



# 2023 ANNUAL MEETING

HILTON PALMER HOUSE | CHICAGO, IL

JANUARY 5-8, 2023

SCE | SJE | SSME

DRAFT PROGRAM

**FUTURE ANNUAL MEETINGS**

2024  
January 4-7, 2024  
Palmer House Hilton  
Chicago, Illinois

2025  
January 9-12, 2025  
Palmer House Hilton  
Chicago, Illinois

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

**BE SOCIAL**

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Meeting Hashtag: #sofcethics23

Have a question? Reach out to the SCE Social Media Coordinator, Andrew Edwards, via email at [socialmedia@scethics.org](mailto:socialmedia@scethics.org)

**REGISTRATION DESK**

The registration desk will be open the below times:

Thursday, January 5                      12:00 PM – 6:00 PM

Friday, January 6                         7:30 AM – 6:00 PM

Saturday, January 7                       7:30 AM – 6:00 PM

Sunday, January 8                         7:30 AM – 10:30 AM

## 2023 ANNUAL MEETING

"Vision, Imagination, and Dreams in the Work of Ethics"

Thursday, January 5 - Sunday, January 8, 2023

**Thursday, January 5**

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7:30 AM – 5:00 PM

**SCE Board Meeting**

12:00 PM – 6:00 PM

**Registration**

5:00 PM – 6:30 PM

**Students and Invited Senior Scholars Reception**

5:00 PM – 7:00 PM

**Exhibit & Poster Hall Open**

7:00 PM – 8:15 PM

**CONCURRENT SESSION #1**

***Partnership: Queer Ethics at the Intersections - LGBTQI+ Working Group***

Evan Marsolek, Loyola University Chicago

Kathy Chow, Yale University

Shatavia Wynn, Vanderbilt University

Respondent: Kris Trujillo, University of Chicago

Conveners: Brandy Daniels, University of Portland

William Boyce, Wake Forest University School of Divinity

What does queer ethics owe its conversation partners and what can these partners learn from scholars of Christian ethics and queer studies? How does partnering as a metaphor bring coherence to this work, and what does it presume or obscure? Attending to the ways queer ethical reflection has been impacted by Christian

traditions, and vice versa, this panel gives space to the multiple avenues of constructing and deconstructing queer ethics as it “partners with” other disciplinary, methodological, and experiential emphases. Junior scholars will present their own cutting-edge scholarship at these intersections and their impressions about the future of this work.

***Hope in Community: Recovering the Most Elusive Social Virtue in American Church Practice***

Brian E. Stiltner, Sacred Heart University

Convener:

Do American Christians have hope in community, within their congregations and in the wider society? Should they? Drawing upon fieldwork in church communities and on theological and philosophical literature on virtues, I will show that they do-if tenuously-and that they should. There are more reasons to hope in hope if we understand it not only as a theological virtue-being aware that we rely not fully on our own powers but on God’s promises and grace—but as a social virtue. This paper will develop an account of hope as a social virtue, in which connections that are forged with others, both inside and outside a church, develop a realistic, forward-looking trust in social relationships and the fate of the world. One of the key frameworks in this paper will derive from Pope Francis’s encyclical letter *Fratelli tutti*, which encourages practices of dialogue and outreach motivated by, and in turn to grow, the virtue of political love.

***Along the Edges of Non-Reformist Reforms and Abolitionism: A Spectrum of Radical Faith-Based Responses to Carcerality***

Tobias Winright, Saint Patrick's Pontifical University

Amy Levad, University of St. Thomas

Reggie Williams, McCormick Theological Seminary

Nikia Robert, Claremont School of Theology

Convener:

Abolitionist and non-abolitionist responses to criminal legal crises and the expansion of the carceral state have often been conceived as oppositional: one is either for or against abolition of police, prisons, etc. Behind this opposition is a perception that, apart from abolition, reforms of criminal legal systems inevitably maintain these systems (and their broader social, cultural, and political contexts) while merely “tinkering at their edges.” However, many people may eschew the moniker of abolitionist for important ideological, institutional, and practical reasons, while also adopting “non-reformist reform” positions. They argue that their positions do not simply fine-tune criminal legal systems in a top-down manner, but seek comprehensive transformation of criminal legal systems (and their broader contexts) much like those that abolitionists advocate. This panel will explore abolitionism and non-reformist reformism as lying on a spectrum, rather than as oppositional.

***Organizing Visions: The Past, Present, and Future of Christian Social Ethics and Organizing Movements***

Aaron Stauffer, Vanderbilt University Divinity School

Charlene Sinclair, Center for Race, Religion and Economic Democracy

Gary Dorrien, Union Theological Seminary (NYC)

C. Melissa Snarr, Vanderbilt University Divinity School

Nicholas Hayes-Mota, Boston College

Convener:

The vision and imagination of Christian social ethics has been shaped by its engagement with social movements and it has long sought to inform the latter. Today, however, this question is not only of scholarly method, but of institutional alignment and pedagogy. This panel will feature four voices who offer a range of organizing experiences, from reproductive justice, mass incarceration, inter-religious, and community organizing. Collectively, the papers reflect on the current state of the field and its complicated relation to organizing as a productive site of vision and imagination for the scholarly and pedagogical future of Christian social ethics.

***Agnes Maude Royden's Theological Ethics: A Forgotten Public Theologian's Vision, Imagination, and Dreams***

Eugene Harold Breitenberg, Jr., Randolph-Macon College

Convener:

Maude Royden was a famous and influential British preacher, author, and public intellectual of the early 20th Century. This paper calls attention to an important figure, now largely lost to church and academy, analyzing her theological ethics while giving attention to her vision, imagination, and dreams for church, society, and the world. Royden's interests included suffrage, pacifism, labor, education, and women's ordination. An acclaimed orator, she became the first woman to preach from Calvin's pulpit. Her views were regularly solicited and widely publicized. Royden is an important, influential, and effective public theologian whose life and work merit recovery and study.

***"Giving up on a Dream?": Lessons on Moral Compromise for the Morally Compromised***

Elizabeth Sweeney Block, Saint Louis University

Convener:

Recent scholarship in Christian ethics has centered on moral compromise: deliberate loss of a good, associated with agent regret, understood by some scholars as recognition of and engagement with otherness. Moral compromise in a morally plural world is inevitable and often requires "giving up on a dream." This paper argues that the tension between moral dreams and moral failure, reflected in moral compromise, yields necessary disruption of moral purity in favor of ambiguity. Turning to frameworks suggested by Yeager and Herman, Tessman, and Vasko, this paper challenges traditional assumptions about morality and virtue, replacing moral perfection with uncertainty and humility.

***Implications and Challenges of Archbishop John Wester's Pastoral Letter on Nonviolence, Just War, and Nuclear Weapons - Conflict, Nonviolence, and Just Peace Interest Group***

Julie Hanlon Rubio, Jesuit School of Theology of Santa Clara University

Myles Werntz, Abilene Christian University

Convener: Eli McCarthy, Georgetown University

This panel will reflect on the implications of Archbishop Wester's "Living in the Light of Christ's Peace: A Conversation Toward Nuclear Disarmament" for academia and the Christian community. Attention will be given to his arguments about nonviolence and just war in the context of shifting teaching on nuclear weapons. How does this document contribute to a vision for the role of the Christian church in situations of hostile conflict? What theological and ethical insights does he offer? How does he deepen our understanding and praxis of nonviolence? What are the implications for the institution of war? What gaps are left?

***Resisting Structural Violence with Forceful Nonviolence: Climate Activism in a Crisis-Packed Time***

Keunwoo Kwon, Loyola University Chicago

Convener:

Recently, some climate activist groups have adopted nonviolent direct action that aims to disrupt the business-as-usual of dominant society. In this paper, I aim to demonstrate that the climate activists' adoption of nonviolent resistance can be best appreciated when couched within the political tradition of nonviolent direct action articulated by Martin Luther King Jr. and Judith Butler. I hold that nonviolent direct action not only exposes and challenges the destructive structural forces but also is radically democratic. The current agonistic climate activism has created a "constructive tension," essential for a better public moral deliberation required in this crisis-packed time.

***Moral Agency through Metalwork***

Ellen Ott Marshall, Emory University/Candler School of Theology

Convener:

This paper explores moral agency under constraint through the metalwork of blacksmiths and sculptors who re-purpose weapons. By transforming objects of destruction into objects with creative purpose, they generate possibilities within the intransigent reality of interlocking systems that produce and distribute guns. They illustrate moral agency under constraint because they claim creative power to pursue a good under conditions that thwart its realization. Through their vision and artistry, these metalworkers generate possibilities within structures of violence that do not change. Metalwork also provides a context for critical reflection on the dangers of normalizing the constraint and romanticizing the moral agent.

***Integral Ecology, Alterity, and Discovering the Good that is Common***

Monica Marcelli-Chu, Regis College, University of Toronto

Convener:

This paper places Charles Taylor's narrative on the movement toward disengaged reason in Christian practice in dialogue with integral ecology and the thought of M. Shawn Copeland on solidarity and the imago Dei. I argue that integral ecology engenders a moral landscape that inclines toward the space in between distinct bodies and worldviews where "cross pressures" are felt and the common good is discovered and built. First, Copeland specifies the consequences of disengaged reason according to the bodies it oppresses. Second, central to both Taylor and Copeland is the recognition of difference that enables the emergence of shared good.

**Friday, January 6**

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7:30 AM – 6:00 PM

**Registration**

7:45 AM – 8:45 AM

**CONVERSATION WITH AN AUTHOR**

*Ticketed event. Pre-registration required. Please show your ticket at the door.*

***Aging and Loving: Christian Faith and Sexuality in Later Life*** | Fortress Press

James M. Childs, Trinity Lutheran Seminary at Capital University

Facilitator: TBD

***American Liturgy: Finding Theological Meaning in the Holy Days of US Culture*** | Cascade Books (Wipf & Stock)

James Calvin Davis, Middlebury College

Facilitator: TBD

***Christianity and the Law of Migration*** | Routledge

Kristin Heyer, Boston College

Silas Allard, Emory University

Facilitator: Aimee Allison Hein, Oblate School of Theology

***Environmental Guilt and Shame: Signals of Individual and Collective Responsibility and the Need for Ritual Responses*** | Oxford University Press

Sarah E. Fredericks, University of Chicago

Facilitator: TBD

***Introducing Christian Ethics: Core Convictions for Christians Today*** | Front Edge Publishing

David P. Gushee, Mercer University

Facilitator: TBD

***Marriage, Scripture, and the Church: Theological Discernment on the Question of Same-Sex Union*** | Baker Academic

Darrin Windsor Snyder Belousek, Ohio Northern University

Facilitator: TBD

***Pope Francis and the Transformation of Health Care Ethics*** | Georgetown University Press

Todd A. Salzman, Creighton University

Michael G. Lawler, Creighton University

Facilitator: Jason T. Eberl, Saint Louis University

***The Aesthetics of Solidarity: Our Lady of Guadalupe and American Democracy*** | Georgetown University Press

Nichole M. Flores, University of Virginia

Facilitator: TBD

***The Ethics of Paul Tillich*** | Mercer University Press

Ronald H. Stone, Osher at Carnegie Mellon University

Facilitator: TBD

***Wealth, Virtue and Moral Luck: Christian Ethics in an Age of Inequality*** | Georgetown University Press

Kate Ward, Marquette University

Facilitator: Sara Bernard-Hoverstad, Boston College

***White Evangelicals and Right-wing Populism: How Did We Get Here?*** | Routledge

Marcia Pally, New York University, Humboldt University-Berlin

Facilitator: Luke Bretherton, Duke Divinity School

***Worshipping in Season: Ecology and Christ through the Liturgical Year*** | Rowman and Littlefield

Joseph E. Bush, Wesley Theological Seminary

Facilitator: TBD

***Christian Ethics: A New Covenant Model*** | Eerdmans

Hak Joon Lee, Fuller Theological Seminary

Facilitator: TBD

*Towards Friendship-Shaped Communities: A Practical Theology of Friendship* | Wiley Blackwell

Anne-Marie Ellithorpe, Vancouver School of Theology

Facilitator: TBD

8:00 AM – 7:30 PM

**Exhibit & Poster Hall Open**

9:00 AM – 10:30 AM

SCE Plenary: "**The Continuing Challenge of King's Dream Today**"

Dr. Kelly Brown Douglas, Episcopal School of Divinity at Union Seminary

Respondent: Lincoln Rice, Independent Scholar

10:30 AM – 11:00 AM

**Break in Exhibit & Poster Hall**

Greet International Scholars

11:00 AM – 12:15 PM

**CONCURRENT SESSION #2**

***Ethnic Perspectives on Racial Capitalism and Christian Ethics - Latino(a) Working Group***

David Lantigua, University of Notre Dame

Terrence Johnson, Georgetown University

Shawnee Daniels-Sykes, Mount Saint Mary College

John Boopalan, Canadian Mennonite University

SueJeanne Koh, University of California, Irvine

This panel brings together the distinct ethnic perspectives from the African American, Asian American, and Latino(a) Working Groups to discuss the topic of racial capitalism and its importance in the study of Christian ethics.

***Queering Concepts of Belonging for Decolonial Catholic Ethics***

Molly Greening, Loyola University Chicago

Convener:

This paper will engage queer, feminist, and decolonial insights about belonging through an analysis of the ways that gender, sex, race, and nation are underexplored in considerations of two principles of Catholic Social Teaching: Solidarity and the Call to Family, Community and Participation. Through a close reading of *Male and Female He Created Them* (Congregation for Catholic Education), this paper will particularly focus on decentering the heterosexual reproductive nuclear family as the locus of moral formation, looking toward queer and decolonial concepts of belonging for insights into alternative modes of kinship that facilitate social transformation.

***Toward a Womanist Ethics of Encounter: Theorizing Breaking the Body of Evangelical Whiteness in Anti-Trafficking Work***

Nicole Symmonds, Mercer University

Convener:

In response to the white evangelical stronghold on anti-trafficking interventions, I propose a womanist ethic of encounter that utilizes the Black feminist and womanist methodology to center the lived experience of Black women and talk back to the history of Evangelical whiteness in vice reform and anti-trafficking work.

***Interrogating Martin Luther King, Jr.'s Ethics of Nonviolent Resistance in the Authoritarian Context of Hong Kong***

Tsz Him Lai, Drew University

Convener:

Mainstream Western media reported that the tactics of occupation used in the Hong Kong pro-democracy protests were inspired by the Occupy movement. However, I will argue that King's notion of nonviolence played a more critical role. This paper will first examine how King's Letter from Birmingham City Jail influenced Hong Kong activists to engage in nonviolent resistance. Second, this paper will demonstrate how the coexistence of numerous means of resistance in Hong Kong can underscore the limitations of the violent/nonviolent dichotomy. Lastly, I will advocate for King's ethics of hope. King's vision is vibrant to everyone actively fighting against authoritarianism.

***Imagining Global Society in Catholic Social Thought***

Scott G. Hefelfinger, Augustine Institute Graduate School of Theology

Convener:

This paper draws on Catholic social thought of the early twentieth century to link it with recent work on law and the common good and to construct an argument in favor of strong international authority by way of a legal

regime rather than a governmental regime. A central component of this argument balances the importance and the limits of human imagination in the formation of law. In short, although political authority pertains to sub-global societies, international authority in the form of international law can serve to guide a global community of nations.

***The Age of Cain: The “Anthropocene,” Western Extractive Colonialism, and the Christian Imagination***

Daniel P. Castillo, Loyola University Maryland

Convener:

Western extractive (neo)colonialism has shaped the politico-ecological contours of the Anthropocene, the contemporary geological epoch in which human beings have become a primary driver of biophysical change on the planet. Given this, the Anthropocene ought to be understood, not generically as the age of “the human,” but more precisely as the age of “Man” the white, extractive-colonizing, male. Retrieving key symbols from the Christian imagination, I draw an analogy between Sylvia Wynter’s conception of Man and the biblical figure of Cain. Framed in this manner, the Anthropocene appears as “the Age of Cain,” an epoch demanding repentance and reparation

***The “traumatic imagination”: Hermeneutics of trauma and the future of liberative theology***

Stephanie C. Edwards, Boston Theological Interreligious Consortium

Convener:

Weaving together medical knowledge of somatic and psychic trauma, as well as trauma’s emerging use as a hermeneutic, this paper presents a grounded, practical, and ultimately hopeful contribution to the work of rebuilding our individual and collective worlds. It outlines our current social world as one defined by trauma, and introduces trauma as a hermeneutic: one that is central to expanding our imaginations within theology. I then read liberative theologies through this hermeneutic, that by so doing have the potential to respond to our current moment. Necessarily practical, my final movement suggests how reading theology with a “traumatic imagination” can open spaces to co-create new ways of being.

***From Sacrifice Zones to Sacred Zones: Thinking with One Environmental Activist’s Vision to Transform Expendable Places into Places of Sacred Life***

Ryan Juskus, Princeton University

Convener:

This paper draws on fieldwork among and textual analysis of environmental justice activists to theorize environmental justice as transforming “sacrifice zones” into “sacred zones.” Sacrifice zones are places where harmful toxins and ecological devastation are concentrated to secure the wellbeing of other places. During the movement against mountaintop removal coal mining in West Virginia, one prominent activist borrowed from Martin Luther King to envision Appalachia’s transformation from a sacrifice zone into a sacred zone, thus

working constructively with the concept of sacrifice – “to make sacred.” This paper examines the promise this way of framing environmental justice holds for Christian ethics.

***Vision, Surveillance, and Questioning Omniscience: Seeing Kenotically***

Jesse Perillo, DePaul University

Convener:

When speaking of vision within Christian Ethics, vision serves as a process or a goal through which people and ideals are seen better; however, as the SCE comes to Chicago, a metropolis with nearly thirty-thousand surveillance cameras linked to a city system, then this discourse might also need to include whether a Christian notion of vision also demands requiring certain state and business entities to not see people. Surveillance, as a practice of vision, serves as a univocal authority defining legitimate behavior, community, and interpersonal relations, and Christian life following the embodied kenosis of Jesus demands resistance to such practice.

1:30 PM – 3:00 PM

SSME: **SSME Plenary**

1:30 PM – 2:30 PM

**Conveners of Working Groups, Caucuses & International Scholarly Relation meet with Leadership**

3:00 PM – 3:30 PM

**Break in Exhibit & Poster Hall**

3:30 PM – 4:45 PM

**CONCURRENT SESSION #3**

***Interreligious Solidarities: Challenges and Promises - Asian and Asian-American Working Group***

Sunder John Boopalan, Canadian Mennonite University

Convener: SueJeanne Koh, St. Mark's Presbyterian Church

Building on one of the most heterogeneously diverse communities, namely Asian Americans, the panel considers challenges and promises of interreligious solidarities by asking: What are some historical and sociological circumstances that have contributed to the creation of interreligious communities of support and care? How does Orientalism impact various Asian American religious communities differently? Are there particular theological or ethnic commitments that create barriers to the creation of interreligious solidarities? Apart from

the rhetoric of inclusion and tolerance, what ethical discourses or frameworks might support the creation of interreligious solidarities, and how might they interrogate liberal narratives of assimilation and belonging?

***Disabling Witness: Barth's Vision of the Christian Life for People with Intellectual Disabilities***

Daniel Rempel, University of Aberdeen

Convener:

For Karl Barth, the controlling principle of Christian ethics is one's witness to Christ. The responsibility of the Christian is witnessing to the way that God has acted in the world on our behalf. Following Barth, I argue that people with intellectual disabilities operate as witnesses in the sense that Barth conceives, suggesting that Barth's theology of witness provides a liberative mode of being a Christian for people with disabilities. Barth's ethic of witness offers a way in which people with intellectual disabilities can live distinctly Christian lives and imagines a way where they can also teach us about God.

***Theo-Moral Imagination of Black Churchwomen in the Civil Rights Movement***

AnneMarie Mingo, Penn State University

Convener:

During the Civil Rights Movement, women's Theo-moral imagination was often associated with revelations connected to the Christian faith as articulated through their hope for a more just future. This often led them to take bold actions they believed were ordained by God and therefore understood as something they "had to do."

***A Vision for Reproductive Ethics***

Margaret D. Kamitsuka, Oberlin College

Hille Haker, Loyola University Chicago

Amy Laura Hall, Duke Divinity School

Danielle Tumminio Hansen, Candler School of Theology

Convener: Jennifer Leath, Queens University

Supporting women's moral agency is basic to a vision for reproductive ethics and necessary in light of patriarchal church efforts to suppress sexual expression, impose a gender hierarchy, and dictate maternal roles. While differences exist between Catholics and Protestants, conservative voices in both traditions unite to impede women's agency regarding abortion. Some progressive Christians rebuttals rehearse principles found in secular reproductive rights movements; however, significant ethical arguments can be made from a Christian perspective in support of women's reproductive moral authority. This panel offers four different approaches to the ethics of abortion that contribute to a Christian moral vision.

***The Beauty of the Beloved Community: A Study of Aesthetic Vision and Practice in Martin Luther King, Jr.'s Ethics***

Hak Joon Lee, Fuller Theological Seminary

**Convener:**

King is known as a dreamer and a visionary. This paper claims the aesthetic bent within King's ethics as the source of his attraction and inspiration, the stimulus for moral imagination and shared dreams for his followers. Relying on Hans Urs Von Balthasar's aesthetic theory, this paper studies King's vision of the beloved community and the practice of nonviolence as the major examples of King's aesthetics. The paper concludes by assessing the importance of King's aesthetical ethics in the context of the growing challenges of global warming and economic inequality.

***How Can Neuroscience Inform Christian Ethical Reflection on Transgender?***

Neil G. Messer, University of Winchester

**Convener:**

Some Christian ethical argument about transgender assumes that it makes an ethically significant difference whether gender incongruence has biological or psychological origins. This paper critically examines that assumption and explores the ethical significance of a scientific understanding of transgender. First, current neuroscientific understandings of transgender are outlined. Second, Christian ethical arguments relying on scientific claims are critically surveyed. Third, some proposals are made for how a neuroscientific understanding of transgender can inform a Protestant ethical perspective. The paper thus offers both a Christian ethical reflection on transgender and a case study of Christian ethical engagement with science.

***Critiquing Criticisms of Conspiracy Theories: Apocalyptic Materialism as Dissolving Agent***

Ryan Andrew Newson, Campbell University

**Convener:**

This paper argues that criticisms of conspiracy theories often neglect the material circumstances that undergird their appeal, particularly the way conspiracy theories give voice to a felt but inarticulate sense of alienation. Conspiracy theories provide narratives that make sense of the world; they function at the level of imagination rather than information. Thus, a better response to conspiracy theories is counter-narration that directs attention toward the actual drivers of inequity in our neoliberal context. Insofar as this response unmasks material dynamics hidden from view, it is apocalyptic in nature, and akin to what one finds in the book of Revelation.

***Abolition and Law: Visions, Imaginations, and Dreams Then and Now***

Emily Jaye Dumler-Winckler, Saint Louis University

Convener:

Christian ethicists have noted various analogies between religious antebellum abolitionists and contemporary movements for prison abolition. Both imagine and struggle for radical socio-political and economic changes that appear impossible. Still, many contemporary ethicists suggest that abolitionism then and now is inimical to earthly laws, norms, and justice. I argue rather that, differences aside, antebellum abolitions affirmed the injustices of slavery and the justice of certain divine and constitutional ideals, laws, and norms. This imagination that weds the abolition of unjust laws and institutions with the affirmation of just laws and institutions might inform movements for prison abolition today.

***Envisioning Farmed Animal Flourishing: Engaging Churches with the Ethics of Consuming Animals***

David L. Clough, University of Aberdeen

Convener:

This paper reflects on a project that bridges academic Christian ethics and church policy and practice. The Christian Ethics of Farmed Animal Welfare (CEFAW) project brought an interdisciplinary research team into dialogue with representatives of UK Christian denominations, with the aim of influencing church practice in relation to the consumption of animals. The result was an approach that began from the vision of God's delight in creaturely flourishing as encompassing the animals humans raise for food, evaluated how far current farming systems enable this flourishing, and reached clear and consensual conclusions about the implications for church policy and practice.

***The End of Whiteness: Why a Secularist Vision Will Never Defeat Racism***

Erin Elizabeth Dufault-Hunter, Fuller Theological Seminary

Convener:

While almost all disavow racism, white Christians cannot agree about how "whiteness" itself factors into its logic. Many want to dismantle white supremacy, commit to antiracist work, and align themselves with movements such as BLM. Yet these Christians encounter resistance by others who feel beleagued and frustrated by criticism of "white" people. Upon examination, these rifts expose the spirituality underlying racism and its telos: division of the many for domination by a few. Such is the nature of whiteness as a "power and principality," incapable of creativity and beauty, set upon our imprisonment. But with alternative imagination, white Christians can reject racism's shriveling spirituality of self-protection and violence.

5:00 PM – 7:15 PM

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

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

SCE Presidential Address (5:15-6:15)

Introduction: D. Steven Long, Southern Methodist University

Bryan N. Massingale, Fordham University

SCE Presidential Reception (6:15-7:15)

8:00 PM – 9:15 PM

### INTEREST & WORKING GROUPS #1

#### ***Big Data, Big Concerns: Uses and Abuses of Healthcare Information - Health Care Ethics***

Rachelle Barina, Senior Vice President and Chief Mission Integration Officer for Hospital Sisters Health System

Paul Scherz, Associate Professor of Moral Theology and Ethics at Catholic University of America

Mark Repenshek, Vice President of Ethics and Church Relations for Ascension

Conveners: Christian Cintron, Anne Arundel Medical Center

Joseph Kotva, Indiana University School of Medicine

Gerald Winslow, Loma Linda University

All understandings of patient autonomy include protection of patient privacy, but the evolution of data collection technologies complicates the protection of sensitive health information. High profile data breaches across industrial sectors increase worries about sensitive health information. Three experts in healthcare data use and protection will outline the central ethical questions and explain the challenges of data governance: Rachelle Barina, Senior Vice President and Chief Mission Integration Officer for Hospital Sisters Health System, Paul Scherz, Associate Professor of Moral Theology and Ethics at Catholic University of America, and Mark Repenshek, Vice President of Ethics and Church Relations for Ascension.

#### ***Constitutional Rights I: Debates on Abortion Rights - Ethics and Law***

Hille Haker, Loyola University Chicago

Rebecca Todd Peters, Elon University

David VanDrunen, Westminster Seminary California

Conveners: Jonathan Rothchild, Loyola Marymount University

Cathleen Kaveny, Boston College

As part of a three-year series on constitutional rights, the Ethics and Law Interest Group will focus this year on abortion rights. In light of recent state legislative interventions and anticipated Supreme Court decisions (e.g., *Dobbs v. Jackson Women's Health Organization*), debates regarding abortion have remained at the forefront of public discourse and raised questions about competing perspectives and claims, rights to access and the public good, and other social justice considerations. Panelists Hille Haker, Toddie Peters, David VanDrunen will address a range of theological, ethical, and legal issues within an American and comparative contexts.

***Virtue theory and the psychological sciences: Friends or foes? - Moral Theory and Christian Ethics***

Angela Carpenter, Hope College

Emily Dumler-Winckler, Saint Louis University

Elizabeth Cochran, Duquesne University

Chris Jones, Barry University

Conveners: Christina McRorie, Creighton University

Matthew Puffer, Valparaiso University

The behavioral sciences are ubiquitous in everyday life, as political campaigns, big tech, corporations, and public officials alike leverage psychological studies to nudge individual preferences and behavior in ever more sophisticated ways. Does this research threaten the coherence of virtue theory? How ought theological accounts of moral formation respond to challenges from the empirical sciences? This panel gathers ethicists engaging a variety of fields in psychology-behavioral, social, developmental, and cognitive-whose work examines the implications of current empirical research for virtue ethics, and critically reflects on claims emerging from this literature about character and moral agency.

***Inaugural LGBTQI+ Working Group Celebration and Visioning - LGBT and Queer Studies in Ethics***

Conveners: Brandy Daniels, University of Portland

William Boyce, Wake Forest University School of Divinity

As newly and officially recognized, the LGBTQI+ Working Group invites scholars of Christian Ethics to celebrate our new Group, bid adieu to the interest group, and to envision, imagine, and dream together about what our work might entail in the years to come.

***Decarcerate Your Classroom' workshop - Christianity and Prison Abolition***

Mary Beth Yount, Neumann University

Anne-Marie Ellithorpe, Vancouver School of Theology

Sarah Jobe, Duke University

Conveners: Nathaniel Grimes, Villanova University

How can we push back against carceral logics in our teaching, and develop classroom practices that help us imagine a world without prisons? In this session participants will be invited into facilitated discussions based on the interest group's recently compiled training resource 'Top 10 Tips to Decarcerate Your Theology, Ethics, or Religion Classroom,' sharing ideas and best practices for conversations about harm which challenge incarceration and promote alternative visions for justice and healing.

***"God has a dream": Reflecting on the life and legacy of Archbishop Desmond Tutu. - Anglican Theological Ethics*****NEED SPEAKERS**

Conveners: Elisabeth Rain Kincaid, Nashotah House Theological Seminary

Christopher Jones, Barry University

In this panel, we will reflect on the significance of Desmond Tutu's life, writing, and work for justice for Christian Ethics. Our panelists will examine Tutu's contributions from the perspective of the Anglican theological tradition, social ethics, pastoral ministry, and activist work for justice.

***Ethical, Environmental Scholar-Activism in a World of Wounds - Environmental Ethics and Theology*****NEED SPEAKERS**

Conveners: Laura Hartman, Roanoke College

Dawn Nothwehr, Catholic Theological Union

Andy Smith

In this session, we bring together a local organization, Faith in Place, with scholarly discourse about scholar-activism. The goal is to explore the various roles and responsibilities that a scholar might assume in the face of grave environmental injustice. Many of us feel called to act but uncomfortable with the ways our action may or may not interact with our role in the academy. Come join this fascinating discussion at the intersection of the personal, the political, and the professional.

***Imagining Otherwise in Ethics and Politics - Future Scholars***

Ted Smith, Emory University

Conveners: Darren Yau, Princeton University

Catherine Yanko, Catholic University of America

The Future Scholars Interest Group invites papers that examine the role of imagination in ethical, political, and theological reflection. Papers might engage in debates about eschatology or the apocalyptic in Christian ethics, the role aesthetic imaginaries "fiction and art" play in ethical reflection, or criticisms of imagination's alleged otherworldliness and inability to bring about social transformation. Three 20 minute papers will be accepted from graduate students. Paper presentations will be followed by a response from a senior scholar.

***Evangelical Ethics at the Crossroads - Evangelical Ethics*****NEED SPEAKERS**

Conveners: Theo A. Boer, Protestant Theological University, Netherlands

Christine Pohl, Asbury Theological Seminary

In recent decades, the term “evangelical” has not only become associated with particular cultural and ethical positions but also with particular political positions. Increasingly, “evangelical” has become a highly contested descriptor. What are the implications of this for using the term “evangelical ethics” in the context of the SCE? Is it possible to cover the “substance” by using other terms? If continuing use of the term “evangelical” is preferred, for what reasons and on what conditions? Are there specific “evangelical” resources that are an asset to Christian ethics as a whole? Could American evangelicalism learn from its global counterparts?

***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

Conveners: Dr. Julie Mavity Maddalena, Lakeland University

Vic McCracken, Abilene Christian 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.

**Saturday, January 7**

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7:00 AM – 7:30 AM

**Contemplative Prayer**

7:30 AM – 6:00 PM

**Registration**

7:30 AM – 8:45 AM

**INTEREST & WORKING GROUPS #2*****Acedia and Gratitude in the thought of Aquinas - Christian Ethics in Historical Context***

Christopher Jones, Barry University

Conveners: Jesse Couenhoven

Christian talk about acedia, which can be translated as sloth or despair, seems to overlap with therapeutic talk about depression. This session will take up questions about how deep that connection goes, including whether the vice of acedia is the deeper theological concept or one that ought to be carefully distinguished from related psychological terms. Discussion will focus on Thomas Aquinas's treatment of acedia, and on the virtues that oppose it, such as gratitude and hope.

***Imagining the Future of SCE's Restorative Justice Group - Restorative Justice*****NEED SPEAKERS**

Conveners: David Byrne, Centennial College

Joe Wiinikka-Lydon, Guilford College

What is the current state of restorative justice? What do religious ethics have to contribute to restorative justice in the future? This year, the Restorative Justice Interest Group invites SCE members to join us in an open discussion on how the interest group should move forward, what social challenges it should address, and what is the role of restorative justice and issues of peace and peacebuilding in the life of our work together. There will be brief reflections from panelists, and then the meeting will open up for general participation.

***Blind Necessity and Grace: Simone Weil on the Problem of Evil - Contemplative Ethics***

Kevin Jung, Wake Forest University

Respondents: Frederick Simmons, Princeton Theological Seminary

Christopher Krall, Creighton University

Conveners: Elisabeth Rain Kincaid, Loyola University New Orleans

David Clairmont, University of Notre Dame

What might an outsider to religious traditions contribute to religious reflection on the problem of evil? Simone Weil presents ideas that challenge standard philosophical responses and theological responses to the problem of evil. Many contemporary theists try to acquit God by declaring a mistrial or by rejecting the charges against God on grounds of reasonable doubt. On Weil's account of evil, we do not see a world in which God permits evil for some morally sufficient reasons but a world in which blind necessity is a mark of the absolute good beyond moral good and natural good.

***Critical Perspectives on Neuroethics - Neuroethics and Theology*****NEED SPEAKERS**

Conveners: Neil Messer, University of Winchester

Patrick Smith, Duke University Divinity School

This session will explore a range of related critical questions about neuroscience and neuroethics, including the following: What challenges face the neuroscientific study of human behavior, and how can theologians and ethicists be sure of engaging with high-quality science? How might the social, political, and economic context of such studies both shape and be shaped by the studies themselves? Is “neuroethics” constructed in ways that reinforce certain forms of philosophical, theological and ethical engagement with neuroscience rather than others? These questions will be explored with the help of an interdisciplinary panel including neuroscientific expertise and diverse perspectives on religious/theological ethics.

***Scripture-thick Senses of King's Beloved Community by Jeff Liou - Scripture and Ethics*****NEED SPEAKERS**

Conveners: Erin Dufault-Hunter, Fuller Theological Seminary

While many Christians utilize the phrase “Beloved Community,” too few can connect this vision to the Biblical vision. Linking King’s dream to Scripture’s drama fortifies and concretizes our pursuit for racial and economic justice. Extending King’s sensibilities for what the Beloved Community entails, Scripture provides a horizon against which we see not only what is possible. It also exposes why we often fail to embody such an appealing vision. We continue to need Scripture’s brutal but gracious honesty: about our tendency to complacency, our ease with speaking words of peace rather than pursuing lives of shalom, and our capacity for self-deception rather than humble correction by another’s insight.

***AI: The Promises and Ethical Challenges - Technology Ethics*****Members of TEIG**

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

As Siri, Google, and Alexa become increasingly popular, the growth of artificial intelligence (AI) seems unstoppable. As advancements are made in AI, while it is right to acknowledge its capability, AI does not come without its particular ethical challenges. This TEIG session will discuss the reality and reach of AI and address the critical ethical concerns that have emerged. Members will also consider possible moral issues that may surface as AI continues to be embedded in so much of our daily lives and work.

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

Nichole M. Flores, University of Virginia

Convener: David Lantigua, University of Notre Dame

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.

***Reclaiming the Precursors, Looking Ahead: Expansive Legacies and Possibilities in Ethical Research on 'The Everyday' - Fieldwork in Ethics***

Stephanie Mota Thurston, University of Illinois Urbana Champaign

Todd Whitmore, University of Notre Dame

Conveners: Sara Williams, Garrett-Evangelical Theological Seminary

Cara Curtis, Emory University

Stephanie Mota Thurston, University of Illinois Urbana-Champaign

Todd Whitmore, Notre Dame

Discussions of the "ethnographic turn" in Christian ethics have often been dominated by white scholars working out of a fairly specific anthropological understanding of ethnographic fieldwork. Long before and concurrent with this turn, however, other scholars in the field, often women of color, have employed an expansive variety of aligned research techniques. This session will build on our 2022 discussion of race and racism in qualitative methods to feature scholars exploring either their own or exemplary others' experiences with "everyday" ethical approaches beyond the bounds of formal ethnography. Panelists will consider the particular benefits of these techniques, potential limitations, and possibilities for combining or experimenting across approaches.

***"If I were a University President: Dreams, Goals and Plans for the First 100 Days" - University Ethics***

Kerry Danner of Georgetown University,

Betsy Perabo of Western Illinois University,

Sara A. Williams of Garrett-Evangelical Theological Seminary

Moderator: Matthew Gaudet

Conveners: James F. Keenan, Boston College

Coming from different types of institutions of higher education, Kerry Danner of Georgetown University, Betsy Perabo of Western Illinois University, and Sara A. Williams of Garrett-Evangelical Theological Seminary will each present 15 minute provocations for a panel entitled: "If I were a University President: Dreams, Goals and Plans

for the First 100 Days." A discussion will follow regarding the ambit of our newly established Interest Group. Afterwards a business meeting will select future conveners as well as set future agenda in terms of recruitment, presentations, and projects.

***Dreaming Disability Justice: A Response to the Challenges Raised by Leah Lakshmi Piepzna-Samarasinha - Christian Ethics and Disability Inclusion***

Mary Jo Iozzio, Boston College

James McCarty, University of Washington, Tacoma

Heike Peckruhn, Daemen University

Lorraine Cuddeback-Gedeon, Mercy High School

Conveners: Lorraine Cuddeback-Gedeon, Mercy High School

Sarah Jean Barton, Duke University

In "Care Work: Dreaming Disability Justice," Leah Lakshmi Piepzna-Samarasinha helps us understand disability justice as both a concept and a practical, lived movement originated by queer, trans BIPOC that deconstructs how ableism intersects with and amplifies structural oppression. "Care Work" demonstrates how disabled collectives pursue both care and justice in radical, liberatory ways beyond the state. Our panel takes Piepzna-Samarasinha's work and examines its implications for transformative justice, care work among intellectually disabled persons, and as an anti-colonial form of ethical strategy and action. These explorations argue that disability justice is a necessary component of a liberatory Christian vision.

8:00 AM – 6:00 PM

**Exhibit & Poster Hall Open**

9:00 AM – 10:30 AM

SCE Plenary: "**Vision, Imagination, and Dreams in the Work of Ethics**"

Kristin Heyer, Boston College

Terrence Johnson, Georgetown University

Grace Kao, Claremont School of Theology

Aristotle "Telly" Papanikolaou, Fordham University

10:30 AM – 11:00 AM

**Break in Exhibit & Poster Hall**

Greet New Members

11:00 AM – 12:30 PM

**SCE Business Meeting**

TBD, SSCE Representative

12:30 PM – 1:30 PM

**Women's Caucus Lunch**

Ticketed event. Pre-registration required.

1:30 PM – 2:45 PM

**CONCURRENT SESSION #4**

***Poetics and the Black Sacred Imagination - African and African-American Working Group***

Terrence L. Johnson, Georgetown University

Georgette Ledgister, Harvard Divinity School

Nelly Wamitha, Emory University

Dianne Stewart, Emory University

Convener: Terrence Johnson, Georgetown University

In this panel discussion, Stewart and her respondents will explore the ethical inner workings of the Orisa tradition in Trinidad through the conceptual schemes of sovereignty, nationhood, motherness, and the spiritual activism of shrines, especially those founded in the wake the Black Power Movement in Trinidad.

***"Any Law that Degrades Human Personality is Unjust": Liberative Forms of Natural Law***

Neil Arner, University of Notre Dame; Craig Ford, St. Norbert College

Convener:

Though natural law is often understood as a tool for justifying the status quo, our session illustrates that natural law can promote liberative change. Neil Arner excavates antecedents of the Black natural law documented by Vincent Lloyd. The eighteenth-century Black authors Phillis Wheatley, Lemuel Haynes, and Ottobah Cugoano rely on even older ethical ideas in deploying a liberative natural law. Craig Ford responds to contemporary skeptics who view natural law as essentially oppressive, constructing a natural law that relies on moral realism in promoting queer and antiracist aims.

***Religion and Reproductive Ethics: Envisioning a New Dialogue***

Teresa Delgado, Iona College

Rebecca Todd Peters, Elon University

Monique Moultrie, Georgia State University

Zahra Ayubi, Dartmouth College (SSME)

Michal Raucher, Rutgers University (SJE)

**Convener:**

We've interviewed self-identified religious women (Jewish, Christian, Muslim), in North Carolina and extending (by 1/2023) to: New York, Illinois, California, Georgia, Florida. Initial findings: women feel confident about decisions to terminate pregnancy yet conflicted regarding their religious faith. Some have internalized anti-choice Christian beliefs about abortion's sinfulness, yet express confidence in God's forgiveness. Some feel while their church wouldn't support their decision, church friends/family would. Anti-choice religious voices contribute to abortion stigma; elevating the voices of religious individuals who've had abortions, demonstrating how they consider these experiences within religious frameworks, offers a vital perspective on abortion, religion and moral agency.

***The Arc of the Moral Universe: Narrative Theology and Constructive Critique***

Russell P. Johnson, University of Chicago

**Convener:**

Christian witness needs to tell a story in which people can see themselves-including those who currently benefit from social injustices. It is this capacity to imagine a role for the enemy in the Beloved Community that separates Christian protest from the politics of resentment. This constructive component of activism makes the critical edge credible, and this is not just a matter of branding but of theological integrity. Narrative offers a gateway for people to recognize present injustices without their participation in these injustices having the last word about them.

***"To Hell with Life": Dirty Work, Moral Injury, and a Theology of Death***

Carl Friesen, University of Notre Dame

**Convener:**

This paper conducts a moral evaluation of contemporary attitudes toward death by examining the implications of "dirty work," focusing on animal slaughterhouses as case study for analysis. It begins by tracing shifts in approaches to death caused by industrialization, secularization, and marketization. It then uses the theoretical tools of virtue ethics and moral injury to analyze the deleterious individual and social effects of contemporary

professions that deal with death. Finally, it highlights the practices of a global agroecological peasant community as antidote to the moral injury of dirty work and cogent resource for a theological reappraisal of death.

***Tech, Truth, and Religious Extremism in the U.S.***

Anna Floerke Scheid, Duquesne University

Convener:

American Christians are faced with a serious ethical problem: right wing religious extremism and its growing appeal to white Evangelical Christians. This paper explores deeply Pope Francis' recent claims about digital technology in Fratelli Tutti in the light of his encouragement toward a "culture of encounter" which the paper argues resists and opposes a culture of white supremacy. The paper offers a specific application of Francis' ideas to the critical ethical problem of religio-political radicalization of white Evangelical Christians via digital technologies in the U.S.

***The Holy Spirit, the Gift of Counsel, and the Moral Imagination***

Nicholas Ogle, University of Notre Dame

Convener:

In this paper, I explore how Thomas Aquinas' account of the gift of counsel can inform our contemporary understanding of the relation between the exercise of one's moral imagination and the work of the Holy Spirit, whose mission it is "to convince the world concerning sin" (John 16:8). In particular, I argue that this account provides a helpful theological framework for reflecting on how the Holy Spirit enlightens our moral imagination and assists our moral discernment without circumventing the rational processes essential to practical deliberation and thereby undermining human agency.

***"Make Your Life Count": the squandering of Luther's theology of vocation?***

Mary D. Gaebler, Gustavus Adolphus College

Convener: Karen Peterson Iyer, Santa Clara University

Martin Luther's revised understanding of vocation, originally empowering for many, is today being squandered. Institutional eagerness to cultivate a "vocational" approach to ethics often emphasizes gifts and obligations while eclipsing that experience of divine call from which authentic neighbor-love flows. Paralyzed, and in fear of a future they feel unable to fix, students are thus deprived of that vocational purpose which might serve them (and others) well. Martin Luther King Jr. provides our example of vocation rightly understood and exercised in accordance with the teaching of his namesake. In MLK's life and work we see a capacity for vision that conquers doubt, courage which can make a way where there is no way, and for MLK's conviction that God's work is present "in, with, and under" his own.

***Envisioning Security Beyond Kyriarchy***

Dannis M. Matteson, Loyola University Chicago

Convener:

If Christians are to participate in the dream(s) of abolition, we must craft a critical political ethics that interrogates how our social character is formed by kyriarchal structures and relationships of domination which ultimately reinforce ideologies of security, impeding the work of abolition. Because much of Christian life is entrenched in kyriocentrism, a moral vision of solidarity and collective liberation would reframe how we shape our moral identities beyond hierarchies, borders, and a heteropatriarchal social order. Envisioning moral identities through vulnerability, responsibility and mutuality is crucial for Christian participation in fostering communities of care that meet social and material needs.

***Authenticity and Christian Privilege: Unpacking the Invisible (Theological) Knapsack***

James W. Haring

Convener:

In 2020, Amy-Jill Levine challenged the SCE to take Christian privilege seriously. But Christian ethicists generally neglect Christian privilege as a distinct type. One site for Christian privilege is the ideal of authenticity, which grew from the idea that Christianity represents love, interiority, and spirituality (spirit), while Judaism represents legalism, exteriority, and materiality (letter). By prioritizing 'spirit' over 'letter,' an isolated ethic of authenticity can detach moral identity from history, race, community, land, and other seemingly extrinsic factors. I draw on Moses Mendelssohn to illustrate authenticity's exclusionary potential and Willie Jennings and Daniel Boyarin to construct a more inclusive ideal.

3:00 PM – 4:00 PM

**POSTER SESSION*****A Dying Denominational Dream? Informed Social Witness Policy in the Presbyterian Church (USA)***

Christian Iosso, Presbyterian Church (USA)

***A Sex-Positivity Primer for Christian Ethicists***

Jeanine Viau, University of Central Florida

***Abortion Prevention and Traditional Sexual Morality: Conceiving Possibilities for Cooperation Between Evangelicals and Others***

Maria Russell Kenney, Asbury Theological Seminary

***Accounting for the Gift: New Accountability Requires Imagining New Accounting***

Danny Sebastian, Southern Methodist University

***All Significant Concepts of the Prison are Secularized Theological Concepts***

Justin Hawkins, Yale University

***"Blue Imaginaries": Christian Realism and the Future of the Law of the Sea***

William George, Dominican University

***Cardinal Organizational Virtues***

Daniel J. Daly, Boston College, STM

***Catholic Ethicists' Enriching Magisterial Teachings on the Flourishing of People with Schizophrenia and Catching Up to the Pioneering Vision of Protestant Ethics***

Peter K. Fay, College of the Holy Cross

***Christian Imagination, Melancholic Hope and the Making (up) of America: Healing Amid Cultural Struggles***

Wyllin D. Willson, Duke Divinity School

***Cities, Suburbs, Ministry: Connecting Racial and Ecclesial Geographies***

Joseph Strife, Fordham University

***Corpore et anima unus: the vision of personalism as the foundation of ethics***

Jan M. Jans, Tilburg University - Retired; St Augustine College of South Africa: part time visiting professor

***Denial of Care: Gender Affirmation and Religious Freedom***

Jon Kara Shields, Simpson College

***Disability, Gender, and Race: An Intersectionality Trifecta***

Mary Jo Iozzio, Boston College School of Theology and Ministry

***Francisco De Vitoria and the Theological Foundations of International Law***

Hilary Ogonna Nwainya, Boston College

***Images of God: power and vulnerability to imagine a more just Church***

Frederico Cinocca, Boston College

***Liu Xiaobo and the Promise of Chinese Political Theology***

Luke Lee, GETS Theological Seminary

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

David A. Clairmont, University of Notre Dame

Ebenezer Akesseh, University of Notre Dame

Brian Boyd, University of Notre Dame

Elisabeth Kincaid, Nashotah House Theological Seminary

***The Dialogical Relationship: Douglass and Kierkegaard on Faith and Despair***

Donnell Williamson, Brown University

***The End of Religious Ethics: Re-envisioning the Meaning of 'Christian Ethics' in the 21st Century***

Stewart Clem, Aquinas Institute of Theology

***Thomas Reid's Ethics as a Resource for Building Consensus across Religious Boundaries in Deontology***

James Jacob Foster, University of Sioux Falls

***To Speak of the Common Good: Catholic Social Teaching and the Difficulties of Language***

Mark R. Ryan, University of Dayton

***Toward an embodied Christian theology for healing the racism we carry in our bodies***

William C. McDonough, St. Catherine University

***Tracing Latina Migrant Agency from the Mexico/U.S. Border***

Noemi Vega Quiñones, Southern Methodist University

***Transitioning Away From Stigma: Transgender Healthcare in Catholic Institutions***

Shaun Patrick Slusarski, Boston College

***Visions of Friendship and the Work of Community Repair***

Anne-Marie Ellithorpe, Vancouver School of Theology

***When Professors Cause Harm: Theological Visions for an Inclusive, Restorative Classroom***

Mary M Doyle Roche, College of the Holy Cross

***Who or What Are Responsible for Covid Endemicities? Responsibility Ethics Decode Ecobiosocial Agencies***

William Joseph Buckley, Georgetown University

***Why Are There Four Permanent Principles of Catholic Social Teaching?***

Marc V Rugani, Saint Anselm College

4:15 PM – 5:30 PM

**CONCURRENT SESSION #5**

***James Baldwin as a Preface to Christian Ethics***

Peng Yin, Boston University

Convener:

The paper stems from an experiment in the teaching of Christian ethics. James Baldwin's *The Fire Next Time* was placed at the beginning of the course as founding vocabulary. I identify fourteen astute indictments of Christianity by Baldwin and indicate how Baldwin reveals the characteristic deformations of Christian communities. This set of critique sharpens the significance of recent developments in the field that address these ethical damages and thus defend the viability of Christian ethical formation. In this pedagogical sense, Baldwin should be counted among Nietzsche, Feuerbach, Marx, and Hume as a salutary preface to the teaching of Christian ethics.

***A Catalyzing Hope: Crucifixion and Resurrection in the Aesthetics of Social Movements***

Nichole M. Flores, University of Virginia

Convener:

Miguel De La Torre argues that theological appeals to hope mask its role in reinforcing oppressive structures. Nonetheless, hope is a catalyst in movements against violent oppression, even as these movements are aware of the potential for hope to be manipulated to perpetuate suffering. Examining Kelly Brown Douglas's reflection on Black Lives Matter and Nancy Pineda-Madrid's reflection on the resistance to feminicide in Ciudad Juárez, I argue that these movements manifest a cruciform aesthetics that frames their resistance against violent oppression in the tension between despair and hope.

***Lynching as Sexual Violence. Or, Believing Survivors as Resistance to White Supremacy.***

Hilary Jerome Scarsella, Colgate Rochester Crozer Divinity School

Convener:

This paper explores what investigating the ethical and spiritual problem of belief (i.e. believing survivors) in connection with racial terror lynching does for our understanding of sexual violence and its resistance. I read lynching as a form of traumatic racial violence that sometimes included sexual torture and commonly was justified by a sexual rationale. On these grounds, I conceptualize lynching as a form of sexual violence perpetrated against black individuals and communities. By reading black testimonies of lynching as survivor narratives, I construct a praxis for believing survivors today, grounded in the reality that sexual violence is disproportionately used as a weapon of racial domination.

***Forgive as the Lord Forgave You: Divine and Human Forgiveness, Justice, and Moral Repair***

Patrick Haley, Princeton Theological Seminary

Convener:

How we imagine God's forgiveness impacts our thinking about human forgiveness. Whereas contemporary Christians struggle to square victims' demands with a God who forgives all and keeps no record of wrongs, the

earliest Christians expected God to fastidiously punish or reward every deed. In contrast to both extremes, I revisit recent philosophical work on purgatory, which emphasizes sanctification over satisfaction. This approach reveals how God’s forgiveness is consonant with restorative justice and moral repair. By considering an alternate vision of God’s justice, we can thereby reimagine how our forgiveness too is compatible with-and in fact necessitates-the work of moral repair.

***Sabbath All the Way Down: The Social Imaginary, Metaphysical Realism, and God's Economy***

Abigail Woolley Cutter, Southwestern College

Convener:

While the Sabbath has been a popular topic of books on Christian spirituality and-occasionally-economic or environmental ethics, what remains unclear is what leverage this commandment has to effect change on these levels, particularly to inspire collective action. I probe here why the Sabbath has been intuited-rightly-as having implications on various levels, while I search for the missing link. Responding to Charles Taylor and Nathan Jennings, I argue that the Sabbath pattern belongs to God’s own economy; a metaphysically realist imagination reveals deep congruence between the spiritual and literal Sabbath and economic justice in the world.

***Cultivating Virtuous Imagination of the Asian American Dreamers in the Face of Violent Uncertainty***

Wonchul Shin, Villanova University

Eunil David Cho, Boston University

Convener:

By examining the stories of Asian American young adults with DACA (Deferred Action for Childhood Arrivals) or “Dreamers,” this paper examines how these young adults can cultivate virtuous imagination to cope with the violence of uncertainty and also radically imagine a new path toward flourishing. The aversive state of structural uncertainty leads them to experience narrative identity foreclosure: their imaginative capability and pursuit of flourishing are violently foreclosed. In the face of violent uncertainty, this paper suggests two main moral resources for empowering Asian American Dreamers to cultivate imaginative excellence to dream a new path toward flourishing, resisting the toxic internalization of the “model minority” myth and the so-called “American Dream”: (1) their personal relationships with the divine and (2) their social actions for solidarity.

***Freedom to Flourish: Housing as a Right Not a Commodity***

Laura Stivers, Dominican University of California

Convener:

One cause of gentrification and displacement of multi-generational communities of color has been the increase of private equity firms buying affordable homes, upgrading them, raising rents, and evicting tenants. This paper focuses on housing financialization and the shift from housing as a right for people to be capable of flourishing

to housing as a commodity and an investment opportunity for profit. The paper then identifies several strategies Christian and interfaith organizations have employed to address gentrification and drawing on womanist and feminist sources, offers a theological foundation in support of housing as a right for the freedom of individuals and communities to flourish.

### ***The Phenomenon of Burdened Agency***

Travis Ryan Pickell, George Fox University

#### Convener:

This paper introduces a concept I call “burdened agency.” Burdened agency names a two-fold phenomenon in end-of-life ethics (with relevance beyond): First, the availability of control over the dying process may become an imperative to make choices about when and how death will occur. This is the burden of agency. Second, moral agency is increasingly burdened by “reflexivity.” No longer guided by norms that are taken-for-granted, individuals are, more or less, left to self-consciously negotiate the experience of dying on their own. Increasingly we labor under the existential “weight” of ambiguity, instability, and uncertainty that accompanies highly reflexive moral action.

### ***When U.S. Catholics Dream of Dictatorship***

Ramon Luzarraga, St. Martin's University

#### Convener:

U.S. Catholics for overturning the 2020 election revealed a totalitarian temptation U.S. Roman Catholics have struggled with throughout American history on the regional level. U.S. Catholics supported illiberal governments with dictatorial features with their support of the rise of Jim Crow in Louisiana, and Richard J. Daley's Chicago machine politics. The rhetoric is similar to Catholic support of Francisco Franco's Spain, and Latin American dictatorships which justified illiberal and tyrannical behaviors to maintain order against persons othered as dangerous minorities who would bring about chaos, death, and the loss of the country as a Christian nation or a nation altogether.

### ***Recasting Liturgy and Moral Formation: Some Insights from the Philosophy of Religion***

Luke Zerra, Princeton Theological Seminary

#### Convener:

Christian ethicists have rightly attended to questions of liturgy and moral formation in recent decades. Philosophers of religion have also begun to turn to considerations of liturgy and ritual. This paper considers how these developments in philosophy of religion might reframe conversations in Christian ethics about liturgy and moral formation. This paper argues that the work of Nicholas Wolterstorff and Terence Cuneo in particular can help Christian ethicists better describe various appropriations of liturgical practices. In other words,

developments in the philosophy of religion can help Christian ethicists give a more robust and full account of liturgy and moral formation.

5:45 PM – 7:00 PM

**Catholic Eucharist**

7:00 PM – 7:45 PM

**Professional Conduct and the SCE**

8:00 PM – 9:15 PM

### INTEREST & WORKING GROUPS #3

***Race, Faith, and Food Justice: A Book Symposium on Chris Carter's *The Spirit of Soul Food - Animal Ethics, African and African-American Working Group****

Traci C. West, Drew University Theological School

Emilie M. Townes, Vanderbilt University Divinity School

Christopher Carter, University of San Diego

Conveners: Trevor Bechtel, University of Michigan

Grace Kao, Claremont School of Theology

Terrence Johnson, Georgetown University

Shawnee Daniels-Sykes, Mount Mary University

Soul food has played a critical role in preserving Black history, community, and culinary genius. It is also a response to--and marker of--centuries of food injustice. Given the harm that our food production system inflicts upon Black people, what should soul food look like today? Jointly sponsored by the Animal Ethics Interest Group and the African and African American Working Group this session consists in a panel considering Chris Carter's new book, *The Spirit of Soul Food*. Join us to hear an interdisciplinary group of panelist respond to Carter's book and the questions it asks.

***The Power of Monetary Policy in a Neoliberal Age: A Comparative Exploration - Monetary Policy***

### NEED SPEAKERS

Conveners: Ilsup Ahn, North Park University

Norman Faramelli

How does monetary policy affect social welfare in an age of neoliberalism? The 2023 Monetary Policy Interest Group answers this question by critically reexamining George H. Crowell's 2002 JSCE article titled, "The Power of Monetary Policy: Ethical Insights from Canadian Experience." At the 2023 SCE meeting, the Monetary Policy Interest Group will discuss Crowell's thesis by critically comparing several different countries' monetary policies, which include the U.S., Germany, Sweden, Brazil, and South Korea. The meeting will be held as a panel discussion, and each panelist will share her/his research outcome in a comparative manner.

***Re-Imagining The Challenge of Peace After the Post-Cold-War Era - Ethics and Catholic Theology***

John Berkman, Regis College, University of Toronto

Ben Peters, University of St Joseph (Hartford)

Lisa Cahill, Boston College

Conveners: Michael J. Baxter, Regis University, Denver

John Berkman, Regis College, University of Toronto

The Challenge of Peace, the Catholic bishops' pastoral letter on war and peace, was written during the Cold War. In the Post-Cold-War era, it seemed less relevant. But recent events-the criticism of nuclear weapons by Pope Francis and the rise of nationalism-have renewed its relevance. This session is dedicated to reimagining "the challenge of peace," in keeping with the just-war and pacifist traditions. John Berkman will articulate the natural law grounds for condemning the possession of nuclear weapons. Ben Peters will show how the radical pacifism of Gordon Zahn frees our imagination from the myopia of Americanism. Discussion will follow.

***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

Conveners: 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 and Laura Stivers, 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.

***Climate Fiction and Visions of Destruction and Hope - Climate Justice***

Mark Douglas, Columbia Theological Seminary

Ryan Darr, Princeton University

Laura Yordy, Southern Nazarene University

Respondent: Melanie Harris, Wake Forest University School of Divinity

Conveners: Mark Douglas, Columbia Theological Seminary

Eric Schnitger, Asuza University

Climate fiction is a rich field that communicates a variety of ethical visions vital for climate justice. Positive depictions can spark Christian visions of ethical possibilities, while dystopian fiction can spur urgency for the climate catastrophe. Ryan Darr will focus on the ethical role for imagining and envisioning futures of loss, suffering, and other evils; Laura Yordy will explore positive climate futures envisioned in several recent works by Christian authors; and Mark Douglas will reflect on how climate fiction can also assist us in the work of reparation for humans and nonhumans who will inherit structures of injustice sown today.

### ***Aesthetics, Institutions, and Ethics - Asian and Asian-American Working Group***

#### **NEED SPEAKERS**

Conveners: Sunder John Boopalan, Canadian Mennonite University

SueJeanne Koh, St. Mark's Presbyterian Church

The panel on aesthetics, institutions, and ethics raises the following questions: 1. What can we draw from Asian American writers, artists, musicians, and other creatives to highlight questions of ethical concern within Asian American communities? 2. What constructive examples among Asian American worship leaders or preachers demonstrate how attention to aesthetics can amplify shared, felt concerns? 3. Is there an "Asian American Christian aesthetic," and if not, why? Is it possible, in fact, that aesthetic visions as they are in Asian American church communities and others, might obscure serious social realities, e.g., domestic violence and sexual abuse?

### ***Performing Israel: Practices and Problems in the Use of Israel's Narrative in Christian Liturgy - Liturgy and Ethics***

#### **NEED SPEAKERS**

Conveners: Debra Dean Murphy, West Virginia Wesleyan College

Dan Rhodes, Loyola University Chicago

Brent Laytham, St. Mary's Seminary & Univeristy

This session will engage one of the perennial issues of Christian Ethics: the role of the story of Israel in shaping Christian worship and witness. Presenters will take up formative and performative questions around the identity, image, vision, history, and hope of Israel as narrated in the Hebrew Scriptures. Issues that emerge from

this exploration include supersessionism, cultural appropriation, trauma and exile, and liturgy through a liberationist lens.

***Evaluating the Churches' Teaching on Migration Ethics - Migration Ethics***

**NEED SPEAKERS**

Conveners: Victor Carmona, University of San Diego

Robert W. Heimburger, University of Aberdeen

What are the churches teaching about migration? Do their teachings represent an adequate response to contemporary challenges surrounding migration? Given issues surrounding borders, Brexit, nationalism, refugees, internally displaced persons, and changing demographics, what are churches saying, and are they saying it well? Following from the success of the 2022 panel, 2023 panelists will speak about further churches and communions of which they are a part, evaluating those churches' teaching.

***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

Todd Whitmore, University of Notre Dame

Respondent: Craig A. Ford, St. Norbert College

Conveners: 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.

9:30 PM – 11:00 PM

**Student Caucus Meeting**

**Sunday, January 8**

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6:30 AM – 8:45 AM

**SCE Board Meeting**

7:30 AM – 11:00 AM

**Registration**

8:00 AM – 11:00 AM

**Exhibit & Poster Hall Open**

8:00 AM – 8:45 AM

**Ecumenical Worship Service**

9:00 AM – 10:15 AM

**CONCURRENT SESSION #6*****Imagining Peripatetic Friendship and Economic Justice: Bayard Rustin's Quaker Vision for Just Societies***

Justin Barringer, Southern Methodist University

Convener:

Civil Rights leader, mentor to Dr. King, and organizer of the 1963 March on Washington for Jobs and Freedom has too often been neglected in the realm of Christian ethics. This essay will attempt to bring Rustin into conversations of Christian ethics. Among the issues that studying Rustin can illuminate are the ethical concerns of friendship in justice movements and sociopolitical hierarchies, as well as effective responses to growing wealth inequity. It argues that Rustin's faith and friendships, provide a theologically informed paradigm for Christian charity and a just response to wealth inequity.

***By Any Greens Necessary: Food Sovereignty, Christian Ethics, and the Radical Imagination***

Joi R. Orr, Interdenominational Theological Center

Convener:

This paper presents an ethnographic study of a food sovereignty collective in Baltimore, Maryland – "The Black Church Food Security Network (the Network)". The Network is comprised of black houses of worship, rural farmers, and urban growers with the mission to create an alternative foodway, or an independent, community-controlled farm-to-table distribution system. The findings of this study argue that the Network is motivated by

an Afro Christian ethic that takes seriously a particular radical imagination “a hope and telos of black communities in right relation to the land.

***Catholic Visions and Imaginations for #StopAsianHate: Accountabilities and Possibilities***

Hoon Choi, Bellarmine University

Convener:

Recent visibility of violence against AANHPIs amplified the reality of violence that AANHPI community face in the U.S. context. What is often overlooked, however, is the mundane nature of these experiences, a long history of such invisibilities beyond a few famous cases, and how they are related to the U.S. global imperialism. This paper attempts both to complicate #StopAsianHate and fill important gaps by evaluating the problem through the lens of the Catholic intellectual tradition with its own limitations and possibilities.

***Whom Do Our Methods Serve and Protect? Pedagogical and Meta-Ethical Challenges in Teaching Breonna Taylor***

Andrew Stone Porter, Bellarmine University

Convener: Leonard Curry, Payne Theological Seminary

Introductory courses in Christian ethics ordinarily survey methods including deontological, teleological, virtue, utilitarian and liberation ethics using case studies. In spring 2021 the author followed the standard approach, but the “case” was a claim made by Sgt. Jon Mattingly, one of the officers who killed Breonna Taylor. In an e-mail to LMPD colleagues Mattingly claimed, “I know we did the legal, moral and ethical thing that night.” None of the standard methodologies is fully adequate to the case. The most helpful method is Darryl Trimiew’s modified Niebuhrian responsibilist ethics, which analyzes personal, structural, and historical elements of the situation.

***Dream or Delusion? Truth and Ideology in the Work of Martin Luther King, Jr., and Antonio Gramsci***

Joshua Beckett, Loyola Marymount University

Convener:

The concepts of truth and ideology are interrelated in colloquial understanding-respectively understood, more or less, as “what actually is the case” and “what others with vested interests would try to convince us is the case.” They are also linked in social theory and theological ethics, and in this contested era of misinformation and deception, it is crucial to interrogate both. Antonio Gramsci and Martin Luther King, Jr., each address and incorporate both concepts in their intellectual and activist projects, though King places a stronger emphasis on truth, while Gramsci particularly highlights the importance of ideology.

***Mysticism as Counter-Conduct: A Foucauldian Retrieval of Dante and St. Catherine of Siena***

Matthew A. Elmore, Duke University Divinity School

Convener:

This paper draws upon Dante and St. Catherine of Siena to flesh out the Foucauldian concept of counter-conduct. Both figures occupy a unique place in history, living amid protomodern experiments in banking and politics. Both, too, exemplify an intriguing mix of the contemplative and the active life, engaging in politics from the vantage point of their visionary mysticism. Most importantly, both envisioned God's love as a political commons - an "immaterial" power transcending the control of clergy and king. How does their vision illuminate the Foucauldian history of the present, and how can it empower modern and postmodern visions of counter-conduct?

***Forgiveness Divine***

Andrew J. Peterson, Princeton Theological Seminary

Convener:

Is forgiveness pure gift? Or is it earned conditionally through remorse and apology? I argue that forgiveness is best considered a conditional moral exchange. This secures its justice and protects victims from being revictimized by its demands. But I concede that proponents of gifted forgiveness are right to suggest that conditional forgiveness seems incapable of accounting for some of the extraordinary cases we find most exemplary. In response, I argue that an account of proleptic conditional forgiveness best retains the justice of these extraordinary acts while nonetheless securing their extraordinary excellence.

***Seeing Visions, Dreaming Dreams, Prophesying: The Pentecost as a Resource for Democratic Politics***

Mary Nickel, Princeton University

Convener:

For Kristen Deede Johnson, Augustinian theology provides resources for overcoming debates about the consolidation or protection of difference in plural society. Johnson's Augustine invites us to unite with others in loving and humble interactions with difference. I find in the Biblical narrative of the Pentecost an instructive example of the "embodied communication" Johnson promotes. I draw heavily on Willie Jennings' reading of Acts 2 to make this case. Most striking is the text's oscillation from vision to speech, and speech to vision. The paper invites reflection on how divinely granted visions might be translated into conversations that facilitate what Jennings calls "joining."

***Ecclesial Barriers to Moral Discernment for American Catholics Facing Fertility Challenges***

Emma McDonald, Boston College

Convener:

Through analysis of in-depth interviews, this paper will examine how ecclesial structures and cultures shape opportunities for communal discernment among American Catholic women experiencing infertility. Despite Pope Francis' statements promoting the participation of Catholics in "irregular" situations, the structural and cultural biases of the institutional church continue to privilege the minority of Catholics aligned with Church teaching in ecclesial settings of moral discernment regarding fertility treatments. This lack of structural support for dialogue threatens the development of the *sensus fidelium* and hinders conscience formation and the development of a reflective moral agency among Catholics navigating complex fertility challenges.

***Afrofuturism and Hope: Reimagining Social Life after Colonial Modernity***

Adam Beyt, Fordham University

Convener:

The cultural and religious analysis of Afrofuturism explored by Richard Sneed helps reimagine eschatological hope, as offered by Edward Schillebeeckx, towards building new social relations after colonial modernity. Schillebeeckx's account of discipleship is grounded on defending the *humanum*, the new humanity announced by the life, death, and resurrection of Christ and represented by the symbol, the Reign of God. Sneed's book, *The Dreamer and the Dream*, analyzes works associated with Afrofuturism, like Octavia Butler's Parable duology, Janelle MonÁje's concept albums, and Ryan Coogler's *Black Panther*. These works inspire an alternative imagination for social relations for defending the *humanum* after colonization

10:30 AM – 11:00 AM

**SCE/SJE/SSME Leadership with Talley**

11:00 AM – 12:30 PM

**The Journal of the Society of Christian Ethics Editorial Board Lunch**