

1999 SCE Annual Meeting Program
Presiding: Ronald M. Green, President
Program Coordinator: Dennis P. McCann, Executive Director

THURSDAY JANUARY 7, 1999

- Marietta* 2:30 - 7:30 PM: SCE BOARD OF DIRECTORS MEETING
Roswell 2:30 - 9:40 PM: UNIVERSITY OF CHICAGO WRITERS' GROUP
Lobby 3:00 - 10:00 PM: **REGISTRATION**
BOOK DISPLAY SETUP
Fulton 4:00 - 10:00 PM: EPISCOPAL CHURCH GROUP

Lutherans?

Highlands 6:00 - 11:00 PM: JRE BOARD OF TRUSTEES MEETING

FRIDAY JANUARY 8, 1999

Ballroom 9:00 AM - 5:00 PM: **REGISTRATION**
Foyer

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

**1999 SYMPOSIUM ON TEACHING CHRISTIAN FEMINIST SOCIAL
ETHICS: HONORING THE WORK OF BEVERLY WINDUNG HARRISON**

9:00 OPENING RITUAL

9:15 SETTING THE SCENE: Elizabeth Bounds, Emory University

9:30 ISSUES PANEL: FOCUS AND RESPONSE

10:45 SMALL DISCUSSION GROUPS

11:30 SUMMATION OF GROUP DISCUSSIONS

10:45 - 12:00 NOON LUNCHEON WITH BEVERLY WINDUNG HARRISON

**1:30 - 3:00 PM: OPENING PLENARY SESSION: The Medical, Family and
Gender Realities of AIDS**

RoomR Moderator: Mary Jo Iozzio (Barry University)

Panelists: Jon Fuller (Boston Medical Center), Kevin
Gogin, (San Francisco Unified School District), James F.
Keenan (Weston School of Theology), Regina Wentzel
Wolfe (St. John's University/The College of St. Benedict)

3:15- 3:30 COFFEE BREAK

3:30 - 5:00 PM CONCURRENT SESSIONS I

Peachtree THE IRONY OF POLITICAL VIRTUE: SOME PROVOCATIONS OF CHRISTIAN REALISM BY POSITIONS ON JUSTICE TAKEN BY EMMANUEL LEVINAS AND JÜRGEN HABERMAS
Michael Byrd (Vanderbilt University)
Convener: Edward Zukowski (College of Mt St Vincent)

Roswell ORESTES BROWNSON AND THE CIVIL WAR”
Joseph E. Capizzi (The Catholic University of America)
Convener: ()

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FRIDAY, JANUARY 8

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Kennesaw BONHOEFFER'S LIBERATION ETHICS?
G. Clarke Chapman (Moravian College)
Convener: ()

Marietta TOWARDS A MORAL CONSENSUS: EXPLICATING THE ETHICS OF A NEW GENERATION OF SOUTH AFRICANS
Jack A. Johnson-Hill ()
Convener: ()

INTERRELIGIOUS AND CROSS-CULTURAL CONVERSATIONS ABOUT GOOD SEX”
Patricia Beattie Jung ()
and Mary ? Hunt (Lehigh University)
Convener: Eugene Breitenberg (Union Theological Seminary in Virginia)

Atlanta AFFIRMING MULTICULTURALISM: POLITICAL, NOT HERMENEUTICAL
Richard B. Miller ()

Woodstock TRANSCENDENTAL ETHICS AND THE PRAGMATISM OF FRANKLIN GAMWELL
Joseph Pettit ()
Convener: John Gallagher (Holy Cross Health System Corp)

Fulton THE UNITY OF LOVE AND TRUTHFULNESS: AN INTERPRETATION OF TOLSTOY'S 'THE DEATH OF IVAN ILYICH'
Stephen J. Pope ()
Convener: Christine Gudorf (Florida International University)

Highlands THE CHURCH IN AND FOR THE WORLD: WHY YODER IS NOT HAUERWAS, AND WHY IT MATTERS
Kent Reames ()
Convener: Jane Jadlos (King's College)

Piedmont CAN WE TALK ABOUT RACE? THE PROMISE AND PERILS OF PUBLIC CONVERSATION
Brian Stiltner ()
Convener: Charles Pinches (University of Scranton)

Ansley TEMPERANCE: HARMFUL OR HELPFUL?
Louke Siker van Wensveen ()

**Grand
Ballroom Foyer 5:30 Presidential Address**

**Grand 6:30 - 9:00 PM ANNUAL PRESIDENTIAL RECEPTION
AND BUFFET**

**Ballroom 7:30 - 8:45 PM STUDENT CAUCUS
WOMEN'S CAUCUS**

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 9, 1999**Ballroom South 7:00-8:30 AM: BREAKFAST WITH AN AUTHOR**

Roger A. Badham, ed. *Introduction to Christian Theology: Contemporary North American Perspectives* (Westminster/John Knox Press, 1998)
 Convener: Brian Linnane: (College of the Holy Cross)

Don Browning, _____. *From Culture Wars to Common Ground: Religion and the American Family Debate* (Westminster/John Knox, 1997)
 Convener: Julie Rubio (California State University Long Beach)

John P. Burgess. *The East German Church and the End of Communism* (Oxford, 1997)
 Convener: Max Stackhouse (Princeton Theological Seminary)

David S. Cunningham. *These Three Are One: The Practice of Trinitarian Theology* (Blackwells, 1998)
 Convener: Jonathan R. Wilson (Westmont College)

Dan Finn, *Just Trading: On the Ethics and the Economics of International Trade* (Abingdon/Churches Center for Theology and Public Policy)
 Convener: Patricia McIntyre (Texas Christian University)

Vigen Guroian. *Tending the Heart of Virtue* _____ (Oxford, 1998)
 Convener: Philip Rolnick (Greensboro College)

Stanley Hauerwas, *Wilderness Wanderings: Probing 20th-Century Theology and Philosophy* (Westview, 1997)
 Convener: Jeph Holloway (Southern Baptist Theological Seminary)

Stewart W. Herman. *Durable Goods* (Notre Dame, 1997)
 Convener: Maurice Hamington (Western Oregon University)

Reinhard Hutter and Theodor Dieter, eds. *Ecumenical Ventures in Ethics: Protestants Engage Pope John Paul II's Moral Encyclicals* (Eerdmans, 1998)
 Convener: Paul J. Waddell (_____)

John Kilner et al., eds. *The Changing Face of Health Care: A Christian Appraisal* (Eerdmans, 1998)
 Convener: Gerald Vigna (_____)

Joseph J. Kotva, Jr. *The Christian Case for Virtue Ethics* (Georgetown University Press, 1996)
 Convener: Christopher Johnson (Buena Vista University)

Michael C. Loehrer, *How to Change a Rotten Attitude*)

Convener:

Frank B. Leib. *Friendly Competitors, Fierce Companions: Men's Ways of Relating* (Pilgrim, 1997)

Convener: Susan Ross (Loyola University of Chicago)

Edward LeRoy Long. *To Liberate and Redeem* (Pilgrim, 1997)

Convener: J. Andy Smith (American Baptist Churches, USA)

James B. Martin-Schramm. *Population Perils and the Churches' Response* (WCC Publications, 1997)

Convener: Daniel Spencer (Drake University)

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SATURDAY, JANUARY 9

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Thomas Massaro. *Catholic Social Teaching and United States Welfare Reform* (Liturgical Press, 1998)

Convener: Rosemarie Gorman (Fairfield University) _____ OK?

Gerald P. McKenney. *To Redeem the Human Condition: Bioethics, Technology, and the Body* (SUNY Press, 1997)

Convener: John Berkman (Catholic University of America)

Judith A. Merkle. *A Different Touch: A Study of Vows in Religious Life* (Liturgical Press, 1998)

Convener: Darlene F. Weaver (_____)

Marvin Mich

F. Burton Nelson and Geoffrey B. Kelly, eds., *A Testament to Freedom: The Essential Writings of Dietrich Bonhoeffer* (Harper Row, 1995)

Convener: J. Deotis Roberts (Duke Divinity School)

Timothy O'Connell. *Making Disciples: A Handbook of Christian Moral Formation* (Crossroad/Herder, 1998)

Convener: Flornce Caffrey Bourg (_____)

Ronald Stone and Matthew Lon Weaver, eds. Paul Tillich, *Against the Third Reich: Paul Tillich's Wartime Radio Broadcasts into Nazi Germany* (Westminster/John Knox, 1998)

Convener: Lois Gehr Livezey (McCormick Theological Seminary)

Emilie M. Townes. *Embracing the Spirit: Womanist Perspectives on Hope, Salvation, and Transformation* (Orbis Books, 1997)

Convener: Rosetta Ross (_____)

Sumner B. Twiss and Bruce Grelle. *Explorations in Global Ethics: Comparative Religious Ethics and Interreligious Dialogue* (Westview/Harper Collins, 1998)

Convener: Stephen E. Lammers (Lafayette College)

James W. Walters. *What is a Person? An Ethical Exploration* (University of Illinois, 1997)

Convener: Philip A. Muntzel (Kings College)

John Wilcox-----author/ed?. *Engineering and Environmental Ethics: A Case Study Approach* (_____)

Convener: Dennis McCann (DePaul University)

John A. Wood. *Perspectives on War in the Bible* (Mercer, 1998)

Convener: Stephen J. Casey (University of Scranton)

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SATURDAY, JANUARY 9

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**Ballroom
North**

**9:00 - 10:30 AM: SPECIAL PLENARY: PANEL ON
SEXUALHARASSMENT**

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

8:45 - 10:15

CONCURRENT SESSIONS II

Peachtree

**ECONOMIC INEQUALITIES AMONG WOMEN: A
CHALLENGE TO COMMUNITY, SOLIDARITY AND
JUSTICE**

Barbara Hilkert Andolsen (Monmouth University)

Convener: Richard H. Davis ()

Roswell

GOD'S JUDGMENT AND THE PRACTICE OF ETHICS

Frederick B. Bird (Concordia University)

Convener: Louke Siker van Wensveen (Loyola Marymount University)

Kennesaw

**INSTITUTIONALIZED RELATIONALITY: A NATIVE
AMERICAN PERSPECTIVE ON LAW, JUSTICE, AND
COMMUNITY**

Robert H. Craig (The College of St. Scholastica)

Convener: ()

Marietta

HUMAN RIGHTS AND THE RIGHTS OF NATURE

Thomas S. Derr (Smith College)

Convener: ()

Atlanta

**THE CHURCH AND SOCIAL CHANGE: JOHN HOWARD
YODER AND CATHOLIC SOCIAL TEACHING IN
DIALOGUE**

John Groppe-Sniegocki ()

Convener: ()
REFLEXIVE MORAL THEORY AND CHRISTIAN ETHICS:
FROM RISK TO CARE

Woodstock

David Haddorf (St. John's University, New York)
COMPLICATING THE COMMAND: AGAPE IN SCRIPTURAL
CONTEXT

Amy Laura Hall (Yale University)

Fulton

Convener: Mark Ginter (St Meinrad School of Theology)
THE CONFUCIAN ETHIC OF DEATH WITH DIGNITY AND
ITS CONTEMPORARY RELEVANCE

Ping-Cheung Lo (Hong Kong Baptist University)

Convener: John T. Pawlikowski (Catholic Theological Union)

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SATURDAY, JANUARY 9

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Highlands

THE PANTHERS AND THE MILITIAS: BROTHERS UNDER
THE SKIN?

John A. Wood ()

Convener: Charles T. Mathewes (University of Virginia)

Piedmont

REAL TOADS IN IMAGINARY GARDENS: POSSIBILITY
AND IMPOSSIBILITY IN CHRISTIAN ETHICS

Diane M. Yeager (Dominican University)

Don Browning ()

Convener: Paul A. Lewis (St John's United Church of Christ)

10:30 - 12:00 NOON CONCURRENT SESSIONS III

'WITH THE GRAIN OF THE UNIVERSE': WRITING
HISTORY IN THE THEOLOGICAL ETHICS OF JOHN
HOWARD YODER

Michael J. Baxter, C.S.C. (University of Notre Dame)

Convener:

TOWARD A WHITE FEMINIST ENVIRONMENTAL ETHIC: A
STUDY OF THE COMMUNAL ETHOS OF THE LORETTO
EARTH NETWORK

Beth Blissman (University of Denver/Iliff School of Theology)

Convener: ()

SURRENDER AND RESISTANCE: THE CROSS AS AN
ETHIC OF RISK

Cynthia S. W. Crysdale (The Catholic University of America)

Convener: ()

HUMANIST ETHICS AND POLITICAL JUSTICE: SOTO,
SEPULVEDA, AND THE "AFFAIR OF THE INDIES"

G. Scott Davis (University of Richmond)

Convener: ()

SPHERES OF JUSTICE AND SPHERES OF
SOVEREIGNTY: A CRITICAL STUDY OF MICHAEL

WALZER'S AND ABRAHAM KUYPER'S THEORIES OF SPHERES FOR A CONSTRUCTIVE MODEL OF PUBLIC ETHICS

Hak-Joon Lee ()

Convener: ()

READING REINHOLD NIEBUHR AGAINST HIMSELF: THE POSSIBILITY AND NECESSITY OF A THEOLOGICAL ANTHROPOLOGY

Charles T. Mathewes ()

POWER OR PRESENCE: THE INCORPORATION OF ETHNIC MINORITY CLERGY INTO MAINLINE DENOMINATIONS

Lucia Ann McSpadden ()

Convener; ()

SUNSHINE, EDWARD R., "TRUTH, JUSTIFICATION, AND THE MORAL EVALUATION OF SLAVERY IN LATE-SEVENTEENTH-CENTURY CUBA"

Edward R. Sunshine ()

Convener: ()

'EVANGELICAL CATHOLICISM' CONSIDERED: A CRITIQUE AND RESPONSE

Todd David Whitmore ()

Convener: ()

12:15 - 1:45

INTEREST GROUPS

BOX LUNCH

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

(Hope

Atlanta

SCRIPTURE AND ETHICS * Convener: Allen Verhey College)

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 * Convener: John Langan and Michael Westmoreland-White (Simmons College)

12:15 -1:45 JRE Board of Directors Meeting

covenant/just peace

2:00 - 3:30 CONCURRENT SESSIONS IV

- Peachtree** CHOOSING OTHERNESS AS MORAL PRACTICE
Frances S. Adeney (University of Southern California)
Convener: ()
COMING TO TERMS WITH THE PAST: TRUTH, JUSTICE, AND/OR RECONCILIATION
Audrey R. Chapman (American Association for the Advancement of Science)
Convener: ()
- Roswell** BEYOND MACHISMO
Miguel A. De La Torre (Temple University)
RESPONSIBILITY BEYOND DUTY: ON THE BLAMEWORTHINESS OF THE FAILURE TO PERFORM ACTS OF SUPEREROGATION
Andrew Michael Flescher (Brown University)
Convener: ()
- Kennesaw** CUDWORTH AND THE LOVE OF GOD: TRANSCENDING ANTI-ENLIGHTENMENT CHRISTIAN ETHICS
Jennifer A. Herdt ()
Convener: ()
- Marietta** ON KEEPING THEOLOGICAL ETHICS THEOLOGICAL: AN ALTERNATIVE TO HAUERWAS' DIAGNOSIS & PRESCRIPTION
William J. Meyer ()
Convener: ()
- Atlanta** PANEL: LIKE LEAVEN IN BREAD: THE INFLUENCE OF JOHN HOWARD YODER--AS BOTH THINKER AND PERSON--ON THOSE WHO STUDIED HIM
David R. Weiss ()
Moderator:
WORTHAM, JOHN M., "BOOKER T. WASHINGTON'S REJECTION OF LAISSEZ-FAIRE ECONOMICS"
John M. Wortham ()
Convener: ()

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** 4:00 - 5:30 PM: ANNUAL BUSINESS MEETING

SATURDAY EVENING ON YOUR OWN

Transportation 6 PM

11 **SATURDAY, JANUARY 9** 11

SUNDAY, JANUARY 10, 1999

Marietta 7:00 - 8:30 AM: SCE BOARD OF DIRECTORS MEETING

**Ballroom
South** 8:30 - 10:00 AM:

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 10:30 - 12 noon: WORKSHOP ON SANCTION AND
PROCEDURES

Marietta 12:00 - 4:00 PM: Editorial Board Meeting, SCE ANNUAL

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The 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.

1999 CONCURRENT SESSION ABSTRACTS

Adeney, Frances S. (University of Southern California), "Choosing Otherness as Moral Practice"

The role of practices in ethics is receiving renewed attention as the post-modern turn presents difficulties for a common discourse about morals and context and narrative come to the fore. Traditionally, practices are connected with socially sanctioned behaviors. My thesis is that actions which go against social conventions, when generated from strong evaluations, take on an emancipatory quality as they are repeated and formed into practices. *Choosing to become other* can unmask the conditionedness of socially constructed "reality," enabling those who acted against it to continue to act in self-empowering ways, thus generating new practices and bringing new paradigms of reality into existence. Examples from narratives of Indonesian women who are becoming Christian pastors and theologians in Indonesia, collected during five years of research in Central Java (1991-1996) will be used to illustrate this analysis.

Barbara H. Andolsen (Monmouth University), "Economic Inequalities Among Women: A Challenge to Community, Solidarity and Justice"

Economic inequality is growing among women workers. Ironically, low-paid female service workers provide services that substitute for the domestic labor of highly-paid managerial and professional women. (Thus, attention is given to the intersection of gender, race/ethnicity, and class.) I discuss three interrelated ethical concepts relevant to the problem of inequality among women: solidarity, community and economic justice. While justice does not require strict equality in earnings among female workers, these accelerating inequalities are morally troubling. In particular, the low wages paid for service work represent an indefensible undervaluation of women's caring labor.

Baxter, Michael J., C.S.C. (University of Notre Dame), "Writing History 'With the Grain of the Universe': On the Significance of Yoder's Theology of History for the Discourse of Christian Ethics"

In *The Politics of Jesus*, Yoder makes the claim that "the relationship between the obedience of God's people and the triumph of God's cause is not the relationship of cause and effect but one of cross and resurrection." This paper unpacks the significance of this claim in three parts. First, it depicts Yoder's "biblical 'philosophy of history,'" as he calls it—which I call his "theology of history"—as a critical response to the faith/history dichotomy as grounded in the Chalcedonian view of Christ as fully human and thus as located, not behind or beyond, but fully in history. Third, it sets this view over against modern historical writing insofar as the latter refuses to grant serious consideration to Divine Providence in representing the past. As a whole, this paper presents Yoder's theology of history as part of his overall attempt to infuse the

discourse of Christian ethics with a theological vision, wherein Christ and the church provide us with clues as to which kinds of causes and powers “go with the grain of the universe.”

Blissman, Beth (University of Denver/Iliff School of Theology), “Toward a White Feminist Environmental Ethic: A Study of the Communal Ethos of the Loretto Earth Network”

In this project, I investigate the impact of the emerging literature in Christian environmental ethics on a religious community rooted in the Catholic tradition. Specifically, this study employs qualitative research methods to explore the communal ethos emerging from the work, education and activism of the Loretto Earth Network. My work weaves together the concept of communal ethos, research from a liberation feminist perspective, and an examination of the ways in which persons in community live out the practical aspects of their ethical belief systems. I draw upon the work of white feminists Haney, Ruether, Harrison, and Welch, and social ethicists Troelsch, H. Richard Niebuhr. and Stackhouse.

Byrd, Michael (Vanderbilt University), “The Irony of Political Virtue: Some Provocations of Christian Realism by Positions on Justice Taken by Emmanuel Levinas and Jurgen Habermas”

This paper maintains that Habermasian and Levinasian perspectives on justice enhance Niebuhr's ambivalence on virtue and justice expressed in his concept of "irony." Levinasian justice is based on the idea that ethical responsibility for the Other displaces knowledge. This paper explores affinities between this and Niebuhr's "approximation of love." Habermasian justice arises from "discourse ethics" and democratic public space as moral bases for interactive reason. This paper underscores analogies between this and Niebuhr's "balance of power." Niebuhr's irony interposes itself between ethical responsibility and "communicative power." However, both perspectives nuance the concept of irony in ways unconsidered by Niebuhr himself.

Capizzi, Joseph E. (The Catholic University of America), “Orestes Brownson and the Civil War”

We live in an age when many Christians expect faith to apply to political questions without mediation. I argue in my paper that this is a new phenomenon, the presuppositions of which were not previously assumed. I do this by exploring the response of Catholic convert Orestes Brownson to the Civil War. Brownson was part of a Catholic church that gained approval from many quarters for its unwillingness to choose sides. In this paper I will explain and defend that neutrality. I also unveil and challenge the methods of those name that neutrality a moral failure.

Chapman, Audrey (American Association for the Advancement of Science), “Corning to Terms with the Past: Truth, Justice, and/or Reconciliation”

As we approach the end of a century marked by serious ethnic, racial, and religious conflict, it has become increasingly important for deeply divided societies to find a way to come to terms with the past. Most human rights advocates argue that without the investigation, prosecution, and punishment of the perpetrators of significant human rights violations there can be no accountability. Religious thinkers are more inclined to stress forgiveness and reconciliation as important dimensions in coming to terms with and overcoming legacies of violence and injustice. This paper will examine the underlying terms of the debate utilizing South America as a lens. It will consider what the experience of the several countries that have established truth commissions indicate about the realities of achieving either truth and/or reconciliation in post-conflict societies. Focusing particularly on the South African example, the paper will suggest the outlines of an appropriate political theology of forgiveness.

Crysdale, Cynthia (The Catholic University of America), “Surrender and Resostamce: The Cross as an Ethic of Risk”

The focus of this presentation will be the problem of how one responds to oppressive suffering. A Christian theology of the cross involves embracing suffering, yet this mandate has been used destructively by powerful elites to keep the 'poor' in their place. How does one retrieve a theology of surrender while developing an ethic of resistance? I will use Sharon Welch's contrast between an 'ethic of risk' and an "ethic of control" as well as Walter Wink's work on Biblical models of resistance to delineate the nature of authentic surrender and resistance, over against capitulation or revenge.

Chapman, G. Clarke (Moravian College), “Bonhoeffer's Liberation Ethics?”

Although personally and theologically conservative, Dietrich Bonhoeffer is frequently cited by liberation theologians. Discussion has occurred in two stages. In the revolutionary 1960s-70s liberationists applauded such themes as "world come of age," costly discipleship; freedom-for-the-other, and the deed of free responsibility. But now, in post-revolutionary times, a more nuanced view of Bonhoeffer's views of modernity and adulthood are discussed, and his equivocal references to participatory democracy are noted. In sum, his Christocentric focus and his critique of the "power God" of conventional religion yield less a liberation ethic than a "liberation ethos."

Craig, Robert H. (The College of St. Scholastica), Institutionalized Relationality: A Native Amecnan Perspective on Law, Justice, and Community”

This paper begins with an assumption that a relational model of the human person is foundational to the establishment of justice, the perpetuation of civic responsibility, and the flourishing of our institutional life. To posit, as does John Macmurray, that 'the self is constituted by its relation to the Other; that it has

its being in relationship; and that this relationship is necessarily personal," is for Douglas Sturm to give "expression to the interactive processes that constitute the stuff of life in such a way to enhance the experience of each other." This means that we cohabit a common world and our very existence is dependent upon others. It is also an acknowledgment of the relational (character of our shared humanity that it is in and through our relationships with others that we come to understand the meaning of our existence as personal. What it means to envision an approach to law and justice that is rooted in relationality stands at this heart of this paper. To the Lakota and Dakota people what sustains the lives of people are bonds of kinship relations that bind human and nonhuman life together with a sense of mutual responsibility and caring that is most aptly captured by the Lakota phrase *Mitakuye Qysain*, "all are relatives." What is important to the Lakota and Dakota, as well as other tribal communities, are collective rights and obligations as embodied in Indian law and justice. Indian societies, thereby, have established their own tribal courts and legal systems that are markedly different from mainstream society. At the same time, they still have had to contend with federal and state power in struggles over treaty rights and the preservation of tribal sovereignty. Lakota Judge Frank Pommersheim argues that an examination of tribal law and tribal courts provide not only a needed critique of the dominant society, but more importantly directs one's attention to "the values that tribal legal systems seek to actualize as significant aspects of contemporary tribal life." It is how those values of relationality inform Lakota and Dakota approaches to law and justice that is of prime importance and how it has led to a revitalization of Indian communities. For non-Indians, to act like relatives, in shaping our institutional life, is something we might learn, if we are willing to listen to those who we have systematically sought to rob of their language, culture, and traditions--all in the name of progress, civilization, and Christianity.

Flescher, Andrew Michael (Brown University), "Responsibility Beyond Duty: On the Blameworthiness of the Failure to Perform Acts of Supererogation"

According to traditional pre-supererogationist positions in contemporary normative ethics, one who acts supererogatorily does so voluntarily, is deserving of moral praise, and would not be deserving of moral censure for declining to so act. While also recognizing the significance of a category of supererogation, I contest the standard view by arguing for the blameworthiness of an agent's repeated failure to go above and beyond duty. I defend this position through appealing to a distinction that some thinkers (e.g., Gregory Trianosky) have made between deontic (duty-based) and aretaic (virtue-based) means of making moral judgments, claiming that one can meet the demands of moral requirement while, due to deficiencies of character, failing to attend fully to one's responsibility for the other. I suggest that an agent's responsibility to transcend duty is, in effect, a fundamental aretaic (meta-) duty which bids one to improve one's own character over time and thereby subjectively come to re-establish the nature of one's moral obligations.

Haddorf, David W. (St. John's University, New York), "Reflexive Moral Theory and Christian Ethics: From Risk to Care"

This paper evaluates various theories of moral reflexivity in light of Christian ethics and the risks of postmodern society. In contrast to relativism and anti-realism, how do we discover realistic moral knowledge in a postmodern context? After examining recent theories in social and moral reflexivity, in light of postmodern criticism, I conclude that a realistic account of moral reflexivity begins with a divine Trinitarian Other, not otherness or community. The Trinity reveals a language of *care* for all persons and communities. So, just as social thought leads to ethics, a postmodern reflexive ethics leads to *theological* ethics.

Hall, Amy Laura (Yale University). "Complicating the Command: *Agape* in Scriptural Context"

Anders Nygren's depiction of *agape* eclipses the complexity of biblical narrative. While some of his critics supplant *agape* with *eros orphilia*, I will argue that our scriptural retrieval of *agape* itself best corrects Nygren's sterility. I will suggest what this effort may impart by discussing *agape* in Exodus, Hosea, Luke and John. At odds with Nygren's atemporal portrayal of *agape* as unmotivated and spontaneous, *agape* in these texts reflects motivations as disparate as sexual desire, parental compassion, committed dutifulness, and protective seclusion. Although I affirm with Nygren that *agape* is inextricably theological, self-giving, and unconditional, I contend that it is also inherently relational and invested, embedded in a shared memory and particular hope even while tuning toward the stranger.

Herdt, Jennifer A., "Cudworth and the Love of God: Transcending Anti-Enlightenment Christian Ethics"

Ralph Cudworth, the seventeenth-century Cambridge Platonist, unites a subjectivist account of moral agency with an objective idealist account of goodness. We become free and responsible selves, rulers of ourselves, through a reflexive activity, the soul "redoubled upon itself." But while there is scope for human autonomy, moral goodness is not simply defined by historical accident or arbitrary choice. The telos of the soul is perfection, and the perfected soul participates in divine goodness. Many Christian ethicists today have embraced an ethic of virtue and rejected one of duty, have welcomed particularism and rejected universal claims of reason, have turned to the authority of tradition and shunned the thought of human autonomy. Cudworth's thought transcends these dichotomies created by Enlightenment thought.

Jung, Patricia Beattie (Loyola University Chicago), and Mary F. Hunt (Women's Alliance for Theology Ethics and Ritual [WATER]), "Women's Religious Wisdom on Sexuality: Interreligious and Cross-Cultural Conversations"

The purpose of our presentation is to identify and critically analyze some of the methodological implications of thinking in tradition-specific ways about a

concrete moral issue in the wider context of an interreligious and cross-cultural dialogue on that same topic. Between 1997-1998 the Good Sex Project brought together a dozen women--scholars and activists alike representing four religious and eight distinct cultural contexts-- for two four-day meetings to investigate women's religious wisdom on sexuality. What were the merits and liabilities of this experience of the globalization of theological ethical reflection? How did the commitment to such a process of moral discernment influence the scholarship produced?

Lee, Hak Joon, "Spheres of Justice and Spheres of Sovereignty: A Critical Study of Michael Walzer's and Abraham Kuyper's Theories of Spheres for a constructive Model of Public Ethics.

This paper critically examines the ideas of "spheres" presented by Abraham Kuyper and Michael Walzer. Noticing that Walzer, despite his significant contribution to the historical, pluralistic understanding of social spheres, has a limitation in explicating the nature and function of a religious sphere in modern society, I argue that Kuyper provides an adequate analytic perspective on the problem. Incorporating the critical insights of the two theorists, I suggest that a proper theory of "spheres" can be constructed around the concept of "confederalism" which appreciates both the theological interests of Kuyper and the historical-communitarian concerns of Walzer.

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McSpadden, Lucia Ann (Life & Peace Institute), "Power or Presence: The Incorporation of Ethnic Minority Clergy into Mainline Denominations"

New immigrant congregations and historic ethnic minority congregations are increasing. Pastors, recognized as leaders by congregations and denominations, seem not as included in denominational leadership as Euro-Americans. This paper, drawing upon a two year study by a multi-ethnic team investigates the inclusion of ethnic minority pastors as colleagues within Californian American Baptist, Roman Catholic, and United Methodist denominations. Tokenism, power, respect as leaders, and gender are key. Experiences and expectations of immigrant clergy contrast with those of ethnic minorities. Institutional changes to increase authentic inclusion and address institutional racism arise from the analysis.

Mathewes, Charles T. (University of Virginia), "Reading Reinhold Niebuhr Against Himself: The Possibility and Necessity of Theological Anthropology"

Reinhold Niebuhr's critics rightly identify flaws in his anthropology, but err in assuming those flaws irreparably vitiate his larger proposal. In fact Niebuhr's work contains two different anthropologies, one modernist and one Augustinian; we may use the former to critique the latter without jettisoning his larger program, thus retaining the unique insights Niebuhr's work affords. The moral of this story is that, far from needing to resist constructing "general" or

"abstract" theological anthropologies, we must attempt all the more assiduously to construct them; furthermore, far from exemplifying such a project's perils, NiebLhr's work gives us important help in advancing it.

"Multicultural Justice: Political not Hermeneutical" ~isedabstra

Multicultural justice turns on the demand to respect (1) cultural differences; and/or (2) rights that seem illiberal insofar as they restrict individual liberty in order to preserve the communal heritages of minority cultures. I argue that either form of multicultural justice is distorted. The demand of (1) is to avoid ethnocentric judgments by engaging in a "fusion of horizons" with those who are culturally different. A fusion of horizons involves moral syncretism, going beyond what "respect" requires. The demand of (2) understates the obligations of cultural or ethnic minorities to the larger common good and ignores the extent to which multicultural justice is a postcolonial ethic. I propose to defend multiculturalism by avoiding the errors of excessive charity and insufficient justice. Time permitting, cases will be introduced, e.g., banning bullfighting lessons in San Diego, reforming educational curricula in San Francisco, protesting job discrimination for wearing religious garb in Boston.

Meyer, William J. (Maryville College), "'ON KEEPING THEOLOGICAL ETHICS THEOLOGICAL: AN ALTERNATIVE TO HAUERWAS' DIAGNOSIS AND PRESCRIPTION"

Stanley Hauerwas argues that Christian ethics has lost its theological voice because it has accommodated itself to the secular assumptions of modern philosophical ethics. What led to this fateful accommodation was that theology sought to translate its insights into a nontheological idiom in order to remain publicly relevant. My thesis is that Hauerwas rightly recognizes a fateful accommodation but wrongly identifies its cause. Using categories developed from the work of Franklin Gamwell, I argue, contrary to Hauerwas, that theological ethics can and should be both genuinely theological and publicly committed.

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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.