>Friday, 8-9:30pm</p> | <p><i>Cascade II</i></p> |
| <p>Restorative Justice</p> <ul style="list-style-type: none"> • Elizabeth Bounds, Emory University; tel: 404-727-4172, email: ebounds@emory.edu • William Danaher, Huron University College; tel: 519-438-7224 x610, email: wdanaher@uwo.ca | <p>Friday, 9-10:30am</p> | <p><i>Cascade II</i></p> |
| <p>Scripture and Ethics</p> <ul style="list-style-type: none"> • Joseph Holloway, East Texas Baptist University, 1209 North Grove, Marshall TX 75670; tel: 903-923-2185, email: jholloway@etbu.edu | | <p><i>Not meeting in 2014</i></p> |
| <p>Technology Ethics</p> <ul style="list-style-type: none"> • James Caccamo, St. Joseph University; tel: 610-660-1872, email: jcaccamo@sju.edu • Patrick Flanagan, St. John's University; tel: 718-990-5432, email: flanagan@stjohns.edu | <p>Saturday, 8-9:30pm</p> | <p><i>Vashon</i></p> |
| <p>War and Peace</p> <ul style="list-style-type: none"> • Daniel M. Bell, Jr, Lutheran Theological Southern Seminary, Lenoir-Rhyne University, Columbia, SC 29203; tel: (803) 461-3226, email: daniel.bell@lr.edu • Tobias Winright, Saint Louis University, St. Louis, MO 63108-3414; tel: 314-977-2888, email: twinright@slu.edu | <p>Friday, 8-9:30pm</p> | <p><i>Cascade I-C</i></p> |

OTHER CONTACT INFORMATION

Baptist Ethicists Thursday, 7-9:30pm *Olympic*

- Paul Martens, Baylor University; tel: 254-710-6327; email: paul_martens@baylor.edu
- Reggie Williams, McCormick Theological Seminary; tel: 805-450-1370; email: rwilliams@mccormick.edu

Lutheran Ethicists Wednesday, 7:15-10pm Thursday, 8am-10pm *Elliott Bay*

- Roger Willer, Evangelical Lutheran Church in America, 8765 W Higgins Rd., Chicago IL 60631; tel: 773-380-2823, email: roger.willer@elca.org
- James Kenneth Echols, Evangelical Lutheran Church in America, 8765 W Higgins Rd., Chicago IL 60631; tel: 773-380-2894, fax: 773-380-1701, email: James.Echols@elca.org

Presbyterian Ethicists Thursday, 8-10pm *Offsite*

- Mark Douglas, Columbia Theological Seminary, PO Box 520, Decatur GA 30031; tel: 404-687-4650, email: douglasm@ctsnet.edu

University of Chicago Writers Thursday, 2-6pm *St. Helen*

- Elizabeth Bucar, Philosophy and Religious Studies Dept, Northeastern University, 360 Huntington Ave, Boston MA 02115; tel: 336-334-5483, email: e.bucar@neu.edu
- Jonathan Rothchild, Loyola Marymount University, 1 LMU Drive, Los Angeles, CA 90045-2659; tel: 310-338-1716, email: jrothchild@lmu.edu

Wesleyan/Methodist Ethicists Thursday, 7-9:30pm *Cascade I-A*

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Pacific Section February 7, 2014 *Loyola Marymount University*

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2014 SCE SLATE OF NOMINEES

Ballots will be distributed at the Business Meeting. Voting occurs as one of the earliest agenda items.
Members must be present at the time ballots are collected.

Candidates for Vice President:

Barbara Andolsen



- Ph.D.:** Vanderbilt University
- Position(s):** James and Nancy Buckman Professor, Fordham University, 2009; Helen Bennett McMurray Professor of Social Ethics Monmouth University, 1989-2008; Assistant Professor, Rutgers University, 1981-1989; Ford Visiting Lecturer and Research Associate, Harvard Divinity School, 1984-1985; Fellow, Program in Health Care Humanities, University of Medicine and Dentistry of New Jersey, 1978-1979
- Publications:** *The New Job Contract: Economic Justice in an Age of Insecurity* (Pilgrim Press, 1998), "Essential Goods for AIDS Widows: Property, including Intellectual Property, in Catholic Social Teachings," *Journal of the Society of Christian Ethics*, 28 (Spring/Summer 2008): 67-86; "Social Justice, the Common Good, and New Signs of Racism" in *Interrupting White Privilege: Catholic Theologians Break the Silence* edited by Laurie M. Cassidy and Alex Mikulich. Orbis Press, 2007, pages 56-74; "The Vision Still Has its Time": a Social-Ethical Cryptanalysis of the Signs of the Times," *Proceedings of the Catholic Theological Society of America*, 57 (2002): 22-54; "Religious Ethics and 'The Struggle of the Common Life,': a Response to Ronald M. Green's Review of the Journal of Religious Ethics," *Journal of Religious Ethics* 25 no. 3, (Special Anniversary Supplement) 1997, pp. 239-252; *Daughters of Jefferson, Daughters of Bootblacks: Racism in American Feminism* (Mercer University Press) 1986.
- Participation:** Member Board of Directors, Chairperson, Finance Subcommittee; Member, Nominating Committee; two terms as Member of Program Committee; co-convener of Women's Caucus, multiple years; Annual Meeting: presenter, panel participant, concurrent session convener, many occasions; author for Breakfast with the Author; referee for the *Annual* and the *JSCE*, multiple years, two terms on Editorial Board of the *Annual*.

William Schweiker



- Ph.D.:** The University Of Chicago, 1985 (Theology)
- Position(s):** Edward L. Ryerson Distinguished Service Professor of Theological Ethics and Director of the Martin Marty Center for the Advanced Study of Religion at the University of Chicago (2007-); Professor of Theological Ethics (2000-2007), Associate Professor of Theological Ethics (1995-2000), Assistant Professor of Theological Ethics at the University of Chicago (1989-1995); Assistant Professor Theological Ethics at the University of Iowa (1985-1988). Mercator Guest Professor of Theological Ethics at the University of Heidelberg, Heidelberg, Germany (2012); Marsilius Guest Professor of Theological Ethics at the University of Heidelberg, Heidelberg, Germany (2011); Visiting Professor China Graduate School of Theology (Hong Kong) (summer 2011); Guest Professor of Theological Ethics at the University of Uppsala, Uppsala, Sweden (2009); visiting Professor at the University of Heidelberg, Heidelberg, Germany (2002-2003).
- Selected Publications:** Books: *Mimetic Reflections: A Study in Hermeneutics, Theology and Ethics* (Fordham, 1990); *Responsibility and Christian Ethics* (Cambridge, 1995); *Power, Value and Conviction: Theological Ethics in the Postmodern Age* (Pilgrim, 1998); *Theological Ethics and Global Dynamics: In the Time of Many Worlds* (Blackwell, 2004); *Religion and the Human Future: An Essay on Theological Humanism* (with David E. Klemm) (Wiley-Blackwell, 2008); *Dust That Breathes: Christian Faith and the New Humanisms* (Wiley-Blackwell, 2010); *Religious Ethics: Meaning and Method* (Wiley-Blackwell, forthcoming). Editor and Contributor: *Meanings in Texts and Action: Questioning Paul Ricoeur* (University of Virginia, 1993); *Iris Murdoch and the Search for Human Goodness* (University of Chicago Press, 1996); *Paul Ricoeur and Contemporary Moral Thought* (Routledge, 2002); *Having: Property and Possession in Religious and Social Life* (Eerdmans, 2004); *The Blackwell Companion to Religious Ethics* (Blackwell, 2005); *Humanity Before God: Contemporary Faces of Jewish, Christian and Islamic Ethics* (Fortress, 2006); *The Companion to Religious Ethics* Expanded 2nd Edition (Wiley-Blackwell, forthcoming).
- Participation:** Board of Directors, 1996-1999; Editorial Board, Annual of the Society of Christian Ethics, 1992-1995, Member of the 21st Century Committee, 1999-2000; International Speakers, 2009; International Scholarly Relations Committee 2010-; Published five essays in the Annual of the Society of Christian Ethics; Presenter or Respondent at Session or Interest Group, Preacher (1986, 1989, 1990, 1991, 1993, 1997, 1998, 2001, 2003, 2005, 2006, 2009, 2012, 2013), Chair of sessions; Breakfast with the Author, presenter (2005; 2010).
- Other:** Ordained in the United Methodist Church (Iowa Conference); Phi Beta Kappa Visiting Scholar (2011-2012).

2014 SCE SLATE OF NOMINEES

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Members must be present at the time ballots are collected.

Candidates for Board of Directors:

Christina A. Astorga



- Ph.D.:** Loyola School of Theology, Ateneo de Manila University-Loyola Schools, 1992 (Moral Theology)
- Position(s):** Full Professor and Chairperson, Theology Department, Ateneo de Manila University—Loyola Schools (1994-2003); Fellow, Jesuit Institute, Boston College (2003-2004); Visiting Fellow, Woodstock Theological Center, Georgetown University (2004-2005); Founding Director, Center for the Study of Catholic Social Thought, Duquesne University (2007-2011); Visiting Research Scholar, Fordham University (2011-2013); Lecturer (Gonzaga University, 2013).
- Publications:** Books: *The Beast, the Harlot, and the Lamb: Faith Confronts Systemic Evil* (New Day Publishers, 1999) National Book Award, 2000; *Catholic Moral Theology and Social Ethics: A New Method* (Orbis Books, 2013) *An Ethical Method for the Study of Catholic Social Teaching* (current work). Articles: "Culture, Religion, and Moral Vision: A Theological Discourse on Filipino Power Revolution of 1986," *Theological Studies* 67 (2006); "Ignatian Discernment: A Contemporary Reading for Christian Decision Making," *Horizons* 32 (2005); "Human Rights from an Asian Perspective: The Challenge of Diversity and the Limits to Universality," *Concilium* 3 (2010); "Should Religion Have a Public Role," *Asian Horizons*, 2012; "The Feminization of AIDS in the Philippines: Culture, Poverty, and Migration" in *Calling for Justice Throughout the World: Catholic Women Theologians on the HIV/Pandemic*, 2008; "A Critical Discourse on the Feminist Hermeneutical Models," *Loyola Schools Review* (2005).
- Participation:** Member, Editorial Board of the Journal of Society of Christian Ethics (2009-2013), Member, Asian/Asian American Ethics Working Group (2008-present), Member, Asian/Asian American Christian Ethics Book Project (2013)
- Other:** Invited as plenary speaker at the 2014 Catholic Theological Society of America (CTSA) convention; member of the Editorial Board of *Asian Horizons*, 2010-present; Convenor, Asian/Asian American Theology Consultation of CTSA (2013-2014).

Timothy Beach-Verhey



- Ph.D.:** Emory University, 2002 (Ethics and Society)
- Position(s):** Pastor, Faison Presbyterian Church, Faison NC & Adjunct Professor of Religion, Mount Olive College (2009-2013), Director, Programs for the Theological Exploration of Vocation & Adjunct Assistant Professor of Theological Ethics, Davidson College (2001-2009), Visiting Assistant Professor of Theological Ethics (Davidson College (2000-2001).
- Publications:** Books: *Robust Liberalism: H. Richard Niebuhr and the Ethics of American Public Life* (Baylor, 2011); selected essays and articles: "Ecclesiology" and "Taxation" in *The Oxford Encyclopedia of Bible and Ethics*, ed. Robert Brawley (Oxford University Press, Forthcoming); Theological Perspectives on Matthew 3:7-12, 3:13-17, and 4:1-11, for *Feasting on the Gospel: A Feasting on the Word Project*, ed. Cynthia A. Jarvis and E. Elizabeth Johnson. (Westminster/John Knox Press, Forthcoming); "Two American Dreams and One Economic Reality," in *Faithful Democrats* August 20, 2012, www.patheos.com/blogs/faithfuldemocrats; "In the World but Not of It," An editorial for the *Mount Olive Messenger*, February 22, 2012; "Covenantal Economics," *Unbound: An Interactive Journal of Christian Social Justice*, <http://justiceunbound.org/journal/current-issue/covenantal-economics-god-household/>, inaugural issue October/November 2011; "John Calvin and the New Libya," *There Is Power in the Blog: The Blog for Political Theology*, www.politicaltheology.com/blog/, August 30, 2011. "Calvinist Resources for Contemporary American Political Life: A Critique of Michael Walzer's *Revolution of the Saints*," *Journal of Religious Ethics* 37/3 (September 2009) pp. 473-493; "Exemplifying Public Discourse: Christian Faith, American Democracy, and Martin Luther King, Jr.," *Journal of the Society of Christian Ethics* 24/2 (Fall/Winter, 2004) pp. 115-136.
- Participation:** co-founder, with Amy Laura Hall, SCE Student Caucus (1998); Student Representative, SCE Board of Directors (1998-99); Student Representative, Twenty-first Century Committee (1999); Solo Paper Presenter (2003); Published in the Journal (2004); Guest Speaker, Covenantal Ethics Interest Group (2006); Book Reviews in the Journal (twice); referee for Journal (once); Co-convenor, Covenantal Ethics Interest Group (2010-present); convenor, Breakfast with an Author (twice); Author, breakfast with an Author (2012); regular attendance at meetings since 1996).
- Other:** founder and chair, *Annual Faith and Rural Life Conference*, Mount Olive College (2010-present); Theology Task Group, Presbyteries' Cooperative Committee on Examinations (2012-present); Working Group, *Living Through an Economic Crisis*, The Advisory Committee on Social Witness Policy, Presbytery Church USA (2011); Steering Committee, Ethics and Biblical Interpretation Consultation, Society of Biblical Literature. (2008-Present); Member, Faculty Initiative Cluster of *Re-Forming Ministry: Recovering the Shared Teaching Office of the Church*, Office of Theology and Worship, Presbyterian Church USA (2005-2009).

2014 SCE SLATE OF NOMINEES

Ballots will be distributed at the Business Meeting. Voting occurs as one of the earliest agenda items.

Members must be present at the time ballots are collected.

Candidates for Board of Directors (continued):

Erin Dufault-Hunter



- Ph.D.:** University of Southern California, 2005
- Position(s):** Assistant Professor of Christian Ethics, Fuller Theological Seminary
- Publications**
(selected): *The Transformative Power of Faith: A narrative approach to conversion* (Lexington Books, 2012); "The Downside of Getting it Up: How Viagra Reveals the Persistence of Patriarchy and the Need for Sexual Character," in *Journal of the Society of Christian Ethics* (Spring/Summer 2012); numerous entries in *The Dictionary of Scripture and Ethics*, Baker Academic (2011) including "Individualism," "Orphan," "Pornography," "Sexual Ethics," "Sociology of Religion," "Spousal Abuse."
- Participation:** Solo papers presented (regionally 2007, 2008; nationally 2011); panel participation (2013; 2014); Breakfast with the Author (2014); helped host regional meeting at FTS in 2012; published in the *Journal* (2013); participant in the War and Peace group (2011-2013); referee for the *Journal* (three times); facilitator for several sessions; regular attendance at annual national and regional meetings since 2005.
- Other:** Actively involved in AAR/SBL, including several solo papers at national and regional meetings since 2000.

Eric Gregory



- Ph.D.:** Yale University, 2002 (Religious Ethics)
- Position(s):** Professor of Religion, Princeton University (2009-present); Assistant Professor of Religion, Princeton University (2002-2009); Instructor of Religion, Princeton University (2001-2002)
- Publications:** Book: *Politics & The Order of Love: An Augustinian Ethic of Democratic Citizenship* (University of Chicago Press, 2008). Selected articles: "What Do We Want from the Just War Tradition? New Challenges of Surveillance and the Security State," *Studies in Christian Ethics* (forthcoming, January 2014); "Christianity and the Rise of the Democratic State," in *Political Theology for a Plural Age*, ed. Michael Kessler (Oxford University Press, 2013), 99-107; "The Jewish Roots of the Modern Republic," *Harvard Theological Review* 105.3 (July 2012): 372-380; "Augustinians and the New Liberalism," *Augustinian Studies* 41.1 (2010): 315-332; "The Spirit and the Letter: Protestant Thomism and Nigel Biggar's 'Karl Barth's Ethics Revisited'," in *Commanding Grace: Studies in Karl Barth's Ethics*, ed. Daniel L. Migliore, (Grand Rapids: Eerdmans, 2010), 50-59; "Religion and Bioethics," in *A Companion to Bioethics: Second Edition*, ed. Peter A. Singer and Helga Kuhse, (Oxford: Blackwell, 2009), 46-55; "Agape and Special Relations in a Global Economy: Theological Sources," in *Global Neighbors: Christian Faith and Moral Obligation in Today's Economy*, eds. Douglas Hicks and Mark Valeri, (Grand Rapids: Eerdmans, 2008), 16-42; "A Protestant View: The Ethics of Embryo Adoption and the Catholic Tradition," in *The Ethics of Embryo Adoption and the Catholic Tradition: Moral Arguments, Economic Realities, and Social Analysis*, ed. Sarah-Vaughn Brakman and Darlene Fozard Weaver, (New York: Springer, 2007), 199-218; "Before the Original Position: The Neo-Orthodox Theology of the Young John Rawls," *Journal of Religious Ethics* 35.2 (June 2007): 179-206; "Augustine and Arendt on Love: New Dimensions in the Religion and Liberalism Debates," *Journal of the Society of Christian Ethics* 21 (2001): 155-172.
- Participation:** Solo papers presented (2001 and 2006); Panel participant (2010); Convener (2002 and 2004); Breakfast with the Author (2009); Nominating Committee (2006-2007 and 2010-2011); Program Committee (2011-2012), attendance at annual meetings since 2000
- Other:** Tikvah Center for Law & Jewish Civilization, NYU Law School (2012-2013); Safra Center for Ethics, Harvard University (2007-2008); Erasmus Institute, University of Notre Dame (2004-2005); American Theological Society, American Academy of Religion, Political Theology (Editorial Board), *Journal of Religious Ethics* (Editorial Board)

2014 SCE SLATE OF NOMINEES

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Members must be present at the time ballots are collected.

Candidates for Board of Directors (continued):

Karen Peterson-Iyer



- Ph.D.:** Yale University, 2001 (Ethics)
- Position(s):** Lecturer at Santa Clara University (Department of Religious Studies), Santa Clara, California (2001-present); Associate in Health Care Ethics, Markkula Center for Applied Ethics, Santa Clara University (2005-2013); Adjunct Professor, Pacific School of Religion (Graduate Theological Union), Berkeley, California (2004).
- Publications:** Books--*Designer Children: Reconciling Genetic Technology, Feminism, and Christian Faith* (Pilgrim, 2004); Articles--"Mobile Porn? Teenage Sexting and Justice for Women," *Journal of the Society of Christian Ethics* (2013); "Pharmacogenomics, Ethics, and Public Policy," *Kennedy Institute of Ethics Journal* (March 2008); "Prostitution: A Feminist Ethical Analysis," *Journal of Feminist Studies in Religion* (Fall 1998); co-author (with Bridget Burke Ravizza), "Motherhood and Tenure: Can Catholic Universities Support Both?" *Catholic Education: A Journal of Inquiry and Practice* (March 2005); co-author (with Suzanne Holland), "The Health Care *Titanic*: Women and Children First?" *Second Opinion* (January 1993); various and wide-ranging ethical analyses and cases on culturally competent health care, Website of the Markkula Center for Applied Ethics, Santa Clara University (<http://www.scu.edu/ethics/practicing/focusareas/medical/culturally-competent-care>).
- Participation:** Papers presented (2013, 2002); Panel organizer and presenter (2010); Published in the Journal of the SCE (2013); Co-convenor of the Student Caucus (1999-2000); participant in the Women's Caucus and the Health Care Ethics group; paper referee (three times); frequent attendance at annual meetings since 1993 and the Pacific Section of the SCE since 2001.
- Other:** Ordained minister in the Presbyterian Church (U.S.A.); representative on Stanford University Hospital and Clinics Bioethics Committee (2007-present); staff writer/editor for Sojourners Magazine (1989-1990).

Todd Whitmore



- Ph.D.:** University of Chicago (1990)
- Position(s):** Associate Professor, Department of Theology, University of Notre Dame (1997-present); Concurrent Associate Professor, Department of Anthropology, University of Notre Dame (2012-present); Assistant Professor, Department of Theology, University of Notre Dame (1990-1996); Faculty Fellow, Kroc Institute for International Peace Studies, University of Notre Dame (1990-present)
- Publications:** *Gospel Mimesis: An Anthropological Theology* (under contract, Eerdmans); Select recent articles: "Sequela Comboni: Mission Anthropology in the Context of Empire," *Practical Matters* (Spring 2013); "Bridging Jesus' Missions to the Poor and the Wicked: Contributions from an Anthropological Theology," *Annual of the College Theology Society* (2012); "Uganda's 'War in the North'" in Mary Ellen O'Connell, ed., *What is War?* (Koniinklijke Brill, 2012); "Whiteness Made Visible: A Theoretical Ethnography in Acoliland," in Christian Scharen and Ana Marie Vigen, eds., *Ethnography as Theology and Ethics* (New York: Continuum, 2011); "Genocide or Just Another 'Casualty of War': The Implications of the Memo Attributed to President Yoweri K. Museveni of Uganda," *Practical Matters* (Fall 2010); "Peacebuilding and Its Challenging Partners: Justice, Human Rights, Development, and Solidarity," *Peacebuilding: Catholic Theology, Ethics, and Praxis*, R. Scott Appleby, Gerard Powers, and Robert Schreiter, eds. (Maryknoll, New York: Orbis Books, 2010); "If They Kill Us, At Least the Others Will Have More Time to Get Away': The Ethics of Risk in Ethnographic Practice," *Practical Matters* (Spring 2010); "Crossing the Road: The Case for Ethnographic Fieldwork in Christian Ethics," *Journal of the Society of Christian Ethics* 27/2 (Fall-Winter 2007).
- Participation:** Solo papers presented (1989, 1992, 1999, 2001, 2007, 2011); Published in The Annual/Journal (1989, 1995, 2001, 2007); Panel presentations (1987, 1990, 1999, 2000, 2007, 2013); Co-founder/convenor, Fieldwork and Christian Ethics Interest Group (2009-present); Co-founder/convenor, Christian Ethics and Literature Interest group (2003-2008); Co-founder/convenor, Families and the Social Order Interest Group (1992-1999).
- Other:** Founder/President, PeaceHarvest (peaceharvest.org), a non-profit that combines agricultural training and peacebuilding in northern Uganda and South Sudan.

NOTES

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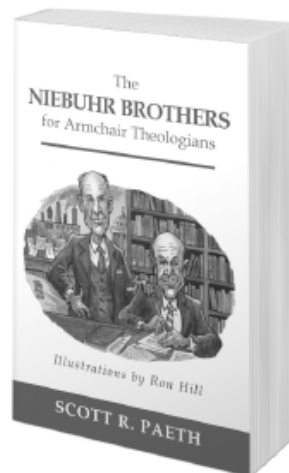
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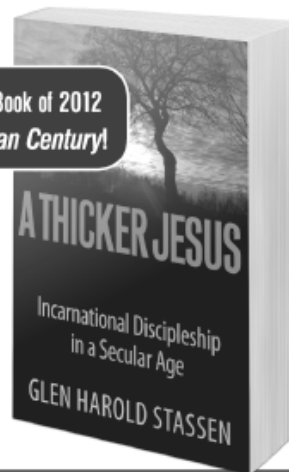
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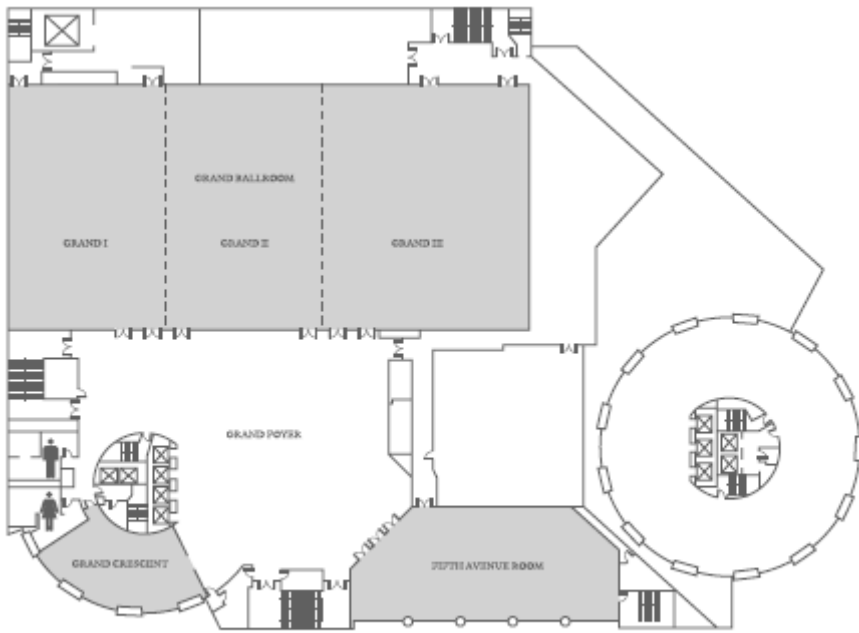
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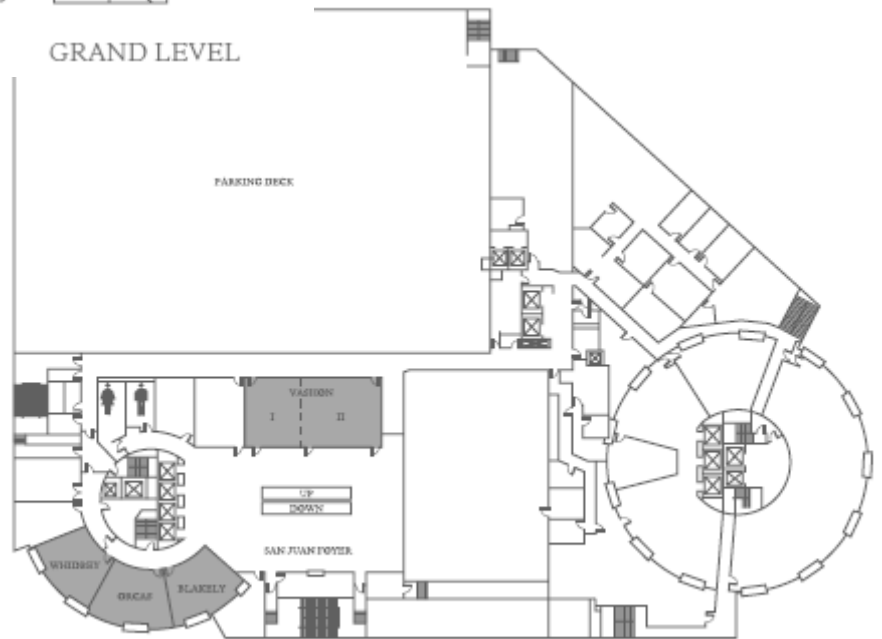
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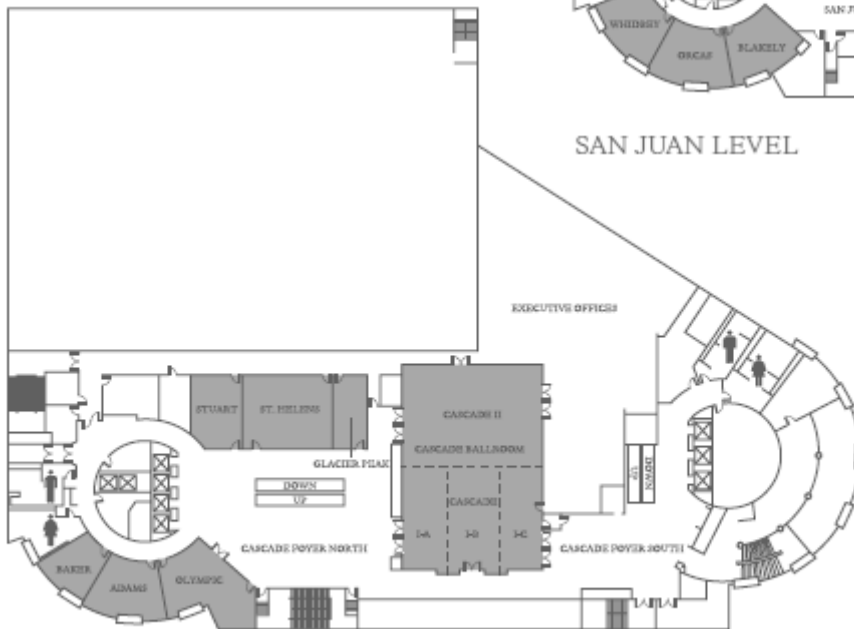
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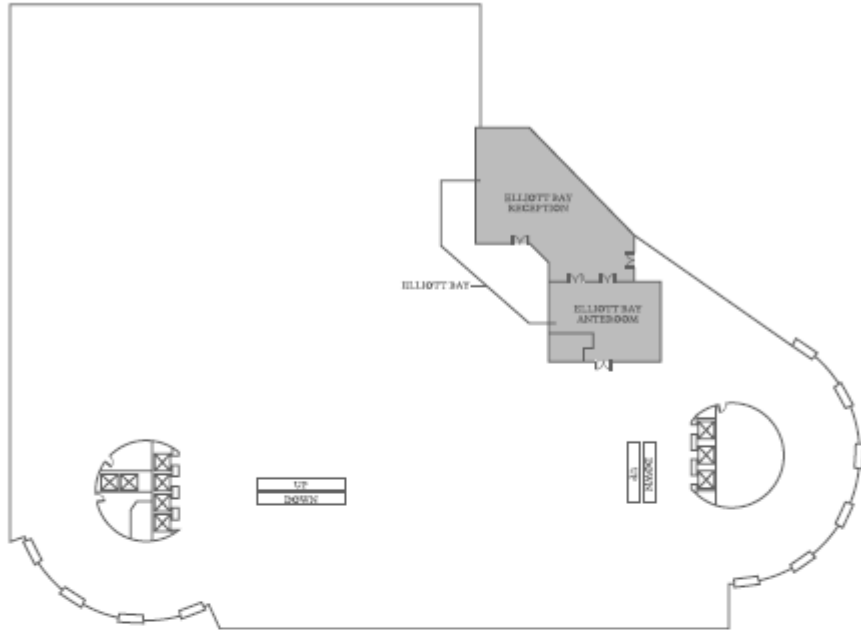


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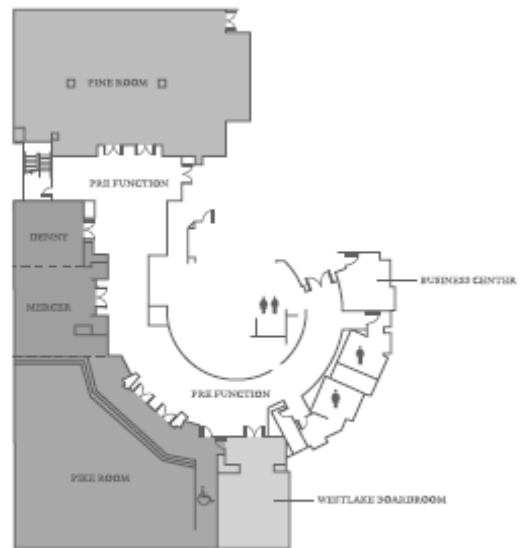
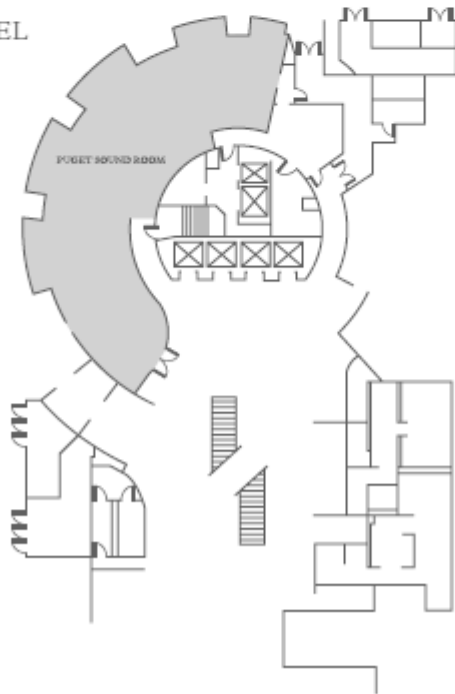


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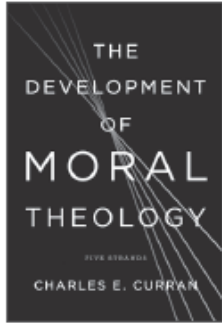


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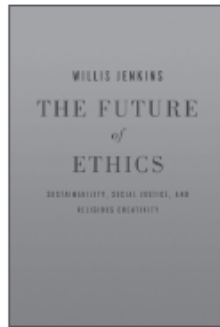
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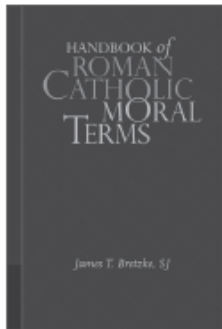


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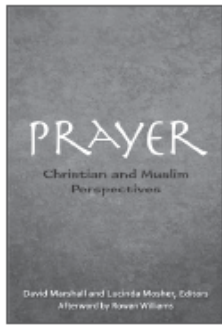


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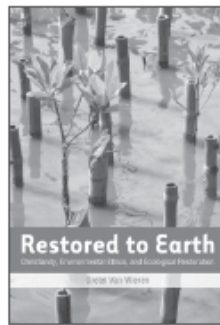
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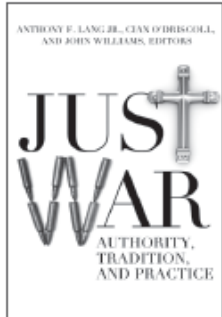


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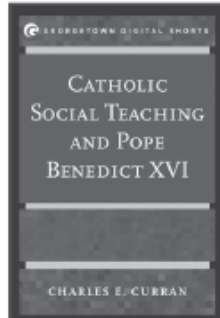


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