

The Society of Christian Ethics

and

The Society of Jewish Ethics

January 8 – 11, 2004

Hyatt Regency Chicago

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45th Annual Meeting of the Society of Christian Ethics
2nd Annual Meeting of the Society of Jewish Ethics

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The Society of Christian Ethics and the Society of Jewish Ethics is meeting concurrently.
Sessions offered by SJE are listed at the end of each concurrent session.

Thursday, January 8, 2004

- 12:30-8:30** Registration/Conference Desk Open *Regency AB*
- 1:00-5:00** SCE Board Meeting *Haymarket*
- 1:30-8:00** The University of Chicago Writers Group *San Francisco*
- 8:00-9:30** Grant Writing Session – Pre-registration required – limited to 30 participants.
New Orleans

Friday, January 9, 2004

- 8am-6:15pm** Registration/Conference Desk Open *Regency AB*
- 9:00am-6:00pm** Exhibits Open *Regency AB*
- 9:00-10:30** **Concurrent Session I**

Ilsup Ahn, The University of Chicago Divinity School *Water Tower*
"Decolonization of Lifeworld by Refiguring System: A critical dialogue between Jürgen Habermas and Reinhold Niebuhr"

Can we constitute a universal moral theory without relying on any metaphysical or religious tradition? Although Habermas is optimistic about this, his discourse ethics renders the "delinguistified media" such as money and power excluded from the domain of moral discourse forecasting the "colonization of lifeworld by system." I argue in the paper that lifeworld is colonized not by the delinguistified media as such, but by the people who misuse money and power. By drawing on Niebuhr's views on human nature and justice, I try to show why the delinguistified media ought to be morally apprehended and how decolonization of lifeworld could be possible.

Convener: John Crossley, Jr., University of Southern California

Andrew Flescher, California State University, Chico *Gold Coast*
"The Contingency of Evil"

An Augustinian understanding of evil has two conceptual advantages for contemporary religious and philosophical discourse: it belies the hypocritical temptation to point the finger at "evildoers" who are "other" than us, and it renders sensible an otherwise vague referent which, as of late, is getting plenty of use. This paper explores the advantages of thinking about evil not in terms of criteria sufficient to indicate its presence, but rather in terms of the abdication of purposive agency. It endorses Mathewes' recent, somewhat controversial attempt to "de-mythologize" evil by stripping it of its necessary status in the human saga, and further builds upon his Augustinian retrieval by suggesting that the move of de-mythologization alerts us to the potential we all share to succumb to the vices of complacency and self-righteousness and – thereby on guard – to stave off these impulses "contingently" through human action.

Convener: Edward F. Zukowski, Mount St. Vincent College

Friday, January 9, 2004

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

New Orleans

"Ethics and Emotions: An Examination of the Work of Martha C. Nussbaum"

The writings of Martha C. Nussbaum have for years inspired significant discussion in philosophy, theology, and literary theory about the place of human emotions in ethical reasoning and moral methodology. According to Nussbaum, emotions are fundamental "judgments of value" which must be a central part of any adequate ethical theory. This paper examines Nussbaum's understanding of the place of human emotions in ethical reasoning and moral judgment. The essay also explores Nussbaum's views on narrative ethics, compassion, and love and the role of "rational emotions" in public moral deliberation. The paper concludes with discussion of the implications of Nussbaum's work for Christian ethics and contemporary moral education.

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

Daniel E. Lee, Augustana College, Rock Island, Illinois

Columbian

"Religiously-Based Parental Refusal of Beneficial Medical Treatment for Children and the Ethics of Intervention"

When parents for religious reasons refuse permission for beneficial medical treatment for their children, judicial intervention is sometimes warranted. It is vastly preferable, however, to approach these situations with sensitivity and understanding by seeking alternatives that offer prospects for successful treatment while respecting the religious views of parents – for example, plasma expanders and intra-operative blood salvage techniques in cases involving Jehovah's Witnesses. The paper also addresses related issues such as (a) the extent to which (if at all) lower probabilities of success for alternative therapies are ethically acceptable, and (b) how the costs of expensive alternative therapies should be allocated.

Convener: David Schultz, F.S.C., La Salle University

James R. Thobaben, Asbury Theological Seminary

Atlanta

"Moral Building: Social Transformation and Altered Architecture Among American Evangelicals"

As with most Christian sub-groups, the buildings of evangelicals in America have expressed the values of their communities. At times, there has been a strong insistence on simplicity in architecture as a moral duty. At other times, buildings have been defined as physical artifacts of moral correctness and spiritual favor. The analysis begins with a rehearsal of classical sociological arguments and claims of key historical figures on the social transformation of evangelical movements. Following the setting of the sociological and historical context, moral arguments of contemporary American evangelicalism about buildings are presented, using the architecture of three communities as examples.

Convener: David P. Gushee, Union University

Interest Group: Christian Ethics and the Enlightenment

San Francisco

The Christian Ethics and the Enlightenment Interest Group seeks to re-examine the terms of a debate that has polarized proponents and opponents of the Enlightenment. To this end, we welcome fresh assessments of the relationship of Christian authors and themes and Enlightenment authors and themes. Possible topics for 2004 include: Beauty/Taste and Ethics, John Wesley's Ethics and the Enlightenment, and Cambridge Platonist Ethics and the Enlightenment. However, the group welcomes any proposal dealing with any aspect of Christian ethics and the Enlightenment, including contemporary appraisals.

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

Friday, January 9, 2004

Interest Group: Christian Ethics and International Affairs
"Clash of Civilizations?"

Acapulco

Panelists: David Little, Harvard University
Jean Bethke Elshtain, The University of Chicago
Max L. Stackhouse, Princeton Theological Seminary
Harold H. S. Oh, Southeast Missouri State University

Samuel Huntington's book *The Clash of Civilizations and the Remaking of World Order* argues that the fundamental source of conflict in the post-Cold War era will not be primarily ideological or economic but that the great divisions among humankind and the dominating source of conflict will be cultural. The principal conflicts of global politics will occur between nations and groups of different civilizations, each defined by common objective elements – religion, customs, language, history, and institutions – as well as by people's self-identification. Huntington contends that the fault lines between civilizations will be the battle lines of the future. The panelists will critically evaluate Huntington's thesis in light of current world events.

Moderator: Shaun A. Casey, Wesley Theological Seminary

Interest Group: Covenantal Ethics

Picasso

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. Doug Schuurman will give a presentation to initiate a discussion of the topic, "Vocation and Covenant." We will explore some of the biblical, theological, and ethical aspects of calling as it is related to the theme of covenant.

Conveners: Douglas F. Ottati, Union-PSCE
Douglas Schuurman, St. Olaf College

Interest Group: Scripture and Ethics

Comiskey

The Scripture and Ethics Interest Group will host guest A.K.M. Adam from Seabury Western Theological Seminary for a conversation about the imitation of Christ as a biblical motif and moral trope. Participants may want to read his "Walk This Way: Difference, Repetition and the Imitation of Christ" in *Interpretation* 55 (2001).

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

SJE Session: Byron Sherwin, Spertus College of Judaica

Field

"Implications of the Golem for Contemporary Jewish Problems"

The golem occupies a distinctive category as a living entity in Jewish legal and theological literature. Many of the ethical problems characteristic of current developments in diverse areas such as: "artificial life," "artificial intelligence," reproductive biotechnology, genetic engineering, genetically modified food, robotics, computer science and corporate malfeasance, have been anticipated by discussions of the golem in Jewish ethical, legal and mystical literature. This paper will demonstrate how reflections about the legal status of the golem in classical Jewish texts can be applied to a wide variety of issues that are currently of concern to theologians and ethicists.

Convener: Ronald M. Green, Dartmouth College

10:30-11:00 Break

Regency AB

Friday, January 9, 2004

11:00-12:30 Concurrent Session II

Albino Barrera, Providence College
"Economic Compulsion And Christian Ethics"

San Francisco

An externality is an unintended consequence inflicted on a third party. Christian ethics has much to contribute on the issue of pecuniary externalities. First, the scholastic just price tradition highlights economic compulsion as a deviation from the principle of mutual advantage undergirding the ideal, moral economic exchange. Second, Christian rights language provides a conceptual tool for weighing varying degrees of severity in economic coercion. Third, the economic precepts on debt-, slave- and land-release in the Hebrew Scriptures furnish illustrative norms for rectifying harmful pecuniary externalities by restoring the marginalized as free and equal participants in the marketplace.

Convener: Carla Ingrando, University of Notre Dame

Timothy A. Beach-Verhey, Davidson College
"Exemplifying Public Discourse: Christian Faith, Liberal Democracy, and Martin Luther King, Jr."

Gold Coast

Martin Luther King, Jr. is universally regarded as one of the most important figures in twentieth century American public life. Yet, his subtle integration of Christian faith and democratic values runs afoul of many current theories concerning faith, liberal democracy, and public discourse. This paper will argue that H. Richard Niebuhr provides a more appropriate lens through which to see Martin Luther King's contribution to public life than either John Rawls or Stanley Hauerwas. Its goal is to keep the theoretical debate closely tied to the real world of American political life and an example of excellent public participation.

Convener: Kristin Heyer, Loyola Marymount University

Donald M. Braxton, Juniata College
"Slipping the Noose of the Jealous God: Violence and Theism in an Evolutionary Perspective"

Columbian

This paper explores the propensity for violence in Western monotheism from an evolutionary perspective. Drawing from the insights of evolutionary psychology, I will outline contemporary theory on the emergence of the exclusive claims of Abrahamic monotheisms and its demonization of outgroups. Monotheism evolved primarily as a mechanism to police group loyalty and deter defection. Evolutionary psychology suggests therefore that monotheism is inherently violent. In light of this analysis, I will argue for an alternative model for Christian theology and ethics rooted in religious naturalism. Religious naturalism builds upon our evolved mental architecture. It situates religious conceptualities as expressions of social group functioning. Religious naturalism encourages a pluralistic vision wherein various religious systems are embraced only as contingent and localized emergent expressions of social groups. In this vision, monotheism can no longer be mono.

Convener: Paul A. Lewis, Mercer University

Diana Fritz Cates, The University of Iowa
"The Religious Dimension of Ordinary Human Emotions"

Toronto

This paper presents a Thomistic account of religious emotion, and seeks to extend the account in light of a broad definition of the religious. The central thesis of the paper is that ordinary human emotions have a religious dimension. They reflect – indeed, they are partly composed of – not only evaluative judgments about particular objects of experience, but also implicit background beliefs and assessments concerning what is ultimately real and of supreme importance. Feeling and reflecting critically on our emotions is thus an act of immense religious as well as moral significance.

Convener: Eric S. Gregory, Princeton University

Friday, January 9, 2004

Betsy Perabo, Yale University

New Orleans

"Military Participation and Christian Just War Theory"

A thorough examination of two foundational elements of the *jus in bello*, the individual soldier and the military institution, is essential to contemporary Christian just war theory. Drawing on classic and modern Christian texts, this paper will analyze secular discussions of conscription, conscientious objection, and soldiering in general, in an effort to answer the following questions: What are the appropriate institutional arrangements for a military in a democratic society? If military service is voluntary, under what circumstances should Christians volunteer? If a draft is reinstated, when and why should Christians take advantage of allowances made for conscientious objection?

Convener: Daniel E. Lee, Augustana College

Ted Smith, Emory University

Atlanta

"Redeeming Critique: Walter Benjamin and the Cultural Turn in Christian Theology and Ethics"

This essay sketches the different ways Stanley Hauerwas, Ada María Isasi-Díaz, and Jeffrey Stout renounce a "view from nowhere" and turn to particular cultures to make normative claims. It argues that all three end up either ratifying the source cultures as ideal or smuggling in transcendent perspectives that undo their cultural turns (or both at once). It then suggests that Walter Benjamin's philosophy of history offers a form of critique both more immanent and more radical, a cultural turn that enables thoroughgoing self-criticism and reveals the negative potential of cultural practices to bear witness to something beyond themselves.

Convener: Amy Laura Hall, Duke University Divinity School

Andrea Vicini, S.J., Faculty of Theology of Southern Italy: S. Luigi

Acapulco

"Population Genomics in Cilento (Italy): Toward the Promotion of the Common Good"

This paper presents the scientific and ethical aspects concerning one current Italian project on human genomics on large populations that takes place in Campania (Cilento). First, it describes the scientific issues and examines the project's multidisciplinary approach. Second, it considers the ethical issues surfaced during the planning phases and the population's reactions. Then, it defines what is the common good for the population involved in the study and what its promotion could demand to us. The common good appears to be an operative ethical criterion that depends on (and promotes) interdependence, participation, and solidarity – relevant values in our globalized world.

Convener: David True, Wilson College

Darlene Fozard Weaver, Villanova University

Water Tower

"When Nothing Happens Something Does: Betrayal and the Theological Ethical Significance of Willing and Acting"

This essay investigates betrayal in order to explore the interplay of willing and acting. Drawing on Charles Pinches and Margaret Farley, it explores two cases, emotional infidelity and cybersex, in which it is difficult to identify what "happens," especially when these practices seem not to harm those involved. It forwards an account of betraying God that assists our religious and moral evaluation of such ambiguous interpersonal cases. It then uses these cases to make betrayal of God more intelligible as it may occur apart from overtly immoral activities, thereby sketching an account of our agency in the world God gives.

Convener: Mara Kelly-Zukowski, Felician College

Friday, January 9, 2004

Interest Groups: Ethical Issues in Higher Education
Christian Ethics and the Professions

Picasso

"The Evolution of the Corporate Model in the Professions"

Speakers: Medical Profession, William F. May, University of Virginia
Academic Profession, Robin W. Lovin, Southern Methodist University
Religious Profession, Kenneth Inskeep, Evangelical Lutheran Church of America

During the twentieth century there appears to have been a relative decline in the power and influence of political institutions relative to economic institutions. The muscle of economic interests probably is expressed most effectively in economic corporations. In this context, the "corporate model" has become popular as the paradigm for shaping the purpose and structure of other social institutions. In our session we will give attention to the influence that the "corporate model" has had on the understanding of the purpose and organization of the medical, academic, and religious professions and institutions.

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

Interest Group: Ethics and Catholic Theology

Comiskey

Conveners: Michael J. Baxter, C.S.C., University of Notre Dame
John Berkman, The Catholic University of America

SJE Keynote Address: David Novak, University of Toronto

Field

"Natural Law as a Border Concept between Judaism and Christianity"

Respondents: John T. Pawlikowski, O.S.M., Catholic Theological Union
Martin Kavka, Florida State University

Convener: Louis Newman, Carleton College

12:30-2:00 Lunch

12:30-2:00 JRE Board Meeting

Haymarket

2:00-3:30 Plenary

Regency CD

"Alternatives to Current United States Foreign Policy with a Better Historical Fit"

Panelists:

Paul Schroeder, Professor of History of International Relations Emeritus, University of Illinois
George Lopez, Professor of Political Science, University of Notre Dame
Ronald Stone, Professor of Christian Ethics, Pittsburgh Theological Seminary
Glen H. Stassen, Lewis Smedes Professor of Christian Ethics, Fuller Theological Seminary

In this panel attention will be paid to the work of peace in the face of war, United States unilateralism vs. multilateralism, and alternative strategies to international conflict with attention to historically realistic possibilities seen from the perspective of just peacemaking.

Moderator: June O'Connor, University of California Riverside

3:30-4:00 Break

Regency AB

Friday, January 9, 2004

4:00-5:30 Concurrent Session III

Pamela K. Brubaker, California Lutheran University

Toronto

"Who Cares? Women, Social Reproduction, and Economic Globalization"

Economic globalization impacts processes of both production *and* social reproduction, although little attention is given to the latter in globalization literature. Serious crises in social reproduction continue in many areas of the world. Their impact differs by class, race/ethnicity, and region – but women bear the brunt. This paper explores these crises from the perspective of feminist ecumenical ethics. 1) What significant socio-economic dynamics contribute to these crises? 2) What values, principles, and policies can address them? 3) How do we (re)affirm and (re)validate caring and care work without reinforcing women's traditionally assigned and stereotypical role as caregivers?

Convener: Andrea Vicini, S.J., Faculty of Theology of Southern Italy: S. Luigi, Napoli (Italy)

Lisa Fullam, Jesuit School of Theology at Berkeley

Water Tower

"A Mysticism of Service: The Three Ways in Moral Development"

In Christian tradition, the Three Ways (Purgative, Illuminative and Unitive) have long been used as a model for growth in prayer, while psychological models of the human person have predominated in considering moral development. In this paper, the tradition of the Three Ways is used to provide a conceptual framework for understanding moral development, specifically as it is manifested in service. Next, examples of each stage are offered. Using the mystical literature as an organizational framework links moral development to the entire spectrum of spiritual development, and provides an illustrative link to an earlier stratum of Christian spiritual tradition.

Convener: Judith Merkle, Niagara University

Shannon Jung, University of Dubuque and Wartburg Theological Seminary

Atlanta

"The Second Hunger: Complicity and the Hunger of the Affluent"

This paper will explore the moral accountability involved in the complicity of the affluent in the largely-involuntary injustices embedded in the global food supply system. How accountable can the affluent be in a system which proceeds (only somewhat) independently of them? Particular emphasis will be placed on the impact of that complicity upon those who are secure and comfortable. What is our moral responsibility for world hunger? A second focus will wrestle with how the affluent can extricate themselves from the forces of injustice which lead to world and domestic hunger.

Convener: Mark E. Graham, Villanova University

Thomas A. Lewis, Harvard University

New Orleans

"On the Limits of Narrative: Communities in Pluralistic Society"

Recent theorists of community, such as Alasdair MacIntyre and Stanley Hauerwas, have often invoked a shared narrative, religious tradition as the only possible bulwark against a socially fragmenting modernity. While appropriating aspects of their accounts, I draw on Gustavo Gutiérrez to argue that shared practices can generate communities that share discursive practices without sharing a meta-narrative. This reconception of community enables us to appreciate new communities that are emerging and to allay concerns about exclusion and repression associated with tradition-defined communities. The result is a conception of a pluralistic society with citizens belonging to multiple, intersecting, but not concentric, communities.

Convener: Judith W. Kay, University of Puget Sound

Friday, January 9, 2004

Scott R. Paeth, Princeton Theological Seminary

Gold Coast

"You Make All Things New! Jonathan Edwards and Christian Environmental Ethics"

This paper considers the question of how Christian theology can respond effectively to questions of environmental ethics. Using the theology of Jonathan Edwards, the author attempts to construct a Christian ecological ethics based upon Edwards' understanding of the natural world as a repetition of God's Triune Being in space and time. God, according to Edwards, is a disposition to self-communication. This "dispositional ontology" provides a way of understanding God as both a transcendent reality and as pantheistically immanent in creation. A Christian ethics rooted in Edwards' Trinitarian theology can effectively respond to contemporary problems in environmental ethics.

Convener: Raymond K. Anderson, Wilson College

John T. Pawlikowski, O.S.M., Catholic Theological Union

Acapulco

"Pope John Paul II On The Market Economy"

Pope John Paul II has spoken on economic issues from the outset of his long papacy. The paper will present an overview of his thinking regarding global economics as it has developed in his social encyclicals and other important addresses. Special focus will be given to more recent addresses and encyclicals, *Centesimus Annus* in particular. The paper will discuss the controversies regarding the recent teaching of John Paul II on Capitalism. His position will be compared with various other commentators, both secular and religious, such as Michael Novak, George Soros, Peter D. Sutherland, and Zbigniew Brzezinski.

Convener: David Cloutier, College of St. Benedict/Saint John's University (MN)

Geoffrey Rees, Yale University

San Francisco

"Is Posthumous Justice Possible? On the Ethics of Regard for the Dead as Source of Knowledge"

What kind of justice is due to persons who die while participating in medical research? Are certain ways of regarding the dead as a source of knowledge more or less just? A turn to literature provides guidance in answering these questions, by providing examples of injustice and justice respectively in how to imagine regard for the dead as a source of knowledge. The result concerns the living as much as the dead, because to discover where justice in medical practice breaks down is to discover something essential about the conditions for attaining such justice in the first place.

Convener: H. David Baer, Texas Lutheran University

Edward F. Zukowski, Mount Saint Vincent College, Riverdale, N.Y.

Comiskey

"The Humanist as Ivan Karamazov in the Face of Evil"

Two philosophers have recently admitted that their discipline has difficulty dealing with evil. Susan Nieman (*Evil in Modern Thought*) details historical reasons why "[w]e are left without direction." Gordon Graham (*Evil & Christian Ethics*) claims that "humanistic conceptions of morality cling to the reality of evil when their abandonment of underlying theological conceptions gives them no basis for doing so." This paper critically examines these claims which are reminiscent of Fyodor Dostoevski's firm conviction – poignantly expressed in the character of Ivan Karamazov – that the moral aims of humanism are noble but doomed to nihilism without the inspiration of faith.

Convener: Russell B. Connors, Jr., College of St. Catherine

Friday, January 9, 2004

Panel: "Integrating Integrity: Sources and Challenges for Christian Ethics" *Columbian*

Panelists: Aline H. Kalbian, Florida State University
Margaret E. Mohrmann, University of Virginia
Ann Mongoven, Indiana University
George D. Randels, Jr., University of the Pacific

While integrity is a term that pervades discussions of morality, its precise nature and meaning are not always clear. Our objective in this panel is to clarify the concept of integrity and to find creative ways to incorporate it more explicitly into the study of Christian ethics. We explore the challenges and contradictions that surround its use. These open up much larger debates about the self and community, love and justice, and the relationship of physical and spiritual wholeness. We rely on both contemporary and historical examples with the hope that our conversations will provoke sustained discussions about integrity in Christian ethics.

Convener: Aline H. Kalbian, Florida State University

Working Group: African and African-American *Picasso*

The purpose of this working group is to support the work by current African and African-American Christian ethicists and to create a systematic process for recruiting future Ph.D. students and for identifying and fostering development of African and African-American Ph.D. students in ethics. In particular, the working group will: (1) support the professional development, research, and publications of African and African-American ethicists, and convene concurrent sessions and focused interest group discussions at the Annual SCE meeting related to African and African-American approaches to ethics. (2) The working group will seek ways to nurture, cultivate, mentor, and support African-American Ph.D. students in ethics, towards the successful completion of their degrees and first job placement.

Conveners: Cheryl A. Kirk-Duggan, Graduate Theological Union
Darryl Trimiew, Colgate Rochester Divinity School
Scott C. Williamson, Louisville Presbyterian Theological Seminary

SJE Session: Jonathan Crane, Wheaton College *Field*
"Because. . .: Justifying Law/Rationalizing Ethics"

Only on occasion do we find rationales embedded in Jewish law (*halakhah*). What purpose do these rationales serve? In which ways do these reasons justify or explain the laws to which they are attached? To what degree do these rationales differentiate and prioritize human concerns over against divine goals? What role does rationalization play in the evolution of *halakhah*? In some ways rationales complicate distinguishing law from ethics; but they also illustrate how ethical concerns influence law. This paper will address these questions through an analysis of two particular rationales: *mipnei darkhei shalom* (for the sake of the ways of peace) and *mipnei eivah* (for the sake of preventing enmity).

Convener: Elliot Dorff, University of Judaism

5:45-6:45 Presidential Address *Regency CD*
"Ethics in Popular Culture"
President: June O'Connor, University of California Riverside

7:00-7:45 Presidential Reception *Regency AB and AB Foyer*
Cash bar and light hors d'oeuvres

7:00-9:00 SJE Shabbat Dinner *Field*

9:00-11:00 The University of Chicago Divinity School Reception *Regency D*

All members invited. Host: Dr. Richard A. Rosengarten, Dean

Friday, January 9, 2004

9:00-10:30 Interest Groups

Interest Group: African and African-American Approaches to Christian Ethics *Atlanta*

The African and African-American Approaches to Christian Ethics Interest Group is a forum for exploring the range of ethical reflection about Africans, African-Americans and African diasporan communities, including, but not limited to, research and reflection of African and African-American religious ethicists. The 2004 interest group meeting will focus on research in progress of Africans and African-Americans teaching Christian ethics.

Conveners: Cheryl A. Kirk-Duggan, Graduate Theological Union
Darryl Trimiew, Colgate Rochester Divinity School
Scott C. Williamson, Louisville Presbyterian Theological Seminary

Interest Group: Church and Academy *San Francisco*

Stanley Hauerwas will be our guest this year and lead off with a brief reflection on relations between church and academy. General discussion will follow. This group seeks to provide a setting for critical reflection for those who are involved in both the church and the academy. In particular, it seeks to strengthen connections between the academic study of Christian ethics and the realities of congregational life, along with stimulating mutually critical interaction between these publics. It is our hope that both intellectual reflection and congregational life will be nurtured by such interaction.

Conveners: Paul A. Lewis, Mercer University
Roger J. Gench, New York Avenue Presbyterian Church, Washington DC

Interest Group: Comparative Religious Ethics *Toronto* **"Religion, Human Rights, and Crimes Against Humanity"**

Sumner B. Twiss will discuss contributions that various humanities disciplines (history, literature, autobiography, drama, ethics, and religion) make to understanding and possibly preventing human rights atrocities. Case study materials include King Leopold's Congo, the Nazi Holocaust, Mao's Cultural Revolution, French Algeria, and the Argentine Dirty War. Paul Lauritzen, John Carroll University, will provide an informal response.

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

Interest Group: Environmental Ethics and Theology *Acapulco*

We plan to discuss the "science wars" and their consequences for environmental ethics and theology. Physicist Alan Sokal coined the term in "Transgressing Boundaries: Toward a Transformative Hermeneutics of Quantum Gravity," an article intended to expose "postmodern nonsense". Subsequent discussion initiated hostile exchanges between social constructionists and orthodox science practitioners. At stake were epistemological, political, moral, and economic concerns. Is science merely a social construction? Are other ways of knowing (indigenous cultures, Christian theological discourses) "just as valid" as Western science in investigating the natural world? Who controls scientific knowledge, institutions, and lines of research? A chapter from Philip Kitcher's recent *Science, Truth, and Democracy* (Oxford, 2001) will provide a focus.

Convener: Donald M. Braxton, Juniata College

Friday, January 9, 2004

Interest Group: Ethics and Law

Picasso

Philip A. Hamburger, John P. Wilson Professor at the University of Chicago Law School, will be speaking on his groundbreaking book, *Separation of Church and State* (Harvard, 2002). The commentator will be David Novak, University of Toronto.

Convener: M. Cathleen Kaveny, University of Notre Dame Law School

Interest Group: Evangelical Ethics

Columbian

"Ethical Perspectives on Theological Controversy: Past and Present"

The intent of the session is to reflect on recent events in the evangelical community, especially but not exclusively on the debates about the TNIV Bible translation and open theism, through a summary and discussion of "Virtues on the Boundary, Virtues at the Center," by Jonathan R. Wilson, Acadia Divinity College, with a response from Jeph Holloway, East Texas Baptist University.

Conveners: David P. Gushee, Union University
Jonathan Wilson, Acadia Divinity College

Interest Group: Health Care Ethics

Water Tower

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

Interest Group: Liturgy and Ethics

New Orleans

At the 2004 Annual Meeting, the Liturgy and Ethics Interest Group begins a multi-year program designed to engage in conversation with other key disciplines involved in the liturgy/ethics relationship. We begin with liturgical theologians. We are privileged to welcome Nathan Mitchell (Department of Theology and Associate Director, Center for Pastoral Liturgy, University of Notre Dame), Frank Senn (Pastor, Immanuel Lutheran Church, Evanston, IL), and Ed Phillips (Associate Professor of Historical Theology, Garrett-Evangelical Theological Seminary) to join in conversation with interested members of the SCE. Their brief remarks on the relationship between liturgy and ethics will be followed by a general discussion.

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

Interest Group: Moral and Religious Psychology

Gold Coast

The purpose of the Moral and Religious Psychology Interest Group is to assist members of the SCE in research and teaching in the field of moral and religious psychology. For this year's session, Don Browning will present a paper on his current research.

Convener: James P. Gubbins, Salem State College

Friday, January 9, 2004

Interest Group: Teaching Business Ethics

Wrigley

"The Christian Ethics/Chinese Ethics Dialogue in China, as it Enters the World Trade Organization"

Panelists: Bao Limin, Zhejiang University, Hangzhou

Lo Ping-cheung, Hong Kong Baptist University, Hong Kong

Wang Jian-Guo, Christian Theological Seminary, Shanghai

Moderator: Max L. Stackhouse, Princeton Theological Seminary

The panel grows out of an ongoing project sponsored by the China Academic Consortium involving SCE members and scholars from several universities in China: "Comparative Religious Ethics: A Sino-American Dialogue." The group has met three times in China, and now is meeting in the United States for the first time. A major focus of the dialogue has been on comparative religious ethics as a resource for cross-cultural business ethics, which has involved an ongoing exploration of the relevance of Reformed Christian, Roman Catholic, Buddhist, Daoist, and Confucian ethics for business practice and economic development in China today.

Following the panel, there will be discussion regarding the ways and means of developing an independent professional association of Chinese scholars that might eventually become something like the *Societas Ethica* in Europe – one having its own organization and membership but with collegial relations to SCE. Anyone interested in either the dialogue regarding business ethics in China or in the formation of an international association of scholars interested in the study of ethics in China is cordially invited to attend this session.

Convener: Dennis P. McCann, Agnes Scott College

Saturday, January 10, 2004

8:30-5:30 Registration/Conference Desk Open *Regency AB*

7:30-8:45 **Breakfast with an Author** *Regency CD*
Buffet opens at 7:15; Discussion 7:30-8:45

Albrecht, Gloria H., *Hitting Home: Feminist Ethics, Women's Work, and the Betrayal of 'Family Values'* (Continuum, 2002)
Convener: Eric Mount, Jr., Centre College

Barrera, Albino, *Modern Catholic Social Documents and Political Economy* (Georgetown University Press, October 2001)
Convener: Dan Finn, Saint John's University (MN)

Carlson, John D., *The Sacred & the Sovereign: Religion & International Politics* (Georgetown University Press, June 2003)
Convener: Max L. Stackhouse, Princeton Theological Seminary

Cartwright, Michael G., *The Jewish-Christian Schism Revisited a posthumous collection of John Howard Yoder's essays edited by Michael Cartwright and Peter Ochs* (SCM/Eerdmans, June 2003)
Convener: Stephen J. Casey, University of Scranton

Cochran, Clarke E., *Catholics, Politics, and Public Policy: Beyond Left and Right* (Orbis Books, March 2003)
Convener: Anthony Tambasco, Georgetown University

Cosgrove, Charles H., *Appealing to Scripture in Moral Debate: Five Hermeneutical Rules* (Eerdmans, 2002)
Convener: William Spohn, Santa Clara University

Curran, Charles E., *Catholic Social Teaching 1891-Present: A Historical, Theological, and Ethical Analysis* (Georgetown University Press, March 2002)
Convener: Gerald S. Vigna, Alvernia College

Dawn, Marva J., *Unfettered Hope: A Call To Faithful Living In An Affluent Society* (Westminster John Knox, March 2003)
Convener: Jonathan Wilson, Acadia Divinity College

Estey, Darryl Kenneth, *A New Protestant Labor Ethic At Work* (Pilgrim Press, November 2002)
Convener: David Haddorff, St. John's University (NY)

Graham, Mark E., *Josef Fuchs on Natural Law* (Georgetown University Press, November 2002)
Convener: William Mattison, III, University of Notre Dame

Hollinger, Dennis, *Choosing The Good: Christian Ethics In A Complex World* (Baker Academic, August 2003)
Convener: Donna Yarri, Alvernia College

Saturday, January 10, 2004

Jackson, Timothy P., *The Priority of Love: Christian Charity and Social Justice* (Princeton University Press, January 2003)

Convener: Thomas Schubeck, John Carroll University

Kole, J.J., *Moral Autonomy and Christian Faith: A Discussion with William K. Frankena* (Eburon, Delft, The Netherlands, February 2002)

Convener:

Lee, Daniel E., *Navigating Right and Wrong: Ethical Decision Making in a Pluralistic Age* (Rowman & Littlefield Publishers, Inc., November 2002)

Convener: James P. Bailey, Duquesne University

McFaul, Thomas R., *Transformation Ethics: Developing the Christian Moral Imagination* (University Press of America, January 2003)

Convener: Darren Dahl, McMaster University

Miller-McLemore, Bonnie, *Let the Children Come: Revisioning Childhood from a Christian Perspective* (Jossey-Bass, Fall 2003)

Convener: Mary Roche, Boston College

Pawlikowski, John T., O.S.M. and Judith H. Banki, eds., *Ethics in The Shadow of The Holocaust* (Sheed and Ward Division of Roman and Littlefield, 2001)

Convener: E. Harold Breitenberg, Jr., Randolph-Macon College

Pinches, Charles R., *Theology and Action: After Theory in Christian Ethics* (Eerdmans, May 2002)

Convener: Philip Muntzel, King's College

Riggs, Marcia Y., *Plenty Good Room: Women versus Male Power in the Black Church* (Pilgrim Press, January 2003)

Convener: Nelson A. Belizario, O.Cam., St Simon Stock Parish, Bronx (NY)

Roberts, Raymond R., *Whose Kids Are They Anyway: Religion and Morality in America's Public Schools* (Pilgrim Press, June 2002)

Convener: Christopher Libby, Emory University

Rubio, Julie Hanlon, *A Christian Theology of Marriage & Family* (Paulist Press, March 2003)

Convener: Patricia Beattie Jung, Loyola University Chicago

Shuman, Joel, *Heal Thyself: Spirituality, Medicine, and the Distortion of Christianity* (Oxford University Press, November 2002)

Convener: Brent Laytham, North Park Theological Seminary

Stassen, Glen H. and David P. Gushee, *Kingdom Ethics* (Intervarsity, January 2003)

Convener: James M. Childs, Jr., Trinity Lutheran Seminary

Saturday, January 10, 2004

Wadell, Paul J., *Becoming Friends: Worship, Justice, and the Practice of Christian Friendship* (Brazos Press, June 2002)

Convener: F. Burton Nelson, North Park Theological Seminary

Wall, John, *Marriage, Health, and the Professions: If Marriage is Good for You, What Does This Mean for Law, Medicine, Ministry, and Business?* (Wm. B. Eerdmans, April 2002)

Convener: Jonathan Rothchild, The University of Chicago

Waters, Brent, *Reproductive Technology: Towards a Theology of Procreative Stewardship* (Darton Longman's & Todd (UK) 2001, Pilgrim Press (US), 2002)

Convener: Andrea Vicini, S.J., Faculty of Theology of Southern Italy: S. Luigi, Napoli (Italy)

Weaver, Darlene Fozard, *Self Love and Christian Ethics* (Cambridge University Press, December 2002)

Convener: Kevin Jung, The University of Chicago

Werpehowski, William, *American Protestant Ethics and the Legacy of H. Richard Niebuhr* (Georgetown University Press, November 2002)

Convener: Paul A. Lewis, Mercer University

Williamson, Scott C., *The Narrative Life: The Moral and Religious Thought of Frederick Douglass* (Mercer University Press, December 2002)

Convener: Howard J. Vogel, Hamline University School of Law

7:30-8:45 Breakfast with SJE Authors

Field

Elliot Dorff, *To Do the Right and the Good* (Jewish Publications, 2002). Winner of a National Jewish Book award.

Aaron L. Mackler, *An Introduction to Jewish and Catholic Bioethics* (Georgetown University Press, 2003).

8:30am-6:00pm Exhibits Open

Regency AB

9:00-10:30 Concurrent Session IV

G. Clarke Chapman, Moravian College

Toronto

"Responding to Terrorism: Ethics or Pastoral Theology?"

Since 9/11 much has been written on religious violence, often tracing it to fear and the vacuum of meaning left by modernity. But solutions proposed are usually ethical. Is that sufficient? If terrorism is rooted in existential dread and search for meaning, must not remedies included theology? Extremist fundamentalisms need not dominate the popular imagination, if we had a revitalized pastoral theology. For this, revised concepts of providence, theodicy, and discipleship could benefit from analyses of violence by Robert Jay Lifton, J. Glenn Gray, Chris Hedges, Dietrich Bonhoeffer. Thereupon, better alliances with ethics can emerge.

Convener: Rev. Randall K. Bush, First Presbyterian Church, Racine WI; Carthage College

Saturday, January 10, 2004

Jennifer Harvey, Union Theological Seminary, New York, NY
"The Crisis of White Moral Agency and the Imperative of Reparations"

Gold Coast

The pernicious role of white people in sustaining racism is a critical issue for Christian ethics. This paper argues two points: disruption of whiteness is necessary for people racialized as "white" to become fully human; and reparations to Native peoples and people of African descent in the US are crucial for such disruption/becoming. I engage critical theories that recognize race as a social-political reality and historical accounts that highlight the relations of production imbued in race. From these emerge theo-ethical claims and necessary political practices: genocide and enslavement launched, for white people, legacies of unjust enrichment and moral malformation that render reparations imperative.

Convener: Keith Graber Miller, Goshen College

Michael A. Johnson, The University of Chicago Divinity School
"Attestation and Acknowledgement: A Point of Convergence between Hilary Putnam's Jewish Ethics and Paul Ricoeur's Christian Ethics?"

Columbian

This paper compares Hilary Putnam's recent forays into religious ethics with Paul Ricoeur's work on ethics in *Oneself as Another* and other essays. Putnam enlists Stanley Cavell's idea of "acknowledgment" – inspired by the later Wittgenstein's treatment of skepticism about other minds—to conceive of a Jewish ethics based in a "common sense realism." Putnam draws attention to a similar logic at work in twentieth-century Jewish ethical thought, namely, in the writings of Franz Rosenzweig, Martin Buber, and Emmanuel Lévinas. I argue that Ricoeur's epistemological category of "attestation" – central to his "hermeneutics of the self" and his "little ethics" – resonates to a remarkable degree with the Putnam-Cavell category of "acknowledgment." The paper seeks to explicate a shared logic underlying the two categories and to suggest ways in which each may complement the other.

Convener:

Donna M. McKenzie, Fordham University
"Do Not Treat Practices: How Health Care is Killing People, Especially the Poor"

Water Tower

I argue that a critical problem with health care in the United States today is its failure to provide enough medical treatment for patients. Decisions about how to treat an illness are made by health care providers and public policy makers with little consultation from patients. A social analysis of several families living in the Bronx shows how the health care system is killing people, especially the poor and vulnerable. Just health care depends on an understanding of the common good that includes what individuals require for flourishing, as well as attention to what Margaret Farley calls "compassionate respect".

Convener: Robert P. Jones, Southwest Missouri State University

Joe Pettit, DePaul University
"Inevitable Injustice: Challenging Some Dominant Explanations"

Comiskey

This paper considers explanations for the enduring difficulty of confronting and eliminating specific instances of injustice. The paper reviews some classical explanations for the presence of injustice in society (e.g., sin, self-interest, individualism) and some more recent claims (e.g., too busy, too uninformed) and argues that, regardless of the considerable merits present in these explanations, they are often 1) too general to account for actual instances of injustice; 2) pernicious insofar as they suggest that responding to specific injustices is unreasonable; 3) unable to account for successful responses to injustice; or 4) largely inadequate as explanations for the persistence of injustice.

Convener: Stewart Herman, Concordia College, Moorhead

Saturday, January 10, 2004

Susan A. Ross, Loyola University Chicago
"Beauty, Justice, and Women"

Acapulco

This paper will argue that there is a role for beauty in feminist theology that needs to be more fully articulated. Feminist theologians' construals of divine transcendence, human bodiliness, and the natural world, while not explicitly drawing on aesthetic theory, may be strengthened by such a link. I will examine selected theologians' work for their implicit aesthetic theory and develop this into a theological aesthetic, develop the constructive theme of "re-ordering the world" as the distinctive way that women have historically contributed to aesthetics, and suggest how a reinterpretation of women's work can enhance and expand traditional ideas of the relation of the aesthetic to religion and to ethics.

Convener: Angela Senander, Boston College

Aaron Stalnaker, Georgetown University

New Orleans

"Spiritual Exercises and the Grace of God: Paradoxes of Personal Formation in Augustine"

Augustine's mature, anti-Pelagian understanding of human and divine willing might appear to conflict with his advocacy (in numerous sermons, for example) of human striving to "make progress in righteousness" through various practices of personal formation. After considering exercises such as reading and listening to Scripture, literal and symbolic practices of eating, and different types of prayer, this paper argues that although deep tensions do exist in Augustine's account, they are not finally contradictions. Furthermore, recent attempts to "retrieve" spiritual exercises or *askesis* for contemporary ethical reflection would do well to grapple with Augustine's thought and practice in this area.

Convener: Raymond R. Roberts, Grace Presbyterian Church, Jenkintown PA

John Wall, Rutgers University

Atlanta

"On Moral Creativity: Difference, Dialogue, and the Image of God"

A longstanding distinction from Plato and Aristotle to Kant and Nietzsche between ethics and poetics (aesthetics) has been challenged by recent Continental suggestions that responsibility to "others" involves ontological and even transcendental transformation. In order to avoid reducing moral life to subjectivism or even nihilism, however, moral creativity needs to be understood as radical dialogical encounter. Judeo-Christian symbols help us say that humanity is primordially capable of intersubjective and social creativity "in the image" of its own Creator. Beyond merely repeating difference, self and other may together create genuinely new social relations in which they are ever more hyperbolically reconciled.

Convener: Brent Laytham, North Park Theological Seminary

Interest Group: Pedagogy

Picasso

The Pedagogy Interest Group addresses the teaching of ethics at both the practical and theoretical levels—always with the aim of sharing ideas that can help SCE members be more effective and engaging teachers. This year's session is devoted to "A Case Study Approach to Teaching Ethics." Guest presenter Christine E. Gudorf, co-author of two books of case studies in religious ethics, will initiate discussion on the effective use of case studies, pitfalls to avoid when teaching cases, and how to write one's own cases. The conveners and members of the interest group will describe and demonstrate techniques they have used when teaching cases. Attendees can expect to leave the session with some new ideas to work into their courses during the coming term.

Conveners: Brian Stiltner, Sacred Heart University
C. Melissa Snarr, Vanderbilt

Saturday, January 10, 2004

Interest Group: Restorative Justice
"Current Research Agenda on Restorative Justice"

San Francisco

The Restorative Justice Interest Group, inspired by several initiatives around the world to secure reconciliation in the face of deep social conflict and violence, is 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 and other forms of deep cultural conflict.

The 2004 meeting of the interest group will share reports of current on-going research as well as discussing possibilities for future research.

Conveners: Donald W. Shriver, Jr.
Howard J. Vogel, Hamline University School of Law

10:30-11:00 Break *Regency AB*

11:00-12:30 **Annual Business Meeting** *Regency CD*
Chair: June O'Connor, University of California Riverside

11:00-12:30 **SJE Shabbat morning service** *Field*

12:30-2:00 Lunch

12:30-2:00 **Women's Caucus Lunch** *Acapulco*

Interest Group: Families and the Social Order

Kathryn Ott, Union Theological Seminary, NYC: "Balancing Work and Family in Graduate School"

Julie Hanlon Rubio, St. Louis University: "Family Leave: Who Has It?"

Florence Caffrey Bourg, College of Mt. St. Joseph: "Is Our Professional Work Ethic Family Friendly?"

Barbara Hilkert Andolsen, Monmouth University: "Caring for Spouses and Elderly Parents"

Nelia Beth Scovill, Carroll College: "Family Leave: Is It Just for those with 'Families' to Care For?"

The Women's Caucus and the Families and the Social Order Interest Group will host a joint meeting on the work-family balance in academia. This is the first part of a three year project in which the Women's Caucus will study the problem, report to the SCE, produce a guide for young scholars in the field, and address the need for mentors. We particularly welcome women of the SCE and all scholars concerned about how to combine care for family with an academic career.

Conveners: Florence Caffrey Bourg, College of Mt. St. Joseph
Rebekah Miles, Perkins School of Theology, Southern Methodist University
Julie Hanlon Rubio, St. Louis University

12:30-2:00 **SJE Shabbat Lunch** *Field*

Saturday, January 10, 2004

2:00-3:30 Plenary:

Regency CD

"Faith-Based Community Organizing and Community Development in Chicago"

Panelists: Gregory Galluzzo, Executive Director, Gamaliel Foundation

Calvin Morris, Executive Director, Community Renewal Society

Mary Nelson, President, Bethel New Life, Inc.

Jesse Jackson, Sr., President/Founder (or other senior member), Rainbow/PUSH Coalition

At a time when faith-based social action, civic engagement, and community leadership are receiving public attention, the leaders of four longstanding community organizations in Chicago that are either faith-based or that partner significantly with faith communities will reflect upon the following topics: 1) the community issues and social needs that their organization is addressing in Chicago; 2) the political and economic challenges that faith-based community organizing in Chicago faces, particularly in light of trends in the national and global economy; 3) their organization's operative understandings of social change; 4) the role of ethical reflection in the work of their organization and the extent to which it is informed by religious beliefs or principles; and 5) the appropriate role for scholarly research in collaborating with their organization.

Convener: Janet Parker, Chicago Theological Seminary

3:30-4:00 Break

Regency AB

4:00-5:30 Concurrent Session V

Mark J. Allman, Mount Union College

Gold Coast

"The Promises and Pitfalls of Global Ethical Consensus: John Courtney Murray, Cosmopolitanism & Deliberative Democracy"

Globalization challenges social ethical reflection to move beyond traditional (and often nationally, culturally, economically and religiously conscripted) models of ethical reflection towards a genuinely global ethic. Murray's notion that *consensus is a necessary condition for genuine dialogue, debate and disagreement* is a resource for hosting a conversation on global justice, i.e. in order for there to be genuine dialogue about questions of global justice, there must first be a global consensus. This paper adapts Murray's thesis to the global context by engaging: cosmopolitan ethics; deliberative democracy; arguments for a global common good, tolerance and intellectual solidarity; and the challenges posed by religious and political fundamentalism. The paper concludes by suggesting some practical mechanisms for establishing ethical consensus on a global level.

Convener: Jack Hill, Texas Christian University

Randall K. Bush, Carthage College

Toronto

"The Prophetic Legacy of Rosa Parks"

Celebrating Rosa Parks' ninetieth birthday brings to mind the legacy from her historic, if not prophetic, 1955 refusal to surrender her bus seat. Parks has been described as a quiet seamstress whose fatigue after a long day's work inadvertently set in motion the Civil Rights movement. By focusing on the contrast between a tired woman and a belligerent bus driver, this faulty account downplays the core issue of racial inequality. Research into the numerous factors influencing Parks' act of civil disobedience rescues her legacy from dangerous oversimplification and provides insights into a model that can be considered when evaluating other examples of contemporary prophetic acts.

Convener: Marcia Y. Riggs, Columbia Theological Seminary

Saturday, January 10, 2004

Kyle D. Fedler, Ashland University

Comiskey

"Male and Female He Created Them: Suicide and the Image of God"

The most common arguments for and against suicide fail. Discussions of suicide need to be recast in terms of community (rather than rights), grounded on a theological anthropology where the *imago dei* is understood as covenantal fellowship. The image of God is not an inherent property but a function. Humans image the triune God when they live lives of self-giving love and fellowship. Most suicides entail a rejection of the task of mirroring the God of self-giving, loving community. However, some cases of suicide are permissible because they do not entail a rejection of the responsibility of living out the image of God.

Convener: Margaret E. Mohrmann, University of Virginia

Ronald M. Green, Dartmouth College

Water Tower

"Tony Soprano: Ethical Manager?"

It is hard to use the word "ethics" in conjunction with the world of Tony Soprano, the star character of HBO's award winning television series. Tony works in a radically immoral industry and has many personal flaws. Nevertheless, Tony has a good sense of the norms needed to manage a successful organization. In one episode, Tony tells a woman that he must end an affair with her because she is involved with another member of his crew. "What's the matter," she asks, "You got morals?" "No," Tony replies, "but I got rules." In this sense, Tony illustrates Augustine's observation that there must be ethics even among the wicked. Features of his management style also have relevance to the world of legitimate business.

Convener: M. Christian Green, The University of Chicago Divinity School/Emory Law

Mary Jo Iozzio, Barry University

Acapulco

"Comparing Protocols: US and European Review and Funding Decisions on Stem Cell Research"

In Europe as well as in the United States, microbiologists, embryologists, and geneticists are investigating the developmental mechanics of stem cell differentiation in order to understand and harness the power of cell growth processes. This paper examines research protocols from research centers in Italy for their scrutiny by an IRB and compares them with proposals to the National Institutes of Health. Exposure to the kind of review utilized in international centers offers insight into the kinds of review that the United States context must continue to engage, even while the Raëlians claim a cloned baby, the Jones Institute for Reproductive Medicine creates embryos for stem cell harvesting, and 100,000 cryo-preserved embryos remain as yet indisposed.

Convener: Clarke E. Cochran, Texas Tech University

Alex Mikulich, Saint Joseph College

New Orleans

"Mapping 'Whiteness': The Complexity of Racial Formation and the Subversive Moral Imagination of the Motley Crowd"

This paper suggests a mapping of social-historical and social-scientific interpretations of whiteness to develop understanding of the complexity and rootedness of whiteness as a social construction. Such a mapping helps clarify historical pitfalls in the interpretation of racial formation, including the problems of essentialism, dualism, and reconcilism. A social-historical perspective suggests an alternative moral imagination that affirms the complexity of racial formation, critiques and subverts white privilege, and celebrates the need to extend multiple struggles for social, political, and economic liberation.

Convener: Thomas Massaro, S.J., Weston Jesuit School of Theology

Saturday, January 10, 2004

J. Andy Smith, III, Earth Ethics

San Francisco

"Ethical Transparency: Corporate Accountability and the Road to Sustainability"

When corporate scandals and environmental abuse are common, transparency comes forward as a term that reflects corporate accountability to the public. Since 1990 corporate environmental reporting has steadily increased. Beginning in 1999 with the Guidelines from the Global Reporting Initiative (GRI) many environmental reports expanded into triple bottom line reporting. Often referred to as sustainability reports, they also include social and economic impacts. Today, the GRI guidelines are an international benchmark. Yet do reports conforming to GRI Guidelines reflect genuine movement toward greater public accountability and action to build a sustainable society or an increased effort to justify corporate action within traditional frameworks and industries?

Convener: Marva J. Dawn, Christians Equipped for Ministry (Vancouver WA)

Donna Yarri, Alvernia College

Atlanta

"The Suspension of Rights of Suspected Terrorists in the Aftermath of 9/11: Exigent Circumstances or Descent into Moral Anarchy?"

The traditional protections which govern human rights, such as the Geneva Convention and the United Nations Declaration of Human Rights, are being subtly challenged as the United States considers how we should respond to terrorist threats in the world. One particularly troubling trend has to do with the suspension or elimination of rights of suspected terrorists, particularly with regard to due process and the possibility of torture as an interrogation technique. This presentation will address the following questions. First, can the end justify the means particularly in the case of terrorism? Second, does this new global threat which we are experiencing demonstrate a legitimate exigent circumstance in which traditional rights can be usurped? Third, what are the implications of allowing such practices, and how does it relate to not only the traditional understanding of human rights, but also to the Christian understanding of humans, including enemies, having been created in the image of God?

Convener: Stephen E. Lammers, Lafayette College

Working Group: Junior Faculty Network

Picasso

"Fault Lines in Christian Ethics: Junior Faculty Perspectives"

The Junior Faculty Network Working Group provides a forum for topics of special interest to junior/pre-tenure faculty. Themes will vary from year to year, but may include such topics as professional strategies, research interests, publishing (out of) the dissertation, and other topics of interest to junior faculty. This group will also provide a venue for networking and a platform from which inter-institutional collaboration might proceed. In addition to initial organization and future planning in this inaugural year, the conveners will lead a group discussion about the major fault lines in Christian ethics as perceived by junior faculty in the field.

Conveners: Kelly Brotzman, Boston College

Robert P. Jones, Southwest Missouri State University

Interest Group: Ethics and Political Economy

Columbian

Following the plenary panel on "Faith-Based Community Organizing and Community Development in Chicago," in this session, two of the panelists from the plenary will be present to engage in further dialogue with Society members. Gregory Galluzzo, Executive Director of the Gamaliel Foundation and Mary Nelson, President of Bethel New Life will speak with each other and with us about the differences and complementarities of their two models of faith-based community activism: the community organizing approach and the community development approach. Questions regarding actual and potential connections between theological education, the teaching of economic ethics, and faith-based community organizing and development will be explored.

Convener: Douglas A. Hicks, Jepson School of Leadership Studies, University of Richmond

Saturday, January 10, 2004

SJE Session: Jewish Text Study

Field

II Kings, chapter 4, plus rabbinic midrash on this text. We especially welcome our SCE colleagues to join us for this opportunity to study a scriptural text together.

Convener: Laurie Zoloth, Northwestern University

6:30-10:00 Economics Writers Group

Atlanta

7:00-9:00 **Student Caucus**

Regency C

7:00-8:30 Wabash Pedagogy Seminar: pre-registration required.

8:30-9:00 Business Meeting. All student members welcomed.

Conveners: Kathryn Ott, Union Theological Seminary, NYC
Darren Dahl, McMaster University

7:00-8:30 SJE Annual Business Meeting

Field

8:30-9:30 SJE Session: Les Friedman, Northwestern University

Field

"Woody Allen: The Schlemiel as Moral Philosopher"

Along with Barbara Streisand, Woody Allen is the most recognizable Jewish figure in the American cinema. He is also, in the words of French critic Robert Benayoun, "the only comic of international renown who can be described as an intellectual (and) is the first to found a reputation on an instantaneous reaction to the great problems of our times."

Aided by his position as director, writer and star of most of his films, Allen has created and sustained a particular persona, one perpetually engaged with his own Jewishness and its relation to the Jewish experience in America. This talk will make some generalizations about Jewish humor, discuss Allen's place within it, and pay particular attention to his 1991 film *Crimes and Misdemeanors*. Though often overlooked, this movie features some of Allen's most poignant and perceptive ruminations about the nature of justice and retribution, the role of guilt and punishment, and connection between the sacred and the profane. Clips of this film will be included to illustrate how Allen uses his visual artistry to explore these complicated moral issues.

Convener: Laurie Zoloth, Northwestern University

9:30-10:30 SJE Presidential Reception

Field

Sunday, January 11, 2004

- 6:45-8:30** Board Meeting *Haymarket*
Breakfast at 6:45; Meeting 7:00-8:30
- 7:45-8:45** Ecumenical Worship Service *Acapulco*
Worship Coordinator: Shannon Jung, University of Dubuque and Wartburg Theological Seminary
- 8:15-12:00** Registration/Conference Desk Open *Regency AB*
- 8:15-12:30** Exhibits Open *Regency AB*
- 9:00-10:30** **Concurrent Session VI**

Gloria H. Albrecht, University of Detroit Mercy *Acapulco*
"Ideals and Injuries: The Denial of Difference in the Construction of Christian Family Ideals"

Changing family forms have often been interpreted as a "breakdown" of both family and social order. An extolled family form is typically used to identify deficient families and guide social policies. Today, the view that divorce and single-mother parenting are primary causes of poverty, joblessness, crime, and so forth, claims social science support, shapes Federal welfare policy and influences liberal Christian family ethics. This presentation analyzes the socio-economic location producing today's liberal, egalitarian marriage ideal and the disciplinary functions this ideal serves in a neoliberal political economy when it dismisses the real injuries of gender, race, and class privilege. It urges the marriage of social justice and family values.

Convener: Eric Mount, Jr., Centre College

Brian E. Brandt, Bethany Lutheran Church, Portland, Oregon *Comiskey*
"The Redemption of Redemptive Suffering: Martin Luther King, Jr.'s Theology of the Cross"

King claimed "unmerited suffering is redemptive." While liberals understand this as self-actualization through self-sacrifice, and some liberation theologies read it as victimization, they misconstrue King. Reading him with Luther as a contextualized theologian of the cross shows that suffering is redemptive when it constitutes a soteriological locus in which God comes to the oppressed and opens new possibilities of emancipatory fulfillment. "Redemptive suffering" is a symbolic fulcrum of radical reinterpretation that sustains hope, integrates agents, and energizes liberative praxis in and through events normally held to disintegrate value, thus empowering "nobodies" to create and preserve the Beloved Community.

Convener: Brian Stiltner, Sacred Heart University

David Cloutier, College of St. Benedict/Saint John's University *New Orleans*
"Composing Love Songs for the Kingdom of God?: Creation and Eschatology in the Sexual Ethics of John Paul II, Germain Grisez, Lisa Cahill, and Herbert McCabe"

I will argue that differences in *theology* – and particularly the way in which Scripture as a whole is construed as a metanarrative – have displaced disputes over ethical *methodology* as the territory for debate within Catholic ethics. Each of these writers place sex and marriage firmly within a larger and thoroughly theological narrative, one in which construals of creation and eschatology (and their relation) are particularly important. Their different tellings of the larger narrative are determinative for their normative conclusions, indicating that *theological* debate, rather than disputes over *methodology*, will become central to the discipline of moral theology in general, breaking down disciplinary barriers, particularly with systematic theology and Scripture.

Convener: Julie Hanlon Rubio, St. Louis University

Sunday, January 11, 2004

Christopher A. Franks, High Point University
"Thomas's Economics and the Redundancy of Natural Law"

San Francisco

In this paper I consider recent treatments of Thomas's natural law in light of the view of nature evident in his discussions of property and wealth. Thomas's economics presupposes a radically Christian view of nature strange to those schooled by capitalism, a view seldom recognized in natural law discussions. I interpret two of the more subtle readers of Thomas on natural law, Pamela Hall and John Bowlin, in light of this view of nature. I point out the differences between Thomas's assumptions about nature and ours in order to illuminate the prescriptive redundancy that has been suggested for natural law.

Convener: William George, Dominican University

Judith W. Kay, University of Puget Sound
"Murder Victims Families' Concepts of Restitution"

Water Tower

In light of legislative initiatives to offer restitution to family members of homicide victims, this paper explores the meaning of restitution to families in academic literature and within public policy debates. Most academic conceptions are out of step with interviewees' views, and the rhetoric of restitution serves political agendas not largely shared by them. The interviewees appear to prefer a needs-based rather than a desert-based concept of restitution. Closer attention to the voices of people who have lost loved ones to murder might sharpen proposed legislation and encourage academic reflection on the meaning of restitution for murder.

Convener: Tony LoPresti, Salve Regina University

Nico Koopman, Beyers Naudé Centre for Public Theology, University of Stellenbosch, South Africa
"Public Theology in Postapartheid South Africa"

Toronto

Public theology in the context of the democratizing postapartheid South African society needs to redefine both the mode in which it is practiced and its agenda. James Gustafson's four varieties of moral discourse are used as tools to define the mode in which public theology is to be done. It is argued that the agenda of public theology in a democracy has to focus on the political and economic spheres as well as on the spheres of civil society and public opinion. The care for the most vulnerable in society is proposed as the criterion that determines this agenda.

Convener: E. Harold Breitenberg, Jr., Randolph-Macon College

Aana Marie Vigen, Union Theological Seminary in New York
"Ethnography and Theological Anthropology: Distinctive Contributions to Christian Social Ethics and Healthcare Quality Deliberations"

Atlanta

This essay focuses upon the methodological difference it makes when normative theo-ethical claims are combined with ethnography in assessing healthcare quality. One consequence is that an epistemological shift occurs. The essay builds upon the theological insight of M. Shawn Copeland who contends that the meaning of human identity ought to be measured by the experiences of the ones "most rendered voiceless." Ethnography is one way to make theological anthropology concrete. Learning from interviews with Black and Latina women with cancer will be shared. Thus, the essay explores what "respect, compassion, quality healthcare" look like from the perspective of some of the most vulnerable patients.

Convener: Barbara Hilkert Andolsen, Monmouth University

Sunday, January 11, 2004

William Werpehowski, Villanova University

Gold Coast

"Hiddenness, Disclosure, and the Reality of God: The Practice of Truth Telling"

This essay studies theological warrants for the moral norm of telling the truth. I consider three themes: 1) the relationship between truth telling and honoring human social bonds; 2) the connections between the claim that Jesus Christ is Lord and its reflection or concealment in Christian faith and life; 3) how these themes interrelate, so to display how "speaking the truth" may lead to fuller embodiments of fellow humanity in its witness to the reality of God. I draw critically from Bonhoeffer, Barth, and others to sketch an approach to truth telling that is socially embodied and Christologically concrete.

Convener: Brent Waters, Garrett-Evangelical Theological Seminary

Interest Group: Christian Ethics and Literature/Literary Theory

Columbian

Wayne Booth Presenting: "Ethics and Religious Rhetoric"

This session will feature a presentation by Wayne Booth to initiate the inaugural meeting of the Christian Ethics and Literature/Literary Theory Interest Group. Dr. Booth is the George C. Pullman Distinguished Professor Emeritus, Department of English, at the University of Chicago. He is the author of *The Rhetoric of Fiction* and *The Company We Keep: An Ethics of Fiction*, among many other books. His most recent work, some of which focuses on his own relation to the Mormon tradition, is on religious rhetoric.

Conveners: Todd David Whitmore, University of Notre Dame
Emily Arndt, Converse College
Gerald P. McKenny, University of Notre Dame

Interest Group: Reforming Realism

Picasso

Speaker: Dr. Peter Paris, Princeton Theological Seminary

Christian realists such as Reinhold Niebuhr and Paul Tillich have, to varying degrees, influenced a number of influential African-American theologians, church leaders, and activists – perhaps most notably, Martin Luther King, Jr. This year we will discuss both the historical engagement between Christian realism and African-American theology as well as the role that race may play in prospective realist thought.

Conveners: Rebekah Miles, Perkins School of Theology, Southern Methodist University
Scott Kline, St. Jerome's University, University of Waterloo

SJE Session: Jonathan Schofer, University of Wisconsin-Madison

Field

"Temporality and Rabbinic Character Ethics"

A crucial factor in character ethics is mortality, and more generally a life span moving toward death, with each moment shaped by memory of the past and anticipation of the future. How does rabbinic literature address these issues and set out notions of temporality in relation to ethical concerns? This paper discusses two temporal frameworks: the life-span and anticipation of death, and the theology of divine justice, which implies a highly developed sense of causality. The result is a constant state of anticipation in which one waits for a future fulfillment of this causal chain, which may come during one's lifetime or in "the world to come," a category I examine for its practical as well as theoretical significance. I take up the intersections between these two temporal frameworks, and conclude with reflections of the significance of my analysis for contemporary ethical theory.

Convener: Dov Nelkin, University of Virginia

10:30-11:00 Break

Regency AB

Sunday, January 11, 2004

11:00-12:30 Concurrent Session VII

Katherine Amato-von Hemert, The University of Denver

Water Tower

"Sperm Donor Motivation and Imagination: Seeking a Responsibility Ethic of an Assisted Reproduction Technology"

This paper grounds ethical reasoning in particular experience of sperm bank donors. It also puts contemporary responsibility Christian ethics (following William Schweicker) into conversation with donor experience. Analysis of 200+ donor profiles and personal statements from three prominent sperm banks in the United States provides "thick description" of donors. Close textual analyses of this material reveals donor motivation. More importantly, donors' imagined outcomes of their contribution become clear. Locating such motives and imagined outcomes in a context of "respecting and enhancing integrity," reveals fresh insights into this rapidly proliferating family-building technology.

Convener: James Tubbs, University of Detroit Mercy

Douglas A. Hicks, University of Richmond

Atlanta

"Self-Interest, Deprivation, and Agency: Expanding the Capabilities Approach"

This paper engages the debate on the theologically and morally proper role of self-interest in the pursuit of economic well-being. This paper focuses on the agency of persons suffering absolute or relative economic deprivation. It argues that ethicists' evaluation of self-interest should be guided by the view that all persons should achieve a basic level of capability. Increasing the agency of disadvantaged persons is intrinsically valuable and can help reduce deprivation. This paper complicates the role of self-interest in well-being, understanding it as potentially liberating. Contextual factors of distribution and economic power must inform any analysis of self-interest.

Convener: Christopher P. Vogt, St. John's University (NY)

Hak Joon Lee, New Brunswick Theological Seminary

Gold Coast

"Global Ethics and Global Moral Exemplars: The Cases of Martin Luther King, Jr. and the Dalai Lama"

This paper studies the contribution of the religious ethics of Martin Luther King, Jr. and the Dalai Lama XIV to the project of global ethics. Noticing that Hans Kung's project of global ethics is charged with its ethical minimalism and global ideology, I shall contend that the success of the project of global ethics is dependent not only on the identification of common moral elements among various religions but also its actual adoptions and practices by religious groups on the basis of their spiritualities. Toward this end, the role of global moral exemplars, such as King and the Dalai Lama, is pivotal because they are respected and emulated by peoples across religious and ethnic boundaries. And this respect and emulation of the moral exemplars of different religions increases the possibility of mutual acceptance between the religions, thus molding a shared moral ground for a global society.

Convener: G. Clarke Chapman, Moravian College

Rebekah Miles, Perkins School of Theology, Southern Methodist University

Acapulco

"How Shall the Children Love? Love of Self, Things, and God in the Moral Education of Children"

Recent debate in moral education centers on proper self-esteem and self-love. Self-esteem movement critics insist that educators should foster not self-love but responsibility to others and the pursuit of excellence. Neither side in the self-esteem debate seems to consider that other loves might be disordered. I argue that the primary issue is not proper love of self but proper love of God and other finite things and activities. By examining this debate, exploring the social-scientific data about children's lives, and reflecting on the proper love of finite things and God, I hope to broaden the self-esteem debate in moral education.

Convener: John Wall, Rutgers University

Sunday, January 11, 2004

Jonathan Rothchild, The University of Chicago

Comiskey

"Ethics, Law, and Economics: The Case Studies of Determinate Sentencing and Legal Regulation of Corporate Responsibility"

The disciplines of economics and law have historically attenuated the contribution of ethics in their putative separation of fact and value. The purpose of the paper is to consider two case studies: the corporate scandal of Enron and determinate sentencing established by the 1987 Federal Sentencing Guidelines. Drawing upon Adam Smith, Amartya Sen, contemporary court cases and legal arguments, and theological resources, I challenge economic models of purely rational self-interested agents and legal conceptions of "bad persons." I argue that the case studies reveal the shortcomings of positions that discard the relevance of ethics and reduce human activity to quantifiable variables.

Convener: Frederick Bird, Concordia University

Tracy J. Trothen, Queen's Theological College, Kingston, Ontario

San Francisco

"The Cutting Edge: Hockey, Women, Spirit, and the Canadian Way"

I will explore, from a feminist theological ethical perspective, the sacred meaning of ice hockey as, arguably, the civil religion in Canadian culture. Hockey reflects Canadian society's successes and failures. More than that, it is a transcendent symbol of what we believe Canada ought to be. Paradoxically, the game symbolizes an eschatological vision of radically inclusive community at the same time as it promotes extreme individualism, the disenfranchisement of women and other systemically marginalized people, greed, the abuse of power, and cut-throat competition. Gender norms, embodiment, power, community, and some relevant theological implications will be discussed.

Convener: Michael J. Schuck, Loyola University Chicago

Andrew D. Walsh, Culver-Stockton College

Toronto

"Iraq: The Gulf Between the Pulpit and the Pews"

The leaders in the Catholic and mainline Protestant churches harshly criticized President Bush for justifying a pre-emptive strike against Iraq and engaging in war without the support of the United Nations. First, I will contrast the resolutions of these church leaders with the attitudes of their parishioners. Second, I will explain some of this gap between church leaders and the laity by appealing to the culture wars thesis, American civil religion, the elite secularization thesis, the role of the media in shaping popular opinion, and the influence of seminary education in shaping the worldviews of church leaders.

Convener: Ramón Luzárraga, III, Marquette University

Panel: "The European Quest for Sustaining Humanity"

New Orleans

Panelists: Lars Reuter, University of Denmark

Svend Andersen, University of Århus, Denmark

Jan Jans, University of Tilburg, Netherlands

"The Constitution for Europe": Valuating Humanity at Centre Stage or in the Margins?

Aware of the disagreement on how the view on the human being should influence contemporary politics, this panel offers insights into the foundations of European policies through a discussion of various fundamental questions: Are there specific European values that are voiced through the use of the name 'human'? Is it possible to sustain humanity after the alleged crisis of humanism? How can Europeans seek common grounds in societies that have lost their homogeneity? And, most importantly, does the human being possess a specific value that would warrant its status as source and guideline of political decision-making, in particular with regards to the emergence of a full European Union?

Panel Convener: Lars Reuter, University of Århus, Denmark

Sunday, January 11, 2004

Interest Group: Anglican Theological Ethics

Picasso

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

Interest Groups: Ethics and Sexuality
Lesbian and Gay Issues

Columbian

"A Conversation Around Adequate Sexual Norms and Their Theological Warrants"

Although counter-proposals have appeared (for example, in the work of Carter Heyward), the predominant standing model for sexual ethics might be called the "union" model. A variant might be the "union-plus-generativity-broadly-considered" model. At the same time, it is not self-evident that "union" is an adequate theological warrant for the norms of sexual behavior.

This joint session of the Sexuality and Lesbian/Gay Issues Interest Groups will begin a (we hope ongoing) conversation on the theological warrants both for maintaining and for moving beyond the "union model" and its variants. Brief presentations of relevant writings by Heyward, Gareth Moore (*A Question of Truth: Homosexuality and Christianity* – 2003), and perhaps one other thinker will frame a conversation on adequate sexual norms and their theological warrants. All are welcome to attend and participate in the conversation.

Conveners: William C. McDonough, College of St. Catherine
Cristina Traina, Northwestern University
Edward J. Peck, John Carroll University

SJE Session: Robert Gibbs, University of Toronto

Field

"An Other Law: Levinas' Ethics"

While Levinas' ethics of the face challenges the role of all institutions, including the laws, there is a call for justice at the center of his ethics, and that call also requires a specific role for law. The heteronomy of my responsibility leads beyond it to a place for making laws. However, Levinas also challenges us not to think of law as co-extensive with the political, with the state. A possibility for a religious law, a law that is not the state's, also appears in both his philosophical and his Jewish works. Thus we can read Levinas not only changing our most basic principles of ethics, but also challenging our concept of the relations of ethics and law and of the state and religion.

Respondent: Nigel John Biggar, University of Leeds
Convener: Louis Newman, Carleton College

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

Haymarket

WORKING GROUP CONTACT INFORMATION

African and African-American Working Group

Friday, 4-5:30pm

- 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
- Darryl Trimiew, Colgate Rochester Divinity School, Rochester NY 14620; tel: 716-271-1320 x 251, email: dtrimiew@crds.edu
- Scott C. Williamson, Louisville Presbyterian Theological Seminary, 1044 Alta Vista Rd, Louisville KY 40205-1798; tel: 502-895-3411 x 284, email: swilliamson@lpts.edu

Junior Faculty Network

Saturday, 4-5:30pm

- Kelly Brotzman, Instructor, Dept. of Theology, Boston College, 140 Commonwealth, Chestnut Hill MA 02467; tel: 617-552-6038, email: brotzman@bc.edu
- Robert P. Jones, Assistant Professor, Dept. of Religious Studies, Southwest Missouri State University, 901 South Ave., Springfield MO 65804; tel: 417-836-5491, email: rj878f@smsu.edu

CAUCUS CONTACT INFORMATION

Student Caucus

Saturday, 7-9pm

- Darren Dahl, Religious Studies Department, McMaster U. University Hall, Hamilton ON L8S 4K1, CANADA; tel: 905-522-8773, email: cddahl@sprint.ca
- Kate Ott, Union Theological Seminary, NYC; tel: 203-374-6528; email: kateott@optonline.net

Women Caucus

Saturday, 12:30-2pm

- Rebekah Miles, Perkins School of Theology, Southern Methodist University, Dallas TX 75275; email: delony@flash.net or rlmiles@mail.smu.edu
- Julie Hanlon Rubio, St. Louis University, Dept Theo Studies, 3800 Lindell Blvd Humanities 128, St. Louis MO 63156-0907; tel: 314-977-2892, email: rubiojh@slu.edu

INTEREST GROUP CONTACT INFORMATION

African and African-American Approaches to Christian Ethics

Friday, 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
- Darryl Trimiew, Colgate Rochester Divinity School, Rochester NY 14620; tel: 716-271-1320 x 251, email: dtrimiew@crds.edu
- Scott C. Williamson, Louisville Presbyterian Theological Seminary, 1044 Alta Vista Rd, Louisville KY 40205-1798; tel: 502-895-3411 x 284, email: swilliamson@lpts.edu

Anglican Theological Ethics

Sunday, 11am-12:30pm

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

Christian Ethics and International Affairs

Friday, 9-10:30am

- Harold H. S. Oh, Memorial Hall 117, Southeast Missouri State University, One University Plaza, Cape Girardeau MO 63701; tel: 573-651-2927, fax: 573-651-5909, email: hsoh@semo.edu

Christian Ethics and Literature

Sunday, 9-10:30am

- Todd David Whitmore, University of Notre Dame, Notre Dame IN 46556; tel: 574-631-6407, fax: 574-631-4268, email: whitmore.1@nd.edu

INTEREST GROUP CONTACT INFORMATION

Christian Ethics and the Enlightenment

Friday, 9-10:30am

- Jennifer A. Herdt, Department of Theology, 130 Malloy Hall, University of Notre Dame, Notre Dame IN 46556; email: herdt.1@nd.edu
- Gerald P. McKenny, Department of Theology, University of Notre Dame, Notre Dame IN 46556; email: mckenny.4@nd.edu

Christian Ethics and the Professions

Friday, 11-12:30

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

Church and Academy

Friday, 9-10:30pm

- Paul A. Lewis, Assistant Professor, Department of Christianity, Mercer University, Macon, GA 31207; tel: 478-301-4166, email: lewis_pa@mercer.edu
- Roger J. Gench, New York Avenue Presbyterian Church, 1313 New York Ave NW, Washington DC 20005-4790; tel: 202-393-3700, email: rfgench@mindspring.com

Comparative Religious Ethics

Friday, 9-10:30pm

- Summer B. Twiss, Florida State University; tel: 850-644-4582, email: stwiss@admin.fsu.edu
- Bruce Grelle, California State University, Chico; tel: 530-898-4749, email: bgrelle@csuchico.edu

Covenantal Ethics

Friday, 9-10:30am

- Douglas F. Ottati, Union-PSCE, 3401 Brook Rd, Richmond VA 23227; tel: 804-278-4290, email: dottati@union-psce.edu
- Douglas Schuurman, Professor of Religion, St. Olaf College, Northfield MN 55057; tel: 507-646-3091, email: schuurma@stolaf.edu

Environmental Ethics and Theology

Friday, 9-10:30pm

- Donald M. Braxton, Juniata College, 1700 Moore Street, Huntingdon PA 16652; braxton@juniata.edu

Ethical Issues In Higher Education

Friday, 11-12:30

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

Ethics and Catholic Theology

Friday, 11am-12:30pm

- Michael J. Baxter, C.S.C., Department of Theology, University of Notre Dame, South Bend IN 46556; email: Michael.j.Baxter.6@nd.edu
- John Berkman, The Catholic University of America; tel: 202-319-6504, email: berkman@cua.edu.

Ethics and Law

Friday, 9-10:30pm

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

Ethics and Political Economy

Saturday, 4-5:30pm

- 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

Sunday, 11am-12:30pm

- 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, John Carroll University, 20700 North Park Blvd., University Heights OH 44118-4581; tel: 216-397-4218; email: epeck@jcu.edu

INTEREST GROUP CONTACT INFORMATION

Evangelical Ethics

Friday, 9-10:30pm

- David P. Gushee, Union University, 1050 Union University Drive, Jackson TN 38305; tel: 901-661-5024, email: dgushee@uu.edu
- Jonathan Wilson, Acadia Divinity College, Wolfville, NS B4P 2R6 Canada; tel: 902-585-2222, email: jonathan.wilson@acadiu.ca

Families and the Social Order

Saturday, 12:30-2pm

- 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
- Florence Caffrey Bourg, College of Mt. St. Joseph, 5701 Delhi Rd, Cincinnati OH 45233-1670; tel: 513 244-4212, email: florence_bourg@mail.msje.edu

Health Care Ethics

Friday, 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: 206-464-4722; email: jan.heller@providence.org
- John Kilner, The Center for Bioethics and Human Dignity, 2065 Half Day Road, Bannockburn IL 60015; tel: 847-317-8180, fax: 847-317-8101, email: jkilner@cbhd.org

Lesbian and Gay Issues

Sunday, 11am-12:30pm

- William C. McDonough, Department of Theology, College of St. Catherine, St. Paul MN 55105; office tel: 651-690-6072, email: wcmcdonough@stkate.edu

Liturgy and Ethics

Friday, 9-10:30pm

- 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: cschare@localnet.com

Monetary Policy

- George Crowell, 235 Rossini Blvd., Windsor, Ontario N8Y 2Y9, Canada; tel: 519-948-8896, email: georgecrowell@cogeco.ca

Moral and Religious Psychology

Friday, 9-10:30pm

- James P. Gubbins, Interdisciplinary Studies Department, Salem State College, 352 Lafayette Street, Salem, MA 01970-5353; tel: 978-542-6179, email: james.gubbins@salemstate.edu

Pedagogy

Saturday, 9-10:30am

- Brian Stiltner, Sacred Heart University, 5151 Park Ave, Fairfield CT 06825; tel: 203-365-7657, email: ethics@sacredheart.edu
- C. Melissa Snarr, Vanderbilt Divinity School, 411 21st Ave. South, Nashville, TN 37240-1121, email: melissa.snarr@vanderbilt.edu

Reforming Realism

Sunday, 9-10:30am

- Rebekah Miles, Perkins School of Theology, Southern Methodist University, Dallas TX 75275; email: delony@flash.net or rlmiles@mail.smu.edu
- Scott Kline, Assistant Professor of Religious Studies, St. Jerome's University--University of Waterloo, 290 Westmount Rd. N., Waterloo, Ontario, Canada N2L 3G3; tel: 519-884-8111 ext. 289, website: www.sju.ca

Restorative Justice

Saturday, 9-10:30am

- Donald W. Shriver, Jr., 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

INTEREST GROUP CONTACT INFORMATION

Scripture and Ethics

Friday, 9-10:30am

- 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

Friday, 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
- Max L. Stackhouse, Princeton Theological Seminary, Box 821, Princeton NJ 08542; tel: 609-497-7898, email: max.stackhouse@ptsem.edu

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Baer, H. David -8
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Barrera, Albino -4, 13
Baxter, Michael J. C.S.C. -6, 30
Beach-Verhey, Timothy A. -4
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Berkman, John -6, 30
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Bounds, Elizabeth -T
Bourg, Florence Caffrey -18, 31
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Braxton, Donald M. -4, 10, 30
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Cartwright, Michael G. -13
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Chapman, G. Clarke -15, 26
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Crossley, John Jr. -1
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Curran, Charles E. -13
Dahl, Darren -T, 14, 22, 29
Daly, Lois K. -T
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Friedman, Les -22
Fullam, Lisa -7
Furman, Frida Kerner -T
George, William -24
Gibbs, Robert -28
Graham, Mark E. -7, 13
Green, M. Christian -20
Green, Ronald M. -T, 3, 20
Greenman, Jeffrey -28, 29
Gregory, Eric S. -4
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Gubbins, James P. -11, 31
Gudorf, Christine E. -T, 17
Gushee, David P. -2, 11, 14, 31
Gustafson, James -24
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Hall, Amy Laura -5
Hannafey, Francis T. S.J.-2
Harvey, Jennifer -16
Hauerwas, Stanley -4, 5, 7, 10
Heller, Jan C. -11, 31
Herdt, Jennifer A. -T, 2, 30
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Hicks, Douglas A. -21, 26, 30
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Holloway, Jeph -11
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Jans, Jan -27
Johnson, Michael A. -16
Jones, Robert P. -16, 21, 29
Jung, Kevin -15
Jung, Patricia Beattie -T, 14
Jung, Shannon -7, 23
Kalbian, Aline H. -9
Kaveny, M. Cathleen -T, 11, 30
Kavka, Martin -6
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