

## 2022 ANNUAL MEETING

Examining the Ethics of Our Institutions: The Academy and the Church

Thursday, January 6 - Sunday, January 9, 2022

**Wednesday, January 5**

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**7:00 PM – 10:00 PM**

Lutheran Ethicists

ROOM NAME

**Thursday, January 6**

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**7:30 AM – 5:00 PM**

SCE Board Meeting

ROOM NAME

**8:00 AM – 6:00 PM**

Lutheran Ethicists

ROOM NAME

**12:00 – 6:00 PM**

Registration

ROOM NAME

**2:00 – 4:00 PM**

The University of Chicago Writers

ROOM NAME

**2:30 – 3:45 PM**

Catholic Theological Ethics in the World Church (CTEWC) - Media 101

ROOM NAME

Catholic Theological Ethics in the World Church is sponsoring this free, brief training for scholars who want to contribute their expertise through mainstream media. Karen Foshay of the LATimes will lead the session. Open to all SCE members by RSVP.

**1:00 – 2:15 PM**

LGBTQI+ Working Group

ROOM NAME

**2:30 – 3:45 PM**

Pacific Section

ROOM NAME

Institutional Gaps in Title IX and “Pass the Harasser Problem”

Toni Alimi, Cornell University

Brandy Daniels, University of Portland

Justin Hawkins, Yale University

Moderator: Jonathan Tran, Baylor University

This panel discussion examines the “Pass the Harasser” problem in higher education institutions. The problem involves scenarios whereby sexual harassers exploit reporting and accountability structures (i.e., Title IX) within and between institutions. The panel will discuss both the problem as well as one possible institutional way of addressing it.

**4:00 – 5:30 PM**

JRE Reception: The Leading Edge of Religious Ethics

ROOM NAME

Join the editors of the *Journal of Religious Ethics* for a conversation about the evolution of the field. Diana Fritz Cates and Irene Oh, the newly appointed Co-Editors of JRE, will discuss emerging directions in religious ethics with Aline Kalbian and Martin Kavka, who just concluded a very successful ten-year period at the editorial helm. The discussion will be moderated by Cathleen Kaveny, Chair of JRE's Board of Trustees. Graduate students and junior faculty are especially welcome!

**5:00 – 6:30 PM**

Students and Invited Senior Scholars Reception

**5:00 – 7:00 PM**

Exhibit &amp; Poster Hall Open

**7:00 – 8:15 PM****CONCURRENT SESSION #1*****“Athletic Freedom?: A Case for Cura Personalis”***

Dan Cosacchi, Marywood University

Convener: TBD

“Is the Catholic university an oxymoron” So asked Charles Curran in 1988 following his long debate concerning academic freedom for Catholic theologians. The same question arises in the context of athletics at Catholic universities. Why are athletes unpaid for their efforts, even while university’s coffers are overflowing? What becomes of these athletes after their college careers and educations have ended? How is their autonomy respected, or not, during their time as student-athletes? Using the tenets of Catholic social teaching, this paper advances the model of ‘athletic freedom’ for Catholic higher education so that student-athletes may flourish.

***An Intersectionality Audit of American Medical Ethics Education***

ROOM NAME

Caroline Anglim, University of Chicago Divinity School

Convener: TBD

Have we adequately prepared our students to understand the range of patient experiences in American healthcare and to analyze medical ethics problems with an awareness of the whole person? In this paper, I argue that we are still not attentive enough to minority voices silenced through the procedures of medical ethics decision-making. I use the lens of intersectionality to audit the way we teach medical ethics in the academy. The overlapping considerations of race, gender, religion, socio-economic status, and media presence impact patient experiences of discrimination and power, and so I outline pedagogical tools for a reoriented medical ethics education.

***Beyond sanctuary: reexamining church ministries to immigrants***

ROOM NAME

Janna Hunter-Bowman, Anabaptist Mennonite Biblical Seminary

Convener: TBD

Immigration is a major issue for North American churches. The sanctuary movement, the primary model for churches responding to immigrants since the 1980s, alone is no longer viable due to assumptions about agency and vulnerability. Sanctuary literature tends to frame established churches and individuals as subjects (‘activists’) and immigrants as beneficiaries (‘victims’ and ‘refugees’). Theological categories that have justified sanctuary historically, the asymmetry of power in guest-host dynamics, and liberal frameworks in which churches often operate are reexamined. Churches can reshape ministries in ways that respect immigrant agency, as issues of survival and resistance pluralize to include justice and transformation.

***Examining Religious Ethics in the University***

ROOM NAME

Niki Clements, Rice University

Sara-Jo Swiatek, University of Chicago

Faraz Sheikh, William & Mary

Rebecca Epstein-Levi, Vanderbilt

Simeon Ilesanmi, Wake Forest University

Convener(s): William Schweiker, University of Chicago

Bharat Ranganathan, Case Western Reserve University

Considering the last decade of debate about methodologies in religious ethics and as the Journal of Religious Ethics approaches its 50th anniversary, our panelists address a fundamental question: what is the meaning and method of religious ethics? Particular focus is given to pedagogical concerns for what training in religious ethics at the undergraduate and graduate levels might entail, as well as how such training intersects with (and challenges) different academic institutions' missions and values. This panel brings together four scholars and a respondent, from across the methodological spectrum and in different academic institutional contexts, to analyze the role of religious ethics in university settings.

### ***How is Christian Ethics Changed by the Anthropocene?***

Larry Rasmussen, Union Theological Seminary

Convener: TBD

A non-physical force "human decisions" has changed all the great planetary "spheres"--the atmosphere (air), the hydrosphere (water), the biosphere (the community of life), the cryosphere (the ice sphere "chiefly the polar caps), and the lithosphere (the Earth's crust). This has merged human and geological time and smudged the line between moral evil and natural evil. What are the implications for Christian Ethics? Those will be explored by focusing on reconceived and restructured human responsibility.

### ***The Moral Demands of Emancipation: Confronting the Afterlives of Slavery in Our Universities***

Mary Ann Robertson, Emory University

Convener: TBD

This paper asserts the integral relationship between ethics and history by examining how our institutions of higher education are confronting and attempting to redress histories of slavery. Predominantly white universities embrace freedom as both an event that "ended" slavery and a moral value that guides university policy and practice. We often fail to acknowledge that these values "diversity, equity, inclusion, and human dignity" as invoked by our academic institutions were given their power and definition through historical practices of exclusion. I argue that addressing racism within our institutions requires not only a material response, but an epistemological reckoning.

### ***Synodality in the Catholic Church: A Hopeful Promise of Inclusion for LGBTQ+ People***

Ish Ruiz, Graduate Theological Union

Convener: TBD

For LGBTQ+ people, dissent from magisterial doctrine on sexual orientation and gender identity has become a litmus test for their inclusion as active participants of a Catholic community. In this paper I reflect upon Pope Francis' call for a synodal Church, and I argue that such an ecclesiology holds a hopeful promise for LGBTQ+ Catholics to experience full communion in the Church. The paper explores contemporary theology of synodality as well as some of its challenges, and it concludes with a hypothetical reflection on the effects of a synodal Church that welcomes in and listens to LGBTQ+ persons.

***Uses and Abuses of Freedom in Christian Ethics***

Shannon Dunn, Gonzaga University

Convener: TBD

This presentation identifies a similarity between invocations of freedom to resist mask mandates in the time of COVID-19 and other types of claims regarding religious freedom, which ultimately signal a type of grievance with governmental practices and policies that challenge white Christian supremacy in law and political representation. As a refutation of this idea, I use the work of Margaret Farley, Kelly Brown Douglas, and Hannah Arendt on the topic of embodiment and representation to construct a feminist argument for freedom in relation to responsibility in Christian ethics.

***Trauma, Death, and the Ethics of Mourning in Black Life***

ROOM NAME

African and African-American Working Group

Jennifer Leath, Queen's University

Terrence L. Johnson, Georgetown University

Byron Wratee, Boston College

Convener(s): Shawnee M. Daniels-Sykes, Mount Mary University

Terrence L. Johnson, Georgetown University

Overwhelming experiences of trauma and death have been exhibited through the intentional murders of Black and Brown men, women, and children by police officers and vigilantes, through Black on Black homicides, or even as a result of COVID-19. In this Working Group, we will discuss the impact of trauma and death on Black and Brown Bodies with a focus on the ethics of mourning in Black life.

***Conflict and Catholicism: A Methodology for Ethical Engagement with Catholic Institutions***

ROOM NAME

Taylor Ott, Katholieke Universiteit Leuven

Convener(s): TBD

Sociological conflict theory suggests that society "including its institutions" involves conflict at its very foundations. Catholic social ethics, however, tends to minimize the existence of conflict and overlook it as a necessary part of enacting justice. If the Catholic Church and Catholic institutions of higher education are to achieve greater levels of transparency, accountability, and equity, we need an ethical methodology that can uncover how conflict functions to maintain unjust systems within these institutions and offer a way to engage conflict as we navigate their transformation. By using conflict as a methodological lens, ethicists are able to more adequately build just institutions.

***Structural Ignorance***

ROOM NAME

Brian Hamilton, Florida Southern College

Convener(s): TBD

Am I blameworthy for things I do from what we might call structural ignorance---things I don't know because of systematic distortions of shared knowledge? Traditional categories assume too local and individual an account of ignorance to frame a satisfying answer. I propose an understanding of epistemic culpability (Augustinian in spirit but developed in conversation with Nomy Arpaly) that reckons more seriously with the social dynamics of ignorance. In brief: my culpability for ignorance depends not on whether I caused it or could have overcome it, but on whether it renders me unresponsive to real moral goods.

**SJE: *Communal Responsibility, Healthcare, and the Age of COVID-19***

Ranana Dine (University of Chicago): Publicizing the Miracle of Vaccination: 'Vaccine Selfies' as a Jewish Visual Ethic of Embodied Obligation

With the rollout of the COVID-19 vaccines in December 2020 the phenomenon of vaccine selfies arose. In this paper I argue that vaccine selfies can be seen as doing the work of *pirsumei nissah* – “publicizing the miracle” using Emmanuel Levinas’ interpretation of Hannukah candles as an aesthetic invitation to obligation to the Other. The resources of modern Jewish thought can help us deepen our understanding of the particular Jewish moral work being done both in *pirsumei nissah* and in vaccination, where both become part of an other-regarding ethic of obligation. In particular, Mara Benjamin’s work on motherhood and commandedness in Jewish thought opens up the possibility of viewing vaccination as paradigmatic of a Jewish ethics of embodied obligation. With these resources we can begin to consider how the concept of *pirsumei nissah* offers an opening for a Jewish visual ethics of obligation and gratitude.

Zackary Berger (Johns Hopkins School of Medicine): Autonomy, Community, and Jewish Obligation in the US Healthcare

Jewish communal responsibility for healthcare of Jews and non-Jews in the US has changed. US health inequities should motivate a re-examination. Jewish hospitals in the US, from their founding in the 19th century, originally served Jews and non-Jews. With the growth of HMOs and the connection of American Jewish philanthropy with the capitalist state, Jewish hospitals lost their particular Jewish affiliation, closed, or became implicated in unequal funding between Black and white hospitals. A fresh look at the kahal model, now founded on solidarity between Jews and non-Jews, is necessary to pursue autonomous communal healthcare outside of the status quo.

Respondent: Jennifer Thompson (California State University, Northridge)

**SSME: *Exploring History in Muslim Ethics***

Yasir S. Ibrahim, Montclair State University

Melis Hafez, Virginia Commonwealth University

Syeda Beena Butool, Florida State University

Convener: Mairaj Syed, University of California, Davis

In this panel, Ibrahim interrogates Wael Hallaq’s claim that the thought of Muslim reformer Rashid Rida (d. 1935) is Utilitarianist with little to no basis in Islamic legal and ethical values, arguing instead that Rida’s thought was firmly grounded in Islamic norms. Hafez in turn investigates the historical development of deontological

morality as a basis of reform and social intervention in the late Ottoman Empire, focusing on a cohort of Muslim-identifying, Turkish-writing Ottoman moralists who popularized a duty-centered morality along the lines of modern citizenship. And Butool examines the methodological challenges posed by historical textual approaches to Muslim ethics by exploring the problems she faced when excavating ideas about war and conquest from eighth-century Islamic texts.

## Friday, January 7

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**7:30 AM – 6:00 PM**

Registration

ROOM NAME

**7:45 – 8:45 AM**

**CONVERSATION WITH AN AUTHOR**

ROOM NAME

***iPresente! Nonviolent Politics and the Resurrection of the Dead*** | Georgetown University Press

Kyle B. T. Lambelet, Emory University/Candler School of Theology

Facilitator: TBD

***A Theology for the Twenty-First Century*** | Eerdmans

Douglas F. Ottati, Davidson College

Facilitator: TBD

***Barth, Bonhoeffer, and Modern Politics*** | Oxford University Press

Joshua Mauldin, Center of Theological Inquiry

Facilitator: TBD

***God and Community Organizing: A Covenantal Approach*** | Baylor University Press

Hak Joon Lee, Fuller Theological Seminary

Facilitator: TBD

***God, Race, and History: Liberating Providence*** | Lexington Books

Matt R. Jantzen, Hope College

Facilitator: TBD

***Infidels and Empires in a New World Order: Early Modern Spanish Contributions to International Legal Thought*** | Cambridge University Press

David M. Lantigua, University of Notre Dame

Facilitator: TBD

***JEAC 2: Ethics and Emotions*** | Open Access

Raphaela Johanna Meyer zu Hörste-Bührer, Johannes Gutenberg Universität Mainz

Ruben Zimmermann, Johannes Gutenberg-Universität Mainz

Facilitator: TBD

***Justice and the Way of Jesus: Christian Ethics and the Incarnational Discipleship of Glen Stassen*** | Orbis

David P. Gushee, Mercer University

Reggie L. Williams, McCormick Theological Seminary

Facilitator: TBD

***Living Vocationally--The Journey of the Called Life*** | Wipf and Stock

Paul J. Wadell, Professor Emeritus of Theology and Religious Studies, St. Norbert College

Charles R. Pinches, University of Scranton

Facilitator: Darrin Snyder Belousek, Ohio Northern University

***Longing for the Good Life: Virtue Ethics after Protestantism*** | Bloomsbury T&T Clark

Pieter H. Vos, Protestant Theological University

Facilitator: TBD

***Oxford Handbook of Reinhold Niebuhr*** | Oxford University Press

Robin W. Lovin, Southern Methodist University

Joshua Mauldin, Center of Theological Inquiry

Facilitator: TBD

***Religious Ethics: Meaning and Method*** | Wiley Blackwell

William Schweiker, The University of Chicago

David Clairmont, University of Notre Dame

Facilitator: TBD

***Sixty Years of Moral Theology*** | Paulist Press

Charles E. Curran, Southern Methodist University

Facilitator: TBD



***The Business of War: Theological and Ethical Reflections on the Military-Industrial Complex*** | Cascade Books/Wipf and Stock

James W. McCarty, University of Washington Tacoma

Facilitator: TBD

***The Forgotten Radical Peter Maurin: Easy Essays from the Catholic Worker*** | Fordham University Press

Lincoln Rice, Marquette University

Facilitator: TBD

***The Nature of Human Persons: Metaphysics and Bioethics*** | University of Notre Dame Press

Jason T. Eberl, Saint Louis University

Facilitator: TBD

***The Structures of Virtue and Vice*** | Georgetown University Press

Daniel J. Daly, Boston College, STM

Facilitator: TBD

***Thoreau's Religion: Walden Woods, Social Justice, and the Politics of Asceticism*** | Cambridge University Press

Alda Balthrop-Lewis, Australian Catholic University

Facilitator: TBD

***We Carry the Fire: Family and Citizenship as Spiritual Calling*** | Church Publishing Incorporated

Richard A. Hoehn, retired

Facilitator: TBD

***What's Wrong with Rights?*** | Oxford UP

Nigel John Biggar, Christ Church, Oxford University

Facilitator: TBD

**7:45 AM – 8:45 AM**

SJE: Journal of Jewish Ethics Editorial Board Meeting

ROOM NAME

**8:00 AM – 7:30 PM**

Exhibit & Poster Hall Open

ROOM NAME

**9:00 – 10:30 AM**

SCE Plenary: *Examining the Ethics of the Church*

ROOM NAME

MT Davila, Merrimack College

Darlene Fozard Weaver, Duquesne University

Traci West, Drew University Theological School

Presider: Emilie M. Townes, Vanderbilt University Divinity School

MT Davila, Merrimack College: My thoughts and interest are more around the kind of community we believe the church to be. What is its "common"? What are its "goods"? In what way do our strict constructs of the supernatural vs. natural identities of the church as community impede our discussion on these two key social questions (typical of political theology, for example, but rarely applied to the church)? And, vice versa, in what ways do those two constructs, supernatural/natural, provide us with a different context in which to think about ethics in community?

Darlene Fozard Weaver, Duquesne University: My own thinking is drawn to the (Catholic) church's moral failures and its apparent difficulties navigating instances of moral diversity and disagreement. Several recent cases suggest the institutional church prioritizes concerns about clarity, cooperation with evil, and causing scandal in ways that are administratively, morally, and pastorally flawed. Scholarship on "church ethics" has the potential to relocate such moral dilemmas beyond intramural debates, promote accountability, and enliven moral formation in local ecclesial communities.

Traci West, Drew University Theological School: How has the U.S. church's fundamental commitment to conserving tradition and ritualizing the virtue of sameness so effectively perpetuated cultural and political values of white supremacy and heteropatriarchy? When ideas about the church are incorporated in the academic study of Christian ethics, this fundamental commitment has largely been reproduced or ignored. What kinds of disruptions of this pattern are possible?

### 10:30 – 11:00 AM

Break in Exhibit & Poster Hall

ROOM NAME

Greet International Scholars

### 11:00 AM – 12:15 PM

#### CONCURRENT SESSION #2

***Hospitality, Risk, and Justice: Rethinking Service-Learning through the work of Letty M. Russell and Sharon Welch***

ROOM NAME

Kristyn Sessions, Villanova University

Convener(s): TBD

I build on recent scholarship concerned with traditional service-learning models by grounding their critiques and suggested reforms in the work of Christian feminists, Letty M. Russell and Sharon Welch. I first draw on Russell's concept of "just hospitality" to explore the harms which occur from maintaining relationships

of domination within service-learning programs and to encourage relationships of solidarity and mutuality between academic institutions and hosting community organizations. Additionally, I engage with Welch's "ethic of risk" to invigorate a shift to critical and subversive service-learning models that emphasize a rethinking of responsible action and strategic risk-taking in the face of injustice.

***"I'm Tired of This Church": Just Black (Homo)Sexualities***

Jennifer Leath, Iliff School of Theology/University of Denver

Convener(s): TBD

What are just Black sexualities? Too often, Black churches answer: monogamous marital relationships between Black cisgender heterosexual men and Black cisgender heterosexual women. Accordingly, Black LGBTQ people are presented with choices to leave Black churches, remain silent about our sexuality within Black churches, or fight heterosexism from within Black churches at the risk of various forms of expulsion or rejection. An overlooked byproduct of the heterosexism of Black churches can be the theoethical creativity of its queer children. This paper offers new approaches to justice and sexual ethics that can enable Black ecclesial participation in queer members' creatively holistic formation.

***"Lift Up Your Eyes on High": In Defense of Cosmological Ecological Ethics***

Daniel Scheid, Duquesne University

Convener(s): TBD

Recent scholars have criticized "cosmological" ecological ethics which focus on the inherent goodness of creation and repudiating anthropocentrism, preferring instead liberation, pragmatic, or evolutionary approaches. I defend the centrality of cosmology for empowering moral vision, and I reject charges that it reflects Romanticism, underdetermines ethics, or ignores the suffering of the poor and of nonhumans. Francis' "sublime communion" of creation in *Laudato Si* expresses Scriptural tradition and demonstrates how a cosmological approach incorporates an incisive political-economic critique, generates a creative ethics of daily life, and accounts both for nature's suffering and for the wonder and beauty of existence itself.

***Between the Los Angeles Riots (1992) and the Atlanta Shootings (2021): Anti-Asian Racism and Antiracist Christian Ethics***

Asian and Asian-American Working Group

K. Pae, Denison University

Convener(s): KC Choi, Seton Hall University

With particular attention to the 1992 Los Angeles uprising and the 2021 shootings in Atlanta, the proposed panel critically interrogates anti-Asian racism as well as cross-racial solidarity from Asian American perspectives. This panel offers transnational, feminist, and historical perspectives on anti-Asian racism and reflects on Asian American churches' various practices of cross-racial solidarity to dismantle any form of racism in the U.S. This

panel also serve as a call to action, for both Asian and non-Asian communities, based on the recognition that the aims of anti-racism and liberation require forms of inter-racial solidarity that takes anti-Asian racism seriously.

***Catholic Abortion Discourse and the Erosion of Democracy***

ROOM NAME

Sandra Sullivan-Dunbar, Loyola University Chicago

Convener(s): TBD

In the last decade, the US has experienced an attack on democratic institutions and voting rights by representatives of a wealthy white minority against an expanding multiracial majority. Since WWII, U.S. Catholic abortion discourse been cast in terms of rights of the pre-nate. Yet those who would criminalize abortion have allied with anti-democratic political movements that buttress white supremacy and threaten civil rights. This contradiction exposes the theoretical inadequacy of current Catholic abortion discourse. Catholics should draw instead on our rich tradition of practical reasoning for an abortion ethic that honors the moral agency of pregnant persons and democratic citizens.

***Colonization and Racialization: The Construction of Morality in Colonial Latin America***

ROOM NAME

Néstor Medina, Emmanuel College, University of Toronto

Convener(s): TBD

Exploration of Amerigo Vespucci's Cartas del Nuevo Mundo (Letters of the New World) as he described his understanding of Indigenous morality, and the Carta (letter) del Obispo (Bishop) de Guatemala, Antonio de Goicoechea as he advocated for two mulatto students to be allowed to enter the priesthood. I argue that two documents serve as case studies to understand how during colonial Latin America notions of individual and collective ethics and morality were inseparable from the larger processes of racialization and how those notions of morality operated as mechanisms for population control.

***The Moral Importance and Moral Risks of Building Institutions: Or, Where is the Henry Luce (Rather than the Reinhold Niebuhr) of Our Time,***

ROOM NAME

Dallas Gingles, Southern Methodist University

Convener(s): TBD

A common question is, "where is the Niebuhr of our time." My paper asks "where is the Henry Luce of our time," in order to argue that a flourishing common life depends on institutions dedicated to the sort of work that makes a figure like Niebuhr possible. Institution building is, however, morally complicated. It requires us to make friends of unrighteous mammon, to exercise authority on behalf of others. This sort of work requires us to cultivate, like Niebuhr, an ethics of responsibility, and like Luce, a vision of institutions that is dedicated to shaping the common life.

***Toward a Taxonomy of Moral Injury: Confronting the Harm Caused by Clergy Sexual Abuse***

ROOM NAME

Marcus Mescher, Xavier University

Convener(s): TBD

The central thesis of this paper is that the principal view of moral injury fails to do justice to the dehumanizing, paralyzing, and isolating effects of clergy sexual abuse. Insofar as conscience means “to know together,” moral injury impairs individual and collective ability to know, choose, and do what is right, true, good, and just – warranting a more robust and comprehensive taxonomy of moral injury. Moral injury must account for the wounds survivors carry as well as the secrecy and silence imposed by the church, deadening the conscience of its members.

***Whither Catholic Theology (and Ethics) Departments? (Ethics and Catholic Theology Interest Group)***

Cathleen Kaveny, Boston College

Cristina Traina, Fordham University

Michael Baxter, Regis University

Massimo Faggioli, Villanova University

Convener(s): John Berkman, University of Toronto

Michael Baxter, Regis University

This session will be devoted to the future of Catholic Theology Departments. It will focus on the article in *Commonweal* (March 2021) by Massimo Faggioli, “Identity Crisis: We Cannot Lose the Catholic University.” (Hard copies will be available at the conference, and here is a link to the article: <https://www.commonwealmagazine.org/identity-crisis-2>). This article raises important issues concerning the relation of Catholic theology to conservative and liberal politics, the place of identity politics, and the loss of Catholic education to a post-theological, post-ecclesiological mode of social Catholicism. Reflections on the article will be offered by Cathleen Kaveny, Cristina Traina, and Michael Baxter, followed by a response to them by the author, Massimo Faggioli.

***Why Some Evangelical Churches Got Behind the Ethics of Right-wing Populism: Not a Faustian Bargain***

Marcia Pally, New York University

Convener(s): TBD

This paper explores current right-wing populism as an ethical position from the perspective of many, though not all, evangelical churches. The relevant ethics concerns not abortion or gay marriage (research finds these are not prime vote-motivators) but rather views of society (who’s in, who’s not) and government (size and role). Why do evangelical churches find right-populist views on society and government ethical? I explore how populism works as proposed solutions to economic and status-loss duress and why evangelicals, drawing from their theo-political history, understand right-populist views of society and government as an ethical solution to present problems.

***Black Theology of Liberation and the Question of Afrophobia in South Africa Today***

Rothney Tshaka, 2022 Global Scholar

Convener(s): TBD

Hailed falsely as the Rainbow Nation of the world, South Africa has recently made headlines for the ill treatment meted out against Africans north of the Limpopo River. Afrophobia, which is incorrectly dubbed xenophobia by the white-controlled media, has raised issues about the inefficiencies of theological reflection that has remained for the most part inward looking. Recent events are reminders of Frantz Fanon's views on the settler-native relationship: the colonial world is divided into compartments, and that compartmentalization produces violence. South Africa remains a divided country 26 years after democracy, and its economy is still in the hands of the white minority. Because of this context, Black South Africans misidentify other Blacks as their enemies.

**SJE: *Repentance and Forgiveness in an Age of Reckoning***

Sarah Wolf (Jewish Theological Seminary): Against Repentance: Exploring Procedural Models of Rehabilitation in Rabbinic Law

It has become commonplace in some Jewish circles to use the language of teshuva, usually translated as "repentance," in discussions of how perpetrators of sexual assault ought to be treated. I argue that this is an unhelpful and possibly even harmful rubric for communities and institutions to use in determining how to respond to people who commit sexual assault. In an attempt to provide alternative frameworks that also draw on the Jewish textual tradition, I offer three other paradigms of justice from rabbinic literature that shift the framework from the interpersonal to the procedural: penalties for shaming others; the treatment of the unintentional murderer; and the sotah ritual.

Ethan Schwartz (Villanova University): Repentance Is Preferable to Prophecy: Isaiah, Jonah, and the Theological Ethics of the Yom Kippur Liturgy

The Yom Kippur liturgy features two striking prophetic lections: Isaiah 57:14–58:14, in which the prophet demands societal justice while lambasting the hollowness of precisely the self-afflictive rituals that define Yom Kippur; and the book of Jonah, which satirizes the institution of prophecy itself, focusing on prophetic self-righteousness. In this paper, I argue that the reading from Jonah may productively be read as a subversion of the reading from Isaiah. By mocking the pretense of prophetic social critique, the Yom Kippur liturgy centers interpersonal humility and rectification as the ethical task of the day.

Sarah Zager (Yale University): "It Is as If He Burned the Whole Torah": Forgiveness, Teshuvah, and Punishment in Tomer Devorah

This paper uses Moses Cordovero's Tomer Devorah to complicate standard scholarly and popular narratives about the differences between Jewish and Christian approaches to forgiveness. It argues that, while recent scholarship has treated Tomer Devorah as an anomalous Jewish text that parallels Christian approaches to forgiveness, Tomer Devorah actually provides a unique account of the intertwined relationship of divine forbearance, teshuvah, and punishment.

Convener: Yoni Brafman (Tufts University)

**SSME SESSION**

**12:25 – 1:25 PM**

SJE: SJE Board Meeting

ROOM NAME

**12:30 – 1:30 PM**

Junior Faculty Caucus

ROOM NAME

JRE Editorial Board Lunch

ROOM NAME

**1:30 – 3:00 PM**

SJE Plenary

ROOM NAME

**Samira Mehta (University of Colorado, Boulder): Amid the Other Others: Jews and the Navigation of Race in the United States**

Jews and Jewish Studies are particularly good at thinking of the Jewish people as the Other, both in their community life and in academic discourse. There are solid reasons for this perspective, ranging from (but not limited to) the perspective of Israelites in the Hebrew Bible and ideas of “chosenness” among Jews to the historic place of Jews as paradigmatic others in Christian thought and civilization, and to the symbolic and consequential struggles over Jewish belonging which marked modernization. This history encompasses the deadly and traumatic experiences and legacies of both anti-Judaism and antisemitism, as well as philosemitic tendencies, including anti-antisemitism as a specific political imperative and program. This assumption of Otherness, however, is not always helpful in thinking about Jews in relation to other minoritized populations—Jews amid the other others—or in thinking about intersectional Jewish identities because it can elide the places where Jews, particularly white Jews, have power not available to other minority groups, or because it can let Jewish communities “off the hook” for their own racism, sexism, or classism either when addressing internal Jewish diversity, or in interacting with other communities. Drawing on both the speaker’s expertise as a scholar of American Judaism in the broader context of post-WWII American religion, and her identity as a Jew and scholar of color, this talk explores the perils and possibilities of Jews amidst the Other Others.

**Respondent:** Sarah Imhoff (Indiana University, Bloomington)

Conveners of WG, Caucuses &amp; International Scholarly Relation meet with Leadership

ROOM NAME

**3:00 – 3:30 PM**

Break in Exhibit &amp; Poster Hall

ROOM NAME

**3:30 – 4:45 PM****CONCURRENT SESSION #3**

***Extended Black Natural Law and Black Bioethics, Including Environmental and Evolutionary Bioethics  
Advanced by Ernest Everett Just (1883-1941)***

ROOM NAME

Theodore Walker Jr., Southern Methodist University

Convener(s): TBD

Extending “black natural law” (Vincent Lloyd 2016) and “black bioethics” (Keisha Ray 2020) in ways authorized by Anna Julia Cooper (1858-1964) and by womanist theologian Karen Baker-Fletcher “embraces environmental and “evolutionary bioethics” (Van Rensselaer Potter 1971; 1984), including environmental and evolutionary bioethics advanced by Howard University biologist Ernest Everett Just (1883-1941) in *Biology of the Cell Surface* (Just 1939a), “Unsolved Problems of General Biology” (Just 1940), and “The Origin of Man’s Ethical Behavior” [the origin and evolution of ethical behavior: from cells to humans, governed by “law of environmental dependence”] (Just and Just 1941).

### ***Freedom Dreaming in College: Abolitionist Pedagogy and Institutional Practice***

Mary M Roche, College of the Holy Cross

Convener(s): TBD

This paper examines the complicity of higher education in fueling and perpetuating an Educational Survival Complex that is racist, patriarchal, LGBTQIA+-phobic, and neoliberal capitalist using intersectional approaches to virtue ethics and the common good. It explores abolitionist co-conspiratorial practices of resistance in which faculty provide spaces for freedom dreaming for students of color, DACA Dreamers, and LGBTQIA+ students who are merely surviving in our institutions. The goal of a college freedom dreaming network as abolitionist practice is freedom for the whole community. The session discussion invites teaching ethicists interested in abolitionist pedagogy to share struggles and strategies.

### ***How Theological and Institutional Norms Hinder Protestant Responses to Sexual Violence***

Michael Buttrey, University of Toronto

Kim Penner, Conrad Grebel University College

Michael Buttrey, Regis College, University of Toronto

Carolyn Mackie, Wycliffe College, University of Toronto

Convener(s): Kate Ott, Drew University Theological School

Our panel argues that diverse theological and cultural norms converge to enable gaslighting, victim blaming, and other practices of evasion in Protestant post-secondary institutions. We will first identify how Anglican traditions of orthodoxy and hierarchy, evangelical concepts of persecution and exceptionalism, and Mennonite ideals of egalitarianism and forgiveness produce norms of submission, loyalty, and pacification in Protestant higher education. We compare institutional cultures using the texts of public statements responding to sexual misconduct, and give recommendations for how staff and students can challenge destructive norms and push for practices of accountability that better support survivors of sexual violence.

### ***Karl Barth and Mou Zongsan: Religious Visions of Political Responsibility in Times of Crisis***

Luke Lee, GETS Theological Seminary



Convener(s): TBD

Political responsibility is a particular form of human responsibility actualized in political contexts, playing a crucial role in correcting structural injustice and sustaining our common life. This paper presents a comparative and constructive investigation of the political ethics of responsibility in Karl Barth and Mou Zongsan, two leading thinkers of 20th-century Protestant Christianity and New Confucianism. It suggests that their religious visions can shed new light on the contemporary understanding of political responsibility and assign a genuinely shared responsibility to the church and other religious groups in their collective actions towards a common life at risk.

***Moral Injury and the Sacrifice of Agency: Soldiering in light of Feminist and Womanist Critiques of Sacrifice***

Adam Tietje, Duke Divinity School

Convener(s): TBD

Patriarchal theologies that underwrite the sacrifices of women, including Black women, are mirrored by patriarchal theologies that underwrite the sacrifices of American military service members. Like women, soldiers are summoned by these theologies to make sacrifices and to view their suffering through the lens of Jesus's™ cross, even as they inflict suffering on others in the context of war. This constrained and burdened political agency is a seedbed for moral injury. Feminist and womanist critiques of sacrifice can help soldiers to understand their own moral and political formation and, as a result, to imagine more liberative forms of agency.

***Same Storm, Different Sized Boats: Ethics and Existential Threats to Small Private Colleges.***

Mark Allman, Merrimack College

Convener(s): Kathryn D. Blanchard - Alma College

Private higher education in the US is facing a "perfect storm" of declining enrollments, increased costs, decreased public funding, the free college movement, suspicion of the value higher education, and a global pandemic. Between 2016-2021, over 65 higher education institutions have closed or merged, and many others have eliminated or reduced their liberal arts programs. Drawing on enrollment data and case studies, this essay argues synderesis and prudence, coupled with expanded understandings of the common good and solidarity that include extramural stakeholders, can aid in discerning how colleges can remain true to their mission and weather this storm.

***The Education of Authenticity: Theological Schools and Individualization***

Ted Smith, Emory University

Convener(s): TBD

Theological schools in the U.S. emerged as hubs of networks of voluntary societies. Now every part of those networks is eroding. Critics who blame this erosion on narcissistic individuals understate the individualizing powers of neoliberal orders. We cannot scold people back into community. Instead we should begin with ideals that exist, in however ideological a form, in the present. Drawing on thinkers like Theodor Adorno, Wendy Brown, Judith Butler, Keri Day, Alicia Garza, Charles Taylor, and Howard Thurman, I argue for a critical

redemption of "authenticity" that could reorient theological schools and renew institutions to which they are connected.

***The Samaritan's Virtue: Compassion and Justice***

Bryan Ellrod, Emory University

Convener(s): TBD

Recent writings on the ethics of migration have tended to emphasize discourses of justice, looking to durable policy solutions for the humanitarian crisis playing out in the southwestern borderlands. Although the Parable of the Samaritan has become a locus classicus in this field, critics have noted its limitations as an illustration of episodic dependence, insufficient to yield lasting political change. However, as self-styled borderland Samaritans undertake transgressive practices of care for dehydrated and deceased migrants, they illuminate the parable's insight for the formation of de-centered political subjects and the vital connections between love and law, care and justice.

***Duty, Office, Responsibility: Institutions and Moral Language***

Ryan Darr, Princeton University

Convener(s): TBD

This paper considers the moral language we use in the ethical analysis of institutional actors and the way it has changed over time. I am especially interested in the rise of the language of responsibility at the expense of other terms, such as duty and office. While the language of responsibility has advantages, it also has liabilities. In particular, it often obscures the institutional context of moral judgments. I make the case that the institutional context ought to be highlighted and ask how our moral language can do so.

***Essential Trabajadores: Professionals of the Formal and Informal Economy amidst the Pandemic (Latino(a) Working Group)***

David Lantigua, University of Notre Dame

Convener(s): TBD

COVID-19 has exposed ethno-racial fault lines of structural injustice and systemic inequality from healthcare and emergency services to agribusiness and education. Commemorating the sixty-year anniversary of César Chávez's union of farm workers, this panel of the Latino/a Working Group takes up the social concern of "essential" workers (trabajadores) among historically vulnerable populations within the formal and informal economy. With the West Coast Latinx population as our point of reference, the panel examines the distinct challenges and struggles facing formal and informal workers and the prospects of labor organizing. Labor disputes are a double-edged sign of the times during the pandemic. Growing efforts among essential workers to unionize at Amazon, the nation's second largest employer, signal an uncertain future. More than two-thirds of undocumented workers are essential frontline workers, where California has the largest population of any state with over one million. California was also the regional site of the World Meeting of Popular Movements initiated by Pope Francis in support of grassroots organizations mobilizing for social justice through solidarity

against the "god of money". This panel invites deeper reflection on marginalized people's efforts to name and creatively resist economic and political domination.

***Mary, Our Lady Who Brings Down Walls***

Marie-Claire Klassen, Notre Dame

Convener(s): TBD

In Fratelli Tutti pope Francis writes that Mary, "wants to give birth to a new world where there is room for all those whom our societies discard, where justice and peace are resplendent" (#278). This paper explores the significance of Mary for a Christian vision of peace and justice through ethnographic research on the role of Mary in the lives of Palestinian Christian women. Utilizing the methodology of theological ethnography, this paper centers the personal experiences of Palestinian Christian women and considers the implication their voices have for liberation movements and liberation theology more broadly.

**SJE: *Family Matters: Rethinking Assumptions***

Minna Scherlinder Morse (Jewish Theological Seminary of America): *Kavod, Kinship, Complexity, and Care: Jewish Foundations for a More Ethical Approach to Adoption* In all the Jewish ethical and halakhic wrangling over interventionist ways to make babies, and thus to make parents or families, adoption is often presented as an ethically neutral or positive alternative. There has been very little exploration, however, of the many ethical issues that exist within adoption itself. This paper will explore this blindspot in the current Jewish ethical literature on family building, and the blindspots in our larger cultural perceptions of adoption that undergird it. It will also explore the deeper implications of the relationships that adoption and other models of child welfare open individuals to as ethical actors.

Miriam Geronimus (Cleveland Jewish Collective): *Queering Jewish Parenting: Expanding How We Understand What It Means to Be a Parent*

The mitzvah *pru urvu* and the value of Jewish continuity put a disproportionate emphasis on biological reproduction. Consequently, individuals and families who do not live in traditional family configurations are marginalized and devalued. In this paper, I separate *childbearing* from *childrearing*, placing more emphasis on the latter. I shift the conversation of Jewish obligation from *pru urvu* to a broader sense of responsibility for raising the new generation, a shift from biological reproduction to cultural transmission and from the individual to the collective. This shift enables us to lift up *all* the ways people contribute to the new generation.

Respondent: Michal Raucher (Rutgers University)

Convener: Adrienne Krone (Allegheny College)

**SSME SESSION**

**5:00 – 6:00 PM**

Lifetime Achievement Award, SCE Presidential Address, & SCE Presidential Reception

Lifetime Achievement Award (5:00-5:15)

Presenter: TBD

Lifetime Achievement Awardee TBD

SCE Presidential Address – “Social Trust and the Ethics of Our Institutions” (5:15-6:00)

Introduction: Bryan N. Massingale, Fordham University

James F. Keenan, Boston College

SCE Presidential Reception (6:00-7:00)

**5:00 – 6:30 PM**

**SJE Kabbalat Shabbat and Maariv**

**6:30 – 8:00 PM**

**SJE Shabbat Dinner**

**8:00 – 9:15 PM**

**INTEREST & WORKING GROUPS #1**

***“Moral Authority and the Church: an Anglican Way?” (Anglican Theological Ethics)***

Kyle Lambelet, Candler School of Theology, Emory University

Alison Lutz, Church Divinity School of the Pacific

Rev. Canon Melissa McCarthy, Episcopal Diocese of Los Angeles

Peter Reinke, Head of School, St. James' Episcopal School (Los Angeles)

Moderator: Stewart Clem, Aquinas Institute of Theology

Convener(s): Sarah Moses, University of Mississippi

Elisabeth Rain Kincaid, Nashotah House Theological Seminary

"From movements for racial justice to the environment, many question the ability of the church to speak and act with moral authority in contemporary societies. We will explore moral authority within the Episcopal Church both in terms of theological ethics and ecclesial practice, and also consider what (if anything) is "distinctly Anglican." We will also examine whether ecclesial institutions are adequate for equipping clergy and laypersons to fulfill the church's public mission. The format will be discussion-based, with panelists offering opening observations to stimulate dialogue among all attendees. Anyone interested in moral formation within the church (universal) is welcome to join our conversation!"

***"The Future of Church-State Relations: Problems and Possibilities" (Ethics and Law)***

Luke Bretherton, Duke Divinity School (SCE)

Omar Farahat, McGill University (SSME)

Alyssa Henning, Independent Scholar (SJE)

Cathleen Kaveny, Boston College (SCE)

Convener(s): Cathleen Kaveny, Boston College

Jonathan Rothchild, Loyola Marymount University

The Ethics and Law Interest group will host a session that addresses “The Future of Church-State Relations: Problems and Possibilities. SCE, SJE, and SSME panelists Luke Bretherton (SCE); Omar Farahat (SSME); Alyssa Henning (SJE); and Cathleen Kaveny (SCE) will share reflections followed by open discussion.

***Collective Action Problems and Christian Ethics (Ethics and Political Economy)***

Lisa Sowle Cahill, Boston College

David Cloutier, Catholic University of America

Frederick Simmons, Princeton Theological Seminary

Convener(s): James P. Bailey, Duquesne University

Christian social ethics increasingly confront collective action problems--roughly, situations in which a group of individuals do not achieve possible outcomes they all prefer to outcomes that result from each individual acting in their own self-interest. Lisa Sowle Cahill frames our conversation by exploring the implications of the relationships between individual and collective action for Christian social ethics. David Cloutier argues that wealthier societies' contemporary economic inequality hinges on collective action problems in ways that liberal and conservative economic analyses alike typically obscure. Finally, Frederick Simmons examines what the limits of collective action mean for the ethics of subgroup action.

***Food Security and Justice in Health Care (Health Care Ethics)***

Matthew Bersagel Braley, Viterbo University

Kari Bersagel Braley, GROW

Gerald R. Winslow, Center for Christian Bioethics, Loma Linda University Health

Mark Fox, Indiana University School of Medicine-South Bend

Convener(s): Joseph Kotva, Indiana University

Gerald Winslow, Loma Linda University

Christian Cintron, Anne Arundel Medical Center

Seeking justice in the face of health inequities must address the "social determinants of health" including access to healthful foods. While food insecurity is a form of exclusion and a contributor to ill health, establishing food security can serve as a sign of friendship, a form of ministry, and a kind of medicine. This session will focus on food security as an ethical imperative. SCE member, Matthew Braley will start the conversation by reflecting on his teaching about food ethics. Two brief reports of practical efforts to address food insecurity will also serve to frame the discussion.

***A (queer) space for scholarly exchange, support, socializing, and scheming for the future (LGBT and Queer Studies in Ethics)***

Brandy Daniels, University of Portland

Benae Beamon, Bucknell University

Convener(s): Brandy Daniels, University of Portland

Benae Beamon, Bucknell University

Given the challenges of the past two years, our interest group meeting will use our time for whatever we all might need—for support, socializing, scholarly exchange, and scheming together about future plans and topics. If there is a particular need you have (i.e. networking with other LGBTQ scholars, discussing strategies for teaching LGBTQ ethics) or topic you would like to discuss (i.e. queerness and pandemics, Lil Nas X, kinship), come ready to share or you can email Brandy (danielsb@up.edu) in advance. We will also share some updates on some developing plans and vision for the future of this group.

***Ethics after Black Lives Matter: Ending Poverty and Building Economic Justice (African and African-American Working Group)***

Michael Fisher, San Jose State University

Elise Edwards, Baylor University

Shari Madkins, Emory University

Monique Multrie, Georgia State University

Convener(s): Terrence L. Johnson, Georgetown University

Shawnee M. Daniels-Sykes, Mount Mary University

The global COVID-19 and its variants pandemic exposed both the US and abroad the widening economic gap between the rich and the poor. Before the pandemic nearly 140 million people in America lived below the poverty line and many estimate that an additional 8 million people found themselves in poverty within months of the COVID pandemic. This African and African American Interest Group will explore economic justice by engaging Afro-Christian responses to poverty in conversation with what Cedric Robinson calls the "Black radical imagination."

***Institutionalizing the Anthropocene: How the Epoch of Climate Change Reinscribes Theological Attachment to 'the' Normative Human (Climate Justice & Environmental Ethics and Theology)***

Christiana Zenner, Fordham University

Respondent: Cynthia D. Moe-Lobeda, Pacific Lutheran Theological Seminary of California Lutheran University, Church Divinity School of the Pacific, and Graduate Theological Union

Convener(s): Tallessyn Z. Grenfell-Lee, Climate Resilience Chaplaincy

Daniel P. Scheid, Duquesne University

Dawn M. Nothwehr Catholic Theological Union

Laura Hartman, Roanoke College

Andy Smith

This talk first summarizes the mainstreamed Anthropocene idea and its most potent critiques. I then depict how “the Anthropocene” surfaces in recent theological-ethical writing, especially with regard to climate change and justice. I then propose that the Anthropocene idea itself functions not as a unifying term but as a theologically and ethically problematic, undertheorized cipher for longstanding presumptions about theological anthropology that often reify “the human” in the image of a tacitly white, northern, extractive society. I recommend that what is needed within Christian ethics is to follow critical social theorists’ and activists’ ways of decolonizing—not institutionalizing—the Anthropocene.

***Human Nature, Creative Cooperation and the Transformation of Violence: Implications for the Mission of Universities (Conflict, Nonviolence, Just Peace)***

Marcia Pally, New York University

Joshua Mauldin, Center of Theological Inquiry

Respondent: Ken Butigan, DePaul University

Convener(s): Eli McCarthy, Georgetown University

Dan Cosacchi, Marywood University

This panel looks to the resources of evolutionary biology and Reinhold Niebuhr’s theological ethics for the transformation of violence. Marcia Pally argues that the long human experience of hypercooperativity serves as an evolutionary resource for developing conditions of cooperativity today. Joshua Mauldin explores how Niebuhr couched his theological ethics in an understanding of human nature comprised of finitude and transcendence. Pally’s account shares with Niebuhr’s approach a commitment to correlating ethical norms with an account of human nature informed by history and empirical science. Ken Butigan will offer a response reflecting on the implications for the mission of the university.

***The Concept of Intrinsic Evil: Outdated or Essential? (Moral Theory and Christian Ethics)***

Werner Wolbert, University of Salzburg

Emily Reimer-Barry, University of San Diego

Nenad Polgar, University of Vienna

James Bretzke, John Carroll University

Convener(s): David Clairmont, Notre Dame University

Per Sundman, Uppsala University

Though an established concept in the Catholic moral tradition, the central importance of the concept “intrinsic evil” is re-asserted by key magisterial documents such as *Humanae vitae* and *Veritatis splendor*. Nevertheless, both the concept itself and its magisterial employment have been sharply debated in contemporary moral theology. This debate has shown that there is a multiplicity of understandings; thus, any further discussion of its current significance must consider these various interpretations, associated issues, as well as contemporary debates on the usefulness of this concept in moral methodology.

## Saturday, January 8

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**7:00 – 7:30 AM**

Contemplative Prayer

**7:30 AM – 6:00 PM**

Registration

**7:30 – 8:45 AM**

### INTEREST & WORKING GROUPS #2

#### ***Moral and Spiritual Formation in Institutions (Contemplative Ethics)***

Sarah Jobe, Duke University

Kyle Lambelet, Emory University

Kristin Heyer, Boston College

Convener(s): David Clairmont, University of Notre Dame

Emily Dubie, Duke University

This panel examines how moral and spiritual formation are related in institutional contexts that seek to integrate religious heritage with the diverse religious background and moral visions of those who serve in educational and ministerial capacities. Panelists will consider tactics for nourishing spiritual life in zones of social death, used by both incarcerated people and prison chaplains, the formation of students living in small residential Christian communities at educational institutions, and moral formation in Catholic universities in terms of practices of intellectual hospitality, incarnational solidarity and institutional courage.



***"Lessons from Mediocre: Applying Ijeoma Oluo's Analysis of White Masculinity in the Church and the Academy" (Interrupting White Privilege)***

Julie A. Mavity Maddalena, Lakeland University

Laura Stivers, Dominican University of California

Convener(s): Julie A. Mavity Maddalena, Lakeland University

Sarah Neeley, University of Denver

Ijeoma Oluo's 2020 book, *Mediocre: The Dangerous Legacy of White Male America*, explores the history and devastating impact of white male supremacy in the U.S. She also covers the role of white men in social justice movements, higher education, and the workplace. Oluo asks the question, "Can White Manhood Be More Than This?" and offers her thoughts on a healthier construction of white masculinity. This discussion-based session, led by Julie Mavity Maddalena, will recap Oluo's arguments and situate them in the church and the field of Christian Ethics and masculinities studies, identifying damages wrought and inviting the group to consider alternative visions moving forward.

***Neuroscience and Virtue (Neuroethics and Theology)***

Jesse Couenhoven, Villanova University

M. Therese Lysaught, Loyola University, Chicago

Michael Spezio, Scripps College

Convener(s): Neil Messer, University of Winchester

Patrick T. Smith, Duke University Divinity School

This session will focus on neuroscience and virtue. Is the neuroscience of morality flawed or incomplete unless it incorporates virtue and character? If so, how might neuroscientists study these aspects of morality? Conversely, what insights into virtue and character can virtue ethicists expect from neuroscientists (for example, about the formation of habits or the role of emotion in morality)? What perspectives should religious virtue ethics bring to these discussions? The session will begin with presentations from an interdisciplinary panel bringing together expertise in neuroscience, theology, and ethics, followed by an open discussion and final responses from the panelists.

***Exploring the Sites of Immigration and Reformed Theologies (Reformed Theology and Ethics (formerly Covenantal Ethics))***

Justin Ashworth, Asuza Pacific University

Letitia M. Campbell, Candler School of Theology

Minda Schweizer, Home For Refugees

Moderator: SueJeanne Koh, University of California, Irvine

Convener(s): SueJeanne Koh, University of California, Irvine

Franklin Tanner Capps, University of North Carolina Wilmington

In this panel, participants will attempt to answer the question of how Reformed churches, institutions, and thinkers have been approaching the issue of immigration: historically, in terms of current policy, and on the congregational level. This will be a wide-ranging panel of how Reformed themes have historically impacted thinking about immigration, whether Reformed responses have changed with shifts in US administrations, and whether parallels exist between US-centric approaches and responses outside of the US. Panelists will include a diverse range of stakeholders, including academic scholars and on the ground organizers.

***30 Years of the Families and Social Responsibilities Interest Group at SCE: Reflections by its Co-Founders and A Look Ahead to What's Next (Family and Social Responsibility)***

Christine Firer Hinze, Fordham University and

Todd Whitmore, University of Notre Dame

Respondent: Craig A. Ford, St. Norbert College

Convener(s): Marcus Mescher, Xavier University

Kari-Shane Davis Zimmerman, College of Saint Benedict and Saint John's University

Dr. Christine Firer Hinze (Fordham University) and Dr. Todd Whitmore (University of Notre Dame), the co-founders of this interest group, will share how they read the "signs of the times" 30 years ago and their original aspirations for establishing this interest group. They will also share their observations of how ethical issues related to families and social responsibilities have evolved across these last three decades. Dr. Craig A. Ford (St. Norbert College) will provide a response to their comments, focusing especially on the present and future gifts and tasks related to the ethics of families and social responsibilities.

***Animal Ethics (Animal Ethics)***

Convener(s): Trevor Bechtel, University of Michigan

Grace Kao, Claremont School of Theology

In lieu of formal presentations, the Animal Ethics Interest Group would like to invite all SCE/SJE/SSME members with interests in animal ethics to an informal brainstorming session with a few lightening talks over breakfast (hosted by us) for everyone to get (re)acquainted with one another, find out about new scholarship in the field, and discuss possible new directions. For planning purposes, please e-mail Grace Kao and Trevor Bechtel ([gkao@cst.edu](mailto:gkao@cst.edu), [betrevor@umich.edu](mailto:betrevor@umich.edu)) by Jan 1 to secure your spot; we'll then send meet-up directions. If you are interested in giving a lightening talk (3 minutes max.) which could be an argument you've been considering, a report on a new idea from a different discipline you've found stimulating, or a report on a paper or presentation you've given in the last couple of years, email Trevor by January 1.

***Engaging with Prison Activists/Abolitionists in Southern California (Christianity and Prison Abolition)***

Amber-Rose Howard, CURB

Romarilyn Ralston, Project Rebound

Elizabeth Murphy, Preacher-Activist

Convener(s): Kathryn Getek Soltis, Villanova University

Vincent Lloyd, Villanova University

To imagine a world without prisons, we need theological insights informed by evolving activism in our communities. In this session, we engage three leading activists from Southern California: Amber-Rose Howard (Executive Director, CURB), Romarilyn Ralston (Director, Project Rebound), and Elizabeth Murphy (Preacher-Activist). We'll explore modes of communicating about abolition, the commitment to solidarity with those most impacted, and the contributions of Christian theology that support this activism. We aim to create a space for discussing the implications of challenging incarceration and the intersectional issues of justice that demand moral and theological reflection.

***Whiteness in Worship: Liturgy and the Racial Imagination (Liturgy and Ethics)***

Michael Budde, DePaul University

Kim Harris, Loyola Marymount University

Convener(s): Debra Dean Murphy, West Virginia Wesleyan College

Dan P. Rhodes, Loyola University Chicago

D. Brent Laytham, St. Mary's Seminary and Ecumenical Institute

In keeping with the meeting's general theme, Examining the Ethics of Our Institutions: The Academy and the Church, this session offers a critical examination of white supremacy in both the study of liturgy in the academy and the practice of liturgy in Christian communities. Recognizing the complexity of the term "liturgy" itself, and its varied institutional and ecclesial settings, panelists will invite reflection on racial bias in historic texts, spaces, architecture, music, preaching, prayers, authority/credentialing, and more. Particular attention will be given to the habit-forming practices of liturgy and the way these practices have informed the racial imagination of whiteness.

**8:00 AM – 6:00 PM**

Exhibit & Poster Hall Open

**9:00 – 10:30 AM**

SCE Plenary: ***Examining the Ethics of the Academy***

Ki Joo (KC) Choi, Seton Hall University

Matthew Gaudet, Santa Clara University

Nikia Robert, Pomona College

Presider: Jennifer Harvey, Drake University

Nikia Robert, Pomona College: Society is conditioned by punitive responses that inform institutional practices within academe. The United States is a global leader in mass incarceration. This punitive ethos, however, extends beyond prisons. In the educational industrial complex, some of our colleges, universities and seminaries have, to a fault, revealed an uncanny reliance on punishment as a first response to communal transgressions. This precarious obsession with discipline is often rooted in discriminatory bias that perpetuate antiracism, caste, patriarchy, heteronormativity, and other social violence that compromise our moral values and organizational mission. In redress, we must seek alternative responses that apply an emancipatory ethic of abolition to dismantle an educational industrial complex in as far as it resembles the carceral state. As religious and ethical thought-leaders, we are confronted with the question of how do we build sanctuary? How do we challenge complicit institutional responses, punitive pedagogies and retributive policies with a new paradigm that centers restorative virtues of compassion, care, creativity, courage, and community to empower transformative outcomes that promote just and equitable practices on campus and beyond?

Ki Joo (KC) Choi, Seton Hall University: While diversity, equity, and inclusion (DEI) efforts are growing across many U.S. campuses, one question that such efforts have attended to less critically is who DEI initiatives are for? This question may seem rather puzzling or maybe even nonsensical given the very terms of diversity, equity, and inclusion—it's for all of us. However, the question demands attention given how our moral (or mission) rhetoric and institutional practices collide in sometimes inconvenient ways. What we need is moral discourse—a university ethics—that helps to better account for how DEI and the economics of university survival and status/aspirations are inextricably intertwined, oftentimes for the worse. In other words, what we need is a university ethics that is a form of social ethics that interrogates the structural impediments to genuine inclusion.

Matthew Gaudet, Santa Clara University: “Toward University Solidarity” The field of university ethics presupposes that diverse ethical issues that plague contemporary universities are not independent of one another but, rather, borne collectively by a university culture that allows or encourages these immoral behaviors. Thus, any movement to deal with moral deficiencies on campus will require a collective and unified effort to name and address the structures and relationships that give rise to university culture. Unfortunately, the university—built around individualized expertise and labor and divided into fields and fiefdoms—is uniquely and insidiously organized to resist such collective reflection. Nevertheless, if the future of the university is to be a moral one, these structural vices must be overcome through the application of a deep, enduring, and inclusive solidarity.

#### 9:00 – 10:30 AM

SJE Shabbat Services

#### 10:30 – 11:00 AM

Break in Exhibit & Poster Hall

Greet New Members

#### 11:00 AM – 12:30 PM

SCE Business Meeting

12:30 – 1:30 PM

Women's Caucus Lunch

1:30 – 2:45 PM

**CONCURRENT SESSION #4*****Bearing Witness in the Basement of the Church: The Opioid Crisis, Recovery Ministries, and the Cultivation of Agency***

Brett McCarty, Duke University

Convener(s): TBD

Drawing from the work of Shelly Rambo and the author's qualitative research in southern Appalachia, this presentation argues for an understanding of witness and agency that resists overly triumphalist tendencies found in the work of Stanley Hauerwas and Eleonore Stump. As revealed in church-based recovery ministries, bearing witness involves the fallible and fraught work of people orienting their lives towards goods discovered in their fragile and ever-changing configurations.

***Ecclesiology and Trans Inclusion***

Cristina Traina, Fordham University

Convener(s): TBD

A case study in ecclesiology and institutional ethics, this essay applies insights from Avery Dulles's Models of the Church to trans-exclusive school policies recently enacted by Catholic bishops in Indianapolis, IN and Lansing, MI. These policies rely on Vatican Congregation for Education (CCE) documents that embrace an exclusively institutional-authoritative ecclesiology, ignoring the communal-dialogical ecclesiology espoused by other CCE publications. Incorporating the latter could produce trans-inclusive policies that encourage children's age-appropriate, open discernment of identity and vocation within a supportive community. Ecclesiology matters to the ethics of institutional hospitality.

***Edwards, Edwardseans, and Slavery***

C. Layne Hancock, University of Notre Dame

Convener(s): TBD

The aim of this article is to investigate the transition from Jonathan Edwards's pro-slavery beliefs to the anti-slavery stance of Black preachers, female spiritualists, and Native missionaries that nonetheless identified with the larger Edwardsean movement. First, I orient Christian ethicists to the state of historical research surrounding Jonathan Edwards's pro-slavery views and the anti-slavery abolitionism of his son and followers. Second, I pay closer attention to the arguments offered by non-canonical Edwardseans "Lemuel Haynes, Sarah Osborn, and

Samson Occom â€œ in order to discern how they used and edited Edwards. Finally, I apply lessons from their theology and practice to ours today.

***"Hope is a Discipline": Practicing Moral Imagination in Transformative Justice***

James McCarty, University of Washington Tacoma

Convener(s): TBD

Rather than â€œembracing hopelessness,â€ many marginalized communities understand their practices of resistance as exercises in hope. Utilizing the idea of moral imagination, I will examine the modern prison abolition and transformative justice movements. A phrase that influences these movements is Mariame Kabaâ€™s oft-repeated statement that â€œhope is a discipline.â€ Relatively little has been written about the ways these movements experiment with alternative forms of social organization. In doing so, they practice the discipline of hoping for a new world. This paper will contribute to debates about the Christian ethics of hope and the ethics of prison abolition and transformative justice.

***Is Jesus the Problem, or the Solution? Christological Problems in Disability Theology, 25yrs after Nancy Eiesland***

Justin Hawkins, Yale University

Convener(s): TBD

Nancy Eiesland's proposal for a liberatory Christology for persons with disabilities is imperiled by Christological puzzles that project itself generates, namely, the difficulty that Christ, in the gospels, is depicted as healing persons with disabilities, ostensibly contributing to a regime of normalization that conforms persons with disabilities to a template of the able-bodied human. I suggest that interpreting these stories in this way threatens to undercut the liberatory Christology that Eiesland proposes, and propose alternative interpretations that salvage Christ's solidarity with disabled persons.

***Less Prophecy, More Change: Confronting Racist Policing***

David Cloutier, Catholic University of America

Daniel K. Finn, College of St. Benedict, St. John's University

Convener(s): TBD

We do not propose that prophecy become less frequent or less strident. Instead, we recommend adding to prophetic discourse the insights of critical realist understandings of social structures. Sociologist Christian Smith identifies eight features of social structures that impact moral agency, frequently altering the decisions made by persons within them and making structures resistant to change. Smith further identifies seven key forces that contribute to structural transformation. The paper applies these insights to the problem of racist police departments. This approach can help prophetic discourse be more precise in describing problems and in proposing effective agency.

***Liturgy, Virtue, and the Foundations of an Ecclesial Ethic***

Xavier Montecel, Boston College

Convener(s): TBD

Most calls for a substantive integration of liturgy and ethics envision worship as the foundation of an ecclesial ethic or "modus vivendi," directed primarily outward as a witness to the world. As a result, the Church, situated in an iconic or kerygmatic role, rarely turns its ethical attention inward. In dialogue with Orthodox theologians Alexander Schmemmann and Vigen Guroian, I intend to propose a renewed emphasis on the eschatological dimension of Eucharistic liturgy that, when theorized within a contemporary virtue ethics framework, will yield a more supple and dynamic view of ecclesial ethics: one that requires the Church to be ethically self-critical and firmly in dialogue with culture in its ongoing pursuit of holiness.

***Risk and Responsibility in the Investment Practices of Religious Institutions***

David Clairmont, The University of Notre Dame

Elisabeth Rain Kincaid, Nashotah House Theological Seminary

Convener(s): TBD

Socially responsible investment (SRI) has become a major intervention in global investment practice that responds to the power of institutional investors to affect corporate practice. While SRI grew out of the decisions made by churches to curtail investment in so-called "sin stocks" (companies which profited from alcohol, tobacco and gambling), little work has been done to explain why such a dramatic difference in investment strategy would occur or how it ought to impact the investment decisions of individual Christians or their faith communities. This paper explores how social institutions—particularly those with a religious character—determine how to balance the risk of inflicting harm with responsibility for transforming the economic order in making investment decisions.

***Universities and Symbiosis: Toward an Althusian Model of Moral Ecology of Universities***

SEUNG WOO LEE, Fuller Theological Seminary

Convener(s): TBD

The commodification of the university is rapidly changing its corporate nature and institutional practices. To challenge the increasing commodification of the university, this paper proposes an Althusian model of the moral ecology of universities by constructively engaging Calvinist jurist and political theorist Johannes Althusius's political theory. I contend that by synthesizing Daniel Finn's idea of moral ecology with Althusius's symbiotic political theory, Christian ethics will not only gain a richer understanding of the moral ecology of universities, but will also be able to identify morally relevant aspects in constructing a better corporate and symbiotic community in the university.

***"God Doesn't Make Mistakes": Queer Evangelicals & Agency***

Lauren Sawyer, Drew University

Convener(s): TBD

Evangelical purity culture and its critics treat queer youth as “moral children,” as though they were unable to make moral and sexual choices for themselves, due to their age, gender identity, and sexuality. These youths are expected to act a certain way based on their sex, with a trajectory toward heterosexual “biblical” marriage, described in pejorative racial and economic terms. Thus, in purity culture, to be queer means erasure, for you cannot be both evangelical and queer at the same time. Using a feminist social ethics framework, and drawing on the narratives of queer evangelical youth, this paper argues that despite their vulnerability within evangelical purity culture, queer adolescents are still able to make choices about their sexuality and gender identity, no matter how limited those choices may be.

***"Work Is for Persons, Not Persons for Work': CST Challenges to 'Always On' Work Culture in Catholic Universities"***

Julie Rubio, Santa Clara University

Convener(s): TBD

Catholic social thought has always held that because humans have dignity and their ultimate end in God, they are entitled to just working conditions. Labor reform movements have long enjoyed strong Catholic support. In the last thirty years, much has changed. Both knowledge worker and “gig” workers are now required to be “always on.” Catholics universities employ both kinds of workers and often fail to challenge “always on” work culture. In this paper, I analyze contemporary work culture with a focus on the Catholic university, offer a critique in light of Catholic social thought, and suggest structural changes in keeping with CST’s vision of the human person.

**SJE: *Narrative and Mythical Thinking***

Emily Filler (Washington and Lee University): The Bible and the Justice of God: Buber, Levinas, and a very troubling Text

This paper explores the ethics of biblical interpretation through a close reading and analysis of Martin Buber and Emmanuel Levinas’ divergent responses to the biblical narrative of 1 Samuel 15. There is, admittedly, an enormous amount of scholarship on both philosophers, including comparative work, but relatively little attention to the substance of their hermeneutical approaches. In any case, I intend this paper to provide the means for a concrete exploration of the ethics of interpreting a “troubling” biblical text, with Buber and Levinas’ approaches serving as two “poles” of interpretation.

Benjamin Fisher (University of California, Davis): Judaism or Barbarism: Notes on the Critique of Myth in German-Jewish Thought

This paper briefly surveys the thought of six German-Jewish thinkers—Heymann Steinthal, Hermann Cohen, Sigmund Freud, Erich Auerbach, Ernst Cassirer, and Theodor Adorno—who in the late- nineteenth and twentieth centuries emphasized the dissonance, ambivalence, or antagonism between Judaism and “myth” as a loaded aesthetic, literary, religious, and philosophical category in European thought and culture. Stressing the political valence of this position amidst rising antisemitism, fascism, and eventually Nazism, the paper considers the relevance of this trajectory in our own twenty-first century characterized by conspiratorial thought, media disinformation and propaganda, racial violence, climate anxiety, and the coronavirus pandemic.



Respondent: William Plevan

SSME SESSION

3:00 – 4:00 PM

POSTER SESSION

***"And Forgive Us Our trespasses, as We Forgive Those Who Trespass Against Us" Examining the Church's Ethic of Forgiveness from the Perspective of Survivors of Child Sexual Abuse.***

Wilco de Vries, Duke Divinity School

***"O Death Where is Thy Sting" Intimacy with Mortality***

Mary Jo Iozzio, Boston College School of Theology and Ministry

***"She Gave All that She Had to Live On:" The Ethics of Gift-Giving in Christian Institutions"***

Andrew Blosser, Loyola University Chicago

***A Comparative study between Levinas' 'proximity' and Confucius' 'shu(恕)'***

ShinHyung Seong, Soongsil University

***Abortion and Sexual Purity Codes: Acknowledging and Negotiating (Between) Competing Goods Within Contemporary Evangelicalism***

Maria Kenney, Asbury Theological Seminary

***Bioethics and Global Health from Below: The Global from the Local Reality***

Alexandre Martins, Marquette University

***Catholic Seminaries and Immaturity: Ethics of Vulnerability for Priestly Formation***

Federico Cinocca, Boston College

***Catholic Social Thought and University/Community Engagement: From Development, to Accompaniment, to an Integral Ecology?***

Anthony Vinciguerra, Boston College

***Catholic Worker Cofounder Peter Maurin's Collected Writings: A New Resource for Research and Teaching on the Catholic Worker Movement***

Lincoln Rice, Marquette University

***Cultivating Virtue in Residence Halls: Reimagining the Role of the College and University Resident Assistant***

Peter Fay, Boston College

***Cybertechnology and the Common Good: Challenges for Healthcare and the Environment***

Andrea Vicini, Boston College

***Dangerous Memory, Hope, and Praxis: Reflection on Metz in the Culture of Technology***

Qi Zeng, Boston College

***Empowering Moral Agency for Sustainable Social Change***

Sara Bernard-Hoverstad, Boston College

***Faith in Community: An Ethnographic Study of Church Participation, Sense of Community, and Civic Engagement***

Brian E. Stiltner, Sacred Heart University

***How the Research Ethics Committee is Going to Destroy Your Research - Or Maybe Not***

Jan M. Jans, Tilburg University - Retired

***Immanent Erotic Hope in Environmental Ethics***

Christine T Darr, University of Dubuque

***Intrinsic Evil: Institutional Implications of an Outdated Term in Catholic Moral Theology***

Emily Reimer-Barry, University of San Diego

***Love and Accounting: A Christian Virtue Ethics Approach to Work and Social Justice at Home, in the Church, and in the Professions***

Brian Boyd, University of Notre Dame

***Church-supported Pelagianism: The "compulsion to heresy" among gay Catholics***

William McDonough, St. Catherine University

***Methodism's Cold Heart: Sovereign Powers and Ecclesial Ethics in The United Methodist Church***

Ethan T Shearer, University of Virginia

***Paul, printing presses, and the challenge of disinformation: lessons from the history of the church for Christian institutions of higher education today***

Raymond Ward, Cabrini University

***Place-Based Contextual Education: Toward a More Just and Equitable Approach to Vocational Formation in Theological Schools***

Sara A. Williams, Garrett-Evangelical Theological Seminary

***Pope Francis and the Medievalists: Fratelli tutti, the long Christian tradition, and the subordination of private property***

Liam de los Reyes, University of Notre Dame

***Pope Francis and the Transformation of Catholic Health Care Ethics***

Todd A. Salzman, Creighton University

***Reimagining the Vectors of Inequality in Higher Education***

Debra Erickson Sulai, Ethics Research and Consulting

***SDG Mural ART: Civil Society, Human Rights, and Sustainable Development***

James O'Sullivan, Saint Joseph's University

***Student Food Insecurity in Higher Education: A Catholic Social Teaching Approach***

Sharon Marie Gutkowski, Villanova University

***The Christian Ethics of Farmed Animal Welfare***

David Clough, University of Chester

***The Limits of Autobiography: New Directions for Asian American Theology***

Kathy Chow, Yale University

***The Misuse of Mission Terms in Times of Trial: The Limits of University Founders' Spiritualities***

Kate Ward, Marquette University

***The Name of Jesus Christ in Acts and Names in Social Media***

Robert Heimburger, University of Aberdeen

***The Truth Will Set You Free: Conspiracy Theories, Radicalization, and the White Christian Right***

Anna Floerke Scheid, Pittsburgh, PA

***The Virtuous Hospital: Organizational Ethics for Christian Health Care***

Daniel Daly, Boston College, STM

***Towards Friendship-Shaped Communities: A Proposed Course on Friendship and Ethics***

Anne-Marie Ellithorpe, Vancouver School of Theology

***Truth as a Virtue: A Thomistic Framework for the Ethics of Lying and Truth-telling***

Stewart Clem, Aquinas Institute of Theology

4:15 – 5:30 PM

**CONCURRENT SESSION #5*****Disparity and Vulnerability: Why Isn't Everyone Paid Enough?***

Eric Schnitger, Azusa Pacific University

Convener(s): TBD

While it is a common Christian conviction that there is a dignity in work, within the academy contingent faculty, service laborers, and students saddled with debt are allowed to struggle. The desires of our theological institutions to justly compensate and care for their employees and students is complicated by a reality of vulnerability for the institutions themselves. The institutions also contain significant theological resources that can direct them toward more equitable outcomes. These resources include a vision of collaboration instead of competition, sufficiency instead of scarcity, and a critique of cultures of upward mobility.

***Law, Morality and Abolition: Building Sanctuary***

Nikia Robert, Pomona College

Convener(s): TBD

This paper explores tensions between law and morality in the context of Black women's survival against unjust social conditions in the U.S. carceral state. I consider a moral argument justifying poor Black mothers who break the law to survive and secure quality of life. I construct a concept I call an "Abolitionist Sanctuary," which proposes an ideal church located in the interstices of religion and abolition. I use this model to help churches establish sanctuary by using public policies and transformative justice strategies to disrupt the U.S. criminal system and advocate for Black women's flourishing beyond carcerality.

***Managing Justice and Transparency in University Ethics in Cases of Sexual Harassment: A Case Study from the Ateneo de Manila University in the Philippines***

Stephanie Ann Puen, Ateneo de Manila University

Convener(s): TBD

Using the case study of the Loyola Schools Gender Policy of the Ateneo de Manila University, this paper argues that the Jesuit principles of cura personalis and Ignatian principles of conscience, competence, compassion, and commitment can help the university foster caring justice that is rooted in genuine empathy and understanding of the struggle and suffering of others, amidst the competing claims of transparency and justice and situated within the broader social vision of the common good characterized by justice and equality. (Loyola Schools Gender Policy, 2020)

***Renovating 'Solidarity' as a Concept: Toward a Science-Engaged Framework***

Matthew Elia, Duke University

Convener(s): TBD

This paper pursues an initial line of inquiry into rethinking the religious-philosophical concept of solidarity amidst the challenges of the Anthropocene. Solidarity animates Catholic social teaching, Protestant social ethics, environmentalist discourses (religious and secular), and pragmatist philosophy; few concepts bring popes, pastors, activists, and Richard Rorty into the same room like solidarity. Yet ubiquitous contemporary calls in the public square for solidarity of some group x (often privileged) with some other group y (often marginalized) tend to presume we know in advance what solidarity is, and the issue lies only with applying it to various contexts. A deeper issue lies beneath these presumptions, to which both philosophers of religion and scientific modes of inquiry have long been attentive: What sort of animal is the human creature, such that something like solidarity is possible to imagine, let alone enact?

***Should An Academic Course Have A Moral? Curriculum Ethics at Public Universities***

Betsy Perabo, Western Illinois University

Convener(s): TBD

When discussing courses that address the histories and lives of racial, ethnic, or religious minorities, or women, or the queer community, or people with disabilities, academics may feel they have moved into uncharted, dangerous, moral territory. But they haven't: universities have always made decisions defining the body of knowledge required for educated persons, using all sorts of criteria, including moral ones. The author, a program coordinator for African American Studies, Women's Studies, and Religious Studies at a state public university, will reflect on curriculum ethics, and consider how Religious Studies approaches to teaching about religion might work in other disciplines.

***The Ethical Crisis at Our Doorstep: Getting Real About University Finances in the 2020s (Caucus for Contingent Faculty Concerns)***

Nina Adkins, Virginia Commonwealth University

Kerry Danner, Georgetown University

Tallessyn Grenfell-Lee, Climate Resistance Chaplaincy

Convener(s): Matthew Gaudet - Santa Clara University (Convener)

Demographic trends signal a decline in numbers of college aged young adults over the next decade. Exacerbated by the COVID-19 pandemic, we are already seeing a consolidation of departments, the dismissal of contingent faculty, modifications to the protections of tenure, and even the closing of some schools. This panel will examine the moral ramifications of these impending shifts. Adkins addresses the ethics of financially relying on international students. Danner considers the role of unions and less formal associations to protect workers and bolster solidarity. Grenfell-Lee explores the limits of doctorate education in capitalist society.

The *Caucus for Contingent Faculty Concerns* business meeting will take place after the session **from X to X (need time frame)**.

***The Futures of Theocentric Ethics***

Douglas Ottati, Davidson College

Lisa Cahill, Boston College

Lisa Sideris

Robin Lovin, Southern Methodist University

Convener(s): William Schweiker, The University of Chicago

James M. Gustafson, an important figure in theological ethics died this year, and this is also the fortieth anniversary of his major work, *Ethics from a Theocentric Perspective*. JMG, as he was known, trained many leading theological ethicists who have contributed and are contributing to the field. We propose for a concurrent session of the SCE a panel that will critically explore and also invite further discussions of the ways in which the primary themes of Gustafson's major work impact and are being developed or criticized by contemporary theological ethicists.

***The Segregated Spirit: The effects of racial segregation on the formation of white Pentecostalism***

Creighton Coleman, University of Virginia

Convener(s): TBD

Contributing to conversations on whiteness and embodiment in Christian ethics, I argue that racially segregated environments reenforces racial stigmas and distort white perceptions of Christian life. I first reject two common approaches to racial stigma among white Pentecostals: Political Issue Approaches and Individual View Approaches. As an alternative, I emphasize the role of social geography in forming perceptions of God and

neighbor. Segregation creates different forms of social closure where dominant groups draw on stigmas to explain material inequalities, leaving only issues within the closed community salient for theological reflection.

***Where Ecology and Disability Meet: Intersections of Environmental Justice and Disability Justice***

Lorraine Cuddeback-Gedeon, Mercy High School

Convener(s): TBD

All too often it can seem as if disability justice and environmental justice create competing goods (as recent debates about bans on plastic straws illustrate). To the contrary, this panel proposes that disability justice and environmental justice shed necessary light on one another. Speakers take up intersections such as environmental racism and intellectual disabilities, reparationist conservation and indigenous wisdoms about the earth and bodies, and technologies and service animals. Examining such intersections of environmental and disability justice challenge our institutions and highlight areas for needed change.

***How a failed University Protest Upended 20th Century Moral Philosophy: Practice transforming theory in ethics***

John Berkman, Regis College, University of Toronto

Convener(s): TBD

In 1956, Elizabeth Anscombe did not do ethics. But she decided to protest a proposed degree for Truman, writing and publishing “Mr. Truman’s Degree” in three weeks. Her pamphlet led the BBC to have her address “Does Oxford Moral Philosophy Corrupt the Youth?” To prepare, she wrote *Intention* and expanded her BBC talk into “Modern Moral Philosophy, groundbreaking works in ethics from a non-ethicist. Anscombe was simply outraged by particular injustices, and when moral philosophers defended Truman’s massacre, she had to reflect on the nature of ethics. Her moral convictions granted her insights that had eluded two generations of British moral philosophers.

***Navigating the Divide: Healing Practices and Collective Wellbeing in a Nairobi Clinics***

Emma Corey, Emory University

Convener(s): TBD

This paper explores the institutional legacy of Euroamerican Protestant missions on global public health provision. I trace a bifurcation between spiritual and material aims from missionary medical campaigns during the colonial period to donor organizations like USAID. Turning to recent ethnographic research at Mwana Mwema program, a network of Catholic, USAID clinics in Kenya that provide care and treatment for children living with HIV, I highlight healing practices that transgress borders and are illegible to donors. These practices envision a collective wellbeing desperately needed in the Covid-19 era. Ultimately Mwana Mwema helps reimagine disciplinary borders that fracture our life together.

***SJE: The Just-War Tradition and Complicit Bystanders***

Martin Kavka (Florida State University): Fearful and Faint-Hearted: On Affect and the Just-War Tradition

In 1987, Geoffrey B. Levey published a classic article on the Jewish just-war tradition, “Judaism and the Obligation to Die for the State.” Basing his analysis on the tradition of the understanding of the exceptions to the duty to fight found in Deuteronomy 20:5–8, Levey argued that “the idea that the will to fight precedes the duty to do so is a radical one.” The radicality of this claim remains inadequately articulated, and this paper hypothesizes that the radicality has to do with the Deuteronomy 20:8’s acknowledgment that the will to fight is linked to the ability to contract the affect of fear or faintheartedness from others. To center Deuteronomy 20:8 in just war thinking, as Levey does, is to decenter cognitive or justificatory claims—those about statecraft and the legitimacy of a state’s warmaking acts, or about conscience and how it justifies a course of action. It allows scholars to point to a culture’s material processes of creating affects of fear or fearlessness, or faint-heartedness or strong-heartedness, in a people. Those affects cannot be divorced from the claims of a just war’s justice.

Dennis Klein (Kean University): Holocaust Memory and the Construction of the Complicit Bystander

The consolidation of research on bystanders’ behavior during the commission of wrongdoing occurred in the United States in the 1960s. It adopted an explanatory and largely exculpatory model to determine the conditions that produced passive bystanders. This paper interrogates the settled wisdom by exploring the bystander’s role from the perspective of the victim, who, I assert, renounces bystanders unconditionally, and particularly Holocaust survivors, whose memoirs emerging in the 1960s and beyond informed the construction of the complicit bystander.

Respondent: Oona Eisenstadt (Pomona College)

Convener: Aryeh Cohen (American Jewish University)

## SSME SESSION

**5:45 – 7:00 PM**

Catholic Eucharist

**7:00 – 7:45 PM**

“That Person’s a Jerk! But Did They Violate Professional Standards?” Professional Conduct and the SCE

Traci C. West, Drew University  
 Victor Anderson, Vanderbilt University  
 Brian E. Stiltner, Sacred Heart University  
 Matthew Gaudet, Santa Clara University  
 Megan McCabe, Gonzaga University

As Chair of the Professional Conduct Committee Traci West and members of the Committee will be holding a session on professional conduct and the SCE: “That Person’s a Jerk! But Did They Violate Professional Standards?” The committee will invite discussion of our updated SCE policies and how we use them to address inappropriate conduct and improve our own institutional culture.

8:00 – 9:15 PM

**INTEREST & WORKING GROUPS #3**

***The Reformation of Merit (Christian Ethics in Historical Context)***

Angela Carpenter, Hope College

Respondent: Jesse Couenhoven, Villanova University

Convener(s): Jesse Couenhoven, Villanova University

Luther and Calvin are infamous for their rejection of human merit. Their desire to direct praise to God rather than human beings has been criticized as disrespectful of humanity and unduly pessimistic. Criticism of their views may, however, have been motivated by our embrace of meritocracy, which is now itself under heavy criticism. Thus, the time is ripe for reconsidering the Reformation's reforming approach to merit. Our discussion will consider the advantages of marginalizing merit, as we reflect on the limits of human freedom, and the Reformation's reshaping of merit, in light of a distinctive psychology of human action.

***Evaluating the Churches' Teaching on Migration Ethics (Migration Ethics)***

Tisha Rajendra, Loyola University Chicago

Leo Guardado, Fordham University

Robert W. Heimburger, University of Aberdeen

Convener(s): Robert W. Heimburger, University of Aberdeen

Victor Carmona, University of San Diego

What are the churches teaching about migration? Do their teachings represent an adequate response to contemporary challenges surrounding migration? Today scholars are considering migration in relation to Christian ethics, political theology, doctrine, and Scripture, but in this panel, contributors will interact with the teaching and statements of the churches to which they belong. Given issues surrounding borders, Brexit, nationalism, refugees, internally displaced persons, and changing demographics, what are churches saying, and are they saying it well? Scholars will evaluate the teaching of The Episcopal Church, the Roman Catholic Church, and the Church of England.

***Teaching Introductory Ethics: Goals and Strategies for the Ethics Classroom (Pedagogy)***

Laura Stivers, Dominican University of California

Elizabeth Sweeny Block, Saint Louis University

Ellen Ott Marshall, Candler School of Theology

Kevin Carnahan, Central Methodist University

Convener(s): Dr. Vic McCracken, Abilene Christian University



Dr. Julie Mavity Maddalena, Lakeland University

Dr. Elizabeth Barre, Wake Forest University

Introductory ethics courses are common in university and seminary curriculum. What are the primary goals of these courses? What structures and strategies are effective in helping ethic educators achieve these goals? In this session a panel of experienced ethics educators will explore a variety of introductory ethics models they have utilized in introduction to ethics courses, providing practical guidance and space for participants to discuss best practices for effective course design and instruction.

***The Presumption of Innocence vs Believing the Victim: Is Suspicion Still a Vice? (Scripture and Ethics)***

Matthew Lee Anderson, Baylor University

Convener(s): Erin Dufault-Hunter, Fuller Theological Seminary

Kyong-Jin Lee, Fuller Theological Seminary

Because victims of harassment often have their testimony unjustly discounted, advocates have argued for a presumption of belief. In response, others have argued that “presumption of innocence” should be preserved as a cultural posture rather than as a legal principle. While the ethics of belief are themselves underdeveloped within Christian ethics, they become especially challenging when situated within the various responsibilities agents have within institutions—responsibilities to those who might be victims and to others who might be scandalized. Matthew Lee Anderson (Baylor) frames this conversation within Wisdom literature and tradition followed by discussion of the implications for our institutions and profession.

***Latino/a Ethics Book Symposium: Nichole Flores, The Aesthetics of Solidarity: Our Lady of Guadalupe and American Democracy (Latino(a) Working Group)***

Nichole Flores, University of Virginia

Convener(s): David Lantigua, University of Notre Dame

Karen Ross, Marquette University

Nichole Flores's new book, *The Aesthetics of Solidarity: Our Lady of Guadalupe and American Democracy* (Georgetown Press, 2021), is a model of Latino/a lived theology. The book turns to the example of Chicana Catholics in Denver, Colorado, to forge an alternative path of public religion for strengthening US democratic society in sharp contrast to the liberal political tradition. The book’s attentiveness to theological aesthetics and sociopolitical engagement breaks down entrenched myths and falsehoods about religion in the public sphere that is especially important for revitalizing democracy through “lo cotidiano” (everyday life) after President Trump in a post-COVID world.

***Intersectional Moral Formation of Young American Christians: An Intercultural Dialogue (Asian and Asian-American Working Group)***

Hak Joon Lee, Fuller Theological Seminary

David Gushee, Mercer University

Jeanette Ok, Fuller Theological Seminary

Convener(s): Wonchul Shin, Villanova University

Sunder John Boopalan, Canadian Mennonite University

In conversation with the concerns and questions that the book *Intersecting Realities* raise, panelists (representing different racial groups) discuss the importance of the contextualized religious identity and moral formation of young Christians in a highly fluid, morally relativistic, and racialized society. In particular, the panelists engage the following questions in the context of their own communities: 1) What is the role (both constructive and detrimental) of the churches for religious identity- and moral formation of their young adult members? 2) How adequately do the churches address the intersectional moral challenges of racism, sexism as well as growing intergenerational gaps within their communities? 3) What specific challenges and opportunities do they face? 4) What can we learn from each other, and where do we see the areas of collaboration?

***Go and Sin No More: Evangelical Reception of Restorative Justice in Thought and Practice (Evangelical Ethics & Restorative Justice)***

David Stubbs, Western Theological Seminary

Convener(s): David Stubbs, Western Theological Seminary

Christine Pohl, Asbury Theological Seminary

Theo A. Boer, Protestant Theological University, Netherlands

David Byrne, Centennial College

Joseph Wiinikka-Lydon, Wake Forest University

The Restorative Justice and Evangelical Ethics interest groups are offering a joint session this year focusing on restorative justice and evangelical communities. Specifically, we will discuss some of the tensions that have arisen as restorative justice and its practices have made inroads into evangelical communities and conversations. Strategic ways to move evangelical thought and practice forward will be discussed, as well as ways in which evangelical engagement can contribute to the future of restorative justice thought and practice.

***Race, Racism, and Qualitative Methods in Christian Ethics (Fieldwork in Ethics)***

Joi Orr, Interdenominational Theological Center

Stephanie Mota Thurston, University of Illinois at Urbana-Champaign

Nicole Symmonds, McAfee School of Theology

Shari Madkins, Emory University

Moderator: Angela D. Sims, Colgate Rochester Crozer Divinity School

Convener(s): Sara Williams, Garrett-Evangelical Theological Seminary

Cara Curtis, Emory University

Although Christian Ethicists of color have long employed a variety of qualitative research methods, discussions of the “ethnographic turn” in our guild have been dominated by white voices. Discussion of the role of race and racism in field-based methods has been underdeveloped. This roundtable discussion aims to address these dynamics head-on. Three to four early career Christian Ethicists will share reflections on how race shapes the dynamics of conducting qualitative fieldwork, and/or the ways they employ qualitative methods to expose, dismantle, and critique racist legacies and systems. Wine and hors d’oeuvres will be provided.

***Future Scholars Panel (Future Scholars)***

Qi Hoyt Zeng, Boston College

Catherine Moon, The Catholic University of America

Melanie Dzugan, Fuller Theological Seminary

Respondent: Jennifer A. Herdt, Yale Divinity School

Convener(s): Catherine Yanko, The Catholic University of America

Mary Nickel, Princeton University

*Pedagogy as Bildung and Xuexi*

Qi Hoyt Zeng, Boston College

Higher education faces enormous challenges from a new global order. I argue for an affirmation of pedagogy as *personalist* formation which insists on educating the whole person. Such education aims not merely at producing a successful job-market candidate but also a person who can flourish in today’s world with integrated knowledge of the world, self, and others. I draw on Gadamer’s notion of *Bildung* (“cultivation”) as the Western concept of human understanding. I also draw on the Confucian notion of *Xuexi* (“learning”) as its counterpoint Eastern ideal. By synthesizing these two conceptualizations, I affirm the value of humanistic education in our increasingly technologized world.

*The Merit of Education: the Eschatological Problem in Higher Education*

Catherine Moon, The Catholic University of America

There has been widespread recognition among scholars, particularly in the last century or so, that there is a crisis of education in America. Is the problem in American education and society at large truly meritocracy itself or a deficient application of meritocracy? Is complicity in meritocratic structures by institutions of higher learning problematic from a Christian perspective? This essay will evaluate these questions in light of the Christian tradition’s rich discourse on the theological concept of merit, whereby simultaneously the human person is understood to merit nothing except through divine grace bestowed out of love and yet also is understood to merit praise or blame in accordance with one’s freely chosen actions.

*Science-Engaged Theology as Just Peacemaking*

Melanie Dzugan, Fuller Theological Seminary

As evinced during the COVID-19 pandemic, scientific facts are necessary but insufficient for the common good. This realization should validate for many the fall of positivism, a historically racist, classist, and sexist epistemology. As the public norm of the sciences splinters, however, so breaks the United States' grasp of a shared reality. For the sake of the common good in a globalized age, how may theological pedagogy ethically approach the sciences? Theological pedagogy practices just peacemaking when it pursues resonance between the sciences and theological ethics, specifically through the conceptualization of the sciences as skills practicable by marginalized rationalities.

**9:30 – 11:00 PM**

Student Caucus Meeting

University of Chicago Reception

**Sunday, January 9**

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**6:30 – 8:45 AM**

SCE Board Meeting

**7:00 – 8:45 AM**

SJE Business Meeting

**7:30 – 11:00 AM**

Registration

**8:00 – 11:00 AM**

Exhibit &amp; Poster Hall Open

**8:00 – 8:45 AM**

Ecumenical Worship Service

**9:00 – 10:15 AM**

**CONCURRENT SESSION #6*****"I Wouldn't Say Suffer": Righteous Anger and Other Lessons for Climate Ethics from Disability Studies***

Kevin O'Brien, Pacific Lutheran University

Convener(s): TBD

Climate ethics has much to learn from disability studies and from the activism of disabled persons. This paper reviews the literature connecting environmental theology and ethics to issues of disability and neurodiversity, draws on key ideas from disability studies, and then focuses on key insights from writer Eli Clare and activist Greta Thunberg. The thesis is that attention to disability and neurodiversity reframes the problem of climate change and calls particular attention to the importance of righteous anger in response to it.

***African Democracies and the Common Good: Insights from the African Palaver Ethics***

Hilary Nwainya, Boston College

Convener(s): TBD

Relevant studies indicate that a vast majority of Africans opt for democracy and would oppose authoritarian rule. Why, then, do democracies fail in Africa, and, how might Catholic social ethics address this problem? My thesis is that African democracies are prone to fail more than their counterparts elsewhere because they have a wrong foundation in the arbitrary creation of modern African states, and the nondemocratic process of drawing some of their constitutions. I argue that Catholic social ethics, with its focus on the common good, can help African countries rethink democracy using insights from the African palaver ethics.

***An Accountable Church? Broad-Based Community Organizing and Ecclesial Ethics***

Nicholas Hayes-Mota, Boston College

Convener(s): TBD

Accountability is frequently demanded from the church and its leaders these days. But how should this term be understood, and what might an appropriate ethical model for ecclesial accountability be? In this paper, I explore what the church can learn about accountability from the democratic praxis of broad-based community organizing (BBCO). Through an analysis of BBCO, I develop an ethical model of the virtues, concepts, and practices associated with accountability, and show how this can be fruitfully applied to ecclesial institutions. Simultaneously, I raise further questions concerning the place of democratic politics within the church itself.

***Confederate Theology: Christian Doctrine and the Afterlife of Slavery***

Matt Jantzen, Hope College

Convener(s): TBD

The discipline of Christian theology in the United States is haunted by white supremacy. This paper explores the ghostly afterlife of overtly white supremacist traditions of Christian theology through a case study of Robert

Lewis Dabney (1820-1898). Regarded by his contemporaries as one of the most prolific theological minds of his time, Dabney was an unrepentant defender of slavery and white supremacy, and a leading contributor to Lost Cause revisionism after the Civil War. Given the resurgence of contemporary neo-Confederate movements, Christian ethicists and theologians must confront Dabney's spectral presence or risk its resurrection.

### ***Human Trafficking, Worker Justice, and Coercion in Agricultural Labor***

Karen Peterson-Iyer, Santa Clara University

Convener(s): TBD

The line between farm laborer exploitation and labor trafficking is thin. The isolation and perceived interchangeability of agricultural laborers places them at risk for trafficking, and coercion plays a significant role in keeping them at work under unjust circumstances. Moreover, the category of coercion is culture-, race-, and gender-specific; and laborers often fall into intersectional forms of exploitation. This paper probes the dimensions of agricultural exploitation, focusing particularly on this murky line. It draws upon conceptions of human dignity, human rights, and labor justice to recast the response to agricultural labor trafficking as a matter of justice rather than charity.

### ***Technology Choices as Moral Choices in Higher Education: Institutional Mission as a Criterion for Technology Adoption Decisions***

James Caccamo, Saint Joseph's University

Convener(s): TBD

Despite the moral aspirations of their mission statements, universities often base technology decisions on technical and financial considerations. This paper will explore the impact of prioritizing ethical considerations. It will begin with an overview of recent technology trends. Then, grounded in the principles of integral human development and justice, it will offer a four-point framework for evaluating of technologies: enhancement of access to educational opportunities; persistence of embodied, corporate interaction; upholding the dignity of work and of workers (students, faculty, administrators and staff), and availability of structures to support teaching and learning. The paper will close by suggesting concrete policies for several technologies.

### **Placeholder – session 6.10**

### ***Virtue and Power: Constructing a New Politics of the Collective Good***

Daniel Rhodes, Loyola University Chicago

Convener(s): TBD

This paper offers a critique of the overly rationalized account of virtue ethics developed by Alasdair MacIntyre by countering his rejection of Periclean democratic practices. Looking more closely at the Athenian practice of isegoria, I argue that power dynamics must be attended to the development of virtue and that doing so need not corrupt virtue. To illustrate this counter argument, I offer the example of Kuxlejal politics ethnographically

described by Mariana Mora with special emphasis on the practices of testimonio (collective self-making) and mandar obedeciendo (to obey while governing, or, the art of collective governance).

***Serving Mammon or Serving God?: Ecclesial Economic Ethics in North American Mainline Protestant Churches***

Sheryl Johnson, Graduate Theological Union

Convener(s): Cynthia Moe-Lobeda, Graduate Theological Union

Many North American mainline Protestant churches are engaged in economic practices that contradict their stated ethical positions related to economics, demonstrating a rupture between theo-ethical beliefs and practices. This rupture results not primarily from the isolated moral failures, but rather from a confluence of factors that include church decline/secularization, ecclesiological assumptions, and the influence of neoliberal ideologies. Drawing on denominational and ecumenical ethical statements and the frameworks of intersectionality, anti-racism/white privilege, and decoloniality, I theorize and illustrate how these churches' economic practices can and must be rendered more coherent with their ethical commitments.

***Confronting Clericalism in the Catholic Church***

Christina Astorga, University of Portland

Convener(s): TBD

Confronting clericalism in the Catholic Church, the paper argues that the traditional interpretations of the Fall and the Incarnation have legitimized the androcentric anthropology of clericalism. All women bear the ignominy of Eve as the cause of human perdition. The Incarnation narrative focused on Christ's biological maleness is misplaced, but the logic of male succession is premised on it. These constructs which are played out in the predominantly Roman Catholic Philippines where the priest is viewed as the woman's master by virtue of his maleness, are debunked by gender and feminist provocations founded on new scriptural and theological hermeneutics and the notion of gender fluidity.

***Sacrifice as a Part of Educators' Professional Identity and Virtue Formation: A Reminder During the Pandemic***

David Kwon, Saint Mary's University of Minnesota

Convener(s): TBD

The pandemic has created unprecedented working conditions for academic professionals asking for sacrifices. Although sacrifice has played a central role in higher education, there are three limits to the role of sacrifice. First, sacrifice should be balanced by other ethical considerations that depend on the ethical framework being used. Second, not all sacrifices should be accepted as a normative part of academic education for institutional constraints (e.g., racism and "model minority myth"). Third, the understanding of sacrifice should not be compatible with a masochistic "no pain, no gain" mentality. This paper concludes with three applications: sacrifice is something that must be internally motivated, part of a broader character development occurring in professional identity and virtue formation, and compatible with the "well-being" movement for both the individual and the community.

**SJE: *Paradigms for Ethical Thinking in the Contemporary Era***

Shlomo Zuckier (University of Notre Dame): Rabbi Joseph B. Solovetchik on the Prospect of an Ethic Independent of Halakhah

In an 1975 article entitled “Does Jewish Law Recognize an Ethic Independent of Halachah?,” Rabbi Aharon Lichtenstein argued that Judaism recognizes moral obligations beyond what is standardly understood to be Halakhah. This article has set the terms of discussion in the topic of the relationship between Halakhah and ethics, drawing critiques from Rabbi JD Bleich on the right, Rabbi Eugene Borowitz on the left, and attracting many other views, both assenting and dissenting, in between. It is noteworthy that R. Lichtenstein’s more famous father-in-law, Rabbi Joseph B. Soloveitchik, never clearly treated this issue. Although it may be possible to extrapolate his views from both his theoretical treatments of the nature of Halakhah (in *Halakhic Man* and *Mah Dodekh mi-Dod*) and his practical application of particular halakhic matters, there has been no clear account of this leading halakhist and philosopher of Halakhah on the topic of whether and to what extent Judaism recognizes ethical concerns that are not contained in Halakhah proper. This paper endeavors to treat that question, drawing upon newly published materials to evaluate R. Soloveitchik’s view.

Armin Langer (Reconstructionist Rabbinical College): “Abram went down to Egypt to live there, for the famine was severe” - Traditional and contemporary Jewish perspectives on climate migration”

The reality of climate migration has been mostly overlooked so far, both in the political and the academic spheres. However, climate migration is not a new phenomenon. We can see narratives of climate migration in texts as old as the Bible: The Bible describes how Abraham left the Holy Land to Egypt because of a famine. When Isaac faced famine in the land, he moved to the Philistine town of Gerar. The Book of Ruth tells the story of Naomi who resettled in Moab because of a drought. This paper will analyze traditional and contemporary interpretations of these Biblical sources. I think that this research paper could show that climate migration has always existed, and this way contribute to a better understanding of the multifaceted entanglements between migration and environmental change.

Convener: Gail Labovitz (American Jewish University)

**SSME SESSION****11:00 AM – 12:30 PM**

The Journal of the Society of Christian Ethics Editorial Board Lunch