

2017 ANNUAL MEETING OF

THE SOCIETY OF

Christian Ethics

THE SOCIETY OF

Jewish Ethics

THE SOCIETY FOR THE STUDY OF

Muslim Ethics

January 5-8, 2017

Marriott

New Orleans, Louisiana

58th Annual Meeting of
The Society of Christian Ethics

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Letter from SCE President, Cristina Traina....

Welcome to New Orleans. The annual meeting of the SCE always provides an opportunity for catching up with old friends and for making new ones, for pursuing questions of longstanding importance and opening discussions about new and urgent topics. This year will be no exception. A special welcome to new and recent members. The SCE has always been a place where ethicists at all stages of their careers who work in a wide variety of institutional settings can meet and talk together informally. Please introduce yourselves to one another. Seasoned members, please reach out to welcome at least one or two newer members. This year especially, the SCE should take pride in being a place to make friends and colleagues across our many differences.



This year's theme, inspired by struggles both near and far, is "Structural Evil, Individual Harm, Personal Responsibility." We'll hear timely plenary addresses on this theme by two wonderful guests. Friday, renowned theologian Kelly Brown Douglas will speak on "The Religion of America's Exceptionalism and the Matter of Black Lives." Saturday, prominent philosopher Lisa Tessman will address "The Problem of What We Care About." We've added a special Friday evening analysis and discussion, "What Just Happened? Making Ethical Sense of the 2016 Vote." Those who wish may also reflect on sexual violence, in particular, through both scholarship and worship.

In addition, sponsored international scholars will speak. Zhibin Xie will address "The Plural Problem in Chinese Society: An Interpretation from Confucian and Christian Perspectives," and Henry Mugabe will deliver a talk on "The Politics of Love in Zimbabwe: The Debate over Same-Sex Relationships."

Member papers will address all dimensions of social and institutional harm, our moral agency in harm and repair, and many other topics of historical and theoretical interest. As always, the Program Committee's privilege and challenge was the necessity of choosing from among excellent submissions. SJE and SSME sessions, as always, provide wonderful opportunities for comparative interchange, as does the Thursday joint panel on healthcare access in New Orleans.

Finally, this year marks an unusual number of beginnings and endings. We bid goodbye to Past President William Schweiker, to whom we owe the implementation of our new governance structure, and to Executive Director for Strategic Planning Stacey Floyd-Thomas, who ends her term in June and to whom we owe our new, detailed operations manual. Mark Allman and Tobias Winright end their terms as distinguished and energetic editors of the *Journal of the Society of Christian Ethics*, and Kevin Carnahan and Scott Paeth take up the reins. We also greet our new President, David Gushee, and President Elect, Diane Yeager, at the end of the Business Meeting. Finally, we vote on the new bylaws that support many of these changes, the product of several generations of presidential cabinets and boards of directors. Please secure the Society's future by coming to vote on the new bylaws Saturday.

Thank you for coming! I hope you find the 2017 conference stimulating and enjoyable.

All the best,

A handwritten signature in cursive script that reads "Cristina L.H. Traina". The signature is written in dark ink and is positioned above the printed name and title.

Cristina L.H. Traina
President

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14th Annual Meeting of

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Letter from SJE President, Geoffrey Claussen....

Dear colleagues,

I am thrilled to welcome you to the 2017 meeting of the Society of Jewish Ethics. Our program committee chairs, Elias Sacks and Emily Filler, have developed an exciting program filled with outstanding presentations by and discussions among leading scholars on a range of important issues.

Our program begins on Thursday evening at 7:30 pm with an SJE-SCE-SSME panel focused on public health issues in mixed-income cities with significant health disparities. On Friday morning at 9:00 am, our program will continue with papers on the theme of Jewish Ethics and Plant-Based Diets. Other sessions that will follow will explore themes including: vulnerability and the ethics of reconciliation; Judaism, law, and social formation; narrative and ethics in Genesis, the Talmud, and the writings of A.B. Yehoshua; covenantal ethics after the U.S. Presidential election; companion animals as moral subjects; ethics and mysticism; rabbinic activism and American Judaism; ethical perspectives from Hannah Arendt and Emmanuel Levinas; and Jewish thought and the fields of political economy and economics.

We also will celebrate Shabbat together through informal, optional services both Friday evening and Saturday morning, and at Shabbat dinner and lunch. Please come to these, and enjoy the opportunity to eat, celebrate, sing, socialize, and network.

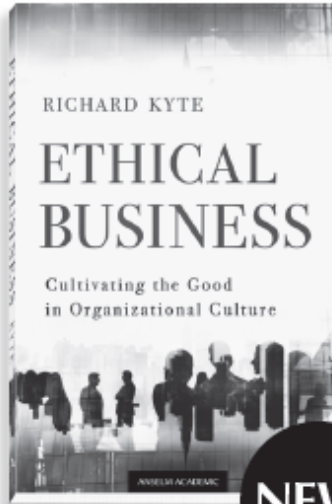
Please also join us for our SJE business meeting, over breakfast, at 7:45 on Sunday morning. We will discuss the operations of our organization, brainstorm future directions, and welcome ideas for the 2018 meeting in Portland.

Thank you for coming, and enjoy the conference!

Sincerely,

Geoffrey Claussen
SJE President





Ethical Business

Cultivating the Good in Organizational Culture

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Item #7075 • ISBN 978-1-59982-630-1

“Richard Kyte’s Ethical Business elevates business ethics from a process of rules-based problem solving to the practice of character-based relationship building. The author argues that ethical business leaders derive their power from trust, not coercion. The ethical businesses that Kyte describes reap the rewards of attracting more productive employees, more loyal customers, and more committed investors. Kyte provides a blueprint for building companies and brands in sync with today’s increasingly socially conscious consumers.”

—Frank J. Oswald
Columbia University

Science and Religion

Beyond Warfare and Toward Understanding

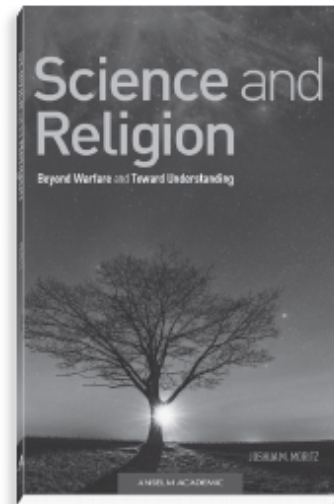
Joshua M. Moritz

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What happens when religious faith meets scientific facts?

Many believe that conflict defines the relationship between science and religion, especially the Christian religion. But the war between faith and science is a myth—and it has endured for too long.

By investigating the root of this myth and reexamining its classic stories, *Science and Religion: Beyond Warfare and Toward Understanding* offers a more accurate relationship between science and religion. With a focus on Christianity, the text explores causes of contemporary conflicts and cases in which science and religion have interacted in mutually beneficial ways to demonstrate that, in the relationship between science and religion, harmony is more common than discord.



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8th Annual Meeting of
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Letter from SSME President, Sohail Hashmi....

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

It's good to be back in warm New Orleans for the start of a new year and for this annual ritual, the joint meeting of our three societies. I know we all look forward to wonderful opportunities for fellowship and discussion of important developments in the study of religious ethics.



SSME panels once again deal with a wide range of topics in Islamic ethics, from Islamic theology and law to politics to social and medical ethics. I hope you will join us for lively conversations at these panels and at our informal SSME dinner on Saturday night.

I want to extend a special invitation to the SSME plenary on Saturday morning. As our featured speaker, we are pleased to have Su'ad Abdul Khabeer, Assistant Professor of Anthropology/African American Studies at Purdue University. Su'ad describes herself as a "scholar-artist-activist who uses anthropology and performance to explore the intersections of race and popular culture" in the United States. She is, without doubt, in the forefront of a new generation of American Muslim scholars who are blazing new and exciting paths in the study of American Islam. Her plenary address, "Knowledge of Self: Hip Hop, Blackness, and Muslim Ethics," will give us a window on her pioneering work that links race and gender, religion, popular culture, and citizenship in an increasingly diverse United States.

With best wishes for a productive and pleasant conference,

Sohail Hashmi

President

SSME

2016 Lifetime Achievement Award

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



The Society of Christian Ethics is happy to announce Charles E. Curran, who served as the 1972 President of the Society, as this year's recipient of the award. Charles, known affectionately to all of his friends as "Charlie", was among the first Roman Catholic members of the Society and our first Catholic President. In that same year he was also honored as the first recipient of the John Courtney Murray Award of the Catholic Theological Society for distinguished achievement in theology. Charlie has also served as president of The Catholic Theological Society of America (1969-70) and The American Theological Society (1989-90). He is among the most widely published of all our members with approximately forty single-authored books and twenty others either edited or co-edited in addition to numerous essays. While he was still a young man, Charlie's thought on such moral issues as contraception, abortion, euthanasia, masturbation, premarital sex, homosexuality and divorce sent shock waves through the highest levels of the Catholic Church. Thus, for many years the press made his name highly visible throughout this country and round the world. In fact, on April 25, 1967, *The New York Times* honored him as *Man in the News*. Having earned two doctorates in Sacred Theology, Charlie has altogether impressive erudition in the history and practice of Catholic moral philosophy and theology. Most important, we are grateful for his generosity over the years in sharing that knowledge with his colleagues in this society. By any measure his influence on the church, academy and society far surpasses that of any of us. His excellent citizenship in the theological academy, along with his ecumenical spirit, pastoral disposition, challenging scholarship, consistent encouragement of students, and collegiality are deeply appreciated by us all. Thus, for his many contributions to the field of ethics, this Society is proud to present him with The Lifetime Achievement Award.

Past Recipients of the Lifetime Achievement Award

2016	Margaret Farley
2015	Peter Paris
2014	Daniel Maguire
2013	Beverly W. Harrison
2011	James Gustafson

In Memoriam



Louis Wendell Hodges, 83, died on February 8, 2016. A native of Mississippi and graduate of Millsaps College and Duke University with a Ph.D. in Theology, Lou taught at Washington and Lee University from 1960 until 2003. In addition to being the husband of Helen Davis Hodges and father of their two sons, Lou was known for his work in professional ethics, especially journalism ethics. In 1974, he founded a program in ethics and the professions at Washington and Lee, perhaps the first of its kind in undergraduate education. He also participated in multiple conferences and associations focused on professional ethics throughout his life, including serving as a Fulbright Scholar in Journalism Ethics at the University of Osmania University in Hyderabad, India in 1995-96. More than a pedagogue and scholar, Lou was an actively engaged pastor and advocate for justice in his community. Lou and Helen were part of the Intercollegiate Fellowship, an interracial fellowship of Millsaps and Tugaloo College, in the fifties. At Washington and Lee, Lou attempted to invite Martin Luther King, Jr. to campus in the early sixties, an invitation halted by the school's Board of Trustees. Lou was on the forefront of racial justice for these times. Lou's pedagogical, pastoral, and activist life remains a legacy for us.



Anne E. Patrick, SNJM died on July 21, 2016, after a courageous fourteen-year battle with breast cancer. She began teaching as a young sister in parochial schools and spent her academic career from 1980 to 2009 at Carleton College, where she was William Laird Professor of Religion and the Liberal Arts. Anne was dedicated to renewal efforts in the Catholic Church and to advancing women's leadership. Early in her religious life she was involved in the Sister Formation Movement, and became involved in the women's ordination movement in the 1970s. Her interests in the intersection of literature, feminist theology, and moral theology are reflected in her books *Liberating Conscience: Feminist Explorations in Catholic Moral Theology*; *Women, Conscience and the Creative Process*; and *Conscience and Calling: Ethical Reflections on Catholic Women's Church Vocations*. Anne was a past President of the Catholic Theological Society of America, and a founding vice-president of the International Network of Societies for Catholic Theology. In addition to her many professional accomplishments, she was dedicated to her family, friends, and students, played a killer game of Scrabble, and was an accomplished pianist.



Max Lynn Stackhouse died on January 30th, 2016. He was the Rimmer and Ruth DeVries Professor of Reformed Theology Emeritus at Princeton Theological Seminary, where he taught from 1993 to 2004. Prior to that he held the Hebert Gezork Chair of Christian Social Ethics at Andover Newton Theological School for over twenty years. He was a leading figure in the field of public theology, writing extensively on a wide range of topics including economics, the family, the military-industrial state, urbanization, and globalization. Born in 1935, he attended DePauw University and Harvard Divinity School. He obtained his Ph.D. from Harvard University in 1965. He taught and lectured extensively around the world, including Germany, China, India, Fiji, South Africa, Taiwan, and Australia. He was the past president of the Society of Christian Ethics and the American Theological Society. He was an ordained minister in the United Church of Christ. A prolific writer, he was the author or editor of two dozen books and many articles. Additionally, with his wife Jean, he was the founder of the Berkshire Institute for Theology and the Arts.

2018

January 4-7, 2018
Doubletree
Portland, Oregon

2020

January 9-12, 2020
Renaissance Downtown
Washington, DC

2019

January 3-6, 2019
Marriott
Louisville, Kentucky

2021

January 7-10, 2021
Palmer House Hilton
Chicago, Illinois

SCE CONTACT INFORMATION

Web site: *www.SCEthics.org*

Mailing address: Society of Christian Ethics
PO Box 5126
St. Cloud, MN 56302-5126

Attn: Linda Schreiber
Tel: 320-253-5407
Fax: 320-252-6984
Email: sce@scethics.org

Social Media Coordinator: Melanie C. Jones

Email: socialmedia@scethics.org

Twitter: @sofcethics

Facebook: <https://www.facebook.com/The-Society-of-Christian-Ethics-682673455244215/>

Meeting Hashtag: #sce17

SJE CONTACT INFORMATION

Web site: *www.societyofjewishethics.org*

Mailing address: Society of Jewish Ethics
Center for Ethics
Emory University
1531 Dickey Drive
Atlanta, GA 30322

Attn: Kristina Johnson, MPA, Program Coordinator
Tel: 404-712-8550
Email: admin@societyofjewishethics.org

SSME CONTACT INFORMATION

Web site: *www.SSMEthics.org*

Mailing address: Society for the Study of Muslim Ethics
PO Box 64
South Hadley, MA 01075

Attn: Linda Chesky Fernandes
Tel: 413-538-2381
Fax: 413-538-2323
Email: info@ssmethics.org

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

2018 Society of Christian Ethics Presidential Theme

David Gushee, SCE President

Christian Ethics: Retrospect & Prospect

The modern discipline of Christian Ethics can be viewed as roughly 120 years old, and the Society of Christian Ethics turns 60 in 2019. Many well-respected senior figures of the discipline have recently died or retired to private life. Painful fractures in approach and method surface periodically in our guild, and it sometimes appears as if we are falling into subfield and methodological niches with little awareness outside our niches. Meanwhile the place of our beloved discipline in higher education seems increasingly in question. The 2018 SCE meeting will feature purposeful efforts to *look back, look around, and look ahead*, in order to build greater mutual understanding of each other and of the history, current state, and potential future of our field, in all its complexity.

Proposals are solicited that contribute to this effort by such approaches as assessing the legacy of a wide range of particular figures or methods in the modern history of Christian ethics, considering the "state of the question" at this moment on particular themes or issues, highlighting continuities and changes in ethical methodology and treatment of specific moral problems, identifying important new and emerging voices in Christian ethics, and suggesting next steps for inquiry in various areas. The presidential address will offer one version of this effort.

The two presidentially-arranged plenaries will also seek to contribute to the theme, in an unusual way. Rather than inviting outside speakers, **the first presidential plenary will be devoted to hearing from the conveners of the three SCE working groups representing historically underrepresented communities**, all of whom have agreed to develop a 15-18 minute state-of-the-question presentation reflecting key current ethical concerns and areas of current research. Working group leaders will consider such questions as: What is the cutting edge of the conversation in your working group and area/s of research? What scholarly voices are making particular contributions? What questions are most urgently being pursued? What authors and books must all responsibly informed Christian ethicists now be reading? Each working group will also provide a bibliography of 15-20 key works in their field of inquiry for distribution to all who attend this plenary, and on the website, to enrich our mutual exposure to the breadth of the field.

The second plenary will feature *new and emerging voices* who may be important to the future of our discipline. The president solicits recommendations of "best first books" by SCE members in Christian ethics that have been published in 2014 and later or are in the publishing pipeline for release in the next eighteen months. Authors may nominate their own book or that of another. The president will select three of these books/authors who will be invited to speak for 15-18 minutes on their books in the plenary session. A bibliography of all relevant nominated "first books" will also be distributed at this plenary, and on the website. By Monday, March 20, 2017 (same as Call for Proposals deadline), send or recommend a book to 2017-2018 SCE President David Gushee at Mercer University, 3001 Mercer University Drive, Atlanta GA 30345, or gushee_dp@mercer.edu. 678-547-6457.

SCE SCHEDULE AT A GLANCE

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7:15-10pm	Lutheran Ethicists	23
8pm	SCE Board Social	23

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8am-7pm	Presbyterian Social Ethics Network.	25
8:30am-1:30pm	Whitney Plantation Tour	25
8:30am-5pm	SCE Board Meeting	25
11am-1pm	Lunch and Tour at Café Reconcile	25
2-6pm	The University of Chicago Writers	25
2:30-5:45pm	Wesleyan/Methodist	25
4-9pm	Exhibits Open	25
5-6:30pm	<i>JRE Symposium: Prophecy without Contempt</i> by M. Cathleen Kaveny	26
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9-10:30am	SCE Bylaw Information Forum	48
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5:45-6:45pm	Service of Lament for Sexualized Violence	53
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Sunday, January 8, 2017

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10:30-11am	Break	62
11am-12:30pm	Concurrent Session VI	62-65
12:30-2pm	<i>The Journal of the Society of Christian Ethics</i> Editorial Board	65
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Participant Listing	72-74
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SCE Slate of Nominees	77-80
Talents and Treasures	81

SJE SCHEDULE AT A GLANCE

Wednesday, January 4, 2017

		<u>Room</u>	<u>Page</u>
11am-8pm	Conference Desk Open	<i>2nd Floor</i>	23
12:30-5:30pm	Whitney Plantation Tour	<i>Offsite</i>	23

Thursday, January 5, 2017

7:30am-10pm	Conference Desk Open	<i>2nd Floor</i>	25
8:30am-1:30pm	Whitney Plantation Tour	<i>Offsite</i>	25
11am-1pm	Lunch and Tour at Café Reconcile.....	<i>Offsite</i>	25
4-9pm	Exhibits Open	<i>Acadia</i>	25
7:30-9pm	SCE/SJE/SSME Pre-conference: "Public Health in Times of Crisis: Ethical Perspectives"	<i>Galerie 3</i>	26

Friday, January 6, 2017

7am-6pm	Conference Desk Open	<i>2nd Floor</i>	27
7:15-8:45am	Breakfast with an Author	<i>Bissonet</i>	27-28
7:45-8:45am	<i>Journal of Jewish Ethics</i> Board Meeting	<i>Studio 3</i>	28
8am-7:15pm	Exhibits Open	<i>Acadia</i>	28
9-10:30am	Concurrent Session I: <i>Resisting Structural Violence and Embodied Responsibility: Jewish Ethics and Plant-Based Diets</i>	<i>Galerie 4</i>	31
	<ul style="list-style-type: none"> • Jacob Ari Labendz: "An Embodied Jewish Practice: Veganism and Cultural Judaism" • Adrienne Krone: "'Living with a Light Footprint on the Earth': Jewish Veganism and Jewish Ecologies on Jewish Community Farms" 		
10:30-11am	Break	<i>Acadia</i>	31
11am-12:30pm	Concurrent Session II: <i>Vulnerability and the Ethics of Reconciliation</i>	<i>Studio 2</i>	35
	<ul style="list-style-type: none"> • Anna Bialek: "Structural Injustice, Vulnerability, and the Temporality of Perpetration" • Molly Farneth: "Racial Domination and the Conditions for the Possibility of Reconciliation" 		
12:45-1:45pm	SJE Board Meeting	<i>Studio 3</i>	35
12:45-2pm	JRE Editorial Board	<i>St. Charles</i>	35
2-3:30pm	SCE Plenary: Kelly Brown Douglas	<i>Concert Hall</i>	36
3:30-4pm	Break	<i>Acadia</i>	36
4-5:30pm	Concurrent Session III: <i>Beyond the State: Judaism, Law and Social Formation</i>	<i>Studio 7</i>	39
	<ul style="list-style-type: none"> • Yonatan Brafman: "Neither Privatization nor Politicization: Alternative Social Formations and Norms in Isaac Breuer and Mordecai Kaplan" • Randi Rashkover: "Law, Communal Normativity and the Post-Secularization Debate" 		
4:58pm	Shabbat Candle Lighting	<i>On your own</i>	40
5:45-6pm	Lifetime Achievement Award: Charles Curran	<i>Carondelet</i>	40
6-7pm	SCE Presidential Address: Cristiana Traina	<i>Carondelet</i>	40
7-7:45pm	Kabbalat Shabbat Services	<i>Balcony L</i>	40
7:45-9:15pm	Shabbat Dinner (Pre-registration required).....	<i>Balcony M</i>	40

Saturday, January 7, 2017

7:15-8:45am	Breakfast with an Author	<i>Bissonet</i>	47-48
8:15am-6pm	Exhibits/Conference Desk Open	<i>Acadia</i>	48
9-10:30am	Shabbat Services	<i>Balcony L</i>	48
9-10:30am	SSME Plenary: Su'ad Abdul Khabeer	<i>Carondelet</i>	48
10:30-11am	Break	<i>Acadia</i>	49
11am-12:30pm	SCE Plenary: Lisa Tessman.....	<i>Carondelet</i>	49
12:30-2pm	Shabbat Lunch	<i>Balcony M</i>	49
2-3pm	SJE Gathering with Authors.....	<i>Studio 6</i>	49
	<ul style="list-style-type: none"> • Amanda Mbuvi: <i>Belonging in Genesis: Biblical Israel and the Politics of Identity Formation</i> (Baylor University Press, 2016) • Elias Sacks: <i>Moses Mendelssohn's Living Script: Philosophy, Practice, History, Judaism</i> (Indiana University Press, 2016) 		
3:30-4pm	Break	<i>Acadia</i>	49
4-5:30pm	Concurrent Session IV: <i>Narrative and Ethics: From Book of Genesis to A.B. Yehoshua</i>	<i>Studio 8</i>	52
	<ul style="list-style-type: none"> • Gavi S. Ruit: "Rabbinic Commentary on Genesis 34 and the Construction of Rape Myths" • Lital Abazon: "Perversion and Ethics in A.B. Yehoshua's Literature – The Case Study of Facing the Forests" • Jeffrey Rubenstein: "The Story of Plimo and Satan (Bavli Qiddushin 81a-b): Toward a Jewish Ethic of Disgust" 		

Saturday, January 7, 2017 (continued)

5:55pm	Havdalah	<i>On your own</i>	53
6-7pm	Bioethics Board Meeting	<i>Studio 1</i>	53
8-9:30pm	SCE, SJE, SSME: Animal Ethics; Environmental Ethics and Theology	<i>Studio 9</i>	56
	"Thinking Ethically about Companion Animals: The Nahash (Serpent) in Genesis, Pets during Hurricane Katrina, Fellow Asylum Seekers in the Syrian Refugee Crisis"		
	• Panelists: Allison Covey (SCE), Jonathan K. Crane (SJE), Loretta Lambert (SPCA)		
8-9:30pm	SCE, SJE, SSME: Covenantal Ethics: "Will the President Elect Keep Faith?"	<i>Galerie 6</i>	56
	• Panelists: Sohail Hashmi (SSME), Henry Mugabe, Randi L Rashkover (SJE)		
8-9:30pm	Works- in-Progress Workshop: <i>Ethics and Mysticism</i>	<i>Galerie 1</i>	57
	• Sarah Zager: "'Science' and 'Nonsense': Using the Kabbalah to Think Philosophically in Post-Holocaust Jewish Theology"		
9:30pm	University of Chicago Reception	<i>Riverview II</i>	57

Sunday, January 8, 2017

7:30am-12:30pm	Conference Desk Open	<i>2nd Floor</i>	58
7:45-8:45am	SJE Business Meeting.	<i>Studio 10</i>	58
8:30-11:15am	Exhibits	<i>Acadia</i>	58
9-10:30am	Concurrent Session V: <i>Rabbinic Activism and American Judaism</i>	<i>Studio 10</i>	61
	• Aryeh Cohen: "From JTS to Riverside Church: The Relationship between Torah min Hashamayim and Heschel's Activism"		
	• Timothy Quevillon: "Israeli Ethics in Houston: Rabbi Moshe Cahana and the Application of Musar to Conservative Judaism in Postwar Texas"		
10:30-11 am	Break	<i>Acadia</i>	62
11am-12:30pm	Concurrent Session VI: Twentieth-Century Jewish Ethics.	<i>Studio 8</i>	65
	• Daniel May: "For the Sake of Politics: Power and Plurality in Hannah Arendt and the Organizing of the 'Katrina Survivors Network'"		
	• Nechama Juni: "Inventing Ethics: A Social Practical Account of Levinas's Ethical Experience"		
	• Samuel Brody: "Jewish Thought and Political Economy: The State of the Field (If There Is a Field)"		

Participant Listing	72-74
Exhibitor Listing	75-76

SSME SCHEDULE AT A GLANCE

Wednesday, January 4, 2017

		<u>Room</u>	<u>Page</u>
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12:30-5:30pm	Whitney Plantation Tour	<i>Offsite</i>	23

Thursday, January 5, 2017

7:30am-10pm	Conference Desk Open	<i>2nd Floor</i>	25
8:30am-1:30pm	Whitney Plantation Tour	<i>Offsite</i>	25
11am-1pm	Lunch and Tour at Café Reconcile	<i>Offsite</i>	25
4-9pm	Exhibits Open	<i>Acadia</i>	25
7:30-9pm	SCE/SJE/SSME Pre-conference: "Public Health in Times of Crisis".....	<i>Galerie 3</i>	26

Friday, January 6, 2017

7am-6pm	Conference Desk Open	<i>2nd Floor</i>	27
7:15-8:45am	Breakfast with an Author	<i>Bissonet</i>	27-28
8am-7:15pm	Exhibits Open	<i>Acadia</i>	28
9-10:30am	Concurrent Session I	<i>Studio 1</i>	31
	• Abdulaziz Sachedina: "Redefining the Scope of Islamic Ethics: Law and Ethics in Islamic Religious Thought"		
10:30-11am	Break	<i>Acadia</i>	31
11am-12:30pm	Concurrent Session II	<i>Galerie 4</i>	35
	• Syed Rizwan Zamir: "Ethics of Socialization as the Missing Religion: The Art of Living Together in the Religious Thought of Ashraf 'Ali Thānvī"		
2-3:30pm	SCE Plenary: Kelly Brown Douglas	<i>Carondelet</i>	36
3:30-4pm	Break	<i>Acadia</i>	36
4-5:30pm	Concurrent Session III	<i>Studio 6</i>	40
	• J. Sam Houston: "'Soldiers of God': <i>Tarbīya</i> , Virtue, and Islamist Activism"		
	• Syeda Butool: "Mawdudi and Multiple Modernities"		
5:45-6pm	Lifetime Achievement Award: Charles Curran	<i>Carondelet</i>	40
6-7 pm	SCE Presidential Address: Cristiana Traina	<i>Carondelet</i>	40
6pm	SSME Board Meeting	<i>Studio 1</i>	40
7pm	SSME Dinner	<i>Off Site</i>	40

Saturday, January 7, 2017

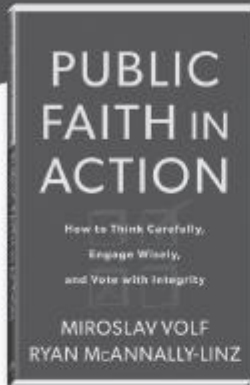
7:15-8:45am	Breakfast with an Author	<i>Bissonet</i>	47-48
8:15am-6pm	Exhibits/Conference Desk Open	<i>Acadia</i>	48
9-10:30am	SSME Plenary: Su'ad Abdul Khabeer	<i>Carondelet</i>	48
10:30-11am	Break	<i>Acadia</i>	49
11am-12:30pm	SCE Plenary: Lisa Tessman	<i>Carondelet</i>	49
3:30-4pm	Break	<i>Acadia</i>	49
4-5:30pm	Concurrent Session IV	<i>Studio 2</i>	53
	• Kiarash Aramesh: "Parenthood and the Challenge of Third-Party Assisted Reproduction: A Shiite Perspective"		
8-9:30pm	SCE, SJE, SSME: Animal Ethics; Environmental Ethics and Theology	<i>Studio 9</i>	56
	"Thinking Ethically about Companion Animals..."		
	• Panelists: Allison Covey (SCE), Jonathan K. Crane (SJE), Loretta Lambert (SPCA)		
8-9:30pm	SCE, SJE, SSME: Covenantal Ethics: "Will the President Elect Keep Faith?"	<i>Galerie 6</i>	56
	• Panelists: Sohail Hashmi (SSME), Henry Mugabe, Randi L Rashkover (SJE)		
9:30pm	University of Chicago Reception	<i>Riverview II</i>	57

Sunday, January 8, 2017

7:30am-12:30pm	Conference Desk Open	<i>2nd Floor</i>	58
8:30-11:15am	Exhibits	<i>Acadia</i>	58
9-10:30am	Concurrent Session V	<i>Studio 7</i>	62
	• Ross Moret: "Love, Violence, and the Rhetoric of the Islamic State"		
	• Sarra Tlili: "The Qur'anic Dog"		
10:30-11am	Break	<i>Acadia</i>	62
11am-12:30pm	Concurrent Session VI	<i>Studio 4</i>	65
	• Heydar Shadi: "The Normative Fields in the Islamic Knowledge Tradition"		

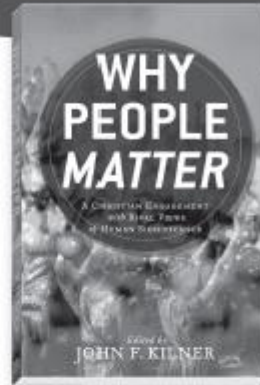
Participant Listing	72-74
Exhibitor Listing	75-76

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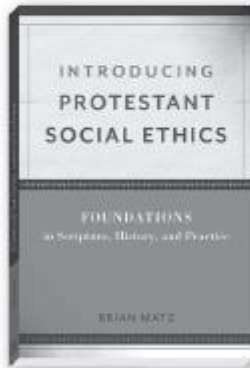
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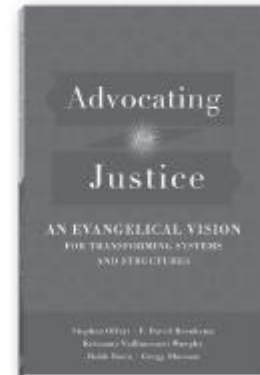
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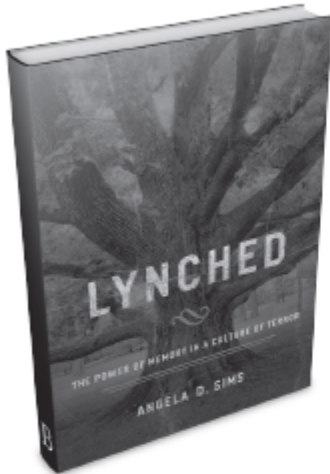
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Wednesday**11am-8pm**

11:00am-8:00pm Conference Desk Open*2nd Floor***12:30-5:30pm** Whitney Plantation Tour
Meet bus at Canal Street hotel entrance by 12:15pm*Offsite***2:30-6:30pm** Presbyterian Social Ethics Network*Offsite***7:15-10:00pm** Lutheran Ethicists*Studio 9***8:00pm** SCE Board Social*Lafayette*



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7:30am-10:00pm	Conference Desk Open	<i>2nd Floor</i>
8:00am-6:00pm	Lutheran Ethicists Breaks, Meals	<i>Studio 9 Studio 8</i>
8:00am-6:00pm	Reformed Theological Ethics Writers Group	<i>Studio 1</i>
8:00am-5:00pm	Presbyterian Social Ethics Network	<i>Offsite</i>
5:00-7:00pm	Presbyterian Social Ethics Network Reception	<i>Offsite</i>
8:30am-1:30pm	Whitney Plantation Tour Meet bus at Canal Street hotel entrance by 8:15am	<i>Offsite</i>
8:30am-5:00pm	SCE Board Meeting Board Lunch/Dinner	<i>St. Charles Napoleon</i>
11:00am-1:00pm	Lunch and Tour at Café Reconcile 1631 Oretha C Haley Blvd, New Orleans Meet UberX vehicles at hotel's valet garage at 10:50am	<i>Offsite</i>
2:00-6:00pm	The University of Chicago Writers	<i>Studio 4</i>
2:30-5:45pm	Wesleyan/Methodist Ethicists Meeting jointly with the Lutheran Ethicists	<i>Studio 9</i>
Presenters:	Svend Andersen, Aarhus University, Denmark Bradley Burroughs, United Theological Seminary, Dayton, OH	
	Mindful of the 500th anniversary of the Reformation, this joint session seeks to build stronger ecumenical relationships through dialogue on the theme of sanctification. Short presentations by a Methodist and a Lutheran thinker, respectively, will respond to the prompt: Considering that both traditions affirm justification by God's grace, and not by works, as the basis of the Christian life, why do our traditions talk and look so different on the matter of transformation? Discussion in small (mixed) groups will then explore commonalities and differences between the two traditions as well as implications for individual Christian formation and for institutional witness.	
Conveners:	Darryl W. Stephens, Lancaster Theological Seminary Sondra Wheeler, Wesley Theological Seminary	
4:00-9:00pm	Exhibits Open	<i>Acadia</i>

5:00-6:30pm *JRE* Symposium*Galerie 1*M. Cathleen Kaveny, *Prophecy without Contempt*Panelists: Alda Balthrop-Lewis, Princeton University
 James F. Childress, University of Virginia
 William D. Hart, Macalester College
 Martin Kavka, Florida State University

Respondent: M. Cathleen Kaveny, Boston College

This book-discussion symposium treats Cathleen Kaveny's recent *Prophecy Without Contempt*, which makes constructive interventions into the field of religion in the public sphere, by arguing that the jeremiad need not be taken to be wholly opposed to the cooler and more humble language that usually prevails in American public discourse. The panelists responding to Kaveny's work represent a variety of subfields in religious ethics; all SCE/SJE/SSME members are welcome.

Convener: Darlene Weaver, Duquesne University

Sponsored by *Journal of Religious Ethics*

Reception following

6:30-8:00pm Baptist Ethicists*Studio 7***7:30-9:00pm** **SCE, SJE, SSME:***Galerie 3*

"Public Health in Times of Crisis: Ethical Perspectives"

Panelists: LuAnn E. White, Tulane School of Public Health and Tropical Medicine

Laurie Zoloth, Northwestern University

Aana Marie Vigen, Loyola University Chicago

Abdulaziz Sachedina, George Mason University

The Jewish Bioethics group will host a discussion about public health issues in mixed-income cities with significant health disparities. Featuring experts in Jewish, Christian, and Muslim ethics, this conversation will consider structural injustice and bias in public health. This panel will be grounded in the particular nuances of diverse populations in New Orleans, but we will raise issues relevant within many cities across America.

Convener: Alyssa Henning, Luther College

Reception following

7:00am-6:00pm Conference Desk Open2nd Floor**7:15-8:45am Breakfast with an Author**

Bissonet

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

Bird, Frederick, and Sumner B. Twiss, Kusumita P. Pedersen, Clark A. Miller, Bruce Grelle, *The Practices of Global Ethics: Historical Backgrounds, Current Issues, and Future Prospects* (Edinburgh University Press, 2016)

Facilitator: Hak Joon Lee, Fuller Theological Seminary

Clair, Joseph, *Discerning the Good in the Letters and Sermons of Augustine* (Oxford University Press, 2016)

Facilitator: Adam Eitel, Yale Divinity School

Curran, Charles E, *Tradition and Church Reform: Perspectives on Catholic Moral Theology* (Orbis Books, 2016)

Facilitator: Romanus Cessario, O.P., St. John's Seminary, Boston

De La Torre, Miguel A., *The Politics of Jesus: A Hispanic Political Theology* (Rowman & Littlefield, 2015)

Facilitator: Matthew Jantzen, Duke University

Floerke Scheid, Anna, *Just Revolution: A Christian Ethic of Political Resistance and Social Transformation* (Lexington Books, 2015)

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

Hare, John E., *God's Command* (Oxford University Press, 2015)

Facilitator: Dallas J. Gingles, Southern Methodist University

Kaveny, M. Cathleen, *A Culture of Engagement: Law, Religion, and Morality* (Georgetown University Press, 2016)

Facilitator: Bharat Ranganathan, University of Evansville

Kiess, John R., *Hannah Arendt and Theology* (Bloomsbury/T&T Clark, 2016)

Facilitator: Gregory Williams, Duke University Divinity School

Martin-Schramm, Jim, and Dan Spencer, Laura Stivers, *Earth Ethics: A Case Method Approach* (Orbis Books, 2015)

Facilitator: James Childs, Trinity Lutheran Seminary

Meyer, William J., *Darwin in a New Key: Evolution and the Question of Value* (Cascade Books, 2016)

Facilitator: Christine Darr, University of Dubuque

Newson, Ryan Andrew, and Andrew C. Wright (Eds), *The Collected Works of James Wm. McClendon, Jr., Volumes 1, 2, and 3* (Baylor University Press, 2016)

Facilitator: D. Stephen Long, Southern Methodist University

Salzman, Todd A., and Michael G. Lawler, *Catholic Theological Ethics: Ancient Questions and Contemporary Responses* (University Press of America, 2016)

Facilitator: Kari-Shane Davis Zimmerman, College of Saint Benedict/St. John's University

Seidenberg, David, *Kabbalah and Ecology: God's Image in the More-Than-Human World* (Cambridge University, 2015)

Facilitator: Adrienne Krone, Allegheny College

Stephens, Darryl W., *Methodist Morals: Social Principles in the Public Church's Witness* (University of Tennessee Press, 2016)

Facilitator: Michael Cartwright, University of Indianapolis

Weber, Theodore R., *War, Peace, and Reconciliation: A Theological Inquiry* (Cascade Books/Wipf & Stock, 2015)

Facilitator: David Messner, Emory University

7:45-8:45am *The Journal of Jewish Ethics* Board Meeting

Studio 3

8:00am-7:15pm **Exhibits Open**

Acadia

9:00-10:30am **Concurrent Session I**

Angela Carpenter, University of Notre Dame

Galerie 3

"Exploitative Labor, Victimized Families, and the Promise of the Sabbath"

Families and children are hidden victims of labor exploitation in the U.S. economy. The Sabbath commandment, however, provides a theological basis for resisting this structural evil. In Karl Barth's discussion of the commandment, Sabbath rest not only limits the scope of economic activity in human life, but also sets the stage for reflection on the meaning and purpose of work. As a recurring reminder that human life is a gift to be lived in joyful fellowship with God and neighbor, Sabbath observance can be a crucial practice to orient work towards the flourishing of individuals, families, and communities.

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

Christopher Carter, University of San Diego

Studio 8

"Eating Oppression: Food (in)Justice and African American Christianity"

This paper explores the relationship between religion, food, and cultural identity among African Americans. Using Critical Race theories, I demonstrate how racism and a "logic" of oppression have been controlling factors in the development of U.S. food policies. I argue that black Christians have been reluctant to embrace environmental movements because many have unknowingly adopted a racist and sexist theological anthropology that justifies the exploitation of black people and the environment. I conclude by fashioning a liberative theological anthropology that aims to redefine the God-human encounter for African Americans and the role food justice plays in their pursuit of liberation.

Convener: Jan Jans, Tilburg University

David M. Cloutier, The Catholic University of America

Galerie 2

"Cavanaugh and Grimes on Structural Evils of Violence and Race: Overcoming Conflicts in Contemporary Social Ethics"

What social theory can help Christian ethics respond to structural evil? William Cavanaugh and Katie Grimes, representing distinct "neo-Franciscan" and "Junian" approaches, draw extensively on social theory to confront structural evils of nation-state violence and racism. Yet they fall short of an adequate account of how social structures and individual agency interact. Their works obscure the actual mechanisms of social change, call for overly-heroic actions, and offer rival formulations of the church/world relationship. I will use critical realist social theory to offer an alternative approach that better accounts for the interaction of structure and agency needed for effective Christian responses.

Convener: Brian Matz, Fontbonne University

Ryan P. Cumming, ELCA World Hunger

Studio 10

"Flint, Water, and Power: Shaping Effective Moral Response to Communities Under Threat"

For more than 18 months, residents of Flint, Michigan, cooked, drank, and bathed with contaminated water that government officials insisted was safe. I argue that the Flint water crisis and the related 2014 Detroit water shutoff crisis are most appropriately viewed through the lenses of political marginalization and disempowerment, rather than the more popular lenses of personal failings of officials and ecological disaster. This perspective suggests that a moral response rooted in transformation of power dynamics within communities and the dismantling of structures of marginalization is more urgently necessary than responses based on personal accountability or traditional disaster relief.

Convener: Rick Axtell, Centre College

Ryan Darr, Yale University

Galerie 1

"Social Sin and Social Wrongs: Moral Responsibility in a Structurally Disordered World"

Theologies of social sin have multiplied over the last century. Yet despite their widespread acceptance, there is an equally widespread worry that they threaten to undermine individual moral responsibility. This paper proposes a way of holding together a theology of social sin with individual moral responsibility. Two key moves drive this proposal. First, I argue for a stronger distinction between sin and moral wrongdoing than is common. Second, I reframe the problem by arguing that individual moral responsibility is itself social. This proposal both addresses deep conceptual problems and points practical efforts in a new direction.

Convener: Karen Lebacqz, Graduate Theological Union

Emily Dumler-Winckler, University of Notre Dame

Studio 7

"Personal Responsibility in the Face of Structural Evils: Transcendentalist Debates Revisited"

American Transcendentalists were eager to oppose structural evils, such as slavery and poverty. The 1840s were characterized by experiments and debates about whether and how such evils could be remedied. Orestes Brownson in "The Laboring Classes" and "No Church No Reform," Ralph Waldo Emerson in "New England Reformers," and Thoreau in "Civil Disobedience" set the terms of this debate. In the end, despite their different anthropologies, ecclesiologies, and prescriptions for opposing evil, they agree that spiritual reform is a condition of socio-political reform. This Transcendentalist debate illuminates efforts to oppose structural evil in our own time.

Convener: Sandra Sullivan-Dunbar, Loyola University Chicago

Kimbell Kornu, Saint Louis University

Studio 2

"Medical *Ersatz* Liturgies of Death: Anatomical Dissection and Organ Donation as Biopolitical Practices"

The academic medical center provides a dramatic space for liturgies of ultimate significance through enactments of death and dying. I argue that two common practices in modern biomedical practice – anatomical dissection and organ transplantation – are *ersatz* liturgies of death that parody the Eucharist and perpetuate a biopolitics of the sovereign subject. I employ two conceptions of liturgy: James K. A. Smith's concept of cultural liturgies and Giorgio Agamben's notion of Christian liturgy as the paradigm for modernity's conception of effectiveness. I end with a contrasting reflection on how the liturgy of the Church re-narrates death into a life everlasting.

Convener: Brett McCarty, Duke University

Amy Levad, University of St. Thomas

Galerie 6

"Paths of Freedom: Practices of Prison Ministry, Education, and Activism in Response to Mass Incarceration"

Drawing on ethnographic fieldwork with individuals, congregations, and organizations involved in prison ministry, activism, and education, this paper will explore the question, how have Christians endeavored to respond faithfully to mass incarceration? More specifically, what commitments uphold their practices related to our criminal justice systems? How have Christians embodied and reimagined these commitments as they have engaged in prison ministry, education, and activism? The sites for the study discussed in the paper include organizations in Philadelphia, Atlanta, and Minneapolis/St. Paul. The study examines theological, political, and social motivations of people involved in efforts to dismantle mass incarceration.

Convener: Gregory Williams, Duke University Divinity School

Patrick T. McCormick, Gonzaga University

Galerie 5

"Addressing the Structural Causes of America's Unique Epidemic of Firearm Suicide"

The annual epidemic of 20,000 U.S. gun suicides represents the world's highest rate of firearm suicides and the unnoticed majority of America's 32,000 yearly gun deaths and 30,000 annual suicides. Even as the number of U.S. gun and other types of homicides has plummeted over the past quarter century, firearm suicide rates and numbers have climbed, fueled partially by political and economic policies impacting America's most alienated groups. Reducing the plague of U.S. gun suicides requires identifying and reforming political and economic policies that make it more likely Americans will kill themselves with guns.

Convener: Patricia Beattie Jung, Saint Paul School of Theology

AnneMarie Mingo, Pennsylvania State University

Studio 9

"Making Lemonade with Substitute Sugar: Towards an Ethic of Receptivity"

Using displacement data and oral histories that I began collecting after the 10th anniversary of Hurricane Katrina, this paper analyzes the experiences of families who made the small college town of State College, Pennsylvania home after Katrina. The communal significance of the church forms focal areas for ethical reflection for participants in my study. The ethic of receptivity that this paper puts forward honors the faith these families relied on to take their bitter realities after massive destruction and make lemonade. It also recognizes individual and institutional commitments to creating communities with the mutual openness for something and someone new.

Convener: Marcus Mescher, Xavier University

Raymond E. Ward, Cabrini University

Studio 6

"Accusing the Colossus: Individuals, Structures, and the Moral Agency of Corporations"

Against the accepted views of the field, this paper argues that some corporations possess moral agency in their own right, over and above that of their constitutive individual members. It first examines the absence of corporations from some of the best recent work on socially complex problems (e.g. Barrera on market complicity and Porpora on structural responsibility). The constructive portion of the paper then draws upon surprising points of agreement between Walter Rauschenbusch and Reinhold Niebuhr regarding collective agents as a basis for formulating a more robust account of corporate moral responsibility needed to address today's most pressing social problems.

Convener: Anna Floerke Scheid, Duquesne University

Matthew Philipp Whelan, Duke University

Studio 4

"'You Possess the Land that Belongs to All Salvadorans': Archbishop Oscar Romero and Ordinary Violence"

In this paper, I treat the topic of ordinary violence as it emerges in the homilies of Óscar Romero of El Salvador. Focusing on the reality of landlessness, I attend to Romero's characterization of the inability to access land and livelihood as itself a form of violence, which is distinct from other forms of violence. I then turn to the assumptions about the world that make possible the perception of ordinary violence, arguing that it derives from the belief that creation is a common gift. Finally, I try to show how this belief complicates commonplace conceptions of thievery.

Convener: Michael Grigoni, Duke University

SJE: *Resisting Structural Violence and Embodied Responsibility: Jewish Ethics and Plant-Based Diets*

Jacob Ari Labendz, Penn State University

Galerie 4

"An Embodied Jewish Practice: Veganism and Cultural Judaism"

I explore the potential of Jewish veganism to function as an embodied practice of ethical and ethnic self-construction for secular, cultural, and non-nationalist Jews. After identifying a crisis facing these populations, I draw upon theorists from Abraham Joshua Heschel to Saba Mahmood, my own experiences, and the similarity of *kashrut* and veganism to explain how this might work. Time permitting, I will also share thoughts on the ethics and politics of developing a Jewish-vegan culture and raise doubts in my own program. I hope for discussion to yield additional strategies for confronting the aforementioned crisis and for enriching Jewish veganism.

Adrienne Krone, Allegheny College

"Living with a Light Footprint on the Earth': Jewish Veganism and Jewish Ecologies on Jewish Community Farms"

Drawing on original ethnographic fieldwork conducted at sixteen Jewish community farming organizations between 2013 and 2016, this paper will explore how ethical dietary practices that reimagine the place of Jewish humans in the world are forged in the context of the growing Jewish community farming movement. The farming spaces these organizations created make the ethics commonly associated with veganism including animal rights, environmentalism, human health, and food justice tangible. This paper will also provide a brief overview of the well-funded, increasingly organized, and growing movement to have Jewish community farming play a role in American Jewish life.

Respondent: Aaron Gross, University of San Diego

Convener: Lisa Hoelle, Emory University

SSME:

Studio 1

Abdulaziz Sachedina, George Mason University

"Redefining the Scope of Islamic Ethics: Law and Ethics in Islamic Religious Thought"

The Islamic legal tradition has assessed human conduct in Muslim societies by evoking legal categories of licit and illicit. Some legal thinkers have acknowledged the lack of interest Muslim jurists have shown in moral analysis of the paradigm cases and the new emerging issues in social ethics in general. In fact, some prominent legal scholars have initiated defining the scope of legal action guide to include analysis based on moral action guide that undergirds judicial decisions in new areas of bioethics and business ethics. This presentation will highlight the conversations that are taking place in certain quarters of Islamic legal studies on the relationship between interpretive jurisprudence (fiqh) and ethics (akhlaq). There are strong indications to suggest that religious ethics *a la theologie* is gaining currency in the seminaries.

Convener: Irene Oh, George Washington University

10:30-11:00am Break

Acadia

11:00am-12:30pm Concurrent Session II

James P. Bailey, Duquesne University

Studio 7

"Structural Impediments to Saving: Why Sacrifice, Generosity, and Sharing Aren't Enough"

Remedies to overconsumption offered by religious traditions often link excess consumption to classic vices (e.g., greed), while stressing the need to develop individual virtues to curb overconsumption. Despite the fact that consumption and saving are related in obvious ways (cultural pressures to consume make it difficult to save), less explicit attention has been paid to the social determinants of saving. This paper examines, both historically and cross-culturally, ways in which societies have encouraged and facilitated saving and retrieves past savings initiatives for our present moment, drawing from the tradition of Catholic social thought for why it is important to do so.

Convener: Kevin Schemenauer, Saint Meinrad Seminary and School of Theology

Elizabeth M. Bounds, Emory University
 Won Chul Shin, Emory University

Studio 8

"Treating Moral Harms as Social Harms: Towards a Restorative Ethic of Christian Responsibility"

Our paper explores a framework of responsibility addressing daily experiences of moral harm. We begin with two brief descriptions of moral harms experienced by an immigrant woman and an incarcerated woman, which we name as situations of social injustice. Arguing against a liability framework, we suggest an alternative whereby all whose actions contribute to processes of injustice harm share responsibility for repair. Finally, we outline how this response is grounded in a Christian restorative justice enabling relations of neighbor-love.

Convener: Darryl Trimiew, Atlanta Divinity Center

David Elliot, The Catholic University of America

Studio 4

"Hazarding Inequality: Structural Evils Encoded in Assisted Suicide"

In Anglo-American dying bills two criteria restrict eligibility: (1) the uncoerced request to die (the 'autonomy' criterion), and (2) severely deteriorated health of a certain kind (the 'physical' criterion), from a 6-month terminal illness (U.S. jurisdictions) to severe disability (Netherlands, Belgium). I argue that the physical criterion in any form undermines human equality. Even if the slope is not slippery and the autonomy firewall prevents Dutch-style mission creep, it devalues countless sick, disabled, and dying people by insinuating that their lives – but crucially, not other people's – are 'objectively' the sort of thing they might reasonably judge not to be worthwhile.

Convener: William C. Mattison, III, University of Notre Dame

Karen V. Guth, College of the Holy Cross

Galerie 3

"Moral Injury, Feminist Ethics, and Tainted Legacies"

Prompted by the John Howard Yoder case and other legacies implicated in structural evils (e.g. Heidegger's Nazism, Georgetown's participation in slavery), this paper explores the ethics of tainted legacies. It argues 1) that "moral injury" enables best pedagogical practices for teaching tainted religious legacies, enacting moral repair, and correcting systemic and institutional injustice; and 2) that feminist and womanist explorations of "redemptive suffering" provide insight to public discussion of such legacies. This mutually enriching dialogue holds promise for professors, students, and citizens alike in discerning how to promote human flourishing when institutional resources, representatives, and practices are implicated in traumatic pasts.

Convener: Lorraine Cuddeback, University of Notre Dame

David P. Henreckson, Princeton University

Studio 6

"Resisting the Devil's Instruments: Retrieving Early Protestant Resources for Thinking about Politics, Power, and Social Authority"

Many recent works in political theology and Christian ethics invoke the theme of resistance as central to the work of social criticism. However, many of these accounts of resistance reflect the disciplinary influence of recent social theory rather than theological ethics. As a result, they sometimes lack the orienting normative concerns that have historically motivated Christian ethicists and moral theologians. This paper revives an early modern Protestant account of resistance that is internal to the Christian theological tradition – an account that relies on a broader conception of political community, moral order, and mutual accountability.

Convener: Andrew Forsyth, Yale University

Christopher D. Jones, Barry University
Conor M. Kelly, Marquette University
"Sloth: America's Ironic Structural Vice"

Galerie 1

Individualism is a popular cultural trope in the United States, often touted for its promotion of industriousness and rejection of laziness. This paper argues that, ironically, America's brand of individualism actually promotes the very vice it purports to oppose. To make this case, the paper retrieves the classical definition of sloth as a vice against charity (not diligence) to demonstrate that America's individualist impulse undermines civic charity by seeking the benefits of civic relationships without their concomitant responsibilities. Identifying this idealization of individualism as a structural vice, the paper proposes structural remedies for reinvigorating civic charity in the United States.

Convener: Christopher Vogt, St. John's University, New York

Elisabeth Rain Kincaid, University of Notre Dame
"The Rule of the Just and the Unjust: Reclaiming Francisco Suarez's Theological Jurisprudence as a Tool for Legal Reform"

Galerie 5

Legal positivists often present obedience or resistance as the only possible ways to respond to unjust laws. In response to this limited binary, this paper will argue that a retrieval of Francisco Suárez' theologically-grounded view of the development of law, in which the community is instrumental in developing, interpreting, receiving, and instantiating law, provides constructive and creative ways to engage with structural injustice in current legal systems, while still upholding the rule of law. The paper will explore how Suárez holds in tension the goodness of civil law, as grounded in creation and humanity's social nature, with the importance of ensuring that law is always challenged by justice and the common good.

Convener: Lawrence Stratton, Waynesburg University

Gustavo Maya, Princeton University
"Struggles Against Injustice: Cesar Chavez and the United Farm Workers"

Studio 1

What were the injustices Chavez and the UFW struggled against in the movement's heyday? How should we understand those injustices today? Many analyses emphasize economic issues like inequality and exploitation. Such emphases matter because they highlight the importance of material circumstances to the good life and the common good. But social ills can't be reduced to economic considerations alone. This paper emphasizes social relations as another important lens of analysis. It argues that the farmworker movement needs to be read within the longer history of social egalitarian movements while also highlighting the farmworker movement's animating theological commitments.

Convener: Christopher A. Franks, High Point University

Victor B. McCracken, Abilene Christian University
"Can Love Walk the Battlefield? A Reply to Nigel Biggar"

Galerie 6

In this session I consider more closely Nigel Biggar's account of the role that love plays in orienting and qualifying the moral experience of just warriors. The evidence that Biggar employs is highly selective and belies a more complex picture of the motivations of soldiers, the experience of killing, and the moral ends of training for modern warfare. I argue that a more ambivalent account of love can be reconciled more easily with recent research on the experience of moral injury among combat veterans and is a more useful starting point for grounding the Christian community's service to combat veterans.

Convener: Bruce Grelle, California State University, Chico

Zhibin Xie, Tongji University, Shanghai, P. R. China

Studio 10

"The Plural Problem in Chinese Society: An Interpretation from Confucian and Christian Perspectives"

Respondent: Joshua Mauldin, Center of Theological Inquiry

It has been observed that the "social" category has been emerged in contemporary Chinese society in terms of both the differentiated spheres of social life and various social organizations. This paper critically examines the problems from pluralized Chinese society (such as individual freedom and social solidarity, the identity of social organizations, the function of the state and its relation to social life) from both the perspectives of Confucianism and Reformed Christian social thought (in the case of Abraham Kuyper and Herman Dooyeweerd) with focus on the relationship among personal development, society and the state.

Convener: Robin W. Lovin, Center of Theological Inquiry

"Confronting Climate Degradation: Prospects for Ecumenical Ethical Witness"

Studio 9

Panelists: Christian Iosso, Presbyterian Church (U.S.A.)

Darryl W. Stephens, Lancaster Theological Seminary

Roger A. Willer, Evangelical Lutheran Church in America

This panel explores--as a practice of ecumenical conversation--the commonalities and differences in the ecclesial documents addressing the topic of climate change of the Presbyterian Church U.S.A., Evangelical Lutheran Church in America, and The United Methodist Church. The panelists argue that, despite the variety of genre, theological emphases, and methodology, the official positions on the structural evil of climate degradation demonstrate a convergence: a common Protestant social teaching on care for creation. They demonstrate, further, that this distinctive theological social ethic could inform both academic reflection and further ecumenical interface while supporting a cooperative witness in the public square.

Convener: Tallessyn Grenfell-Lee, Boston University School of Theology

"If We Must Die: Christian Ethics and the Politics of Personal Responsibility"

Galerie 2

(organized by African/African American Interest Group)

Panelists: Emilie M. Townes, Vanderbilt Divinity School

Otis Moss III, Trinity United Church of Christ

The concept of personal responsibility is broadly connected to a political worldview that argues for limited government in the lives of its citizens; that individuals be perceived as agents responsible for their own behavior and life conditions, and morally responsible for their actions and life conditions. Personal responsibility adherents are often at odds with advocates of social justice, broadly understood as pursuing fair and equitable treatment for all members of society, in opposition to oppressive systems and structures. Claude McKay's protest poem "If We Must Die," provides a space for conversation about contemporary high profile black deaths, in light of the politics of personal responsibility and of social justice. This interest group session will take all of these matters into consideration for their role in helping to facilitate Christian Ethics.

Conveners: Michael R. Fisher Jr, Vanderbilt University

Melanie C. Jones, Chicago Theological Seminary

Eboni Marshall Turman, Yale Divinity School

Reggie Williams, McCormick Theological Seminary

SCE, SJE: *Vulnerability and the Ethics of Reconciliation*

Studio 2

Anna Bialek, Washington University

"Structural Injustice, Vulnerability, and the Temporality of Perpetration"

Molly Farneth, Haverford College

"Racial Domination and the Conditions for the Possibility of Reconciliation"

Justice is often considered a matter of past harm and present restitution. This panel argues that the ethics of reconciliation reimagines justice as a matter of establishing right relationships without eliminating our vulnerability to one another within such relationships. Unlike traditional models of justice-seeking, it is forward-looking, attending to the development of our relationships under conditions of ongoing risk and vulnerability. Drawing on discussions of temporality, forgiveness, and reconciliation in Jewish and Christian ethics, we consider racial and sexual domination as apparently intractable situations of injustice and ask how, if at all, the ethics of reconciliation might address them.

Convener: Anthony Bateza, St. Olaf College

SSME:

Galerie 4

Syed Rizwan Zamir, Davidson College

"Ethics of Socialization as the Missing Religion: The Art of Living Together in the Religious Thought of Ashraf 'Ali Thānvī"

This presentation is a systematic discussion of *Ādāb al-mu'āsharat* (Ethics of Socialization) written in 1912 by one of the foremost Sufi-scholars of twentieth century South Asian Islam, Ashraf 'Ali Thānvī. It will cover how the text presents ethics of socialization as a dimension of Islamic faith (and forgotten alike by preachers, jurists and Sufis), lays out ethical principles for proper socialization, and prescribes concretely ethical human interactions. Finally, it will situate this text within its South Asian milieu, highlight hermeneutical challenges to Thānvī's approach, and situate ethics of socialization within the study of Muslim and Religious ethics.

Convener: Jamie Schillinger, St. Olaf College

12:30-2:00pm Lunch

12:45-1:45pm SJE Board Meeting

Studio 3

12:45-1:45pm SCE Nominating Committee

Balcony M

12:45-2:00pm International Scholarly Relations Committee Meeting

Studio 5

12:45-2:00pm JRE Editorial Board

St. Charles

12:45-2:00pm **Student Caucus** (Pre-registration needed for lunch.)

Riverview II

Conveners: Melanie Jones, Chicago Theological Seminary
Leonard Curry, Vanderbilt University Divinity School

12:45-2:00pm Junior Faculty Caucus (Pre-registration needed for lunch.)*Riverview I*

"A Guide to Publishing in Theology"

R. David Nelson, Baker Academic and Brazos Press

For those new to academic publishing in the area of theology, the process of finding and working with a publisher can be very daunting. This workshop will provide participants with an introduction to the publishing world from the perspective of an industry insider. Participants will gain from the session a working knowledge of the publishing landscape and helpful tips for how to create and present a proposal.

Convener: Elizabeth Sweeny Block, Saint Louis University

12:45-2:00pm Caucus for Contingent Faculty Concerns*Lafayette*

Conveners: Debra Erickson, Bucknell University

Lincoln Rice, Marquette University

2:00-3:30pm SCE Plenary*Carondelet*

Kelly Brown Douglas, Goucher College

"The Religion of America's Exceptionalism and the Matter of Black Lives"

Respondent: William Werpehowski, Georgetown University

Convener: Stacey Floyd-Thomas, Vanderbilt University

3:30-4:00pm Break*Acadia***4:00-5:30pm Concurrent Session III**

Ki Joo (KC) Choi, Seton Hall University

Galerie 4

"The Priority of the Affections over the Emotions: Clarifying the Connections Between the Affections and the Emotions for Theological Ethics"

The association of emotions as kinds of affections is not uncommon and makes descriptive sense: can one be, for instance, angry in a cold or lifeless manner? This paper, however, considers whether the tight association between affections and emotions is conceptually satisfactory and advantageous. Does an emphasis on the boundedness of affections and emotions inadvertently mask their distinctive natures? In conversation with Gustafson, Aquinas, and, especially, Edwards, I propose that while affections are not emotion-less, noticing their differences can (1) reveal the limitations of the emotions for moral deliberation and (2) draw greater attention to the centrality of the affections.

Convener: Kevin Jung, Wake Forest University

Christine T. Darr, University of Dubuque

Galerie 1

"Embodying an Ethic of Solidarity Along the Mississippi River"

This paper examines the contours of solidarity for a particular place—the Mississippi River—in order to model a 21st century land ethic that takes seriously the needs of marginalized communities. Drawing primarily on the work of Rebecca Todd Peters as well as Daniel Finn's anthology *Distant Markets, Distant Harms*, I argue that embodying an ethic of solidarity along the Mississippi requires me to understand my own privilege, to consider my moral complicity in the damage being done to biotic communities along the river, and to act in ways that bring about greater ecological justice.

Convener: Celia Deane-Drummond, University of Notre Dame

Darlene Fozard Weaver, Duquesne University

Studio 2

"The Penitent as Moral Exemplar: Christian Ethics, Moral Failure, and Exemplarist Moral Theory"

Exemplarist virtue theory presumes that persons develop morally by imitating others, particularly exemplars who evoke our admiration for their moral excellence. Linda Zagzebski identifies three sorts of exemplars: saints, heroes, and sages. Can moral exemplarity appear in (real or apparent) departures from behavior or character traits that are widely morally admired? This paper considers the penitent as a form of moral exemplarity that supplements the forms Zagzebski recognizes. Christian theological resources bring this exemplarity into relief and provide a fruitful counterpart to secular exemplarist virtue theory, one that is simultaneously more skeptical and more hopeful regarding moral formation.

Convener: Andrea Vicini, S.J., Boston College School of Theology and Ministry

Abbylynn Helgevold, University of Northern Iowa

Studio 10

"Can Evil Acts Lack Evil Intentions?: An Analysis of Microaggression"

The concept of microaggression is typically used to describe frequent, "every-day," slights and indignities experienced by members of marginalized groups in the context of oppression. Acts characterized as microaggressions often involve disassociating agent intention from the moral evaluation of the acts in question and the harms caused by them. Because of this, they raise challenging and intriguing questions about culpability and agency in the context of systemic injustice. This paper presents an ethical analysis of microaggression that draws upon a Thomistic account of moral action and contemporary work in Philosophy and Psychology.

Convener: Wyndy Corbin Reuschling, Ashland Theological Seminary

Michael P. Jaycox, Seattle University

Galerie 6

"Evil in the Imagination: Womanist Ethical Thought As a Resource for Catholic Ethical Method"

Catholic social ethicists often struggle to account for the role of cultural ideologies in legitimating unjust structures and thereby maintaining oppressive systems. Drawing upon the work of Shawn Copeland, Laurie Cassidy, and Emilie Townes's concept of the "fantastic hegemonic imagination," the author argues that the persistence of racism suggests that structural analyses require a complementary attentiveness to politically contested memories. As illustration, the author examines the way in which white supremacy makes the racist practices embedded in the U.S. policing system seem "normal," and the way in which the "countermemory" of Black Lives Matter disrupts the plausibility of this ideology.

Convener: Meghan Clark, St. John's University, New York

Michael T. Le Chevallier, University of Chicago

Studio 4

"Responsibility in the Anthropocene"

Scientists propose that we have entered the Anthropocene, in which human activity now causes effects on a global scale. Who, however, is this anthropos? This paper addresses human responsibility, avoiding both totalization and atomization. Drawing on strands of Paul Ricoeur's thought, I propose a two fold model of responsibility rooted in the self: a traditional model of accountability as well as a model of responsibility for the fragile other and the institutions which amplify human fragility. An expanded vision of human responsibility can help us better navigate human action, motivation, and accountability in a world increasingly characterized by distant effects.

Convener: Joseph Blosser, High Point University

Sarah E. MacDonald, Emory University

Galerie 5

Nicole Symmonds, Emory University

"Rioting as Flourishing: Reconsidering Virtue Ethics in Times of Political Unrest"

In defending anger as a virtuous response to injustice, feminist moral philosophers have also portrayed it as burdensome, prohibiting the flourishing of those activists who carry the anger. Our paper argues that a more culturally particular understanding of flourishing opens space for anger and its manifestations to be perceived as an expression of flourishing, rather than in tension with it. As a black woman and a white woman committed to activism, we present alternative visions of flourishing. We argue that expressing anger and receiving expressions of anger are essential, albeit discomfoting, components of an actively just and flourishing society.

Convener: Matthew Jantzen, Duke University

Daniel A. Morris, Augustana College

Studio 9

"Calls for Conviction: 21st Century Black Responses to the Question of Forgiveness"

The recent deaths of unarmed black people, especially at the hands of law enforcement, have generated a troubling new ritual, in which the media publically asks family members if they will forgive their loved ones' killers. The first task of this paper is to cast these petitions for forgiveness as ritual. The second task is to show that black responses to the question of forgiveness challenge this ritual. Esaw Garner, Audrey DuBose, and the families in Charleston disrupt the media's ritual and warn us in very Lutheran ways about cheap forgiveness, calling us to conviction and repentance.

Convener: Mara Kelly-Zukowski, Felician University

Ryan Andrew Newson, Campbell University

Studio 8

"Epistemological Crises Made Stone: Confederate Monuments and the End of Memory"

For many, an important step in dismantling the structural evil of racism would be the removal of Confederate monuments from the southern landscape. While the motivation behind this recommendation is laudable, such a move may also serve to assuage white guilt while leaving the structures of white privilege untouched. Thus, I suggest that these monuments should remain standing as signs of a crisis that remains with us, bent toward the goal of justice by means of remembering under the aspect of God's judgment. My argument is that the beginning of reconciliation can only come by expanded memory rather than amnesia.

Convener: David Haddorff, St. John's University, New York

Michael R. Turner, Georgia Gwinnett College

Studio 1

"Whistleblowing as Kenosis: A Critical Examination of Self-Sacrifice"

Whistleblowing offers one of the most potent antidotes to structural evil, but this kind of exposure can exact a severe price on whistleblowers in the form of lost money, jobs, and friends. Whistleblowing can thus be seen as a form of kenosis, or self-emptying, as individuals sacrifice themselves for the benefit of others. This paper enlists the insights of feminist Christian thinkers on kenosis to offer a theological analysis of whistleblowing. That analysis, in conversation with recent whistleblower legislation and testimonies, reveals kenosis to be a deeply admirable yet troubling Christian ethic that warrants cautious commendation.

Convener: Richard Sparks, C.S.P., St. Austin Church, Austin, Texas

"The Ethics of Contingent Faculty: Responses to Jim Keenan's *University Ethics*"

Galerie 3

(organized by Caucus for Contingent Faculty Concerns)

Panelists: Matthew Gaudet, University of San Francisco

Seung Woo Lee, Fuller Theological Seminary

James Keenan, Boston College

Karen Peterson-Iyer, Santa Clara University

Three scholars will respond to and build upon Keenan's book, *University Ethics*, paying particular attention to the concerns faced by contingent faculty members, followed by a response by Keenan. The first three speakers will explore the following areas: (1) reimagining the university as a political community where solidarity and communal responsibility are fostered, (2) how systemically excluding the voices of contingent faculty functions to *mute* important moral perspectives disproportionately, especially those of women, and (3) dismantling the perspective that contingent scholars can transcend their inferior position on the academic hierarchical ladder by hard work.

Conveners: Debra Erickson, Bucknell University

Lincoln Rice, Marquette University

"Encounters with the Liberative Christ"

Galerie 2

(organized by Latino/a Ethics Interest Group and African American Working Group)

Panelists: Teresa Delgado, Iona College

Hak Joon Lee, Fuller Theological Seminary

Respondent: David Gushee, Mercer University

The conveners have invited three scholars of color to present papers on the following three works, focusing on the shared theme of Jesus, ethics, and liberation, with a response by a senior scholar. These papers will be followed by a roundtable discussion that will also involve the three main authors below:

- *Bonhoeffer's Black Jesus: Harlem Renaissance Theology and an Ethic of Religion*, by Reggie L Williams (Baylor University Press, 2014)
- *The Politics of Jesús: A Hispanic Political Theology*, by Miguel De La Torre (Rowman & Littlefield, 2015)
- *Toward a Womanist Ethic of Incarnation*, by Eboni Marshall Turman (Palgrave Macmillan, 2013)

Conveners: Victor Carmona, Oblate School of Theology (Latino/a Interest Group)

Ruben Rosario, Saint Louis University (Latino/a Interest Group)

SJE: *Beyond the State: Judaism, Law and Social Formation*

Studio 7

Yonatan Brafman, Jewish Theological Seminary

"Neither Privatization nor Politicization: Alternative Social Formations and Norms in Isaac Breuer and Mordecai Kaplan"

In view of both theoretical and practical problems resulting from an almost exclusive focus on the state as a social formation and its laws as valid social norms, this paper analyzes the thought of Isaac Breuer (1883-1946) and Mordecai Kaplan (1881-1983). It argues that they both, in different ways, decenter the state by constructing accounts of Jewish social formations that neither privatizes Judaism as the religious congregation nor politicizes it as the state. Correspondingly, each of them develops an account of Jewish norms that neither distorts them by modeling them on state law nor truncates them by interpreting them as religious ritual.

Randi Rashkover, George Mason University

"Law, Communal Normativity and the Post-Secularization Debate"

It has been almost twenty years since Peter Berger published his recantation of the secularization thesis in recognition of the role religion continues to play in the political arena. Nonetheless, current post-secular analyses do not exhaust religion's role in contemporary society. Strung between the two extremes of privatized emotivism on the one hand and the religion-state alliance on the other hand one finds a third model of rationally reflected upon communal normativity. This paper will analyze Jewish law as one particular form of communal normativity and show how it provides a basis for a public yet non-statist expression of Jewish life.

Respondent: Mark James, Hunter College

Convener: Martin Kavka, Florida State University

SSME:

Studio 6

J. Sam Houston, Florida State University

"Soldiers of God': *Tarbīya*, Virtue, and Islamist Activism"

In this presentation, I analyze the place of ritual in the theory of spiritual and character formation (*tarbīya*) of Syrian Muslim Brotherhood thinker and Naqshbandī Sūfī, Sa'īd Ḥawwa (d. 1989). By doing so, I seek to accomplish three tasks: 1) challenge scholarship which reifies a Salafī-Sūfī divide; 2) bring attention to theories and practices of virtue and character formation which undergirded a prominent modern Islamist movement; and 3) present a model of ethical formation in which *both* ritual practice *and* socio-political exchange and interaction function interdependently in the cultivation of virtue.

Syeda Butool, Florida State University

"Mawdudi and Multiple Modernities"

Can comparative religious ethics (CRE) take stock of two simultaneous claims to modernity? Particularly in the case of Islam based movements, which envision a socio-political character for a Muslim polity, historians are quick at classifying such movements as fundamentalist ventures. However, Skinnerian skepticism about questions of classification in historical thought compel us to reopen certain questions especially in the case of Abul Aala Mawdudi, an influential Muslim thinker of contemporary times. I argue as to why, as opposed to the classification presented by later scholars, Mawdudi did not see himself as a fundamentalist, rather he stood between *simultaneous notions of modernity*.

Convener: Mohammad Khalil, Michigan State University

4:58pm	Shabbat Candle Lighting	<i>On your own</i>
5:45-6:00pm	Lifetime Achievement Award Recipient: Charles Curran Presenter: Peter Paris, Princeton Theological Seminary	<i>Carondelet</i>
6pm	SSME Board Meeting All members are invited. SSME Dinner to follow.	<i>Studio 1</i> <i>TBD</i>
6:00-7:00pm	SCE Presidential Address President: Cristina L.H. Traina	<i>Carondelet</i>
7:00-7:45pm	SCE Presidential Reception	<i>Acadia</i>
7:00-7:45pm	Kabbalat Shabbat Services (Please bring your own <i>siddur</i> .) Service is in Hebrew; all are welcome.	<i>Balcony L</i>
7:45-9:15pm	Shabbat Dinner SJE Presidential Greetings: Geoffrey Claussen, Elon University (Pre-registration required for dinner. Meal is kosher vegetarian.)	<i>Balcony M</i>

8:00-9:30pm Working Groups I

Asian and Asian American Working Group

Studio 6

"A Discussion on Recent Book Publications by Members of the Asian and Asian American Christian Ethics Working Group"

Panelists: Christina A. Astorga, University of Portland

Hoon Choi, Bellarmine University

Tisha Rajendra, Loyola University Chicago

Michael Sohn, University of Wisconsin, Stevens Point

This year, we want to highlight some individual achievements from the members of our group that resulted in book publications. We will discuss four books: *Catholic Moral Theology and Social Ethics: A New Method, Religious Ethics and Migration* (Orbis Books); *The Good of Recognition: Phenomenology, Ethics, and Religion in the Thought of Levinas and Ricoeur* (Baylor); *Embracing Our Inheritance: Jubilee Reflections on Korean American Catholics (1966-2016)* (Wipf and Stock); and *Migrants and Citizens: Justice as Responsibility in the Ethics of Migration* (forthcoming). The authors and contributors will give brief summaries of the books, suggestions, and criticisms, and brainstorm about future individual book projects to encourage publications by the members of this group.

Conveners: Christina Astorga, University of Portland

Hoon Choi, Bellarmine University

8:00-9:30pm Interest Groups I

Animal Ethics

Galerie 1

"Nonhuman Animals and 'The Human Prejudice'"

Panelists: John Berkman, Regis College, University of Toronto

Bharat Ranganathan, University of Evansville

Sara-Jo Swiatek, University of Chicago

In "The Human Prejudice," Bernard Williams argues that it is morally permissible to treat certain beings in one way rather than another simply because those beings belong to a particular category. For him, one treats human beings in a certain way simply because they are human beings. Underwriting his account is "loyalty to, or identity with, one's species." But is this account defensible, especially in light of the ways in which nonhuman animals are routinely treated? We will consider the merits and demerits of Williams's account, focusing on the arguments used in debates about the moral status of nonhuman animals, whether religious thought brings benefits to or detracts from the animals rights movement, the relevant moral similarities between human and nonhuman animals and dissimilarities among humans, and whether Williams distorts how we relate to human and nonhuman animals.

Convener: Christopher Carter, University of San Diego

Climate Justice

Studio 10

Environmental Ethics and Theology

Interrupting White Privilege

"Race, Place, and Environmental Justice in a Climate-Changed New Orleans"

Panelists: Anne Daniell, Loyola University New Orleans

Colette Pichon Battle, Gulf Coast Center for Law and Policy

These three interest groups agree that New Orleans is an especially good place to discuss climate justice. Extreme weather events linked to climate change continue to disproportionately affect the worst-off, as structural injustice (including racial injustice) distributes environmental harms in an uneven and unfair manner. Solutions to such problems require culturally aware, place-based responses. Panel participants: Dr. Anne Daniell, a New Orleans-based scholar who has written about post-Katrina environmental justice in New Orleans; and Colette Pichon Battle, legal advocate and visionary founder of Gulf Coast Center for Law and Policy.

Conveners: Laura Hartman, University of Wisconsin Oshkosh (Environmental Ethics and Theology)

Julie A. Mavity Maddalena, Brooks School (Interrupting White Privilege)

Cynthia Moe-Lobeda, Pacific Lutheran Theological Seminary of California Lutheran University/Graduate Theological Union (Climate Justice)

Sarah A. Neeley, Iliff School of Theology/University of Denver (Interrupting White Privilege)

Dawn M. Nothwehr, O.S.F., Catholic Theological Union (Environmental Ethics and Theology)

Christiana Peppard, Fordham University (Climate Justice)

Andy Smith, Penn State Great Valley (Environmental Ethics and Theology)

Ethics and Law

Studio 7

Panelists: Jesse Couenhoven, Villanova University

Nichole M. Flores, University of Virginia

Tobias Winright, Saint Louis University

In light of the Extraordinary Jubilee of Mercy declared by Pope Francis, the Ethics and Law Interest Group in 2017 will explore meanings of mercy and their implications for theological, ethical, and legal debates. Panelists will informally share work in progress on themes of mercy as part of a year-long project under the auspices of Duquesne University's Center for Catholic Intellectual Tradition. The panelists will apply their reflections to a legal case study. The goal of the session is to generate conversation between the panelists and audience members.

Conveners: M. Cathleen Kaveny, Boston College

Jonathan Rothchild, Loyola Marymount University

Evangelical Ethics

Studio 2

"Diversity and Racial Reconciliation in Educational Settings"

Panelists: Erin Dufault-Hunter, Fuller Theological Seminary
Mary Veeneman, North Park University

Various evangelical institutions promote cultural competence, diversity, and racial reconciliation in different ways. This session will examine how these themes are addressed in different settings. This session will open by briefly considering how these themes are covered in curricular offerings at two or three schools including North Park University and Fuller Theological Seminary. In this session, we will also explicitly address diversity as teachers who are 'majority culture.' How do institutions and faculties address diversity, including when such institutions and faculties remain largely white-dominated? How can majority culture faculty promote diversity and alternative perspectives in their institutions and curriculum? We will then discuss additional approaches to issues of race and ethnicity at both the undergraduate and graduate level.

Conveners: Theo Boer, Protestant Theological University
Christine Pohl, Asbury Theological Seminary

Families and the Social Order

Studio 4

"The Politics of Parenting: The American Dream in Crisis"

Marcus Mescher, Xavier University

In *Our Kids*, Robert Putnam contends that the opportunity gap and income inequality have had pernicious and pervasive effects on marriages and family life, impacting the ways we parent and educate children. Marcus Mescher (Xavier University) contends that, while Pope Francis' call to burst the "soap bubbles" of vain self-concern might describe the challenges facing upper class families, a majority of American households suffer from a myopic concern to make ends meet. Mescher will explore how mercy should be extended *ad intra* to make families less isolated and overwhelmed and *ad extra* to generate the social capital necessary for social order/justice.

Conveners: Jason King, Saint Vincent College
Kari-Shane Davis Zimmerman, College of Saint Benedict/St. John's University

Future Scholars

Studio 9

"Future Scholars on the 10th Anniversary of *Womanist Ethics and the Cultural Production of Evil* by Emilie Townes"

Stephanie C. Edwards, Boston College

"Enfleshing a Haunted Identity: Trauma, Katrina, and the Construction of the Self"

Twelve years after the man-made results of Hurricanes Katrina and Rita ravaged New Orleans, few visitors see the wounds that remain, now interwoven into the city's identity. Reading theologian Mayra Rivera with sociologist Avery Gordon, this paper endeavors to expose the often ethereal, but ultimately physical hauntings that follow large-scale trauma. It reveals the instability of identity, and the ongoing need for Emilie M. Townes' "fantastic hegemonic imagination" in examining the painful past. Focusing on the communal experience of trauma allows for the naming of psychological, socio-economic, and environmental "ghosts" that engender themselves in the flesh of survivors – flesh that ultimately connects humanity, but also explicitly divides and determines experience.

Matt Jantzen, Duke Divinity School

"Urban Renewal or Urban Removal?: Resisting Gentrification and Cultivating Counter-Memory through Broad-Based Community Organizing in Durham, North Carolina"

This paper places Emilie Townes's *Womanist Ethics and the Cultural Production of Evil* into conversation with the present-day efforts of Durham C.A.N. (Congregations, Associations, and Neighborhoods)—a broad-based community organization in Durham, North Carolina—to practice anti-racist forms of radical democracy in Townes's childhood neighborhood. Drawing on the conceptual framework generated by Townes in the book, the paper seeks to expose the competing Christian social imaginations present in processes of urban gentrification and in the organizing practices of Durham C.A.N.

Oluwatomisin Oredein, Duke University Divinity School

"A Case for Everydayness: Black Women's Identity and an Ethic of Sapphire"

Black women's beings are bold protest.

Townes argues that the essence of gallant black womanhood has been injuriously labeled as "Sapphire." I want to assert that black women being themselves takes hold of such labeling and transpose it, revealing the true reality of black women's bold being as a site of refutation of the fantastic hegemonic imagination and proof that the stereotype of Sapphire is a failed tool of white domination and control.

In an ethic of Sapphire, black women hold the power and ability to reorient this restrictive thought tradition transmuting it into their own liberative expression of being.

Respondent: Emilie M. Townes, Vanderbilt University

Conveners: Melanie Jones, Chicago Theological Seminary
Leonard Curry, Vanderbilt University

Health Care Ethics

Galerie 5

"Ethics and the Social Determinants of Health"

Panelists: Mark D. Fox, Indiana University

Anjali Niyogi, Tulane University School of Medicine

Gerald R. Winslow, Loma Linda University

Much medical ethics literature presumes that healthcare is primarily a relationship between individual patients and professional caregivers. By contrast, there is burgeoning focus on the complex social factors that alter health. Our discussion of this topic will be initiated by three panelists: Gerald Winslow, Director of Loma Linda University's Institute for Health Policy; Anjali Niyogi, assistant professor of internal medicine and pediatrics at Tulane University School of Medicine, founder and director of the Formerly Incarcerated Transitions Clinic in New Orleans; and Mark D. Fox, physician and ethicist who is Professor of Medicine at Indiana University. They will lead a conversation focusing on how Christian social ethics can inform attempts to address the social determinants of health.

Conveners: Joe Kotva, Endsight Consulting
Gerald R. Winslow, Loma Linda University

LGBT and Queer Studies in Ethics
Ethics and Sexualities

Galerie 4

"Breaking Silence: Calling Out the Sexual Violence Against LGBT/Queer/Transgender Persons and Perpetrated by John Howard Yoder"

Panelists: Benae Beamon, Boston University
Stephanie Krehbiel, Independent Scholar and Writer for *Mennonite Life*

This session will provide an opportunity for conversation around the very racialized and sexualized violence perpetrated against marginalized bodies of color (LGBT, queer and transgender), and the distinct but related sexualized violence perpetrated by John Howard Yoder. In relation to the latter, how did the Mennonite Church and the SCE fail as institutions to either stop him or hold him accountable? In relation to the former, how have various Christian institutional contexts, and the theologies they espouse, similarly failed to name and confront sexual violence and anti-LGBTQ theologies?

Conveners: Teresa Delgado, Iona College (Ethics and Sexualities)
Robyn Henderson-Espinoza, Pacific School of Religion, Graduate Theological Union
(LGBT and Queer Studies in Ethics)
Nikki Young, Bucknell University (LGBT and Queer Studies in Ethics)
Yvonne Zimmerman, Methodist Theological School (Ethics and Sexualities)

Liturgy and Ethics

Galerie 6

"Witnessing Devastation, Engaging Struggle: Race, Capital, and Liturgical Innovation from Harlem to NOLA"

Panelists: Daniel P. Rhodes, Loyola University Chicago Institute of Pastoral Studies
Reggie Williams, McCormick Theological Seminary

Must liturgical approaches to ethics emphasize seeing the good above unveiling structural evil? No. In "Dietrich Bonhoeffer, Race, and Christian ethics," Reggie Williams shows how Bonhoeffer's encounter with race in Harlem invites emphasis on confession as an entry point for imagining humanity re-calibrated from hegemonic ideals for more faithful Christian witness. In "Liturgical Innovation in the Face of Cultural Devastation," Daniel Rhodes suggests that the 'natural disaster' of Katrina instantiated the creative destruction of capital. Rhodes identifies critical tools necessary for reforming and reviving our ecclesial practices if they are to survive and resist an increasingly aggressive process of accumulation.

Conveners: D. Brent Laytham, St. Mary's Seminary and University
M. Therese Lysaught, Loyola University Chicago

Monetary Policy

Studio 1

"The Quest for Monetary Justice in an Age of Neoliberalism"

Ilsup Ahn, North Park University

The phenomenon of debt, having long been treated by economists as amoral, has largely been overlooked by ethicists. This presentation will emphasize the profoundly moral issues at stake. Money-lending resulting in debt either in personal relationships or society can be either damaging or beneficial. At the personal level, major abuses can occur---as in payday loans. But personal lending can also function as *gift*. In society, with private banks creating through loans some 97% of our money supply, injustices are pervasive. Public banking, however, can make creative use of debt, in effect *gifts* to the community.

Conveners: Ilsup Ahn, North Park University
Norman J. Faramelli, Boston University School of Theology

Protestant Perspectives on the Natural Law*Galerie 2***"Jonathan Edwards as Resource for Protestant Natural Law"**

Elizabeth Cochran, Duquesne University

Jonathan Edwards develops a rich and multifaceted account of the created world's natural goodness that human beings can pursue apart from receiving God's justifying grace. But Edwards is equally clear that this pursuit falls short of true virtue. Elizabeth Cochran navigates these tensions in Edwards's thought to explore Edwards's specific contribution to contemporary reflection on natural law. She argues that Edwards resists an overly spiritual and arbitrary understanding of true virtue and establishes a natural law ethic in which beauty and perception are central. The final section of her paper builds on this consideration of Edwards to articulate and explore broader methodological challenges that textual interpretation and textual authority pose for constructive Christian ethics.

Conveners: Neil Arner, University of Notre Dame
Paul Martens, Baylor University

Restorative Justice*Studio 8***"Reforming and Transforming Criminal Justice: Case Studies from Angola State Prison"**

Kevin J. Brown, New Orleans Baptist Theological Seminary

This interest group session will focus on the roles of religion and faith in the American corrections system, with a focus on the Louisiana State Penitentiary at Angola and the seminary program run by New Orleans Baptist Theological Seminary. This program and other religious programming has been part of a significant reduction in violence at Angola over the last few decades as studied in the recent book, *The Angola Prison Seminary* by Michael Hallett et al (Routledge, 2016). Discussion will focus upon the pro-social and transformative capacities of religious practices, institutions, and beliefs.

Conveners: Elizabeth M. Bounds, Candler School of Theology, Emory University
Amy Levad, University of St. Thomas

9:30-11pm "What Just Happened? Making Ethical Sense of the 2016 Vote"*Studio 8*

Presenters: Jana Bennett, University of Dayton
M.T. Davila, Andover Newton Theological School
David Gushee, Mercer University
Irene Oh, George Washington University
Asante Todd, Austin Presbyterian Theological Seminary

November U.S. election results caught scholars and pundits alike by surprise. The Christian vote in particular was divided; the divided votes of ethnic and racial minorities and women also demand analysis; and a further population of voters who feel left out and marginalized has emerged. In a few short presentations, SCE scholars will dissect what occurred, providing groundwork for a discussion of how this knowledge might shape our contributions to teaching, scholarship, and public engagement.

Convener: Alex Mikulich, Loyola University New Orleans

7:15-8:45am Breakfast with an Author *Bissonet*
 Buffet opens at 7:15; Discussion 7:45-8:45
 (Pre-registration/payment is required. Meal is not kosher.)

Burke Ravizza, Bridget, and Julie Donovan Massey, *Project Holiness: Marriage as a Workshop for Everyday Saints* (Liturgical Press, 2015)

Facilitator: Joshua Wopata, University of Dayton

Cloutier, David, *The Vice of Luxury: Economic Excess in a Consumer Age* (Georgetown University Press, 2015)

Facilitator: Eric Schnitger, Fuller Theological Seminary

Daniel, Joshua A., *Transforming Faith: Individual and Community in H. Richard Niebuhr* (Pickwick Publications, 2015)

Facilitator: Sara Wilhelm Garbers, Loyola University

De La Torre, Miguel A., *Introducing Liberative Theologies* (Orbis Books, 2015)

Facilitator: Lawrence Stratton, Waynesburg University

Deane-Drummond, Celia, and Sigurd Bergmann, Bronislaw Szerszynski (Eds), *Technofutures, Nature and the Sacred* (Ashgate, 2015)

Facilitator: Kristel Clayville, University of Chicago

DeCosse, David E., and Kristin E. Heyer (Eds), *Conscience and Catholicism: Rights, Responsibilities and Institutional Responses* (Orbis Press, 2015)

Facilitator: Jason Heron, University of Dayton

Duty, Ronald W., and Marie A. Failing (Eds), *On Secular Governance: Lutheran Perspectives on Contemporary Legal Issues* (Wm. B. Eerdmans Publishing Co., 2016)

Facilitator: Justin Nickel, Princeton Theological Seminary

Gushee, David, and Isaac Sharp (Eds), *Evangelical Ethics: A Reader* (Westminster John Knox Press, 2015)

Facilitator: Sarah A. Neeley, Iliff School of Theology/University of Denver

Guth, Karen V., *Christian Ethics at the Boundary: Feminism and Theologies of Public Life* (Fortress Press, 2015)

Facilitator: Brett McCarty, Duke University

Hanlon Rubio, Julie, *Hope for Common Ground: Mediating the Personal and the Political in a Divided Church* (Georgetown University Press, 2016)

Facilitator: Brian Matz, Fontbonne University

Hare, John E., *God's Command* (Oxford University Press, 2015)

Facilitator: James Skillen, Center for Public Justice

Marshall, Ellen Ott (Ed), *Conflict Transformation and Religion: Essays on Faith, Power, and Relationship* (Palgrave Macmillan, 2016)

Facilitator: Dannis Matteson, Loyola University Chicago

May, Roy H., Jr., *Ethics without Principles, Another Possible Ethics--Perspectives from Latin America* (Pickwick/Wipf and Stock, 2015)

Facilitator: Ramón Luzárraga, Benedictine University at Mesa

Morris, Daniel A., *Virtue and Irony in American Democracy: Revisiting Dewey and Niebuhr* (Lexington Books, 2016)

Facilitator: Mark Douglas, Columbia Theological Seminary

Peppard, Christiana Z., and Andrea Vicini, S.J. (Eds), *Just Sustainability: Technology, Ecology, and Resource Extraction* (Orbis Press, 2015)

Facilitator: Tallessyn Grenfell-Lee, Boston University School of Theology

Scheid, Daniel P., *The Cosmic Common Good: Religious Grounds for Ecological Ethics* (Oxford University Press, 2016)

Facilitator: John Fitzgerald, St. John's University, New York

Senior, John, *A Theology of Political Vocation: Christian Life and Public Office* (Baylor University Press, 2015)

Facilitator: Letitia Campbell, Candler School of Theology, Emory University

Stone, Ronald H., *Between Two Rivers* (Rowman and Littlefield, 2015)

Facilitator: Joshua Mauldin, Center of Theological Inquiry

7:45am SCE Latino/a Working and Interest Groups Business Meeting *Balcony M*
Please make every effort to attend as we will be electing new group leadership and planning the 2018 annual meeting.

8:15am-6:00pm Exhibits Open *Acadia*

8:15am-6:00pm Conference Desk Open *2nd Floor*

9:00-10:30am Shabbat Services *Balcony L*
D'var Torah: William Plevan, Princeton University
Service is in Hebrew; all are welcome. (Please bring your own *siddur*.)

9:00-10:30am SSME Plenary *Carondelet*
Su'ad Abdul Khabeer, Purdue University
"Knowledge of Self: Hip Hop, Blackness and Muslim Ethics"
Convener: Sohail Hashmi, Mt. Holyoke College

9:00-10:30am SCE Bylaws Information Forum *Studio 2*

Are you wondering why the bylaws need to be updated? Do you have concerns about the particular changes being proposed? Are you looking for a chance to discuss the document provided by the ad hoc Resolutions Committee? Members of the Bylaws Revision/Resolutions Committee and two officers of the Society will be present to respond to any questions you may have about the proposed revisions to the bylaws that you will be asked to approve at the annual business meeting. Because the business meeting is short and our agenda includes other important matters as well, it will be difficult to allow extensive discussion on the floor. If you have concerns about any aspect of this process or wish to make a contribution to the refinement of this governance document, please bring your questions and organizational experience to this open forum.

9:00-10:30am	Meeting of current Working Group conveners with leadership	<i>Studio 3</i>
10:30-11:00am	Break	<i>Acadia</i>
11am-12:30pm	SCE Plenary Lisa Tessman, Binghamton University "The Problem of What We Care About" Respondent: Darryl Trimiew, Atlanta Divinity Center Convener: Diana Fritz Cates, The University of Iowa	<i>Carondelet</i>
12:30-2:00pm	SJE: Shabbat Lunch <i>(Pre-registration required for the kosher vegetarian meal.)</i>	<i>Balcony M</i>
12:30-2:00pm	Lunch	
12:30-2:00pm	Women's Caucus <i>(Pre-registration required for lunch.)</i> Conveners: Amy Levad, University of St. Thomas Nikki Young, Bucknell University	<i>Riverview II</i>
2:00-3:00pm	SJE: Gathering with Authors Amanda Mbuvi, High Point University: <i>Belonging in Genesis: Biblical Israel and the Politics of Identity Formation</i> (Baylor University Press, 2016) Elias Sacks, University of Colorado at Boulder: <i>Moses Mendelssohn's Living Script: Philosophy, Practice, History, Judaism</i> (Indiana University Press, 2016) Convener: Andrea Dara Cooper, University of North Carolina at Chapel Hill	<i>Studio 6</i>
2:00-3:30pm	SCE Annual Business Meeting	<i>Carondelet</i>
3:30-4:00pm	Break	<i>Acadia</i>

4:00-5:30pm Concurrent Session IV
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<p>Justin P. Ashworth</p> <p>"Secularized, Racialized Damnation: Or, The Political Theology of Deportation"</p> <p>Many ethicists employ humanitarian principles to denounce the negative effects of deportation. Yet the concepts they employ also underwrite state sovereignty: states, like individuals, must protect their boundaries. This paper critiques borders through the lens of peoplehood, not personhood, construing deportation as a way of identifying citizens as the elect and excluding aliens from belonging. Deportation is secularized, racialized damnation, for it inflicts invisible death on deportable immigrants and pressures them to comport themselves "appropriately" in the world. These are not unfortunate excesses of an otherwise acceptable system; they are inevitable consequences of enforcing exclusion in a white supremacist state.</p> <p>Convener: Elizabeth W. Collier, Dominican University</p>	<p><i>Galerie 1</i></p>
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John W. Buchmann, University of Chicago Divinity School

Galerie 5

"Probabilism and Price, or How Catholic Social Thought Became Functionally Weberian"

Many scholars have recently turned to Catholic social thought as a resource for transcending the Weberian fact-value distinction in economic ethics. What they miss is that Catholic social thought is committed to a form of functional Weberianism. The use of probabilism in treating just price results in a form of value neutrality in practice. This paper analyzes three episodes in the development of the problem and concludes that transcending Weber requires a resolution to the ambiguities that provoked the turn to probabilism in the first place. Otherwise, we will remain hopelessly complicit in the fundamental injustices of an unexamined system.

Convener: Jana Bennett, University of Dayton

Christine M. Fletcher, Benedictine University

Studio 1

"The Worried Well and Structural Sin: Misallocations of Health Care Services"

This paper examines the phenomenon of the 'worried well' and distortions in health care systems. Preventive care is a good; however, the resources used in screening and the oftentimes unnecessary accompanying treatment of the worried well are resources not available for care to others who may be in more need. This phenomenon exists in both the American (fee for service) and the British (nationalized single payer) health care systems, and so presents an interesting case to examine the notion of structural sin in the health care system, including the influence of payment models and social class on health care allocation.

Convener: Aana Marie Vigen, Loyola University Chicago

Katherine Jackson-Meyer, Boston College

Galerie 6

"Tragic Dilemmas and Thomistic Virtue Ethics"

This paper locates points of departure in Thomistic thought in order to make space for tragic dilemmas within virtue ethics. Tessman and others draw attention to "moral failures" and dilemmas. Traditional Thomistic responses focus on the hierarchy of goods and Aquinas's assertion that all dilemmas are *secundum quid*. Yet, these approaches remain unsatisfying to those who believe goods are incommensurable and structural sin poses many tragic dilemmas. I argue that Aquinas offers more on the issue of hard cases in his distinction between imperfect and perfect flourishing, his treatment of mixed actions, and his notion of "repugnance of the will."

Convener: William McDonough, University of St. Catherine

Andriette D. Jordan-Fields, University of Denver/Iliff School of Theology

Studio 10

"A Retrospective Approach To Katrina: The Question of Citizenship vs. The Indictment of Refugees"

The ethical dilemmas of structural evil during disasters beg the questions: What compels us to alienate groups of people from each other during times that call for a collective hope? Why is the media's depiction of marginalized groups during tragedies historically inadequate? How can ethicists transform systemic human evils that contribute to disasters, when race, class and poverty influence how the media portrays segments of humanity? Utilizing a womanist lens, this paper assesses notions of citizenry vs. refugee, as imposed upon marginalized groups, while exploring ways in which geographical crises reveal subversive structural evils that cause individual harm and destroys communities.

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

Charles Lockwood, Oberlin College

Studio 7

"An Evil both Radical and Banal"

This paper connects Hannah Arendt's concept of the "banality of evil" with Immanuel Kant's reflections on "radical evil." While Arendt developed her concept in response to Kant, I will argue that she missed something in Kant's account, since he too stressed something akin to evil's banality. Kant saw evil as radical, in the sense of being a deeply-rooted human propensity, and yet also banal, or shockingly ordinary. I will suggest that structural evils often display precisely this character: they are banal in their pervasiveness and yet radical insofar as they reflect deep human commitments for which we must take responsibility.

Convener: Bharat Ranganathan, University of Evansville

Ellen Ott Marshall, Emory University

Galerie 3

"The Image of God in the Black Lives Matter Movement: Implications for Liberation and Reconciliation"

The doctrine of the *imago Dei* features prominently in liberation struggles and in theologies of reconciliation. Liberation and reconciliation may indeed be integrated eschatologically, but they are often in tension in history. Taking the contemporary Black Lives Matter movement as its context, this paper explores the capacity for the *imago Dei* to affirm and challenge both of these goals. The author builds upon a theology of the *imago Dei* that both affirms bodies and insists upon interrelatedness. This dual feature of the doctrine grounds the constructive argument for liberation and mutual recognition as pre-conditions for processes of reconciliation.

Convener: Terrence Johnson, Georgetown University

Brian Matz, Fontbonne University

Galerie 4

"Would the Christians in Late Antiquity have Understood 'Structural Sin'?"

Likely, no, but some certainly appreciated one or another of its elements. The New Testament book of James had already warned its readers about the prospect of social elites assuming prominent roles in the church's society, and Polycarp's *Epistle to the Philippians* similarly warned against the capacity of avarice among the leadership to produce social chaos. Gregory of Nazianzus' *Oration 14* explores at length the causes of poverty, includes analysis of several social conditions and the bearing of corporate responsibility for rectifying them. This paper identifies key elements in this and related literature, especially letters, that reveals an emerging, if always incomplete, understanding of the notion of structural sin in Late Antiquity.

Convener: Judith Merkle, Niagara University

Michael Sohn, University of Wisconsin, Stevens Point

Studio 6

"Translation as an Ethico-Political Task"

Translation is an apt metaphor for describing our contemporary situation of pluralism and difference, for it is not simply an act or movement between languages, but, more primordially, between people who start from a situation of distance. The reality of linguistic diversity and difference has led to reflection on whether and to what extent translation is possible. Some argue for the impossibility of translation given the radical heterogeneity of languages, while others argue for an original language beneath languages that grounds the possibility of translation. Rejecting the extremes of linguistic heterogeneity and linguistic universality, I argue for an understanding of translation based on the ethico-political model of hospitality and recognition.

Convener: Ilsup Ahn, North Park University

Willa C. Swenson-Lengyel, University of Chicago Divinity School

Studio 4

"Practical Denial, Moral Paralysis, and Justification: A Lutheran Analysis of Common Psycho-Ethical Responses to Climate Change"

Today, there are two prevalent psycho-ethical responses to climate change: practical denial of the gravity of climate change, at times correlated with behavior focused on individual environmental purity, and moral-agential paralysis. I examine these responses through Luther's account of sin and the moral demand outside justification, through which manifestations of practical denial can be understood as forms of 'works righteousness,' and moral paralysis can be considered experiences of the 'terrorized conscience.' These reactions to climate change predictions, and their inadequacy, can be traced to fundamental human predilections, and as such cannot be simply overcome by better ethical theory.

Convener: Edward Zukowski, College of Mount St. Vincent

Michael Reid Trice, Seattle University School of Theology and Ministry
 "Cruelty, Torture and Interrogation: A Powerful Discourse"

Studio 9

In 2015 an independent review of the American Psychological Association (APA) issued a report that found the APA complicit in its dealings with the U.S. Department of Defense in and around 2005. In February 2016, in lieu of the report, this presenter led a workshop at Lewis-McChord Joint Military Base in Washington State. Attendance included psychiatrists, psychologists, medical doctors, chaplains and more. In this SCE session the presenter will review the workshop themes relevant to the report, including cruelty, torture, interrogation practices, and modern national and international prohibitions against torture. The presentation concludes with reflections on the February 2016 workshop.

Convener: Mark Douglas, Columbia Theological Seminary

"Structural Evil, Individual Harm, and Personal Responsibility: The John Howard Yoder Case as Opportunity for Self-Critical Reflection"

Galerie 2

Panelists: Stanley Hauerwas, Duke University

Sara Wenger Shenk, President of Anabaptist Mennonite Biblical Seminary

Traci C. West, Drew University Theological School

This panel explores the responsibilities of ethicists, scholarly societies, and academic institutions to address structural evils. It treats former SCE president John Howard Yoder's case as an occasion for self-critical reflection on issues related to sexual violence, abuses of power, professional/institutional ethics, and moral complicity. The panel will initiate discussion of questions raised by but not limited to Yoder's case: How should we handle morally compromised legacies in teaching and scholarship? What can we learn from Mennonite institutional responses to Yoder's harmful legacy? How can we foster cultures of ethics within the SCE and beyond?

Convener: Karen V. Guth, College of the Holy Cross

SJE: *Narrative and Ethics: From the Book of Genesis to A.B. Yehoshua*

Studio 8

Gavi S. Ruit

"Rabbinic Commentary on Genesis 34 and the Construction of Rape Myths"

This paper examines the intersection of Judaism and rape culture by investigating the Jewish commentaries on a biblical rape story (Gen 34) for reflections of rape myth. The exegeses on Genesis 34 are well suited to this endeavor because, in the biblical story, the victim Dinah is mostly passive and entirely silent. She is a neutral figure, a screen upon which commentators project the thoughts or behavior they ascribe to her. Additionally, the word generally translated as "rape" (*innah*) can have a range of meanings, which gives the commentators greater latitude to project their own values and anxieties onto the text. As this paper demonstrates, rape myth ideology enters Jewish tradition during the rabbinic era and is absent prior to that period.

Lital Abazon, Yale University

"Perversion and Ethics in A.B. Yehoshua's Literature – The Case Study of Facing the Forests"

This paper offers a close reading of A. B. Yehoshua's 1962 novella *Facing the Forests* through the Lacanian notion of perverse personality structure. Aiming to challenge former critique of Yehoshua's widely-analyzed text, this reading shows how the author uses perverse personality traits in order to reveal and criticize Israeli patterns of self-victimization and shirking away from responsibility. Thus, Yehoshua sheds a bright and cruel light on the very foundations of the Israeli-Palestinian conflict.

Jeffrey Rubenstein, New York University

"The Story of Plimo and Satan (Bavli Qiddushin 81a-b): Toward a Jewish Ethic of Disgust"

The emotion of disgust has received increasing attention in social, political, legal and moral discourse in recent years. This paper focuses on the Talmudic story of Satan's encounter with Plimo (Qiddushin 81a-b) as an entry point to exploring the role of disgust in Jewish Ethics. Disgust plays a crucial role in the story in that Satan, disguised as a beggar, tests Plimo's compassion by afflicting his body with boils and sores, and doing "disgusting things with them." The second half of the paper considers disgust in other rabbinic sources and offers some comparisons to the conception of disgust in the writings of other ancient authors.

Convener: William Plevan, Princeton University

SSME:*Studio 2*

Kiarash Aramesh, Duquesne University and Tehran University of Medical Sciences

"Parenthood and the Challenge of Third-Party Assisted Reproduction: A Shiite Perspective"

Thousands of children have been born using third-party methods in Shiite societies and countries like Iran. These children have more than two parents. Many legal and Fiqhi implications have not been fully considered and solved yet, among them are the anonymity of donors; legal kinship (nasab); and its legal implications like inheritance (irth), blood relation (mahramiyat) and legal guardianship and custody (vilayat and hizanat); and commercial surrogacy and monetary compensation for egg or embryo donation. This study suggests the two-mother model for surrogacy, and accepting the intended parents as the legal ones for gamete or embryo donation.

Convener: Zahra Ayubi, Dartmouth University

4:00-5:30pm GUP and Editors Meeting*Studio 3***5:45-6:45pm Service of Lament for Sexualized Violence***Lafayette/Napoleon*

Janna Hunter-Bowman, Anabaptist Mennonite Biblical Seminary

Karen Peterson-Iyer, Santa Clara University

Gerald Schlabach, University of St. Thomas

Todd Whitmore, Notre Dame University

Details of many of John Howard Yoder's acts of sexualized violence were publicly reported as early as 1992; an extended study published in January 2015 showed that the extent of his behavior was broader than previously known, involving over 100 women. Though individual papers have been given addressing his behavior, we have yet to create space for Society members as a group, as well as individually, to express their concern. That concern does not end with Yoder's acts. Given the span of time over which these behaviors occurred – at least two decades – and Yoder's leadership role in the Society – he was President in 1987-88 – we as an academic society must also face the difficult questions of our own complicity and of how to foster a community of scholars in which sexualized violence no longer has a part.

We offer a liturgical setting – in this case, of lament – to provide an initial context for expression and discernment. The songs of lament in the Hebrew Bible carry the full range of human disposition and emotion from anger to contrition to grief, yet also remind us of our commitment to God and to each other. This service will provide both structured (readings, hymns) and unstructured moments, the latter offering space for individual members, particularly though not only those who have been victims of sexualized violence, who wish to speak and be heard. We invite members to join with us in a spirit of respect, humility, and courage when we gather.

***Committee members unable to attend: Kate Ott and Kim Penner.*

5:55pm *Havdalah**On your own***6:00-7:00pm** SJE Bioethics Business Meeting*Studio 1***6:00-8:00pm** CreatureKind Reception*TBD*

Anyone with interests in animals are welcome to attend. <http://tinyurl.com/creaturekindparty>

8:00-9:30pm Working and Interest Groups II

African/African American

Studio 10

"'The Revolution' Will Not be Televised - or Will It? The Ethics and Politics of Media Activisms and Black Freedom"

Panelists: Monique Moultrie, Georgia State University
Mark Anthony Neal, Duke University

The Black Lives Matter movement began as a hashtag in response to the 2013 acquittal of Trayvon Martin's assassin. Within hours #blacklivesmatter caught the activist imaginations of people across the nation and around the world, igniting a movement propelled by resistance to anti-black violence. At the same time, Black communities worldwide, have been inundated with media images showing people of African descent being killed by police and other anti-black vigilantes. This working group session will explore the ethics and politics of media and media activism in relationship to the movement for Black freedom. Specific attention will be given to how Black Christian ethicists can effectively engage diverse media platforms in response to attacks on Black life.

Conveners: Michael R. Fisher, Jr., Vanderbilt University
Melanie C. Jones, Chicago Theological Seminary
Eboni Marshall Turman, Yale Divinity School
Reggie Williams, McCormick Theological Seminary

Anglican Theological Ethics

Galerie 2

"Discussion of Robert Song's *Covenant and Calling: Towards a Theology of Same-Sex Relationships*"

Panelists: Duncan M. Gray, III, Bishop of Mississippi (ret.); St. Paul's Episcopal Church, New Orleans
Jordan Hylden, Duke Divinity School
Timothy Sedgwick, Virginia Theological Seminary
Robert Song, Durham University

In this recent book, Robert Song of Durham University makes a distinctive contribution to the Anglican discussions on same-sex relationships. After a short presentation by Song, our three panelists will each give a response to his arguments, and then we will have a general discussion.

Conveners: Victor Lee Austin, Episcopal Diocese of Dallas and Church of the Incarnation
Sarah M. Moses, University of Mississippi

Christian Ethics in Historical Context

Galerie 5

Protestant Perspectives on Natural Law

"Eudaimonism in Christian Ethics"

Panelists: John Hare, Yale University
Jean Porter, Notre Dame University
Fred Simmons, Center of Theological Inquiry

The meaning and merits of eudaimonism remain deeply controversial in Christian ethics. Attentive to historical aspects of these questions, panelists attempt to define eudaimonism, assess its adequacy as a framework for the Christian moral life, and explain why the dispute has proven so intractable. One panelist advocates Christian eudaimonism, another rejects it, and a third contends that its suitability depends on the stage of salvation history under consideration. Panelists engage one another's positions and comments from those in attendance.

Convener: Jesse Couenhoven, Villanova University

Comparative Religious Ethics

Studio 4

Discussion of S. B. Twiss's pre-circulated paper, "Mao Tse-tung's Military Ethics (1927-1949)?" It is generally acknowledged that Mao used the language of "just war" in connection with the civil war between the Communists and the Kuomintang and the Sino-Japanese war. This acknowledgment, however, has been restricted to Mao's concern with "just cause", with absolutely no attention given to other *jus ad bellum* criteria or his discussions of "command virtues" and *in bello* norms. This paper rectifies this myopic reading of Mao. For a copy of the paper, either contact Twiss (stwiss@admin.fsu.edu) or download from SCE website <https://scethics.org/groups/%5Bog-id%5D/2017-annual-meeting-plans-15>.

Conveners: Bruce Grelle, California State University, Chico
Sumner B. Twiss, Florida State University and Brown University Emeritus

Ethics and Catholic Theology

Studio 8

"Ellacuría, Aquinas, and the Crucified People"

Frederick C. Bauerschmidt, Loyola University Maryland

Respondent: William O'Neill, S.J., Jesuit School of Theology, Santa Clara University

In his now classic 1978 essay "The Crucified People: An Essay in Historical Soteriology," Ignacio Ellacuría argues that the necessity of Jesus's cross is an "historical" one—that is, one occasioned by historical events and not by God's need for an expiatory victim. This is often seen as a break from more traditional notions of soteriology and as a key move in developing a liberating soteriology. But discussion of issues analogous to those raised by Ellacuría can be found in the theological tradition, specifically in Thomas Aquinas' discussions of the necessity of Jesus' passion and of the soteriological significance of the mysteries of Christ's life. Far from being simply opposed to the position developed by Ellacuría, Thomas's soteriology offers useful insights and bracing challenges for those who wish to extend and develop Ellacuría's project of Historical Soteriology.

Conveners: Michael J. Baxter, Regis University, Denver
John Berkman, Regis College, University of Toronto

Peace and War

Galerie 3

"Public Order? Political Resistance, Black Lives Matter, and Nonviolent Conflict"

Panelists: Bryan Massingale, Fordham University

Maureen O'Connell, LaSalle University

Respondent: Laurie Johnston, Emmanuel College

As we reflect on structural evils, we critically analyze the construct and function of "public order" in our society. The individual harms to specific black lives have illuminated a systemic reality of injustice and violence. This has given rise to political resistance that challenges the at times obstructive, social-denial aspect of "public order." But this pattern of political resistance vs. "public order" is breaking out around the globe. Is the nonviolent form of resistance and conflict necessarily about disavowing "public order" or is something deeper going on?

Convener: Eli McCarthy, Georgetown University

Pedagogy

Studio 2

"Can Virtue Be Learned? An Exploration of Student Learning Experiences and Their Implications for Influencing Moral Character"

Panelists: Elizabeth Agnew Cochran, Duquesne University

Darlene Fozard Weaver, Duquesne University

In this session we explore the practical task of educating for virtue in the ethics classroom, attending to a recent study at Duquesne University. Researchers will introduce the results of this study, drawing from qualitative data concerning the outcomes of select pedagogical approaches that involve exposing students to the experiences of others. Session participants will discuss the implications of these pedagogies and the practical effects of different sorts of teaching strategies on students' self-understanding as moral agents. The results of this study provide a foundation for broader conversation about the nature, purpose, and goals of ethics education.

Conveners: Elizabeth Barre, Rice University
Vic McCracken, Abilene Christian University

SCE, SJE, SSME:

Animal Ethics

Studio 9

Environmental Ethics and Theology

"Thinking Ethically about Companion Animals: The *Nahash* (Serpent) in Genesis, Pets during Hurricane Katrina, Fellow Asylum Seekers in the Syrian Refugee Crisis"

Panelists: Allison Covey, University of Toronto (SCE)

Jonathan K. Crane, Emory Center for Ethics (SJE)

Loretta Lambert, Louisiana Society for the Prevention of Cruelty to Animals (SPCA)

Are companion animals moral subjects in their own right, whose interests and welfare merit protection? What kind of relationships should we humans seek to cultivate with them? In good times or emergency situations, is it appropriate to use limited resources to secure their well-being, or should humans always take priority?

To answer such questions, Crane will offer a reading of the wily *nahash* (serpent) in Genesis and other Jewish texts as a creature desperately seeking to be Adam's companion; Lambert of the Louisiana SPCA, who was on the ground with animal rescue efforts during and in the wake of Hurricane Katrina, will speak of the interrelated interests of human and nonhuman animals; and Covey will defend the investments made to save and reunite the animal companions of refugees fleeing the Syrian Civil War by drawing upon Catholic Social Teaching.

Conveners: Charlie Camosy, Forham University (Animal Ethics)

Laura M. Hartman, University of Wisconsin Oshkosh (Environmental Ethics)

Grace Yia-Hei Kao, Claremont School of Theology (Animal Ethics)

Dawn M. Nothwehr, O.S.F., Catholic Theological Union (Environmental Ethics)

Andy Smith, Penn State Great Valley (Environmental Ethics)

SCE, SJE, SSME:

Covenantal Ethics

Galerie 6

"Will the President Elect Keep Faith?"

Panelists: Sohail Hashmi, Mount Holyoke College (SSME)

Henry Mugabe, Zimbabwe Theological Seminary

Randi L. Rashkover, George Mason University (SJE)

How should we assess the prospects of the President-elect to serve as a moral political leader? What might the language of covenant offer such an assessment? Do we imagine covenant to be a source of criticism, an object of criticism, or both? Responding to these questions will be an interreligious and international panel.

Conveners: David True, Wilson College

Tim Verhey, St. Andrews University

SJE: Works-in Progress Workshop: *Ethics and Mysticism**Galerie 1*

Sarah Zager, Yale University

"'Science' and 'Nonsense': Using the Kabbalah to Think Philosophically in Post-Holocaust Jewish Theology"

This paper considers the perennial use of the kabbalistic idea of *tzimtzum* in these texts, using Hans Jonas's essay "The Concept of God After Auschwitz" and David Weiss Halivni's essay "Prayer in the Shoah," as key examples of this phenomenon. I will argue that neither Jonas nor Halivni successfully translate the kabbalistic sources they use into philosophical concepts that can be deployed to answer the key questions they put forward, but that both thinkers give us the opportunity to rethink how best to translate between the classical Jewish and philosophical idioms.

Convener: Sarah Pessin, University of Denver

9:30pm

SCE Nominating Committee

*Studio 5***9:30-11:30pm**

University of Chicago Reception

Riverview II

7:00-8:45am	SCE Board Meeting Breakfast at 7:00am; Meeting 7:15-8:45am	<i>St. Charles</i>
7:45-8:45am	SJE Business Meeting <i>Open to all SJE Members</i>	<i>Studio 10</i>
8:00-8:45am	Ecumenical Worship Service	<i>Studio 2</i>
8:00-8:45am	Catholic Eucharist	<i>Galerie 2</i>
7:30am-12:30pm	Conference Desk Open	<i>2nd Floor</i>
8:30-11:15am	Exhibits Open	<i>Acadia</i>

9:00-10:30am Concurrent Session V
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Luke Bretherton, Duke University

Galerie 6

"Democracy, Citizenship and the Theo-Political Challenge of Black Power"

The first part analyzes the Black Power movement within the context of wider debates about Black nationalism and how Black nationalism conceptualized the need to form a people as a response to white supremacy. The second part examines how white supremacy conditions the nature and form of democratic citizenship in the United States and thence how the formation of a 'nation within a nation' is a vital adjunct to dismantling white supremacy as a political system. The third part compares Black Power with community organizing, situating both within a theological conception of poverty understood as powerlessness. Building on James Cone, it closes by suggesting that forming a people as a response to powerlessness constitutes a double movement of healing and exorcism.

Convener: James Calvin Davis, Middlebury College

Michael Buttrey, Regis College, Toronto School of Theology

Studio 2

"Faster, Stronger, More Ethical? Moral Enhancement and Christian Virtue"

Is the cultivation of virtue compatible with *moral enhancement*, a proposal to use medical techniques affecting human cognition and emotions to help us become more ethical? Barbro Fröding suggests cognitive enhancements could enable more people to develop virtues, while Thomas Douglas advocates moral improvement through the medical modulation of emotions. I will draw on contemporary virtue theory and Thomistic moral theology to argue that despite surface similarities, moral enhancement, Aristotelian virtue, and Christian virtue address different aspects of the human person and aim at different ends for human beings.

Convener: Trevor Bechtel, Bluffton University

Courtney Fitzsimmons, Whitman College

Studio 4

"Seeing Evil on Campus: The Moral Imagination and Rethinking the Ethical Canon"

Structural evils are integrated into societal norms, hiding in plain sight. I argue this nature of structural evil demands an ethic centered on the moral imagination. Proposing the imagination as the site of moral change, I apply this concept to a question considered by the Society in recent years: how we teach the canon of Christian Ethics. I use my own course design as illustration, which employs classic ethical theories to analyze case studies of structural evil on my institution's campus.

Convener: Daniel Cosacchi, Loyola University Chicago

Beverley McGuire, University of North Carolina Wilmington

Studio 6

"Resilience and Interdependence: Christian and Buddhist Views of Social Responsibility Following Natural Disasters"

This paper examines Christian and Buddhist social ethics addressing the structural injustice and discrimination that apply to the cases of Hurricane Katrina and the Japanese Tsunami of 2011 where government officials neglected infrastructure, resulting in significant personal harm. It argues that Christian ideas of communal resilience discussed in the work of Michael Eric Dyson and Toni Morrison and the Buddhist notion of interdependence promoted by Thich Nhat Hanh and other Engaged Buddhists allow for a robust social ethic that acknowledges the complexity of structural evil yet holds people accountable for rectifying structural injustice and responding to suffering following natural disasters.

Convener: Thomas O'Brien, DePaul University

Henry Mugabe, Zimbabwe Theological Seminary

Studio 1

"The Politics of Love in Zimbabwe: The Debate over Same-Sex Relationships"

This paper seeks to explore the homophobic claims made by political, traditional and religious leaders in Zimbabwe who argue that homosexuality is an "unAfrican" practice imposed by the West. It is the contention of this paper that same-sex relationships have been practiced in Zimbabwe since time immemorial. The homophobic rhetoric by political and religious leaders only serves to create an intolerant environment, not conducive to open, honest, fair and informed debate on the issue. The paper will seek to identify prospects for the way forward in discussing this highly complex and emotional issue.

Convener: David True, Wilson College

Esther D. Reed, University of Exeter, United Kingdom

Studio 8

"The Limits of Individual Responsibility: A Pneumatologically-Informed Reversal of Agent-Act-Consequence"

Too many accounts of responsibility are delimited to the immediately personal. A focus on industry-scale mining is used to develop a pneumatologically-informed ethic as re-sponse (*L. spondēre*) to harms caused to 'distant others', in ways that:

- *exceed* agent-causality-consequence definitions that presuppose tight causal links between the agent's actions and its effects
- *refuse* to relinquish the question of responsibility because, in a globalising world, the consequences of one's own actions appear vanishingly small
- *reckon* with unintended or unknown effects of actions on phenomena elsewhere
- *make space* for concepts needed for the exercise of responsibility today: uncertainty, risk, solidarity, institutions, the future.

Convener: Ryan Darr, Yale University

Lincoln R. Rice, Marquette University

Galerie 2

"The Catholic Worker Movement and Racial Justice"

The Catholic Worker movement, widely known for its critique of violence and capitalism, has largely neglected racism. This is surprising since its urban houses of hospitality are often staffed by middle-class whites who provide material resources to impoverished African Americans. The movement's embodiment as a white Catholic movement and the failure of its founders (Dorothy Day and Peter Maurin) to prioritize racial justice has impeded its ability to adequately confront racism. This paper will analyze the use of black sources and black agency by different parts of the movement, specifically contrasting white and black Catholic Workers.

Convener: Julie Hanlon Rubio, Saint Louis University

Sandra J. Sullivan-Dunbar, Loyola University Chicago

Galerie 1

"Epistemic Injustice in Education Policy Debates: Post-Katrina New Orleans as a Case Study"

Increasingly, education policies in the United States are shaped by research practices that instantiate epistemic injustice. I describe the state takeover and privatization of the New Orleans' public school system after Hurricane Katrina. Education Secretary Arne Duncan later declared Katrina "the best thing that happened to the education system in New Orleans." New Orleans has subsequently been touted as a national model of urban school reform. However, grassroots voices within New Orleans (and more recent research) have questioned this improvement. I examine feminist philosophical work on epistemic injustice, and briefly suggest resources within Christian ethics to construct critical epistemological tools.

Convener: Joshua Daniel, University of Chicago

Kate Ward, Marquette University

Galerie 4

"Toward a Christian Virtue Account of Moral Luck"

Structural evil impacts persons' experiences differently, a reality feminist philosophers Claudia Card and Lisa Tessman have termed moral luck. As Christian ethicists grapple with particularity, we lack a satisfactory framework to describe the impact of particular life circumstances on persons' moral lives. Inspired by Card and Tessman, this paper develops a Christian virtue account of moral luck. I draw on Thomas Aquinas and womanist theologians including Melanie L. Harris and Rosita DeAnn Mathewes to develop a Christian ethical account of moral luck that is rooted in tradition, attentive to particular experiences of privilege and oppression, and resonant with virtue theory.

Convener: Thomas Massaro, S.J., Jesuit School of Theology of Santa Clara University

"Is Climate Change Structural Violence?"

Galerie 3

Panelists: Willis Jenkins, University of Virginia

Cynthia Moe-Lobeda, Pacific Lutheran Theological Seminary

Kevin J. O'Brien, Pacific Lutheran University

Climate change is a "wicked problem" that cannot be conclusively solved because of its complex scales, indirect causation, and interpretive uncertainties. Ethicists also increasingly characterizing climate change as structural violence because people and other creatures are indirectly harmed. This panel asks: How satisfactorily can a wicked problem be addressed through the framework of structural violence? Three perspectives will be presented, noting the ways climate change fits the category of structural violence, the practical benefits of such an understanding, and also the potential danger of this move masking the complexity and adaptability of climate change.

Convener: Kathryn D. Blanchard, Alma College

"Reparations: The Catholic Imperative"

Studio 9

Panelists: Bryan N. Massingale, Fordham University

Alexander Mikulich, Loyola University New Orleans

Dawn Nothwehr, O.S.F., Catholic Theological Union

The Catholic imperative for reparations demands ecclesial accountability for redressing historical wrongs in tandem with attention to demonstrable harms to communities generationally and in actuality. Bryan Massingale examines the historical complicity of the Catholic Church in the racism of U.S. society and proposes concrete reparation measures for faith communities to adopt. Alex Mikulich argues that racial equity practices of listening and accountability can create the conditions of the possibility to discern repair for real harms to real people. Dawn Nothwehr presents a case study: "U.S. Commission on Civil Rights Probe, EPA and the Waukegan Generating Station."

Convener: Karen Ross, Loyola University Chicago

"Being Black and Brown in the Church: The New Orleans Experience"

Galerie 5

(organized by Latino/a Working Group)

Panelists: Deacon Lawrence Houston, St. Peter Claver Catholic Church, New Orleans

Ramón Luzárraga, Benedictine University at Mesa

Elías Ortega-Aponte, Drew University

A year after Hurricane Katrina, the Hispanic population in New Orleans increased as the African American population decreased. Reflecting the sentiments of many, Mayor Ray Nagin reacted by asking how to keep New Orleans from being "overrun by Mexican workers," later asserting that it should remain "a chocolate city." Is this unprecedented population shift an instantiation of structural evil? Panelists will respond in light of the effects this shift has had on (1) the identity of black and brown Christian communities in the city, and (2) relationships between them.

Conveners: Victor Carmona, Oblate School of Theology

Ruben Rosario, Saint Louis University

SJE: *Rabbinic Activism and American Judaism*

Studio 10

Aryeh Cohen, American Jewish University

"From JTS to Riverside Church: The Relationship between Torah min Hashamayim and Heschel's Activism"

I want to suggest, contra Heschel himself, that the impetus for Heschel's activism is found in the first part of his *magnum opus*—*Torah min Hashamayim be-Aspaclarya shel HaDorot*. I will suggest that Heschel's activism is a religious solution to a theological problem, a problem which is spelled out as the tension between Rabbi Ishmael and Rabbi Akiva. Heschel describes God as suffering *with* Israel. This suffering (according to Rabbi Akiva) is an instance of the partnership between God and Israel. I will further suggest that this is a uniquely Heschelian model of what Oscar Romero referred to as the transfiguration. I argue that Romero's transfiguration theology can help illuminate a part of Heschel's framing of *Heavenly Torah* which has largely gone unnoticed or has been ignored.

Timothy Quevillon, University of Houston

"Israeli Ethics in Houston: Rabbi Moshe Cahana and the Application of Musar to Conservative Judaism in Postwar Texas"

This paper explores the ethical teachings of Houston's Rabbi Moshe Cahana, an Israeli immigrant who used his background in the Musar Movement within Jewish ethics and experience fighting in the Irgun to transform Conservative Judaism in Houston into an ethics-based activist religion. Cahana used these experiences as his justification for liberal Jewish social activism in Texas and throughout the South. Cahana became one of Houston's foremost civil rights activists pushing for the integration of Jewish businesses in the early 1960s, protested with Martin Luther King in Alabama, and took part in the Farm Workers' Movement led by Cesar Chavez.

Convener: Sarah Imhoff, Indiana University Bloomington

SSME:*Studio 7*

Ross Moret, Florida State University

"Love, Violence, and the Rhetoric of the Islamic State"

My paper puts accounts of Islamic discourse into conversation with various aspects of social science in order to understand the rhetoric of the Islamic State concerning love. Broadly, I suggest that discourse must be understood in light of historical circumstances as well as psychological factors, especially those that highlight the importance of ingroup and outgroup dynamics. More specifically, I argue that insights from identity theories and the behavioral sciences can add a further explanatory element to the best work that has been done on ISIS, an element that works to highlight the importance of one's general dispositions toward various others.

Sarra Tlili, University of Florida

"The Qur'anic Dog"

The "Cave" pericope in the 18th sura of the Qur'an seeks to redefine the role of the dog in light of the Qur'anic worldview. Placed in the liminal space separating nature from culture, this animal is typically entrusted with the protection of his human masters. Consistent with his classical placement, the canine companion of the cave is also located at the boundary, separating his seemingly dead companions from the world of the living. However, rather than demarcating nature from culture, the dog here demarcates belief from disbelief and seeks to protect his companions from the dangers of disbelieving society.

Convener: Robert Tappan, Towson University

10:30-11:00am Break*Acadia***11:00am-12:30pm Concurrent Session VI**

Ebenezer Akesseh, University of Notre Dame

Studio 10

David A. Clairmont, University of Notre Dame

"Preaching Behind the Door of No Return: Akan and Christian Accounts of Justice and Human Dignity during the 18th Century Transatlantic Slave Trade"

What does a comparative approach to religious ethics focusing on historical cases contribute to our thinking about justice in the midst of persistent structural evil today? By comparing 18th and 19th century Akan and Christian understandings of justice and human dignity, this paper argues that addressing structural injustice requires two-fold comparative exercise—one at the origin of injustice to reveal interpretive paths taken and not taken establishing either intercultural knowledge or ignorance, and another at the present time to better understand the ways that the historical eclipse of human dignity continues in similar but not precisely the same ways today.

Convener: Dana L. Dillon, Providence College

David Barr, University of Chicago

Galerie 5

"Eschatological Expectations and Environmental Responsibility"

Much scholarship on eschatology and the environment worries about how apocalypticism hinders Christian response to an established problem. This paper expresses a different concern: that our basic descriptions of the environment employ concepts drawn from systems of thought associated with eschatologies of moral progress (sacred and secular). This narrow conceptual repertoire limits the depth and diversity of Christian environmentalist thought. In response, this paper draws on the work of Stanley Hauerwas, Paul Ramsey, and Reinhold Niebuhr to argue that incorporating interpretations of history shared by pacifism and Christian realism would deepen the contribution and widen the appeal of Christian environmentalism.

Convener: Kevin J. O'Brien, Pacific Lutheran University

Elizabeth Sweeny Block, Saint Louis University

Studio 1

"A Call to Action: Global Moral Crises and the Inadequacy of Inherited Approaches to Conscience"

This paper examines three moral problems—climate change, the Zika virus, and gun violence—and isolates aspects of each that reveal the inadequacy of inherited approaches to the formation and discernment of conscience. Drawing on the work of Willis Jenkins, who asserts that the complexity of the climate crisis renders traditional ethical approaches insufficient or "morally incompetent," this paper argues that previous concepts of conscience are suitable for quandary ethics or particular moral anthropologies but are ill-equipped to be moved by and to respond to global devastation.

Convener: Christina McRorie, Creighton University

Mikael N. Broadway, Shaw University Divinity School

Galerie 6

"Reparations in Theological Education: Historically Black Divinity Schools and the Rise of Black Church Studies Programs"

Black liberation theology, rooted in black churches and historically black (HB) theological schools, led some majority institutions to develop programs in black church studies (BCS). Acknowledging goods achieved for black scholars, scholarly production, and black seminarians, what have BCS programs cost HB institutions? Majority institutions leverage wealth acquired through slavocratic and Jim Crow social constructs to recruit and support minority faculty and students, rebranding their institutions as "reconciled." Ta-Nehesi Coates and Jennifer Harvey have revived discussion on reparations paradigms. How can BCS be structured to enhance HB schools? Existing examples and creative possibilities for practical and structural reparations deserve further attention.

Convener: Andrew Wright, Fuller Theological Seminary

Stewart Clem, University of Notre Dame

Studio 6

"The Erosion of Truth: 'Bullshit' as Structural Sin"

Philosopher Harry Frankfurt has famously coined 'bullshit' as a technical term – it refers not to outright lying but rather to a casual indifference to truth. Disregard for truth is accepted and even expected in many contexts, yet it creates conditions for gross injustice and dehumanization. In this paper, I offer an analysis of widespread cultural indifference to truth as structural sin, a condition I call 'truthlessness.' Drawing on the thought of Thomas Aquinas, I develop an account of the virtue of truth (*veracitas*), mapping out the social conditions that must be in place before structural truthlessness can be remedied.

Convener: Matthew Arbo, Oklahoma Baptist University

Kathryn Getek Soltis, Villanova University

Galerie 1

"Raising Our Kids: Social and Theological Accounts of Child-Rearing amid Inequality and Mass Incarceration"

Robert Putnam's *Our Kids* (2015), has directed new attention to the growing inequalities faced by American children. This paper seeks to expand that discourse by exploring the relationship between child-rearing and justice. Theological traditions – esp. Catholic theological ethics – weaken the link between family and the common good when they disproportionately focus on marriage. I argue that applying the language of contributive justice to child-rearing can help combat an overly privatized vision of family life. I specifically explore mass incarceration and its impact on children as an example of the structural failure to recognize child-rearing as a matter of justice.

Convener: Jason King, Saint Vincent College

Carol S. Robb, San Francisco Theological Seminary/Graduate Theological Union

Studio 2

"An Intergenerational Duty to Redress Historic Wrongs to American Indians?"

Do current owners of private property who did not perpetrate injustice to American Indians bear a duty to redress the historic injustice that did occur, when all the original wrong doers and all the original victims have passed away? Three possible responses to this question will be explored: (1) No. We cannot seriously address all the injustices that occurred in the past. (2) Yes. Enjoying the benefits of injustice generates a duty of redress. (3) Yes. Property owners are members of politically organized society whose states generate treaties that require intergenerational commitments.

Convener: Werner Wolbert, University of Salzburg

Timothy F. Sedgwick, Virginia Theological Seminary

Studio 7

"The Mimetic Ground of Ethics: Taylor, Bellah, and Christian Faith as Practice"

This essay argues that Robert Bellah's work on the development of religion as grounded in ritual processes and the mimetic nature of human development offers an account of the nature of Christian faith and the moral life contrary to accounts that are tied to claims regarding divine purposes. Instead, drawing on the work of literary theories, an "originary consciousness" develops in the play between narrative and lyric voices given in practices of ritual worship, deepened in spiritual practices of memory, effected in moral practices of discernment, and attested to and tested in moral practices that together constitute Christian faith.

Convener: Peter Gathje, Memphis Theological Seminary

John E. Senior, Wake Forest University School of Divinity

Galerie 2

"The Group Mind in Niebuhrian Perspective: Group Agency, Human Insecurity, and Structural Evil"

The idea of structural evil is often invoked in theological discussions but not often rigorously analyzed. Any such analysis requires a complex account of group agency. In light of contemporary theory, this paper considers whether and how Reinhold Niebuhr's theory of group agency is worth redeeming. Niebuhr's social ethic must be revised in light of more complex accounts of group agency. However, his analysis also suggests a constructive critique of the "group mind," as some contemporary theorists have called it.

Convener: Matthew T. Bersagel Braley, Viterbo University

Lloyd Steffen, Lehigh University

Studio 9

"Forgiveness and Rectifying Justice: Retribution without Vengeance"

Forgiveness is more a process than the result of a process, and it moves toward reconciliation and yields psychological-emotional benefits, including the cessation of continued preoccupation with the injustice, the coming to mental and emotional peace, and the sense that life is meaningful and that persons are able to move on. Four examples of forgiveness will demonstrate that rectifying justice as a form of retribution—but absent the motive of vengeance—yields a variety of benefits to the victim and the society that aims at the peaceful relations of its members.

Convener: Lois Daly, Siena College

Edward C. Vacek, S.J., Loyola University New Orleans

Galerie 4

"Emotion and Structural Re/formation"

Expressions such as a "passion for justice" and "outrage at injustice" indicate the crucial role of emotions in social reform. Emotions are also essential for the formation and stability of good structures, such as democracy or church life. Thus emotions, such as those involved in racism or patriotism, may be morally wrong or right.

Christian life is in great part a matter of appropriate emotions. Through its stories, symbols, and saints, Christianity fosters various kinds of love that are necessary for the continuation and development of society. It also promotes the conversions of heart that are necessary for social transformation.

Convener: Levi Checketts, Graduate Theological Union

"Love, Social Criticism, and Structural Injustices: Martin Luther and his Legacy in Kierkegaard and Nietzsche"

Galerie 3

(organized by Christian Ethics in Historical Context Interest Group)

Panelists: Anthony Bateza, St. Olaf College

Amy Laura Hall, Duke University Divinity School

James Swan Tuite, Indiana University

Diana Fritz Cates, University of Iowa

In keeping with the 2016 theme of "structural evil" and the 500th anniversary of Martin Luther's Ninety-Five Theses, this session's presenters re-examines Martin Luther's efforts to criticize ethical responses to systemic injustice and structural evil through a discussion of Luther's ethics as well as the interrogation of Luther's ethical thought by two of his most critical inheritors (Soren Kierkegaard and Friedrich Nietzsche).

Convener: Jesse Couenhoven, Villanova University

SJE: *Twentieth-Century Jewish Thought*

Studio 8

Daniel May, Princeton University

"For the Sake of Politics: Power and Plurality in Hannah Arendt and the Organizing of the 'Katrina Survivors Network'"

The first campaign of the "Katrina Survivors Network" successfully halted the cancellation of cell-phone service to thousands. In its specificity and immediacy this victory captured much that characterizes a successful community organizing drive: power was created to serve the material self-interests of a particular constituency. Yet this is a limited framework by which to recognize the success and limitations of the case. Through narrative and interviews with those involved in the Katrina Survivors Network I examine how the urgent demands created by the storm both opened up and constrained a space of democratic action, and I suggest that the emergence of that space and its ultimate collapse can be illuminated through the political thought of Hannah Arendt and its particularly Jewish ethical sensibility.

Nechama Juni, Brown University

"Inventing Ethics: A Social Practical Account of Levinas's Ethical Experience"

This paper will challenge the philosophical coherence of the 'phenomenological reading' of Levinas's *Totality and Infinity* – in which individual's ethical orientation emerges from a transformative experience that the individual undergoes – based on recent pragmatic approaches to language-use and concept-acquisition. I will argue for a new reading in which, far from describing a natural process that all people undergo, the text induces the ethical experience in its readers by teaching them about the concepts and stages of the experience. This finding holds implications for the nature of ethics itself and for the kinds of texts that productively shape ethical subjectivity. Must a text describe pre-existing ethical truths in order for its readers to find it convincing, or can it perhaps invent ethics by teaching its readers how to acquire a new ethical perspective?

Samuel Brody, University of Kansas

"Jewish Thought and Political Economy: The State of the Field (If There Is a Field)"

This paper seeks to explore the boundaries of the subfield "Jewish Thought" (and perhaps especially the sub-subfield "Modern Jewish Thought"), focusing on its relationship to the modern fields of political economy and economics. Assuming that economics represents something of a *terra incognita* to Jewish thought as commonly construed, I will inquire as to why this should be so (dealing in passing with the large body of Jewish *studies* literature - as distinct from "thought" - on Jews and economics). Discussion will proceed via analysis of the *Oxford Handbook of Judaism and Economics*, an illuminating case study for the argument that a disciplinary lacuna exists.

Convener: Benjamin Ricciardi, Northwestern University

SSME:

Studio 4

Heydar Shadi, Institute for Theology and Peace, Hamburg, Germany

"The Normative Fields in the Islamic Knowledge Tradition"

While the current approaches to Islamic applied ethics including bioethics and peace ethics focus mostly on *fiqh* tradition some researchers try to develop an Islamic applied ethics beyond *fiqh*. This paper's main question is; what are the normative fields and resources in the Islamic knowledge tradition that can be used for reflection on normative questions in the modern era? The paper will introduce some non-*fiqh* fields such as *akhlak*, *ilm al-madani*, and *adab* literature and discuss their possibilities for modern Islamic applied ethics.

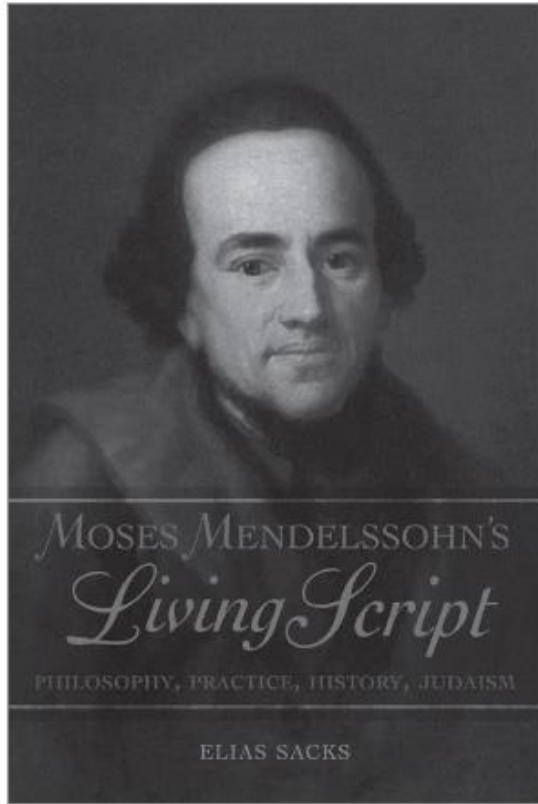
Convener: Syeda Beena Butool, Florida State University

12:30-2:00pm The *Journal of the Society of Christian Ethics* Editorial Board

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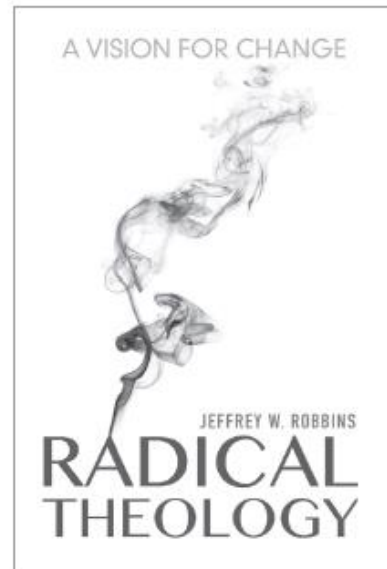
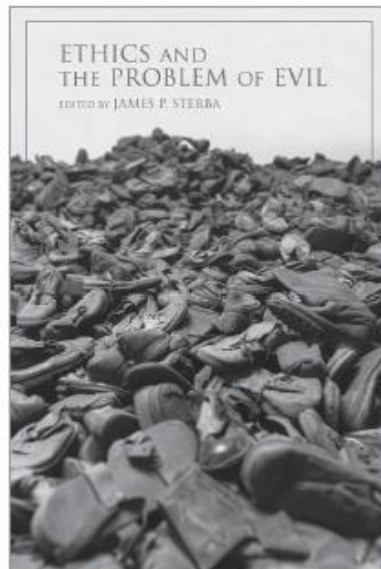
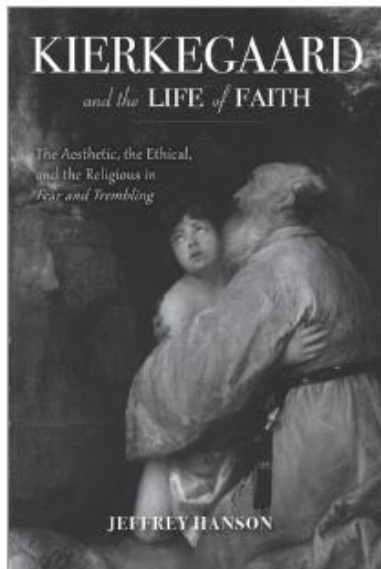
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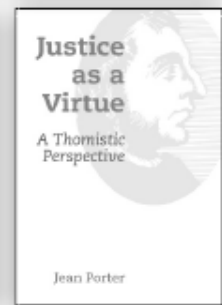
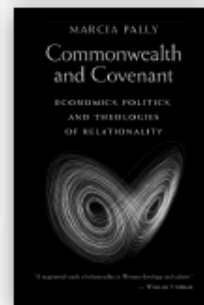
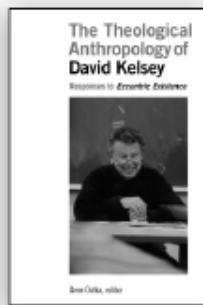
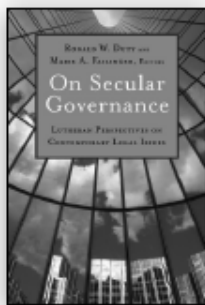
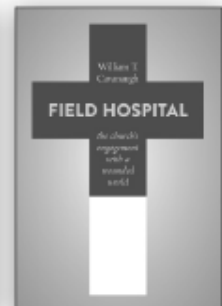
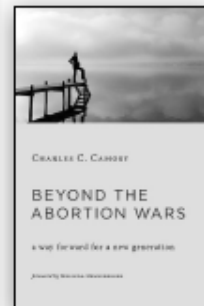
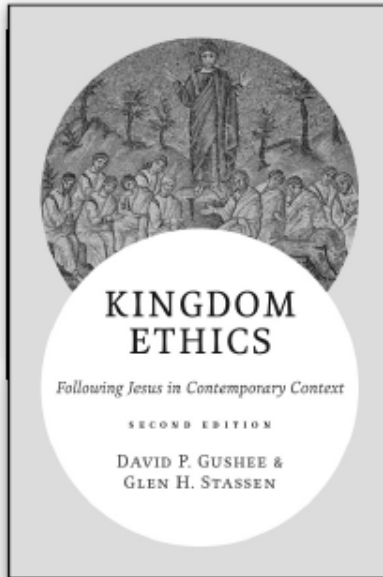
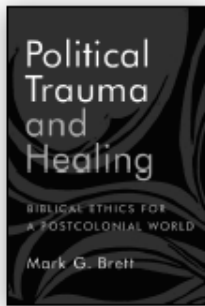
Moses Mendelssohn's Living Script *Philosophy, Practice, History, Judaism* Elias Sacks

"Elias Sacks's suggestion that Mendelssohn is philosophically motivated by the threat of historical consciousness to traditional Judaism is novel. A fresh, important, and exciting argument for the continued relevance of this founder of modern Jewish thought."

- Paul E. Nahme, Brown University



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WORKING GROUP CONTACT INFORMATION

African/African American Approaches to Christian Ethics Friday, 11-12:30pm *Galerie 2*
Friday, 4-5:30pm *Galerie 2*
Saturday, 8-9:30pm *Studio 10*

- Michael R. Fisher, Jr., Vanderbilt University; tel: 301-693-3563, email: michael.r.fisher@vanderbilt.edu
- Melanie C. Jones, Chicago Theological Seminary; tel: 708-207-6027, email: melaniechantejones@gmail.com
- Eboni Marshall Turman, Yale Divinity School; tel: 203-436-9975, email: eboni.marshall-turman@yale.edu
- Reggie Williams, McCormick Theological Seminary; tel: 805-450-1370, email: rwilliams@mccormick.edu

Asian and Asian American Friday, 8-9:30pm *Studio 6*

- Christina Astorga, University of Portland; tel: 503-943-7046, email: astorga@up.edu
- Hoon Choi, Bellarmine University; tel: 502-272-8185, email: hchoi@bellarmine.edu

Latino/a Christian Ethicists Friday, 4-5:30pm *Galerie 2*
Saturday, 7:45am *Balcony M*
Sunday, 9-10:30am *Galerie 5*

- Victor Carmona, Oblate School of Theology; tel: 210-341-1366 ext 318, email: vcarmona@ost.edu
- Ruben Rosario-Rodriguez, St. Louis University; tel: 314-977-2855, email: rosarir@slu.edu

CAUCUS CONTACT INFORMATION

Caucus for Contingent Faculty Concerns Friday, 12:45-2pm *Lafayette*
Friday, 4-5:30pm *Galerie 3*

- Debra Erickson, Bucknell University; tel: 360-773-7770, email: dje@uchicago.edu or debra.erickson@gmail.com
- Lincoln Rice, Marquette University; tel: 414-342-1911, email: lincoln.rice@marquette.edu

Junior Faculty Caucus Friday, 12:45-2pm *Riverview I*

- Thomas Bushlack, Aquinas Institute of Theology, St. Louis; tel: 314-256-8868, email: Bushlack@ai.edu
- Elizabeth Sweeny Block, Saint Louis University; tel: 314-977-2886, email: blockes@slu.edu

Student Caucus Friday, 12:45-2pm *Riverview II*

- Melanie Jones, Chicago Theological Seminary; tel: 708-207-6027, email: melaniechantejones@gmail.com
- Leonard Curry, Vanderbilt University Divinity School; tel: 216-534-1035, email: lcurry33@gmail.com

Women's Caucus Saturday, 12:30-2pm *Riverview II*

- Amy Leivad, University of St. Thomas; tel: 651-962-5318, email: amy.levad@stthomas.edu
- Nikki Young, Bucknell University; tel: 404-643-1339, email: nikki.young@bucknell.edu

INTEREST GROUP CONTACT INFORMATION

Anglican Theological Ethics Saturday, 8-9:30pm *Galerie 2*

- Victor Lee Austin, Episcopal Diocese of Dallas; tel: 917-806-5240, email: victorleeaustin@yahoo.com
- Sarah Moses, University of Mississippi; tel: 662-915-1702, email: smoses@olemiss.edu

Animal Ethics Friday, 8-9:30pm *Galerie 1*
Saturday, 8-9:30pm *Studio 9*

- Charles Camosy, Fordham University; tel: 718-817-3207, email: camosy@fordham.edu
- Grace Kao, Claremont School of Theology; tel: 909-575-7909, email: gkao@cst.edu

Christian Ethics in Historical Context Saturday, 8-9:30pm *Galerie 5*
Sunday, 11am-12:30pm *Galerie 3*

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

Climate Justice Sunday, 11am-12:30pm *Studio 9*

- Cynthia Moe-Lobeda, Pacific Lutheran Theological Seminary; tel: 206-384-8760, email: cmoelobeda@plts.edu
- Christiana Z. Peppard, Fordham University; tel: 212-636-6279, email: cpeppard@fordham.edu

INTEREST GROUP CONTACT INFORMATION

- LGBT and Queer Studies in Ethics** Friday, 8-9:30pm *Studio 10*
- Robyn Henderson-Espinoza, Pacific School of Religion, Graduate Theological Union; tel: 312-823-6626, email: robyn@iespinoza.com
 - Nikki Young, Bucknell University; tel: 404-643-1339, email: nikki.young@bucknell.edu
- Liturgy and Ethics** Friday, 8-9:30pm *Galerie 6*
- Brent Laytham, St. Mary's Seminary and University; tel: 410-864-4201, email: blaytham@stmarys.edu
 - M. Therese Lysaught, Loyola University Chicago; tel: 312-915-7400, email: mlysaught@luc.edu
- Monetary Policy** Friday, 8-9:30pm *Studio 1*
- George Crowell, London, Ontario N6C 6A3, Canada; tel: 519-686-7522, email: georgecrowell@rogers.com
 - Norman Faramelli, Waltham MA 02452-6104; tel: 781-899-5624, email: norm_faramelli@msn.com
 - Ilsup Ahn, North Park University; tel: 773-224-6200, email: iahn@northpark.edu
- Moral Theory and Christian Ethics** *Not meeting in 2017*
- Kevin Jung, School of Divinity, Wake Forest University; tel: 336-758-3534, email: jungk@wfu.edu
 - Per Sundman, Uppsala University, Sweden; tel: 46-18-471-1485, email: per.sundman@teol.uu.se
- Pedagogy** Saturday, 8-9:30pm *Studio 2*
- Elizabeth Barre, Rice University; tel: 713-348-3360, email: barre@rice.edu
 - Victor B. McCracken, Abilene Christian University; tel: 325-674-3718, email: vbm95u@acu.edu
- Peace and War** Saturday, 8-9:30pm *Galerie 3*
- Laurie Johnston, Emanuel College; tel: 617-817-5611, email: johnsla@emmanuel.edu
 - Eli McCarthy, Georgetown University; tel: 202-903-2809, email: esm52@georgetown.edu
- Protestant Perspectives on the Natural Law** Friday, 8-9:30pm *Galerie 2*
Saturday, 8-9:30pm *Galerie 5*
- Neil Arner, University of Notre Dame; tel: 574-387-5472, email: neil.arnar@nd.edu
 - Paul Martens, Baylor University; tel: 254-710-6327, email: Paul_Martens@baylor.edu
- Restorative Justice** Friday, 8-9:30pm *Studio 8*
- Elizabeth Bounds, Emory University; tel: 404-727-4172, email: ebounds@emory.edu
 - Amy Levad, University of St. Thomas; tel: 651-962-5318, email: amy.levad@stthomas.edu
- Scripture and Ethics** *Not meeting in 2017*
- Joseph Holloway, East Texas Baptist University; tel: 903-923-2185, email: jholloway@etbu.edu
- Technology Ethics** *Not meeting in 2017*
- James Caccamo, St. Joseph University; tel: 610-660-1872, email: jcaccamo@sju.edu
 - Patrick Flanagan, St. John's University; tel: 718-990-5432, email: flanagan@stjohns.edu

OTHER CONTACT INFORMATION

Baptist Ethicists

Thursday, 6:30-8pm

Studio 7

- Matthew Arbo, Oklahoma Baptist University; tel: 816-825-8039; email: matthew.arbo@okbu.edu
- Myles Werntz, Hardin-Simmons University; tel: 325-670-1811; email: myles.werntz@hsutx.edu

Lutheran Ethicists

Wednesday, 7:15-10pm

Studio 9

Thursday, 8am-10pm *Studio 9*

- Stewart Herman, Concordia College-Moorhead; tel: 218-299-3424, email: herman@cord.edu
- Roger Willer, Evangelical Lutheran Church in America; tel: 773-380-2823, email: roger.willer@elca.org

PCUSA Social Ethics Network

Thursday, 8-10pm

Offsite

- Letitia Campbell, Emory University; tel: 404-586-9951, email: letitia.campbell@emory.edu
- John Senior, Wake Forest University; tel: 336-758-5523, email: seniorje@wfu.edu

Reformed Theological Ethics Writers Group

Thursday, 8am-6pm

Studio 1

- James Calvin Davis, Middlebury College; tel: 802-443-3221, email: jcdavis@middlebury.edu

University of Chicago Writers

Thursday, 2-6pm

Studio 4

- Elizabeth Bucar, Northeastern University; tel: 336-334-5483, email: e.bucar@neu.edu
- Jonathan Rothchild, Loyola Marymount University; tel: 310-338-1716, email: jrothchild@lmu.edu

Wesleyan/Methodist Ethicists

Thursday, 2:30-5:45pm

Studio 9

- Darryl Stephens, Lancaster Theological Seminary; tel: 773-656-7986, email: dwstephens@alumni.rice.edu
- Sondra Wheeler, Wesley Theological Seminary; tel: 202-885-8638, email: swheeler@wesleyseminary.edu

Society for the Study of Christian Ethics

September 8-10, 2017, Cambridge UK

- David Clough, President of SSCE; email: d.clough@chester.ac.uk
- Jeremy Kidwell, Secretary of SSCE; email: secretary@ssce.org.uk

Societas Ethica

August 24-27, 2017, Volos, Greece

- Hille Haker, President of SE, Loyola University Chicago; email: hhaker@luc.edu

Pacific Section

Not meeting in 2017

- Jonathan Rothchild, Loyola Marymount University; tel: 310-338-1716, fax: 310-338-1947, email: jrothchild@lmu.edu

PROGRAM PARTICIPANTS

Abazon, Lital -52
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EXHIBITORS

Anselm Academic

Contact Person: Penny Koehler
Present at Mtg: Maura Hagarty
702 Terrace Heights
Winona MN 55987
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Contact Person: Debbie Deacon
Present at Mtg: Steve Ayers, Robert Hosack,
Dave Nelson
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Ada MI 49301
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Fax: 616-676-9573
Email: ddeacon@bakerpublishinggroup.com
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Center of Theological Inquiry

Contact Person: Joshua Mauldin
Present at Mtg: Joshua Mauldin
50 Stockton St
Princeton NJ 08540
www.ctinquiry.org
Tel: 609-497-3780
Email: cti@ctinquiry.org

The Edwin Mellen Press

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Present at Mtg: Linda Hankin
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Fax: 716-754-2755
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Present at Mtg: Michael Gibson
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Tel: 612-330-3165
Fax: 612-330-3514
Email: knutsonk@1517.media

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Contact Person: James Keane
Present at Mtg: James Keane
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Rowman and Littlefield

Contact Person: Amanda Oney
Present at Mtg: Sarah Stanton
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www.rowman.com
Tel: 717-794-3800
Fax: 717-794-3857
Email: rlpgehibits@rowman.com

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Contact Person: Susan Berger
Present at Mtg: Kathryn Pitts
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Notre Dame IN 4655
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Fax: 574-631-4410
Email: susan.m.berger@nd.edu
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Wm. B. Eerdmans Publishing Co

Contact Person: Ingrid Wolf
Present at Mtg: Jerry Arends, James Ernest
2140 Oak Industrial Dr NE
Grand Rapids MI 49505
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Email: iwolf@eerdmans.com

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Present at Mtg: Charlie Collier, Rodney Clapp,
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Candidates for Vice President:

Patricia Beattie Jung



- Ph.D.:** Vanderbilt University, 1979 (Ethics and Society).
- Position(s):** Visiting Professor of Christian Ethics, 2014-present, Saint Paul School of Theology; Professor of Christian Ethics and Poppele Professor of Health and Welfare Ministries, 2008-2014 (Interim Academic Dean, 2010-2011; Director, DMin Program, 2012-2014) Saint Paul School of Theology; Professor of Moral Theology, 1995-2008 (GPD, 2002-2006; Dept. Chair, 2006-2008) Loyola University Chicago; Associate Professor of Theological Ethics, 1988-1995, Wartburg Theological Seminary; Associate Professor of Religion, 1979-1987, Concordia College.
- Publications (selected):** Authored *Sex on Earth as It Is in Heaven: Eschatological Perspectives on Sexual Desire and Delight* (SUNY, 2017) and over forty scholarly journal articles and book chapters. Co-authored *Heterosexism: An Ethical Challenge* with Ralph F. Smith. SUNY, 1993. Co-edited *Sex and Gender Scripts: Christian Ethical Reflections* with Mary Jo Iozzio. GUP, Forthcoming; *Professional Sexual Ethics: A Holistic Ministry Approach* with Darryl W. Stephens. Fortress, 2013; *Moral Issues and Christian Responses*, Eighth Edition, with L. Shannon Jung. Fortress, 2013 (along with two earlier editions of this collection); and four other, additional anthologies.
- Participation:** Co-editor, *JSCE*, *ex officio* member of the Board and Program Committee, as well as co-convenor of the *JSCE* Editorial Board, 2006-2012; Co-convenor, Women's Caucus, 2005; Member, Program Committee, 2003; Chair, Interim Grievance Committee, 1997-2000; Member, Board, 1995-1999; Member, Task Force on Professional Ethics, 1996-1997; Member, Search Committee for Editor of *The Annual*, 1994-1995; Member, Editorial Board, *The Annual*, 1992-1995; Frequent session convenor and referee for *The Annual* and *JSCE*.
- Other:** Recipient, Ann O'Hara Graf Award, Women's Consultation, CTSA, 2015; Member, Editorial Board, *JRE*, 1985-2015; CTEWC Visiting Professor of Christian Ethics in Manila, Philippines, 2015; Member, Advisory Council, *Word and World*, 1992-2001; Member/Consultant, ELCA Task Force on Abortion, 1989-1991.

Hak Joon Lee



- Ph.D.:** Princeton Theological Seminary, 1997 (Christian Ethics)
- Position(s):** Lewis B. Smedes Professor of Christian Ethics at Fuller Theological Seminary, Pasadena, California (present)
- Publications:** *The Great World House: Martin Luther King, Jr. and Global Ethics*, (Pilgrim Press, 2011; a book panel at the AAR); *We Will Get to the Promised Land: Martin Luther King, Jr.'s Communal-Political Spirituality* (Pilgrim Press, 2006); *Covenant and Communication: A Christian Moral Conversation with Jürgen Habermas* (University Press of America, 2006); *A Paradigm Shift in Korean Protestant Churches: A Road Map for Change and Renewal* (in Korean) (Holy WavePlus Press, 2011; awarded as one of the most outstanding books of the year 2011 by the Ministry of Culture, Sports, and Tourism of the Korean Government); Co-editor (with Drs. Scott Paeth & E. Hal Breitenberg) of *Shaping Public Theology: The Max L. Stackhouse Reader* (Eerdmans, 2014); Co-editor (with Dr. Tim Dearborn) of *Micah Pastoral Formation Curriculum on Social Justice* (Ogilvie Institute, 2016); Co-editor (with Kevin Park & Kil Jae Park) of the three-part *Living Series* (*Living Between, Living Together, Living Faithfully: A Christian Curriculum for Korean North American Youth* [G2G Center, 2014-2016]).
- Participation:** Solo papers presented (5 times); Published in *The JSCE* (twice); Panel participant (5 times); Convenor for sessions (3 times); Co-convenor, Asian and Asian American Working Group (2014-2015); Co-chair, Planning Committee, the Meeting of the Pacific Region of the SCE (2012); Breakfast with the Author (twice); Referee for *The JSCE* (twice), consistent attendance at annual meetings since 1997.
- Other:** Editor, Studies in Christian Ethics Series, Peter Lang Publishing (2015-Present); Founding president, G2G Christian Center (2007-2016); Founding member, The Niebuhr Society, AAR (1998); Member, ANNE (2002-2008); Co-Convenor, The Theology of Martin Luther King Jr. Group, AAR (2015-Present); Member, International Board of Editors, *Korean Presbyterian Journal* (2013-Present); Member, Board of Editors, *Perspectives: The Journal of Reformed Thought* (2004-2009); Member, Board of Trustees, New Brunswick Theological Seminary (2008-2011); Co-director, The Korean-American Coalition for Comfort Women (1996-2008)

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Candidates for Board of Directors:

Luke Bretherton



- Ph.D.:** University of London (King's College London), Moral theology and philosophy
- Position(s):** Professor of Theological Ethics & Senior Fellow, Kenan Institute for Ethics, Duke University (2012-present); Reader in Theology & Politics, King's College London (2004-2012); Lecturer & Director of Studies, South East Institute for Theological Education, University of Kent (2001-2004); Adjunct, King's College London (1999-2000)
- Publications** *Resurrecting Democracy: Faith, Citizenship and the Politics of a Common Life* (Cambridge University Press, 2015); *Christianity & Contemporary Politics: The Conditions and Possibilities of Faithful Witness* (Wiley-Blackwell, 2010). Winner of the 2013 Michael Ramsey Prize for Theological Writing; *Hospitality as Holiness: Christian Witness Amid Moral Diversity* (Ashgate, 2006); Luke Bretherton & Andrew Walker, eds, *Remembering our Future: Explorations in Deep Church* (Paternoster Press, 2007). Numerous book chapters, and articles in the following peer reviewed journals: *Journal of the American Academy of Religion*; *Modern Theology*; *International Journal of Public Theology*; *Studies in Christian Ethics*; *Political Theology*; *Interpretation: A Journal of Bible and Theology*; *Conversations in Religion & Theology*; *Anglican Theological Review*; and *The Good Society Journal*.
- Participation:** As well as regularly attending meetings since 2011 I have undertaken the following roles once or more: solo paper presented; panel participant; chair/convenor; breakfast with an author.
- Other:** Society for the Study of Christian Ethics (UK), Committee/board member (2006-2010); Reviews Editor, *Political Theology* (2006-2011); Fellow of the Centre for Theology & Community, London (2010-present); Convenor and initiator of the Faith and Public Policy Forum, King's College London (2005-2012).

P. Travis Kroeker



- Ph.D.:** University of Chicago, 1989
- Position(s):** Professor, Department of Religious Studies, McMaster University (Hamilton, Ontario)
- Publications (selections):** *Christian Ethics and Political Economy in North America* (McGill-Queen's University Press, 1995); *Remembering the End: Dostoevsky as Prophet to Modernity* (Westview, 2001; SCM, 2002); *Messianic Political Theology and Diaspora Ethics* (Cascade, forthcoming); "Technology as Principality: The Elimination of Incarnation," *Pro Ecclesia* XXIV, 2 (Spring 2015): 162-177; "Augustine's Messianic Political Theology: An Apocalyptic Critique of Political Augustinianism," in *Augustine and Apocalyptic* (Lexington Books, 2014): 129-149; "Jesus is the Bread of Life" in *Dark Faith: New Essays on Flannery O'Connor's The Violent Bear It Away*, ed. Susan Srigley (University of Notre Dame Press, 2012): 136-56; "Gulag Ethics: Russian and Mennonite Prison Memoirs from Siberia," *Journal of Mennonite Studies* (2012): 249-266; "Whither Messianic Ethics? Paul as Postmodern Political Theorist," *Journal of the Society of Christian Ethics* 25.2 (Fall/Winter 2005): 37-58.
- Participation:** Papers presented (1988, 1993, 2000, 2005), published in JSCE (1988, 1997, 2000, 2005), panel participant (3 times), Breakfast with an author (2 times), Editorial board JSCE (1999-04), Program committee (1999, 2015), Nominating committee (2000, 2015), convenor, referee.
- Other:** Research fellow, Centre of Theological Inquiry (2001), Research team, "Ethics of Cultural Appropriation," Social Sciences and Humanities Research Council of Canada, Center of Religion and Society, University of Victoria (2004-07); Research team, "Humanities and Human Rights Education," Center for the Advancement of Human Rights, Florida State University (2005-7); Research team, "Saint Paul's Secular Destinies," CCCU network grant (2005-8).

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Candidates for Board of Directors (continued):

Ruben Rosario Rodriguez



- Ph.D.:** Princeton Theological Seminary, Systematic Theology (2004)
- Position(s):** Director, MA in Theological Studies, Saint Louis University (2012-2016); Associate Professor, Department of Theological Studies, Saint Louis University (2010-present); Director, Mev Puleo Scholarship Program in Latin American Theology, Politics, and Culture (2010-present); Secondary Appointment in International Studies, Saint Louis University (2009-present); Assistant Professor, Department of Theological Studies, Saint Louis University (2004-2010)
- Publications (selected):** **Books**—*Racism and God-Talk: A Latino/a Perspective* (New York University Press, 2008; winner of the Alpha Sigma Nu Jesuit Honor Society 2011 Book of the Year in Theology); *Faithful Witness: Reconstructing Theologies of Martyrdom* (forthcoming, Cambridge University Press); *Dogmatics After Babel: Theology Beyond Language Games* (under contract at Westminster John Knox Press)
Edited Books—*The T&T Clark Companion to Political Theology* (Bloomsbury/T&T Clark, forthcoming 2018)
Chapters in Books—“Liberation Hermeneutics in Jewish, Christian, and Muslim Exegesis: A Latino/a Perspective,” in *Latino/a Theology and the Bible*, Fernando Segovia and Francisco Lozada, eds. (forthcoming June 2016, Fortress Press); “Religion and Politics,” in *Oxford Encyclopedia of Latinos/Latinas in Politics*, eds. Suzanne Oboler and Deena J. Gonzalez (Oxford University Press, 2016). “Sources and *en conjunto* methodologies of Latino/a theologizing,” in *The Blackwell Companion to Latino/a Theology*, Orlando O. Espín, ed. (London: Wiley-Blackwell, September 2015); “Calvin’s Legacy of Compassion: A Reformed Theological Perspective on Immigration,” in *Immigrant Neighbors Among Us: Immigration Across Theological Traditions*, Leopoldo A. Sánchez and Danny Carroll, eds. (Eugene, OR: Wipf and Stock Publishers, October 2015); “Calvino ou o Calvinismo: Reivindicando a Tradição Reformada para a América Latina,” in *João Calvino eo Calvinismo*, ed. Eduardo Galasso Faria (Sao Paulo, Brazil: Editora Pendão Real, 2013); “Hispanic Ethics,” in *Ethics: A Liberative Approach*, ed. Miguel A. De La Torre (Fortress Press, 2013).
- Participation:** Panel presentations (2008, 2013, 2014, 2016); Individual papers (2009, 2010, 2012); Board of Directors, *The Journal of the Society of Christian Ethics* (2012-2015); Co-convenor, Latino/a Working Group and Latino/a Interest group, Society of Christian Ethics (2013-present); Chair/convenor for sessions (5 times); have been attending meetings since 2008.
- Other:** Active participant in the Political Theology and Protestant Social Ethics interest groups in the American Academy of Religion; reviewer for the Comparative Religious Ethics Group (AAR)

C. Melissa Snarr



- Ph.D.:** Emory University, 2004 (Religion: Ethics & Society)
- Position(s):** Associate Professor of Ethics & Society, Associate Dean for Academic Affairs, Vanderbilt University Divinity School (2011-); Assistant Professor of Ethics & Society, Vanderbilt University Divinity School (2003-2011)
- Publications:** *All You That Labor: Religion and Ethics in the Living Wage Movement* (NYU Press, 2011), *Social Selves and Political Reforms: Five Visions in Contemporary Christian Ethics* (T&T Clark/Continuum, 2007).
- Participation:** Solo papers presented (2016, 2013, 2008, 2005); Published in the *JSCE* (2017, 2009, 2005); Panel organizer and participant (2011, 2007, 2000), Co-convenor for Pedagogy Group (2001-2009), Breakfast with the Author (2011); Referee for *JSCE* (at least 8 times), SCE Labor Policy Committee (2006-2008), Regular participation in SCE Women’s Caucus and in Ethics & Political Economy, Fieldwork in Christian Ethics, LGBT & Queer Studies in Ethics, and Comparative Religious Ethics Interest Groups. Full SCE Member since 2004.
- Other:** Steering Committee, Religion and Social Sciences Section, AAR (2014-), Board Member, Hispanic Summer Program (2013-), Advisory Committee, Chief Academic Officer’s Society (Association for Theological Schools) (2016-), National Endowment for the Humanities Religious Studies Panel Reviewer (twice), Chair, Ordination Committee, Glendale Baptist Church (2011-)

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Candidates for Board of Directors (continued):

Aana Marie Vigen



- Ph.D.:** Union Theological Seminary in New York, 2004 (Social & Theological Ethics)
- Position(s):** Associate Professor of Christian Social Ethics, Loyola University Chicago, Chicago, IL (2010-Present; Assistant Professor 2004-2010)
- Publications:** *Ethnography as Christian Theology & Ethics*. Co-Author & Editor with Christian Scharen (Continuum/T&T Clark/Bloomsbury, 2011); *God, Science, Sex, Gender: An Interdisciplinary Approach to Christian Ethics*. Co-author & Editor with Patricia Beattie Jung. (University of IL Press, 2010); *Women, Ethics, and Inequality in US Healthcare: "To Count Among the Living"*. (Palgrave Macmillan, 2006; updated paperback ed., 2011); *Prenatal Genetic Testing & the Complicated Quest for a Healthy Baby: Christian Ethics in Conversation with Genetic Counselors & New Mothers* (expected publication in 2017); author of eight book chapters and various articles.
- Participation:** Invited SCE/SJE/SME Bioethics Panelist: 2017; Member of the JSCE Editorial Board: 2011-2014; Solo SCE Papers Presented: 2014, 2009, 2004; SCE/SJE Convener: 2015, 2012, 2007; SJE Respondent: 2013; SCE Mentor of a Doctoral Student: 2014, 2015, 2016; SCE Fieldwork and Ethics Interest Group and/or Workshop Speaker: 2012, 2013, 2016; frequent JSCE Paper Referee since 2005; frequent attendance at Annual Meetings since 1997; frequent attendance & twice a planning committee member, Lutheran Ethicists Group: Pre-SCE meetings since 1998.
- Other:** Active, lay member of the Evangelical Lutheran Church in America (ELCA); Member, National ELCA Genetics Taskforce: 2008–2011; Community Leadership Board Member, Presence Saint Francis Hospital since 2015; Consultant, Religious Institute on Sexual Morality, Justice, and Healing, "Open Letter on Assisted Reproductive Technologies": May 2008; Undergraduate Programs Director/Director of Majors and Minors, Loyola University Chicago: 2009-2011; 2012-2013; 2015.

Darlene Fozard Weaver



- Ph.D.:** University of Chicago (1998)
- Position(s):** Duquesne University, Professor of Theology (2016-present), Director of the University Core Curriculum (2016-present), Director of the Center for the Catholic Intellectual Tradition (2012-present), Associate Professor of Theology (2012-2016); Villanova University, Associate Professor of Christian Ethics (2007-2012), Assistant Professor of Christian Ethics (2001-2007), Director of the Theology Institute (2005-2012) at Villanova University; Georgetown University, Visiting Assistant Professor of Ethics (1998-2001).
- Publications:** *The Acting Person and Christian Moral Life* (Georgetown, 2011); *Self-Love and Christian Ethics* (Cambridge, 2002); Co-editor with Sarah-Vaughan Brakman for *The Ethics of Embryo Adoption and Catholic Tradition* (Kluwer/Springer, 2007); articles in *Journal of Religious Ethics*, *Studies in Christian Ethics*, *Concilium*, *Journal of Catholic Social Thought*, *Journal of the Society of Christian Ethics*, and others.
- Participation:** Concurrent sessions presenter (2000, 2002, 2004 (absent due to illness), 2007, 2009, 2013, 2015, 2017); Concurrent session panelist (2005, 2007); SCE respondent for SJE concurrent session (2010); Presenter for interest group (Ethics and Pedagogy: 2013, 2017); Breakfast with an Author presenter (2004, 2013); Published in JSCE; Chair, JSCE Co-editors search committee (2015-2016); JSCE Editorial Board member (2015-present); Referee for the JSCE; Concurrent session panel organizer (2008); Concurrent session panel co-organizer (2005); Interest group panel co-organizer (Ethics and Law, 2017); Mentor for junior faculty preparing proposals (2009-present); Breakfast with an Author convener (1997, 1998); Nominee for Board of Directors (2010); member (1998-present).
- Other:** Book Discussion Editor, *Journal of Religious Ethics* (2011-present); Ethics Area Editor, *Religious Studies Review* (2010-2016); grants and fellowships received from Center of Theological Inquiry, Lilly Foundation, Louisville Institute, Wabash Center for Teaching and Learning in Theology and Religion

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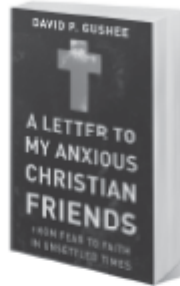
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Thank you to members who served as advisors to students and junior faculty in the proposal process for the 2017 meeting. The Advisors Initiative has been matching students and junior faculty with members who have served on the Program Committee or the Editorial Board or who frequently have had paper proposals accepted since 2009. We have received 12-20 requests for mentors each year. If you would like to volunteer for a future year, please contact Linda Schreiber, sce@scethics.org. Matches are made in the fall for the following proposal cycle to allow time for mentoring.

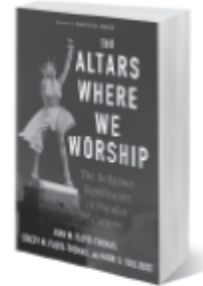
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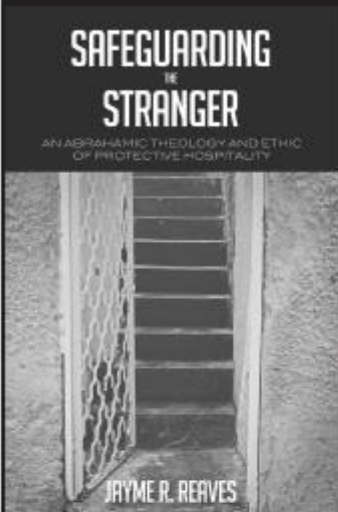
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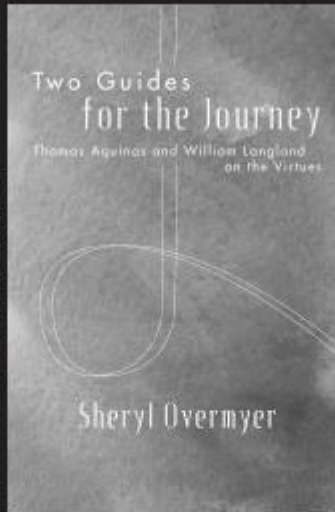
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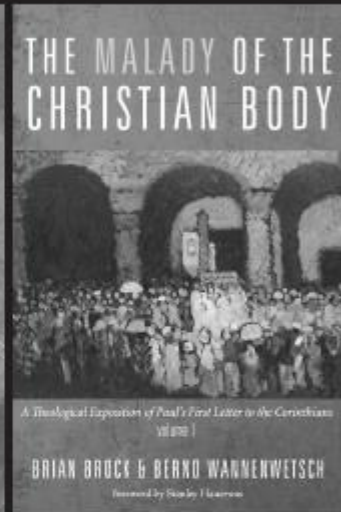
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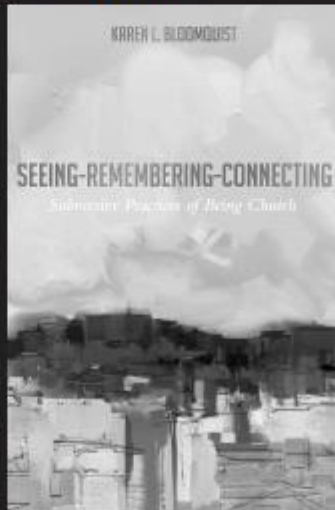
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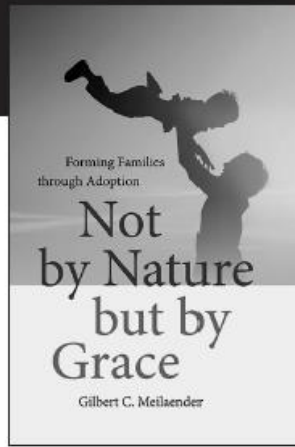


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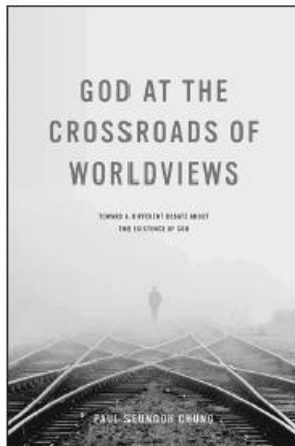
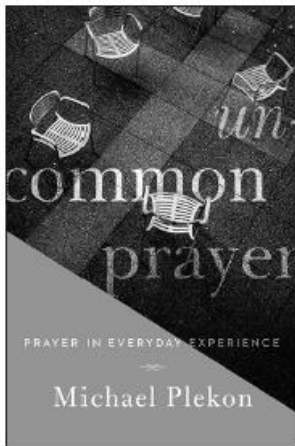
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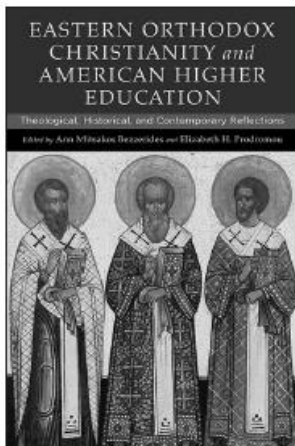
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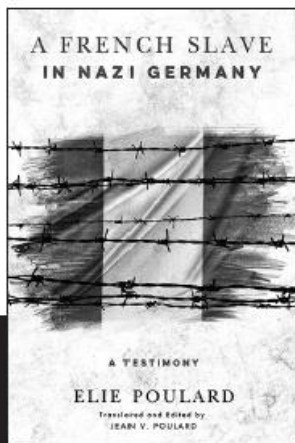
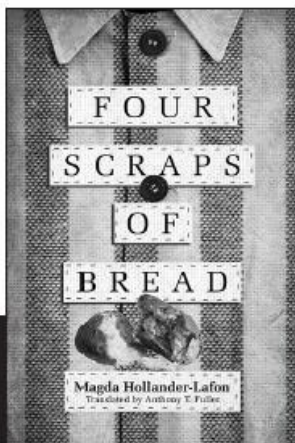
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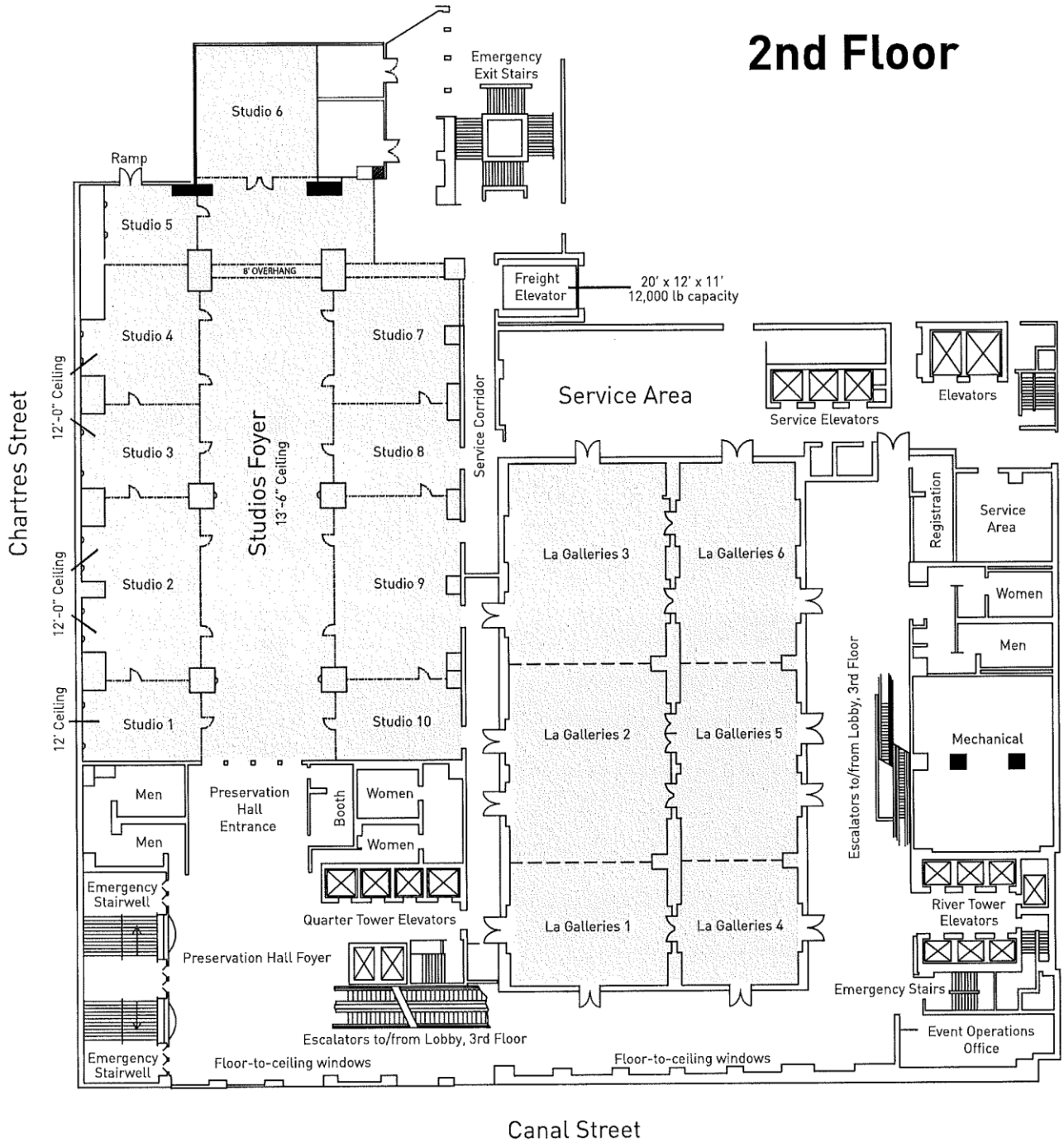
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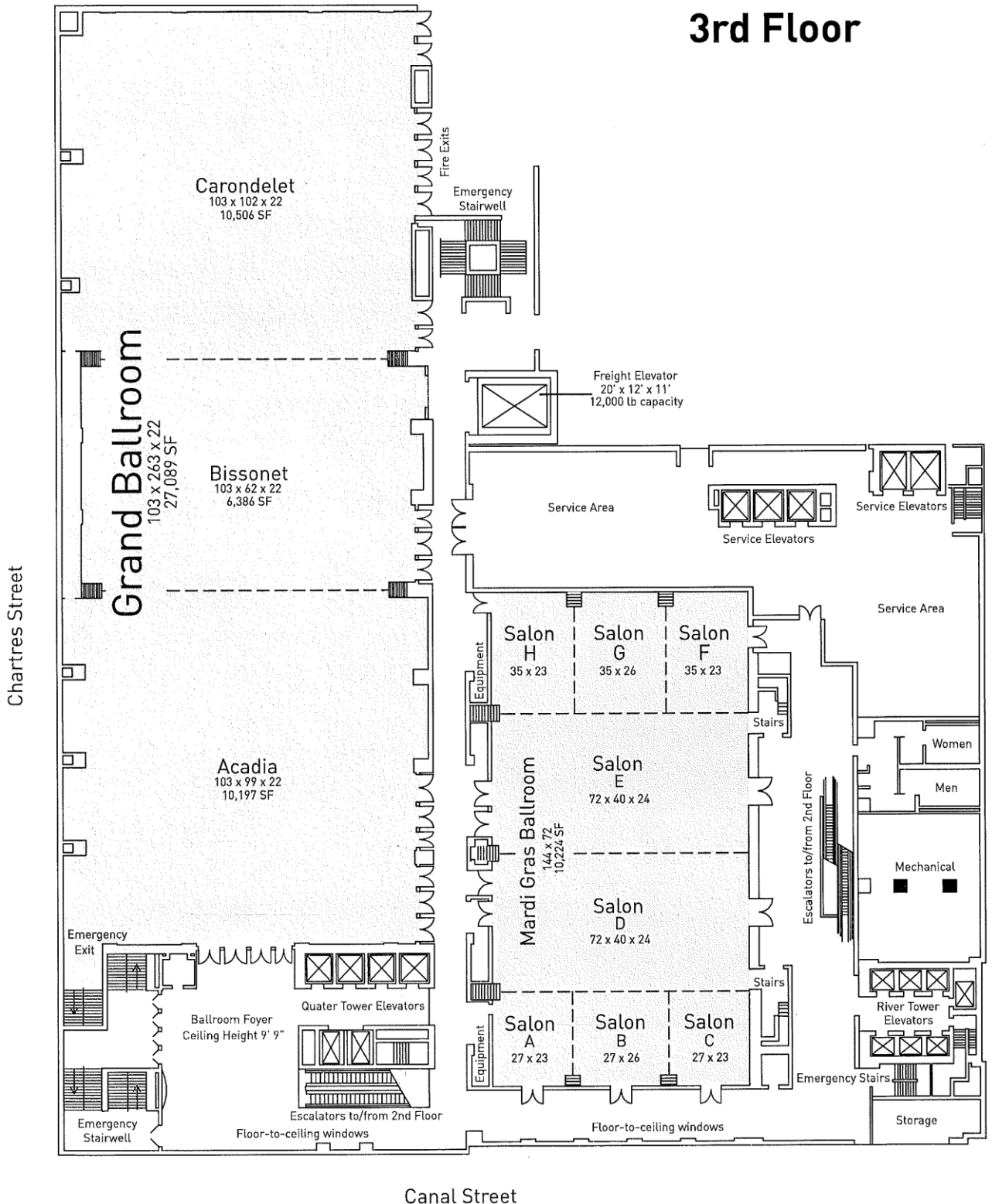
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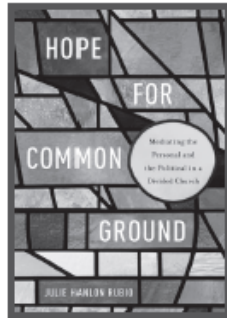
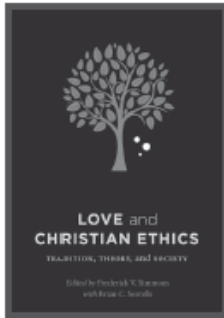


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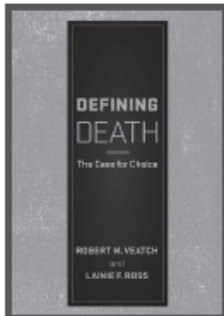


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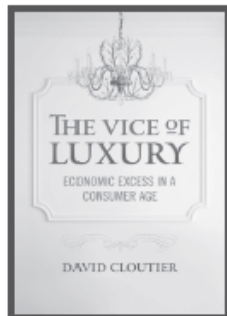
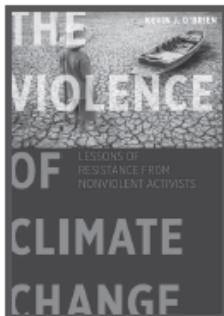


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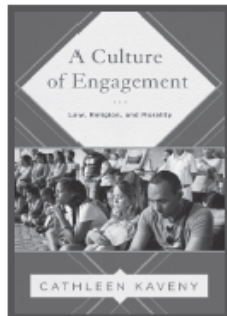
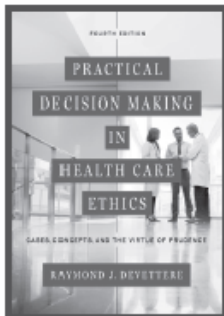


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