

The Society of Christian Ethics

January 9 – 12, 2003

Hyatt Regency Pittsburgh International Airport

The Society of Christian Ethics

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2004

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44th Annual Meeting
The Society of Christian Ethics

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The Society of Jewish Ethics is meeting concurrently with The Society of Christian Ethics.
Sessions offered by SJE are listed separately as noted above.

Thursday, January 9, 2003

12:30-8:30	Registration/Conference Desk Open	<i>Foyer</i>
1:00-5:00	SCE Board Meeting	<i>Yeager A</i>
2:30-9:30	University of Chicago Writers Group	<i>Lindbergh A</i>

Friday, January 10, 2003

8am-6:15pm	Registration/Conference Desk Open	<i>Foyer</i>
9:00am-6:00pm	Exhibits Open	<i>Allegheny ABC</i>
9:00-9:30	Break	<i>Foyer</i>
9:30-11:00	Concurrent Session I	

H. David Baer, Texas Lutheran University
Joseph E. Capizzi, The Catholic University of America
"The Use of Force and the Demands of Power: A Rejection of Just War Theory as a System of Prima Facie Duties"

Lindbergh A

The just war theory, an element of a system of statecraft, sees a continuity between war and peace based on the relationship of power to peace. Peace requires the measured exercise of power. War may be one measured exercise of power in the pursuit or maintenance of peace. Therefore, the just war theory is incompatible with pacifism because pacifism contains no theory of and often has no interest in theories of statecraft. We shall defend this thesis in conversation with the rich literature that defends a convergence between pacifism and just war theory at the level of presumption.

Convener: Tobias Winright, Simpson College

James P. Bailey, Duquesne University
"Asset Development and the Poor"

Lindbergh B

Past and current welfare policies for the poor focus on enhancing consumptive income. By contrast, welfare policies for the non-poor stress asset accumulation. The focus on income and consumption in the poor has helped to obscure the obvious: few people spend their way out of poverty. Building on this common sense insight, asset based approaches to poverty reduction seek to promote asset accumulation in the poor through the same kind of subsidies and institutional supports that are currently available to the non-poor. This paper will introduce the theory and practice of asset development in the poor and examine the moral assumptions behind both the income and asset based strategies to poverty reduction.

Convener: Brian Berry, College of Notre Dame of Maryland

Friday, January 10, 2003

James F. Caccamo, Loyola University Chicago

Wright A

"Symbol, Sacrament, or Self-Disposal? An Analysis of Current Models of Liturgy and Ethics"

Does liturgy have a role in the moral life? If so, what is it? Following upon the liturgical renewal movements of the last thirty-five years, many scholars have begun to re-examine these questions. These examinations have come from a variety of theological disciplines and utilize an extraordinary array of methods. But unfortunately, few of the theories that have been developed do justice to the complexity of both the moral life and liturgy. This paper identifies and critically analyzes the four primary current theories of the role of liturgy in the moral life. It assesses the insights of each of the models, but ultimately concludes that their inadequacies limit their usefulness.

Convener: Tim Beach-Verhey, Davidson College

William Johnson Everett, Andover Newton Theological School

Wright B

"Journey Images and the Search for Reconciliation"

This paper focuses on the ways journey stories shape people's search for justice and reconciliation. It draws on such mythicized stories as the Cherokee "Trail of Tears" (1838-39), the South African "Great Trek" (1837-39), the pilgrimage of Xuanzang (629-45), and the Red Army's Long March (1934-35). A typology of journey narratives will show how different journey images shape concepts of virtue, justice, and reconciliation. Journey narratives also produce conflicts with stories of place and home. Journey stories have to be reconstructed and re-woven in order to support any long-term process of social, political, and ecological reconciliation.

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

Helene A. Lutz, Saint Louis University

Yeager A

"Death by Choice: The Ultimate Human Freedom?"

In contemporary North America, the primary justification for assisted suicide or direct euthanasia is not relief from suffering, but self-determination, generally understood as a right to make autonomous choices about one's life, including choices about whether and how one will die. Freedom in this context is interpreted as a negative right to be free from interference in matters concerning personal values. Of central importance is control, which is considered a crucial measure of human dignity. This paper proposes a more comprehensive understanding of human freedom and suggests how a Christian understanding of suffering and death can enable a transformation from a suffering that kills to a suffering that brings forth the freedom of new life.

Convener: David Schultz, F.S.C., LaSalle University

Lewis S. Mudge, Graduate Theological Union

Yeager B

"Conditions of Trust: Making and Keeping Democratic Social Contracts"

Under what conditions will individuals and groups behave trustingly toward social arrangements contracted with "others"? This question, bearing on a wide range of contemporary phenomena, appears vital to the maintenance of civil society. Increasing social system-differentiation and role-segmentation threaten to deliver us over to a dehumanizing social rationality consisting mainly of cost-benefit and/or game-theory analyses conducted for the benefit of the powerful. Many now call for a rearticulation of "trust" as an urgently needed form of social capital. This paper tests a pragmatic-hermeneutical theory about conditions of trust in democratic covenants that can help reweave our social fabric.

Convener: Gary M. Simpson, Luther Seminary

Friday, January 10, 2003

William Schweiker, University of Chicago
"Theological Ethics and the Question of Humanism"

Armstrong A

One feature of current thought is the critique of humanism. At the same time there is the spread of human rights and new forms of personalism in ethics. In this light, it is time to reopen the question of humanism. This essay begins by exploring anti-humanistic forms of thought popular in theology and philosophy. In the second section I explore current revisions of humanism. The essay concludes by outlining an account of "theological humanism," which chastened by the critics, still forges an ethics dedicated to respecting and enhancing the integrity of life. In an age of religious violence and ecological crisis what is need is a vision of the moral vocation of human beings not against but within the domains of life on earth.

Convener: William Joseph Buckley, Georgetown School of Medicine

Panel: Ethnography and Normative Ethics

Armstrong B

Panelists: Karey Harwood, North Carolina State University
Robert P. Jones, Southwest Missouri State University
Rev. Christian A. Scharen, First Lutheran, New Britain, CT

There is growing interest in ethnographic methods (e.g., structured or semi-structured interviews, participant observation) as a methodology in many fields, including Christian ethics. This panel focuses on the complexities that arise when ethnographic methods are employed in the context of a normative project. Panelists will prepare papers that explore these methodological issues, drawing on their own recent ethnographic fieldwork among the following: infertile couples struggling with the complex choices created by new reproductive technologies, elite activists in the debates over the legalization of physician-assisted suicide in Oregon, and socially-committed urban congregations who are struggling to connect liturgy and social action.

Respondents: Thomas J. Massaro, S.J., Weston Jesuit School of Theology
Robin Gill, University of Kent

African and African-American Working Group

Foerster

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

Interest Group: Christian Ethics and the Enlightenment

Earhart B

Given the flood of recent work on the British Moralists, Kant, and the history of modern ethics more generally, now is an opportune moment for reassessment by both detractors and defenders of Enlightenment moral thought. During the seventeenth and eighteenth centuries, understandings of natural law, rights, and virtue were transformed in ways that deeply shaped subsequent moral thought. Is Enlightenment moral thought to be rejected for its individualism, stress on autonomy, over reliance on reason, secularizing thrust? Is Enlightenment moral thought to be lauded for developing concepts of tolerance and individual rights which Christian ethics should embrace? Or do both of these positions rely on questionable characterizations of the period? In 2003 we will focus on beauty and morality in Enlightenment thought, with attention to its contemporary relevance.

Conveners: Gerald McKenny, Rice University
Jennifer Herdt, University of Notre Dame

Friday, January 10, 2003

Interest Groups: Sexuality and Lesbian/Gay Issues

Earhart A

This year, the Ethics and Sexuality and Gay and Lesbian Issues interest groups will meet together. We will be joined by Mary E. Hunt and Patricia Beattie Jung, who will discuss methodological and formational lessons confirmed and learned in the conversation that produced their book *Good Sex* (a collaborative project co-edited with Radhika Balakrishnan). They will reflect on their experience of conducting dialogue in a situation in which genuine consensus proves elusive; the ways in which this experience formed them, spiritually and methodologically, as theological ethicists; and the ways in which the project has altered or confirmed their approaches to ethical reflection and dialogue. We will discuss together the implications of their experiences for our own work and for the broader effort to carry on genuine dialogue and yet to "make meaning" out of fundamental disagreement. All are encouraged to read *Good Sex* in advance.

Conveners: Cristina Traina, Northwestern University, Sexuality Interest Group
Edward Peck, Neumann College, Sexuality Interest Group
William McDonough, College of St. Catherine, Lesbian/Gay Issues Interest Group

11:00-1:00 Plenary Lunch Session

Regency ABC

James Childress, University of Virginia
"War"

This forum will begin with remarks from James Childress which will frame the topic. The floor will then be open for comments, questions, and discussion. The intention is to provide members an opportunity for an extended dialogue in view of current global events. The Society will bear the expense of the lunch.

1:00-2:30 Concurrent Session II

Audrey R. Chapman, American Association for the Advancement of Science
"Should We Design our Descendants?"

Lindbergh A

Rapid breakthroughs in genetic research, spurred by the Human Genome Project, advances in molecular biology, and new reproductive technologies are raising the possibility that we will have the technical capacity to modify genes that are transmitted to future generations not only to treat or eliminate diseases but also to "enhance" normal human characteristics beyond what is necessary to sustain or restore good health. This paper will explore the social and justice implications of such genetic modifications. It will argue that even if safe technologies could be developed for therapeutic purposes, it will not be possible to address deleterious justice impacts.

Convener: Richard Benson, C.M., St. John's Seminary, Camarillo, CA

Jack A. Hill, Texas Christian University

Lindbergh B

"The Moral Power of Polynesian Ethics: Identity, Practice, and Otherness in Remote Pacific Islands"

This paper argues that remote Polynesian islanders espouse a grassroots ethic that is suggestive for ways of enhancing our quality of life in the Western world. Utilizing archival research on oral narratives in New Zealand, and interviews in Tokelau, the paper describes themes of indigenous moral knowledge, from family values to environmental issues, which are symbolized in Tokelau *kakai* (stories of happenings). The paper concludes by suggesting that Tokelaun moral orientations of mutual compassion (*fealofani*), communal solidarity (*maopoopo*) and "consciousness-in-nature" constitute ethical resources for confronting problems of economic injustice, terrorism, and ecological devastation in the global village.

Convener: James Gilman, Mary Baldwin College

Friday, January 10, 2003

Kevin Jung, University of Chicago

Wright A

"Re-reading Ethics and De-constructing Metaphysics: Christian Ethics *after* Caputo and Levinas"

This paper considers the possibility of defending universal morality within postmodern ethics and to explore its implications for contemporary Christian ethics. To this end, the paper examines two contemporary philosophers: John Caputo and Emmanuel Levinas. The main thesis of the paper is twofold: first, it will argue that, unlike Caputo's, Levinas's philosophy defends ethics and deepens the meaning of moral values by conceiving of metaphysics on the basis of ethics. Second, Levinas's philosophical account of the relationship between metaphysics and ethics sheds new light on the possibility of elevating Christian ethics above dogmatic and rational approaches, while not necessarily jettisoning the latter.

Convener: Thomas B. Leininger, University of San Diego

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

Wright B

"The Mystical Roots of Morality: Christian Ethics as the Dangerous and Difficult Art of Seeing"

This paper proposes a framework for doing Christian Ethics that fosters and is grounded in morally empowering "seeing." "Seeing," here, is a code word for: 1) unmasking structural evil that parades as good, and 2) perceiving the power and presence of God in, with, and for creation. The framework builds on two unlikely conversation partners: 1) relevant strands of critical social theory that emerged in the first decade of the Frankfurt School, as those strands intersect with selected feminist theoretical principles, 2) case studies from a Christian historical trajectory in which mysticism has under girded resistance to systemic evil.

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

Richard O. Randolph, Saint Paul School of Theology

Yeager A

"A Teleological Approach to Christian Environmental Ethics"

Since environmental issues usually entail public discourse and policy-making, some Christian ethicists have struggled to develop an ethical methodology that is both distinctly Christian as well as accessible and able to be comprehended by non-Christians. This teleological proposal is grounded in an understanding of the common good that includes both Catholic and Protestant perspectives. While the common good has usually been conceived in anthropocentric terms, this view may be emended to encompass a distinct eco-system with both human and non-human life. Current research in conservation biology, ecology, and other natural sciences provide important content for a *telos* of biotic flourishing.

Convener: Russ Connors, College of St. Catherine

Christopher Steck, S.J., Georgetown University

Yeager B

"Claims for Citizenship: The Implications of the Growing U.S./Mexico Interdependency for the Migrant Worker"

The 1993 implementation of NAFTA has dramatically increased the interdependency between the U.S. and Mexico. This paper seeks to address how such interdependency demands a corresponding revision in how we understand citizenship and the responsibilities of a host nation for migrant workers in its midst. After examining two sets of moral concerns at the heart of the issue – the needs of the state to determine and restrict membership in its community and the responsibility of wealthier nations to assist both refugees and immigrants – I turn to the worker now situated by this interdependency.

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

Friday, January 10, 2003

Traci C. West, Drew Theological School
"Reinhold Niebuhr, Harlem Women Activists, and Ethical Public Practice"

Armstrong A

This paper explores the construction of Christian social ethics for public life by placing the ideas of Reinhold Niebuhr in conversation with activism by African American women who shared the same socio-historical context in which those ideas were advanced. Focusing upon Niebuhr's writings from 1930 to 1943, I investigate their relevance to his immediate Harlem context, especially the lives and activism of black women. How might Niebuhr's ethics be instructive for addressing their social struggles? I also consider how some of the creative strategies and writings by women leaders overlap and differ with Niebuhr's ethical approach. How might these community sources broaden Niebuhr's moral vision for society?

Convener: Heidi Hadsell, Hartford Seminary

Interest Group: Covenantal Ethics

Armstrong B

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. All are welcome to participate.

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

Interest Group: Educating For AIDS

Earhart B

The Educating for AIDS interest group will plan on ways to foster education on needle exchange programs. New participants are always welcome.

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

2:30-3:00 Break

Foyer

2:30-4:30 JRE Editorial Board

Regency E

3:00-4:30 Concurrent Session III

Theo A. Boer, Utrecht University and Center for Bioethics and Health Law, the Netherlands
"After the Slippery Slope: An Evaluation of the Dutch Experiences on Regulating Active Euthanasia"

Lindbergh A

When a country legalizes active euthanasia, it puts itself on a dangerous slippery slope. If true, this is a forceful argument against the legalization of active euthanasia. Experience in the Netherlands, where a law regulating active euthanasia exists since 1998, may shed light on the usefulness of the slippery slope argument in the euthanasia debate. This paper consists of three parts: (1) introductory remarks on the concept of the slippery slope and some factual information about the Dutch law; (2) An elaboration on the ways in which the slippery slope in the Dutch context has proven to be true or untrue; (3) conclusions and recommendations.

Convener: Mara Kelly-Zukowski, Felician College

E. Harold Breitenberg Jr., Randolph-Macon College

Lindbergh B

"To Tell the Truth: Will the Real Public Theology Please Stand Up?"

Public theology has been praised for being in keeping with the best of the Christian theological tradition and denounced as a distortion of the church's true calling. However, it is not clear that public theology's advocates and critics always refer to the same thing. This paper seeks to refine the discussion through an examination of public theology literature. The author compares and contrasts public theology with related terms and concepts, describes three main areas of focus within the literature of public theology, outlines major types of critiques leveled against it, and proposes a more nuanced understanding of public theology.

Convener: Paul Lewis, Mercer University

Joseph E. Bush, United Theological Seminary of the Twin Cities

Wright A

"Keeping Secrets and Telling Truth; Fidelity in Pastoral Ethics"

Veracity and confidentiality can appear in tension – veracity seeming to require the sharing of information and confidentiality seeming to require the keeping of secrets. This tension serves a methodological function in allowing each moral presumption to correct the other as pastors contemplate the actual requirements of fidelity. This paper recommends three criteria for evaluating the stringency of confidentiality: (1) promises that establish expectations of confidentiality; (2) claims to ownership of information; and (3) questions about protection and power. This paper argues that obligation to maintain confidentiality increases when protecting the vulnerable from harm and decreases when protecting machinations of power.

Convener: Stuart G. Baskin, First Presbyterian Church, Greenville, MS

Russ Connors, College of St. Catherine

Wright B

"Morality and Analogy, Diversity and Dialogue"

Christian ethics recently has been marked by a "turn to experience," which emphasizes the particularity of moral experience and celebrates difference and pluralism.

Does this "turn" (however valuable) risk the conclusion that we are so radically "other" that moral dialogue is virtually impossible?

This paper will highlight the analogous nature of moral experience as a basis of both moral diversity and moral dialogue. Following the lead of feminist authors, the paper will argue that analogy provides a framework for a search for common human values and for carefully constructed normative criteria that might render "moral strangers" "moral neighbors."

Convener: William McDonough, College of St. Catherine

Frida Kerner Furman, DePaul University

Yeager A

"The Long Road 'Home': Migratory Experience and the Construction of the Self"

In this paper I begin with the widely shared premise in cultural studies that identity is fluid, the product of individual and cultural self-construction. I then turn to the migrant's pain of loss and dislocation attending multiple border crossings, and to the concomitant struggle to construct an identity that feels stable, authentic, and whole. It is in this context that I address the concept of "home." Moving to theorize beyond my own experiences, I argue that home is not a singular reality, but it, too – much like identity as such – is constructed from a variety of sources, is mediated by multiple processes, and changes through time.

Convener: John Shelley, Furman University

Friday, January 10, 2003

Carl-Henric Grenholm, Uppsala University, Sweden
"Ethics in Economic Theory and Practice"

Yeager B

This paper presents the findings of a research project on ethics and economics. Four ideas are defended: 1. There are important ethical assumptions in neoclassical economic theory, related to a kind of preference utilitarianism. 2. In some ways economic theory might contribute to the development of ethical theory and reflection. 3. Christian social ethics might give interesting perspectives on economic practice, primarily related to different theories of justice. 4. Ethics might contribute to a revision of mainstream economic theory. Preference utilitarianism should be supplemented by a theory of justice, which can be informed by Christian social ethics and feminist political philosophy.

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

Thomas Massaro, S.J., Weston Jesuit School of Theology
"United States Welfare Policy in the New Millennium: Catholic Perspectives on What American Society Has Learned About Low-Income Families"

Armstrong A

The welfare reform law of 1996 completely overhauled the nation's system of assistance to low-income families. The reauthorization of that law in late 2002 presents ethicists an opportunity to evaluate the process of "social learning" displayed in the outcome of this most recent social policy debate. Among questions to be explored: What role did religious voices play in these deliberations? Does our newest social policy satisfy many of the basic principles of Christian social ethics, specifically Catholic social teaching? Has the American political process acted upon an accurate portrayal of the challenges facing low-income families? Do our expectations of welfare-to-work programs match the empirical data regarding the lives of the poor?

Convener: Judith Merkle, Niagara University

Daniel McFee, Mercyhurst College
"Prophet, Expert, and Advocate: The World Council of Churches and Institutional Environmental Ethics, 1991-1998"

Armstrong B

The World Council of Churches (WCC) has faced explosive global environmental issues in recent years. I argue in this paper that the WCC's response to such issues between 1991 and 1998 is best understood as multi-layered and institutionally shaped given various contexts. Indeed, I contend that the WCC's environmental work falls into three overlapping categories: that of a Christian prophetic witness issuing message of hope and warning; that of an expert non-governmental Christian organization formulating "public policy"; and finally, that of a Christian institutional advocate working in solidarity with people's movements through the world on ecological issues.

Convener: F. Burton Nelson, North Park Theological Seminary

Interest Group: Ethics and Catholic Theology

Regency F

This year's topic for the Ethics and Catholic Theology Interest Group will be: "Clergy Sexual Abuse and Leadership: What do moral theologians have to say?" Our discussion will be initiated by three short (5-7 minute) presentations from Daniel Finn (Saint John's University, MN), Cathleen Kaveny (University of Notre Dame), and William O'Neill, S.J. (Jesuit School of Theology at Berkeley).

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

Interest Group: Evangelical Ethics
"Ethics in Evangelical Institutions"

Earhart B

Questions to be addressed include:

- *the special challenges of teaching ethics in evangelical contexts
- *the role of chapel in the ethos and ethical formation of evangelical institution
- *the question of diversity in evangelical contexts
- *the place and status of ethics as an academic discipline in evangelical institutions
- *the relation/tension between moral conviction and moral practice in evangelical institutions
- *pressing concerns and major gaps in the teaching/practice of Christian ethics in evangelical life

Conveners: David Gushee, Union University
Jonathan Wilson, Westmont College

5:00-6:00	Presidential Address	<i>Regency ABC</i>
6:00-7:00	Presidential Reception	<i>Foyer</i>
7:00-8:45	Presidential Banquet	<i>Regency ABC</i>
9:00-10:30	Women's Caucus	<i>Lindbergh AB</i>

This year we will discuss university policies on issues related to work-family balance (i.e., child care, flexible work schedules, maternity leave, slowing the tenure clock, etc.). Come prepared to talk about what your employer offers and how deficiencies can be addressed.

Conveners: Rebekah Miles, Perkins School of Theology, Southern Methodist University
Julie Hanlon Rubio, St. Louis University

9:00-10:30 Interest Groups

Proposed interest groups: Monetary Policy
Christian Ethics and International Affairs

If interested, please gather at the SCE Registration Desk at 9:00p.m. for an organizational meeting.

Interest Group: African American Approaches to Christian Ethics *Wright B*

The African American Approaches to Christian Ethics Interest Group is a forum for exploring the range of ethical reflection about African Americans and African American communities, including, but not limited to, research and reflection of African American religious ethicists. The 2003 interest group meeting will focus on research in progress of African Americans teaching Christian ethics.

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

Interest Group: Anglican Theological Ethics *Earhart A*
"Some Theological Problems in Genetics"

Discussion will be initiated and facilitated by David Smith with contributions by other members of the Executive Council Task Force on Ethics and the New Genetics.

Convener: Stephen Holmgren, Diocese of Louisiana

Friday, January 10, 2003

Interest Group: Comparative Religious Ethics

Armstrong A

Simeon Ilesanmi will make a presentation on Islam and Islamic ethics in Nigeria at the group's meeting. The purpose of the Comparative Religious Ethics Interest Group is to encourage and facilitate the cross-cultural study of religion and morality within the SCE. The Group provides a forum for discussions of methodological, historical, and substantive issues in the comparative study of religious ethics, and it seeks to identify and develop resources for teaching in the fields of comparative ethics and world religions.

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

Interest Group: Ethics and Political Economy

Yeager B

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

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

Interest Group: Health Care Ethics

Yeager A

The Health Care Ethics Interest Group meets each year to discuss ethical concerns in the general area of health care. This year Gilbert Meilaender, member of the US President's Council on Bioethics, will lead discussion of placing public ethical limits on health care and biotechnology. 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, Office of Ethics and Theology, Providence Health System
John Kilner, The Center for Bioethics and Human Dignity

Interest Group: Moral and Religious Psychology

Armstrong B

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. The Group will be open to discussions on historical and contemporary figures and theories, on methodology, and on comparative work. The starting topic for the 2003 meeting will be significant books in clinical and developmental psychology from the past ten years.

Convener: James P. Gubbins, Salem State College

Interest Group: Pedagogy

Earhart B

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 a workshop on "Creative Techniques for Classroom Discussion." The coordinators and members of the interest group will describe and demonstrate a variety of classroom activities for facilitating students' participation in ways that deepen their appreciation of ethical theories and dilemmas. 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, Emory University

Friday, January 10, 2003

Interest Group: Scripture and Ethics

Wright A

This interest group has as its primary focus the relationship between Scripture and ethics. For additional information, please contact one of the conveners. Group members will receive a mailing from the conveners in late fall giving details and suggestions for preparatory reading.

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

Saturday, January 11, 2003

- 8:30-11:30** Registration/Conference Desk Open *Foyer*
- 7:00-8:30** **Breakfast with an Author** *Regency AB*
- Brubaker, Pamela K., *Globalization at What Price: Economic Change and Daily Life* (Pilgrim Press, 2001)
Convener: Rebecca Todd Peters, Elon University
- Buckley, William Joseph, *Kosovo: Contending Voices on Balkan Interventions* (Eerdmans, 2001)
Convener: Sumner B. Twiss, Florida State University
- Calian, Carnegie Samuel, *The Ideal Seminary: Pursuing Excellence in Theological Education* (Westminster John Knox Press, 2001)
Convener: Robin Steinke, Gettysburg Seminary
- Cessario, Romanus, *Introduction to Moral Theology* (CUA Press, 2001)
Convener: Richard Benson, C.M., St. John's Seminary, Camarillo CA
- Elshain, Jean Bethke, *Jane Addams and the Dream of American Democracy* (Basic Books, 2002)
Convener: Michael G. Cartwright, University of Indianapolis
- Gilman, James E., *Fidelity of Heart: An Ethic of Christian Virtue* (Oxford University Press, 2001)
Convener: Douglas F. Ottati, Union Theological Seminary in Virginia
- Hanford, Jack T., *Bioethics from a Faith Perspective; Ethics in Health Care for the Twenty-First Century* (Haworth, 2002)
Convener: Brent Waters, Garrett-Evangelical Theological Seminary
- Hauerwas, Stanley, *With the Grain of the Universe: The Church's Witness and Natural Theology* (Brazos Press, 2001)
Convener: David Cloutier, Saint John's University and College of Saint Benedict, MN
- Hindery, Roderick, *Indoctrination and Self-Deception or Free and Critical Thought?* (Edwin Mellen Press, 2002)
Convener: Stephen Casey, University of Scranton
- Jung, Patricia B. and Joseph Coray, editors, *Sexual Diversity and Catholicism: Toward the Development of Moral Theology* (The Liturgical Press, 2001)
Convener: Cristina Traina, Northwestern University
- Kallenberg, Brad J., *Ethics as Grammar: Changing the Postmodern Subject* (University of Notre Dame Press, 2001)
Convener: M. Therese Lysaught, University of Dayton
- Kilner, John F. et.al., *Cutting Edge Bioethics: A Christian Exploration of Techniques and Trends* (Eerdmans, 2002)
Convener: David Gushee, Union University

Kroeker, P. Travis and Bruce K. Ward, *Remembering the End: Dostoevsky as Prophet to Modernity* (Westview Press, 2001)

Convener: Alexander F. C. Webster, George Washington University

Long, Edward LeRoy, Jr., *Patterns of Polity: Varieties of Church Governance* (Pilgrim Press, 2001)

Convener: Daniel B. McGee, Baylor

Mackler, Aaron L., editor, *Life and Death Responsibilities in Jewish Biomedical Ethics* (Jewish Theological Seminary of America, Finkelstein Institute, 2000)

Convener: Louis Newman, Carleton College

May, Roy H., *Etica y Medio Ambiente, Hacia una Vida Sostenible* (Departamento Ecumenico de Investigaciones, 2002)

Convener: Pamela Smith, SS.C.M., Sisters of SS. Cyril and Methodius

Miles, Rebekah, *The Bonds of Freedom: Feminist Theology and Christian Realism* (Oxford University Press, 2001)

Convener: Anthony Tambasco, Georgetown University

Moe-Lobeda, Cynthia, *Healing a Broken World: God and Globalization* (Fortress, 2002)

Convener: William P. George, Dominican University

Raines, John, Editor and Introduction, *Marx on Religion* (Temple University Press, 2002)

Convener: G. Clark Chapman, Moravian College

Roberts, Samuel K., *African American Christian Ethics* (Pilgrim Press, 2001)

Convener: Dawn Nothwehr, O.S.F., Catholic Theological Union

Rolwing, Richard, *Israel's Original Sin: A Catholic Confession* (Xlibris, Philadelphia, PA, 2001 and 2002)

Convener: Timothy O'Connell, Loyola University Chicago

Snyder, T. Richard, *The Protestant Ethic and the Spirit of Punishment* (Eerdmans, 2001)

Convener: Donald W. Shriver, Jr., President Emeritus, Union Theological Seminary in New York

Stackhouse, Max L., et. al. editor, *Christ and the Dominions of Civilization, Vol. III of God and Globalization* (Trinity Press International, 2002)

Convener: Donna Yarri, Alvernia College

Wall, John, William Schweiker, and David Hall, eds., *Paul Riceour and Contemporary Moral Thought* (Routledge, 2002)

Convener: Tom Ogletree, Yale Divinity School

Weber, Theodore R., *Politics in the Order of Salvation: Transforming Wesleyan Political Ethics* (Abingdon Press, 2001)

Convener: Douglas Sturm, Bucknell University

8:30am-Noon Exhibits Open

Allegheny ABC

Saturday, January 11, 2003

8:45-10:15 Concurrent Session IV

Sidney Callahan, St. John's University, Queens New York
"The Moral Challenge of Joy"

Lindbergh A

Joy is considered a fruit of the Holy Spirit in Christian theology and known to be a primary emotion. Yet only recently in the burgeoning psychology of emotion have positive emotions begun to be explored as extensively as fear, anxiety or depression. Similarly, there has been little moral and ethical analysis of joy. I will argue that joy enables, encourages and enhances moral action. Joy does not distract from virtuous behavior, nor is it extrinsic to the moral life.

Relevant issues include: 1) What is joy? 2) What are moral manifestations and effects of joy? and 3) How can a Christian take up the cross of loving service and experience joy?

Convener: John B. Wong, Loma Linda University

Lee Cormie, St. Michael's College and the Toronto School of Theology
"The Ethics of Globalization"

Lindbergh B

This paper addresses both the ethical dimensions of the debates and struggles over globalization(s), and the impacts of globalization(s) on ethics. Specifically, it probes:

- 1) one very influential pole in the debates and struggles over globalization, the "Washington consensus" as some of its architects call it, or "neoliberal globalization" or "corporate power" or "capitalist globalization" as its critics refer to it;
- 2) an increasingly visible second pole in global debates and struggles, the "anti-globalization" or alternative globalization movements;
- 3) a growing volume of church statements concerning "globalization" or some aspect of it, like debt cancellation or free trade proposals; and
- 4) some ways debates about and struggles over globalization are globalizing ethics.

Convener: Pamela Brubaker, California Lutheran University

Mark E. Graham, Villanova University
"Trends in American Agriculture: An Ethical Assessment"

Wright A

The subsistence agriculture predominant in colonial America has gradually evolved into an agricultural system that is increasingly mechanized, fossil fuel intensive, dependent on synthetic fertilizers and insecticides, receptive to many forms of biotechnology, and usually highly specialized. Analyzing several historical trends, I argue that the values underlying the structural reformation of American agriculture are myopic, short-sighted, and environmentally damaging, and that the current agricultural system they have helped create is ultimately self-destructive and unsustainable. Drawing on Christian theological traditions and ideas from the "alternative agriculture" movement, I propose a more sustainable vision for American agriculture.

Convener: Donna Yarri, Alvernia College

Michael Greene, Brite Divinity School
"Employment Assurance as a Response to Economic Insecurity: The Ideal of Guaranteed Employment in the Thought of Martin Luther King, Jr., and William S. Vickrey"

Wright B

The central thesis of this paper is that a system of employment assurance is defensible on theo-ethical and economic grounds. To test this thesis, I bring King's arguments in favor of guaranteed employment into critical dialogue with those advanced by the late William S. Vickrey. A 1996 co-recipient of the Nobel Prize in economics and a life long member of the Religious Society of Friends, Vickrey became increasingly articulate about what he saw as the urgent need for a system of employment assurance. By bringing these two Nobel Prize recipients into dialogue, I demonstrate how King and Vickrey can serve as mutual correctives and, as a result, how argumentation for an ethic of guaranteed employment can be placed upon sound theological and economic grounds.

Convener: Harlan Beckley, Washington & Lee University

Marilyn Martone, St. John's University, NY

Yeager A

"Moving from Dirt to Creativity: The Reconstruction of Persons with Disabilities and its Effect on Moral Theory."

Using Mary Douglas's definition of dirt as "matter out of place," this paper attempts to show that frequently this is how we view persons with disabilities. It builds on Christine Firer Hinze's work, which states that those who care for the body are usually at the lower end of the economic scale, by showing that those whose very bodies are disabled are marginalized not only by architecture and economics but also by moral theory. This paper gives preliminary clues of what moral theory would need to look like in order to move persons with disabilities from the fringes to the center.

Convener: Nico Koopman, University of Stellenbosch

Richard B. Miller, Indiana University

Yeager B

"Virtue and the Just-War Tradition"

This paper will re-position just-war doctrine in light of the ethics of character and culture. Drawing from Augustine, I will argue that within the just-war tradition the problem of taking human life is framed by questions regarding the love of earthly goods. Drawing from recent discussions of the emotions, I will argue that it is necessary to evaluate how cultures ask their members to dispose themselves toward their opponents when they consider recourse to lethal force. I will conclude by proposing civic virtues that should be indexed to just-war doctrine in the context of modern, liberal democracies: self-restraint, self-reflexivity, and the disposition to deliberate. These modern virtues hark in a general way to an askesis that is implicit in traditional just-war doctrine.

Convener: Alexander F. C. Webster, George Washington University

Cristina Traina, Northwestern University

Armstrong A

"Touch on Trial: Power and the Ethics of Physical Affection"

This paper explores the question, when do more powerful people actually owe touch to less powerful people, as a consequence of their moral responsibility to care and nurture? Drawing upon recent psychological literature, it argues that because touch is a condition of human flourishing, in many cases care not only permits but demands physical affection. It suggests ways to adjudicate among required, permitted, and forbidden touch cross-culturally. Finally, it identifies connections between recent theologies of embodiment and ethics of protection.

Convener: Merle Longwood, Siena College

Christopher Vogt, St. John's University, NY

Armstrong B

"Patience, Compassion, Hope, and the Christian Art of Dying Well"

Four centuries ago, Christian moral theologians addressed the issue of dying by turning to the virtues. This paper revives that tradition by showing that careful theological reflection upon the nature of Christian compassion, patience, and hope illuminates the shape of the "Good Death" and the personal and communal practices necessary to attain it. Particular attention is devoted to an understanding of Christian patience that emerges from Luke's passion narrative. Jesus' practice of patience entails recognizing that he must endure being acted upon. Naming this recognition as a component of patience sets an agenda for how that virtue should be pursued by Christians today.

Convener: Charles Pinches, University of Scranton

Saturday, January 11, 2003

Panel: The Future of Bioethical Discourse: A Review Panel of John H. Evans' *Playing God: Human Genetic Engineering and the Rationalization of Public Bioethical Debate* *Regency F*

Panelists: John Evans, UC-SD
Jeff Stout, Princeton
Stanley Hauerwas, Divinity School of Duke University
Jim Childress, University of Virginia
Gil Meilander, Valparaiso

Moderator: John Berkman, The Catholic University of America

In *Playing God: Human Genetic Engineering and the Rationalization of Public Bioethical Debate* (University of Chicago Press, 2002), the sociologist John Evans has put forward a powerful historical argument about the origins of the discipline of biomedical ethics and the form of argumentation that has dominated within the newly created discipline. Focusing on the particular issue of human genetic engineering, Evans shows how theological argumentation with regards to the ends of such genetic engineering, central to the debate in the 1960s and 1970s, was increasingly marginalized in the 1980s and 1990s, often with theological arguments provided for why explicit theological argumentation should not be a part of such debates. The panelists will critically evaluate Evans' thesis and provide a viewpoint about the future of theological reflection for public debates about bioethical issues.

Interest Groups: Professional Ethics and Ethics in Higher Education *Earhart B*
"The Responsibility of the SCE for the Viability of the Profession in the Future"

Panelists: John Burgess, Pittsburgh Theological Seminary
Sam Calian, Pittsburgh Theological Seminary
Ronald Stone, Pittsburgh Theological Seminary
Cheryl Tupper-Brown, Director of The Center for Business, Religion, And Public Life,
Pittsburgh Theological Seminary
Ronald Cole-Turner, Pittsburgh Theological Seminary

Moderator: Barbara Andolsen, Monmouth University

The environments within which ethicists function are constantly changing. The next generation of ethicists needs to understand the challenge of working within academic, corporate, political, medical, ecclesiastical, or other environments. Our session will be led by a panel who will speak to such questions as: What are future trends in the discipline and how can the Society help budding ethicists prepare for this future? What are the opportunities and pitfalls of working within different environments and institutions? How can such mentoring be accomplished within academic programs and within the context of the SCE and its activities?

Also at the session there will be a distribution of a bibliography of publications on ethics in higher education during the preceding year and a brief discussion of current research in this area.

Conveners: John Wilcox, Manhattan College
Ken Weare, Archdiocese of San Francisco
Daniel B. McGee, Baylor University

10:15-10:30 Break *Foyer*

10:30-11:45 **Annual Business Meeting** *Regency ABC*

Chair: William F. May, Southern Methodist University
Secretary Pro-Tem: William P. George, Dominican University
Parliamentarian: Jean Porter, University of Notre Dame

11:45 **Bus to Pittsburgh Theological Seminary**

12:30-1:45 Lunch at the Pittsburgh Theological Seminary

Special thanks go to Sam Calian, Ron Stone, and the entire PTS community.

12:30-1:45 Student Caucus

William Schweiker and Amy Laura Hall will be joining us for lunch and offering some reflections on "Being a Theological Ethicist" (i.e., the challenges and opportunities of working within the discipline of theological ethics). This is an opportunity for students to meet, develop friendships, and discuss issues of mutual concern and interest. All students and others interested in issues related to graduate students in ethics are welcome.

Convener: Darren Dahl, McMaster University

12:30-1:45 Nominating Committee Meeting

2:00-3:30 "Racism in the City of Pittsburgh"

Panelists: Dr. Ralph Bangs, Co-Director of the Urban and Regional Analysis Program,
University Center for Social and Urban Research, University of Pittsburgh
Ms. Esther L. Bush, CEO and President of the Urban League of Pittsburgh
Dr. James Simms, Pastor, St. Paul's Baptist Church and President of Allegheny
County Council
Dr. Ronald Peters, Henry L. Hillman Associate Professor of Urban Ministry and
Director of Metro-Urban Institute, Pittsburgh Theological Seminary

Moderator: Dr. Ronald Stone, Pittsburgh Theological Seminary

The Panel will present perspectives on the issue of racism in Pittsburgh as it impacts the dimensions of education, health, economics, public safety, and politics. The academic resources of the University of Pittsburgh and Pittsburgh Theological Seminary will illustrate how urban research and training for urban ministry confront racism and suggest methods of overcoming it. Beyond analysis of racism in a city in transition, the panelists will advocate policies reflective of Christian social ethics.

3:30-4:00 Break

4:00-5:30 "Does Truth Lead to Reconciliation?: Lessons from the Search for Reconciliation and Social Healing through Truth Commissions and Reparations"

Panelists: Charles Villa-Vicencio, South African Truth and Reconciliation Commission Staff
Pumla Gobodo-Madikizela, South African Truth and Reconciliation Commission
Human Rights Violations Committee
Audrey R. Chapman, American Association for the Advancement of Science
Howard J. Vogel, Hamline University School of Law

The wide spread media coverage of the work of the Truth and Reconciliation Commission in South Africa (1995-2000) has brought public and scholarly attention to the work of truth commissions and the possibility of using reparations as a strategy for reconciliation in a variety of settings around the world in recent years. (e.g., Priscilla Hayner, *Unspeakable Truths: Confronting State Terror and Atrocities – How Truth Commissions Around the World are Challenging the Past and Shaping the Future* (Routledge 2001). It has also stimulated new calls for reparations for Native Americans and African Americans in the United States, (e.g., on reparations to African Americans see Randall Robinson, *The Debt: What America Owes to Blacks* (Dutton 1999). This panel explores the work of truth commissions in several settings, with special emphasis on the South African experience, for the purpose of assessing the efficacy of these initiatives, in general, and their pertinence, in particular, to the recent calls for reparations in the United States. What might Americans, in general, and the churches in particular, learn from the experience of these truth commissions and their efforts at reconciliation and social healing? What does this experience suggest, in particular, for considering the questions of whether and how reparations might be developed in the United States as a strategy for reconciliation and social healing?

Convener: Donald W. Shriver, Jr, Union Theological Seminary, NY

6:00 Buses will depart for downtown Pittsburgh and hotel

7:00-10:30 Economics Writers' Group

Armstrong B

Sunday, January 12, 2003

- 7:00-8:15** Board Meeting *Regency D*
- 7:15-8:15** Ecumenical Worship Service *Regency A*
Worship Coordinator: Tim Beach-Verhey, Davidson College
- 8:15-12:00** Registration/Conference Desk Open *Foyer*
- 8:15-12:00** Exhibits Open *Allegheny ABC*
- 8:30-10:00** **Concurrent Session V**

Heidi Gehman, University of Chicago Divinity School *Lindbergh A*
"Conscience and Cure: A Constructive Reading of H. Richard Niebuhr and Iris Murdoch on Moral Progress"

Moral goodness is not something that comes naturally or easily. Iris Murdoch and H. Richard Niebuhr take this seriously in their unique accounts of moral fault and moral progress. This paper will offer a constructive comparison of Murdoch and Niebuhr, beginning with a brief description of moral fault as egoism (Murdoch) and faithlessness (Niebuhr). Both the intense individual effort of attention and purification of consciousness in Murdoch's thought, and the more communal, although deeply personal, aspects of trust and loyalty in Niebuhr's thought will then be combined in a more thorough description of the possibilities and limits of moral progress.

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

William Mattison, University of Notre Dame *Lindbergh B*
"Virtuous Anger? Beyond Questions of Vengeance"

Can a Christian experience virtuous anger? Granting that anger is a desire to rectify perceived injustice, recent discussions of this question have focused nearly exclusively on the possibility and parameters of Christian vengeance. While this issue is crucial, attending to it alone neglects equally important questions concerning the moral evaluation of an emotion. In this paper I rely on Thomistic moral theology and contemporary neuropsychology to argue not only that anger is a moral phenomenon, but also that its absence when relevant renders any human response necessarily imperfect.

Convener: Thomas Schubeck, S.J., John Carroll University

Janet R. Nelson, Meredith College *Wright A*
"Mental Illness is Missing – and Why This Matters to Bioethics"

This paper explores why ethical issues associated with mental illness have been largely neglected in the literature and texts of the discipline of bioethics. I argue that the reasons for this are both philosophical and structural, involving the philosophical framework of principlism in bioethics, in particular the privileging of the principle of autonomy, and the institutional location and disciplinary boundaries of bioethics as a profession. I conclude with a proposal for a revisioned contextualized social bioethics that would serve to advance clarification of the ethical issues surrounding mental illness.

Convener: Mary Jo Iozzio, Barry University

Rebecca Todd Peters, Elon University

Wright B

"The Future of Globalization: Seeking Pathways of Transformation"

Fierce debates are currently being waged over how to define globalization and whether or not it is helpful or harmful to society as a whole. With the recognition that these debates have not adequately addressed the moral visions implicit in different theories of globalization, this paper will focus on developing a set of normative criteria that ought to guide all sectors of society as we continue to engage in the creation of a new era of globalization. The criteria are framed to answer the question "what constitutes the good life" and are rooted in a feminist, Christian ethical analysis of globalization.

Convener: Jack Hill, Texas Christian University

Larry L. Rasmussen, Union Theological Seminary, NY

Yeager A

"Environmental Racism Analyzed: Moral Theory in the Making?"

What would it mean to revise Christian moral theory in light of environmental racism? What would be the parameters of the moral universe and the litmus test of justice? How would these compare to current moral theory? This paper will respond to these questions by way of an inductive treatment of key documents and assumptions of the Environmental Justice Movement, together with an analysis of cases of environmental racism.

Convener: Andy Smith, Earth Ethics

Joel James Shuman, King's College

Yeager B

"Ethics and Law: Prospects and Problems for a Modern Recovery of the 'Third Use'"

This paper compares modern accounts of agency, morality, and law to the premodern account offered by Thomas Aquinas. In Aquinas law is among the several "principles of human acts" and is presumed to have a constructive effect on the moral formation of those living under its aegis. One of its purposes, in other words, is to make women and men good. The modern account, on the other hand, is relatively less attentive to the constructive effects of law. This difference raises a question of whether modernity's assumption of a distinction between a public law (based in universal reason) and a private morality (based in personal belief) is in fact tenable.

Convener: Patrick Flanagan, Loyola University Chicago

Stephen A. Wilson, Earlham College

Armstrong A

"On Suffering as a Species of Moral Luck"

Suffering can be debilitating. Yet through modern counterparts, Boethius's claim that certain crucial spiritual and moral goods follow from suffering continues to haunt. A successful response to the dual critiques of masochism and a devaluation of the created order waits upon a substantive account of the benisons intrinsic to suffering. I look to several early modern Anabaptist, Quaker, Puritan, and/or pietist-influenced writings for clues here. From diverse perspectives, these texts speak of a distinctive joy arising out of the conviction that, through suffering, the reality of a special form of love remains manifest in a selfishly resistant and uncomprehending world.

Convener: Edward Zukowski, Mount St. Vincent College

Sunday, January 12, 2003

Interest Group: Economic Life

Earhart B

Dr. Philip Hartley Smith, author of *Quaker Business Ethics* (Wilton CT: Daimond Library Publishers, 2001) will speak to the Economic Life Interest Group. We will discuss briefly the book and then move into issues regarding accounting, the make up of boards of directors, and conflicts of interest around the current crisis in American Business. Dr. Smith is the former CEO of Copperweld Corporation and President of the North American operations of the Bekaert Group of Belgium, the largest corporation in the world manufacturing wire and related products. He has had a special role as chair of several audit committees for major corporations.

Moderator: Ronald Stone, Pittsburgh Theological Seminary
Convener: James Childs, Jr., Trinity Lutheran Seminary

Interest Group: Families and the Social Order

Regency D

Amy Laura Hall will give a brief presentation on her forthcoming book, *Conceiving Parenthood* (Eerdmans 2003), in which she offers a critique of medical-technological consumerism. Discussion will follow.

Conveners: Julie Hanlon Rubio, St. Louis University
Florence Bourg, College of Mt. St. Joseph

Interest Group: Reforming Realism

Armstrong B

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

Conveners: Rebekah Miles, Perkins School of Theology, Southern Methodist University
Scott Kline, McGill University

10:00-10:30 Break

Foyer

10:30-12:00 Concurrent Session VI

Kam-hon Lee, Chinese University of Hong Kong

Lindbergh A

Dennis P. McCann, Agnes Scott College

Mary Ann Ching, Hong Kong Professional and Educational Services, Ltd.

"Christ and Business Culture: A Study of Christian Executives in Hong Kong"

Does Christian faith matter in business? If so, how does it affect the way executives handle managerial issues, especially the ones that are ethically controversial? This paper reports a study of Chinese Christian executives in Hong Kong. The researchers conducted in-depth interviews with 119 Chinese Christian executives over a two year period from 1999 to 2001. The major contribution of this study is to propose and document a typology of the executives' responses to ethical challenges in business. The typology is based on earlier work on Christ and culture (Niebuhr 1951, Siker 1989) and styles of negotiation (Lewicki, Saunders, and Minton 2001, Rubin, Pruitt, and Kim 1994).

Convener: Harold H. S. Oh, Southeast Missouri State University

Cynthia S. W. Crysdale, Catholic University of America
"Playing God' in Moral Rhetoric"

Lindbergh B

Arguments against intervening in nature's ways have been used against many new technologies in the last century. These arguments have, since the 1960s, employed the metaphor of "playing God." In this presentation I will, first, briefly review the use of the term "playing God" in recent decades. Secondly, I will examine the cosmology that lies implicit in this language. My thesis is that the language of "playing God" (or not) overlooks the dynamic, evolutionary nature of world process & the role played by the indeterminacy of statistical probabilities. I will analyze these issues in order, in the end, to advocate an ethic of risk that recognizes the dangers of hubris yet includes an open and emergent view of creation.

Convener: Theodore Nunez, Middlebury College

James Calvin Davis, Middlebury College

Wright A

"From John Winthrop to Suze Orman: The Evolution of Moral Reflection on the American Dream"

Robert Wuthnow has argued that the American Dream is in serious trouble, because Americans have lost touch with both the moral underpinnings of that Dream and the ability to engage in moral discourse on matters of work and money. This paper examines some contemporary proposals, offered by prominent financial advisers, meant to propose how aggressive economic aspirations might be morally and spiritually justified. Evaluating their moral and historical coherence, in particular by comparison with Puritan ethical reflection, confirms Wuthnow's fears regarding the disintegration of the American Dream while suggesting possibilities for imagining that Dream in healthier ways.

Convener: David True, Union Theological Seminary, VA

Julia Fleming, Creighton University

Wright B

"The Right to Reputation and the Preferential Option for the Poor"

In its enumeration of human rights, *Pacem in Terris* includes the right to one's "good name," linking it to the "natural right to be respected." This view of reputation as an aspect of human dignity has a long history in Catholic theology, although the topic has received little recent scholarly attention. Contemporary Catholic social thought's emphasis upon an option for the poor raises questions about traditional approaches, since reputation (or its absence) often contributes to persons' marginalization. Commitment to the option for the poor, however, provides a foundation for reinterpreting the significance and limits of a right to reputation.

Convener: Michelle Tooley, Belmont University

David P. Gushee, Union University

Yeager A

"Marriage, Divorce, and a Theological Ethic of Suffering"

This paper argues that Christian ethical treatments of marriage have not attended adequately to the issue of suffering. Suffering is not one of the "goods" of marriage but suffering certainly attends most people's experience of marriage. Meanwhile, the decision to divorce is normally a response offered by one or both spouses to a level or type of suffering that is considered intolerable. Yet contemporary studies demonstrate that suffering rarely ends with divorce but instead changes shape, with children bearing a disproportionate burden. This paper reflects on the phenomenon of suffering in both marriage and divorce and how this should affect Christian moral convictions.

Convener: Stephen Charles Mott, Cochesett United Methodist Church

Sunday, January 12, 2003

Jennifer A. Herdt, University of Notre Dame
"Locke, Martyrdom, and the Disciplinary Power of the Church"

Yeager B

It has been alleged that toleration was an instrument by which the state conquered the church and robbed it of its public nature. John Locke is seen as playing a key role in this move to privatize religion in order to make it socially safe. I will argue, in contrast, that Locke's argument for toleration recognized the Church's formative power more fully than is often acknowledged. Locke saw that religious faith involves public action as well as private belief and noted explicitly that obedience to God takes precedence over obedience to civil laws. He recognized, rightly, that toleration could not establish the dominance of state over church or eliminate the potential necessity of martyrdom for Christian faithfulness.

Convener: Stephen E. Lammers, Lafayette College

Patrick T. McCormick, Gonzaga University, Spokane, WA
"The Good Sojourner: International Tourism and the Practice of Hospitality"

Armstrong A

Last year 140 million travelers visited developing nations, making tourism their second largest source of foreign exchange. But half of tourist dollars "leak" back to the developed world, and the industry often exploits local employees and environments. Yahweh commands Israel to show hospitality to the alien (Lev. 19) and Jesus orders his disciples to welcome strangers and outcasts (Luke 14). With international tourism wielding such power and influence over developing nations, contemporary sojourners must practice a hospitality preserving the environment and protecting the rights, culture and heritage of indigenous peoples.

Convener: Patricia Beattie Jung, Loyola University Chicago

Interest Group: Environmental Ethics and Theology

Regency D

This year we will have a speaker from "Sustainable Pittsburgh," the local organization most active in advising governmental officials in the greater Pittsburgh metropolitan area. Our speaker will address the transitions a typical rust-belt city faces as it evolves toward sustainability. Of special attention is how growing environmental concerns create new employment opportunities for communities like Pittsburgh.

Convener: Don Braxton, Juniata College

Interest Group: Liturgy and Ethics

Earhart B

"Reading Across Boundaries: Theological Foundations for Liturgy and Christian Ethics in Rahner and Häring"

The conversation on liturgy and ethics has traditionally been one among liturgists or Protestant ethicists. This session seeks to push the conversation into new territory by engaging the complex sacramental-moral theologies of Karl Rahner and Bernard Häring.

- 1) "Sacrament as a Condition for the Possibility of a Christian Moral Life: Liturgy and Ethics in the Theology of Karl Rahner" presented by James F. Caccamo, Loyola University Chicago

Karl Rahner's work has provided the foundations for much of Roman Catholic theology since the mid-twentieth century. Each subdiscipline, however, tends to use a different part of his thought: systematicians utilize theological anthropology and fundamental option, liturgists use symbol and sacrament, and ethicists use the anonymous Christian and supernatural existential. But by reading Rahner across these boundaries, we can see a profound theological foundation for the connection between liturgy and the moral life.

In the concepts of real-symbol, the sacramentality of Christ and the church, and the "liturgy of the world", Rahner provides the groundwork for a Christian ethics in which self-realization is dependent upon realization of the other in knowledge and love, and is made possible by our encounter with God in the church's sacraments and the sacramentality of our everyday lives.

- 2) "The Liturgical Movement and the Virtue of Religion: Bernard Häring's Contributions to a Sacramental-Moral Theology" presented by Kathleen Cahalan, St. John's University School of Theology • Seminary, MN

Bernard Häring's, *The Law of Christ*, broke new ground in Catholic moral theology by combining biblical, personalist, and sacramental understandings of the moral life. This paper examines two of Häring's contributions to today's liturgy and ethics conversation. First, Häring builds his fundamental moral theology around the liturgical movement's sacramental theology. The sacraments are the primary context for divine-human encounter because they are dialogical, cultural, and social. Second, Häring retrieves a minor concept from the virtue of justice – the virtue of religion – and places it between the theological and moral virtues in order to emphasize the inter-relatedness of religion and morality. The virtue of religion is expressed and nurtured through the Church's sacraments, thereby sanctifying all moral and religious action.

Convener: M. Therese Lysaught, University of Dayton

Interest Group: Restorative Justice

Armstrong B

"Restorative Justice and the Prospect for National Reconciliation after Apartheid on Two Continents: A Conversation About American and South African Approaches to Restorative Justice in Comparative Perspective"

The Restorative Justice Interest Group, inspired by the South African Truth and Reconciliation Commission's work as well as other 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.

The 2003 meeting of the interest group will explore the differences and similarities of two distinctive approaches to Restorative Justice: Those practiced in the United States and South Africa. The conversation will feature a description of the experience in the United States by Kay Pranis, a Restorative Justice Planner from the Minnesota State Department of Corrections (the only state funded office of restorative justice planning in the United States), who teaches in the area of Restorative Justice as an adjunct faculty member of the Dispute Resolution Institute at Hamline University School of Law, and commentary on the South African experience in comparison by Charles Villa-Vicencio, and Pumla Gobodo-Madikizela, of South Africa, both of whom served with the Truth and Reconciliation Commission. In this connection, Professor Villa-Vicencio, will describe the work of the new Institute for Justice and Reconciliation, of which he is the executive director, in its efforts to address issues of national reconciliation in the post-TRC era that has now opened in South Africa. This conversation will be opened and moderated by Howard Vogel, who also teaches in the area of Restorative Justice as a member of the faculty of the Dispute Resolution Institute at the Hamline Law School. Of special concern in this conversation will be the question of how the American and South African approaches offer hope for national reconciliation in the face of the legacy of years of apartheid in both countries.

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

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

Foerster

SOCIETY OF JEWISH ETHICS MEETING SCHEDULE

Friday, January 10, 2003

9:00-10:30 Concurrent Session

Regency A

Jonathan Crane, Hebrew Union College-Jewish Institute of Religion
"Communal Self-Defense: An Ethical Puzzle"

Security and self-defense concerns, particularly since the establishment of the State of Israel, increasingly preoccupy Jews. Of special interest here is what Jewish texts and values say about responding to credible information of a non-state group planning an indiscriminate lethal attack on the Jewish community. By exploring distinct yet overlapping rubrics of the pursuer (rodef), informers (mosrim), and war (milchamot), this paper addresses ethical parameters of a Jewish government's responsibility to protect its citizens.

1:00-2:30 Keynote Address

Earhart A

Eugene B. Borowitz, Hebrew Union College-Jewish Institute of Religion
Keynote address: "Our Shifting/Stable Task: From 'Choosing a Sex Ethic' to Today"

Respondents: Elliot Dorff, Rector and Professor of Philosophy, University of Judaism
David Teutsch, Director, Center for Jewish Ethics, Reconstructionist Rabbinical College

3:00-4:30 Concurrent Session

Earhart A

Dov Nelkin, University of Virginia
"Jewish Virtue Ethics"

This paper argues for bringing Jewish texts concerned with character and virtue into dialogue with contemporary virtue ethics. Missing from many of the arguments in support of virtue ethics is space for other approaches to ethics, including act-evaluation and the codification of at least some ethical decisions into (moral) law. This paper describes an holistic approach to ethics, based on Talmudic dialogue, which combines law, act-evaluation, and virtue ethics. This approach has advantages for the theory and practice of ethics over both deontological and pure virtue accounts.

6:30-8:30 Shabbat dinner

Lindberg A

Saturday, January 11, 2003

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

Regency AB

SJE member Aaron Mackler's recently published *Life and Death Responsibilities in Jewish Biomedical Ethics* is one of the books being discussed.

10:45-11:45 Concurrent Session

Earhart A

Laurie Zoloth, Northwestern University

Classical Jewish text study (texts to be determined)

12:30-1:30 Lunch

Earhart A

SOCIETY OF JEWISH ETHICS MEETING SCHEDULE

- 1:30-3:30 Concurrent Session** *Earhart A*
Panelists: Arthur Waskow, Director, Shalom Center
Laurie Zoloth, Northwestern University
Edward Beck, Director, Susquehanna Institute; President/CEO, Scholars for Peace in the
Middle East

Forum on War and Peace in the Middle East
- 8:00-9:30pm SJE Business Meeting** *Earhart A*
- 9:30-10:30pm SJE Presidential Reception** *Earhart A*

Sunday, January 12, 2003

- 8:30-10:00 Concurrent Session** *Earhart A*
Toby L. Schonfeld, University of Nebraska Medical Center
"Stems on the Tree of Life: Embryonic Stem Cells and Methodology in Jewish Medical Ethics"

In this paper, I analyze the position regarding embryonic stem cell research that has been adopted by two influential movements in Judaism in order to describe the methodology employed in Jewish bioethics. Since moral reasoning adjudicates among conflicting values, goals, and outcomes in a medical context, the process involved in such deliberation is just as important as the product. I argue that by joining three distinct ethical traditions (casuistry, deontology, and an ethic of care), Jewish bioethics has been able to continue to offer guidance for its followers despite the ancient nature of its textual sources.

- 10:30-12:00 SJE Business Meeting (if needed)** *Earhart A*

THE SOCIETY OF JEWISH ETHICS CONTACT INFORMATION

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WORKING GROUP CONTACT INFORMATION

African and African-American Working Group

Friday, 10-11:30am

- 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
- Rosetta E. Ross, United Theological Seminary of the Twin Cities, 3000 5th St NW, New Brighton MN 55112-2598; office tel.: 651-633-4311, Fax: 651-633-4315, email: rross@unitedseminary-mn.org
- Darryl Trimiew, Colgate Rochester Divinity School, Rochester NY 14620; tel: 716-271-1320 x 251, email: dtrimiew@crds.edu

CAUCUS CONTACT INFORMATION

Student Caucus

Saturday, 12:30-1:45pm

- Darren Dahl, Religious Studies Department, McMaster U. University Hall, Hamilton ON L8S 4K1, CANADA; tel: 905-522-8773, email: cddahl@sprint.ca

Women Caucus

Friday, 9-10:30pm

- 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-American Approaches to Christian Ethics

Friday, 9-10:30pm

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- Darryl Trimiew, Colgate Rochester Divinity School, Rochester NY 14620; tel: 716-271-1320 x 251, email: dtrimiew@crds.edu

Anglican Theological Ethics

Friday, 9-10:30pm

- 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 the Enlightenment

Friday, 10-11:30am

- 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

Church and Academy

- Paul Lewis, High Point, NC; email: lewis@highpoint.net
- Andrew M. Gilman, North Andover MA; email: amgilman@juno.com

Comparative Religious Ethics

Friday, 9-10:30pm

- Sumner 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

INTEREST GROUP CONTACT INFORMATION

Covenantal Ethics

Friday, 1-2:30pm

- 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

Economic Life

Sunday, 8:30-10am

- James Childs, Jr., Trinity Lutheran Seminary; tel: 614-235-4136, email jchilds@TrinityLutheranSeminary.edu

Educating for AIDS

Friday, 1-2:30pm

- Mary Jo Iozzio, Barry University – THEO, 11300 Northeast Second Avenue, Miami Shores FL 33161; tel: 305-899-3944; email: miozzio@mail.barry.edu
- James F. Keenan, S.J., Weston Jesuit School of Theology; tel: 617-492-1960, ext 302, email: Jfkweston@aol.com

Environmental Ethics and Theology

Sunday, 10:30-12am

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

Ethics and Catholic Theology

Friday, 3-4:30pm

- 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

- 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

Friday, 9-10:30pm

- 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

Friday, 10-11:30am

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

Ethics and the Professions

Saturday, 8:45-10:15am

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

Ethics in Higher Education

Saturday, 8:45-10:15am

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

Evangelical Ethics

Friday, 3-4:30pm

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

INTEREST GROUP CONTACT INFORMATION

Families and the Social Order

Sunday, 8:30-10am

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- Florence C. 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: 206 464-4683; email: jheller2@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

Friday, 10-11:30am

- William C. McDonough, Department of Theology, College of St. Catherine, St. Paul MN 55105; office tel: 651-690-6603, email: wcmcdonough@stkate.edu
- Frank B. Leib, Temple University; tel: 570-454-6363

Liturgy and Ethics

Sunday, 10:30-12am

- 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

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

Friday, 9-10:30pm

- Brian Stiltner, Sacred Heart University, 5151 Park Ave, Fairfield CT 06514; tel: 203-365-7657, email: ethics@sacredheart.edu
- C. Melissa Snarr, Center for Ethics at Emory University, 1462 Clifton Rd, Suite 302, Atlanta GA 30322; tel. 404-727-1240, email: csnarr@emory.edu

Reforming Realism

Sunday, 8:30-10am

- Rebekah Miles, Perkins School of Theology, Southern Methodist University, Dallas TX 75275; email: delony@flash.net or rlmiles@mail.smu.edu
- Scott Kline, McGill University, Faculty of Religious Studies, 3520 University St., Montreal, Quebec, Canada H3A 2A7; tel: 514-398-1301, fax: 514-398-6665, <http://www.mcgill.ca/religion>

Restorative Justice

Sunday, 10:30-12am

- 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

Scripture and Ethics

Friday, 9-10:30pm

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

INTEREST GROUP CONTACT INFORMATION

Teaching Business Ethics

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

PROPOSED INTEREST GROUPS

Monetary Policy

This proposed interest group will focus on ethical implications involved in the management of money systems.

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

Christian Ethics and International Affairs

This interest group will explore the possibility of a new-mind set for international affairs, in the aftermath of September 11, 2001, that extends beyond the vicissitudes of self-interest and the quest for power. Can the Christian discussions be a possible source of enrichment?

- 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

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