

1998 SCE Annual Meeting Program
Presiding: Lisa Sowle Cahill, President
Program Coordinator: Dennis P. McCann, Executive Director

THURSDAY JANUARY 8, 1998

- Marietta* **2:30 PM: SCE BOARD OF DIRECTORS MEETING**
- Roswell* **2:30 PM: UNIVERSITY OF CHICAGO WRITERS' GROUP**
- Lobby* **4:00 - 6:30 PM: REGISTRATION**
- Fulton* **4:00 - 10:00 PM: EPISCOPAL CHURCH GROUP**
- Highlands* **6:00 - 11:00 PM: JRE BOARD OF TRUSTEES MEETING**

FRIDAY JANUARY 9, 1998

Ballroom **8:30 AM - 6:00 PM: REGISTRATION**
Foyer

Ballroom **10:00 AM - 10:00 PM: PUBLISHERS' BOOK EXHIBITS**
Foyer

**1998 JRE 25th ANNIVERSARY FORUM:
RELIGION, HUMAN RIGHTS AND THE INTEGRITY OF CULTURES**

9:00 - 10:30 AM: BREAKOUT SESSIONS

Marietta, Roswell, Kennesaw, Peachtree, Atlanta

10:45 - 12:00 NOON: PLENARY SESSION

Atlanta

1:00 - 2:30 PM: OPENING PLENARY SESSION: RACE, SEX AND

Ballroom **INSANITY: TRANSFORMATIVE ESCHATOLOGY IN**
South **HURSTON'S ACCOUNT OF THE RUBY MCCOLLUM**
TRIAL

Katie Geneva Cannon (Temple University)
Lisa Sowle Cahill (Boston College) presiding

2:45 - 4:00 PM CONCURRENT SESSIONS I

Peachtree **ACCOUNTING FOR SHIFTS IN SCHOLASTIC-MODERN**
ECONOMIC ETHICS

Albino Barrera (Providence College)

Convener: Edward Zukowski (College of Mt St Vincent)

Roswell **EGYPT AND EXODUS: TWO METAPHORS FOR PAUL**
RAMSEY'S SEXUAL ETHICS

Stephen C. Holmgren (Nashotah House)

Convener: John Shelley (Furman University)

- Kennesaw** WHEN PROTECTIVE INTERESTS COLLIDE: CLERGY-PENITENT PRIVILEGE AND MANDATED REPORTING
Gerald S. Vigna (Alvernia College)
Convener: Karen Lebacqz (Pacific School of Religion)
- Marietta** PHYSICIAN ASSISTED EXECUTION
Lloyd Steffen (Lehigh University)
Convener: Eugene Breitenberg (Union Theological Seminary in Virginia)
- Atlanta** EXPLORING WHITE RACIAL IDENTITY: ITS RESOURCES AND HAZARDS FOR AN ANTI-RACIST PRAXIS
Mary E. Hobgood (College of the Holy Cross)
Convener: William Thurston (Shaw University)
- Woodstock** SCIENCE, NATURE AND THE BEGINNING OF LIFE
Thomas Kopfensteiner (Fordham University)
Convener: John Gallagher (Holy Cross Health System Corp)
- Fulton** A VIEW FROM THE WORST OFF; THE NEOKANTIAN FOUNDATIONS OF A LIBERATION ETHIC
Mitchell E. Avila (California State University, Fresno)
Convener: Christine Gudorf (Florida International University)
- Highlands** THE PRESUMPTION AGAINST HARM IN POLICING: IMPLICATIONS FOR THE DEBATE ON THE COMPLENTARITY OF PACIFISM AND THE JUST WAR TRADITION
Tobias L. Winright (University of Notre Dame)
Convener: Jane Jadlos (King's College)
- Piedmont** POSTMODERN CHRISTIAN ETHICS: CULTURAL AND ECOLOGICAL DECENTERINGS
William C. French (Loyola University Chicago)
Convener: Charles Pinches (University of Scranton)
- Ansley** THE HERMENEUTICAL PROMISE OF H. RICHARD NIEBUHR'S CHRISTIAN ETHICS
Roger A. Badham (Drew University)
Convener: Joseph E. Capizzi (Catholic University of America)

4:30 - 5:45 PM CONCURRENT SESSIONS II

- Peachtree** APPLIED JUST WAR THEORY: MORAL IMPLICATIONS OF NEW WEAPONS FOR AIR WAR
Martin L. Cook (Santa Clara University)
Convener: Glen Stassen (Fuller Theological Seminary)
- Roswell** CATHOLIC SOCIAL TEACHING, WELFARE REFORM, AND DISTRIBUTIVE JUSTICE IN POST-INDUSTRIAL SOCIETY
Thomas J. Massaro, SJ (Weston Jesuit School of Theology)
Convener: George W. Pickering (University of Detroit/Mercy)

- Kennesaw** FAITHFUL IMPROVISATION: MORAL CONDUCT AND ETHICAL SENSIBILITY
Andrew M. Gilman (Andover Newton Theological Seminary)
Convener: Robin Lovin (Perkins School of Theology)
- Marietta** A SOLUTION, NOT A PROBLEM: EBONICS AS ETHICAL AND THEOLOGICALLY SOUND DISCOURSE
Cheryl A. Kirk-Duggan (Graduate Theological Union)
Convener: Thomas G. Poole (Pennsylvania State University)
- Atlanta** ETHICS IN EUROPE: A PERSPECTIVE FROM THE SOCIETAS ETHICA
Werner Wolbert (President of the Societas Ethica; University of Salzburg)
Respondent: William Schweiker (University of Chicago)
- Woodstock** A CASE STUDY IN COVENANTAL BUSINESS ETHICS: EMPLOYEE-MANAGEMENT PARTICIPATION PROGRAMS
Ken Estey (Columbia University)
Convener: Jeffrey L. Rarich (University of Scranton)
- Fulton** IN-RITUALED BODIES: RITUAL STUDIES AND LITURGICAL ETHICS
M. Therese Lysaught (University of Dayton)
Convener: Richard Gula (Franciscan School of Theology, Berkeley)
- Highlands** WELFARE AND HUMAN NATURE
Duncan B. Forrester (New College, University of Edinburgh)
Convener: Harlan Beckley (Washington & Lee University)
- Piedmont** THE ANTECEDENTS AND STRUCTURE OF SCHLEIERMACHER'S CHRISTIAN ETHICS: TIMEBOUND OR PERMANENT?
John P. Crossley, Jr. (University of Southern California)
Convener: Bruce Grelle (California State University-Chico)
- Ansley** A CABBIT IN SHEEP'S CLOTHING: EXPLORING THE ROOTS OF OUR MORAL DISQUIET ABOUT CLONING
Timothy M. Renick (Georgia State University)
Convener: Mary Jo Iozzio (Barry University)
- Grand Ballroom Foyer** **6:00 - 6:45 PM: Presidential Reception**
- Grand Ballroom** **6:45 - 8:45 PM: ANNUAL PRESIDENTIAL BANQUET**
Presidential Address by Lisa Sowle Cahill

9:00 - 10:30 PM: INTEREST GROUPS

- Peachtree*** AFRICAN-AMERICAN APPROACHES TO CHRISTIAN ETHICS * Conveners: Cheryl Kirk-Duggan (Graduate Theological Union), William A. Thurston (Shaw University), and Darryl Trimiew (Brite Divinity School).
- Roswell*** ETHICS AND CATHOLIC THEOLOGY * Conveners: Michael Baxter (University of Notre Dame) and John Berkman (Catholic University of America)
- Kennesaw*** HEALTH CARE ETHICS * Conveners: Dennis Brodeur (SSM Health Care System) and John Kilner (The Center for Bioethics and Human Dignity)
- Marietta*** COVENANTAL ETHICS * Conveners: Douglas Ottati (Union Theological Seminary in Virginia) and Douglas Schuurman (Saint Olaf College)
- Atlanta*** COMPARATIVE RELIGIOUS ETHICS * Conveners: Bruce Grelle (California State University, Chico) and Sumner B. Twiss (Brown University)
- Woodstock*** EDUCATING FOR AIDS * Conveners: James F. Keenan (Weston Jesuit School of Theology) and Regina Wenzel Wolfe (St John's University, Collegeville MN)
- Fulton*** ETHICS AND SEXUALITY * Convener: Maureen Dallison Kemeza (Andover Newton Theological School)
- Highlands*** ETHICAL DIMENSIONS OF CHRISTIAN CHURCHES IN LATIN AMERICA * Convener: Edward R. Sunshine (Barry University)
- Piedmont*** EVANGELICAL ETHICS * Conveners: David Gushee (Union University) and Christine Pohl (Asbury Theological Seminary)
- Morningside*** ENVIRONMENTAL ETHICS AND THEOLOGY * Convener: James A. Nash (Churches' Center for Theology and Public Policy)
- Ansley*** ETHICS AND POLITICAL ECONOMY * Convener: Dan Finn (St John's University)

SATURDAY, JANUARY 10, 1998**Ballroom South 7:30-8:45 AM: BREAKFAST WITH AN AUTHOR**

Roger A. Badham, ed. *Introduction to Christian Theology: Contemporary North American Perspectives* (Westminster/John Knox Press, 1997)
Convener: Patricia McIntyre (Texas Christian University)

Frederick Bird. *The Muted Conscience: Moral Silence and the Practice of Ethics in Business* (Quorum Books, 1996)
Convener: David Schmidt (Fairfield University)

Elizabeth M. Bounds. *Coming Together/Coming Apart: Religion, Community, and Modernity* (Routledge, 1997)
Convener: Charles Wiley (Princeton Theological Seminary)

Thomas E. Breidenthal. *Christian Households: The Sanctification of Nearness* (Cowley Publications, 1997)
Convener: Bonnie Miller-McLemore (Vanderbilt University)

Lisa Sowle Cahill. *Sex, Gender, and Christian Ethics* (Cambridge University Press, 1996)
Convener: Margaret Farley (Yale Divinity School)

Diana Fritz Cates. *Choosing to Feel: Virtue, Friendship, and Compassion for Friends* (University of Notre Dame Press, 1997)
Convener: Darlene Weaver (University of Chicago)

Charles E. Curran. *The Origins of Moral Theology in the United States* (Georgetown University Press)
Convener: Christine Hinze (Marquette University)

Thomas S. Derr. *Environmental Ethics and Christian Humanism* (Abingdon Press, 1996)
Convener: Pamela Smith (SS Cyril and Methodius Seminary)

Marvin M. Ellison, Jr. *Erotic Justice: A Liberating Ethic of Sexuality* (Westminster/John Knox Press, 1996)
Convener: David R. Weiss (University of Notre Dame)

William Everett. *Religion, Federalism, and the Struggle for Public Life: Cases from Germany, India, and America* (Oxford University Press, 1997)
Convener: Joseph Pettit (University of Chicago)

Duncan B. Forrester. *Christian Justice and Public Policy* (Cambridge University Press, 1997)
Convener: Carol Robb (San Francisco Theological Seminary)

Frida Kerner Furman. *Facing the Mirror: Older Women and Beauty Shop Culture* (Routledge, 1997)

Convener: Ann Mongoven (Indiana University)

Ismael Garcia. *Dignidad: Ethics Through Hispanic Eyes* (Abingdon Press, 1997)

Convener: Paul J. Waddell (University of Scranton)

Alan Geyer. *Ideology in America: Challenges to Faith* (Westminster/John Knox Press, 1997)

Convener: Boyd Gibson (Susquehanna University)

Keith A. Graber Miller. *Wise as Serpents, Innocent as Doves: American Mennonites Engage Washington* (University of Tennessee Press, 1996)

Convener: David Gushee (Union University)

Vigen Guroian. *Life's Living Toward Dying* (William B. Eerdmans, 1996)

Convener: Mara Kelly-Zukowski (Felician College)

Gunther H. Haas. *The Concept of Equity in Calvin's Ethics* (Wilfred Laurier University Press, 1997)

Convener: Brent Sockness (Stanford University)

Stanley Hauerwas and Charles Pinches. *Christians Among the Virtues* (University of Notre Dame Press, 1997)

Convener: John C. Haughey, SJ (Loyola University)

Jan Christian Heller. *Human Genome Research and the Challenge of Contingent Future Persons* (Creighton University Press, 1996)

Convener: Philip S. Keane (St Mary's Seminary)

John F. Kilner et al., eds. *Genetic Ethics: Do the Ends Justify the Genes?* (William B. Eerdmans, 1997)

Convener: Richard C. Sparks (Paulists/Chicago)

David Krueger, Laura Nash and Don Shriver, *The Business Corporation and Productive Justice* (Abingdon Press)

Convener: Regina Wenzel Wolfe (St John's University)

Daniel E. Lee. *Generations and the Challenge of Justice* (University Press of America, 1996)

Convener: Stephen Casey (University of Scranton)

Roy H. May, Jr. *Joshua and the Promised Land* (Board of Global Ministries, 1997)

Convener: Stephen C. Mott (Cochesett United Methodist Church)

Richard B. Miller. *Casuistry and Modern Ethics: A Poetics of Practical Reasoning* (University of Chicago Press, 1996)

Convener: June O'Connor (University of California, Riverside)

Anne E. Patrick. *Liberating Conscience: Feminist Explorations in Catholic Moral Theology* (Continuum and SCM, 1996)

Convener: Susan A. Ross (Loyola University Chicago)

Larry Rasmussen. *Earth Community, Earth Ethics* (Orbis Books, 1996)

Convener: Richard P. Mullin (Wheeling Jesuit University)

James W. Skillen. *Welfare in America: Christian Perspectives on a Policy in Crisis* (William B. Eerdmans, 1996)

Convener: Katherine Amato-von Hemert (University of Kentucky)

Daniel T. Spencer. *Gay and Gaia: Ethics, Ecology, and the Erotic* (Pilgrim Press, 1996)

Convener: Frank Leib (Temple University)

Max L. Stackhouse. *Covenant and Commitment: Faith, Family, and Economic Life* (Westminster/John Knox Press, 1997)

Convener: David Haddorf (St John's University)

Michelle Tooley. *Voices of the Voiceless: Women, Justice, and Human Rights in Guatemala* (Herald Press, 1997)

Convener: G. Clarke Chapman (Moravian College)

Darryl M. Trimiew. *God Bless the Child that's Got Its Own: The Economic Rights Debate* (The Scholars' Press, 1997)

Convener: Theodore Weber (Emory University)

Joe E. Trull. *Walking in the Way: An Introduction to Christian Ethics* (Broadman and Holman, 1997)

Convener: John Mason (US Department of Education)

Sondra Ely Wheeler. *Stewards of Life: Bioethics and Pastoral Care* (Abingdor Press, 1996)

Convener: Stephen Lammers (Lafayette College)

Jonathan R. Wilson. *Theology as Cultural Critique: The Achievement of Julian Hartt* (Mercer University Press, 1996)

Convener: Douglas Ottati (Union Theological Seminary in Virginia)

John Howard Yoder. *For the Nations: Essays Public and Evangelical* (William B. Eerdmans, 1997)

Convener: Kent Reames (University of Chicago)

Ballroom North **9:00 - 10:30 AM: SPECIAL PLENARY: PANEL ON SEXUAL HARASSMENT**
Moderator; Gene Outka (Yale University); Panelists; Richard Hiers (University of Florida), Gil Meilaender (Valparaiso University), Anne Patrick (Carleton College), Traci West (Drew Theological Seminary)

Ballroom Foyer **10:00 AM - 10:00 PM: PUBLISHERS' BOOK EXHIBITS**

10:45 - 12:00 CONCURRENT SESSIONS III

Peachtree **PATIENT TRUST IN AN AGE OF INSTITUTIONAL HEALTH CARE: A PERSONAL ACCOUNT**
Paul F. Camenisch (DePaul University)
Convener: Richard H. Davis (Earlham College)

Roswell **BUSINESS AND 'FAMILY VALUES'**
George D. Randels, Jr. (University of the Pacific)
Convener: Louke Siker van Wensveen (Loyola Marymount University)

Kennesaw **YOUR CHEATIN' HEART, YOUR DISCERNIN' MIND: HANK WILLIAMS, JAMES GUSTAFSON, AND REDNECK MORAL EPISTEMOLOGY**
David Fillingim (Chowan College)
Convener: Eric Mount (Centre College)

Marietta **WHAT MUST WE HOPE FOR? CHRISTIAN HOPE AND THE ETHICS OF KARL BARTH AND JAMES M. GUSTAFSON**
James J. Thompson (University of Chicago)
Convener: Sung Bihn Yim (Presbyterian Theological Seminary, Seoul)

Atlanta **CLONING FREEDOM: HOW CLONING CHALLENGES OUR MODELS OF HUMAN NATURE**
Rebekah L. Miles (Brite Divinity School)
Convener: Michelle Bartel (Augustana College)

Woodstock **CONTEMPORARY FORMS OF ASCESIS AND THE RETURN OF SPIRITUAL EXERCISES**
Maria Antonaccio (Bucknell University)
Convener: Mark Ginter (St Meinrad School of Theology)

Fulton **RELIGIOUS ACTIVISM AND ECONOMIC POWER: ASSESSING 26 YEARS OF THE INTERFAITH CENTER ON CORPORATE RESPONSIBILITY**
J. Andy Smith III (National Ministries, American Baptist Churches USA)
Convener: John T. Pawlikowski (Catholic Theological Union)

- Highlands** ETHICS'S EXCESS: JAMES AND WYSCHOGRD ON THE MORAL SIGNIFICANCE OF SAINTS
Mark A. Hadley (Syracuse University)
Convener: Charles T. Mathewes (University of Virginia)
- Piedmont** *ET/AMSI* REVISITED: THEOLOGICAL ETHICS AND INTERNATIONAL LAW TODAY
William P. George (Dominican University)
Convener: Paul A. Lewis (St John's United Church of Christ)
- Ansley** BREAKING THE FINE RAIN OF DEATH: TOWARD A WOMANIST ETHIC OF CARE
Emilie M. Townes (Saint Paul School of Theology)
Convener: Gloria Albrecht (University of Detroit Mercy)

Georgia **12 noon: JRE Board of Directors Meeting**

1:30 - 3:00 PM CONCURRENT SESSIONS IV

- Peachtree** CHURCH TALK IN CHRISTIAN ETHICS: LESSONS FROM THE WRITINGS OF TEX SAMPLE AND ROBERT WUTHNOW
Peter D. Browning (Drury College)
Convener: Karen Bloomquist (ELCA Division for Church in Society)
- Roswell** TOWARD A CRITICAL FRAMEWORK FOR AN AFRICAN-AMERICAN ECONOMIC ETHIC
James W. Lewis (Anderson University)
Convener: Dan Finn (St John's University, Collegetown MN)
- Kennesaw** COMPLEMENTARITY AND EQUALITY IN THE POLITICAL THOUGHT OF AQUINAS
Paul J. Weithman (University of Notre Dame)
Convener: David Hollenbach (Boston College)
- Marietta** RAGE AND VISION: FEMINIST THEOLOGY'S CONTRIBUTION TO PEACE
Joel J Heim (Carroll College)
Convener: Patricia Lamoureux (St Mary's Seminary and University)
- Atlanta** PANEL DISCUSSION ON THE WORK OF REV. STANLEY HARAKAS
Moderator: Vigen Guroian (Loyola College, Maryland)
- Woodstock** DEFINING GROUP RIGHTS AND DELINEATING SOVEREIGNTY: A CASE FROM THE REPUBLIC OF FIJI
Joseph E. Bush, Jr. (Pacific Theological College)
Convener: Wilson Yates (United Theological Seminary)
- Fulton** PASSIONATE PARENTING: TOWARD AN ETHIC OF APPROPRIATE PARENT-CHILD INTIMACY
Cristina L. Traina (Northwestern University)
Convener: Marilyn Martone (St John's University)

Highlands RELIGIOUS DISCOURSE AND RELIGIOUS MEANINGS IN
JUERGEN HABERMAS'S DISCOURSE ETHICS
Matt Mathews (Emory University)
Convener: Jennifer Herdt (New College of the University of
South Florida)

Piedmont FAITH'S WITNESS TO THE INTEGRITY OF ETHICS APART
FROM FAITH: COMMON GROUND IN PUBLIC POLICY DEBATE
Edgar Towne (Christian Theological Seminary)
Convener: Paul Lauritzen (John Carroll University)

Ansley PANEL: THE ETHICAL, THEOLOGICAL, SOCIAL AND
POLITICAL IMPLICATIONS OF THE HUMAN CLONING
DEBATE
Moderator: Suzanne Holland (The University of Puget
Sound)
Panelists: Tom Shannon (Worcester Polytechnical Institute)
James Childress (University of Virginia)

**Ballroom
North** **3:30 - 5:30 PM: ANNUAL BUSINESS MEETING**

**Grand
Ballroom
Foyer** **6:30 PM: SCE Reception to honor the 25th anniversary
of the Journal of Religious Ethics**

**Ballroom
South** **6:45 - 8:30 PM: SCE "Soup and Salad" Supper
(Gratis)**

Georgia **6:45 - 8:30 PM: Student Members' Gathering**
(Pick up your Soup and Salad and join us in the Georgia
Room adjoining the Ballroom South)

9:00 - 10:30 PM: INTEREST GROUPS

Peachtree ECONOMIC LIFE * Jim Childs (Trinity Lutheran Seminary)
and Heidi Hadsell (McCormick Theological Seminary)

Roswell COMPUTER TECHNOLOGIES * Convener: David P.
Schmidt (Fairfield University)

Kennesaw FAMILIES AND THE SOCIAL ORDER * Conveners:
Christine Firer Hinze (Marquette University) and Todd David
Whitmore (University of Notre Dame)

Marietta SCRIPTURE AND ETHICS * Convener: Allen Verhey (Hope
College)

Atlanta **JOINT MEETING** : ETHICAL ISSUES IN HIGHER
EDUCATION * Convener: Daniel B. McGee (Baylor
University)
ETHICS AND THE PROFESSIONS * Conveners John
Wilcox (The Center for Professional Ethics, Manhattan
College) and Kenneth Weare (School of Pastoral Leadership)

Woodstock	LESBIAN AND GAY ISSUES * Convener: Frank Leib (Temple University)
Fulton	ETHICS AND LAW * Conveners: Kathy Kaveny (University of Notre Dame Law School)
Highlands	PEDAGOGY Conveners: Chris Johnson (Buena Vista University) and Paul A. Lewis (St John's United Church of Christ)
Piedmont	NEIGHBOR-LOVE AND RELIGIOUS, ETHNIC AND POLITICAL IDENTITIES * Convener: Gene Outka (Yale University)
Morningside	REFORMING REALISM * Convener: Rebekah Miles (Texas Christian University) and Lois Malcolm (Luther Seminary)
Ansley	WAR, PEACE, VIOLENCE AND REVOLUTION * Conveners: John Langan and Michael Westmoreland-White (Simmons College)

SUNDAY, JANUARY 11, 1998

Marietta	7:15 - 8:45 AM: SCE BOARD OF DIRECTORS MEETING
Ballroom South	8:45 - 10:15 AM: WORKSHOP ON DOMESTIC SOCIAL POLICY Presenter: Kathleen Cleaver (Cardozo School of Law) Moderator: Rosetta Ross (Interdenominational Theological Center) Respondents: Preston Williams (Harvard Divinity School) Carol Robb (San Francisco Theological Seminary)
Ballroom South	10:30 - 12 noon: CLOSING PLENARY SESSION: US FOREIGN POLICY AND NEGOTIATIONS BETWEEN NORTH AND SOUTH KOREA Presenter: James T. Laney, former US Ambassador to South Korea Moderator: James Gustafson (Emory University)
Marietta	12:00 - 4:00 PM: Editorial Board Meeting, SCE ANNUAL

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THE SOCIETY OF CHRISTIAN ETHICS

The purpose of the Society is to promote scholarly work in the field of Christian ethics and in the relation of Christian ethics to other traditions of ethics and to social, economic, political and cultural problems; to encourage and improve the teaching of these fields in colleges, universities and theological schools; and to provide a community of discourse and debate for those engaged professionally within these general fields.

A nondenominational scholarly association, the Society of Christian Ethics draws its 900 members from the faculties of universities, colleges and theological schools primarily from the United States, Canada, and Europe. The growth and vitality of the Society of Christian Ethics reflect the maturing of the academic discipline of Christian social ethics.

The SCE promotes research concerning the history of ethics and moral theology, theoretical issues relating to the interplay of theology and ethics methodology in ethical reflection and investigation, and comparative religious ethics. At the same time, the SCE addresses in national and global contexts problems in applied and professional ethics, and various human rights and social justice issues.

Membership in the Society is open to persons in the following groups: (1) college, university, or seminary teachers of Christian ethics or social ethics; (2) persons teaching in similar institutions in other fields who are concerned with the relation of Christian ethics to their subject matter; (3) persons whose full-time professional work in church, government, social agency or elsewhere is related to the purposes of the Society. A prerequisite for membership is at least one of the following: a Ph.D. or equivalent degree or scholarly publications in the above-named fields, or a full-time teaching position in ethics and/or related fields in an accredited institution of higher learning. Doctoral candidates in ethics and/or related fields who have passed all examinations preliminary to the writing of the dissertation may be student members of the Society for no more than five years.

Each year the Society holds its annual meeting in January for the presentation and discussion of scholarly papers, the reviewing of published works in the field, and the conducting of official business. The 1999 SCE meeting will be held January 8-10, at the Hyatt Regency San Francisco Airport, Burlingame, CA.

Membership applications may be secured by writing to The Society of Christian Ethics, Dennis P. McCann, Executive Director, Religious Studies, DePaul University, 2320 N. Kenmore, Chicago IL 60614-3298. Telephone 312 362-6631, Fax: 312 362 5026; E-mail: chriseth@condor.depaul.edu.

1998 CONCURRENT SESSION ABSTRACTS

Antonaccio, Maria (Bucknell University), "Contemporary Forms of *Ascesis* and the Return of Spiritual Exercises"

This paper argues that recent appropriations of spirituality and "spiritual exercises" in moral philosophy and religious ethics appear to be caught in a contradiction. On the one hand, such appropriations embrace the moral particularism that has characterized recent forms of narrative ethics and character ethics. On the other hand, the goal of such exercises seems to entail the cultivation of a universal norm of moral vision as the precondition for authentic agency. The paper draws on the work of Iris Murdoch to construct a "reflexive" model of spiritual exercises which successfully mediates the tension between the claims of particularity and those of universality.

Avila, Mitchell (California State University, Fresno), "A View from the Worst Off: the Neo-Kantian Foundations of a Liberation Ethic"

Standpoint and objectivity are central normative concepts in current kantian deontological theory. Rules are morally adequate if objective (justified from all standpoints). A 'view from nowhere' is better characterized as a 'view from everywhere,' which leads naturally to a 'view from the worst off' (from a particular marginal standpoint). Many scholarly investigations, such as Critical Legal Studies and feminist ethics, illustrate the merit of marginal perspectives. This marginal or kantian standpoint both supports and critiques liberation theology, while additionally providing grounds for rapprochement with divine command theories. In effect, God's point of view is a 'view from the worst off.'

Badham, Roger A. (Drew University), "The Hermeneutical Promise of H. Richard Niebuhr's Christian Ethics"

Niebuhr's attempt to move Christian ethics away from value theory toward an interpretative hermeneutical approach offers a promise ethicists have not yet fully realized. James Gustafson, often seen as continuing Niebuhr's theocentric legacy, seldom follows Niebuhr's method. Gustafson's is largely *reductive*--removing pre-modern beliefs to achieve modern religious expression not in conflict with modern science. Niebuhr's is largely *reinterpreted*--understanding the richness of symbolic thought and showing ways of reconceiving ancient ideas for the present. I will show how their theories of revelation illustrate their differing methods. Niebuhr anticipates features of Gadamer's *Truth and Method*. Deepening Niebuhr's ethical theory with Gadamer's hermeneutics can yield a richer, more symbolically sensitive Christian ethics with great contemporary relevance.

Barrera, Albino (Providence College), “Accounting for Shifts in Scholastic-Modern Economic Ethics”

Changes in normative economics from the scholastics to the modern Catholic social documents (greater focus on social structures, shift from antipathy to advocacy of unions) reflect the transformation of an economic terrain from its feudal roots to the modern industrial economy. The modern preference for the allocative facet over the distributive dimension of price broke the convenient convergence of commutative and distributive justice in scholastic just price. Hence, recent economic ethics has had to look for extra-price, extra-market mechanisms for distributive justice. Economic history can be used to account for the shape and direction that ethical reflection has taken.

Browning, Peter D. (Drury College), “Church Talk in Christian Ethics: Lessons from the Writings of Tex Sample and Robert Wuthnow”

In the recent work of Sample and Wuthnow, the language of cultural right, left and center has been applied to denominational and congregational life. I contend that their insights should be used by Christian ethicists to avoid monolithic discussions of “the church.” To illustrate the problems, I explore the respective images of the church employed by Stanley Hauerwas and William Willimon (the church as “Christian colony”) and by Elisabeth Schuessler Fiorenza (the church as “the discipleship of equals”). The essay concludes that the consideration of Sample’s and Wuthnow’s sociological analysis will make Christian ethical “church talk” far more concrete, accurate and helpful for specific communities of faith.

Bush, Joseph E., Jr. (Pacific Theological College), “Defining Group Rights and Delineating Sovereignty: A Case from the Republic of Fiji”

The “Report of the Fiji Constitution Review Commission” provides a case for evaluating the strengths and weaknesses of “group rights” as a normative principle for government. Political realities in Fiji are marked by ethnic tension between Indigenous Fijians and East Indians. The Review Commission accepts both the controversial premise of “group rights” and the particular claim for the paramountcy of Indigenous Fijian interests. The Commission defines specific rights and interests, e.g., political sovereignty and indigenous Fijian ownership of land. In so doing, limitations of these rights and interests are justified for the sake of their protection within the public order.

Camenisch, Paul (DePaul University), “Patient Trust in an Age of Institutional Health Care: A Personal Account”

This paper draws on my experience as a coronary artery bypass patient; and on interviews with seven doctors and nurses who played major roles in that experience. Interviews initially aimed at the moral and religious dimensions of the professionals’ understanding of their professional calling and activity, but led me to focus on the questions of the grounds patients have for trusting those—often largely strangers—who deliver the highly technical, specialized

and institutionalized care which dominates much of contemporary medical care. The concluding question addressed is whether largely institutional grounds for such trust are adequate replacements for an earlier more personal trust.

Cook, Martin (Santa Clara University), “Applied Just War Theory: Moral Implications of New Weapons for Air War”

For its entire history, air war has consistently violated the primary requirement of just war: non-combatant immunity. Partly, this was a consequence of the technical limitations of aircraft, navigation and targeting systems. But many theorists of air war positively advocated bombing of civilian populations as a means of demoralizing enemy populations. For some time it has been apparent that such targeting is almost always ineffective in demoralization; yet the technical limitations remained and area precision bombing of military targets remained an elusive goal. The recent Persian Gulf war demonstrated new classes of precision munitions which make much more precise bombing possible. This paper explores the ways in which such weapons bear on the ethical assessment of air war.

Crossley, John P., Jr. (University of Southern California), “The Antecedents and Structure of Schleiermacher’s Christian Ethics: Timebound or Permanent?”

In spite of Schleiermacher’s intention to keep his Christian ethics closely linked to his dogmatic theology, his Christian ethics borrows heavily from his philosophical ethics, not only from his ethics of duty, which he admits, but also from his ethics of virtue, and his ethics of the good. Moreover, such borrowing is inevitable if Christian ethics is to have full content.

Schleiermacher’s division of Christian ethics into efficacious and representative action is generic to any Christian ethics which takes the larger society as its sphere of activity, and while some adaptations have to be made to apply Schleiermacher’s structure to contemporary Western society, the fundamental division is necessary if Christian ethics is to have a voice in society.

Estey, Ken, (Columbia University), “A Case Study in Covenantal Business Ethics: Employee-Management Participation Programs”

This paper surveys recent proposals for a covenantal business ethic and reviews business practices which appear to implement this ethic. This entails a description of recent employee participation programs which try to improve quality and competitiveness by involving employees in decision-making formerly left to management. Two questions are examined. Do recent participation programs in U. S. industry fulfill the implicit and explicit ethical criteria that guide a covenantal understanding of Christian business ethics? If contemporary participation programs violate the covenantal basis for business ethics, should Christian ethicists reconsider the moral relevance of a business ethic that is particularly contractual in character?

Filligim, David (Chowan College), “Your Cheatin’ Heart, Your Discernin’ Mind: Hank Williams, James Gustafson, and Redneck Moral Epistemology”

This paper represents one way of giving increased attention to working class concerns in the work of Christian Ethics. Country music, as Tex Sample argues, expresses “White Soul”: that is, it embodies the lived values and struggles of the white working class. I elaborate what Steve Goodson has identified as Hank Williams’ “Hillbilly Humanism,” noting its affinities with Gustafson’s “commonsense ontology.” Noting these affinities enables us to ask what working class persons might discern that God is enabling and requiring them to do as participants in the patterns and processes of interdependence of life in the world (or if and how working class persons might perceive themselves as *participants*.)

Forrester, Duncan B. (University of Edinburgh), “Welfare and Human Nature”

In the 1940s welfare was commonly seen in the western world as a structural matter, and the character and behaviour of individuals was regarded as largely immaterial. Under the influence of Charles Murray and others there is a renewed stress on behaviour and character. Large scale structural remedies are believed not to have worked, and a better welfare provision is commonly seen to depend on the responses of individuals and small groups. A number of thinkers relate this development to a changing understanding of human nature. In Britain the Anglo-Catholic Labour politician who is now a Minister, Frank Field, has argued that the earlier welfare state depended on an over-optimistic view of human nature and welfare reform must be founded on a more balanced and robustly Christian view. This debate raises key issues in Christian Social Ethics which will be investigated in this paper, on the assumption that Christian Theology has a major contribution to make to current policy debates on welfare.

In the 1940s welfare was commonly seen as a structural matter, and the character and behaviour of individuals as largely immaterial. Recently there has been renewed stress on behaviour and character. Structural remedies have not worked, and a better welfare provision is seen to depend on the responses of individuals and small groups. Several thinkers relate this development to a changing understanding of human nature. In Britain the Anglo-Catholic Labour politician Frank Field has argued that the earlier welfare state depended on an over-optimistic view of human nature and welfare reform must be founded on a more balanced and robustly Christian view. This debate raises key issues in Christian Social Ethics which will be investigated in this paper.

I will explore two movements in postmodern Christian ethics--the dominant one stressing the cultural conditioning of experience and thought, the second stressing the ecological conditioning of human life. Both “decenter the self” but in very different ways. I will compare the antifoundationalist views of Hauerwas and others who stress the ethical distinctiveness of the Christian narrative, with environmentally-oriented thinkers like T. Berry, who explores contemporary science’s cross-culturally authoritative narrative of the evolution of life on earth. Ecologists worry that the radical perspectivalism of antifoundationalism might encourage a relativizing of data tracking atmospheric carbon build-up or species extinction rates.

George, William P. (Dominican University), “*Etiamsi Revisited: Theological Ethics and International Law Today*”

This paper reexamines Hugo Grotius’s famous hypothesis (“though we should even grant [*etiamsi daremus*] . . . that there is no God . . .”) found in the Prologomena to his *De Jure Belli ac Pacis*, and in view of that reexamination begins to build an intellectually sustainable bridge between theological ethics and international law today. The hypothesis may be read as an attempt completely to sever both natural law and international law from theology. But Grotius’s own writings challenge that view. Drawing on Bernard Lonergan, I seek to recapture the “theologically friendly” attitude towards international law that Grotius intended but could not sustain.

Gilman, Andrew (Andover Newton Theological School), “Faithful Improvisation: Moral Conduct and Ethical Sensibility”

This paper claims that our moral conduct is influenced largely by our ethical sensibilities. Certainly we can and do draw on rational deliberation, but our actual behavior is shaped greatly by our “feel” for a situation rather than by any explicit ethical reflection. We improvise responses based on strategies and styles of behavior that are familiar to us rather than draw on reasoned conclusions. One implication of this claim is that certain elements of moral formation need to be more strongly emphasized. These include the power of metaphors, the significance of spiritual disciplines, and the influence of the institutional patterns of religious congregations.

Hadley, Mark A. (Syracuse University), “Ethic’s Excess: James and Wyschogrod on the Moral Significance of Saints”

This paper compares two moral evaluations of saintly lives, William James’s classic account in *The Varieties of Religious Experience* and Edith Wyschogrod’s argument for an ethics of postmodernism in *Saints and Postmodernism*. I demonstrate how James’s project has great affinities with Wyschogrod’s. I also argue that James’s project is not subject to many of the criticisms Wyschogrod makes of contemporary moral philosophy such as its emphasis on theory, its use of instrumental reason, its transcendental

conception of the moral subject and its dependence upon the logic of exemplification. Finally, I evaluate the constructive possibilities for ethics that a focus on saints might bring.

Heim, Joel J. (Carroll College), “Rage and Vision: Feminist Theology’s Contribution to Peace”

Pam McAllister, editor of the important book *Reweaving the Web of Life: Feminism and Nonviolence*, argues that feminist nonviolence is the process/strategy/philosophy which makes sense of both the feminist **rage and the vision** of the world in which she wants to live. This paper explores the implications of the “rage and vision” of five feminist theologians (Sharon Welch, Rosemary Radford Ruether, Dorothee Soelle, Beverly Harrison, and Susan Brooks Thistlewaite), drawing from each ideas that deepen ethical reflection about peace.

Hobgood, Mary E. (College of the Holy Cross), “Exploring White Racial Identity: Its Resources and Hazards for an Anti-Racist Praxis”

This paper explores the mechanisms of the white racial state in order to identify how white racial identity hurts whites, and how an anti-racist praxis is necessary to address inequalities in power. Since exploring whiteness can entail guilt, self-absorption and confusion about who can be allies in solidarity work, I argue that the goal of anti-racist Christian ethics is not a theory of white supremacy, but the reinvention of whiteness through the negotiation of difference in coalition work. Resistance at the multiple sites of oppression is more important than social location in determining who we are as whites.

Holland, Suzanne (The University of Puget Sound), Panel: “The Ethical, Theological, Social and Political Implications of the Human Cloning Debate”

In light of the rather startling developments regarding the genetic technology for cloning mammals, and anticipating efforts to extend the technology to human beings, this panel discussion on the import of cloning for religious ethics will examine the ethical, political, theological, and social issues surrounding the debate, with a particular focus on its challenges for practitioners of religious ethics. Panelists will be Tom Shannon (Worcester Polytechnic Institute) and James Childress (University of Virginia).

Holmgren, Stephen (Nashotah House), “Egypt and Exodus: Two Metaphors for Paul Ramsey’s Sexual Ethics”

This paper will argue that the paired metaphors, Egypt and Exodus, which Paul Ramsey employs when writing about concepts of justice and of law in the thought of Edmond Cahn and Jacques Maritain, serve as a key to understanding his approach to Christian sexual ethics. Referring to several unpublished manuscripts as well as published articles, this paper will suggest that Ramsay’s view of natural human sexuality involves a concept of onto-logical order that is subject to transformation rather than diminishment in its “Exodus,” allowing a perceivable continuity between creation and redemption in his sexual ethics.

Kirk-Duggan, Cheryl A. (Graduate Theological Union), "A Solution, Not a Problem: Ebonics as Ethical and Theologically Sound Discourse"

During the 1996-1997 School year, between OJ verdicts, the media needed a sensational topic; they selected "Ebonics." The Oakland School Board was castigated by people who had never heard of Oakland or Ebonics. The pedagogical use of Ebonics is a political question that challenges authority, culture, accountability, and power. My essay explores Ebonics and questions ethical and theological implications from a Womanist perspective. After summarizing the history of Ebonics and the Oakland School Board's concerns, I explore: (1) the impact of Ebonics on student and teacher authority; (2) the hermeneutics of Ebonics; and (3) how using Ebonics empowers or marginalizes teacher and student.

Kopfensteiner, Thomas R. "The Role of the Sciences in Moral Reasoning"

The paper will explore the relationship between empirical and normative accounts of human nature. It will proceed in four steps. First, we will review recent developments in the philosophy of science to gain an insight into the nature of interdisciplinary dialogue. Second, we will examine the moral relevancy of the natural inclinations in an historical account of normativity. Third, we will survey the impact that an understanding of science has on moral casuistry. Finally, the reflections will be brought to bear on the question of the moral status of the embryo.

Lewis, James W. (Anderson University), "Toward A Critical Framework for an African-American Economic Ethic"

The responses of many American church theologians and ethicists to liberal capitalism can be characterized as both ambivalent and uncritical, ranging from an apologetic for democratic capitalism to a blanket moral abhorrence. The African American church is not exempt from such an uncritical assessment of liberal capitalism for the promulgation of an indigenous economic ethic. Drawing on Weber, Tawney, and Macpherson, this paper asks why these responses often fail to provide a sufficient framework for an economic ethic in a liberal democratic society. The paper demonstrates that responses not attending to capitalism's history also weaken the notions of justice and equality they rightly promote.

Lysaught, M. Therese (University of Dayton), "In-Ritualized Bodies: Ritual Studies and Liturgical Ethics"

Within the academic study of religion, increasing attention has been directed toward religious rituals, using the methods of sociology and ethnographic anthropology. However, proportionately little attention has been directed toward Christian or Catholic rituals. Scholarship focusing on Christian or Catholic rituals tends to remain non-theological; at the same time, scholars engaged in constructive theological reflection or in normative theological ethics have not availed themselves of the research or methods of ritual studies. This paper utilizes ethnographic and religious scholarship on ritual to inform and more fully explicate the ethical function of Christian rituals.

Massaro, Thomas J., S. J. (Weston Jesuit School of Theology), “Catholic Social Teaching, Welfare Reform and Distributive Justice in Post-Industrial Society”

In a post-industrial society, many families will become destitute unless a criterion of “need” replaces “contribution” as a primary basis for distributive justice. The texts of papal social encyclicals contain resources (views on the nature and “socialization” of private property, obligations of solidarity, the “indirect employer”) for justifying the existence of a “social safety net.” The U.S. Catholic bishops’ opposition to the 1996 welfare law supplies a case study in how these resources may be marshalled to make a “public-church-style” argument in favor of social policies which support income security through entitlements which break the work-income nexus.

Mathews, Matt (Emory University), “Religious Discourse and Religious Meanings in Jürgen Habermas’s Discourse Ethics”

This paper explores the role of religious speech, aesthetics, and need redefinition in Jürgen Habermas’s discourse ethics. Through an analysis of “universal pragmatics” and other related concepts of Habermas’s discourse ethics, I argue that although Habermas is deeply suspicious of religious speech and meanings, he nonetheless borrows unwittingly from them in his account of aesthetics and communicative need redefinition.

Miles, Rebekah (Brite Divinity School, TCU), “Cloning Freedom”

Public debate over human cloning is shot through with ancient questions about human nature. In many forums (journals, newspapers, internet, radio) the polarity between nature and nurture anchors the debate. Those on both sides (nature and nurture) are still talking about how identity is shaped by its bound condition. What is missing here is talk about human freedom and its power to transform both nature and nurture. The question of freedom shifts the debate from the nature/nurture polarity to the finitude/freedom polarity. I will draw on Reinhold Niebuhr and Karl Rahner to reflect on cloning, finitude, and freedom.

Renick, Timothy M. (Georgia State University), “A Cabbit in Sheep’s Clothing: Exploring the Roots of Our Moral Disquiet About Cloning”

The cloning of “Dolly” the sheep raises the question, “Why do so many of us find this feat (and its potential application to human subjects) so deeply disturbing?” The answer rests not in theological and philosophical arguments, but in the impact of the act upon our foundational “cultural categories.” Building upon concepts of Mary Douglas and Jeffrey Stout, I argue that Dolly becomes a “cabbit” in sheep’s clothing—an outwardly innocuous entity which, like Stout’s cat/rabbit, offends at a deep and guttural level. Clones are disturbing not because of the way they are produced nor by the physical threat they pose but because they challenge the very way we understand and organize our world.

Smith, J. Andy III (National Ministries, American Baptist Churches USA), “Religious Activism and Economic Power: Assessing 25 Years of the Interfaith Center on Corporate Responsibility”

In 1971 the presiding bishop of the Episcopal Church presented the first church sponsored share-holder proposal to General Motors calling on the company to withdraw from South Africa. Since that time member groups of the Interfaith Center on Corporate Responsibility (ICCR) have addressed a wide variety of corporations on numerous issues, resulting in significant changes in corporate policies and practice. The paper will provide an ethical and theological assessment of this work. What are the major themes? What strategies have been utilized? How effective has the work been in moving corporations toward stated goals? How has ICCR been viewed by the corporations? How has the work changed over 25 years?

Steffen, Lloyd (Lehigh University), “Physician Assisted Execution”

This paper examines the moral meaning of physician participation in execution. I begin by examining the American Medical Association guidelines (and sanctions for violators), which seek to separate physicians from executions. Currently, 28 of the 38 death-penalty states require physicians to be in attendance at executions, thus creating a professional ethics conflict. I argue against the actions of states that seek to exempt physicians from ethical codes so that they might serve the state without professional ethics constraint. The paper will argue that Nazi Germany provides a chilling historical example of a state legally sanctioning physician participation in killing functions.

Thompson, James J. (University of Chicago) “What Must We Hope For? Christian Hope and the Ethics of Karl Barth and James M. Gustafson”

Karl Barth gives a compelling account of Christian hope, but the primacy he accords to God’s self-revelation of grace in his divine command ethics leaves Barth unable to account for moral tragedy or any continued resistance to God, which he consigns to the “nothingness” of the past. Gustafson, in contrast, has the virtue of taking seriously the full reality of moral tragedy and limits to human flourishing, but his theocentric ethics does not take full account of an experience of Christian hope that is neither religious hyperbole nor a useful or consoling illusion. An ethics centered on conscience rather than divine command or theocentric piety can preserve the insights of Barth and Gustafson’s positions but avoid their difficulties.

Towne, Edgar (Christian Theological Seminary), “Faith’s Witness to the Integrity of Ethics Apart from Faith: Common Ground in the Public Policy Debate”

The paper develops the biblical and theological bases for a coherent and effective participation of Christians in public policy debate in a pluralistic situation everyone agrees is fragmented and overly polemical. One part will examine the biblical evidence for this thesis. Another will analyze current

treatments of virtue, narrative and character in theological ethics, focusing on the work of Hauerwas, MacIntyre and Gustafson. A third part will sketch the way this view of theological ethics can assist churches and Christian intellectuals to articulate proposals for public policy without sacrificing the *Christian* quality of their witness and without special pleading in behalf of this witness as a Christian.

Townes, Emilie M. (Saint Paul School of Theology), “Breaking the Fine Rain of Death: Toward a Womanist Ethic of Care”

An interstructured moral theory of care that relies on gender-based distinctions of care is too narrow for an increasingly complex and distressed social order. Various theories of an ethic of care presuppose issues of health and health care. An ethic of care that emerges out of a conundrum of competing moralities must focus on issues such as healing, wholeness, family, kinship, and culture in a theo-ethical framework. I propose a womanist ethic of care in which race, gender, and class are necessary theoretical tools, but which treats gender as a part of a rigorous theo-ethical analysis that seeks realism about the social order and considers the steps needed for healing, wholeness, and ultimately--transformation.

Traina, Christina L. H. (Northwestern University), “Passionate Parenting: Toward an Ethic of Appropriate Parent-Child Intimacy”

The literature on physical intimacy in parent-child relationships (especially mother-child relationships) falls into the following types: naturalistic romanticism, a sometimes anti-maternal social constructionism, Freudianism, agapeic self-emptying love, and advocacy governed by an overriding fear of child sexual abuse. Each of these positions offers significant critical insight but is also fundamentally inadequate as a basis for an ethic of intimacy. Descriptions of family relations developed by Lisa Sowle Cahill, Christine Gudorf, and Bonnie Miller-McLemore are more promising. Embodiment, reciprocity, reward, and the familial and social context of parenting figure prominently.

Vigna, Gerald S. (Alvernia College), “When Protective Interests Collide: Clergy-Penitent Privilege and Mandated Reporting”

Christian churches and society in general have become increasingly aware of the extent and horror of child abuse. State legislatures have mandated reporting for all professions and allowed exceptions only in the matters of attorney-client confidentiality and clergy-penitent privilege. The latter exemption is vaguely understood and even rejected by a few states with specific regard to child abuse. The proposed paper will explore how an important moral value, the protection of the vulnerable, takes different forms in the protection of the counselee in a confidential pastoral relationship and in the protection of someone who cannot fend for herself or himself as the victim of child abuse.

Weithman, Paul J. (Department of Philosophy, University of Notre Dame), “Complementarity and Equality in the Political Thought of Aquinas”

Aquinas thinks that realizing the common good of a political society depends upon combining and harmonizing differences among its normal adult members. This *complementarity view of political membership* is incompatible with democratic views of political equality, but central to his social thought, posing problems for the use of his thought as the basis of a democratic theory. Locating these difficulties makes it possible to say with some precision where innovations were made by those who have defended various democratic Thomisms. It therefore helps locate one of the sources of the vitality that makes Thomism a living tradition.

Winright, Tobias L. (University of Notre Dame), “The Presumption Against Harm in Policing: Implications for the Debate on the Complementarity of Pacifism and the Just War Tradition”

The basic logic of use of force justification in policing is a lacuna in Christian ethics. Christian ethicists disagree about whether pacifism and the just war tradition share presumption against harm and violence. Critics argue that this is an abandonment of the classic just war heritage, which begins, James Johnson maintains, with “the desire to prevent, punish, and remedy injustice,” i.e., to “police injustice.” Building on work by Edward Malloy, this paper explores the analogy between the use of force in policing and in the just war tradition, hitherto assumed but not investigated.