THE SOCIETY
OF
CHRISTIAN ETHICS

JANUARY 7-8, 2000

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Arlington, Virginia
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2000 ANNUAL MEETING PROGRAM

Presiding: Robin W. Lovin, President
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JANUARY 5-7, 2000 National Cathedral, Washington DC: Annual Gathering of Lutheran Ethicists

THURSDAY JANUARY 6, 2000

2:30 - 7:30 PM SCE BOARD OF DIRECTORS MEETING
Board Room

3:00 - 10:00 PM REGISTRATION
Ballroom Foyer
BOOK DISPLAY SETUP

FRIDAY JANUARY 7, 2000

9:00 AM - 10:00 AM SPECIAL TOUR OF THE HOLOCAUST
12:00 NOON SPECIAL TOUR OF THE HOLOCAUST

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

10:00 AM - 10:00 PM PUBLISHERS’ BOOK EXHIBITS
Ballroom Foyer

10:00 AM - 12:00 NOON 2000 SYMPOSIUM
Regency Ball

THE COVENANT TRADITION IN POLITICS: HONORING THE WORK OF DANIEL J. ELAZAR
Sponsored by the Covenant Interest Group of the Society of Christian Ethics
William Everett (Andover Newton Theological School)
Max Stackhouse (Princeton Theological Seminary)
Darryl Trimiew (Colgate Rochester Divinity School)
Hak-joon Lee (Princeton Theological Seminary)
Martha Stortz (Pacific Lutheran Theological Seminary)
James Skillen (Center for Public Justice)

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On behalf of the SCE, I would like to thank DePaul University for its hospitality in housing the society’s executive office during 1996-1998, and Agnes Scott College for housing the office for the remainder of my term as Executive Director.
12:00 NOON  TOWN MEETING: The Needle Exchange Program Resolution
Washington AB
Moderators: James Keenan (Weston Jesuit School of Theology), Jon Fuller (Boston Medical Center, Boston University School of Medicine)

1:30 - 3:30 PM  OPENING PLENARY SESSION:
Regency CD  "International Relations"
A panel discussion with members of SCE, the Societas Ethica (Europe) and the Society for the Study of Christian Ethics (UK) on future directions for our discipline and the international connections among scholars of religious ethics. This plenary discussion is a part of the Committee for the 21st Century's study of the future of the SCE.
Svend Anderson (Aarhus University, Denmark)
Frederick Bird (Concordia University, Montreal, Quebec)
Robin Gill (University of Kent, Canterbury, UK)
Simeon Ilesanmi (Wake Forest University)
William Schweiker (University of Chicago)
Louke van Wensveen (Loyola Marymount University)

3:15 - 3:30 PM  COFFEE BREAK
Ballroom Foyer

3:30 - 5:00 PM  CONCURRENT SESSIONS I

Potomac 1  MORAL CHANGE AND THE MAGNETISM OF THE GOOD
Maria Antonaccio (Bucknell University)
Convenor: Marilyn Martone (St. John's University, NY)

Potomac 2  WHETHER (CONTEMPORARY, AMERICAN) SOLDIERS, TOO, CAN BE SAVED? CHRISTIAN LOYALTIES AND SERVICE IN THE AMERICAN ARMED FORCES
Martin L. Cook (U.S. Army War College)
Convenor: Thomas G. Poole (Pennsylvania State University)

Potomac 3  CATHOLIC AND PROTESTANT GROUNDS FOR HUMAN RIGHTS
Mark R. DiScher (Ottawa University)
Convenor: Nigel Biggar (University of Leeds)

Potomac 4  PSYCHOLOGY: THE MEETING PLACE OF MORAL THEORY, WORLD RELIGIONS, HUMAN SCIENCES, AND THE HUMANITIES
James P. Gubbins (Trinity College)
Convenor: Gerald P. McKnelly (Rice University)

Potomac 5  EVANGELICAL ETHICS: PROFILE OF A MOVEMENT COMING OF AGE
David P. Gushee (Union University) and Dennis Hollinger (Messiah College)
Convenor: John Bowlin (University of Tulsa)

Potomac 6  A SACRAMENTAL COMMONS: TRADITION AND TRANSFORMATION IN US CATHOLIC ENVIRONMENTAL ETHICS
John Hart (Carroll College, Helena, Montana)
Convenor: Christine Hinze (Marquette University)

Kennedy  PREDICTIVE GENETIC TESTING: A FEMINIST THEORETICAL VIRTUE APPROACH
Donna M. McKenzie (Cornell University)
Convenor: Mara Kelly-Zukowski (Felician College)

Jefferson  ECONOMIC GLOBALIZATION: SUBORDINATING DEMOCRATIC POLITICAL POWER TO UNACCOUNTABLE ECONOMIC POWER
Cynthia Moe-Lobeda (Union Theological Seminary, NY)
Convenor: Max Stackhouse (Princeton Theological Seminary)

Washington A  PANEL: CHILDREN AND MORAL AGENCY
Keith A. Graber-McLemore (Vanderbilt University Divinity School)
Bonnie J. Miller-Mclemore (Vanderbilt University Divinity School)
Martha Ellen Stortz (Pacific Lutheran Theological Seminary)

Washington B  PANEL: WHAT TYPE OF CHRISTIAN SEXUAL ETHICS DO WE NEED IN A TIME OF HIV/AIDS?
James F. Keenan (The AIDS Interest Group)
Charles E. Curran (Southern Methodist University)
Christine Gudorf (Florida International University)
Kelly Brown Douglas (Howard University Divinity School)
Daniel T. Spencer (Drake University)

5:30 PM  PRESIDENTIAL ADDRESS:
Regency CD  "Christian Realism: A Legacy and Its Future"
Robin W. Lovin (Perkins School of Theology, Southern Methodist University)

6:30 - 7:30 PM  PRESIDENTIAL RECEPTION
Ballroom Foyer

7:30 - 8:45 PM  PRESIDENTIAL BUFFET
Regency EF
SATURDAY, JANUARY 8, 2000

7:00 - 8:30 AM  BREAKFAST WITH AN AUTHOR
Regency AB

Convener: Louke van Wensveen (Loyola Marymount University)

Karen L. Bloomquist and John R. Stumme, eds., The Promise of Lutheran Ethics (Fortress Press, 1998)
Convener: Philip Mckeeley (Vanderbilt University)

Theo A. Boer, Theological Ethics after Gustafson: A Critical Analysis of the Normative Structure of James M. Gustafson's Theocentric Ethics (Kampen, Netherlands: Kok Publishers, 1997)
Convener: Charles M. Sweezey (Union Theological Seminary and the Presbyterian School of Christian Education)

Bernard Brady, The Moral Bond of Community (Georgetown University Press, 1998)
Convener: Frederick Bird (Concordia University)

Convener: Sondra Eli Wheeler (Wesley Seminary)

Convener: John C. Shelley (Furman University)

Convener: James A. Donahue (Georgetown University)

David S. Cunningham, These Three are One: The Practice of Trinitarian Theology (Blackwells, 1996)
Convener: David Haddorf (St. John's University, New York)

Marva J. Dawn, Is It a Lost Cause? Having the Heart of God for the Church's Children (Eerdmans, 1997)
Convener: Vigen Guroian (Loyola College, Maryland)

Convener: Allyne L. Smith, Jr. (University of Osteopathic Medicine)

David P. Gushee, A Bolder Pulpit: Reclaiming the Moral Dimension of Preaching (Judson Press, 1998)
Convener: Gerald S. Vigna (Alvernia College)
Lewis S. Mudge, *The Church as Moral Community: Ecclesiology and Ethics in Ecumenical Debate* (Continuum, 1996)
Convenor: Joseph Capizzi (The Catholic University of America)

Convenor: Darryl Trimmell (Colgate Rochester Divinity School)

Convenor: Elizabeth S. Carpenter

Convenor: Maureen Dallison Kempeza (Andover Newton Theological School)

Convenor: Thomas Massaro, S.J. (Weston Jesuit School of Theology)

Convenor: Douglas Oltati (Union Theological Seminary in Virginia)

Pamela A. Smith, *What Are They Saying about Environmental Ethics?* (Paulist Press, 1997)
Convenor: John B. Wong (Loma Linda University; US-China Christian Institute)

William C. Spohn, *Go and Do Likewise: Jesus and Ethics* (Continuum, 1999)
Convenor: June O'Connor (University of California, Riverside)

Convenor: Stephen J. Casey (University of Scranton)

Convenor: Lisa Cahill (Boston College)

Convenor: Diana Fritz Cates (University of Iowa)

Regina Wenzel Wolfe and Christine E. Gudorf, eds., *Ethics and World Religions: Cross-Cultural Case Studies* (Orbis, 1999)
Convenor: Patricia Beattle Jung (Loyola University Chicago)

8:45-10:15 AM **CONCURRENT SESSIONS II**

**Potomac 1**

**MAKING PEACE AND DOING JUSTICE: MUST WE CHOOSE BETWEEN THEM?**
Nigel Biggar (University of Leeds)
Convenor: Andrew Gilman (Andover Newton Theological Seminary)

**Potomac 2**

**WINDOWS ONTO WHICH KINGDOM(S)? THE CONSTANTINIAN TYPOLOLGY RECONSIDERED**
Michael G. Cartwright (University of Indianapolis)
Convenor: Rev. Michael Baxter (University of Notre Dame)

**Potomac 3**

**THE PURPOSE OF DEMOCRACY: JUSTICE AND THE DIVINE GOOD**
Franklin L. Gamwell (The University of Chicago)
Convenor: Robert W. Blaney (University of the Pacific)

**Potomac 4**

**MUST A COVENANTAL SEXUAL ETHIC BE HETEROCENTRIC? INSIGHT FROM CONGREGATIONS**
Fred Glennon (LeMoyne College)
Convenor: William Everett (Andover Newton Theological Seminary)

**Potomac 5**

**THOUGH THE FIG TREE DOES NOT BLOSSOM: EXPLORING A 'RESPONSIBLE HOPE' FOR CHRISTIAN ETHICS**
Ellen Ott Marshall (Elizabethtown College)
Convenor: Eileen Fagan (Fairfield University)

**Potomac 6**

**INNOCENCE IN WAR: OCCUPATIONAL, MORAL, OR PRAGMATIC?**
Gabriel Palmer-Fernandez (Youngstown State University)
Convenor: Stephen E. Lammers (Lafayette College)

**Kennedy**

**BUDDHISM, HUMAN RIGHTS, AND THE TRAFFICKING IN WOMEN**
Lucinda Joy Peach (American University)
Convenor: Aaron Stalnaker (Brown University)

**Jefferson**

**MENTAL DISABILITY FROM THE PERSPECTIVE OF CHRISTIAN ETHICS**
Hans S. Reinders (Free University, Amsterdam)
Convenor: James Bretzke (Jesuit School of Theology)

**Washington A**

**AMERICAN CHRISTIAN RESPONSES TO EUTHANASIA/ASSISTED SUICIDE**
William J. Buckley (Georgetown University Center for Clinical Bioethics)
Roberto Dell'Oro (Center for Clinical Bioethics)
Richard Gula (Franciscan School of Theology, Berkeley)
Thomas Kopfensteiner (Fordham University)
Lars Reuter (Aarhus University, Copenhagen)

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10:00 AM - 10:00 PM **PUBLISHERS' BOOK EXHIBITS**
10:30 AM-12:00 NOON  CONCURRENT SESSIONS III

Potomac 1  URBAN EMPOWERMENT AS PUBLIC PARTICIPATION: THE ATLANTA PROJECT AND JÜRGEN HABERMAS’ THEORY OF COMMUNICATIVE ACTION
David Oki Ahearn (LaGrange College)
Rosetta Ross (United Theological Seminary)

Potomac 2  WITH FRIENDS LIKE THESE: FAMILY DISCOURSE IN WORK-FAMILY POLICIES AND WELFARE REFORM
Gloria H. Abrecht (University of Detroit Mercy)
Convener: John Mason (US Department of Education)

Potomac 3  MAKING HEALTH CARE DECISIONS WITHOUT A PROGNOSIS: LIFE IN A BRAIN TRAUMA UNIT
Marilyn Martone (St. John's University, NY)
Convener: Andrea Vichi (Boston College)

Potomac 4  REPUTATION RECONSIDERED: THE CONTEMPORARY RELEVANCE OF MANUALIST LEGACIES CONCERNING DETRACTION
Julia Fleming (Creighton University)
Convener: John Grabowski (Catholic University of America)

Potomac 5  FROM WORDS TO WORLD ORDER: PHILIP ALLOTT AND ST. AUGUSTINE
William P. George (Dominican University)
Convener: J. Michael Stebbins (Woodstock Theological Center)

Potomac 6  ETHICS AS TRANSFORMATIVE LOVE: THE MORAL WORLD OF ETTY HILLESUM, 1941-1943
Francis T. Hannafey, S.J. (Fairfield University)
Convener: Bernard Brady (University of St. Thomas)

Kennedy  JEWISH AND ROMAN CATHOLIC APPROACHES TO EUTHANASIA AND ASSISTED SUICIDE
Aaron L. Mackler (Duquesne University)
Convener: Tobias Winright (Simpson College)

Jefferson  SPHERES OF MORAL HOSPITALITY: RECONCEIVING THE RAWLSIAN OVERLAP
Lewis S. Mudge (Graduate Theological Union, San Francisco Theological Seminary)
Convener: Mark Hadley (Western Maryland College)

12:15-1:45 PM  INTEREST GROUPS: BOX LUNCH

Potomac 1  ANGLICAN MORAL THEOLOGY * Stephen Holmgren (Nashotah House) and Jeffrey Greenman (Tylsdale Seminary)

Potomac 2  EASTERN EUROPE AND THE FORMER SOVIET UNION
Convener: Leslie Muray (Lansing Community College)

Potomac 3  ECONOMIC LIFE * Jim Childs (Trinity Lutheran Seminary) and Heidi Hadsell (McCormick Theological Seminary)

Potomac 4  ETICA LATINA * Convener: Miguel De La Torre (Temple University)

Potomac 5  ETHICS AND CATHOLIC THEOLOGY * Convener: Michael Baxter (University of Notre Dame) and John Berkman (Catholic University of America)

Potomac 6  ETHICS AND LAW * Convener: Kathleen Kaveny (University of Notre Dame Law School)

Kennedy  ETHICS AND SEXUALITY * Convener: Edward Peck (Neumann College) and Cristina Traina (Northwestern University)

Jefferson  LESBIAN AND GAY ISSUES * Convener: Frank Leib (Temple University) and William McDonough (College of St. Thomas)

Lincoln  PEDAGOGY * Convener: Chris Johnson (Buena Vista University) and Paul A. Lewis (St. John's United Church of Christ)

Washington  COVENANTAL ETHICS * Convener: Douglas Ottati (Union Theological Seminary in Virginia) and Douglas Schuurman (Saint Olaf College)

Washington A  PANEL: IS AN ECUMENICAL CHRISTIAN SOCIAL ETHIC POSSIBLE?
Paul Abrecht (World Council of Churches)
Terry Anderson (Vancouver School of Theology)
Charles Curran (Southern Methodist University)
Stanley Harakae (Holy Cross Theological School)

Washington B  PANEL: IS THE NEW JUST PEACE MAKING THEORY A UNIFIED THEORY?
Lisa Cahill (Boston College)
Glen Stassen (Fuller Theological Seminary)
12:15-1:45 PM JRE Editorial Board Meeting
Arlington Participates in Box Lunch

2:00 - 3:30 PM CONCURRENT SESSIONS IV

Potomac 1 CONVERSION AND CONSCIENCE FORMATION IN THE FACE OF SOCIAL SIN: LATIN AMERICAN LIBERATION THEOLOGIES IN DIALOGUE
Rosemarie Elizabeth Sorman (Fairfield University, Fairfield, Connecticut)
Convener: Julie Hanlon Rubio (St. Louis University)

Potomac 2 WHY O’DONOVAN’S CHRISTENDOM IS NOT CONSTANTINIAN AND YODER’S VOLUNTARITY IS NOT HOBBESIAN: A DEBATE IN THEOLOGICAL POLITICS RE-DEFINED
P. Travis Kroeker (McMaster University)
Convener: Edward Zukowski (College of Mt. St. Vincent, NY)

Potomac 3 THE U.S.’S BURGEONING PRISON INDUSTRIAL COMPLEX: APPLYING THE JUST WAR THEORY TO AMERICA’S WAR ON DRUGS AND CRIME
Patrick T. McCormick (Gonzaga University)
Convener: Stuart Mclnnes (Phillips Graduate Seminary)

Potomac 4 THE ORDEAL OF GRACE: KARL BARTHS (ANTI-)CASUISTRY OF SUICIDE
Gerald P. McKenny (Rice University)
Convener: Raymond K. Anderson (Wilson College)

Potomac 5 CAN A CHRISTIAN ENVIRONMENTAL ETHIC GO WILD? EVALUATING ECOTHEOLOGICAL RESPONSES TO THE WILDERNESS DEBATE
Theodore W. Nunez (Villanova University)
Convener: Christine Gudorf (Florida International University)

Potomac 6 AQUINAS, ACTIONS AND THE 'MEANING OF MORALITY': A CONSTRUCTIVE CRITIQUE OF JEAN PORTER ON HUMAN ACTION
Charles Finches (University of Scranton)
Convener: Mary Jo Iozzi (Barry University)

Kennedy CONTINENCE, CONSUMPTION AND OTHER ABUSES: OR WHY AN AUGUSTINIAN ETHIC IS WORTH THE BOTHER
Gerald W. Schlabach (Bluffton College)
Convener: Judith A. Merkle (Niagara University)

Jefferson WHERE IS THE SELF IN SELF-LOVE? A MISPLACED DEBATE AND A WAY: BEYOND IT
Darlene Fozard Weaver (Georgetown University)
Convener: Sidney Callahan (Hudson House)

Washington A PANEL: LITURGY AND ETHICS: REVISITED, REVISED, REVISIONED
Vigen Guroian (Loyola College)
Stanley Hauerwas (The Divinity School, Duke University)
M. Therese Lysaught (University of Dayton)
Susan A. Ross (Loyola University)
Don Sailer (Candler School of Theology, Emory University)
Christian A. Scharen (Candler School of Theology, Emory University)

Washington B PANEL: FRIENDSHIP: COVENANT AND ITS LIMITS
Helen Benet-Goodman (University of Virginia)
Jeffrey P. Greenman (Tyndale College and Seminary, Ontario)
Gilbert Meilander (Valparaiso University)
Ann Mongoven (Indiana University)

4:00- 5:30 PM ANNUAL BUSINESS MEETING
Regency CD and Center

SATURDAY EVENING ON YOUR OWN

6:00-8:00 PM 21ST CENTURY COMMITTEE MEETING AND DINNER
Regency AB

7:30-8:30 PM FILM: CALLING THE GHOSTS
A one-hour documentary produced by Women Make Movies (NY), on the atrocities experienced by Muslim women in the Serbian internment camps in Bosnia

8:30-10:00 PM PANEL: CALLING THE GHOSTS
Regency AB
Moderator: Todd David Whitmore (Notre Dame)
Julie Murtis (Ohio Northern Law School)

SUNDAY, JANUARY 9, 2000

7:00-8:45 AM SCE BOARD OF DIRECTORS MEETING
Board Room

9:00-12:00 PM CLOSING PLENARY: THE COMMITTEE FOR THE 21ST CENTURY: WHENCE HAVE WE COME AND WHITHER WE ARE GOING?
ABCD
Moderator: June O’Connor (University of California, Riverside)

12:00- 4:00 PM Editorial Board Meeting, SCE ANNUAL
Board Room
THE SOCIETY OF CHRISTIAN ETHICS

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

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

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

Membership in the Society is open to persons in the following groups: (1) college, university, or seminary teachers of Christian ethics or social ethics; (2) persons teaching in similar institutions in other fields who are concerned with the relation of Christian ethics to their subject matter; (3) persons whose full-time professional work in church, government, social agency or elsewhere is related to the purposes of the Society. A prerequisite for membership is at least one of the following: a Ph.D. or equivalent degree or scholarly publications in the above-named fields, or a full-time teaching position in ethics and/or related fields in an accredited institution of higher learning. Doctoral candidates in ethics and/or related fields who have passed all examinations preliminary to the writing of the dissertation may be student members of the Society for not more than five years.

Each year the Society holds its annual meeting in January for the presentation and discussion of scholarly papers, the reviewing of published works in the field, and the conducting of official business. The 2001 SCE meeting will be held January 12-14 at the Hyatt Regency Chicago IL.

Membership applications may be secured by writing to The Society of Christian Ethics, Dennis P. McCarthy, Executive Director, Religious Studies, Agnes Scott College, 141 East College Avenue, Decatur, GA 30030. telephone: 404 471-5453  fax: 404 471-5369  e-mail: chriseth@agnesscott.edu

2000 Concurrent Session Abstracts

Abrecht, Paul (World Council of Churches), PANEL: "Is an Ecumenical Christian Social Ethic Possible?" The search for an ecumenical Christian social ethic throughout the history of the World Council of Churches can be viewed in four stages:
1. At the foundation, 1948, the churches were eager to define their responsibility in a post-Nazi and ideologically divided world.
2. 1955-68: brought attention to the "new churches" of the third world. The 1966 world conference (Geneva) became a theological-ethical turning point, followed by the first effective collaboration with the Vatican on social issues.
4. Since 1987 "a theology of life" has favored pacifism, rejection of "globalism" and the present economic-technological worldview. But the possibility of a consensus of member churches remains uncertain.

Ahearn, David Oki (LaGrange College), "Urban Empowerment as Public Participation: The Atlanta Project and Jurgen Habermas' Theory of Communicative Action" The Atlanta Project, initiated by former President Jimmy Carter in 1990, placed nearly 400,000 residents from Atlanta's poorest neighborhoods in partnership with multi-national corporations, higher educational institutions, governmental agencies, churches, service providers, and local voluntary organizations. I will discuss this experiment in light of some contemporary theories of public speech, principally Jurgen Habermas' "communicative action." Habermas' worries about the corrosive influence of expert cultures on public deliberation are well-placed, but he under-appreciates the role of symbolic and instrumental speech acts in the formation of public consensus. Public participation demands not only attention to the procedures that must govern public discourse, but also to the structures that allow those conversations to occur.

Albrecht, Gloria H. (University of Detroit Mercy), "With Friends Like These: Family Discourse in Work-family Policies and Welfare Reform" In current discourses, the family is understood as the site of character formation. Concern for the family focuses on the conflict between women's work equality and women's responsibility for family. Corporate "work-family" policies appear to be steps toward a "family friendly" capitalism. I will challenge these assumptions. The economy is a significant influence which shapes families and creates an ideology of families. Family-friendly corporate policies reveal the ideology of the "good" family contrasted with the "bad" family revealed in welfare reform debates. This paper will disclose the dependence of "good" families on the practices of "bad" ones.
Antonaccio, Maria (Bucknell University), "Moral Change and the
Magnetism of the Good"
Iris Murdoch is often cited as instrumental in recovering virtue-centered
ethics as a mainstay of contemporary moral thought. This paper argues that
Murdoch recasts the fundamental moral problematic of virtue ethics from a
distinctively twentieth-century Platonic perspective. The key issue concerns
the scope of moral change and the role of natural human capacities in this
process. I contend that Murdoch's theory of moral change presumes a
deep tension between human egoism and a natural orienta-tion toward the
good. Resolving this tension requires a stronger conception of moral
transformation than the "habituation" model so prevalent in current ethics
and reveals Murdoch's distinctive contribution to virtue theory.

Biggar, Nigel (University of Leeds), "Making Peace and Doing Justice:
Must We Choose Between Them?"
The attempt to do justice after civil conflict is often perceived to be the
resumption of war by judicial means, and can therefore easily threaten to
jeopardise the negotiated peace. So is justice simply the price that must be
paid for peace? This paper will argue that the dilemma can be significantly
relaxed, if not wholly overcome, by reconceiving criminal justice and the
place of retribution in it; and that the 'peace processes' in South Africa and
Northern Ireland have both involved the doing of considerable amounts of
such justice. It will conclude by outlining two respects in which Christian
belief bears on the matter.

Buckley, William J. (Georgetown University School of Medicine Center
for Clinical Bioethics), PANEL: "Comparing European and North
American Christian Responses to Euthanasia/Assisted
Suicide"*
This panel examines Christian responses to assisted suicide and euthanasia
in nine European nations; the Netherlands, Denmark and Sweden (Reuter);
Italy, Spain (Dell'Oro); Germany, Switzerland (Buckley); France and French-
speaking Belgium (Kopfensteiner). Each presenter will survey the cultural
context (including demography of aging and access to health care), current
law, public opinion, nationally publicized Protestant and Catholic teachings,
predilection of hospice/palliative care (and effective pain management),
thecological and ethical debates (e.g. contending theologies of suffering,
methodological tensions between virtue versus rule-based approaches;
transcendental-anthropological versus phenomenon-logical approaches to
death and dying; the uses of narrative and/or case methods, etc.), as well as
comparisons with Anglo-American arguments.

Cartwright, Michael G. (University of Indianapolis), "Windows onto
which Kingdom[s]?
The Constantianism Typology Reconsidered"
Roderick A. Wolterstorf has claimed that the category of Constantianism is
of no use for our analysis of how contemporary American Christians relate
to the state." Wolterstorf ignores John Howard Yoder's synchronic use of
this typology, however, which was grounded in sociological observations
about what it was possible for local congregations to say or
do at any given moment in history. By looking through the "windows" of
worship and ethical practices of two contemporary congregations (one
Methodist, and one Anabaptist) in the city of Indianapolis, this paper will clarify
what-if any—uses Yoder's ecclesiastical analysis may still have for
Christian Ethics.

Cook, Martin (US Army War College), "Whether (Contemporary,
American) Soldiers, Too, Can Be Saved? Christian Loyalties and
Service in the American Armed Forces"*
Is Christian faith and loyalty compatible with military service? I will consider
the question under the headings of the moral meaning and justification of the
modern state; the unique features of the American military, the changing
nature of warfare, and the new roles and missions of military personnel in
the post-Cold War world. I will then offer a moral assessment of the
legitimacy, demands, and limitations of conscientious service in a military
distinguished from earlier eras of service by these new realities.

Discher, Mark R. (Ottawa University), "Catholic and Protestant
Grounds for Human Rights"
What makes it the case that every human being is to be accorded equal
human rights? Natural law, as John Finnis has shown, goes some way
toward answering this question. I argue, however, that natural law is
insufficient because it relies upon contingent states of affairs. Therefore,
in order to ontologically ground human rights absolutely for all persons
everywhen and everywhere it is necessary to invoke a divine command.
Thus, while natural law (typically associated with Catholic ethics) makes
human rights intelligible in many instances, what makes them absolute is a
divine command (typically associated with Protestant ethics).

Fleming, Julia (Creighton University), "Reputation Reconsidered: The
Contemporary Relevance of Manualist Legacies Concerning
Detraction"
In the phrase of historian Rochelle Gurstein, a "repeal of reticence"
characterizes contemporary culture. Diminishing expectations of privacy
raise important ethical questions, even when those who reveal embarrassing
secrets can claim truth as a defense. Discomfort with such disclosures
poses a conundrum: why hesitate to expose misconduct? The legacy of the
Roman Catholic manuals of moral theology concerning detraction provides
an important approach to this question. In light of contemporary historical
circumstances, this presentation explores (1) the values and limitations of
the tradition concerning detraction, and (2) the legitimacy and illegitimacy of
revealing another's misdeeds.

Gamwell, Franklin I. (The University of Chicago), "The Purpose
of Democracy: Justice and the Divine Good"
On the assumption that Christian theism implies belief in a divine purpose,
Christian ethics is fundamentally challenged by the widespread conviction in
contemporary democratic theory that justice should be separated from the
good, and, therefore, from any comprehensive telos. This essay seeks to respond to that challenge through (1) a criticism of its conceptual
structures, and (2) the enumeration of characteristics of a"democratic telos."
depend on a divine purpose. The critical moment argues that any conception of justice as separate from the good implies, against itself, its own understanding of the comprehensive good. The constructive moment argues programmatically for principles of justice called inclusively justice as general emancipation.

George, William P. (Dominican University), “From Words to World: Orders” Allott and St. Augustine
This paper brings into conversation a foundational Christian thinker and an international lawyer of extraordinary vision and acumen. In distinct ways, each is concerned with words and world order. While both writers agree that language is at once powerful and limited as a means of shaping society, Augustine’s understanding of the Divine World, not fully knowable in history, provides the basis for a more critical linguistic—and thus social—theory than that which Allott can sustain, and his understanding of words and their usage “after the fall” tempers Allott’s guarded optimism about a “new order for a new world.”

Glennon, Fred (Loyola College), “Must a Covenantal Sexual Ethic be Heterocentric? Insight from Congregations”
In this paper, I contend that what is normative about a covenantal ethic of sexual expression is not heterocentrism, but whether those sexual expressions and relationships in which they occur are mutual, reciprocal, faithful, and just. I make this argument using the insights and wisdom of covenantal congregations who, in their struggle to discern God’s covenant say more about norms for sexual expression than about sexual orientation.

Gorman, Rosemarie E. (Fairfield University, Fairfield CT), “Conversion and Conscience Formation in the Face of Social Sin: Latin American Liberation Theologies in Dialogue”
While liberation theologians’ interpretations of conversion in the face of the social dimensions of sin are better known, some Latin American ethicists and systematic theologians have offered insights into the role and formation of conscience as well. European and North American theologies of conscience have shaped their fundamental moral theology, but feminist writings on moral development and conscience are less apparent as sources, although much common ground exists between them. Feminist psychologists, philosophers and theological ethicists have begun to offer constructive approaches to conscience that will be put in dialog with liberationist efforts in this presentation.

For the past twenty years, a significant shift in moral and religious psychology has been taking place. A growing number of works display a convergence of various disciplines. These works in moral and religious psychology draw upon all or several of the following: Continental moral philosophy, American pragmatism, the psychoanalytic tradition, clinical and experimental psychology, and explicitly religious thought (Christian, Jewish, Buddhist, etc.). This paper surveys this shift and considers the thesis that this novel convergence of disciplines provides a rich, compelling, and scientifically based religious and moral psychology.

Gushee, David P. (Union University), “Evangelical Ethics: Profile of a Movement Coming of Age”
This paper analyzes evangelical ethics as a diverse movement with varying ethical methodologies and convictions, but with common commitments that hold it together as a "loosely-bounded movement" within the contemporary religious landscape.

The paper first sketches the historical background of evangelicalism. It then probes the movement's ethical thought in three areas: the popular shapers of evangelical ethics, the academic evangelical ethicists, and the subgroups within evangelical ethics. The profile concludes with an analysis of the movement's major commonalities, namely its commitment to biblical authority and to the Christian moral life as a reflection of its piety and understanding of salvation.

Hannafey, Francis T., S.J. (Fairfield University), “Ethics as Transformative Love: The Moral World of Etty Hillesum, 1941-1943”
Etty Hillesum, a Dutch Jew who died at Auschwitz at the age of twenty-nine, left behind a diary and letters written during the last two years of her life. In An Interrupted Life, and Letters from Westerbork, Hillesum tells a deeply moving story of religious experience, evil and suffering, spiritual growth, and interior and exterior moral transformation—one grounded in “love that embraces all of humanity.” This paper examines the moral vision that emerges in Hillesum’s writings and proposes that a “transformative love ethic” is at the center of her moral world view. The essay will set her thought in the context of both the work of St. Augustine on love ethics and on the work of contemporary thinkers.

US Catholic social teaching on ecology progressed significantly in the twentieth century. Regionally and nationally, bishops and laity analyzed environmental issues, creatively related traditional teachings to them, and replaced anthropocentric and individualistic perspectives with a vision of humanity integrated with its habitat, the biotic community and the Earth, and responsible as a collaborative and egalitarian community for the equitable distribution of the goods of the Earth. Teachings about a ‘sacramental universe,’ extension of ‘common good’ to include all creation, and advocacy of a ‘commons’ characterized by eco-justice effected a substantive transformation of the Catholic ecological tradition, with significant social implications.

Keenan, James F., “What Type of Christian Sexual Ethics Do We Need in a Time of HIV/AIDS?”
Each of the panelists has written a significant book on Christian sexual
ethics from a distinctive perspective: Feminist, Black-Womanist, or Gay. Each has been invited to engage the session’s question from her or his theological perspective.

Kirk-Duggan, Cheryl A. (Center for Women and Religion, Graduate Theological Union), PANEL: “Considering the Song of Songs: Human Sexual Ethics and the Black Church”

As we move toward the 21st century, human sexuality and sexual ethics continue to be the subject of academic discussion, but rarely of substantive discussion in most churches. This is indeed the case for the Black church. Despite the rise of AIDS and the widespread occurrence of sexually transmitted diseases, sermons and Christian Education rarely delve into the praxis let alone the theories behind human sexual ethics. Nor has the church in America come to grips with the relationship between racism, the demonization of blackness, eroticism, and the stereotypes around black sexuality. This panel will explore the myths and issues around sexual ethics for the Black Church.

Kroeker, P. Travis (McMaster University), “Why O’Donovan’s Christendom is not Constantinian and Yoder’s Voluntarism is not Hobbesian: A Debate in Theological Politics Re-defined”

O’Donovan and Yoder are both radical critics of the modern liberal split between politics and religion and the view that some neutral moral discourse can mediate between them. Both re-describe the political meaning of the Christian narrative vision for the late modern West and show how liberalism represents a false copy. There are, however, fundamental disagreements between O’Donovan’s retrieval of Christendom political theology, and Yoder’s elaboration of the church as a voluntary political community of non-violent believers. The character of the disagreement is obscured by caricatured descriptions of the other on both sides: Yoder’s crude Constantinianism cannot do justice to O’Donovan’s position; O’Donovan’s dismissal of Yoder’s “free” church voluntarism as a form of “neo-liberalism” is misplaced. I will re-define the disagreement as centred on their different political interpretations of biblical eschatology.

Lysaught, M. Therese (University of Dayton), PANEL: “Liturgy and Ethics: Revisited, Revised, Revisioned”

In a 1979 SCE plenary, Paul Ramsey, Don Saliers, and Margaret Farley announced “some new beginnings” in the dialogue between liturgy and ethics. The relationship between liturgy and ethics increasingly attracts attention as a necessary focus within Christian ethics. How has the dialogue developed since 1979? What critical perspectives and new methodologies shape current research? To facilitate broad participation in discussion, papers by Ross, Guroian, and Lysaught will be available pre-conference via http://homepages.udayton.edu/~lysaught/. The authors offer brief paper summaries. Following ample responses from Saliers and Haueneras, open discussion will conclude the session.

Mackler, Aaron L. (Duquesne University), “Jewish and Roman Catholic Approaches to Euthanasia and Assisted Suicide”

In addressing active euthanasia and assisted suicide, Jewish and Roman Catholic theologians identify similar guiding values and specific concerns. A spectrum of responses emerges in each tradition. Substantively, the range of Jewish positions tends to overlap with and extend somewhat to the right of Catholic views. Methodologically, similar reasons are given, though natural law and teleological arguments tend to be more prominent among Catholic thinkers, and appeals to tradition more prominent among Jewish writers. Possible explanations for areas of convergence and divergence, and implications for practical ethics within each faith community and in US society, are considered.

Marshall, Ellen Ott (Elizabethtown College), “Though the Fig Tree Does Not Blossom: Exploring a ‘Responsible Hope’ for Christian Ethics”

Given the personal, political and ecological tragedies that mark our day, rhetoric about hope is greeted with a justified hermeneutic of suspicion. However, this disposition is hardly dispensable to the study and practice of Christian ethics. Thus, the question is not whether Christian ethics should commend hope, but rather how it should do so. How can we commend hope without glossing over the losses and limits of life? This paper explores the idea of a “responsible hope” but which one continually negotiates between hopeful claims of faith and sobering aspects of lived experience.

Martone, Marilyn (St. John’s University, NY), “Making Health Care Decisions Without a Prognosis: Life in a Brain Trauma Unit”

This paper combines my experience as a mother with my training in health care ethics. Last year my twenty-one-year old daughter was hit by a car and suffered severe brain trauma. As a result I have spent many hours in neuro ICUs and TBI rehabilitation centers. What I discovered was that much of my ethical training was not helpful in making health care decisions for my daughter. This paper will examine three of those areas. They are: working without a prognosis; the age of my daughter and the parent-child relationship; the difficulty accessing rehabilitation resources.

McCormick, Patrick T. (Gonzaga University), “The US’s Bureaucratic Prison Industrial Complex: Applying the Just War Theory to America’s War on Drugs and Crime”

In the past quarter century the US has built the largest prison system in the world, cramping 1.8 million people into its cells. Largely the result of America’s escalating ‘wars on drugs and crime,’ this unparalleled expansion has disproportionately targeted the poor and minorities without significantly reducing crime. Applying criteria of the Just War theory to the institutional violence of our burgeoning prison industrial complex, it is possible to ask if these ‘wars’ are being prosecuted with (1) right intent, (2) proportionality, or for (3) a just cause, and to inquire about (4) the probability of success, and (5) the comparative justice of this massive incarceration.
Using a feminist theological virtue approach as a lens, I analyze predictive genetic testing for diseases for which there is no therapy or cure such as Huntington's disease. My method, which I describe briefly relies on Martha Nuessbaum's human capabilities approach and aspects of Catholic theology which include Edward Schillebeeckx's negative contrast experience, as well as a feminist appropriation of the option for the poor and solidarity. Genetic technologies must attend to contingency to ensure human flourishing. This method honors the experience of people at risk, considers relationships of power in institutions and practices, and contributes to the formulation of just public policies.

Some ecotheologians reject the concept of wilderness as a "place set apart" from human interference, arguing that such a view is ethnocentric, elitist, and unjust. Advocates of the received ideal hold that wilderness merits strong protection because it embodies the values of creativity, diversity, complexity, beauty, and wildness. This essay considers the wilderness debate from several perspectives within Christian ecotheology: ecojustice, liberationist, ecofeminist, and ecocentric. I examine the place/role of the wilderness idea in the work of Rasmussen, Boff, McFague, and Rolston. The test case of the Amazonian rainforest serves to clarify the ethical implications of the positions under study.

Palmer-Fernandez, Gabriel (Youngstown State University), “Innocence in War: Descriptive, Conventional, Moral, or Pragmatic?”
For just-war morality, a crucial distinction is that between soldiers and civilians. Unlike soldiers, civilians may never be intentionally killed because they are innocent. But the prohibition against intentionally killing civilians cannot be explained by the wrongness of killing the innocent. I examine several views on the meaning of innocence in war, expose difficulties with each of them sufficiently serious to warrant their rejection, and then propose an alternative view on the prohibition against killing civilians independent of
the wrongness of killing the innocent. I conclude by noting some difficulties with the proposed alternative.

Peach, Lucinda J. (American University), "Buddhism, Human Rights, and the Trafficking in Women"
I will investigate one instance of the larger issue of the relationship between religion and women's human rights by examining the trafficking of women for the sex industry in Buddhist Thailand. After describing a number of ways that traditional Thai Buddhist culture functions to legitimate the sex industry, and thereby to deny the human rights of women involved in trafficking, I will assess the argument that Buddhist teachings do recognize human rights, at least implicitly, and conclude by suggesting that the potential of Buddhist teachings to contribute to women's liberation cannot be accurately categorized in terms of human rights discourse.

Pinches, Charles (University of Scranton), "Aquinas, Actions and the 'Meaning of Morality': A Constructive Critique of Jean Porter on Human Action"
I argue that Porter's concern in Moral Actions and Christian Ethics to discover the "meaning of morality," and to test its rationality, perpetuate problems of modern moral theorizing she hopes to avoid. Furthermore, her inductive attention to moral concepts as "empirical concepts" ignores that moral concepts are about human actions. Hence, despite advancing helpful insights about his work, Porter avoids Aquinas' key claim that human actions are moral actions. I return to this claim in Aquinas, working out its implications for understanding how human actions should be described. These implications relate to the "intrinsically evil act" debate occasioned by Veritatis Splendor.

Reiders, Hans S. (Free University – Amsterdam), "Mental Disability from the Perspective of the Christian Ethics"
Ethical reflection on moral issues regarding the lives of people with intellectual disabilities lacks an adequate intellectual framework. Particularly in contemporary health care ethics, ethical thinking suffers from the exclusive force of assigning 'full' moral status to 'persons' understood as human individuals in possession of the capacity for reason and free will. Seeking a more inclusive perspective, I develop a theological argument focused on the doctrine of imago Dei. This doctrine is not unambiguously in favor of anthropological inclusiveness, but needs interpretation from a Trinitarian point of view that shifts a theological notion of the person from Augustinian neo-Platonism toward Cappadocian narrativism. Among the authors discussed are: Englehardt, Zizioulas, Taylor, LaCugna, and Vor. Schlabach, Gerald W. (Bluffton College), "Continence, Consumption and Other Abuses: Or Why an Augustinian Ethic Is Worth the Bother" Augustine did much to shape Christian teachings on love, yet he puzzled throughout his entire career over how to construct a unified account of love. Some of his ethical judgments helped the church of later centuries rationalize policies of repression in the name of love. Recognizing the role that continence played in Augustine's understanding of love allows Christian ethicists both to critique Augustinian thought from within and to reappropriate it. At a time when the human propensity to overstretch ourselves and strain natural limits is taking on global consequences, an Augustinian sense of why caritas must work through continencia is not only appropriate but urgent.

Stassen, Glen (Fuller Theological Seminary), PANEL: "Is the New Just Peacemaking Theory a Unified Theory?"
At the SCE Annual Meeting in 1993, a panel including Bryan Hehir, Susan Thistlewaite, Alan Geyer, Duane Friesen, Edward Long, Glen Stassen, and Ronald Stone announced their intention to develop a just peacemaking theory to supplement the traditional paradigms of just war theory and pacifism. Since then 23 interdisciplinary scholars have been working to develop this theory. The consensus result is now published as Just Peacemaking: Ten Practices for Abolishing War. The next step is to assess whether the ten practices comprise a unified theory. We will wrestle with the question of unity in two separate papers, followed by discussion.

Traina, Cristina (Northwestern University), PANEL: "Children and Moral Agency in Christian Theology"
Juvenile violence and the prosecution of children raise the question of children's moral accountability. This collaborative presentation demonstrates that we can learn much about historical and contemporary theologians' understandings of childhood innocence and their implications for moral agency and accountability. Augustine of Hippo, Thomas Aquinas, Menno Simons, and contemporary feminist theologians embrace theories of childhood that both reveal the heritage of the contemporary debate and provide suggestions—both positive and negative—for constructing a contemporary theology and a moral theory of childhood.

Weaver, Darlene Fozard (Georgetown University), "Where is the Self in Self Love? A Mispaced Debate and a Way Beyond It" Christian ethical debates about self love have focused on the nature of love as self-sacrifice or as mutuality. This tendency establishes a false opposition between God, neighbor and self as objects of love and reduces the complexity of love. I argue that self love is best considered via an analysis not of love but of the lover, the self. It offers an account of subjectivity as reflexive and mediated. The self's relation to itself unfolds in its relation to the divine and that these relations are mediated to the self through its relations with others.
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