

Society for the Study of Christian Ethics

Annual Conference: Racial Justice and Decolonising Christian Ethics

Westcott House, Cambridge: 7—9 September 2023

Thursday 7 September		
12:00—16:00	Terrace (indoors if wet)	Arrivals and registration Check-in for rooms at Wesley House from 15:00 Check-in for rooms at Porter's Lodge, Sidney Sussex College from 14:00
14:00—15:30	Cunningham Room	Postgraduate Forum
15:30—16:00	Terrace (indoors if wet)	Refreshments
16:00—16:15	Cunningham Room	Welcome and introduction to the conference Professor Neil Messer (President, SSCE)
16:15—17:45	Cunningham Room	Plenary Session 1: Can Christian Ethics be Saved? Decolonising Theology and the Task of Liberation in Britain Speaker: Dr Selina Stone (Durham University) Respondent: Alexander Douglas (King's College London) Chair: Dr Richard Davis (Wesley House, Cambridge)
17:50—18:10	Chapel	Evening Prayer led by Andrew Bowyer
18:15—19:15	Dining Hall	Dinner
19:30—20:30	Cunningham Room	Panel Session: UK Church Engagement with Legacies of Slavery and Reparations Chair: Professor Anthony Reddie (University of Oxford) Panellists: Georgia Boon (Church of England), Karen Campbell (URC), and Onyekachi Wambu (Afford UK) Organised by the SSCE Slavery and Reparations Working Group
20:30—	Common Room	Social time (bar open until 21:30)
Friday 8 September		

12:30—13:30	Dining Hall	Lunch
13:30—15:00		Free time
15:00—16:30	Cunningham Room	Annual General Meeting
16:30—17:00	Terrace (indoors if wet)	Refreshments
17:00—18:30	Cunningham Room	Plenary Session 3: “Forgive Us Our Trespasses”: The Critical Role and Responsibility of Ethics in Confronting the Enlightenment’s Pride and Prejudice Speaker: Dr Stacey Floyd-Thomas (Vanderbilt University Divinity School) Respondent: Dr Victoria Phillips Chair: Dr Medi Ann Volpe (Wesley House, Cambridge)
18:30—18:50	Chapel	Evening prayer led by Alexander Douglas
19:00—19:30	Terrace (indoors if wet)	Drinks/Presentation of members’ new books
19:30—21:00	Dining Hall	Conference Dinner
21:00—	Common Room	Social Time (Bar open until 21:30, or nearby pubs available)
Saturday 9 September		
07:45—08:45	Dining Hall	Breakfast (Breakfast for delegates staying at Sidney Sussex College is at Sidney Sussex, 07:30–09:30) Check out from rooms at Wesley House by 10:00 Check out from rooms at Sidney Sussex College by 10:00
08:30—08:50	Chapel	Morning Prayer led by Robin Joynes
09:00—10:30	Track 1: Cunningham Room	Short Paper Session 2 <u>Track 1 (Chair: Munyurangabo Richard Benda)</u> a. Quan Li, Overcoming Communist Violence: Liu Xiaobo and the Promise of Decolonizing Christian Ethics b. Robert W. Heimburger, Samuel Efraín Murillo Torres, and James Wesley Sam, Teaching Theological Ethics Beyond Europe and North America: Notes from a Postgraduate Research Seminar

Abstracts

Plenary papers

Dr Stacey Floyd-Thomas, “‘Forgive Us Our Trespasses’: The Critical Role and Responsibility of Ethics in Confronting the Enlightenment’s Pride and Prejudice”

While postmodernists have claimed that the failure of the Enlightenment was a failure of philosophical courage, we will explore how its greatest shortcoming was its hubris. Paying attention to how western scholars have centered pride in their view of the world as their ultimate worldview, this plenary examines “pride” as the doctrinal dimension of the good life in contemporary western society and culture. It implores postmodern Christian social ethicists to reform their stewardship to the telos of the field’s highest ideals and role, in order to confront the shortcomings of the Enlightenment and help realize its ultimate capacity. Borrowing the Gandhian critique of “knowledge without character,” we will survey how the existential crisis of higher education, the political manipulation of journalism, and the policy practices of politicians, public intellectuals, and pundits in addressing post-imperial / postmodern legacies have legitimated implicit biases and dehumanizing projects that pass off stereotypes as scholarship and hate as hermeneutic.

Dr Anderson Jeremiah, “Socio-cultural Prejudice and Christian Ethics: A Post-Colonial Enquiry”

Christian Ethical imagination was always tempered by various social prejudices prevalent in local contexts. Particularly during modernity and subsequently through colonial expansion, the role of Race and Caste became central to the expansion of Christianity through missionary activity. A closer scrutiny of colonial missionary Christianity clearly suggest the significance of racialised worldview shaping theological and ethical paradigms. In particular contexts, such racialised imagination underpinned and gave credence to other forms of social prejudices, i.e., Caste in South Asia. Through a post-colonial lens, I shall be examining the role of Race and Caste in shaping Christian ethical frameworks and articulate the rationale for ‘decolonising’ the modern foundations of Christian Ethics in pursuit of Racial justice in our contemporary society.

Professor Anthony Reddie, “From Black Theology to Black Lives Matter and Back Again”

This paper is written by a descendant of enslaved Africans and explores the theological significance of Black Bodies. Black bodies have been commodified, controlled and coerced by White hegemony, often lacking agency and self-determination. Using personal experience and contextual analysis, this paper, drawing on Black theology inspired reflections, argues that we need to rethink how we conceive of Black bodies ethically, if Black lives are to really matter. The rehabilitation of Black bodies is achieved through a theological reappraisal of holiness and sacraments, underpinned by an embodied pneumatology, in which Black bodies are shown to be sacramental and worthy of mattering in a world underpinned by White Supremacy.

Dr Selina Stone, “Can Christian Ethics be Saved? Decolonising Theology and the Task of Liberation in Britain”

Decolonisation can be understood as a process undertaken by historically colonised peoples to liberate themselves from the impositions of white European cultures on their life, thought and being. It can also be defined as a commitment by all people to divest themselves from the evolving forms of such cultural domination in contemporary life including, for example, in education and religion. Some iterations of Christian ethics have played and continue to play a significant role in colonisation

and neo-colonialism. And yet anti-colonialism has also been the driving force behind some of the work undertaken within this field. Given this history and continuing reality, I explore several questions in this paper: what might decolonisation mean in the context of Christian ethics? Who and where might the agents of such a process be? And what opportunities might be opened up through a commitment to anti-colonialism and liberation in the field of Christian ethics?

Short papers

John Berkman, “Donald MacKinnon as Christian Social Ethicist: His Early Intellectual Agenda (1939 - 1942)”

As we have learned from the recent biographical works by Lipscomb and Wiseman/Mac Cumhaill, Donald MacKinnon taught Anscombe, Murdoch, Midgley, and Foot within a span of 2+ years, between January of 1940 and June of 1942. MacKinnon was only 26 when he started tutoring them, and 28 when he finished. While the words and/or diaries of Murdoch, Foot, and Midgley show his influence on their becoming philosophers, in those years his biggest influence was on Anscombe.

The three academic years during which MacKinnon taught the four were also the advent of MacKinnon’s scholarly agenda. In those three years, despite an extraordinary teaching load, responsibility for teaching philosophy to hundreds of cadets, continually giving papers/responses at Oxford student societies, and nightly fire-watching duty, MacKinnon produced two philosophical articles for the leading philosophical societies in Britain. But that was a minor part of MacKinnon’s scholarly production. MacKinnon also published ten book reviews, a dozen or so articles, and two books. The subject of almost all of MacKinnon’s output was Christian social ethics, with strong helpings of biblical and systematic theology.

In this paper I present the heart of MacKinnon’s early scholarly vision in Christian social ethics. During these years, while MacKinnon vacillated between being a Thomist Barthian and a Barthian Thomist, MacKinnon’s intellectual interests were primarily directed towards an appropriate ordering of loyalties between State, Church, and society. He did this in the context of WWII, when expectations towards national loyalty were at their highest. In this context, both in public writings and private talks and letters, we find MacKinnon wrestling deeply to maintain an appropriate understanding of his loyalties, consistently interpreting this Christologically, especially its cruciform dimensions. Among other things, we see MacKinnon’s failed efforts early in the war to have Britain commit to not bombing civilians.

In addition to his published works, I draw on unpublished papers and reports, especially those MacKinnon prepared for the Anglican Wartime Group (AWG), and on his unpublished correspondence with Maurice Reckitt.

Joshua Blanchard “Augustine’s Decolonizing Critique: Desiring Virtue Beyond Rational Ethics”

This paper examines the necessity of epistemic humility in moral formation. Drawing on Augustine’s *de Trinitate* and *De Civitas Dei*, it considers the inaccessibility of self-knowledge in considering one’s own moral character, and the impossibility of attaining virtue as such. Contemporary trends in Western ethics have largely emphasised the centrality of practical reason in the development of personal virtue. This paper suggests practical reason assumes a degree of self-reflection unavailable to the moral agent and argues for a recognition of the epistemic limitations of moral self-knowledge and a resulting emphasis on humility and otherness in moral formation. Despite his centrality in the

Western canon, Augustine provides unique critiques of classical philosophy and a dying empire. I suggest that contemporary ethical readings of Augustine have too often misread him through the lens of Thomistic rationality, and thus failed to appreciate the ways in which Augustine circumvents typical ethical frameworks of both the intellectually-oriented ancient writers before him, and the self-reflective writers of Christendom who would come after. Augustine's work presents a viable foundation for this in his seemingly contradictory insistences to look inward and admonitions against self-love. I suggest Augustine's rhetoric exposes a contradiction in our own attempts to rationalise concepts of virtue and ethics: insofar as we focus on virtue for our own virtue, we do not pursue virtue, but ourselves. Thus, one cannot attain virtue through the over-rational pursuit of virtue for oneself, but only by desiring the common good for others. This approach shifts the notion of virtue away from rational consideration of a moral agent, and toward that of the desire for common goods. However, rather than dissolving ethics into politics, I suggest Augustine's insights demand a continuous self-reflection, in which one examines the false goods of one's desires, above all the false good of personal virtuous character. In this, Augustine's unsatisfying introspection becomes foundational for an outward self-giving. If aretaic ethics thus far has predominately asked 'how do we live virtuously?', this paper asks, 'for what, other than ourselves, are we living virtuously?'. Augustine's work confronts us with the reality that virtue is not a final end to be analysed, and that ethics is the task of attuning one's desires away from oneself and toward the true, the good, and the beautiful. In light of the conference theme, this paper reconsiders Augustine as a postcolonial thinker. His rejection of personal position in the imperial court, his location as a North African Bishop, and his context of a fading colony suggest Augustine may offer resources to decolonise the canon from within the Western canon itself.

Caleb Day, "Is homophobia decolonial? Colonised sexualities, Christian anti-homosexual ethics, and claims to decoloniality"

The global church is bitterly divided on LGBT+ matters, especially in the Anglican Communion, due largely to histories of British colonisation. LGBT+ rights are strongest in wealthy former British settler-colonies, while strong opposition is expressed from provinces where Britain had exploitation-colonies. In this context, Christians sometimes suggest promoting LGBT+ rights globally is neo-colonial and/or that resisting LGBT+ rights is decolonial, often with reference to African societies. Anti-LGBT+ Christians in Uganda, Nigeria, and Zambia (for example) often claim to be resisting neo-colonial pro-LGBT+ elites, and even some anti-LGBT+ Global Northern Christians claim it. I evaluate whether homophobia can be decolonial and, therefore, fit within a Christian de-colonial ethic.

I argue against this claim despite some evidence in its favour. Christians in such societies are not uniformly anti-LGBT+. 'Decolonial homophobia' claims repeat colonial reification of one monolithic 'African' viewpoint, grossly simplifying the world's most diverse continent, and misrepresenting elite viewpoints as unanimous "African values." There *is* some evidence of global Northern regimes co-opting LGBT+ rights and using them to justify neo-colonialism. LGBT+ activists in Southern countries oppose such interventions as hypocritical and counterproductive, and deny that resistance requires opposing gay rights.

Historically, homophobia itself was colonially imposed, especially by the British, whose anti-sodomy laws suppressed and erased historic expressions of sexual diversity. The 'decolonial homophobia' developing since the mid-90s involves local elites adopting and adapting colonial homophobia, wielding it ostensibly against the West but more significantly against their own sexual and gender

minorities, through moral panic, scapegoating, and legislative and cultural homophobia. This increased societal homophobia also has active present-day Western influences.

Southern Christians are not passive puppets and not all Southern homophobia results from Northern (neo-)colonial interference. Regardless of the provenance, however, homophobia is consistent with a colonial dominance ethic, not a de-colonial liberation ethic. For both historical and ethical reasons, it is untenable to suggest Southern homophobia today is decolonial. A better principled Christian ethical resistance to colonisation is supporting local expressions of sexual and gender diversity.

Stephen Goundrey-Smith, "Science: A Moral Reckoning"

Many colonial studies theorists regard modern science, with its diffusion model of adoption, as an implicit tool of cultural assimilation and imperialism. In this paper, I will examine this claim, and propose that an inclusive approach to scientific innovation is needed, given the prospect of potentially radical transhumanist biomedical technologies in the future.

With a conscious nod to Nigel Biggar's recent controversial book, *Colonialism: A Moral Reckoning*, I will critically evaluate the claim that scientific innovation is linked to colonialism, citing examples from Africa, India and East Asia. Scientific imperialism in the past has been a problem because it has often been implicit, relating to the values embodied by a technology, and therefore has not been easy to identify and understand. Moreover, the potential issue of scientific imperialism is acutely problematic in the contemporary world, because of the dominant role of government and commercial stakeholders from western technocratic societies.

Drawing on the work of David Arnold and others, proposing a more nuanced approach to science where indigenous knowledge is valued, I will then argue that all forms of empirical scientific knowledge are valid. In the same way that the scientific community exercises a fiduciary role in the validation and dissemination of scientific discoveries (after Polanyi and others), indigenous civic society has an important role in the adoption of scientific and technological advances in a particular locality.

Finally, I will review Donna Haraway's contention that natural science is a social construct and that its core knowledge is anti-liberationist. I will contend that, while Haraway's approach addresses some past injustices caused by the diffusion of science, it is excessively anti-realist in its attitude to natural science, and that this approach will not be beneficial in relation to the ethical evaluation of future, radical biomedical technologies. I conclude that such technologies have the potential to introduce systemic injustices, and to undermine human diversity by dehumanising people of all identities. Therefore, consciously inclusive conventions for biomedical technology adoption are needed, which are explicitly linked to human rights conventions and legislation.

Robert W. Heimburger, Samuel Efraín Murillo Torres, and James Wesly Sam, "Teaching Theological Ethics Beyond Europe and North America: Notes from a Postgraduate Research Seminar"

When coursework on theological ethics in Britain tends to focus on authors from Europe and North America, what happens when the discussion begins with authors from beyond these continents? This paper reflects collaboratively on the process, presentations, and discussions that emerged as part of the Theological Ethics Seminar at the University of Aberdeen on 'Theological Ethics beyond Europe and North America'.

In this seminar, doctoral students presented texts on theological ethics from their countries and regions, in this case from Taiwan, Hong Kong, China, and El Salvador. In this process, the presenters

and participants had the opportunity to share and listen to theological voices from contexts significantly different from their own. Though such opportunities to listen across borders are generally rare, when they are achieved, they create a space for significant interactions as experienced during the seminar in Aberdeen. Instead of prioritizing so-called well-formed theologies, this opened the space to listen to how Christians from around the globe listen to the Word of God in their contexts and respond to it within the constraints of their contexts. This exercise also brought to light the diverse nature of contextual challenges faced by Christians from around the world and how theologies emerge as responses to these challenges.

Any attempt to decolonize theologizing would require such interactions to happen in an atmosphere of mutuality in listening as well as sharing. Colonializing attitudes are embedded in the attempt to communicate without listening. By contrast, biblical texts testify to a God who listens to the cries of human and non-human creation, and as Dietrich Bonhoeffer writes, 'Christians who can no longer listen to one another will soon no longer be listening to God either.'

The Aberdeen seminar highlighted the importance of listening and sharing across borders. This paper will present some of the fruits of that practice of listening to the voices of the catholic and universal church. We will also indicate barriers that patterns in theological education present to this kind of listening.

Olufemi Ilesanmi, "Of 'Care' beyond 'Duty': A Reflection on Lord Atkin's Neighbour Principle"

Is the original meaning and intent of the parable of the good Samaritan (Luke 10:25-37 NIV) ever embodied or depicted in Lord Atkin's hermeneutics and judicial activism? Legal positivists maintain that law is separate from morality, and would question the relevance of a moral principle, including the parable, to law. But, while natural lawyers see moral principles as integral to law, it is doubtful that the main thrust of the parable is represented or captured in *Donoghue v Stevenson* ([1932] AC 562).

Mrs Donoghue claimed damages arguing that the manufacturer failed to ensure safety of the product. A duty of care was found to be owed to the consumer by the manufacturer, on the basis that a 'neighbour principle' existed between the two parties, despite no previous relationship or knowledge of each other. A 'neighbour' was identified as someone who was so closely and directly affected by the act and that one ought to have them in contemplation, as being so affected when directing one's mind to the acts or omissions in question (ibid para. 323). The principle shows that, 'one must take reasonable care to avoid acts or omissions that could reasonably be foreseen as likely to injure one's neighbour.'

This paper aims at determining whether *Donoghue v Stevenson* as well as the attendant neighbour principle does reflect the object and purpose of the parable. It is concerned with the construction of (and, by extension, engagement with) a "racialized" other or neighbour. This paper in law and theological ethics starts by examining the content and context of the biblical parable for an appreciation of its object and purpose.

Stuart Jesson, "Justice, Empire and the Need for Roots"

This paper develops a critique of Simone Weil's account of justice, power and empire, through an examination of two thematic strands in her late work.

Firstly, Weil consistently characterises the ethical domain in terms of miraculous exceptions to an otherwise pervasive norm that is akin to a natural law: 'a harsh necessity, quite like gravity'. This law

means that 'by a necessity of nature each one always commands wherever he has the power to do so'. In the face of this necessity, justice and love appear as a kind of 'madness', or miracle – suspending an otherwise exceptionless law. These supernatural moments of transcendence are often described as being 'infinitely small', as if they do not have any real space in the natural world, or in natural human life.

Secondly, this somewhat stark schema is contrasted with the notions of rootedness, uprootedness and need. Rootedness requires participation in 'the life of a community which preserves in living shape certain particular treasures of the past, and certain particular expectations for the future'. Rootedness is a naturally human, cultural phenomenon with spiritual significance or potential. The idea of uprootedness is informed by Weil's critique of colonialism, which was a consistent thread throughout her intellectual development. And the chief characteristic of European colonial cultures—the 'white races'—is their destruction of the past, and the spread of their own uprootedness around the globe by means of conquest, the worship of money and a debased, purely instrumental vision of scientific rationality. The organic image of roots is, in turn, connected to Weil's account of need, which she thought could serve as a foundation for a new account of justice and human obligation, one which avoided the problems she saw with the appeal to individual rights.

This paper will interrogate the tension between these two thematic strands. Very often, positive appropriations of Weil tend to adopt one at the expense of the other; less often, commentators attempt to develop a reading which shows how the two are coherently combined. I will suggest that the concerns that push Weil to frame the ethical domain in the stark, dichotomous terms described above also militate against her attempts to rediscover the role of the organic and earthly in grounding human obligation. I also suggest that in some sense this problem may itself be the result of the incorporation of imperial modes of thinking: Weil characterises the natural realm as itself a kind of empire in which 'force' 'necessity' or 'gravity' reigns supreme, dominating all the subjects within it. Equally, her account of the renunciation that is required to step into the 'supernatural' could well be described as itself a kind of uprootedness, insofar as it seems to require a cold indifference towards some of the deepest human hopes, and a violent wrenching of the attention away from finite fulfilment.

Fr. Philip LeMasters, "Resources for Critiquing Racial Injustice and Other Forms of Oppression in Eastern Orthodox Christianity"

This presentation identifies salient dimensions of the liturgical, ascetical, and doctrinal life of Eastern Orthodox Christianity that may serve as resources for interrogating and critiquing racial injustice and other forms of the oppression of persons who bear the image of God. Dimensions of Orthodox Christianity that invite such a prophetic engagement with the conditions of the world of corruption include: the inclusive and socially critical vision of the blessedness of God's reign in the Divine Liturgies of St. Basil of Caesarea and St. John Chrysostom, as well as the exacting demands of justice for the poor that these hierarchs proclaimed in their preaching; the characteristically Orthodox call for ascetical practice that heals the passions and directs people's desires for union with God in the anarchic reign of God that subverts categories of division, domination, and oppression; and the condemnation of phyletism as a heresy in the late 19th century, which provides a basis for rejecting claims that ethnic or national identities have intrinsic theological or spiritual significance. The presentation will also discuss examples from the ministries of St. Maria (Skobtsova) of Paris, Archbishop Iakovos of America, and Patriarch John X of Antioch that convey dimensions of the radical social critique of the reign of God on ideologies and practices that contradict the prophetic vocation to see and treat all persons as living icons of God.

Quan Li, “Overcoming Communist Violence: Liu Xiaobo and the Promise of Decolonizing Christian Ethics”

The Nobel Peace laureate, Liu Xiaobo (1955-2017), is widely recognized for his lifelong struggle for human rights and democracy in Communist China. However, little scholarly attention has been given to his Christian response to Communist violence, a radical form of postcolonial violence under the revolutionary regime. This paper presents the first moral reflection on Liu’s profound but overlooked legacy in the context of Communist violence and outlines a proposal for restoring nonviolent humanity and community through dialogue with feminist and black liberation thinkers. I begin with a thematic analysis of Liu’s political participation and prison writings, arguing that a distinct form of Christian conscience emerges through his tireless confessions before a transcendent God, mourning for the dead in resistance to violence, and embrace of universal human dignity. This leads Liu to denounce the unequal distribution of grievability, a critical feature of institutional violence recently captured by Judith Butler, and embark on an intellectual and spiritual transformation towards nonviolent humanity which Butler insufficiently addresses. I then raise a constructive dialogue with Martin Luther King, explaining that the central task of restoring community for both Liu and King involves a critique of the institutional roots of violence as well as multiple symptoms such as hatred, cynicism, and indifference. More importantly, there is a need for constant engagement with perpetrators, victims, rebels, and bystanders who have been inflicted by extreme violence, with the vision and virtues of a beloved community. This reflective proposal contributes to the agenda of decolonizing Christian ethics by shifting its contextual focus to postcolonial societies and suggesting a promising Chinese case to the ongoing conversation about the intersection of religion and politics of nonviolence.

Wan Yin Lim, “Rethinking the Legacy of Colonialism: Charting the Future of Multi-Stream Churches and Racial Justice in Malaysia”

This paper aims to critically examine the legacy of colonialism in Malaysia, particularly in the context of the formation of multi-stream churches and the current state of racial justice in the country. During British colonial rule, the government implemented policies that perpetuated historic divisions between ethnic groups and preserved the symbolic status of Malay sultans at the highest level of a hereditary social order. As a result, multi-stream churches with different dialects and churches were formed, together with the forming of multi-stream school in Malaysia, which have been in existence for nearly 100 years. For example, the Methodist Church of Malaysia has six dialects within the Methodist conference, each with their own districts and churches. However, the tension between different ethnic groups have made churches more isolated, meaning we can find peace and security within the church congregation, but not between with ethnic communities. Hence, the true peace of the church today is worth discussing.

In the current era of globalizing economics and multiculturalism, it is critical to deconstruct and transform the Church's form since its colonial rule and embrace diversity. The study argues that the future church in Malaysia must address structural prejudice and injustice, promote interethnic understanding and peace, and protect the rights of marginalized populations to achieve racial justice. This involves charting a new course for multi-stream churches that moves beyond their colonial legacy and towards a more inclusive and equitable future. In this account, I believe that the ethical issues of pressing concern to Christians must be of concern to other parts of the body of Christ, we cannot leave out the justice and peace of ethnic concerns on the route to the future church. In an ultimate view from the body of Christ, we will celebrate where God's kingdom is seen in many ethnic communities and faith traditions.

James W. McCarty, “Healing Justice: Christian Ethics, Racialized Trauma, and the Work of Decolonization”

Several contemporary global social movements—restorative justice, transformative justice, Indigenous peacebuilding, and decolonization—use the language of “healing” in connection to the work of racial justice. Sometimes this healing is understood to be historical, sometimes symbolic, sometimes relational, and sometimes as embodied. In particular, these movements often reference the need to heal historical traumas and their contemporary manifestations if racialized cycles of violence and oppression are to be transformed. These movements and their shared orientation to social transformation has been called “healing justice” by scholars such as Jarem Sawatsky and Shakti Butler. I propose to examine the language of healing as it appears in these movements by answering the questions: What is racialized trauma? What is meant by healing? How does healing such trauma figure into the work of racial justice? And how might Christian ethics serve as a resource in this work?

In answering the questions “What is racialized trauma?” and “What is meant by healing?” I will focus my attention on recent literatures in restorative justice that explicitly engage the questions of how restorative justice has historically ignored questions of racial justice and argue for the integration of restorative justice into the work of racial justice and vice versa. Often these arguments include the claim that what such integration can achieve is the experience of a justice that heals.

In answering the questions “How does healing such trauma figure into the work of racial justice?” and “How might Christian ethics serve as a resource in this work?” I will draw on contemporary uses of restorative justice practices in racial justice and Indigenous peacebuilding, especially the use of peacemaking circles to address legacies of colonization. In doing so, special attention will be paid to the idea and practice of interdependence, especially as inspired by Desmond Tutu’s theological use of *ubuntu* and North American Indigenous ideas of “being a good relation,” and their relationship to ideas about healing, freedom, and sovereignty in these movements.

Hannah M. Malcolm, “The Man of Sorrows as Moral Exemplar: Interpretations of Christ’s Sorrow in Augustine and James Cone”

This paper compares interpretations of the moral implications of Christ’s sorrow in the writings of Augustine and James Cone. I first introduce Augustine’s interpretation of Christ’s sorrow in the gospel accounts, outlining his departure from the influence of stoic thought. I then introduce Cone’s interpretation with reference to the Black theological tradition within which he is situated (particularly in relation to the Spirituals and the writings of Howard Thurman).

Augustine represents a tradition seeking to describe the relation between Christ’s divine and human natures and how his passions inform Christian discipleship. Cone represents a tradition interpreting Christ’s sorrow as expression of God’s incarnate solidarity with oppressed peoples, particularly as encountered in Black experience. But while Augustine and Cone are driven by distinct theological concerns, their approaches nevertheless overlap in treating Christ’s sorrow as in some sense exemplary for the Church. I draw out the distinct moral interpretations which Augustine and Cone offer, proposing that both theologians treat the experience of sorrow as informing the moral life, and the expression of sorrow as a moral act.

Simphiwe-Siyabonga Mthembu, “Land restitution as a means of social justice from an ecclesiastical perspective”

The end of Colonisation and Apartheid in South Africa left an economically unequal society caused by the injustices of land disposition of black people by colonial and racist laws. Churches benefited from

these discriminating and oppressive laws acquiring large land holdings. To this day, churches own large hectares of land, some remaining idle and underutilised.

In this paper, I argue that the church should initiate a land redistribution program and facilitate developmental programs for the people. The complexity of the matter is that churches are now mostly under the leadership of indigenous people. Hence, the temptation is to assume that the church is justified to continue to hold onto their land. Yet, South Africa faces multifaceted social, economic and poverty challenges, and land use can address some of these issues.

In post-colonial and post-apartheid South Africa, most black people remain impoverished, with a growing gap between the rich and the poor. This social inequality is attributed to the unfortunate social structure history that forced people to be removed from their land.

There has been much national discourse on land justice and restitution. Other spheres of life have called for very radical land expropriation without compensation. This could be catastrophic for the country and the church as well.

This paper looks at these issues in light of Leviticus 25: 23-34, as part of Jubilee God's emphasis that the Land belongs to Him. This scripture can assist the church in using some of the excessive lands to bring about social justice. In the spirit of reconciliation and reconstruction of the country, the church should be proactive in assisting the nation.

Michael D. Simants, "The Ethics of Perfection: Exploring the Ethical Implications of Wesley's Doctrine of Perfection"

If one were to prioritise the most important contributions of John Wesley, within that list would be the contribution of his Doctrine of Christian Perfection. The development of this doctrine was a life-long project for Wesley, who always held to the core belief that the telos of perfection was love for God and one's neighbour. Although he worked on the doctrine throughout his life, Wesley's Doctrine of Christian Perfection found its most comprehensive outline in his 1743 manuscript, *A Plain Account of Christian Perfection*.

In this paper, I will argue that John Wesley's ethics, as found in his teaching and the work of the Methodist movement, are built on the view that the life of the Christian should be a journey of an ever-growing love for God and love for neighbour. Consequently, John Wesley structured his sermons, letters, journals, and social activism upon his desire to press on toward perfection.

This paper will explore key texts in the Wesley corpus to see how the Doctrine of Christian Perfection might have influenced them. These texts include, *A Plain Account of Christian Perfection*, *Thoughts on Slavery*, and *Thoughts upon the Current Scarcity of Provisions*. This summary will provide insight into the Doctrine of Christian Perfection and provide some broader ideas of the ethical implications of the doctrine.

Finally, the paper will make observations on how one might do ethics in the Wesleyan way in today's world. Two main ideas will form the basis of this argument. The first is Wesley's idea that holiness (a term he used as a synonym for perfection) is social holiness. Secondly, ethics done in the Wesleyan way have as their primary concern the Wesleyan charge to do no harm, do good, and stay in love with God.

Christopher Whyte, "On the Legacy of Azusa: Confronting White Supremacist Aesthetic Pneumatologies"

When reflecting on the worship practices of the Apostolic Faith Mission, colloquially the Azusa Street Revival, Charles Parham leveraged white supremacist theology to impeach pastor and leader William Seymour, to deny the presence of the Spirit in the gathering, and to denounce white adoption of Black spirituality. In his assessments, Parham consistently and continually employed a white supremacist pneumatology—meaning a pneumatology based on racist aesthetic hierarchies designed to promote whiteness and justify the subjugation of non-whites—to reject any claim to revival at Azusa. Seymour responded to this theological corruption by means of an inclusive pneumatology in which racist attitudes and practices are incompatible with and oppose the work of the Spirit. Consequently, Seymour and the leadership of Azusa presented ethical guidelines for the Apostolic Faith Mission aimed at ensuring that its distinctive practices would be protected from the forces of white supremacy. Sadly, Azusa still suffered divisive actions by white members within its membership that contributed to the Mission’s downfall. Though Seymour was able to withstand external attacks, his ministry would not survive division within the community.

In this paper, I will consider the persistence of racist and racialized aesthetics in contemporary discernment of claims to revival and the boundaries to participation in those revivals. Specifically, I will engage the recent events at Asbury University in Kentucky and the public assessments that were proffered in consideration of those events. I will show that it is not only conscious and explicit racism that corrupts discernment of the Spirit but more fully that the aesthetics employed for considerations of purported revivals are compromised by long-standing racist categories. Through analysis of these modern assessments of revival in conversation with the work of Keri Day, Sameer Yadav, and J. Kameron Carter, I will argue that pneumatological discernment is particularly vulnerable to unchecked racist aesthetic presumptions. This, I will show, is often connected to a hermeneutic of ethical interpretation that allows racial injustice to persist and fails to check invocations of the Spirit that entrench the perpetuation of white supremacist practice in Pentecostal-Charismatic Christianity. In response, I offer a modest proposal for methodological resistance of those influences towards better discernment of the Spirit’s presence and more responsiveness to the Spirit’s disruptive power to dismantle modern racial injustice in much the same manner as at Azusa.