



FUTURE ANNUAL MEETINGS

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

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

REGISTRATION DESK

The registration desk hours:

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

2026 Lifetime Achievement Award – Jean Porter

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



More information forthcoming...

Recipients of the Lifetime Achievement Award

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

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

Wednesday, January 7

11:00 AM – 12:30 PM

SCE|SJE|SSME Pre-conference Joint Plenary Session

Virtual on Zoom

12:00 PM – 10:00 PM

Lutheran Ethicists

Federal A Room & Statler B Room

Thursday, January 8

7:00 AM – 7:30 PM

SCE Board Breakfast

Executive Lounge

7:30 AM – 4:00 PM

SCE Board Meeting

Executive Lounge

7:00 AM – 7:00 PM

Co-editor Search Committee

Georgia Room

7:00 AM – 6:00 PM

Lutheran Ethicists

Federal A Room & Statler B Room

9:00 AM – 5:30 PM

Preconference Session

Several Rooms

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

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

Schedule:

9am – Welcome-Please gather in South America A

9:15-11:00 – Session 1 (Rooms TBD)

11:00 – Lunch (On one’s own)

12:30 – 2:30 – Session 2 (Rooms TBD)

2:45 – 3:30 – Reflection and Planning (South America A)

Time TBD (4:30ish) – Public Ritual Action

2:00 PM – 7:00 PM

Registration

Coat Check

2:00 PM – 4:30 PM

Critical Realist Group

Federal B Room

4:00 PM – 5:00 PM

SCE Presidential Cabinet Meeting

Pan American Room

4:00 PM – 5:30 PM

Journal of the Society of Christian Ethics Editorial Board Meeting

Georgia Room

5:00 PM – 6:30 PM

Students and Invited Senior Scholars Reception

Senate Room

5:00 PM – 7:00 PM

Exhibit & Poster Hall Open

Congressional Room & Senate Room

7:00 PM – 8:30 PM

CONCURRENT SESSION #1

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

Federal A Room

Lisa Powell, St. Ambrose University

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

Convener: Patrick Haley, Princeton Theological Seminary

***Expanding Refuge:
Refugees and Community Partners Designing for Belonging Together***

Federal B Room

Janelle

Adams, Bethany College

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

Convener: TBA

***Transnational Ethical Memory for Emancipatory Democracy:
South Korea Diaspora Activists in Dialogue with Feminist Theo-Ethicists***

South America Room B

Seulbin Lee, Vanderbilt University

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

Convener: James Bretzke, John Carroll University

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

South America Room A

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

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

Convener: Jonathan Tran, Baylor University

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

Statler A Room

Andrea Thornton, Saint Louis University

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

Convener: TBA

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

Statler B Room

Hilary Nwainya, St. Thomas University

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

Convener: TBA

Accompanying Trans* and Non-Binary Children

New York Room

Cristina Traina, Fordham University

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

Convener: Emily Reimer-Barry, San Diego University

***The Abolition of Capitalism:
What Must Christian Ethics Do?***

Massachusetts Room

Jeremy Posadas, Stetson University

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

Convener: Amy Levad, University of St. Thomas, Minnesota

Ethics by Algorithm? Practical Wisdom and the Limits of Virtuous AI

Ohio Room

Nicholas Ogle, Saint Charles Borromeo Seminary

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

Convener: Patrick Flanagan, St. John's University

Progressivist, Realist, and Augustinian Politics Amongst Unprecedented Perils

California Room

Frederick Simmons, Cambridge University

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

Convener: Gregory Lee, Wheaton College

The Justice of Repentance

Pan American

Joseph Lim, University of Notre Dame

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

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

Friday, January 9

7:00 AM – 7:00 PM

Co-Editor Search Committee

Georgia Room

7:30 AM – 6:00 PM

Registration

Coat Check

7:45 AM – 8:45 AM

CONVERSATION WITH AN AUTHOR

Congressional & Senate Room

*Light breakfast served**Ticketed event. Pre-registration required. Please check in at door.****Conflict and Catholic Social Ethics: An Interdisciplinary Approach*** | Routledge/Taylor & Francis

Taylor Ott, St. Bonaventure University

Facilitator: Julie Hanlon Rubio, Santa Clara University

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

Stephanie Edwards, Boston Theological Interreligious Consortium

Facilitator: TBA

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

Sheed & Ward / Rowman & Littlefield (now Bloomsbury)

Emily, Reimer- Barry, University of San Diego

Facilitator: Sandra Sullivan-Dunbar, Loyola University, Chicago

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

Elisabeth Kincaid, Baylor University

Facilitator: TBA

Political Theology in Chinese Society | Routledge

Joshua Mauldin, Center of Theological Inquiry

Facilitator: TBA

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

Kevin O'Brien, Pacific Lutheran University

Facilitator: TBA

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

Aimee Hein, Creighton University

Facilitator: TBA

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

Conor Kelly, Marquette University

Kristin Heyer, Boston College

Facilitator: TBA

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

Matthew Elia, Saint Louis University

Facilitator: TBA

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

Angela Carpenter, Hope College

Facilitator: Gerald McKenney, University of Notre Dame

9:00 AM – 7:30 PM

Exhibit & Poster Hall Open

Congressional & Senate Room

9:00 AM – 10:30 AM

SCE Plenary

Presidential Ballroom

Sarojini Nadar, University of Western Cape

‘Undisciplining the Sacred’: Transdisciplinary Work for Transformative Ethics

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

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

Secondly, the paper engages Black feminist and decolonial thought to interrogate how theology’s disciplinary architecture reinforces this disciplining of the sacred. By policing the borders between subfields such as biblical studies, systematic theology, ethics, and practical theology, the academy fragments what could otherwise be a unified pursuit of justice. Through examples from my own academic journey, I trace how these boundaries shape the production of knowledge itself: determining what kinds of questions may be asked, who is authorised to ask them, and what counts as legitimate scholarship.

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

Respondent: Traci West, Drew University

Convener: Rebecca Todd Peters, Elon University

10:30 AM – 11:00 AM

Break in Exhibit & Poster Hall

Congressional & Senate Room

Light Refreshments Served

10:30 AM – 11:00 AM

Professional Conduct Committee: Office Hours (Open to All)

Continental

11:00 AM – 12:30 PM

CONCURRENT SESSION #2***Bridging Faith, Scholarship, and Civic Engagement in Black Communities***

Federal A Room

African and African-American Working Group

Panelists: TBA

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

Conveners: Marvin Wickware, Lutheran School of Theology at Chicago
Shari Mackinson, Texas Christian University

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

Federal B Room

Karen Peterson-Iyer, Santa Clara University

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

Convener: Elizabeth Block, Saint Louis University

Disability Working Group: Christian Ethics and Deaf Liberation

South America B Room

Kirk VanGilder, Gallaudet University

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

Convener: Kevin Lazarus, Emory University

Augustine, Race, and the Problem of Christian Unity: A Critical Retrieval

South America A Room

Gregory Lee, Wheaton College

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

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

Statler A Room

A Conversation about the Relationship between Christian Ethics and Historical Tradition

Christian Ethics in Historical Context Interest Group

Panelists: David Lantigua, University of Notre Dame
 Emily Dumler-Winkler, St. Louis University
 Elisabeth Kindcaid, Baylor University
 John Carlson, Arizona State University

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

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

Gendered Power and Addiction Onset:

Statler B

Political Theory, Theology, and Culpability

Todd Whitemore, University of Notre Dame

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

This paper examines the impact of gender violence on the onset of women's substance addictions. Over 100 author-conducted interviews with women in addiction show that 96% of the women experienced traumatic physical or sexual abuse/assault antecedent to the onset of addiction. The paper argues that such patterns of violence reflect a "regime of gendered torture," in a way that mitigates women's culpability for their addictions and enlarges men's responsibility for those addictions. This regime is underwritten and driven by a combination

of republican (active male/passive female) and liberal (public/private split) political ideologies. Official Catholic gender theory reinforces the violent pattern.

Convener: TBA

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

New York Room

James McCarty, Boston University, School of Theology

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

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

The Catholic Debate on Brain Death

Massachusetts Room

Jason Erbl, Saint Louis University

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

Convener: Christoph Krall, Creighton University

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

Ohio Room

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

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

Convener: Virginia Landgraf, Atla

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

California Room

Neil Messer, Baylor University

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

Convener: Kevin O’Brien, Pacific Lutheran University

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

Pan American Room

Daniel Montañez, Boston University

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

Convener: James Bretzke, John Carroll University

12:45 PM – 1:45 PM

Women’s Caucus Lunch -Ticketed Event

Offsite-Location to be Announced

1:30 PM – 2:30 PM

Poster Session

Senate Room

Teaching Reproductive Justice at a Catholic University

Emily Reimer-Barry, San Diego University

Reforming the Social Gospel in the New Gilded Age: The Case of Extreme Economic Inequality and the Church’s Responsibility for Macroeconomic Justice

Ilse Ahn, North Park University

Vulnerability Beyond Passivity: Virtue, Vice, and Moral Agency

Tucker Jonah Gregor, University of Iowa

Freedom, Eating, and Women's Bodies

Megan Heeder, University of Scranton

Augustinian Trajectories for Catholic Peacebuilding

Joshua Synder, Boston College

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

Seung Woo Lee, Fuller Theological Seminary

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

James Patrick O'Sullivan, Saint Joseph's University

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

Peter K. Fay, Villanova University

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

Theo A. Boer, Protestant Theological University

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

Maria R. Kenney, Asbury Theological Seminary

1:30 PM – 2:30 PM

**Presidential Cabinet Meeting:
Conveners of Interest Groups, Working Groups, and Caucuses**

Federal A Room

2:00 PM – 3:00 PM

Nominating Committee

Continental Room

2:30 PM – 4:00 PM

CONCURRENT SESSION #3***What Must We Do? Queer Ethics and the Established Legacy of DC's LGBTQ Activism***

Federal A Room

LGBTQI+ Working Group

Emma Cieslek

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

Conveners: Brandy Daniels, University of Portland
Shatavia Wynn, Rhodes College

Caring for Medicaid: Public Ethics as Methodology in Motion

Federal B Room

David Craig, Indiana University Indianapolis

Ivan Douglas Hicks, The AfricaLogical Institute

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

Convener: TBA***“Saving the Bay: Environmental Coercion and a ‘Dark Green’ Augustinianism***

South America B Room

Joseph Walker-Lenow, Duke Divinity School

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

Convener: TBA***A Democratic Faith:***

South America Room A

Public Theology for a Church and Nation in Crisis

Raymond Roberts, University of Richmond

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

Convener: James Bretzke, John Carroll University

Day Zero as Apocalypse from Below

Statler A

Kyle Lambelet, Virginia Theological Seminary

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

Convener: Dan Rhodes, Loyola University Chicago

Christian Ethics in a World Without Work

Statler B

Joe Pettit, Morgan State University

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

Convener: Scott Paeth, DePaul University

Metabolizing Moral Shocks: Gun Control Activism & Democratic Hope

New York Room

C. Melissa Snarr, Vanderbilt University

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

Convener: Kate Ott, Garrett Evangelical Theological Seminary

Ordo Amoris and Obligations to Others

Massachusetts Room

Bharat Ranganathan, University of Nebraska Omaha

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

Convener: Nicholas Ogle, Saint Charles Borromeo Seminary

Understanding Minority Support for Trump:

Ohio Room

Opportunities and Obstacles For Interracial Organizing and Politics

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

Panelists: TBA

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

Conveners: Shari Mackinson, Morehouse University,
Marvin Wickware, Lutheran School of Theology at Chicago

The Abolition of Capitalism:

California Room

What Must Christian Ethics Do?

Jeremy Posadas, Stetson University

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

Convener: Amy Levad, University of St. Thomas, Minnesota

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

Pan American Room

Anna Floerke Scheid, Duquesne University

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

Covener: TBA

Emerson Magnanimity

Continental Room

Justin Hawkins, Columbia University

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

Convenor: TBA

4:15 PM – 4:30 PM

Lifetime Achievement Award

Presidential Ballroom

Jean Porter, 2026 Lifetime Achievement Awardee

4:30 PM – 5:30 PM

SCE Presidential Address

Presidential Ballroom

President: Rebecca Todd Peters, Elon University

5:30 PM – 6:30 PM

SCE Presidential Reception

Congressional and Senate Room

7:30 PM – 9:00 PM

INTEREST & WORKING GROUPS #1**God's Absolute Power and the Problem of Divine Domination**

Federal A Room

Moral Theory and Christian Ethics Interest Group

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

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

Conveners: Matthew Puffer, Valparaiso University
 Christina McRorie, Boston College

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

Federal B Room

Pedagogy Interest Group

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

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

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

South America A Room

Reformed Theology and Ethics Interest Group

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

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

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

Ecology, Ethics, and the Commons.

Statler A Room

Environmental Ethics and Theology Interest Group

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

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

Convenor: Laura Hartman, Roanoke College

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

Statler B Room

Ethics and Catholic Theology Interest Group

Panelists: Christine Firer Hinze, Fordham University
Kelly Johnson, University of Dayton
Matthew Shadle, Independent Scholar
Respondent: Russell Hittinger, Catholic University of America

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

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

Title: TBA

New York Room

University Interest Ethic Group

Convener: Mary Roche

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

Massachusetts Room

Conflict, Non-violence, and Just Peace Interest Group

Dr. Ron Hopson, Howard University

Respondent: Dr. Margaret Pfeil, University of Notre Dame

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

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

Health Care Ethics Interest Group:

Pan American Room

Public Health Ethics in The Current Era

Health Care Ethics Interest Group

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

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

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

Latine Politics Today: Perspectives from Christian Ethics

California Room

Latino(a) Working Group

Panelists: TBA

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

Convener: Alberto la Rosa Rojas

9:00 PM – 10:00 PM

University of Chicago Reception

Senate Room

Saturday, January 10

7:30 AM – 6:00 PM

Registration

Coat Check

7:45 AM – 8:45 AM

CONVERSATION WITH AN AUTHOR

Congressional & Senate Room

Light Breakfast served

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

Moral Debates in Contemporary Catholic Thought: Paradigms, Principles, and Prudence | Rowman & Littlefield

James Bretzke, John Carroll University

Facilitator: TBA

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

Melanie Jones Quarles, Union Presbyterian Seminary

Facilitator: TBA

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

David Gushee, Mercer University

Facilitator: TBA

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

Wylin Wilson, Duke Divinity School

Facilitator: Stephanie Edwards. Boston Theological Interreligious Consortium

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

David Hollenbach, Georgetown University

Facilitator: TBA

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

Rowman & Littlefield (now Bloomsbury)

Ish Ruiz, Pacific School of Religion

Facilitator: TBA

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

Matthew Gaudet, Santa Clara University

Karen Lebacqz, Graduate Theological Union

Facilitator: TBA

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

K. Christine Pae, Denison University

Facilitator: Grace Kao, Claremont School of Theology

7:30 AM – 7:00 PM

Co-Editor Search Committee

Georgia Room

9:00 AM – 6:00 PM

Exhibit & Poster Hall Open

Congressional & Senate Room

9:00 AM – 10:30 AM

SCE Plenary

Presidential Ballroom

Exercising Power in the Face of Chaos

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

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

Convener: Rebecca Todd Peters, SCE President, Elon University

10:30 AM – 11:00 AM

Break in Exhibit & Poster Hall
 Greet New Members

Congressional & Senate Room

11:00 AM – 12:30 PM

SCE Business Meeting

Presidential Ballroom

12:30 PM – 1:30 PM

JRE Editorial Board Lunch

Continental Room

12:30 PM – 1:30 PM

Professional Conduct Committee (Private)

Georgia Room

12:30 PM – 1:30 PM

Student Caucus Lunch

TBA

Light lunch and meeting for all student attendees

1:30 PM – 3:00 PM

INTEREST & WORKING GROUPS #2***Migration in Interdisciplinary Perspective***

Federal A Room

Migration Interest Group

Panelists: TBA

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

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

What Must We Do About Pain?

South America B Room

A Scientific, Theological, and Ethical Dialogue

Neuroethics and Theology Interest Group

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

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

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

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

New York Room

Economic Policy Interest Group

Panelists: Elizabeth Hinson-Hasty
Shinhyung Seong

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

Convener: Ilsup Ahn, North Park University

Art, Prayer, and Power

South America A Room

Anglican Ethics Interest Group
Contemplative Interest Group

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

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

Restorative Justice Interest Group

Johanna McCants-Turner, University of Waterloo

Statler A Room

This is the annual meeting of the Restorative Justice Interest Group. Topics of interest to the members will be discussed during this session.

Conveners: Trevor Bechtel, University of Michigan
Michelle Harrington, Loyola University Chicago

Future Scholars Panel

Statler B Room

Desire can both secure violent regimes and press us towards collective futures without disposability. The Future Scholars Panel welcomes essays that touch on the role of desire in an exploration of politics. What role does eros play in the various socio-political crises of today? How does theology inform an understanding of desire, in its both ordered and disordered forms? How might the reordering of desire offer a potential avenue for creating

a just and compassionate common-life? Does attending to the libidinal economy open up more creative ways for reimagining life together—perhaps through the arts, literature, or liturgical practices?

Panelist: TBA

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

3:00 PM – 3:30 PM

Exhibit & Poster Hall Open

Congressional & Senate Room

Greet New Members

Light Refreshments Provided

3:30 PM – 5:00 PM

CONCURRENT SESSION #4

***New Currents in Asian and Asian American Christian Ethics:
Liberatory Praxis in Transpacific Contexts***

Federal A Room

Asian and Asian-American Working Group

Presenters: Enoch Kuo, Princeton University
Lynnette X. Li, University of Denver-ILIFF School of Theology

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

Respondent: Hak Joon Lee, Fuller Theological Seminary

Convener: Gregory Lee, Wheaton College

***Addressing the Ethical and Existential Risks of Artificial Intelligence:
A Christian Realist Response***

Federal B Room

Fred Glennon, Le Moyne College

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

Convener: TBA

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

South America B Room

Julie Rubio, Santa Clara University

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

Convernor: Derek Bunyan, Niagara University

"Move, Get Out the Way:

South America A Room

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

Robert Monson, University of Denver

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

Converner: TBA

Fragmentation, Precarity, and Minimal Selfhood: Beyond Individualism

Statler A Room

Timothy Frazier, Duquesne University

While much of Christian ethics has operated through the lens of the critique of expressive individualism for its socio-cultural analysis, I contend that these analyses are made more sufficiently robust through structural analysis of what I call "fragmentation," the division of life into non-integral compartments. Such analysis gives richer nuances to cultural trends, placing more emphasis on structure-induced precarity, isolation, agency-loss,

and the loss of a substantive sense of self. I do so by drawing on insights from individualization theory, capability theory, and scholarship on precarity and its psychic effects.

Converner: Russell Johnson, University of Chicago

***A Loving Apocalypse:
The Militant, Revolutionary Nature of MLK's Beloved Community***

Statler B Room

David Justice, Baylor University

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

Converner: TBA

***Is Neutrality Immoral in the Midst of Protracted Armed Violence?
A View from a Christian Ethicist in Ireland***

New York Room

Tobias Winright, Saint Patrick's Pontifical University

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

Convener: Scott Paeth, DePaul University

Prophetic Politics after the City on a Hill

Massachusetts Room

Lucila Crena, Wesley Theological Seminary

Prophetic critics in the United States have relied on the nation's self-understanding as a "city on a hill" to goad it to national self-transcendence. The exemplar of the prophetic tradition, Martin Luther King, Jr.'s "I have a dream speech," relied on an affirmation of the dream that "one day this nation will rise up and live to the true meaning of its creed." This paper asks how prophetic politics can function when American exceptionalism is no longer understood morally, but as naked power. How can Christians enact prophetic public witness after the myth of a moral America?

Convener: Ilsup Ahn, North Park University

To Serve and Keep the Garden: Moral Agency and the Ecology of Justice

Ohio Room

William Barbieri, Catholic University of America

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

Convener: Kevin O’Brien, Pacific Lutheran University***Psychosocial Disability and the Construction of Moral Choice***

California Room

Katherine Karam McCray, Trinity College, University of Toronto

This paper traces how Christian representations of madness and moral choice impacted Anglo-American healthcare models in the 19th and early 20th century. Theological associations between autonomy and self-management framed modern psychology as a moral endeavor, shaping the management of psychiatric conditions as primarily control of the will. Here normalcy, sanity, and health function not only as the absence of psychosis, but also as lack of dependency. Using ethnographies of group therapy, I argue that distributed agency and participatory decision-making better describe how people with psychosocial disabilities display agency, structuring moral choice as a collaborative event rather than an individual capacity.

Convener: Peter Fay, Villanova University***The State of Fundamental Moral Theology***

Pan American Room

Fundamental Moral Theology Interest Group

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

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

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

5:00 PM – 7:30 PM

Caucus for Contingent Faculty Dinner

Offsite

5:00 PM – 5:30 PM

New SCE Presidential Cabinet Meeting

Pan American Room

6:00 Pm – 7:15 PM

Catholic Eucharist

Federal Room A

7:30 PM – 8:30 PM

Nominating Committee

Continental Room

7:30 PM – 9:00 PM

INTEREST & WORKING GROUPS #3***Methodological and Ethical Opportunities and Challenges in Fieldwork***

Federal A Room

Fieldwork in Ethics Interest Group

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

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

Conveners: Emma Corey, Hendrix College
 Stephanie Mota Thurston, University of Illinois, Urbana-Champaign

Relational Power and Organizing Movements

Federal B Room

Social Ethics and Organizing Interest Group

Panelists: Aaron Stauffer, Vanderbilt University
 Cassandra Gould, Faith in Action

Joshua Batholomew, Saint Paul School of Theology

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

Convener: Aaron Stauffer, Vanderbilt University

Liturgy, Nationalism, and the Ritualization of Power

South America B Room

Liturgy and Ethics Interest Group

Panelists: Federico Cinocca, Emmanuel College

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

Aristotle Papanikolaou, Fordham University

In “When Liturgy Becomes a Border: Nationalist Co-Optation and the Ethical Criteria for Authentic Christian Worship,” Federico Cinocca examines the liturgical sanctification of exclusion in connection to the sacralization of national borders, the insurrectionary character of Christian prayer, and vulnerability. Callid Keefe-Perry, in “Theatrical Theocracy: Ritual, Worship, and the Performance of Power at the ReAwaken America Tour,” examines this event as a site of Christian nationalist ritual, where worship, political ideology, and performance merge to construct an affective experience of sacred power. Aristotle Papanikolaou, in “Ritualizing Violence in Orthodox Christianity,” analyzes the historical tension between religious and national identity in Orthodox Christian territories through the lens of religious symbols and practices.

Conveners: Xavier M. Montecel, St. Mary's University

M. Therese Lysaught, Loyola University Chicago

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

Business Ethics Interest Group

South America A Room

Presenters: Alejo José G. Sison, University of Navarre

Elisabeth Rain Kincaid, Baylor University

We consider whether Pope Francis’s discussion of AI is a rupture in the tradition of viewing technology as morally neutral or a development. At times, the Pope views AI as offering potential great benefits; at others, he

describes the outcomes of AI development in very negative terms, further entrenching a “technocratic paradigm”. To view AI as either intrinsically good or evil represents a development away from tradition. In tradition, the actions and intentions of humans are the object of moral judgment. This provides a sufficiently robust framework to evaluate the challenges raised by AI.

Conveners: Jason Stansbury, Calvin University
David Clairmont, University of Notre Dame
Patrick Flanagan, St. John's University

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

Statler A Room

SCE Evangelical Ethics Interest Group

Presenter: Jared Stacy, University of Aberdeen

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

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

Motherhood and Resistance

Statler B Room

Families and the Social Responsibility Interest Group

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

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

Convener: Marcus Mescher, Xavier University

Climate Advocacy in the Face of Political Headwinds

New York Room

Climate Justice Interest Group

Convener: Eric Schnitger

Sunday, January 11

6:30 AM – 8:45 AM

SCE Board Meeting

Executive Lounge

7:00 AM – 7:00 PM

Co-Editor Search Committee

Georgia Room

8:00 AM – 8:45 AM

Ecumenical Worship Service

Presidential Ballroom

8:00 AM – 10:00 AM

Exhibit & Poster Hall Open

Congressional & Senate Room

8:30 AM – 10:30 AM

Registration Desk

Coat Check

8:45 AM – 9:30 AM

SCE Editors/Cabinet/Staff

Executive Lounge

9:00 AM – 10:30 AM

CONCURRENT SESSION #5

The 1986 People Power Revolution: Keeping the Memory Alive

Federal A Room

Agnes Brazal, De la Salle University

This paper argues the spiritual-ethical importance of commemorating the 1986 EDSA People Power Revolution that toppled the fourteen-year Marcos Sr. dictatorship. The first section elaborates on the value of "remembering" in memory studies and the Christian concept of anamnesis. The second section discusses contesting memories of the Revolution by the military, the Church/NGOs and ordinary participants, and the far-left organizations, and how political divisions have reframed or challenged its legacy. The last section reflects –

amidst attempts at erasure – on the challenges to actualizing the memory (anamnesis) of this active non-violent restoration of democracy through [religious] rituals.

Convener: TBA

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

Federal B Room

Jennifer Wotochek, Marquette University

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

Convener: John Alexander, Independent Scholar

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

South America B Room

Matthew Elia, Baylor University

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

Convener: TBA

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

South America A Room

Sunder John Boopalan, Canadian Mennonite University

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

Convener: TBA

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

Statler A Room

K. Christine Pae

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

Convener: TBA

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

Statler A Room

Bryan Ellrod, Wake Forest University

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

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

Massachusetts Room

Travis Pickell, George Fox University

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

Convener: Brett McCarty, Duke University

Power Through Solidarity: Integrating Catholic Social Ethics & Community Organizing Ohio Room

Nicholas Hayes-Mota

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

Convener: TBA***Pacifism Kills: A Queer Critique of Stanley Hauerwas***

California Room

David Kemp, Duke University

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

Convener: TBA***Staff Attorney at the New Hampshire Public Defenders***

Pan American

Peter Dickson, New Hampshire Public Defender

My theological training directly informs my profession as a public defender, as a Christ-like call to accompany the accused. Reflecting on my formation, I argue for integrating professional usefulness and authenticity in theological education, contrary to the shift from utility to authenticity proposed by Ted Smith. I demonstrate how Christian ethics can enrich secular professions, fostering professional development that enables secular professions to integrate the work they must do with the work of their souls. This integration requires seminaries and educators to recognize secular professionals as active participants in theological discourse.

Convener: Emma Kennedy

2026 SCE Slate of Nominees

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

Candidates for Vice President



Rubén Rosario Rodríguez

PhD: Princeton Theological Seminary, 2004, Systematic Theology

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

SCE Participation:

Professional Conduct Committee, 2023 - present

Nominations Committee, 2022

Chair, Communications and Records Committee, 2020-2021

Board of Directors, 2017-2021

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

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

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

Active participant in the Latino/a Interest Group

Active participant in the Latino/a Working Group

Active participant in the Reformed Theology and Ethics Interest Group

Administrative Experience or Other Professional or Civic Service:

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

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

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

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

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

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

Select Publications:

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

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

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

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

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

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

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

Social Teaching, ed. by Todd Walatka (University of Notre Dame Press, 2024)

"Human Uniqueness, Divine Interrelationality, and the Hope of Ecofeminist Theology," in World Christianity and Ecological Theologies, ed. by Raimundo Barreto and Wanderley Pereira da Rosa (Fortress Press, 2024)

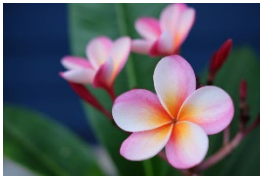
"Environmental Racism, Global Warming, and Human Flourishing," in Theology and Ethics of Oppressed and Marginalized Peoples: Social Ethics and Agency in World Christianity, Raimundo Barreto and Nimi Wariboko, eds. (Fortress Press, 2025)

"Beyond Binary Moral and Political Advocacy on Abortion" in Ethics and Advocacy: Building Bridges, Marking Boundaries, ed. by Harlan Beckley, Douglas Ottati, Matthew Petrussek, and William Schweiker (Wipf and Stock Publishers, 2022)

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

Jennifer Harvey

PhD:



Position(s):

SCE Participation:

Administrative Experience or Other Professional or Civic Service:

Select Publications:

Other:

Candidates for Board of Directors: Full Members

Anna Floerke Scheid

PhD: Boston College, 2009, Theological Ethics

Position(s):

Associate Professor, Theology, Duquesne University 2016 - present

Assistant Professor, Theology, Duquesne University 2009-2015

Instructor, Duquesne University, 2007-2009

SCE Participation:

JSCE Editorial Board 2018-2021

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

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

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

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

Peer Reviewer for JSCE (15-20 reviews)

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

Member since 2011

Nominating Committee 2022-2023

Concurrent Session Convener 2017

Administrative Experience or Other Professional or Civic Service:

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

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

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

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

Select Publications:

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

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

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

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

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

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

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

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

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

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

Other:

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

Member Catholic Theological Society of America

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

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

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

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

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

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

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

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

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

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

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

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

Selected Awards:

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

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

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

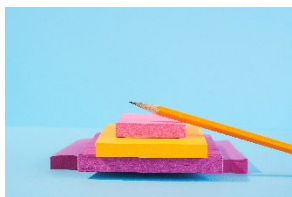
Presidential Scholarship Award, 2014. Duquesne University Research and Writing Grant, \$5000.00.

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

Catholic Press Association Award, 2013. Second Place, Best Feature Article in a Scholarly Magazine for

"Interpersonal and Social Reconciliation: Finding Congruence in African Theological Anthropology."

Daniel P. Rhodes



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

Position(s):

Clinical Professor and Director of Contextual Education, Loyola University Chicago, Institute of Pastoral Studies (2014 - Present)

Co-President, The Black Mountain School of Theology & Community (2020 - Present)

SCE Participation:

Convener Liturgy and Ethics Interest Group (2018 - 2023)

Convener for Session (3 times)

Panelist (2 times)

Referee for JSCE (3 times)

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

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

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

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

Member since 2010

Administrative Experience or Other Professional or Civic Service:

Academic Leadership (outside of SCE):

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

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

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

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

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

Select Publications:

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

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

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

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

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

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

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

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

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

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

Other:

Selected Awards:

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

**Brandy Daniels**

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

Position(s):

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

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

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

SCE Participation:

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

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

Nominating Committee, 2022.

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

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

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

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

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

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

Journal of the Society of Christian Ethics 39, no. 2 (2019): 287-302. (Presented at SCE 2019)
(Co-)Convener, LGBTQI+ Working & Interest Group panels, 2019-2025; Women's Caucus panels, 2020-2023.

Administrative Experience or Other Professional or Civic Service:

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

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

Select Publications:

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

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

Scott Paeth



PhD: Princeton Theological Seminary, 2004, Theology and Ethics

Position(s):

Professor Religious Studies, DePaul University, 2017-Present
Senior Fellow, Martin Marty Center for the Public Understanding of Religion, University of Chicago, 2022-2023
Associate Professor of Religious Studies, DePaul University, 2010-2017
Assistant Professor of Religious Studies, DePaul University, 2004-2010
Visiting Assistant Professor of Theology, Quincy University, 2003-2004

SCE Participation:

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

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

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

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

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

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

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

Breakfast with an Author (1 time)

JSCE Referee (4 times)

Chair/Convener (3 times)

Administrative Experience or Other Professional or Civic Service:

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

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

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

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

Select Publications:

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

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

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

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

"Reinhold Niebuhr: Faith in and Beyond History," in Paradoxical Virtue: Reinhold Niebuhr and the Virtue Tradition, Kevin Carnahan and David True, eds. Routledge, 2020.

"Christian Faith in a Secular Age," New Theology Review, vol. 29, no. 2 (March 2017): 19-31, 2017.

"Who's Public? Which Theology?" International Journal of Public Theology. 10.4 (2016): 461-485, 2016.

"Feeling, Thinking, Doing: Ethics and Religious Self-Consciousness in Kant and Schleiermacher," Philosophy and Theology. 28.2 (2016): 311-329, 2016.

The Niebuhr Brothers for Armchair Theologians. Westminster/John Knox Press, 2013.

The Niebuhr Brothers for Armchair Theologians. Westminster/John Knox Press, 2012.

Other: 2024 Inaugural Max L. Stackhouse Lecture in Public Theology, DePaul University 2018-2022

American Academy of Religion Research Grants Jury. 2020

Fulbright Specialist Grant, "Ethics, Metaethics, and Moral Skepticism," Jilin University, Changchun, China. 2010.

Louis J. and Frances S. Nelson Ethics Lecture. Chicago Theological Seminary. 2009-2012

International Journal of Public Theology. Book Reviews Editor. 2009 Brandeis University Schusterman Fellowship in Israel Studies.

Elise P. Edwards

PhD:



Position(s):

SCE Participation:

Administrative Experience or Other Professional or Civic Service:

Select Publications:

Other:

Kate Ott

PhD:



Position(s):

SCE Participation:

Administrative Experience or Other Professional or Civic Service:

Select Publications:

Other:

Two-Year Candidates for Board of Directors: Student Members



Sarah Neff

PhD: Duke University, 2027, Christian Theology and Ethics

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

SCE Participation:

Future Scholars Panel 2026

Administrative Experience or Other Professional or Civic Service:

Select Publications:

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

Other Affiliations: Facing the Anthropocene Graduate Research Grant, 2022

Noah Karger

PhD:

Position(s):

SCE Participation:

EXHIBITORS

The SCE would like to thank the exhibitors for their continued support of our Annual Meeting!

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