

# *The Society of Christian Ethics*

*January 10 – 13, 2002*

*Fairmont Hotel Vancouver  
Vancouver, Canada*

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## **2003**

January 9-12, 2003  
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## **2004**

January 8-11, 2004  
Hyatt Regency Chicago  
Chicago, Illinois

<p><b><i>43<sup>rd</sup> Annual Meeting of The Society of Christian Ethics</i></b></p>
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**Thursday, January 10, 2002**

<b>12:30-8:30</b>	Registration/Conference Desk Open	<i>Columbia</i>
<b>1:00-5:00</b>	Board Meeting	<i>Royal Parlour</i>
<b>2:30-9:30</b>	University of Chicago Writers Group	<i>Room 233</i>
<b>7:00-10:00</b>	Annual Editorial Board Meeting	<i>Room 238</i>

**Friday, January 11, 2002**

<b>8am-9:15pm</b>	Registration/Conference Desk Open	<i>Columbia</i>
<b>9:00-9:45</b>	<p><b>“Toward a New and More Just Relationship?”</b>            An overview of the issues now outstanding between aboriginal peoples, or First Nations, and the rest of Canada.”            Presenter: Terence R. Anderson, Professor Emeritus, Vancouver School of Theology</p>	<i>British</i>
<b>9:30am-7:30pm</b>	Exhibits Open	<i>Columbia</i>
<b>9:45-10:15</b>	Coffee Break	<i>Columbia</i>
<b>10:15-12:00</b>	<p><b>“The Tragedy of Indian Residential Schools: Is there a Path to Justice, Healing, and Reconciliation?”</b>            Panelists: Chief Robert Joseph, Kwa-wa-Aineuk Nation, Executive Director, Provincial Residential School Project            Right Reverend Dr. Jim Cruikshank, Bishop, Diocese of Cariboo, Anglican Church of Canada            Rev. Dr. Brian Thorpe, Residential School Coordinator for the General Council of the United Church of Canada            S. Marie Zarowny, SSA, Chair, Catholic Organizations Task Group on Indian Residential Schools</p>	<i>British</i>
<b>12:00-1:00</b>	Lunch	
<b>1:00-2:30</b>	<p><b>Opening Plenary:</b>  <b>“The Nisga'a Treaty: 'A Beacon of Hope for Aboriginal People Around the World'”</b>            Presenter: Chief Dr. Joseph Gosnell, President, Nisga'a Lisims Government, Nisga'a Nation            Respondent: David Pfrimmer, Director of the Lutheran Office for Public Policy of the Evangelical Lutheran Church, Canada</p>	<i>British</i>
<b>2:30-2:45</b>	Coffee Break	<i>Columbia</i>

Friday, January 11, 2002

**2:45-4:00      Concurrent Session I**

Jennifer Beste, Yale University

*Tweedsmuir*

“Receiving and Responding to God's Grace: A Re-examination in Light of Trauma Theory”

The Christian tradition has long affirmed that a person's capacity to respond to God's grace by loving both God and neighbor is not wholly vulnerable to earthly contingencies such as severe interpersonal harms. This belief is examined in light of trauma theory's insistence that, in situations of overwhelming violence, persons' capacity for responsive agency can be severely disabled. Drawing from incest survivors' experience of recovery, I argue that a critical re-examination of the human capacity to receive God's grace must include greater appreciation for how God's love is mediated, at least in part, through loving interpersonal relations. Ethical implications of this insight should challenge our communities in profound ways.

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

G. Scott Davis, University of Richmond

*Garibaldi*

“Justus Lipsius, Bernardino de Mendoza, and the Spanish Inquisition: Neostoicism and Religious Authority in Early Modern Spain”

This paper centers on a 17<sup>th</sup> century translation of Lipsius' *Politicorum sive Civilis Doctrinae Libri Sex*. Lipsius was one of the first political theorists to endorse Machiavelli and to connect his thought to the doctrine of reason of state associated with the Tacitean movement. Bernardino de Mendoza, Philip the First's ambassador to England and France during the 1580s, retired in 1591 and devoted himself to literary matters. The volume in question has been edited by the Spanish Inquisition. I present Lipsius's thought, suggest why it may have appealed to Mendoza, and examine what the excised passages tell us about the Inquisition and neostoic political ethics.

Convener: Eric Gregory, Princeton University

John Hart, Carroll College, Montana

*Saturna Island*

“Salmon and Social Ethics: Relational Consciousness in the Web of Life”

An exploration of Native American/First Nation and Christian perspectives on humans' role in an interrelated and interdependent “web of life.” The extinction of salmon species in the Columbia-Snake river system of Canada and the U.S. provides a bioregional context for reflection on whether nonhuman species have primarily instrumental or intrinsic value and the extent to which species preservation should take precedence over apparent human needs. Societal needs and species conservation, and the common good of all creatures, will be integrated for the good of the commons. A relational consciousness will be proposed to replace “dominion” and “stewardship” attitudes toward creation.

Convener: J. Andy Smith, III, Earth Ethics

Donna M. McKenzie, Fordham University

*Cortes Island*

“The Canada Health Act and For-Profit Health Care: An Unholy Alliance”

The single payer health care system in Canada is threatened by perceptions that the cost of universal access is no longer affordable. Already the province of Alberta has adopted a plan for private, for-profit delivery of health care. I argue that viewing health care in purely economic terms threatens the value of human life and empties caring from health care institutions. I conclude that the United States has much to learn from the Canada Health Act and that Canada would do well to resist the lure of for-profit provision of care.

Convener: James F. Keenan, Weston Jesuit School of Theology

Friday, January 11, 2002

William J. Meyer, Maryville College

*Gabriola Island*

“The Fate of Modern Theology: Tracking and Assessing the Views of MacIntyre over the Years”

In his 1966 essay, “The Fate of Theism,” Alasdair MacIntyre offered a diagnosis for why theology has been marginalized in modern public discourse. MacIntyre’s thought has changed in significant ways since then. Yet neither he nor anyone else has sought explicitly to update his diagnosis in accordance with his more recent thought. In this paper I will seek to articulate MacIntyre’s recent diagnosis, compare it with his earlier account, and offer a combined assessment of the two. In brief, I will argue that MacIntyre misdiagnoses the plight of theology because he focuses the blame on the wrong aspects of modernity.

Convener: Charles Pinches, University of Scranton

Aristotle Papanikolaou, Fordham University

*Room 238*

“Orthodoxy and Modern Democracy: The Implications of Eucharistic Ecclesiology for Church and State”

The purpose of this paper is to determine whether Eastern Christian Orthodoxy and modern democracy are incompatible. Recent images within the press might suggest a negative response; recent writings by Orthodox theologians express a more ambivalent view. The source of this ambivalence is, in part, Orthodoxy’s Byzantine past. The question is whether there are resources within its theological tradition that would allow it to give unequivocal support to democratic principles of church-state separation and multiculturalism. In conversation with two leading Orthodox ethicists, Stanley Harakas and Vigen Guroian, I wish to show *despite its Byzantine past*, Orthodox ecclesiology leads to unequivocal support of communitarian forms of democracy.

Convener: Vigen Guroian, Loyola College in Maryland

Howard J. Vogel, Hamline University School of Law

*Galiano Island*

“African Americans and the Right to Self-Determination in a Christian Context”

The domestic legal obstacles to the development of affirmative responses to the legacy of slavery and racial segregation which have arisen over the past 30 years in the United States have become the occasion for discouragement and even despair. In the face of this situation this paper employs the resources of Christian ethics to critically assess the significance of the new discussion of “the right to self-determination of peoples,” within the emergent international dialogue on minority rights of the last ten years, as a strategy for restorative justice advocacy to address racial justice issues in the United States.

Convener: Cheryl A. Kirk-Duggan, The Graduate Theological Union

“Women, Men, and Bodies: Inter-Religious Perspectives”

*British*

Panelists: Daniel C. Maguire, Marquette University  
Christine E. Gudorf, Florida International University  
Patricia Beattie Jung, Loyola University Chicago  
John C. Raines, Temple University

These four scholars explore the theme of gender mutuality, embodiment, and the grounding in world religions for justice-based family planning, including abortion as a backup when necessary. All four presentations are based on interreligious collaborative research with scholars from ten of the world’s major and indigenous religions. Jung’s presentation is “Women’s Religious Wisdom on Sexuality and Sexual Pleasure.” Raines’ presentation will be “Pollution and Danger: The Writing of Women in Male Scriptures.” Gudorf’s presentation is “Changing Visions of Sexuality and Reproductive Choice in the Roman Catholic Tradition.” Maguire’s presentation is “Sacred Choices: The Right to Contraception and Abortion in Ten World Religions.” Maguire will also explicate the methodology and model developed in The Religious Consultation on Population, Reproductive Health and Ethics, the international collegium that has sponsored these unique efforts in ecumenical ethics.

Friday, January 11, 2002

Interest Group: Ethics in Higher Education/Ethics and the Professions Joint Session *Moresby Island*  
Topic: "The Public Obligation of the Professional"

Leader: William F. May, Vice-President of the Society of Christian Ethics, Professor Emeritus,  
Southern Methodist University

In our session William May will lead us in a discussion of the ideas in his new book, *The Public Obligation of the Professional*. This book has been described as follows: "Professionals today wield an enormous public power. Collectively, their decisions affect the patient's plight, the client's fate, the student's future, the city's scape, the earth's sustainability, the worker's fair treatment, and the durability of institutions great and small. Yet professionals do not perceive themselves as power wielders. They feel beleaguered, marginal, insufficiently appreciated, often under siege. Thus they tend to obscure for themselves their obligations to the common good. This book explores eight professions as they struggle with their double identity - as a means to a livelihood and as a 'common calling in the spirit of public service.' An interpretation of American culture emerges from its pages, as social critic William May opens up the ways in which each profession answers to something deep in the American spirit." Also at the session there will be a distribution of a bibliography of publications on ethics in higher education and a brief discussion of current research in this area.

Conveners: Daniel McGee, Baylor University  
John J. Wilcox, Manhattan College

**4:00-4:15** Coffee Break

*Columbia*

**4:15-5:45** **Concurrent Session II**

Raymond Kemp Anderson, Wilson College

*Galiano Island*

"Corporate Selfhood and *Meditatio Vitae Futurae*: How Necessary is Eschatology for Christian Ethics? (John Calvin's Tri-Polar Life Orientation in Review)"

This study explores the oft-neglected life-shaping role of after-life beliefs. The Reformed tradition, with Calvin, found an inseparable link between eschatology and ethics: Ethical reflections, to be consequent, confident and free, must meditate on God's future re-creation of our corporate life. This is to figure right alongside of His past Word for us and His present intercourse as Spirit among us. Calvin's foci here, Trinitarian in a multiple sense, are Christologically dimensioned. So, though comprising teleological, deontological, and contextual motifs, they are not to counter each other, but reflect God's personal unity while serving as orientational constants -- a kind of "global positioning system" for free response.

Convener: Virginia W. Landgraf, Princeton Theological Seminary

Kyle D. Fedler, Ashland University

*Gabriola Island*

"Calvin's Burning Heart: Calvin and the Stoics on the Emotions"

Calvin's ethics is often misconstrued as legalistic, somber, and ascetic. Such a treatment is not consistent with Calvin's abiding concern for the development and display of proper emotional response. Calvin largely agrees with the Stoics in rejecting an understanding of the emotions as blind, arational forces in favor of an understanding of the passions as integrally related to what we believe and value. However, Calvin explicitly rejects the Stoic doctrine of apathy, arguing on soteriological and Christological grounds, that the emotions are a central part of the Christian life. Therefore, where the Stoics called for an elimination of the emotions, Calvin calls for their purification or "sanctification."

Convener: Jonathan R. Wilson, Westmont College

Friday, January 11, 2002

Mark A. Hadley, Western Maryland College

*Room 238*

“Polytheism and the Ethical Critique of Monotheism: Hume, Weber, and James”

Regina Schwartz’s *The Curse of Cain: The Violent Legacy of Monotheism*, questions the linkage between ethics and monotheism. She links the exclusivism of monotheism to a tradition of violence in the West. My paper contextualizes Schwartz’s claim by placing it within a countertradition of ethical polytheism found in David Hume, William James, and Max Weber. These figures claim that monotheism does not promote moral thinking and action as effectively as polytheism, however diversely this is construed. Polytheism more effectively structures and reinforces moral consciousness and is more consistent with the increasing pluralism and diversity of modern societies. My essay explores the claims and limits of these polytheisms.

Convener: Dennis McCann, Agnes Scott College, Decatur, GA

Julie Hanlon Rubio, St. Louis University

*Garibaldi*

“Three in One Flesh’: A Christian Reappraisal of Divorce in Light of Recent Sociological Studies”

This paper is an attempt to bridge the disconnect between recent theological discussions of divorce and recent sociological studies on the effects of divorce on children. While most contemporary Protestant and Catholic theologians hold the position that divorce is sometimes necessary, recent studies show that often, divorce has devastating, and lasting, effects on children. The findings of sociologists are, in many ways, consistent with biblical and traditional arguments against divorce. Therefore, a retrieval of John Chrysostom’s concept of marriage with children as a “three in one flesh unity” could bring a needed balance to contemporary Christian discussions on divorce.

Convener: Cristina Traina, Northwestern University

Brian Stiltner, Sacred Heart University

*Cortes Island*

“How Naked is the Public Square? Comparing the Churches’ Role in Public Policy Debates in the U.S. and the U.K.”

The often insular American debate about religion’s role in politics will benefit from international perspectives. This paper compares the debate in the U.S. and the U.K. through works of political theorists, church leaders, and Christian ethicists, illustrating their interpretations with case studies such as welfare policy. The overarching normative question is whether churches have had an effective public voice that does not sacrifice fidelity to the Gospel. Since political effectiveness and religious fidelity are potentially in conflict, the paper discusses the terms on which we should evaluate the churches’ political contributions. Public theology is a viable project, but needs to be tutored by theological criticism.

Convener: F. Burton Nelson, Research Professor of Christian Ethics, North Park Theological Seminary (Chicago); Senior Associate, Oxford University

Ronald H. Stone, Pittsburgh Theological Seminary

*Tweedsmuir*

“Realist Criticism of Just Peacemaking Theory”

The perspective on international politics drawn from the prophetic realism of Hans J. Morgenthau and Reinhold Niebuhr is enriched by the Just Peacemaking Project developed by Glen Stassen et al. The Kantian optimism, non-violent strategy confidence, enthusiasm for the peace of capitalist-democratic hegemony, and New Testament foci need to be criticized and supplemented by the realist morality of the prophets for a world characterized by violence and disruption due to sin, flawed nations, and lack of order in the international realm. Prophetic realism provides stronger foundations for policy advice than over-reliance on the policy deficient Sermon on the Mount or the cynicism of non-theistic realism drawn from Thucydides. Christian ethics addresses international relations better when it consults books on the Bible where international relations are prominent.

Convener: Andrew D. Walsh, Culver-Stockton College

Friday, January 11, 2002

Darlene Fozard Weaver, Villanova University  
“Taking Sin Seriously”

*Saturna Island*

This paper argues that sin is free self-estrangement before God and its reflection in moral evil. In conversation with Charles Curran and Jean Porter it identifies problems that vex ethics that disconnect sin from its theological ground and/or from its expression in particular acts. It recovers those theological grounds by reconnecting the acts of the moral agent with their theological import. This enables a moral critique of theological constructs that impoverish our self-understanding before God and obstruct our perception of and response to the claims of others. It also taps the tension between the theological and moral dimensions of Christian ethics.

Convener: Richard C. Sparks, Newman Hall, Berkeley, CA

“The Common Good and Globalization: An Oxymoron?”

*British*

Panelists: Clarke E. Cochran, Texas Tech University  
Thomas Massaro, Western Jesuit  
Jeanne Heffernan, Pepperdine University  
Thomas Rourke, Clarion University  
Andrew Yuengert, Pepperdine University

This panel considers whether “globalization” has a fixed meaning appropriate for conceptual analysis or whether it is merely a (sometimes) useful heuristic, functioning as a maker for specific, real issues (for example, wealth distribution, difficulties of nation-state sovereignty, and environmental destruction). The panelists consider whether Catholic social theory has the conceptual resources for a creative response to the dilemmas of globalization. This interdisciplinary panel hopes to provide a wider and deeper context for the discussion by situating the questions both in a theological frame and in the social science disciplines, as Mary Jo Bane called for in her plenary address at the 2001 SCE meeting. Tom Massaro will introduce the conceptual issues. Jeanne Heffernan will focus on the applicability of the common good to global environmental challenges. Thomas Rourke will assess Wendell Berry’s local alternatives to globalization. Andrew Yuengert will develop a new conceptual approach to the common good and immigration in the global context.

African and African-American Working Group

*Moresby Island*

Conveners: Cheryl Kirk-Duggan, The Graduate Theological Union  
Rosetta Ross, United Seminary, MN  
Darryl Trimiew, Colgate Rochester Divinity School

**6:00-7:00 Presidential Address**

*British*

**7:00-7:45 Presidential Reception**

*British Columbia Foyer*

**7:45-9:00 Presidential Banquet**

*Pacific Ballroom*

**9:00-10:30 Interest Groups**

Christian Ethics and the Enlightenment

*Room 238*

Leader: Philip Rossi, Marquette University

The Christian Ethics and Enlightenment Interest Group re-examines both criticisms and defenses of Enlightenment moral traditions in light of recent scholarship. This year we will focus on new readings of Kant's *Religion within the Boundaries of Mere Reason*. We will discuss Robert M. Adams's introduction to the recent Cambridge University Press edition of the *Religion*, Jacqueline Marina's “Kant on Grace” (*Religious Studies* 33 [1997]: 379-400), and Paul Ricoeur's “A Philosophical Hermeneutics of Religion: Kant,” in his *Figuring the Sacred* (Fortress Press, 1995).

Conveners: Jennifer A. Herdt, University of Notre Dame  
Gerald P. McKenney, University of Notre Dame

Friday, January 11, 2002

## Comparative Religious Ethics

*Garibaldi*

The purpose of the Comparative Religious Ethics Interest Group is to encourage and facilitate the cross-cultural study of religion and morality within the Society of Christian Ethics. The Group provides a forum for discussions of methodological, historical, and substantive issues in the comparative study of religious ethics, and it seeks to identify and develop resources for teaching in the fields of comparative ethics and world religions. The programmatic focus for the Group's 2002 meeting is sources in Islamic ethics (e.g., types of writing, modes of analysis, legal authorities), including comparison with analogous items in Christian ethics. The discussion of this topic will be structured around two presentations, one by John Kelsay (Florida State University) and the other by Simeon Ilesanmi (Wake Forest University). Kelsay's presentation will limn the basic sources and approaches in Islamic ethics, while Ilesanmi's will consider their contextualization within Nigeria. Kelsay's presentation will be based on a paper pre-circulated to those interested in attending the session.

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

## Ethics and Sexuality

*British*

This group explores questions of sexuality and sexual relations from both contemporary and historical perspectives. This year we will continue talking about *Good Sex: Feminist Perspectives from the World's Religions* with two of the book's coeditors and contributors, Patti Jung and Mary E. Hunt. They will outline several of the major points about what makes for good sex according to the various feminist scholar/ activists who contributed essays to this globally sensitive, interfaith collection. Patti and Mary will identify values that surfaced among the women who participated in these conversations. Authority, power, and the political character of pleasure are important ingredients. Following on our earlier session on the method and process developed for this work, this report will focus on specific issues and normative content of the arguments developed in the "good sex" project.

Conveners: Cristina Traina, Northwestern University  
Edward J. Peck, Neumann College

## Evangelical Ethics

*Moresby Island*

The goals of this Group are 1) to analyze evangelical contributions to Christian ethics, 2) to evaluate evangelical ethics in relation to other approaches, 3) to consider the ethical implications of evangelical theologies, 4) to bring ethical reflection to bear upon the evangelical subculture, and 5) to share approaches to teaching ethics in evangelical institutions.

Conveners: David Gushee, Union University  
Christine Pohl, Asbury Theological Seminary

## Families and the Social Order

*Gabriola Island*

This group gathers members concerned with questions regarding both relationships internal to families and those between families and the social order. Past agendas have included presentations and discussion on members' research, panels of representatives from church and public policy institutes concerned with children and families, and analyses of recent popular and scholarly publications concerning these issues. This year, we will have a conversation about teaching the Marriage and Family course, focusing particularly on the issue of suitable texts. Presentations by members of the interest group will initiate the discussion.

Conveners: Julie Hanlon Rubio, Saint Louis University  
Brian D. Berry, College of Notre Dame of Maryland

Friday, January 11, 2002

Lesbian and Gay Issues

*Galiano Island*

Leader: Glenys Huws, Director of United Church Formation/Chaplain, Vancouver School of Theology

The Lesbian and Gay Issues interest group exists to further conversation and scholarship about homosexuality and the Christian churches. For this year's meeting, we are arranging a conversation with Glenys Huws, Director of United Church Formation/Chaplain, Vancouver School of Theology. She will be joined by a locally active GLBT church member. Affiliated with the United Church of Christ in the USA, the United Church of Canada has for years had an active conversation about homosexual persons in the Christian churches. In 1988, the United Church of Canada adopted an "open and affirming" policy for its church life. Glenys Huws was involved in adopting that policy and has been involved in its implementation. All SCE members are welcome to this conversation.

Conveners: William C. McDonough, The College of St. Catherine  
Frank B. Leib, Temple University

Restorative Justice

*Tweedsmuir*

Formed in January 2001 in response to a growing interest in Restorative Justice as embraced most dramatically in South Africa through the work of its Truth and Reconciliation Commission and interested in the possibilities of drawing on that experience, as well as others, to address deep problems of social justice, this group provides a forum for exploration of issues in this area that need the research and reflection of Christian ethicists, especially those issues that arise at the intersection of judicial criminal trials, forms of public truth-telling about atrocities undertaken by governments, and the restoration of political community in the wake of such atrocities. The group will share knowledge of significant work already being done in this area, discuss selected work by Christian ethicists, as well the work of others, and encourage members to consider addressing pertinent issues in future meetings of the SCE. At the 2002 meeting, we shall discuss specific ways we might draw on the emerging work of the Institute for Justice and Reconciliation, recently formed in South Africa, in our own efforts to address the need for social healing in the United States and the wider world.

Conveners: Howard Vogel, Hamline University School of Law  
Donald Shriver, Union Theological Seminary, New York

Scripture and Ethics

*Saturna Island*

The Scripture and Ethics Group will be meeting to consider public appeals to Scripture particularly in light of the many such appeals made in the aftermath of the terrorist attacks. How is Scripture used in such settings? How might it be used? How, if at all, should the church respond when it is used irresponsibly -- by church spokespersons or by secular pundits and political leaders? Shaun Casey (Wesley Theological Seminary) and Nigel Biggar (University of Leeds) will offer brief remarks to initiate discussion.

Conveners: John Burgess, Pittsburgh Theological Seminary  
Sondra Wheeler, Wesley Theological Seminary

## Saturday, January 12, 2002

**7am-9:15pm** Registration/Conference Desk Open

*Columbia*

**7:00-8:30 Breakfast with an Author**

*Pacific Ballroom*

Antonaccio, Maria, *Picturing the Human: The Moral Thought of Iris Murdoch* (Oxford, 2000)

Convener: Werner Wolbert, University of Salzburg/Institute for Moral Theology

Benne, Robert, *Quality with Soul: How Six Premier Colleges and Universities Keep Faith with their Religious Traditions* (Eerdmans, 2001)

Convener: Gerald S. Vigna, Alvernia College

Berkman, John, and Michael Cartwright, eds., *The Hauerwas Reader* (Duke University Press, 2001)

Biggar, Nigel J., ed., *Burying the Past: Making Peace and Doing Justice after Civil Conflict* (Georgetown University Press, 2000)

Convener: John Langan, S.J., Georgetown University

Brubaker, Pamela, Elizabeth Bounds, and Mary Hobgood, eds., *Welfare Policy: Feminist Critiques* (Pilgrim, 1999)

Bunge, Marcia, ed., *The Child in Christian Thought* (Eerdmans, 2001)

Carter, Craig A., *The Politics of the Cross: The Theology and Social Ethics of John Howard Yoder* (Brazos, 2001)

Convener: Stephen J. Casey, University of Scranton

Cates, Diana Fritz, and Paul Lauritzen, eds., *Medicine and the Ethics of Care* (Georgetown University Press, 2001)

Friesen, Duane K., *Artists, Citizens, Philosophers: Seeking the Peace of the City* (Herald Press, 2000)

Convener: L. Shannon Jung, Wartburg Seminary

Gamwell, Franklin I., *Democracy on Purpose: Justice and the Reality of God* (Georgetown University Press, 2000)

Convener: David W. Haddorff, St. John's University, NY

Gill, David W., *Becoming Good: Building Moral Character* (Intervarsity Press, 2000)

Convener: James S. Nelson, North Park University

Gushee, David P., ed., *Christians and Politics Beyond the Culture Wars: An Agenda for Engagement* (Baker, 2000)

Convener: Eric Mount, Jr., Center College

Hicks, Douglas A., *Inequality and Christian Ethics* (Cambridge University Press, 2000)

Convener: Daniel R. Finn, Saint John's University, MN

Saturday, January 12, 2002

- Holland, Suzanne, Karen Lebacqz, and Laurie Zoloth, eds., *The Human Embryonic Stem Cell Debate: Science, Ethics and Policy* (MIT, 2001)
- Jung, Patricia B. and Mary Hunt, eds., *Good Sex: Feminist Perspectives from the World's Religions* (Rutgers, 2001)
- Kirk-Duggan, Cheryl A., *Refiner's Fire: A Religious Engagement with Violence* (Fortress, 2000)  
Convener: John Wood, Baylor University
- Maguire, Daniel C., *Sacred Energies: When the World's Religions Sit Down to Talk about the Future of Human Life and the Plight of this Planet* (Augsburg Fortress, 2000)  
Convener: G. Clarke Chapman, American Association for Advancement of Science
- Mudge, Lewis S., *Rethinking the Beloved Community: Ecclesiology, Hermeneutics, Social Theory* (World Council of Churches and University Press of America, 2001)  
Convener: John Bowlin, University of Tulsa
- Peterson, James C., *Genetic Turning Points: The Ethics of Human Genetic Intervention* (Eerdmans, 2001)  
Convener: Louke Van Wensveen, Loyola Marymount University
- Raines, John C. and Daniel Maguire, eds., *What Men Owe to Women: Male Voices from World Religions* (SUNY, 2001)  
Convener: Jack A. Hill, Texas Christian University
- Smith, David H., ed., *Caring Well: Religion, Narrative and Health Care Ethics* (Westminster John Knox, 2000)  
Convener: Paul C. Bube, Kansas Wesleyan University
- Stone, Ronald H., *John Wesley: Life and Ethics* (Abingdon Press, 2001)  
Convener: Tobias Winright, Simpson College
- Wilcox, John, Irene King, and Monika K. Hellwig, eds., *Enhancing Religious Identity: Best Practices from Catholic Campuses* (Georgetown University Press, 2000)  
Convener: William McDonough, The College of St. Catherine
- Wogaman, J. Philip, *Christian Perspectives on Politics: Revised and Expanded* (Westminster John Knox, 2000)  
Convener: Jay Hyon Nahm, Yonsei University, Korea

Saturday, January 12, 2002

**8:45-10:15 Concurrent Session III**

Mark J. Allman, Loyola University Chicago and Woodstock Theological Center *Cortes Island*  
“Bottoms-Up Globalization: Participation, Work & Solidarity as Necessary Conditions for Global Justice”

While many theories of globalization describe the macroeconomic level, they often fail to ground their analysis in the experience of the poor. In response to this theoretical thinness, this essay engages the research of Woodstock Theological Center’s *Global Economy and Cultures Project*, a network of over 40 social research and action centers studying the positive and negative impacts of globalization on local economies and cultures. This narrative data offers a thicker understanding of globalization that moves beyond distributive and procedural justice to social justice. Concerns of the poor and marginalized over the right to participate, work and solidarity emerge as constitutive elements for global, social, and economic justice.

Convener: Lewis S. Mudge, San Francisco Theological Seminary/The Graduate Theological Union

John R. Berkman, Duke Institute on Care at the End of Life *Saturna Island*  
“Surrogacy? Rescue? Adoption? Gestating the Embryos of Others and Catholic Morality”

There has recently been considerable debate amongst moral theologians over the morality of the choice to gestate an abandoned frozen embryo. Evaluations have been closely associated with the descriptive category ascribed to the action. This paper will evaluate both the strengths and limitations of the descriptive categories of “adoption,” “rescue,” and “surrogacy” for evaluating the choice to gestate an abandoned frozen embryo. This situation raises important questions which challenge not only our understanding of “adoption,” “surrogacy,” and “foster parenting,” but also about the relative significance of genetic and gestational motherhood.

Convener: John B. Wong, Loma Linda University

Mary Gaebler, Concordia College, Moorhead, MN *Gabriola Island*  
“Luther on the Self”

Many within the Lutheran tradition have struggled to understand Luther’s conception of human agency. Women in particular have found the Lutheran rejection of self-assertion troubling. I hope to show that there are important resources in Luther’s theology that challenge the traditional skepticism surrounding self-engagement in the process of Spiritual regeneration. While the self is “reborn” by God’s justifying work alone, according to Luther, it is also synergistically self-transforming by way of choice and action in the world. Luther’s own confidence, that such engagement edified rather than threatened faith, argues for a refocusing of Lutheran teaching in response to feminist concerns.

Convener:

Robert P. Jones, Emory University *Board Room*  
“Cultural Bias and 'Public Reason': Reconsidering the Relationship between Religion and Liberalism through the Lens of the Oregon Debates over the Legalization of Physician-Assisted Suicide”

This paper analyzes the antagonism between liberalism and religion via a thick description of the debates over legalization of physician-assisted suicide in Oregon. Drawing on ethnographic material and the cultural theory of Mary Douglas, I claim that liberalism is better understood not as a neutral arbiter among various cultural viewpoints but as a culturally-biased perspective rooted in a particular cultural realm. A cultural mapping reveals a surprising variety of religious speech in the debate. Reorientation of the relationship between religion and liberalism as conflict between cultural orientations offers a more promising foundation for the self-understanding of liberal and religious activists in American public policy debates.

Convener: Mary Jo Iozzio, Barry University

Saturday, January 12, 2002

Hak Joon Lee, New Brunswick Theological Seminary

*Galiano Island*

“The Significance of the Trinity for Christian Ethics: A Methodological Reflection”

Utilizing the Trinitarian theologies of Jurgen Moltmann, Catherine LaCugna, and Colin Gunton, this paper studies the significance of the Trinity for Christian moral reasoning in a pluralistic society. Where a Christian moral commitment is often polarized between particularity and universality, personal spirituality and public participation, identity and relevance, the doctrine of the Trinity provides a fruitful theological-moral framework to harmonize these demands through its rich theological textuality and symbolic tensiveness. The paper engages communitarian ethics with liberation theology. In a Trinitarian framework, virtue and critical consciousness are not antithetical but complementary for the achievement of the ultimate goal of Christian life, communion.

Convener: Gerald Schlabach, University of St. Thomas (MN)

June O'Connor, University of California, Riverside

*Tweedsmuir*

“Fostering Forgiveness in Political Life: A Moral Wager”

Individuals and groups in South Africa, Guatemala, and other sites have proposed that forgiveness is a political necessity if social reconstruction is to be effective following regimes of terror and torture. By placing the spotlight on forgiveness, these claims and proposals stimulate questions about the realism and relevance of forgiveness to political life. A burgeoning literature on forgiveness has emerged in the past decade; this paper seeks to interrogate writings that focus on political forgiveness by identifying the ways in which forgiveness is defined, fostered, appropriated, and expressed with respect to political and social reconstruction following a history of horror.

Convener: Susan A. Ross, Loyola University Chicago

“Morality Without Sources? On the European Ethics and Religion Debate”

*Garibaldi*

Hosted by *Societas Ethica*, the European Society for Research in Ethics

Panelists: Svend Andersen,

Lars Reuter, Aarhus University

Werner Wolbert, University of Salzburg, Austria

European societies are in varying degrees secularized. In the former socialist states, secularization originates in the manifestly atheist ideology once dominating. Other countries have been the target of immigration by people with various cultural backgrounds. In many cases this means that religion plays a more visible role, often in the shape of non-Christian religions such as Islam. As a result, we find moral pluralism as an aspect of multiculturalism. This situation raises some important questions for ethical theory:

1. How does the new relationship between secularization and religion influence moral philosophy?
2. Is there a legitimacy of religious ethics within public reason?
3. Can ethics replace religion in education?
4. How may the self-understanding of Theological Ethics over against Moral Philosophy be defined?

The panel will focus on these four questions from a European perspective by presenting brief papers on each of the issues, followed by a discussion of at least 30 minutes. The papers will pay special attention to the fact that the audience will consist mostly of non-Europeans.

Convener: Lars Reuter, Aarhus University

Interest Group: Covenantal Ethics

*Room 233*

The Covenantal Ethics Interest Group will continue its discussions of biblical, historical, theological, ethical, and social dimensions of the covenantal theme. We continue to be concerned with the fruitfulness of the covenantal theme for social ethics and the ways in which an ethical stance which takes covenant seriously may differ from some other prominent contemporary stances. Don Browning will start our conversation with remarks on the topic, "Notes Toward the Integration of Covenant and Subsidiarity in Christian Family Theory." All are welcome to participate.

Conveners: Douglas Ottati, Union Theological Seminary, Virginia

Douglas Schuurman, St. Olaf College

Saturday, January 12, 2002

Interest Group: Economic Life

*Moresby Island*

Dr. David Pfrimmer, Director of the Lutheran Office for Public Policy of the Evangelical Lutheran Church, Canada

Robert Walker, Vice President of Socially Responsible Investment Policy and Research at Ethical Funds, Vancouver

The Economic Life interest group will be convening a small panel to initiate discussion on a few aspects of the following topic in light of current events and ongoing global concerns: "Economic Justice and the Role of International Business."

Convener: James Childs, Trinity Lutheran Seminary

**10am-8pm** Exhibits Open

*Columbia*

**10:15-10:30** Coffee Break

*Columbia*

**10:30-12:00 Concurrent Session IV**

Frederick Bird, Concordia University

*Tweedsmuir*

"Dominion, Diversity, and Democracy: Ways of accommodating ethnic and national minorities in Canada (with references to other democratic states)"

Canada is a multi-cultural and bi-lingual state, similar to other nation states composed of various linguistic, ethnic, tribal and "national" groupings. In recent decades Canadians have sought ways of respecting diverse groupings while maintaining and protecting their sense of being one dominion. I review theories and models that attempt to understand such diversity, including those of Taylor, Geertz, Kymlycka, and Miller; review traditional liberal democratic arguments and cases currently being made for greater self-determination by Aboriginal peoples, and defend a revised federalist view that calls for common legal institutions, partial devolution of political and taxing powers to provinces and municipalities, political recognition of minorities, and civil respect for ethnic minorities.

Convener: Audrey R. Chapman, American Association for the Advancement of Science

Kelly Brotzman, University of Chicago Divinity School

*Garibaldi*

"Schleiermacher, Gustafson, and Lindbeck on Experience: Retrievals and Corrections"

George Lindbeck and James Gustafson give widely divergent assessments of Friedrich Schleiermacher's "experiential" turn in theology and ethics, yet neither properly understands this legacy. Lindbeck fails to see how Schleiermacher's account of experience incorporates the social and linguistic determinants of human subjectivity; Gustafson evades Schleiermacher's philosophical-anthropological claims about the constitutive role of *Gefühl* in structuring human experience. Schleiermacher's account of experience assigns a hermeneutical rather than a simply normative role to experience in the formation of religious and moral judgments, logically precluding both a relativistic particularism and a thin, abstract universalism. The Schleiermacherian paradigm can remedy some of the conceptual disjointedness which marks current disputes about experience.

Convener:

Saturday, January 12, 2002

Sondra Wheeler, Wesley Theological Seminary  
“Creation and the Moral Character of Parental Power”

*Saturna Island*

The affirmation of human life as created entails the affirmation of embodiment and sociality as fundamental features of human being, and with them the embrace of culture. The hypothesis is that this constellation of beliefs leads us to support family life and the formative power of parenting. At the same time, it places the parent-child relation within an overarching theological and moral framework that can both direct and limit the use of that power. I want to examine whether the widely shared conviction that human beings are creatures, rather than accidents, objects, or projects simply, can ground an account that is publicly intelligible and broadly persuasive of the nature, aims, and limits of parental power.

Convener: Allen Verhey, Hope College

Deirdre King Hainsworth, Princeton Theological Seminary  
“The Privacy of Personal Information: An Analysis from Christian Social Ethics”

*Moresby Island*

How do we assert the privacy of our personal information while engaging in public life? This session begins with an assessment of the uses of personal information and the ethical issues raised by new information technologies. After considering the potential of existing privacy theories for guiding policy and law, the author concludes with a proposal, from Christian ethics, for a model of privacy for “complex agency.” This model, grounded in a relational understanding of the *imago Dei*, upholds informational privacy as preserving the ability of persons to act as responsible agents in a multiplicity of overlapping relational and social contexts.

Convener: Rosetta E. Ross, United Seminary of the Twin Cities

Ping-Cheung Lo, Hong Kong Baptist University  
“Love and *Imitatio* in Protestant, neo-Confucian, and Mahayana Buddhist Ethics”

*Gabriola Island*

This is an essay on religious love – *agape* -- in Protestant Christianity, neo-Confucianism (*ren* or *jen* -- “benevolence”), and Mahayana Buddhism (*maitri-karuna* -- “compassion”), especially the correlation between the motif of love for others and the motif of imitation. In the Christian tradition I use Gene Outka’s relevant works as representative, especially for Protestant ethics. In the Confucian tradition, I shall confine my materials to the relevant writings of the great neo-Confucian Zhu Xi (1130-122 CE), regarded as the Aquinas of Confucianism. In the Buddhist tradition I confine my materials to Mahayana Buddhism in general and to Nagarjuna (c. 150-250? CE) in particular, often deemed the Martin Luther of Indian Buddhism.

Convener: Philip Chmielewski, Loyola University Chicago

William R. O’Neill, S.J., The Jesuit School of Theology at Berkley/The Graduate Theological Union  
“Imagining Otherwise: The Ethics of Social Reconciliation”

*Cortes Island*

In this paper, I seek to assess the complex factors that render forgiveness or social reconciliation “essentially contested” concepts. How we remember the Rwandan genocide or apartheid’s legacy—whether as morally tragic or merely an unimportant failure of *Realpolitik*—depends upon how we “see” or imagine evil. To remember such suffering, we must first evoke what is effaced. Only then can we speak of social reconciliation or the fitting measures of retribution and reparation. Imagining, remembering, redressing evil—these, I argue, are compromise distinct, yet finally inseparable elements of social reconciliation, each admitting of no less distinct juridical, ethical, and religious orders of interpretation.

Convener: Diana Fritz Cates, The University of Iowa

Saturday, January 12, 2002

Andrea Vicini, S.J., Faculty of Theology of Southern Italy: S. Luigi  
“Ethical Issues and Approaches in Stem Cells Research: International Insights”

*Board Room*

This paper presents the scientific and ethical issues associated with stem cells research. It studies four documents produced in the year 2000 by NIH, the European Parliament, the British government, and the Italian Dulbecco's Board -- with its proposal of producing autologous stem cells by nuclear transfer without developing embryos (ASNT). By considering these documents, the paper highlights that, first, dialogue can lead to *leave in tension* [sic] the diversity of ethical approaches. Second, the progress of scientific research requires an *ethics of risk* with its continuous discerning attitude that moves ahead with the research, suggests caution, and examines possible alternatives.

Convener: Suzanne Holland, University of Puget Sound

“God and Globalization: The Project, its Promise and its Pitfalls”

*British*

Panelists: Max Stackhouse, Princeton Theological Seminary  
Heidi Hadsell, The Hartford Seminary  
Glen Stassen, Fuller Theological Seminary  
Rebekah Miles, Perkins School of Theology, Southern Methodist University  
Darryl Trimiew, Colgate Rochester Divinity School

Globalization is one of several terms currently used to try to describe the processes of historical change that the civilizations are currently undergoing, no longer in piecemeal fashion, but, quite possibly, in one vast, emergent structure of interdependency. Under the sponsorship of the Center of Theological Inquiry, Princeton, NJ, Max Stackhouse and Peter Paris have convened a group of scholars who are seeking to develop a coordinated series of theological and ethical responses to Globalization, primarily from a Christian perspective. The general thrust of their approach is to recognize the moral ambiguity of Globalization, which itself implies a refusal to go along with those who see Globalization primarily in polarizingly apocalyptic terms, and thus, feel called upon to condemn and resist Globalization. Despite the group's refusal to support apocalyptic resistance to Globalization, their project is structured by categories that themselves are derivative from Biblical apocalyptic imagery, evaluating aspects of Globalization under the headings of “The Powers” and “The Principalities,” “The Spheres,” “The Authorities,” and “The Dominions.” Two volumes of the projected four volume series have already appeared. Following a brief presentation by Max Stackhouse, four of our SCE members who have been involved in discussions on Globalization will provide critical responses.

Convener: Dennis P. McCann, Agnes Scott College

Interest Group: Ethics and Catholic Theology

*Galiano Island*

The Ethics and Catholic Theology interest group seeks to foster substantive theological discussion as it relates to the practice of moral theology and social ethics in the Catholic tradition. To this end, the group provides participants with an opportunity to reflect on how developments in Catholic theology can and should inform work in ethics. In past years the group has invited speakers on topics ranging from poverty to development of doctrine, Ex Corde Ecclesiae to Fides et Ratio, Origen and Augustine to von Balthasar. This year, in light of events since September 11, the Ethics and Catholic Theology interest group will sponsor a panel discussion entitled: “War, Peace, and Islam: Catholic Theological Responses.”

Conveners: Michael Baxter, University of Notre Dame  
John Berkman, Duke Institute on Care at the End of Life

Saturday, January 12, 2002

Interest Group: Ethics and Political Economy

*Room 233*

This Interest Group meets annually to broaden and deepen our understanding of the interaction of ethics and economics. Our normal procedure is to invite an outside scholar or practitioner (usually an economist from the local area of the SCE meeting) to speak on an agreed-upon topic and then to proceed with discussion of attendant descriptive and normative issues. This allows us to focus on a timely question and to engage with an economist or other expert whom most of us would otherwise know only through the written word.

This year's topic is: "International Corporate Environmental and Social Responsibilities in the Mining Industry." Our guest speaker is James Cooney, General Manager of Strategic Issues, Placer Dome, a large international mining company. Mr. Cooney has extensive background in working for corporate responsibility, human rights, and the environment. He has worked with international development agencies and the United Nations on these topics and he holds a masters degree in ethics from Vancouver School of Theology. After his opening remarks, the group will discuss corporate social and environmental responsibility in this and other international industries.

Convener: Douglas A. Hicks, University of Richmond

**12:00-1:15** JRE Editorial Board Meeting

*Tweedsmuir*

**12:00-1:15** Women's Caucus

*Cortes Island*

Women's Caucus welcomes all women of the SCE. Topics for discussions have ranged from internal SCE policies and goals to issues around teaching and research. Please join us.

Convener: Rebekah Miles, Perkins School of Theology, Southern Methodist University

**1:30-3:00 Concurrent Session V**

George H. Crowell, University of Windsor

*Gabriola Island*

"The Power of Monetary Policy: Ethical Insights from Canadian Experience"

A nation's monetary policy -- management of its money system -- is distinct from its fiscal policy--management of income and expenditure -- although the two interact in many ways. Little understood, especially among people working for social justice, is the enormous power of monetary policy over economic activity -- for good or ill. This paper will provide a brief explanation of money systems, and will illustrate the power and consequences of contrasting monetary policies as seen in Canadian experience from the 1930s until the present. Implications for present policy options will be indicated.

Convener: Lee Cormie, The Toronto School of Theology and St. Michael's College, Toronto

Nancie Erhard, Union Theological Seminary

*Moresby Island*

"When the 'Righteousness' of Forebears is Seen as Sin: Moral Agency, Responsibility, and the Legacy of Indian Residential Schools"

Canadian church bodies that operated residential schools for First Nations' children have apologized for harm done and have established healing ministries. The volume of lawsuits pending show how insufficient this is for Native Canadians. And what do such gestures mean to the people who are members of these churches? Important differences in understandings of agency and responsibility between the dominant culture and First Nations Traditions prompt an exploration of alternative concepts of moral agency and responsibility within Christian ethics that might aid the churches in their relations with First Nations.

Convener: John Shelley, Furman University

Saturday, January 12, 2002

Andrew Flescher, California State University, Chico

*Tweedsmuir*

“Interpreting the Exhorting Saint: A Non-rhetorical Reading of Dorothy Day and Martin Luther King, Jr.”

Do “saintly” self-sacrificial acts constitute instances of supererogation even though saints themselves tend to view such acts as required in their own case? Such an assumption is called into even greater question by some saints’ exhortations to “follow them,” in effect an instruction to emulate (though not admire) their conduct. Through examinations of Dorothy Day and Martin Luther King, Jr., this paper argues that such exhortations are not simply rhetoric, requiring deep hermeneutical analysis to avoid the conclusion that saintly testimony morally obligates us in unacceptably costly ways, but statements to be taken both literally and seriously. It explores ways to incorporate saintly “excessivity” into “ordinary morality.”

Convener: George E. Schultze, S.J., University of San Francisco

William P. George, Dominican University

*Cortes Island*

“International Law and the Order of Charity”

This paper shows how Aquinas’ understanding of charity enables Christians and others to engage international law in a manner at once profoundly theological and, at least in principle, attuned to key issues and points of tension in international law today. The *ordo caritatis*, which does not negate natural law or the acquired virtues, provides an apt basis for exploring such topics as the descending scale of claims to national sovereignty, “common heritage” as a meaningful legal concept, the ongoing debate over intervention on humanitarian grounds, and the concern for future generations found in the U.N. Charter and elsewhere.

Convener: Francis T. Hannafey, S.J., Fairfield University

Douglas K. Harink, The King's University College, Edmonton, Canada

*Board Room*

“Paul, Barth, and Yoder on Justification by Faith and Christian Social Ethics”

Recent Paul scholarship, following the lead of Richard Hays and others, increasingly accepts the translation of the key Pauline phrase, *pistis Jesou Christou*, as “the faith [or faithfulness] of Jesus Christ.” rather than “faith in Jesus Christ.” I explore the implications of that translation for understanding the relationship of justification and social ethics in Paul, Karl Barth, and John Howard Yoder. I argue that Barth and Yoder follow Paul in thinking primarily from the faith(fullness) of Jesus Christ, and thus in treating Christian social ethics, understood primarily as ecclesial faithfulness, as *intrinsic* to the doctrine of justification.

Convener: Jonathan Wilson, Westmont College

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Olga Craven Huchingson, St. Thomas University

*Garibaldi*

“Avoiding Babel: Advance Directives in a Multicultural Context”

This is a report on our studies of Advance Directives in South Florida. Much of Western philosophy and bioethics assumes a moral standpoint of “impartiality.” This has been characterized as “the view from nowhere.” Marginalized peoples may be bewildered or offended by the American emphasis on autonomy legislated in the Patient Self-Determination Act of 1991. Our survey of 500 hospital records indicates far fewer advance directives by members of racial and ethnic groups. Our second study, now in progress, involves in-depth interviews among Miami’s ethnic groups to determine which variables, especially religion, impact attitudes toward end of life care. Vodou, Santeria, and Spiritist beliefs are discussed.

Convener: Ronald Mercier, Regis College, Toronto

Saturday, January 12, 2002

William Werpehowski, Villanova University  
“Love of God and the Moral Meaning of Joy”

*Saturna Island*

This essay considers love of God and its moral implications through an analysis of joy and the virtues that enable us to feel joy, particularly joy in God, well. How does *joyful* love of God enable integrity in Christian existence and orient love of neighbor? I develop three approaches to joy in Christian traditions that correspond to humanity’s status as creature, redeemed sinner, and promised sharer in eternal life. The first approach elicits a stance of *welcoming the other*. The second calls for *solidarity* with him or her in brokenness. The third implies a *desire for communion* with the neighbor.

Convener: James B. Tubbs, Jr., University of Detroit Mercy

Interest Group: Educating for AIDS

*Vancouver Island*

This year two guests will join us and address issues of needle exchange programs and drug addiction in north-western North America. They are Dave Purchase, the director of the North American Syringe Exchange Network (NASEN), the group to which the SCE sent the donation, and Kevin Murphy, who is with the Providence Health Care System in Vancouver.

Conveners: Mary Jo Iozzio, Barry University  
James F. Keenan, Weston Jesuit School of Theology

Interest Group: Reforming Realism

*Galiano Island*

Formed in response to the renewal of interest in Christian realism and the recent emergence of new realist proposals, this group will explore various realist options and the criticisms they have evoked. Can realism be “reformed” both to account for the criticisms leveled against it and to become, itself, an instrument of “reform” in the academy, church, and society?

Convener: Rebekah Miles, Perkins School of Theology, Southern Methodist University

**3:00-3:30**      Coffee Break      *Columbia*

**3:30-5:00**      **Annual Business Meeting**      *British*

**5:00**      Nomination Committee Meeting      *Tweedsmuir*

**5:30-7:00**      **“September 11, 2001: Terrorism and Its Aftermath”**      *British*

Panelists: David H. Smith, Indiana University  
Jean Bethke Elshtain, University of Chicago Divinity School  
John Kelsay, Florida State University  
David Little, Harvard Divinity School

The gruesome, heartbreaking attacks that occurred on September 11, 2001 demand normative discussion. Participants on this panel will address the ethics and politics surrounding those events and their aftermath, focusing in part on these questions: How are we to describe and evaluate what happened? What is the appropriate response from national and international leaders? What resources within the Christian tradition, moral philosophy, and religious ethics inform answers to these questions? Panelists have been asked to make brief comments, focusing on one idea or issue, in order to leave ample time for audience participation.

Convener: Richard B. Miller, Indiana University

Saturday, January 12, 2002

- 7:00-7:45**     New Member Reception     *Board Room*
- 7:45-9:00**     Soup and Chicken Supper     *Pacific Ballroom*
- 8:00-9:00**     Student Caucus as part of Soup and Chicken Supper:  
"Integrating Spirituality and Scholarship"     *Vancouver Island*  
Speakers: David P. Gushee, Union University  
William C. Spohn, Santa Clara University  
Martha Ellen Stortz, Pacific Lutheran Theological Seminary

This is an opportunity for students to meet, develop friendships, and discuss issues of mutual concern and interest. All students and others interested in issues related to graduate students in ethics are welcome.

Conveners: Virginia Landgraf, Princeton Theological Seminary  
Maria Malkiewicz, Notre Dame

**9:00-10:30     Interest Groups**

**African-American Approaches to Christian Ethics**     *Galiano Island*

This Interest Group provides a forum in which to discuss Christian morality from an African-American perspective. The group will examine and discuss moral dilemmas that challenge and complicate the lives of the African-American community. The goals of the Group are: (1) to bring together different voices in the community with regard to a variety of issues, (2) to address problems peculiar to the Black community, (3) to analyze and to celebrate distinctive cultural practices and ways of living, (4) to develop public policy for addressing problems besetting the Black community, (5) to identify or develop better dialogue between Society members and the African-American Church, and (6) to develop a network among interested members.

Conveners: Cheryl A. Kirk-Duggan, Graduate Theological Union  
Rosetta E. Ross, United Theological Seminary of the Twin Cities  
Darryl Trimiew, Colgate Rochester Divinity School

**Anglican Theological Ethics**     *Moresby Island*

This Interest Group provides a forum for papers and conversations centering on the Anglican contribution to the field of Christian ethics or moral theology. Presentations and papers focus on historical and contemporary topics related to our general theme. Participants from all traditions who are interested in joining our discussion, or in offering a contribution, are most welcome. A subsidiary purpose of our group is to provide a forum for the exchange of ideas between persons who teach or work within Anglican ecclesial and educational institutions.

Conveners: Stephen Holmgren, Diocese of Louisiana  
Jeffrey Greenman, Tyndale Seminary

**Environmental Ethics**     *Gabriola Island*

The Interest Group on Environmental Ethics and Theology is grounded in the conviction that the environmental challenge raises critical issues of faith and ethics for theological education. Participants network together to exchange syllabi, circulate available resources, and cooperate in efforts to build a more concerted response to the ecological crisis. The focus for discussion this year will be "The Precautionary Principle: Toward an Ethically Rigorous Interpretation." Two people will make opening comments to initiate the discussion: Louke van Wensveen, Loyola Marymount University, and J. Andy Smith, Earth Ethics.

Convener: James A. Nash, Boston University School of Theology

Saturday, January 12, 2002

Health Care Ethics

*Cortes Island*

The Health Care Ethics Interest Group meets each year to discuss ethical concerns in the general area of health care. Previous topics include access to health care, assisted suicide, and the approach taken by different faith traditions to theological reflection on health care issues. The group is open to anyone interested in any of these areas. Formal papers are not presented in the interest group, and the group encourages a significant amount of verbal and materials exchange among attendees.

Conveners: Jan C. Heller, Providence Health System  
John Kilner, The Center for Bioethics and Human Dignity

Pedagogy

*Garibaldi*

This group provides a forum in which both newer and more experienced teachers/scholars can learn from one another about teaching religious ethics courses more effectively. The major goal of the session is to provide participants with ideas and practices that they can use in their own courses. As always, our conversation will include the exchange of pedagogical strategies relevant to the theme. Our focus this year is: "The Challenge of Teaching about Tragedy, Recent and Remote: September 11 and Other Experiences." We will discuss how teachers dealt with the terrorist bombings in their ethics courses, how this experience compares to teaching about tragedies more removed from the students in time (e.g. the Holocaust) or place (e.g. the Balkan wars).

Conveners: Brian Stiltner, Sacred Heart University  
C. Melissa Snarr, Center for Ethics at Emory University

Teaching Business Ethics

*Tweedsmuir*

The Business Ethics Interest Group meets to discuss issues related to teaching and scholarship regarding ethics in business and management, particularly with reference to their religious dimensions. Previous discussions have focused primarily on pedagogical questions, and on the sharing of resources and instructional materials highlighting the significance of religious approaches to business ethics.

Convener: Dennis P. McCann, Agnes Scott College

## Sunday, January 13, 2002

<b>7:00-8:20</b>	Board Meeting	<i>Board Room</i>
<b>7:20-8:20</b>	Ecumenical Worship Service	<i>Saturna Island</i>
<b>8:00-11:00</b>	Registration/Conference Desk Open	<i>Columbia</i>
<b>8:00-11:00</b>	Exhibits Open	<i>Columbia</i>
<b>8:30-10:00</b>	<b>Concurrent Session VI</b>	

Peter D. Browning, Drury University *Cortes Island*  
“Re-thinking Ethics at the End of Life: From Clinic to Community”

This paper begins with a selected review of theological ethical writings on dying, euthanasia, and physician-assisted suicide to show how ethicists often fail to consider the role of the community in their deliberations. The effect is to individualize the experience of the dying in ways that neglect families, relieve communities of responsibility, and ignore the distinctive narratives and practices of the church which could sustain the dying. The paper then argues for a shift from decision-based ethical reflection on euthanasia and physician-assisted suicide to a virtue-based ethic grounded in the faith community. Finally, recommendations for community care of the dying are offered.

Convener: Sondra Wheeler, Wesley Theological Seminary

Mark Douglas, Columbia Theological Seminary *Tweedsmuir*  
“Loving Your Neighbor and Gifting Them”

Most authors who write about agape and Christian ethics use the metaphor of “gift” to help explain God’s agapic love. Yet when they move to human expressions of agape, they problematically translate gift-language into altruism-language. A reconstructed vision of gift-giving that recognizes its ability to constitute and renew relationships may move us toward a theologically rewarding discussion of how to practice neighbor-love. Moreover, this reconstructed vision opens Christian ethicists to new conversations with a wide range of theologians, philosophers, and sociologists who might helpfully contribute to them.

Convener: Donna Yarri, Alvernia College

Daniel E. Lee, Augustana College, Rock Island, Illinois *Board Room*  
“Just War Criteria and Domestic Public Policy Issues Involving Coercive Intervention”

Just war criteria long applied to questions of international intervention are also useful when addressing questions about the extent to which it is appropriate for government to intervene in the lives of its citizens. This paper maps out domestic public policy implications of various just war criteria and concludes by examining some difficult cases involving conduct the author views as irresponsible and/or morally objectionable: failure to use motorcycle helmets, physician-assisted suicide, and recreational use of marijuana. The author concludes that the case for intervention is relatively weak and a much stronger case can be made for a more libertarian approach.

Convener: Stephen Charles Mott, Cochesett United Methodist Church

Sunday, January 13, 2002

Marilyn J. Legge, Emmanuel College, Toronto  
“Seeking ‘Right Relations’: Churches and Aboriginal Peoples”

*Galiano Island*

This paper examines the claim that religious institutions can contribute to awareness and understanding between Aboriginal and non-Aboriginal people in Canada. I focus first on the work of the United Church of Canada and the ecumenical coalition on aboriginal rights, their assessments of how domination has functioned, and their articulation of resources, responses, and theological rationales. I discuss political resistance to domination of those marginalized, including indigenous women whose narratives raise questions about how moral agency operates in different contexts and what might be adequate conceptions of justice, reconciliation, and healing. Finally, I propose moral norms for renewing ecumenical commitment to “build cultures of peace.”

Convener: Cynthia Moe-Lobeda, School of Theology and Ministry, Seattle University

Bridget Burke Ravizza, St. Norbert College  
Karen Peterson-Iyer, Santa Clara University

*Garibaldi*

“The Price of Motherhood: Are Christian Universities Willing to Pay It?”

In the U.S. today, children and families increasingly bear the brunt of tight workday schedules and shrinking budgets. Moreover, while responsibility for childcare typically falls to women, motherhood often decreases women’s access to social and material goods. This paper examines whether Christian universities are adequately addressing this challenge. By refusing to reasonably accommodate parents with young children, universities fail to do justice to mothers and families. We propose a Christian ethic of the family to guide concrete efforts within universities to honor the dignity of children and the health of families by supporting women and men with young children.

Convener: Elisabeth Brinkmann, Boston College

Brent W. Sockness, Stanford University

*Gabriola Island*

“Ethics in a Romantic Key: Friedrich Schleiermacher and the Ethics of Authenticity”

Just months after penning his classic, *On Religion: Speeches to Cultured Despisers*, Friedrich Schleiermacher composed a companion piece on ethics entitled *Monologen* (1800). These soliloquies hold a key position in Schleiermacher’s lifelong pursuit of an adequate moral theory. This paper offers a fresh reading of the *Monologen* by interpreting them not only in their own Romanticist context but also through the lens of Charles Taylor’s recent work in philosophical anthropology and ethics. My thesis is that this lyrical and somewhat self-indulgent work in ethics is a signal instance of that understanding of the self and its moral sources that Taylor labels “expressivism.”

Convener:

“H. Richard Niebuhr's *Christ and Culture*: An Assessment of His Typological Model After 50 Years”

Panelists: Glen Stassen, Fuller Theological Seminary

*British*

Duane K. Friesen, Bethel College (KS)

Douglas Ottati, Union Theological Seminary, Richmond, VA

Darryl Trimiew, Colgate Rochester Divinity School

Diane M. Yeager, Georgetown University

In 1951 H. Richard Niebuhr wrote his famous book, *Christ and Culture*. His fivefold typology of the relationship of Christ and culture has had a very significant impact on our discipline of Christian Social Ethics and our thinking about the relationship of the church to culture. Fifty years after the writing of his book is an especially appropriate symbolic time for our society to assess Niebuhr’s model, and his impact on our discipline. The members of the panel have been involved in publishing scholarly works that respond to Niebuhr in one way or another. Each of the panel members will critically assess Niebuhr’s model from his or her own point of view as a framework for further dialogue.

Sunday, January 13, 2002

“What Can Jewish and Christian Ethics Learn from One Another?”

*Saturna Island*

Joint Panel Presentation of the Society of Christian Ethics and the Society of Jewish Ethics

Panelists: Ronald M. Green, Dartmouth University  
Stanley M. Hauerwas, Duke University Divinity School  
Lisa Sowle Cahill, Boston College  
Elliott Dorff, University of Judaism

Interest Group: Liturgy and Ethics

*Room 233*

Formed in response to growing interest in the role of worship in the Christian life, the Liturgy and Ethics group will provide a working forum for those interested in such questions as 1) embodied participation in worship and the formation of disciples, 2) sacraments and moral life (e.g., Eucharist, baptism), 3) the impact of cultural forces on congregational worship and moral action, historically, and presently 4) constructive theological work on worship's proper relation to the moral life 5) connections between specific ethical questions (bioethics, ecological ethics, etc.) and liturgy.

This year, the session will discuss the Saliers' festschrift by E. Byron Anderson and Bruce T. Morrill, eds., *Liturgy and the Moral Self* (Collegeville, MN: Liturgical Press, 1998). Even if you were unable to read the volume ahead of time, your presence and participation are welcome. We will use the volume as a focal point of discussion and to map the shape of the discussion on liturgy and ethics. And, for interested parties, the bibliography presented at our first meeting last year will be available online as of December 2001 at: <http://homepages.udayton.edu/~lysaught>. Please feel free to submit additions to the bibliography to Therese Lysaught.

Conveners: M. Therese Lysaught, University of Dayton  
Chris Scharen, First Lutheran Church of the Reformation

## ***INTEREST GROUP CONTACT INFORMATION***

### **African-American Approaches to Christian Ethics**

**Saturday, 9-10:30pm**

- Cheryl A. Kirk-Duggan, Center for Women and Religion, Graduate Theological Union, 2400 Ridge Road, Berkeley CA 94709; tel: 510-649-2490, email: [kirkdugg@gtu.edu](mailto:kirkdugg@gtu.edu)
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- Darryl Trimiew, Colgate Rochester Divinity School, Rochester NY 14620; tel: 716-271-1320 x 251, email: [dtrimiew@crds.edu](mailto:dtrimiew@crds.edu)

### **Anglican Theological Ethics**

**Saturday, 9-10:30pm**

- Stephen Holmgren, Diocese of Louisiana, Box 846, St. Francisville LA 70775; tel: 225-635-4065, email: [rector@bsf.net](mailto:rector@bsf.net)
- Jeffrey Greenman, Tyndale Seminary; tel: 416 226-6620, ext. 6720, email: [JGreenman@tyndale.ca](mailto:JGreenman@tyndale.ca)

### **Christian Ethics and the Enlightenment**

**Friday, 9-10:30pm**

- Jennifer A. Herdt, Department of Theology, University of Notre Dame, Notre Dame IN 46556; email: [herdt.1@nd.edu](mailto:herdt.1@nd.edu)
- Gerald P. McKenny, Department of Theology, University of Notre Dame, Notre Dame IN 46556; email: [mckenny.4@nd.edu](mailto:mckenny.4@nd.edu)

### **Church and Academy**

**Not Convening in 2002**

- Paul Lewis, High Point, NC; email: [lewis@highpoint.net](mailto:lewis@highpoint.net)
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### **Comparative Religious Ethics**

**Friday, 9-10:30pm**

- Sumner B. Twiss, Florida State University; tel: 850-644-4582, email: [stwiss@admin.fsu.edu](mailto:stwiss@admin.fsu.edu)
- Bruce Grelle, California State University, Chico; email: [bgrelle@csuchico.edu](mailto:bgrelle@csuchico.edu)

### **Covenantal Ethics**

**Saturday, 8:45-10:15am**

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- Douglas Schuurman, Professor of Religion, St. Olaf College, Northfield MN 55057; tel: 507-646-3091, email: [schuurma@stolaf.edu](mailto:schuurma@stolaf.edu)

### **Economic Life**

**Saturday, 8:45-10:15am**

- James Childs, Trinity Lutheran Seminary; tel: 614-235-4136, email: [jchilds@TrinityLutheranSeminary.edu](mailto:jchilds@TrinityLutheranSeminary.edu)

### **Educating for AIDS**

**Saturday, 1:30-3pm**

- Mary Jo Iozzio, Barry University – THEO, 11300 Northeast Second Avenue, Miami Shores FL 33161; tel: 305-899-3944; email: [miozzio@mail.barry.edu](mailto:miozzio@mail.barry.edu)
- James F. Keenan, Weston Jesuit School of Theology; tel: 617-492-1960, ext 302, email: [jkeen@wjst.edu](mailto:jkeen@wjst.edu)

### **Environmental Ethics and Theology**

**Saturday, 9-10:30pm**

- Donald M. Braxton, Capital University, Kerns Religious Life Center, Columbus OH 43209-2394; tel: 614-236-6453, email: [dbraxton@capital.edu](mailto:dbraxton@capital.edu)

### **Ethics and Catholic Theology**

**Saturday, 10:30-12am**

- Michael J. Baxter, C.S.C., Department of Theology, University of Notre Dame, South Bend IN 46556; email: [Michael.j.Baxter.6@nd.edu](mailto:Michael.j.Baxter.6@nd.edu)
- John Berkman, Duke Institute on Care at the End of Life, Box 90402, Durham NC 27708-0402; email: [berkman@cua.edu](mailto:berkman@cua.edu)

### **Ethics and Law**

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- M. Cathleen Kaveny, University of Notre Dame Law School, Notre Dame IN 46556, tel.: 219 631- 7844, e-mail: [kaveny.1@nd.edu](mailto:kaveny.1@nd.edu).

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### **Ethics and Political Economy**

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- Douglas A. Hicks, Jepson School of Leadership Studies, University of Richmond, Richmond VA 23173; tel: 804-287-6891, email: dhicks@richmond.edu

### **Ethics and Sexuality**

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- Cristina Traina, Department of Religion, Northwestern University, 1940 Sheridan Road, Evanston IL 60208; tel: 847-491-2938; email: c-traina@northwestern.edu
- Edward J. Peck, Neumann College, One Neumann Dr, Aston PA 19014; tel: 610-558-5595, email: pecke@smtpgate.neumann.edu.

### **Ethics and the Professions**

Friday, 2:45-4pm

- John Wilcox, Manhattan College; tel: 718-862-7442, email: jwilcox@manhattan.edu

### **Ethics in Higher Education**

Friday, 2:45-4pm

- Daniel B. McGee, Baylor University; tel: 254-710-6361, email: daniel\_mcgee@baylor.edu

### **Evangelical Ethics**

Friday, 9-10:30pm

- David Gushee, Union University, 1050 Union University Drive, Jackson TN 38305; tel: 901-661-5024, email: dgushee@uu.edu
- Christine Pohl, Asbury Theological Seminary, Wilmore KY 40390; tel: 859-858-2284, email: christine\_pohl@asburyseminary.edu

### **Families and the Social Order**

Friday, 9-10:30pm

- Julie Hanlon Rubio, Department of Theological Studies, St. Louis University, 3800 Lindell Blvd, St. Louis MO 63156-0907; tel: 314-977-2892, email: rubiojh@slu.edu
- Brian D. Berry, Department of Religious Studies, College of Notre Dame of Maryland, 4701 N Charles St, Baltimore MD 21210; email: bberry@ndm.edu

### **Health Care Ethics**

Saturday, 9-10:30pm

- Jan C. Heller, Office of Ethics and Theology, Providence Health System, 506 Second Avenue, Suite 1200, Seattle WA 98104-2329; tel: 206-464-4728, fax: 206-464-4683; email: jheller2@providence.org
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### **Lesbian and Gay Issues**

Friday, 9-10:30pm

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- Frank B. Leib, Temple University; tel: 570-454-6363

### **Liturgy and Ethics**

Sunday, 8:30-10am

- M. Therese Lysaught, Department of Religious Studies, University of Dayton, 300 College Park, Dayton OH 45469-1530; tel: 937-229-2079, email: lysaught@udayton.edu
- Christian Batalden Scharen, First Lutheran Church of the Reformation, 77 Franklin Square, New Britain CT 06051; tel: 860-224-2475, email: sonjab@localnet.com

### **Moral and Religious Psychology**

Not Convening in 2002

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### **Pedagogy**

Saturday, 9-10:30pm

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- C. Melissa Snarr, Center for Ethics at Emory University, 1462 Clifton Rd, Suite 302, Atlanta GA 30322; tel. 404-727-1240, email: csnarr@emory.edu

### **Reforming Realism**

Saturday, 1:30-3pm

- Rebekah Miles, Perkins School of Theology, Southern Methodist University, Dallas TX 75275; email: delony@flash.net or rlmiles@mail.smu.edu

### **Restorative Justice**

Friday, 9-10:30pm

- Donald Shriver, 440 Riverside Drive, #58, New York, NY 10027; fax: 212-222-5112 or 518-392-2511, email: dwshriver@aol.com
- Howard J. Vogel, Hamline University School of Law, 1536 Hewitt Avenue, St. Paul MN 55104; email: hvogel@gw.hamline.edu

### **Scripture and Ethics**

Friday, 9-10:30pm

- John Burgess, Pittsburgh Theological Seminary, 616 N Highland Avenue, Pittsburgh PA 15206; tel: 412-362-5610 ext 2207, email: jburgess@pts.edu
- Sondra Wheeler, Wesley Theological Seminary, 4500 Massachusetts Ave. NW, Washington DC 20016; tel: 202-885-8638, email: swheeler@wesleysem.edu

### **Teaching Business Ethics**

Saturday, 9-10:30pm

- Dennis P. McCann, Agnes Scott College, Religion Department, 141 East College Ave., Decatur GA 30030; tel: 404-471-6062, email: dmccann@agnesscott.edu.

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