

**The Society of
Christian Ethics**

**The Society of
Jewish Ethics**

**The Society for the
Study of
Muslim Ethics**

January 6-9, 2011

Astor Crowne Plaza
New Orleans, Louisiana

52nd Annual Meeting of
The Society of Christian Ethics

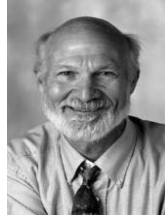
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8th Annual Meeting of

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2nd Annual Meeting of

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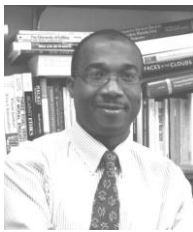


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2012

January 5 - 8, 2012
Grand Hyatt Washington
Washington, District of Columbia

2013

January 3 - 6, 2013
Hilton Chicago
Chicago, Illinois

2014

January 9 - 12, 2014

SCE CONTACT INFORMATION

Web site: www.scethics.org

Mailing address: Society of Christian Ethics
PO Box 5126
St. Cloud, MN 56302-5126

Tel: 320-253-5407
Fax: 320-252-6984
Email: sce@scethics.org

SJE CONTACT INFORMATION

Web site: www.societyofjewishethics.org

Mailing address: Society of Jewish Ethics
Center for Ethics
Emory University
1531 Dickey Drive
Atlanta, GA 30322

Attn: Kristina Johnson, MPA, Program Coordinator
Tel: 404-712-8550
Email: admin@societyofjewishethics.org

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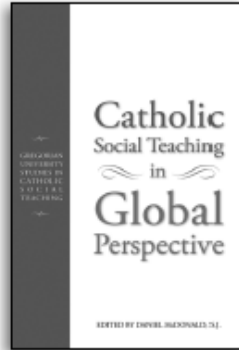
Web site: www.SSMEthics.org

Mailing address: Society for the Study of Muslim Ethics
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The Society of Christian Ethics, the Society of Jewish Ethics, and the Society for the Study of Muslim Ethics are meeting concurrently. Sessions offered by SJE and SSME are listed at the end of each concurrent session.

Discipleship & Ethics



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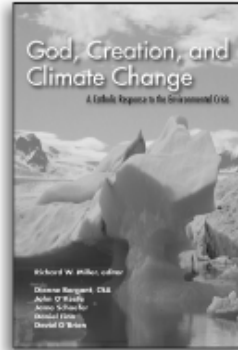
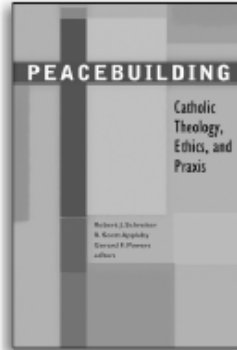
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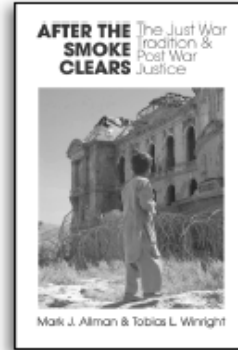
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SCE SCHEDULE AT A GLANCE

Wednesday, January 5, 2011

7:30pm-10pm Lutheran Ethicists Page
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Thursday, January 6, 2011

8am-10pm Lutheran Ethicists 19

9am-5pm Fieldwork IG and African-American WG Tour

10am-12pm SCE Finance Committee 19

10am-9pm Conference Desk Open 19

1-5pm Environmental and Social Justice Tour

1-5pm Wesleyan/Methodist Ethicists 19

1-5:30pm SCE Board Meeting 19

1-6pm The University of Chicago Writers 19

5-6:30pm Environmental and Social Justice Panel 21

6-10pm Baptist Ethicists 21

7-9:30pm "Teaching Sexuality from a Professional Ethics Perspective" 21

8-10pm Presbyterian Ethicists 21

Friday, January 7, 2011

7:15am-6pm Conference Desk Open 23

7:45-8:45am Interfaith Breakfast 23

8am-8:15pm Exhibits Open 23

8-9am Lutheran Ethicists 23

9-10:30am Plenary: "How Are Theological Ethics Theological?" 23

10:30-11am Break 23

11am-12:30pm Concurrent Session I 23-26

12:45-2pm Student Caucus/Junior Faculty Caucus/ JRE Editorial Board 26

2-3:30pm Concurrent Session II 26-29

3:30-4pm Break 29

4-5:30pm Concurrent Session III 29-32

5:45-6:45pm Lifetime Achievement Award/SCE Presidential Address 32

6:45-8pm SCE Presidential Reception 32

8-9:30pm Interest and Working Groups I 33-34

9:30pm Junior Faculty Social 34

Saturday, January 8, 2011

7:15-8:45am Breakfast with an Author 37-39

7:30-8:45am Student Breakfast with a Scholar 39

8:15am-6pm Exhibits/Conference Desk Open 39

9-10:30am Concurrent Session IV 39-42

10:30-11am Break 42

11am-12:30pm SCE Business Meeting 42

12:30-2pm Women's Caucus 42

2-3:30pm Plenary: "How Are Theological Ethics Theological?" 42

3:30-4:pm Break 42

4-5:30pm Concurrent Session V 43-45

5:45-7pm Catholic Eucharist 45

6:30-8pm Reception honoring Stanley Hauerwas 45

8-9:30pm Interest and Working Groups II 45-48

Sunday, January 9, 2011

6:45-8:30am SCE Board Meeting 51

8-8:45am Ecumenical Worship Service 51

8:30-11:30am Exhibits/Conference Desk Open 51

9-10:30am Concurrent Session VI 51-52

10:30-11am Break 52

11am-12:30pm Concurrent Session VII 52-54

12:30-2:30pm *The Journal of the Society of Christian Ethics* Editorial Board 54

Group Contact Listing 55-58

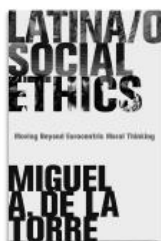
Participant Listing 61-62

Exhibitor Listing 63-64

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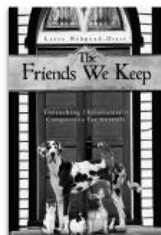
Moving Beyond Eurocentric Moral Thinking
 NEW PERSPECTIVES ON LATINA/O RELIGION

Miguel A. De La Torre

A pioneering voice of Latino scholarship, De La Torre takes on that which is dominantly familiar and sets it straight so that it too is given an offer and a way to do real communal ethics that matters.

— *Dwight N. Hopkins, author of Being Human: Race, Culture, and Religion*

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The Friends We Keep

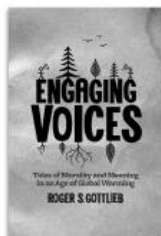
Unleashing Christianity's Compassion for Animals

Laura Hobgood-Oster

Lively and engaging, Hobgood-Oster shines a light on a hidden ethical issue so that we are forced to wake up to practices that have been tolerated and reinforced by Christians and our theology.

— *Wendy Farley, Professor of Religion, Emory University*

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Engaging Voices

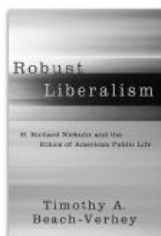
Tales of Morality and Meaning in an Age of Global Warming

Roger S. Gottlieb

Timely and urgently needed, this compelling book challenges us to rethink political activism, spirituality, and community in new ways. I highly recommend it.

— *Kwok Pui-lan, President of the American Academy of Religion*

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Robust Liberalism

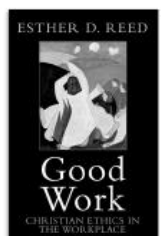
H. Richard Niebuhr and the Ethics of American Public Life

Timothy A. Beach-Verhey

Beach-Verhey expertly shows how the religious and political vision of H. Richard Niebuhr honors the diverse convictions of our various moral and faith communities while also giving due weight to our shared humanity.

— *William Stacy Johnson, Arthur M. Adams Professor of Theology, Princeton Theological Seminary*

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Good Work

Christian Ethics in the Workplace

Esther D. Reed

By unraveling the different meanings of work and placing them into a theological context of rest and resurrection, Esther Reed makes clear how theology can enrich our thinking about our labor.

— *Gilbert Meilaender, Phyllis and Richard Duesenberg Professor of Christian Ethics, Valparaiso University*

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SJE SCHEDULE AT A GLANCE

Thursday, January 6, 2011

		<u>Room/Page</u>
1:30-3:30pm	Reflective Pathways in Jewish Bioethics Jonathan Cohen: "Halakhah, Aggadah, and Jewish Bioethics" Aviad Hollander, Yitzchak Roness: "Modern Talmudic Research and Jewish Bioethics: Rabbinic Eugenics as a Case Study" Jonathan Crane: "Revitalizing a Dying Story: Narratives, Norms and Bioethics"	<i>Grand Ballroom A/19-20</i>
3:45-5:05pm	Medical Law and Jewish Values Jill Abromowitz Gutmann: "Wrongful Birth Suits: a Modern Jewish Ethical Dilemma" David Harari: "Medical Coercion and Patient Autonomy: Understanding the Israeli Patient's Rights Act"	<i>Grand Ballroom A/20</i>
5:20-6:40pm	Respecting the Dying and the Deceased Neil S. Wenger: "How One Defines Death Has Implications for Care Provided to Dying Persons" Jason Weiner: "Jewish Legal Perspectives on Burial in a Mausoleum"	<i>Grand Ballroom A/20</i>
7-9pm	SJE Board Meeting	<i>Royal Boardroom/21</i>

Friday, January 7, 2011

7:45am-8:45am	Interfaith Breakfast	<i>Astor Gallery/23</i>
9-10:30am	SCE Plenary Charles Curran: "How Are Theological Ethics Theological?"	<i>Grand Ballroom CD/23</i>
11am-12:30pm	Concurrent Session I: Jewish Worldviews & Challenges of Biological Science Paul Wolpe, Laurie Zoloth: "Jewish Approaches to Synthetic Life: Comparative and Ethical Reflections" Heidi Ravven: "What Maimonides and Spinoza Can Teach Us about Moral Psychology and Agency"	<i>Toulouse B/25</i>
12:30-2pm	Lunch	
2-3:30pm	Concurrent Session II Michael Chernick: "Lore That Subverts Law – The Case of bKetubot 62"	<i>Bienville/28</i>
4-5:30pm	Concurrent Session III Chaya T. Halberstam: "Reclaiming Justice: A Rabbinic Response to Job"	<i>St. Louis/32</i>
4:58pm	Shabbat Candle Lighting	<i>On your own</i>
5:45-6:45pm	SCE Presidential Address	<i>Grand Ballroom CD/32</i>
7-7:45pm	Kabbalat Shabbat Services Kiddush & Hamotzi - optional	<i>Grand Ballroom B/32</i>
8-9:30pm	Shabbat Dinner (Pre-registration required)	<i>Grand Ballroom A/32</i>

Saturday, January 8, 2011

7:15-8:45am	Breakfast with an Author	<i>Grand Ballrm CD/37-39</i>
9-10:30am	Concurrent Session IV Yecheil Michael Barilan: "Beyond Consent: Mutual Affectionate Joy in Rabbinic Sexual Ethics and the Rabbinic Treatment of Homosexuality"	<i>St. Louis/41</i>
10:45am-12:30pm	Shabbat Service	<i>St. Ann/42</i>
12:30-2pm	Shabbat Lunch (Pre-registration required)	<i>St. Charles B/42</i>
2-3:30pm	SCE Plenary Susan Frank Parsons: "How Are Theological Ethics Theological?"	<i>Grand Ballroom CD/42</i>
4-5:30pm	Concurrent Session V Panel: "How Theological Ethics Are Theological: Christian, Jewish, and Muslim Perspectives"	<i>St. Charles B/45</i>
6:29pm	Havdallah	<i>On your own</i>

Sunday, January 9, 2011

7:45-8:45am	SJE Business Meeting	<i>St. Ann/51</i>
9:00-10:30am	SJE Plenary Michael Fishbane: "The Ethics of 'Sacred Attunement'"	<i>Grand Ballroom C/52</i>
11:00am-12:30pm	Concurrent Session VII S. Daniel Breslauer: "Prophecy, Ethics, and Social Involvement: Moses Maimonides, Baruch Spinoza, Abraham Heschel"	<i>Bienville/54</i>

Group Contact Listing

55-58

Participant Listing

61-62

Exhibitor Listing

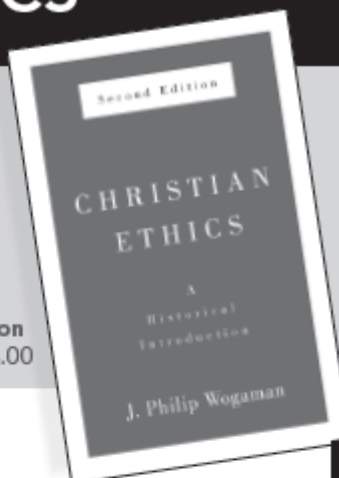
63-64

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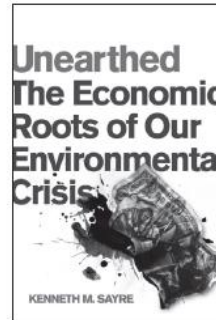
<u>Friday, January 7, 2011</u>	Hijri: 3/2	<u>Room/Page</u>
7:15am-6pm	Conference Desk Open	23
7:45-8:45am	Interfaith Breakfast	23
8am-8:15pm	Exhibits Open	23
9-10:30am	Plenary: Charles Curran, "How Are Theological Ethics Theological?"	23
11am-12:30pm	Concurrent Session I	23-26
	James Broucek: "Historical Reasoning and Political Judgement in 'Ali 'Abd al-Raziq's <i>Islam and the Sources of Authority</i> "	
	Mohammad Hassan Khalil: "Making Peace with Israel?: The Bin Baz-Qaradawi Debate"	<i>Toulouse A/25-26</i>
	Nahed Artoul Zehr: "Assymetric Warfare and Islamic Ethics"	
12:45-2pm	Student Caucus/Junior Faculty Caucus/ JRE Editorial Board	26
2-3:30pm	Concurrent Session II	26-29
	Rumee Ahmed: "Whither Qur'anic Ethics?: The Literal Sense of the Qur'an in the Thematic-Atomistic Debate"	
	Sarah Eltantawi: "Contemporary Muslim Ethics of Stoning: Implications for the Concept of Sunna"	<i>St. Louis/29</i>
	Ayman Shabana: "The Impact of Modern Technology on Islamic Law and Ethics: The Debate on DNA Paternity Tests in Egypt"	
4-5:30pm	Concurrent Session III	29-32
5:45-6:45pm	Lifetime Achievement Award/SCE Presidential Address	<i>Grand Ballroom CD/32</i>
6:45-8pm	SCE Presidential Reception	32
<u>Saturday, January 8, 2011</u>	Hijri: 4/2	
7:15-8:45am	Breakfast with an Author	37-39
7:30-8:45am	Student Breakfast with a Scholar	39
8:15am-6pm	Exhibits/Conference Desk Open	39
9-10:30am	Concurrent Session IV	39-42
	Kiarash/Arash Aramesh: "Human Dignity and Islamic Bioethics: Conflicts and Proposed Solutions"	<i>Chartres/42</i>
	Hossein Godazgar: "Can Physician-Assisted Suicide Be Permissible in Islam?"	
12:30-2pm	Women's Caucus	42
2-3:30pm	Plenary: Susan Frank Parsons, "How Are Theological Ethics Theological?"	42
4-5:30pm	Concurrent Session V	43-45
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7-9:30pm	SSME Dinner	
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8:30-11:30am	Exhibits/Conference Desk Open	51
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11am-12:30pm	Concurrent Session VII	52-54
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	Fair	Sunrise	Dhuhr	Asr	Maghrib	Isha
Thursday Hijri: 2/2	5:47am	6:57am	12:07pm	2:57pm	5:16pm	6:26pm
Friday Hijri: 3/2	5:47am	6:57am	12:07pm	2:58pm	5:17pm	6:27pm
Saturday Hijri: 4/2	5:47am	6:57am	12:08pm	2:59pm	5:17pm	6:28pm
Sunday Hijri: 5/2	5:47am	6:57am	12:08pm	2:59pm	5:18pm	6:28pm

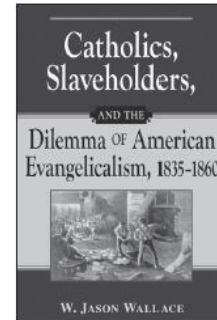


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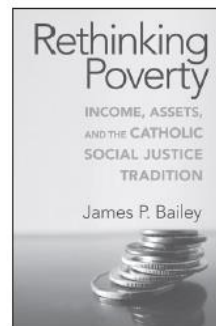
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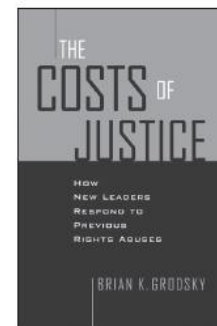
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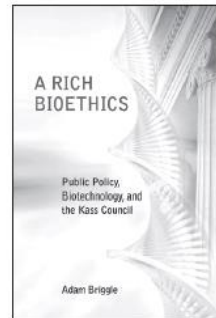
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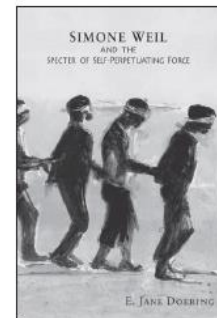
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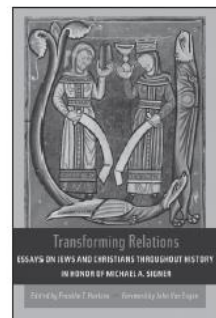
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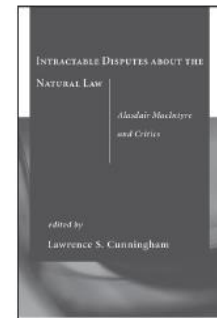
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Wednesday**7:30pm-10:00pm****7:30-10:00pm** Lutheran Ethicists*St. Louis/St. Ann***Thursday****8:00am-6:40pm****8am-10pm** Lutheran Ethicists*St. Louis/St. Ann***10am-12:00pm** SCE Finance Committee*Conti Boardroom***9am-5pm** Fieldwork IG and African-American WG Tour*Meet in Hotel Lobby***10am-9pm** **Conference Desk Open***2nd Floor***1:00-5:00pm** Environmental and Social Justice Tour*Meet in Hotel Lobby*

Sponsored by Environmental Ethics and Theology Interest Group

The tour provides an overview of key social and environmental justice issues linked to the post-Hurricane Katrina / Gulf Oil Spill recovery efforts in New Orleans. Bus tour guides are experts from various ecumenical and interfaith partners directly involved in the recovery efforts, and will address the various issues. The 4 sites:

- The Rebuild Center
- The P.A.C.E. Center for the Elderly -upper 9th Ward
- Tour through the Lower 9th Ward, and then make stops at
- The Providence Community Housing Center
- The Café Hope

Upon return to the hotel (5:00 – 6:30pm), there will be time for debriefing the tour and a panel presentation: "Disrupting Environmental Degradation."

1:00-5:30pm SCE Board Meeting*Bourbon***1:00-6:00pm** The University of Chicago Writers*Burgundy***1:30-6:40pm** Jewish Bioethics Affiliate Group of the SJE*Grand Ballroom A*1:30-3:30pm *Session 1: Reflective Pathways in Jewish Bioethics*

Jonathan Cohen, HUC

"Halakhah, Aggadah, and Jewish Bioethics"

Jewish Bioethics is at a methodological crossroads. In recent years, a great deal of attention has been paid to "Aggadic" approaches to bioethics, approaches which some feel broaden the discourse, and which would free bio-ethicists to address some of the issues presented by an ever increasing social and technological complexity. This paper warns that the shift may not be quite as easy as it seems, and suggests that much of the use of Aggada has, in fact, simply mirrored the Jewish tendency to seek solutions to specific problems through halachic "psak". Drawing on "post Modern" literary theory, the presenter is prepared to enrich the conversation and struggle with the consequences.

Aviad Hollander and Yitzchak Roness, Bar-Ilan University

"Modern Talmudic Research and Jewish Bioethics: Rabbinic Eugenics as a Case Study"

Talmudic research has deepened our understanding of the historical complexity of rabbinic literature. The later unification of various earlier literary strata, originating in vastly different cultural regions, obstructs the attempt to attain a true historic understanding of the rabbinic view on any given topic. Even assuming the theoretical ability to arrive at the historical "truth" regarding the original rabbinic conception, the logical foundation for the application of their understanding to present circumstances is far from simple. Through the analysis of various rabbinic statements containing eugenic assumptions, we will discuss the impact of this understanding upon the Jewish bio-ethicist's attempt to derive contemporary lessons from such early rabbinic sources.

Jonathan Crane, The Center for Ethics, Emory University

"Revitalizing a Dying Story: Narratives, Norms and Bioethics"

Rabbi Chananya ben Teradyon was burned alive by the Romans, and for contemporary Jewish bioethicists this story supports condoning or condemning euthanasia. I examine this curious bioethical practice of reading a(n ancient) narrative to make a (modern) norm. It is particularly complicated because there are multiple versions of Chananya's demise in the Judaic textual tradition, and a composite of them obscures any clear position about interfering with someone's dying process – facts that few if any bioethicists admit. Insofar as such stories are both content-wise ambiguous and normatively ambivalent, what can modern Jewish bioethicists do if they want to gain guidance from the Judaic textual tradition?

Convener: Laurie Zoloth, Northwestern University

3:45-5:05pm *Session 2: Medical Law and Jewish Values*

Jill Abromowitz Gutmann, HUC

"Wrongful Birth Suits: A Modern Jewish Ethical Dilemma"

Advances in genetic testing and pre-natal screening have resulted in a growing number of wrongful birth lawsuits. These suits stem from an allegation of being hindered by a malady occurring in the course of one's dependent's birth. This paper explores the ethical dimensions of wrongful birth through the lens of Jewish sources. It asks the questions, "Is it permissible for Jewish people to file wrongful birth lawsuits, and what halakhic restrictions and implications are there to allowing such suits?"

David Harari, UGC & MSSM

"Medical Coercion and Patient Autonomy: Understanding the Israeli Patient's Rights Act"

Patient autonomy is perhaps the most central pillar of contemporary medical ethics. The Israeli Patient's Rights Act (IPRA) affirms the patient's right to autonomy and informed consent, but also includes an escape clause that effectively allows physicians to impose life-saving treatment on competent patients in select circumstances. The institution of medical coercion in Israel is best understood as a reflection of both normative Jewish moral theology and Israeli social structure. This thesis analyzes the IPRA's escape clause, probes its religious/cultural origins, addresses the arguments in favor of its morality, and attempts to determine the role, if any, of coercion in medical decision-making.

Convener: William Cutter, Hebrew Union College

5:20-6:40pm *Session 3: Respecting the Dying and the Deceased*

Neil S. Wenger, UCLA School of Medicine

"How One Defines Death Has Implications for Care Provided to Dying Persons"

The definition of death according to U.S. law has important implications for ceasing inefficacious treatments and retrieving vital organs for transplant. However, religious authorities may disagree with when it is permissible and appropriate to remove "life-support" modalities. We present a case in which a conflict between a traumatized family guided by a religious authority and physicians led to disrespectful handling of the body of a dead person, interruption of loved ones' natural grieving process and wasteful use of healthcare resources. We explore the tension between respect for religious mores and the professional responsibility not to treat a dead person as if he were alive.

Jason Weiner, Cedars-Sinai Medical Center

"Jewish Legal Perspectives on Burial in a Mausoleum"

This article seeks to trace and analyze Jewish burial customs and law through primary sources from Tanach, through the Talmud, Rishonim and classical and contemporary Poskim, including Conservative and Reform response and academic research, as they apply to interment in a "mausoleum," "crypt," or "wall space." The analysis focuses on the traditional reasons behind Jewish burial customs and how they apply to contemporary circumstances, offering an organized and nuanced approach to this complex issue.

Convener: Elliot Dorff, American Jewish University

5:00-6:30pm Environmental and Social Justice Panel *St. Charles A*

"Disrupting Environmental Degradation"

Panelists: Dawn M. Nothwehr, OSF, Catholic Theological Union
R. Eugene Turner, Coastal Ecology Institute and Louisiana State University
Keith Douglas Warner, OFM, Santa Clara University
Leaders from the local agencies visited on the tour

Incontrovertible evidence shows that the devastation of hurricane Katrina on New Orleans area was caused by abuse of the wetlands and over forty years of neglect of the levee system that protected the city.

Embracing an ignorance-based-world view (IBWV) for restoration of the coastal Louisiana wetlands more adequately serves the central norms of Christian environmental ethics, which are rooted in values that strongly embrace prudence and the precautionary principle, when dealing with questions of great complexity, the unknown, and the unknowable.

Conveners: Dawn M. Nothwehr, OSF, Catholic Theological Union
J. Andy Smith III, Earth Ethics

6:00-10:00pm Baptist Ethicists *Grand Ballroom B*

7:00-9:00pm SJE Board Meeting *Royal Boardroom*

7:00-9:30pm "Teaching Sexuality from a Professional Ethics Perspective" *St. Charles A*

Co-sponsored by the Wesleyan/Methodist Ethicists group

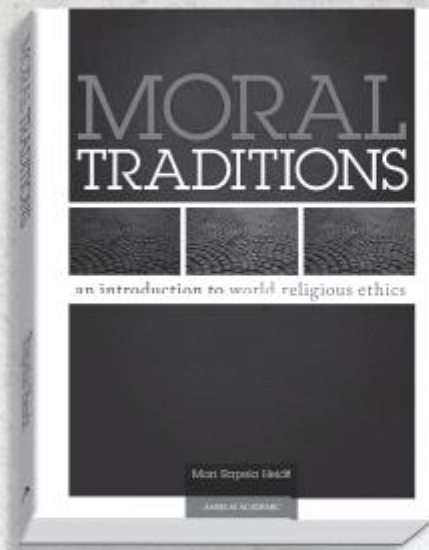
Panelists: Darryl Stephens, United Methodist Church
Marie Fortune, FaithTrust Institute
Kate M. Ott, Religious Institute, Yale University

Darryl Stephens, Marie Fortune, and Kate M. Ott will present, respectively, the efforts of The United Methodist Church, the FaithTrust Institute (FTI), and the Religious Institute (RI) to strengthen existing curricular coverage and training regarding ministerial sexual ethics, professional ethics, healthy boundaries and self-care as standard aspects of seminary and religious education. A panel discussion will be followed by a pedagogy workshop to develop concrete strategies for improving the teaching of sexual and professional ethics in one's own institutional settings. This workshop is designed for all faculty and administrators, not only for those currently teaching sexuality or professional ethics courses.

Convener: Barry Penn-Hollar, Shenandoah University

8:00-10:00pm Presbyterian Ethicists *Iberville*

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— Richard J. Hanson, PhD
Division of Philosophy/Theology
University of Mary, Bismarck, ND

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7:15am-6:00pm	Conference Desk Open	<i>2nd Floor</i>
7:45am-8:45am	Interfaith Breakfast	<i>Astor Gallery</i>
8:00-9:00am	Lutheran Ethicists Breakfast (Pre-registration required.)	<i>St. Ann</i>
8:00am-8:15pm	Exhibits Open	<i>Astor Ballroom</i>

9:00-10:30am **Plenary** *Grand Ballroom CD*

Speaker: Charles Curran, Southern Methodist University

"How Are Theological Ethics Theological?"

Respondent: Diane Yeager, Georgetown University

In my view, Christian ethics from a theological perspective also recognizes human sources of moral wisdom and knowledge that Christians share with others. However, an overemphasis on quandary ethics has tended to downplay the uniquely Christian aspects. These uniquely Christian aspects come to the fore especially in considering the subject pole of ethics--the Christian person and the virtues that mark the Christian person. However, Christian ethics in general has not developed enough this aspect of the discipline.

Convener: Lisa Sowle Cahill, Boston College

10:30-11:00am **Break** *Astor Ballroom*

11:00am-12:30pm **Concurrent Session I**

Kathy Lilla Cox, Saint John's University/College of St. Benedict *Bourbon*

"A Mosaic Approach to Moral Action Theory: Psychological, Biological, and Theological Contributions"

The development of a thicker description of moral action, which incorporates the affective dimension of human existence, requires engagement with scholarship in psychology and biological sciences. The work of psychologist Michael McCullough and neuroscientist Antonio Damasio will be examined for their anthropological insights in developing this thicker description.

McCullough argues that revenge and forgiveness are evolutionary adaptations for human survival and cooperation raising questions about the relationship between revenge, forgiveness, and justice. Damasio details our emotions' physiological dimensions and their epistemological contribution to moral action analysis. Theologically, Margaret Farley's work on desire and Johann Baptist Metz's work on memory provide theological interlocutors for McCullough and Damasio.

Convener: Wyndy Corbin Reuschling, Ashland Theological Seminary

Pieter Dronkers, Protestant Theological University, Netherlands *Grand Ballroom B*

"The Netherlands: One Nation under God? Christendom, Citizenship and the Re-sacralization of National Loyalty"

Globalization puts the question what makes a good citizen on top of the Dutch public agenda. Today, some political parties define citizenship in secularist terms, limiting the space for public religious engagement. Others argue that undivided loyalty to the Dutch nation is required. Sometimes Christendom is used to frame and sacralize this allegiance.

From a political-theological perspective, the paper evaluates the Dutch debate and especially the remarkable return of Christendom. It argues that the Christian conviction that allegiance to the state is temporal is an important antidote against the idea that absolute civic or national loyalty is a precondition for building a secure society.

Convener: Koos Vorster, Northwest University, South Africa

Erin Dufault-Hunter, Fuller Theological Seminary *St. Charles A*

"The Downside of Getting It Up: How Viagra Sustains Patriarchy and Misshapes Sexual Character"

This paper utilizes the research of Annie Potts and others who have extensively studied the effects of erectile dysfunction drugs on men, women, and couples' relationships. Their work highlights the pervasiveness of patriarchy, as these drugs can facilitate subordination of women by promoting intercourse marketed as "healthy" or "natural." Positively, sexuopharmaceuticals offer opportunities to discuss the nature of good sex from within the Christian tradition. More broadly, they underscore the need for conscious formation of our sexual character throughout our lifetime, so that a Scripture-shaped understanding of mutuality and vulnerability informs our use of such biotechnology.

Convener: Emily Reimer-Barry, University of San Diego

Shannon Dunn, Florida State University

Iberville

"Virtue Ethics as a Liberatory Discourse? Radical Politics, Marginalized Communities, and Virtuous Agents"

Moral philosophers and theologians have long wrestled with the relationship between happiness and virtue. In the context of liberation movements, the ambiguous relationship between virtue and happiness, more specifically defined as flourishing, can be downright vexing. Philosopher Lisa Tessman argues that systemic social injustice, redescribed as bad moral luck, interferes with the moral development of subjects, including victims and perpetrators of oppression. When employed in an effort to resist oppression, virtue itself can become a burden on its bearer. This essay argues for the importance of Tessman's insights for Christian liberation theologies, and for a more nuanced understanding of virtue than some contemporary theologians have provided.

Convener: Sandra Sullivan-Dunbar, Loyola University Chicago

Beth K. Haile, Boston College

St. Louis

"Exploring the Moral Dimension of Eating Disorders: Thin-Ideal Internalization, Connatural Knowledge, and a Vision of the Good"

At present, up to 24 million American women are suffering from an eating disorder while millions more suffer from the related symptomatology of bingeing/purging and excessive dieting. Sociocultural theories suggest that thin-ideal internalization, especially as caused by exposure to ultra-thin female images, is a reliable predictor of body dissatisfaction and disordered eating. This paper will argue that thin-ideal internalization can be understood as a type of connatural knowledge underlying a moral habit, and focusing on the role of connatural knowledge, will illustrate how Aquinas' ethics of virtue is relevant to the discussion of eating disorders.

Convener: Jack A. Hill, Texas Christian University

Judith W. Kay, University of Puget Sound

St. Charles B

"More Responsibility and Less Blame: A Thomistic Alternative to Hume"

Whereas neo-Humeans recommend blame as a means to foster responsibility, Thomas expands responsibility directly. He enlarges Humean responsibility by showing (1) how morally good people are responsible for acts done out of character and (2) how people remain responsible but not blameworthy for emotions that are not yet in their control but from which they have dissociated themselves. As compared to Hume, Thomas reduces blame due to his assumptions about virtuous attitudes toward the past, the relation of first and second nature, and his emphasis on moral agents' attitudes toward their wayward passions and bad habits rather than on their freedom.

Convener: Patrick Flanagan, St. John's University, NY

John Kiess, Duke University

St. Ann

"War is Our Daily Bread": The Political Economy of Violence and Moral Agency of Civilians in the Democratic Republic of Congo"

Most armed conflicts since 1945 have been civil wars and the majority of those killed have been noncombatants. While recent debate in Christian ethics has rightly addressed the indiscriminate character of this violence, it has tended to abstract the question of military conduct from the complex political economies in which it is increasingly embedded. It has also largely overlooked the ethical issues confronting civilians who must negotiate the daily impact of war. Drawing from fieldwork conducted in DR Congo, this paper seeks to broaden the scope of moral inquiry by exploring how civilians adjust livelihood strategies and improvise ways to endure and transform conflict.

Convener: Linda Hogan, Trinity College Dublin

Kevin J. O'Brien, Pacific Lutheran University

Grand Ballroom A

"La Causa and Environmental Justice: César Chávez as a Resource for Christian Ecological Ethics"

Christian ecological ethicists are increasingly recognizing that moral response to contemporary problems like mass extinction and climate change must incorporate and build upon established movements for social justice. This paper contributes to that work by learning from the union organizer César Chávez and his advocacy for justice and environmental health among farm workers. I argue that understanding key themes of Chávez's morality in his context—the universality of human dignity, the importance of personal and collective sacrifice, and the Christian imperative of nonviolent protest—will contribute to a Christian ecological ethics with a program for social change and justice.

Convener: Dawn M. Nothwehr OSF, Catholic Theological Union

Michael Sohn, University of Chicago
 "Levinas' Ethics of Recognition"

Burgundy

The concept of recognition has emerged at the center of contemporary political and social theory, for it touches upon basic questions regarding the nature and meaning of justice. This paper reflects on the presuppositions, limits, and scope of a 'politics of recognition' and 'social struggles for recognition' by turning to the thought of Emmanuel Lévinas. While Lévinas articulated his ethics of recognition within the resources of philosophy, particularly that of Hegel, this paper explores the religious sources, dimensions, and motivations that undergird his thought. Lévinas' ethics of recognition, I argue, attempted to reconfigure the very meaning of religion and revive it for contemporary Jewish life.

Convener: Ronald A. Mercier, St. Louis University

Lawrence M. Stratton, Waynesburg University
 "Obama and the Faith-Based Initiative: Continuity or Change?"

Bienville

Do the Obama Administration's modifications of the Bush Administration's Faith-Based Initiative represent continuity or change from the Bush program? Answering this question in relation to the evolution of First Amendment Establishment Clause jurisprudence, the paper argues that the faith-based initiative constitutes a departure from constitutional norms going back to James Madison's framework for balancing religion and government. Drawing insights from Madison, Alexis de Tocqueville, John Locke, Reinhold Niebuhr, Franklin Gamwell, John Bennett, Lew Daly, John DiIulio, Robert Weinburg, Marci Hamilton, and Rebecca Sager, among others, the paper revisits Madison's warnings against the "old error" of government and religious collaboration.

Convener: Scott Paeth, DePaul University

SJE: Jewish Worldviews and the Challenges of Biological Science

Toulouse B

Paul Wolpe, Emory University

Laurie Zoloth, Northwestern University

"Jewish Approaches to Synthetic Life: Comparative and Ethical Reflections"

The development of a so-called artificial cell — really a natural cell with a computer-generated genome — brought to the attention of the public the enterprise of synthetic biology, which tries to use genetic and biological technologies to create new forms of life on the microbial level. The artificial cell created by Craig Venter was the first living thing in history to have a computer as its parent and a DNA synthesizer create its genome. Synbio is a further step down the road of biotechnological power, and it raises questions of safety and harm, hubris and the limits of human creativity, and speed and incrementalism. We will look at these questions through a Jewish lens, and compare other religious approaches to synbio as well.

Heidi Ravven, Hamilton College

"What Maimonides and Spinoza Can Teach Us about Moral Psychology and Agency"

After summarizing the new evidence from the brain sciences that is challenging the standard notion of free will agency, I argue two main points. First, I provide historical evidence that the free will model of moral agency that is still culturally dominant today has its origins in an Augustinian Christian theological anthropology that was secularized (but not fundamentally changed or relinquished) within the course of the standard history of philosophical ethics. Second, building upon what I argue is Maimonides' radical naturalism, Spinoza's philosophical anthropology anticipated a biological and systems model of the human person that is only now being confirmed and extended by the neuro- and cognitive sciences. It provides the resources for a revised and scientifically plausible model of moral agency.

Convener: Noam Zohar, Bar-Ilan University

SSME:

Toulouse A

James Broucek, Florida State University

"Historical Reasoning and Political Judgement in 'Ali 'Abd al-Raziq's *Islam and the Sources of Authority*"

This paper corrects current misinterpretations of 'Ali 'Abd al-Raziq's famous work *Islam and the Sources of Authority*. It is commonly regarded as one of the earliest examples of a classically-trained Muslim scholar arguing for the religious legitimacy of secular governments. I contend that *Islam and the Sources of Authority* is a revisionist historical argument purporting to explain the origins of the caliphate. While 'Abd al-Raziq draws from traditional Islamic sources, the way he reads those sources is very much influenced by European scholarship. Specifically, I demonstrate that 'Abd al-Raziq employed methods of historical-critical reasoning that he first learned while attending Carlo Nallino's lectures on the history of Arabic literature at the Egyptian University.

Mohammad Hassan Khalil, University of Illinois

"Making Peace with Israel?: The Bin Baz-Qaradawi Debate"

Nearly fifteen years ago, the leading Saudi scholar Bin Baz (d. 1999) issued a famous fatwa affirming the permissibility of Palestinian Muslims signing a peace treaty with Israel. In response, the ever-prominent Egyptian jurist Yusuf al-Qaradawi issued a counter-fatwa proclaiming peace with Israel to be impermissible (haram). What followed was a back-and-forth debate that captured the attention of the Arab and Muslim world.

In this paper, I examine each scholar's legal methodology, specific arguments, and assessment of the facts on the ground. I also situate this discourse in relation to classical and modern doctrines of jihad, including those articulated by contemporary scholars of Islam. Finally, I explore the implications of this debate for shari'a, the Arab-Israeli conflict, and global relations.

Nahed Artoul Zehr, Florida State University

"Assymmetric Warfare and Islamic Ethics"

While al-Qa'ida's use of irregular methods is not a novel development, it departs in significant ways from the larger narrative of irregular war (as a broad, historical category). Consequently, the overall aims of this paper are twofold. First, to provide a historic and thematic outline of guerrilla war. Drawing on classic texts, and focusing on major developments and themes, this paper provides a foundation for understanding al-Qa'ida's links to the tradition of asymmetric war. Second, this paper will describe how al-Qa'ida's military tactics, while remaining faithful to certain conceptual and tactical elements of guerrilla war, are a distinct subcategory because of its appeals to religious texts, tradition, and other forms of authority, as well as the emphasis it places on terrorism as a legitimate tactic of asymmetric warfare.

Convener: Sohail Hashmi, Mount Holyoke College

12:30-2:00pm Lunch

12:45-2:00pm JRE Editorial Board

Astor Gallery

12:45-2:00pm Student Caucus (Pre-registration needed for lunch.)

Grand Ballroom D

Conveners: Jennifer Leath, Yale University
Erica Kierulf, Union Presbyterian Seminary

12:45-2:00pm Junior Faculty Caucus (Pre-registration needed for lunch.)

Grand Ballroom C

Conveners: Jana Bennett, University of Dayton
Emily Reimer-Barry, University of San Diego

2:00-3:30pm Concurrent Session II

Tommy Givens, Duke University

Grand Ballroom A

"The Christian Ethics of the Election of Israel: A Constructive Critique of John Howard Yoder"

In *The Jewish-Christian Schism Revisited*, John Howard Yoder gives an account of the Jewishness of the politics of Jesus. I argue that by neglecting God's election of Israel, Yoder's concept of identity (i.e., defining who the people of God is or is not in terms of ethical faithfulness or unfaithfulness) keeps him from fully carrying out his own program of peace. The Christian love of enemies is not predicated on an ethically pure community but an impure one that is holy by virtue of God's ongoing choice. This choice holds friend and enemy together in one people in hope.

Convener: Richard C. Sparks, CSP, Paulist Center

Hannah Ka, Claremont Graduate University

Grand Ballroom B

"Respectful Grace and Graceful Respect: A Korean Feminist Ethicist's Response to Alison M. Jaggar's and Sara Ruddick's Integration of Justice and Care"

Can Alison M. Jaggar's and Sara Ruddick's assumed notions of the self as emancipated agency be applied to any contexts beyond the contexts of US upper middle class women? My answer is "no." The paper presents a Korean feminist notion of the self as an indebted entity interdependently situated within organic relations, and promotes contextual moral values such as grace and respect. The sense of indebtedness arising out of the Korean feminist notion of the self instigates graceful respect and respectful grace for all the others, and therefore supersedes the limits and the boundaries of justice and care.

Convener: K. Christine Pae, Denison University

Brian J. Matz, Carroll College

Bourbon

"Early Christian Socio-Ethical Texts and Christian Ethics Today"

Christian ethicists who today wish to engage or otherwise mine the works of Christians in late antiquity for their contributions to socio-ethical questions are often immediately confronted with a decidedly foreign universe. This paper offers some guidance in navigating this world of literature in two ways. First, it summarizes the types of texts available and the bibliographic sources best able to guide the modern researcher who is not otherwise an expert in patrology. Second, and most importantly, it introduces a hermeneutical model – Normativity of the Future - for appropriating early Christian texts into modern, Christian, ethical discourse.

Convener: Alejandro Crosthwaite OP, Angelicum, Rome

Christiana Z. Peppard, Yale University and Cathedral of St. John the Divine, NYC

Toulouse A

"Valuing Fresh Water in an Era of Globalization: A Moral Question"

Fresh water is increasingly a topic of concern for scholars, activists, and policymakers worldwide, as issues of basic human rights and distributive justice in an era of free-market globalization have emerged. Here, paradigms within which water is construed by human culture are highly consequential for people, societies and ecosystems. I first map how Christian ethics—especially over the past decade—has engaged the issue of fresh water. I then focus on Catholic social teaching's recent contributions. Finally, I delineate a moral anthropology that illuminates key, universal features of humanity that will be crucial to addressing the challenges of fresh water.

Convener: Brian Stiltner, Sacred Heart University

John Perry, University of Oxford

Burgundy

"Alasdair MacIntyre and the Wrong Aristotle"

What if MacIntyre's response to the 'Enlightenment Project' took its cue not from Aristotle's *Ethics*, but Aristotle's *Rhetoric*? After all, the problem for which he offers Aristotle as the solution is that we live amidst the rubble of a collapsed *moral language*, after a *linguistic* apocalypse. Yet MacIntyre treats rhetoric pejoratively, and the ironic effect is that persuasion is ceded to the realm of amorality. Instead Christians, following Aristotle, Augustine and Erasmus, should see rhetorical excellence as truth conveyed through an appreciative understanding of one's audience. This contrasts with both MacIntyre's Christian disciples (Hauerwas) and his secular opponents (Rawls)—but fits well with those (Herdt, Sandel, Wolterstorff) who see eloquence as a virtue.

Convener: Nigel Biggar, University of Oxford

Jason A. Springs, Kroc Institute for International Peace Studies, University of Notre Dame *Toulouse B*

"Next time, try looking it up in your gut!": Agonistic Respect vs. the Politics of Irrationalism"

I argue that the hope for engaging in substantial democratic discourse and coalition-building across deep, even irreconcilable, moral, religious and political divisions in the current U.S. context depends less upon further calls for "more tolerance," and instead in thinking transformatively about how to democratize and constructively utilize conflict, intolerance and passion. How to distinguish between constructive and destructive forms of conflict and intolerance? What are the prospects for re-orienting analysis of democratic practices so that what typically appear as forms of intolerance (and thus, as candidates for marginalization from political processes) might be reconceived for the purposes of constructively transforming those processes? I respond by integrating agonistic democratic insights with the work of Mennonite peacebuilder John Paul Lederach.

Convener: Janet Parker, Rock Spring United Church of Christ

Michael R. Turner, University of Chicago

Iberville

"The Place of Desert in Theological Conceptions of Distributive Justice: Insights from Calvin and Rawls"

Does a standard of desert belong in Christian conceptions of distributive justice? This paper places John Calvin and John Rawls – two of desert's most incisive critics – in conversation to examine the theological and philosophical issues raised by this question. Calvin and Rawls make similar arguments against the validity of desert claims, but Calvin emerges as the more adamant detractor, noting that God's grace and humanity's corrupt nature make human desert virtually unthinkable. Still, the moral force of desert claims invites a reevaluation of both Calvin's thought and the concept of desert in theological conceptions of distributive justice.

Convener: Ann Gibson, Andrews University

"Ethics of Palliative Sedation and Medical Disasters"*St. Charles A*

Panelists: Sheri Fink, Harvard School of Public Health
 Aaron L. Mackler, Duquesne University
 Anna M. Pou, Louisiana State University
 Daniel Sulmasy, University of Chicago
 Abdulaziz Sachedina, University of Virginia
 Kathryn Tucker, Seattle University Law School

After Hurricane Katrina, prosecutors investigated numerous hospital and nursing home deaths. The state sought second degree murder indictments for excessive use of painkillers in several. Ultimately, charges were dropped and the state paid legal fees of the accused. Palliative sedation practices raise many issues: (1) negotiating consent (life-sustaining decisions); (2) re-calibrating futility with severe, unremitting, refractory symptoms; (3) palliative therapy as a last resort; (4) sedating not terminating terminal patients (not PAS/Euthanasia); (5) enacting rights to aggressive pain management; (6) converting mandated relief into cost-effective, safeguarded therapy (consultations, monitoring); (7) ritualizing dying as "anticipatory memory". The panel members will examine palliative sedations from clinical, ethical, legal and religious perspectives.

Convener-Respondent: William J. Buckley, Seattle University

"Engaging Stanley Hauerwas: First Responses to *Unsettling Arguments*"*St. Charles B*

Panelists: Stephen Fowl, Loyola University Maryland
 Brent Laytham, North Park Theological Seminary
 Debra Dean Murphy, West Virginia Wesleyan College

In recognition of Stanley Hauerwas's 70th birthday, Charlie Pinches, Kelly Johnson, and Charlie Collier have collaborated to produce a different kind of festschrift. *Unsettling Arguments* (Cascade Books, Spring 2010) contains eighteen essays that seek to honor Stanley Hauerwas by arguing with him. The contributions are arranged in four parts—influences, politics, bodies, and practices—and they are introduced by an essay co-written by Charlie Pinches and Charlie Collier. Contributors include: William T. Cavanaugh, D. Stephen Long, Daniel Bell, Paul Waddell, Therese Lysaught, Scott Bader-Saye.

This panel is a first opportunity for scholars to critically respond to the festschrift and for Hauerwas to respond to both the panelists and the critical essays.

Convener: Kelly S. Johnson, University of Dayton

Working Group: African/African-American*St. Ann*

Presenter: Shayne Lee, Tulane University

"Securing an Academic Position and Navigating the Pre-Tenure Maze"

This session explores the "pre-tenure" maze associated with academic appointments. Questions that will be explored include: What academic context will I flourish in? How are teaching, scholarship, and service balanced in an academic context? How do I navigate departmental politics within teaching institutions? How do I pursue mentorship as a junior faculty person? This session features an interview with a newly tenured scholar at Tulane University.

Conveners: Keri Day, Brite Divinity School, TCU
 Stacey Floyd-Thomas, Vanderbilt University Divinity School
 Asante Todd, Vanderbilt University

SJE:*Bienville*

Michael Chernick, Hebrew Union College – Jewish Institute of Religion

"Lore That Subverts Law – The Case of bKetubot 62"

Respondent: Lisa Fullam, Jesuit School of Theology, Santa Clara University

Law and non-legal narratives often appear on a single page of Talmud. This paper presents a study of how lore sometimes serves as an ethical subversion of law. A talmudic law states that Torah scholars may leave their wives for several years to pursue their studies. This borders on legal violation of the couple's marriage contract and is a likely source of pain and deprivation to a wife. The talmudic story is about a student who fails to return to his wife after a single year's absence. He dies as punishment for causing her to cry. Later commentary on the passage reveals how this ethically problematic law's authority was formally maintained but was actually neutralized in favor of ethics.

Convener: David Teutsch, Reconstructionist Rabbinical College

SSME:*St. Louis*

Rumee Ahmed, Colgate University

"Whither Qur'anic Ethics?: The Literal Sense of the Qur'an in the Thematic-Atomistic Debate"

The medieval tradition of Qur'ān interpretation is characterized by an atomistic approach to the text. In response many commentators have promoted a more thematic method of interpretation. This paper argues that the intent of medieval atomistic interpretation needs to be reconceived in light of the thematic approach. The medieval tradition can be seen as merely another type of thematic interpretation in which an overarching conception of the cosmos informs and orders interpretation. Through the framework of narrative theology, atomistic interpretations are described as approximating the same literal sense of the Qur'an that thematic interpretations attempt to uncover, although medieval commentators understood the "sense" of the Qur'an differently. This paper concludes that in both the atomistic and the thematic approaches, a larger ethical concern of the particular author of the commentary drives and determines the interpretations produced.

Sarah Eltantawi, Harvard University

"Contemporary Muslim Ethics of Stoning: Implications for the Concept of Sunna"

Sunna, described by Robert Hoyland as a practice of the tribe validated by tradition, has developed as a dialectic concept and practice over fourteen centuries of Islamic history. *Sunna*, and not the Qur'an, gives legal force to the stoning punishment in the Islamic legal tradition, which is meted out for the crime of adultery (*zina*). My paper considers how the concept of *sunna* is reinscribed and altered by Nigerian particularities through analyzing the resurgence of the stoning punishment in contemporary northern Nigeria (colloquially known as Hausaland), after the region began (re)introducing Islamic law in 1999.

Ayman Shabana, University of Tennessee/Georgetown University's School of Foreign Service - Qatar

"The Impact of Modern Technology on Islamic Law and Ethics: The Debate on DNA Paternity Tests in Egypt"

In 2005 a paternity suit shocked the Egyptian public and started a heated debate over the permissibility of using DNA tests for establishing paternity. It was also seen as an important precedent questioning the authority of classical Islamic family law. The case pertains to larger questions of continuity and the parameters of permissible change in Islamic law. It also raises important issues about the relationship between law and ethics. Islamic law has always been connected with Islamic ethics, which is seen as implied in the different legal enactments. This paper uses this paternity suit as a case study to explore the impact of modern technology on Islamic law and ethics. The case has stirred important discussions on its various legal and ethical implications. At the heart of these discussions there is one central question: If change in law is a necessity, can the same be said about ethics as well?

Convener: Simeon Ilesanmi, Wake Forest University

3:30-4:00pm**Break***Astor Ballroom***4:00-5:30pm****Concurrent Session III**

M. Christian Green, Kroc Institute for International Peace Studies

*Iberville***"'Victims,' Humanitarians, and Bystanders: Vulnerability, Agency, Virtue, and Vantage Point in Hurricane Katrina"**

The responses to Hurricane Katrina by victims, humanitarians, and bystanders involve three interrelated ethics that inform and are informed by theories of vulnerability, agency, and virtue. Victims frequently possess resources for agency even in the midst of vulnerability. Humanitarians seek to act virtuously without disempowering victims. Bystanders watch from afar while wrestling with questions of agency and complicity. Each of these responses is shaped by the "vantage point" of the ethical agent and yet each involves moral ambiguity. This paper will draw on recent studies of vulnerability, critiques of humanitarianism, and writings on agency and virtue at the intersection of feminist legal, theological, and philosophical ethics.

Convener: Mara Kelly-Zukowski, Felician College

Amy Levad, University of St. Thomas

Grand Ballroom A

"I Was in Prison and You Visited Me': A Sacramental Approach to Rehabilitative and Restorative Criminal Justice"

Roman Catholic ethicists have remained relatively silent about crises in U.S. criminal justice systems, with two exceptions. The U.S. Conference of Catholic Bishops published a document in 2000 calling for rehabilitative and restorative approaches to crime. Historian Andrew Skotnicki has criticized the bishops for ignoring a traditional Catholic model of punishment—monastic prisons. This paper challenges Skotnicki and bolsters the bishops' argument by proposing that the sacraments, especially Eucharist, provide a stronger basis in Catholicism for responding to criminal justice crises in ways that foster rehabilitation and restore justice while also reforming broken criminal justice systems and promoting social justice.

Convener: Susan Ross, Loyola University of Chicago

D. Stephen Long, Marquette University

Toulouse B

"Feed Us First, then Ask for Virtue: The Temptation in Alleviating Poverty"

Dostoevsky's Grand Inquisitor questions Jesus why he refused to turn stones into bread, counseling him to "feed us first, then ask for virtue." For Israel and Jesus this is a central temptation. Why? I hope to address this question through three steps. The first draws on Israel and Jesus' temptation to 'explain' evil. The second shows how our current economic forms tempt us in a similar way. The third compares those forms to the economic ethics of Rowan Williams and Benedict XVI arguing that their insistence on the relationship between charity and truth points in a different direction.

Convener: Erin Dufault-Hunter, Fuller Theological Seminary

Vic McCracken, Abilene Christian University

Bienville

"In Defense of Restraint: Democratic Respect, Public Justification, and Religious Conviction in Liberal Politics"

What does respect require of religiously-motivated citizens as they support coercive public policies? In his recent work, Christopher Eberle argues against the *doctrine of restraint*, a norm that requires that citizens refrain from supporting laws for which public reasons are unavailable. Against Eberle, the author of this paper defends the doctrine of restraint as a necessary corollary to liberal democratic respect. Drawing from one imaginary case—Robert Audi's example of "sacred dandelions" and laws banning lawn maintenance—and one real-world dispute—current debates about same-sex marriage policies—the author argues that the doctrine of restraint when coupled with an inclusive definition of public reason better accords with our intuitive sense of what respect requires in both cases.

Convener: John Perry, University of Oxford

Paulinus Odozor CSSp, University of Notre Dame

Grand Ballroom B

"Aquinas in Africa: A study of the present and possible use of Thomas Aquinas as Resource for African Theological Ethics"

The point of this paper is to show that the search for answers to some African ethical challenges would benefit greatly from sustained attention to the foundational issues in moral theology. Greater attention to the ethics of Aquinas in certain areas such as the nature and meaning of moral norms and a comparative study of the virtues in Thomistic ethics and in African traditional ethics could indeed be beneficial to African theology and to ethical discourse in general on the continent. Conversely, Thomistic ethics could have a few things to learn from African traditional anthropology.

Convener: David Cloutier, Mount St. Mary's University

Tisha M. Rajendra, Loyola University Chicago

Toulouse A

"Who Has 'Burdened' This Society?: Critiquing Rawls' Duty of Assistance in the Context of the Haitian Earthquake"

This paper addresses the question of the responsibilities of states to so-called "burdened societies" by examining the response to the Haitian earthquake. It argues that the duty of assistance, as described by Rawls, is inadequate to the Haitian context because the social and economic problems of Haiti are in part the result of the foreign policies of liberal democracies. This paper turns to the principle of solidarity, as described by John Paul II and Jon Sobrino, for a framework to describe the responsibilities of liberal democracies towards burdened societies.

Convener: Erik Owens, Boston College

John E. Senior, Emory University

*Bourbon***"Cruciform Political Agency: Politics Between the Penultimate and the Ultimate"**

The dominant norm of political agency in both political theory and political theology is cooperative, relational, and public discourse. But what, if any, theological sense can be made of political agency when it is uncooperative, instrumental, and even aggressive? This paper first critiques recent Augustinian ontologies of political life, arguing that these fail to respond to the morally ambiguous character of political agency. The paper then develops an alternative model of political agency, which it terms "cruciform political agency." This framing posits a political ontology that negotiates the tension between the world and the eschaton and thereby renders theologically intelligible complex configurations of political agency.

Convener: Ronald W. Duty

Lloyd Steffen, Lehigh University

*Chartres***"The Ethical Complexity of Abraham Lincoln: Is There Something for Religious Ethicists to Learn?"**

Abraham Lincoln's ethical stance is not reducible in its complexity to any single overarching philosophical theory. His flexible but principled ethic reveals familiar features of ordinary moral thinking while also illuminating moral judgments in the face of dilemmas. This paper will examine how Lincoln brought together virtue cultivation, a utilitarianism he learned from Bentham, along with a bedrock belief in human equality. Lincoln grounded human equality in a belief about the divine will, and his humility in the face of what he held to be beyond human knowing may prove an important contribution to the work of religious ethics.

Convener: Stephen Pope, Boston College

Kevin York-Simmons, Georgia Gwinnett College

*St. Ann***"Human Sin, Natural Disaster: The Role of Ethics in Post-Disaster Public Theodicy"**

Following the 2001 Salvadoran earthquakes, Jon Sobrino wrote a series of essays that challenged traditional approaches to such "natural" disasters by calling attention to the "historical-social responsibility" for these disasters. Nearly ten years later, public discourse has taken a similar approach to "explaining" the extent of death and destruction caused by recent hurricanes and earthquakes. This paper analyzes these conversations and the ways in which Christian reflections on the problem of evil are impacted by the identification of particular sins – racism, poverty, corruption, environmental degradation, etc. – that cause or exacerbate "natural" disasters.

Convener: Keith Soko, St. Ambrose University

Interest Group: Christian Ethics and the Enlightenment

*St. Charles A***"Christianity, the Enlightenment, and Political Life: A Transformed Landscape?"**

Panelists: John Bowlin, Princeton Theological Seminary

Jesse Couenhoven, Villanova University

Kristen Deede Johnson, Hope College

Over the last 25 years, much debate in Christian ethics has juxtaposed Christianity with the social and intellectual developments of the Enlightenment—often arguing that they are incompatible. Recently, this intellectual landscape has transformed dramatically. Jeffrey Stout has made a powerful case that democrats can appreciate tradition, while Nicholas Wolterstorff has argued that Christians not only can accept but should take credit for the notion of human rights. These and other prominent recent works have argued that Christianity and central characteristics of the Enlightenment are mutually compatible and thereby challenged the narratives that drove much of the earlier debate.

Convener: Thomas A. Lewis, Brown University

"The Future of Christian Social Ethics"

St. Charles B

Panelists: Barbara Andolsen, Fordham University
Rebecca Todd Peters, Elon University
Melissa Snarr, Vanderbilt University
Darryl Trimiew, Medgar Evers College

Respondent: Gary Dorrien, Union Theological Seminary

With the publishing of Gary Dorrien's *Social Ethics in the Making*, scholars in the field of Christian social ethics are challenged to assess both the development of their field and its future. Social ethics as a field has come under increasing criticism from post-liberal theological ethicists and political theologians who often provide strong criticisms of social ethicists' emphases on robust political and governmental engagement. This panel will reflect on the status of social ethics within the wider field of Christian ethics, address major criticisms of the approach, analyze its distinctiveness and overlap with other methodologies, and identify continued and new trajectories for its work.

Convener: Melissa Snarr, Vanderbilt University

SJE:

St. Louis

Chaya T. Halberstam, King's University College at the University of Western Ontario

"Reclaiming Justice: A Rabbinic Response to Job"

Respondent: Jonathan Rothchild, Loyola Marymount University

When Job protests the injustice done to him, he does not invoke the covenant; instead, he appears to evoke something larger: a sense of natural justice; a belief in the intrinsic, necessary connection between sin and punishment and virtue and reward. In this paper, I argue that much like Job, the early rabbis upheld an independent standard of justice of which procedural justice—the right to a fair hearing, the right to speak in one's own defense, the right to have your verdict proven through empirical evidence—was a cornerstone. I draw on John Rawls' delineation of the four different forms of procedural fairness in order to read chapters 5 and 6 of Mishnah Sanhedrin and Piska 307 of Sifre Deuteronomy through the lens of procedural justice. I bring together these halakhic and aggadic texts to show that just as the rabbis crafted a transparent system of procedural justice for their own, human courts, they also, through the device of narrative, imagined God abiding by such a standard.

Convener: Toby Schonfeld, Emory University

4:58pm

Shabbat Candle Lighting

On your own

5:45-6:45pm

Presentation of the 1st Society of Christian Ethics Lifetime Achievement Award
Recipient: James M. Gustafson

Grand Ballroom CD

SCE Presidential Address
"How Theological Ethics Can Be Christian"
President: Douglas Ottati, Davidson College

6:45-7:45pm

SCE Presidential Reception

Astor Ballroom

7:00-7:45pm

Kabbalat Shabbat Services
Kiddush & Hamotzi - optional (Please bring your own *siddur*.)
Service is in Hebrew; all are welcomed.

Grand Ballroom B

8:00-9:30pm

Shabbat Dinner
(Pre-registration required for dinner.)

Grand Ballroom A

8:00-9:30pm Interest and Working Groups I

Latino(a) Christian Ethicists

St. Charles B

Speaker: Enrique Dussel, Universidad Nacional Autónoma de México (UNAM)

The work of Latin American philosopher Enrique Dussel has been seminal for the development of liberation theology in Latin America. As such, many Latina/o scholars developing theologies and ethics proper to the U.S. context have sought the liberative elements in Dussel's thought. At the dawn of a third and even fourth generation of Latina/o scholars we look to deepening our conversations with our Latin American counterparts, framed by this evening presentation by Enrique Dussel. His presentation will be followed by a short question and answer period. In depth discussion will take place during Saturday's Interest and Working Groups II session.

Conveners: Maria Teresa Davila, Andover Newton Theological School
Ramon Luzarraga III, University of Dayton

Anglican Theological Ethics

Bienville

"To Delight in His Will and Walk in His Ways: A New Anglican Moral Theology"

Speaker: Daniel Westberg, Nashotah House Seminary

Dr. Daniel Westberg, Research Professor of Ethics and Moral Theology at Nashotah House Seminary, will discuss his recently completed new Anglican moral theology which is designed to serve as a contemporary introduction to Christian ethics. The project aims to take the Aristotelian approach of Thomas Aquinas as the philosophical framework, and then fashion a biblical moral theology. Dr. Westberg's presentation will be followed by discussion.

Conveners: William Danaher, Huron University College
Jeffrey P. Greenman, Wheaton College

Families and the Social Order

Iberville

"Family Ethics: Practices for Christians"

Speaker: Julie Hanlon Rubio, Saint Louis University

Respondent: Rebecca Todd Peters, Elon University

Sex, eating, money, spirituality, and service are the stuff of family life and are potential areas of resistance to a pervasive consumer culture. Julie Hanlon Rubio will be present to discuss her new book *Family Ethics: Practices for Christians* (Georgetown, 2010) and Rebecca Todd Peters will respond focusing on family ethics in light of globalization. The session will also reserve time for a discussion of members' current scholarship in this area and ideas for future meetings.

Convener: Mary M. Doyle Roche, College of the Holy Cross

Health Care Ethics

Toulouse B

Speakers: Stephen Lammers, Lafayette College
Charles Camosy, Fordham University
AnneMarie Mingo, Emory University

National debates about how to provide health care to all members of society have foundered on questions of cost controls and "rationing." Charges regarding "death panels" and imagined proposals to rid society of medically burdensome members reveal society-wide rifts about these matters. How can we set just limits on runaway health care costs? The Health Care Ethics Interest Group will take up the question of just limits in light of the current state of health care reform. Three SCE members will open our discussion: Lammers and Camosy have written extensively about just limits in health care spending. Mingo brings experience as both a scholar and a minister in historically Black congregations.

Conveners: Joseph J. Kotva Jr., Mennonite Biblical Seminary
Gerald R. Winslow, Loma Linda University

Literature and Literary Theory

Bourbon

"What Has Beauty To Do with Justice?"

Speakers: Ted Smith, Vanderbilt University

Maria Antonaccio, Bucknell University

"What precisely does one hope to bring about in oneself when one opens oneself to . . . beauty?" In *On Beauty and Being Just* (1999), Elaine Scarry subverts our habit of assigning beauty and justice to separate spheres, arguing instead that "beauty leads us to justice" in multiple ways. Ted Smith and Maria Antonaccio will open the session with brief remarks (fifteen minutes each) in which they consider Scarry's work as a departure point for a broader dialogue about the ways the aesthetic and the moral cooperate (or are analogous) and the ways they conflict.

Convener: Diane M. Yeager, Georgetown University

Liturgy and Ethics

St. Charles A

"Go and Do Likewise: Best Teaching Practices Relating Worship and Ethics in Introductory Ethics Courses"

Speaker: Brent Laytham, North Park Seminary

Many Christian ethicists are more confident that liturgy is linked to life than they are proficient in teaching that relationship. Drawing on his grant research and the pedagogical wisdom of SCE members, Brent Laytham will present a spectrum of best practices for the pedagogy of worship and ethics. The session positions teaching practices within a fourfold typology: worship informing, forming or structuring ethics, and ethics critiquing worship. It correlates teaching practices to contextual factors (undergrad/seminary, church-related/secular) and course identity (gen-ed core/major required/elective). And it offers a presentation of findings, a best practices handout, and significant time for conversation.

Conveners: Brent Laytham, North Park Seminary

M. Therese Lysaught, Marquette University

Technology Ethics Interest Group

Toulouse A

"Deepwater Horizon: Technology, Failure, and the Ethics of Engineering"

Presenters: Brad Kallenberg, University of Dayton

Monique Harden, Co-Director & Attorney, Advocates for Environmental Human Rights

In another year replete with reports of technological advancements, likely the most significant event was the Deepwater Horizon oil spill. For its first meeting, the Technology Ethics Interest Group will reflect upon the morally mal/formative practice of engineering, its role within revenue generating entities, and its potential to reconcile people with God and each other. Monique Harden, co-director of Advocates for Environmental Human Rights, will inform the discussion with information on the current status of effects of the spill. Brad Kallenberg will then present on engineering as both profession and moral practice, offering a new perspective on why catastrophic failures like the oil spill regularly occur. The hour-long session will be followed by a 30 minute period for discussion of the issue as well as develop ideas for future Technology and Ethics Interest Group meetings.

Conveners: James Caccamo, Saint Joseph's University

Patrick Flanagan, St. John's University

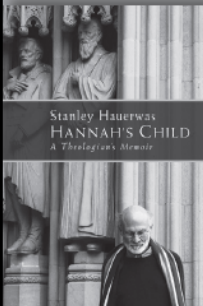
9:30pm

Junior Faculty Social

Meet in Lobby

NOTES

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7:15-8:45am

Breakfast with an Author

Grand Ballroom CD

Buffet opens at 7:15; Discussion 7:45-8:45 (Pre-registration is required.)

Ahn, Ilsup, *Position and Responsibility: Jurgen Habermas, Reinhold Niebuhr, and the Co-Reconstruction of the Positional Imperative* (Pickwick Publications, 2009)

Facilitator: Karl Clifton-Soderstrom, North Park University

Andersen, Svend, *Macht aus Liebe. Zur Rekonstruktion einer lutherischen politischen Ethik* (De Gruyter, 2010)

Facilitator: Werner Wolbert, University of Salzburg

Barrett, Melanie Susan, *Love's Beauty at the Heart of the Christian Moral Life: The Ethics of Catholic Theologian Hans Urs von Balthasar* (Edwin Mellen Press, 2009)

Facilitator: David Clairmont, University of Notre Dame

Bell, Daniel M., *Just War as Christian Discipleship: Recentering the Tradition in the Church rather than the State* (Brazos Press, 2009)

Facilitator: Stephen E. Lammers, Lafayette College

Biggar, Nigel John, Linda Hogan (Ed.), *Religious Voices in Public Places* (Oxford University Press, 2009)

Facilitator: Jan Jans, Tilburg University

Bloomquist, Karen L. (Ed.), *Theological Practices That Matter and Transformative Theological Perspectives* (Lutheran University Press/Lutheran World Federation, 2009)

Facilitator: Ronald W. Duty

Cates, Diana Fritz, *Aquinas on the Emotions: A Religious-Ethical Inquiry* (Georgetown University Press, 2009)

Facilitator: William McDonough, St. Catherine University

Copeland, Warren R., *Doing Justice in Our Cities: Lessons in Public Policy from America's Heartland* (Westminster John Knox Press, 2009)

Facilitator: Julie Mavity Maddalena, Southern Methodist University

De La Torre, Miguel A., *Trails of Hope and Terror: Testimonies on Immigration* (Orbis Books, 2009)

Facilitator: Ramón Luzárraga, University of Dayton

Doyle Roche, Mary M., *Children, Consumerism, and the Common Good* (Lexington Books, 2009)

Facilitator: Bridget Burke Ravizza, St. Norbert College

Ellis, Marc H., *Judaism Does Not Equal Israel: The Rebirth of the Jewish Prophetic* (New Press, 2009)

Facilitator: Ray Gingerich, Eastern Mennonite University

Gudorf, Christine E., James Huchingson, *Boundaries: A Casebook in Environmental Ethics* (Georgetown University Press, 2010)

Facilitator: Nancy Rourke, Canisius College

Jersild, Paul T., *The Nature of Our Humanity: Ethical Issues in Genetics and Biotechnology* (Fortress Press, 2009)

Facilitator: Neil Messer, University of Winchester

Jung, Patricia Beattie, Aana Marie Vigen (Ed.), *God, Science, Sex, Gender: An Interdisciplinary Approach to Christian Ethics* (The University of Illinois Press, 2010)

Facilitator: Erin Dufault-Hunter, Fuller Theological Seminary

- Jung, L. Shannon, *Hunger & Happiness: Feeding the Hungry, Nourishing Our Souls* (Augsburg Books, 2009)
Facilitator: Andrew Dunning, Southern Methodist University
- Martin-Schramm, James B., *Climate Justice: Ethics, Energy, and Public Policy* (Fortress Press, 2009)
Facilitator: Dana L. Dillon, Providence College
- Massingale, Bryan N., *Racial Justice and the Catholic Church* (Orbis Books, 2010)
Facilitator: Brian Berry, College of Notre Dame, MD
- McKenny, Gerald P., *The Analogy of Grace: Karl Barth's Moral Theology* (Oxford University Press, 2010)
Facilitator: David Haddorff, St. John's University, NY
- Meyer, William J., *Metaphysics and the Future of Theology: The Voice of Theology in Public Life* (Wipf and Stock Publishers, 2010)
Facilitator: Byron C. Bangert, Indiana University
- Newman, Louis E., *Repentance: The Meaning and Practice of Teshuvah* (Jewish Lights, 2010)
Facilitator: David Teutsch, Reconstructionist Rabbinical College
- Owens, Erik C., Alan Wolfe, *Gambling: Mapping the American Moral Landscape* (Baylor University Press, 2009)
Facilitator: Patrick Flanagan, St. John's University, NY
- Pava, Moses L., *Jewish Ethics as Dialogue* (Palgrave Macmillan, 2009)
Facilitator: Jonathan Crane, The Center for Ethics, Emory University
- Robb, Carol S., *Wind, Sun, Soil, Spirit: Biblical Ethics and Climate Change* (Fortress, 2010)
Facilitator: Kristel Clayville, University of Chicago
- Shriver, Donald W., *On Second Thought: Essays From My Life* (Seabury Press, 2010)
Facilitator: Lawrence Stratton, Waynesburg University
- Sims, Angela D., *Ethical Complications of Lynching: Ida B. Wells's Interrogation of American Terror* (Palgrave MacMillan, 2010)
Facilitator: Marie Vianney Bilgrien SSND, Loyola, New Orleans
- Sniegocki, John H., *Catholic Social Teaching and Economic Globalization: The Quest for Alternatives* (Marquette University Press, 2009)
Facilitator: Judith Merkle, Niagara University
- Soko, Keith J., *A Mounting East-West Tension: Buddhist-Christian Dialogue on Human Rights, Social Justice and a Global Ethic* (Marquette University Press, 2009)
Facilitator: Nancy Menning, Ithaca College
- Stassen, Glen H., Mark Thiessen Nation, Matt Hamsher, (Ed) *The War of the Lamb: The Ethics of Nonviolence and Peacemaking* (Brazos, 2009) John Howard Yoder.
Facilitator: Tristin Hassell, Oakland University
- Thobaben, James R., *Health-Care Ethics: A Comprehensive Christian Resource* (Inter Varsity Press, 2009)
Facilitator: Paul D. Simmons, University of Louisville

Ward, Bruce K., *Redeeming the Enlightenment: Christianity and the Liberal Virtues* (Wm Eerdmanns Publishing, 2010)

Facilitator: Nathan Colborne, Nipissing University

Yarri, Donna C., Spencer S. Stober, *God, Science, and Designer Genes: An Exploration of Emerging Genetic Technologies* (Praeger/ABC-CLIO, 2009)

Facilitator: Ronald A. Mercier, St. Louis University

7:30-8:45am	Student Breakfast with a Scholar Serving starts at 7:30; Discussion 7:45-8:45 (Pre-registration is required.)	<i>Astor Gallery</i>
8:15am-6:00pm	Exhibits Open	<i>Astor Ballroom</i>
8:15am-6:00pm	Conference Desk Open	<i>2nd Floor</i>
9:00-10:30am	Concurrent Session IV	

Joe Blosser, University of Chicago

Iberville

"Can God or the Market Set Us Free? A New Look at the Old Problem of Freedom in Ethics, Theology, and Economics"

Christian ethicists often struggle to define the relationship between theology and the social sciences. This paper holds the insights of theology and the social sciences in tension, allowing neither to trump the other. As it searches for a richer way to think about freedom – beyond the traditional negative/positive dichotomy – it follows the insights of Adam Smith and Ernst Troeltsch, not only as standard-bearers of liberal economics and theology, but as men who productively hold together theological claims and social scientific insights. Smith and Troeltsch both suggest views of freedom that include negative and positive perspectives, but also hold these in tension with a third concept of freedom.

Convener: David W. Gill, Gordon-Conwell Theological Seminary

Melissa Browning, Loyola University Chicago

Burgundy

"When Marriage Becomes Risky: A Theo-ethical Reflection on Christian Marriage in Light of the Experiences of HIV Positive Women in Tanzania"

This paper builds on eight months of qualitative fieldwork with HIV+ women in Mwanza, Tanzania, exploring the question of why marriage is an HIV/AIDS risk factor for women. Informants in the study pointed to a lack of gender equality in marriage and the hesitancy of churches to address male marital fidelity as primary problems. This paper argues that while marriage may be the most appropriate space for churches to respond to the global AIDS pandemic, their responses should focus on gender equality and relationality rather than abstinence and faithfulness, or marriage will continue to be an HIV/AIDS risk factor for women.

Convener: Laurie Johnston, Emmanuel College

Kathryn Getek Soltis, Villanova University

Bourbon

"Mass Incarceration and Theological Images of Justice"

The numbingly high rate of incarceration in the U.S. poses a challenge to our images of justice, particularly given the indirect consequences for families and communities. This paper considers two key theological sources: the *lex talionis* and the (mis)interpretation of Anselmian satisfaction. I argue that a theological image of justice must not simply adjudicate between restoration and retribution, but must regard the full scope of human relationality. In this view, incarceration is not a mere deprivation of individual liberty but a practice of social exclusion. Ultimately, a revised image of justice is critical for Christian ethical responses to mass incarceration.

Convener: Amy Levad, University of St. Thomas

Karen V. Guth, University of Virginia

*Bienville***"Beyond Nonviolence: The Feminist/Womanist Political Theology of Martin Luther King, Jr."**

Scholars often view Martin Luther King Jr.'s contributions to political theology in terms of his philosophy of nonviolence. Drawing on feminist and womanist thought, I argue that King's theo-political practice extends beyond nonviolent resistance to include any 'agapic activity' that forms and sustains community. I uncover in King's thought a conception of agape that resonates with a number of feminists' emphases on the relational and community-oriented nature of love, and I draw on womanist thought to highlight the role of creativity in King's thought. Both suggest a vision of the church's political role as a community of creativity.

Convener: Aaron Conley, Iliff School of Theology, University of Denver

Jan M. Jans, Tilburg University

*Toulouse A***"Please Tell Me Who I Am: Christian Hospitals in Search of Their Moral/Religious Identity"**

Building on a case study of a hospital in the Netherlands where the ethics committee was challenged by the board of trustees to articulate the connection between its Catholic religious origins and the moral positions favoured by the committee, the paper explores the risk of stressing a 'surplus' on the pastoral and/or moral level in order to (re)affirm a distinctive Christian identity. The paper will argue that instead of any 'surplus', the character of a Christian hospital resides in the way it deals with the contingency experienced in illness, suffering, dying and death.

Convener: Darryl Roberts, Emory University

Kevin Jung, Wake Forest University Divinity School

*Grand Ballroom B***"Ethical Intuitionism and Moral Supervenience"**

This paper presents a Rossian version of ethical intuitionism that can offer the kind of moral epistemology needed to specify objective criteria of moral truths as well as to articulate the idea of moral supervenience. Ethical intuitionism of this sort will defend the following: (1) it is philosophically possible to conceive some objective criteria for moral beliefs that apply normatively to all religious and secular moralities, and (2) ethical intuitionism has an explanatory power of articulating moral concepts by clarifying the ontological, epistemic, and causal relations between moral and natural properties.

Convener: David Clairmont, University of Notre Dame

Sandra Sullivan-Dunbar, Loyola University Chicago

*St. Ann***"Strong Agape and Basic Goods: The Integration of Justice and Charity in the Provision of Care"**

Theological ethicist Timothy Jackson argues for a notion of "strong agape," a metavalue that precedes all other values and virtues, including justice. Feminist philosopher Eva Kittay argues that justice theories must account for dependency and the care necessary to bring about the autonomous subjects of liberal justice. The two thinkers have much in common, but Jackson draws on theological resources to find a better ground for the universal claim to care, whereas Kittay has a more complex understanding of justice. Because we are embodied, a distributive justice sufficient to provide for material needs is just as primordial as care.

Convener: William George, Dominican University

Andrea Vicini, SJ, Boston College

*Toulouse B***"Imaging in Vegetative State: Re-thinking Consciousness, Identity, and Care in a Relational Key"**

Functional Magnetic Resonance Imaging (fMRI) detects degrees of consciousness in a few vegetative patients, despite the difficulty of establishing any form of communication with them. What are the implications of our understanding of *consciousness* in defining one's *identity*? How do we *care* for these patients? To answer these questions, I propose *relationality* as an appropriate ethical resource: it supports a renewed understanding of consciousness, identity, care; it addresses the associated ethical issues; and, it characterizes who we are, how we understand ourselves theologically, and how, through discernment, we promote justice and love.

Convener: Nancy Rourke, Canisius College

David Weber, Valparaiso University

*St. Charles A***"Restoring Obedience as a Rational Reason for Action"**

Progress within a practice depends on obedience. Progress is theoretically known by submission to the tradition's teleological framework and is practically attained by obeying the tradition's masters. What happens to the practice of the Christian life conceived apart from obedience? If "we do not long continue to think what (we) have forgotten how to say," our reticence about obedience renders our reflection on Christian practice "incomprehensible... intellectually misleading...and innocuous" (Willimon). Kierkegaard, conversing with the crafts of sport, music and bricklaying, shows the possibilities in the restoration of obedience as a reason for action.

Convener: Brian Matz, Carroll College

"The Future of the Princeton Model: Pro-Life and Pro-Choice in the Second Decade of the 21st Century"

Panelists: E. Christian Brugger, St. John Vianney Theological Seminary

St. Charles B

Charles Camosy, Fordham University

Jennifer Miller, Bioethics International, New York

A conference at Princeton University in October 2010 united leading pro-life and pro-choice thinkers to address abortion. The event was inspired by President Obama's call for those on different sides of the issue to work together and engage in "vigorous debate" with "open hearts, open minds, and fair minded words."

Recognizing the divisive nature of the debate and its effect on public discourse, the conference explored new words, categories, arguments, and approaches for openly and fairly engaging with those of differing thought and fostered the development of personal relationships.

Panelists in this session will discuss the Princeton Conference and lessons learned for moving forward in the debate.

Convener: Christiana Z. Peppard, Yale University, Cathedral of St. John the Divine, NYC

Interest Group: Comparative Religious Ethics

*Grand Ballroom A***"The 'Third Wave' of Comparative Religious Ethics"**

Presenters: Jonathan Schofer, Harvard Divinity School

Aaron Stalnaker, Indiana University

In recent years a new generation of comparative ethicists has introduced topics and methods that both build upon and move beyond the concerns and approaches that dominated earlier work in the field. The "third wave" is characterized by thick description grounded in textual studies or ethnography; attention to power relations and social contexts; innovative ways of relating descriptive and constructive forms of inquiry; and self-critical awareness of theoretical stances and the practical interests that motivate comparative work.

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

SJE:*St. Louis*

Yechiel Michael Barilan, Tel Aviv University

"Beyond Consent: Mutual Affectionate Joy in Rabbinic Sexual Ethics and the Rabbinic Treatment of Homosexuality"

Respondent: Margaret Farley, Yale University

The presentation consists of three parts. First, it will be argued that rabbinic construction of homosexuality differ substantially from its image in Pagan, Christian and Muslim cultures. In the second part, some synthetic explanations to the rabbinic attitudes to homosexuality will be offered. The third part is even more speculative. It will explicate an ethics of sexuality inspired by the sources discussed and by Maimonides' unique definition of proper consent to sex. This ethics of sexuality is already hinted upon in Genesis – by the association of procreation and the blessing of dominion with the Image of God in humans.

Convener: Susan Albersheim

SSME:*Chartres*

Kiarash Aramesh and Arash Aramesh, Tehran University of Medical Sciences
 "Human Dignity and Islamic Bioethics: Conflicts and Proposed Solutions"

This paper discusses controversies raised by modern notions of human dignity within Islamic bioethics. We focus on the Shi'ite sect and the experience of the Islamic Republic of Iran. These conflicts can be divided into two main categories: (1) conflicts resulting from acceptable variations in interpreting the notion of human dignity, for instance in embryonic stem cell research and abortion, and in euthanasia; (2) conflicts resulting from a paradigm shift in the concept of human dignity, particularly as it relates to allocation of scarce resources and commercialization of body parts, including surrogate motherhood.

Hossein Godazgar, Al-Maktoum Institute for Arabic and Islamic Studies
 "Can Physician-Assisted Suicide Be Permissible in Islam?"

Christianity, Judaism and Islam tend to argue against any form of suicide, including physician-assisted suicide, because of the notion of the sanctity of life. In Islam, the prohibition on suicide is generally based on the Qur'anic verse: "Do not kill yourselves, surely God is merciful to you." My question is: Can we reach a different conclusion from this verse? This paper attempts to show the clear ambivalence of classical sources with respect to suicide, in general, and physician-assisted suicide, in particular. Furthermore, and more importantly, informed by the philosophical notions of instrumental, intrinsic, and personal value as well as a social constructionist approach to "Islam," this paper addresses the case of physician-assisted suicide and examines the question: "Can 'Islam' be socially constructed in such a way as to permit the view that life can be 'valuable to' or 'not valuable to' a person?"

Convener: Irene Oh, George Washington University

10:30-11:00am **Break** *Astor Ballroom*

10:45am-12:30pm Shabbat Service *St. Ann*
 Including discussion of Parashat Shemot (Exodus 1:1 - 6:1)
 (Please bring your own *siddur*.)
 Service is in Hebrew; all are welcomed.

11:00am-12:30pm SCE Business Meeting *Grand Ballroom CD*

12:30-2:00pm **Lunch**

12:30-2:00pm Women's Caucus *Astor Gallery*
 (Pre-registration needed for lunch.)

The women's caucus meeting is a time of meeting and connecting with colleagues, as well as discussing issues for women in the academy.

Conveners: Michelle Clifton-Soderstrom, North Park Theological Seminary
 Elizabeth Collier, Dominican University

12:30-2:00pm Shabbat Lunch (Pre-registration required.) *St. Charles B*

2:00-3:30pm **Plenary** *Grand Ballroom CD*

Speaker: Susan Frank Parsons, Editor of Studies in Christian Ethics
 "How Are Theological Ethics Theological?"

Respondent: Samuel K. Roberts, Union Theological Seminary - PSCE

Convener: Robin Lovin, Southern Methodist University

3:30-4:00pm **Break** *Astor Ballroom*

4:00-5:30pm

Concurrent Session V

Stanislaus Subba Reddy Alla SJ, Boston College

Grand Ballroom B

"Emerging Bioethics in the Mata Amritanandamayi Mission and Its Relevance for Inter-religious Bioethical Discourse in India"

Mata Amritanandamayi, popularly known as the 'hugging saint', unlike many other Indian gurus, offers opportunities to develop a Hindu bioethical discourse through her teachings and the extensive healthcare services Mata Amritanandamayi Mission provides. The paper examines how by introducing the Principles of Compassion and *Seva*/service Ethic into the discourses on healthcare and by reinterpreting the traditional Hindu ethical principles of *karma* and *dharma* in order to address the question of access to health care, Mata has significantly contributed to the emergence of a Hindu Bioethics. Claiming that her work is relevant to the construction of a vibrant interreligious bioethical discourse in Indian context, I shall suggest some ways in which Catholic Ethicists can engage it.

Convener: Thomas Nairn, OFM, Catholic Health Association

David Cloutier, Mount St. Mary's University, Maryland

Grand Ballroom A

"The Problem of Luxury in the Christian Life"

Public and theological criticism during the recent crisis has focused on the problem of "greed." Worries about these economic systems as a whole have prompted theological criticism of "consumerism." Yet little commentary attends to what both of these phenomena aim at: a lifestyle involving the use and accumulation of *luxury* goods. This paper seeks to develop an outline for a contemporary Christian critique of luxury. In doing so, I will trace the historical development of the concept of luxury, as well as discuss the long-veiled question: what "counts" as luxury?

Convener: Andrea Vicini, SJ, Boston College

Mark Douglas, Columbia Theological Seminary

Bourbon

"Theologies of Childhood and the Children of War"

This paper: 1) Summarizes key themes in the growing area of theologies of childhood as developed in several leading texts; 2) locates those themes vis-à-vis the situations of children affected by armed conflict; 3) analyzes the implications of those key themes for children affected by armed conflict (giving special attention to the conceptual and cultural biases present in the themes of vocation, dependence, and non-instrumental joy as they are being developed); and, 4) makes some initial suggestions to direct future explorations into the theologies of childhood in order to give closer attention to the roughly one billion "children of war."

Convener: Melissa Browning, Loyola University Chicago

Julia Fleming, Creighton University

St. Ann

"'But What Good Are These for So Many?' Unnatural Disasters, Compassion Paralysis, and Christian Ethical Imagination"

Contemporary psychological research indicates the human beings face serious cognitive and affective obstacles in responding to mass disasters, especially "unnatural" disasters exacerbated by poverty, racism, systemic injustice, and environmental degradation. Almsgiving represents one moral resource for overcoming compassion paralysis in the face of suffering. In its praxis of almsgiving, Christian ethics should give special attention to small "mustard seed" donations, since they are flexible, sustainable, philanthropically productive and arguably less subject to the scruples that can accompany larger commitments. Paradoxically, their distinction from the traditional models of almsgiving can make them vehicles for the development of humility and communal solidarity.

Convener: Kathy Lilla Cox, Saint John's University/College of St. Benedict

Marilyn J. Legge, Emmanuel College, Toronto

Bienville

"In the Company of God and One Another': Feminist Theo-Ethics, Heterogeneous Publics and Intercultural Churches"

Part of the public vocation of Christian ethics is to forge concrete bonds of communities, which requires concrete strategies for forming intercultural institutions geared to racial-ethnic justice. But as weakened institutions in a fragile civil society, white mainstream churches, such as the United Church of Canada, must first examine critically their own practices. This paper offers several tools for the task: critical feminist work to problematize disordered social relations and to explore alternative heterogeneous publics; constructive engagements with difference and dynamics of power; and moral imagination to nourish transformative vision, sustain solidarity and test criteria for becoming just intercultural communities.

Convener: Laura Stivers, Dominican University of California

Ellen Ott Marshall, Candler School of Theology, Emory University

St. Charles A

"Christian Pacifism and the Question of Responsibility"

"Pacifism is irresponsible given the way the world really is." This familiar criticism of pacifism also captures one of the central moral questions for pacifists themselves. After reviewing the charge of irresponsibility, this paper examines one dominant rebuttal, which displaces responsibility with faithfulness as the central moral value for the Christian pacifist. The second part of the paper articulates dissatisfaction with the "faithfulness position" and then shares other insights into the question of Christian pacifism and moral responsibility gleaned through conversations with life-long members of historic peace churches and committed pacifists, who are also feminists.

Convener: Theo Boer, Protestant Theological University

Michael Mawson, University of Notre Dame

St. Louis

"Ethics on the Way: Bonhoeffer's Ethics and Hegelian *Sittlichkeit*"

My central claim in this paper is that Bonhoeffer's theology indicates a way of taking Hegel's philosophy seriously, in its attentiveness to community, history and narrative, while avoiding some of its more problematic qualities and implications. In particular, I examine how Bonhoeffer takes up and reworks Hegelian concerns and insights in *Ethics*. I shall also briefly compare this aspect of his theology to work by more recent narrative and communitarian theologians (e.g. Hauerwas, Lindbeck, Milbank), who similarly take these themes seriously but tend to be less careful and conscious in their negotiation of Hegel.

Convener: Werner Wolbert, University of Salzburg

Eli S. McCarthy, Georgetown University

Iberville

"A Virtue-Based Assessment of Christian Nonviolent Peacemaking"

I argue that Christian practices of nonviolent peacemaking (broadly understood to include peacekeeping, peacemaking, and peacebuilding) are most adequately assessed through a virtue-based ethic, and that nonviolent peacemaking itself is a central virtue. First, I analyze Jesus as a model of nonviolent peacemaking with assistance from scholarship by Glen Stassen and John Donahue. Second, I draw on William Spohn's work on the priority of virtue for the use of scripture in ethics. Third, I use Lisa Cahill, Bernard Haring, and Stanley Hauerwas to illustrate three examples of Christian virtue-based assessments of nonviolent peacemaking. I then consider the impact of my argument for the development of Catholic social teaching.

Convener: David S. Cunningham, Hope College

Maria Gwyn McDowell, Boston College

Burgundy

"Persuasion or Compulsion: Eastern Orthodoxy and Religious Freedom"

The Eastern Orthodox perception of the person as unique, irreducible and free provides a basis in theological anthropology for the *necessity* of religious freedom as the best possible context for the flourishing of Orthodoxy, its members, and the common good. This paper develops the work of contemporary Orthodox theologians in light of the centrality of persuasion as the only viable means to encourage the virtuous practice of the Christian life. Despite the complex ethnic and inter-religious tensions it faces, the Orthodox Church is most faithful to its core theological beliefs when it supports and advocates religious freedom for all.

Convener: Romanus Cessario, O.P., St. John's Seminary, Boston

Interest Group: Restorative Justice

Toulouse B

"Reconciliation and Restorative Justice: A Group Conversation"

While forgiveness and reconciliation *might* happen in the course of Restorative Justice practice, many RJ practitioners argue that neither forgiveness nor reconciliation are appropriate goals or measures of the success of such practice. After brief introductory remarks by Donald Shriver, Jr. and Sharon Tan, two ethicists who have written about forgiveness and reconciliation, participants will be invited to address the question of whether and how Christians might engage in Restorative Justice initiatives, in a pluralistic secular setting, in a way that actively invites the expression of forgiveness on the road to reconciliation as a vital part of Restorative Justice practice.

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

SJE / SSME / SCE:*St. Charles B*

"How Theological Ethics Are Theological: Christian, Jewish, and Muslim Perspectives"

Panelists: Ayesha Chaudhry, Colgate University (SSME)
James Calvin Davis, Middlebury College (SCE)
Aaron Gross, University of San Diego (SJE)

Panelists representing the SCE, the SJE, and the SSME will present papers and participate in an interfaith discussion of the question, "How are theological ethics theological?" The purpose of the discussion is to explore and compare constructive answers, and so, rather than survey how the question has been treated (or not) in her or his own faith tradition, each panelist will outline her or his own views.

Convener: David True, Wilson College

6:29pm*Havdallah**On your own***5:45-7:00pm**

Catholic Eucharist

*Grand Ballroom C***6:30-8:00pm**

Reception honoring Stanley Hauerwas on the publication of his memoir, *Hannah's Child*: Brief program at 7:15 pm
Sponsored by Wm. B. Eerdmans Publishing Company

*Grand Ballroom D***7:00-9:30pm**

SSME Dinner

*Meet in Hotel Lobby at 6:45pm***8:00-9:30pm****Interest and Working Groups II**

Asian and Asian American Working Group

Burgundy

"Unavoidable Burden of Race: (Under)represented Asian/Asian Americans in the Public Ethical Discourse"

Co-Presenters: K. Christine Pae, Denison University
James McCarty III, Emory University

Respondent: Irene Oh, George Washington University

Critically analyzing the "Deadly Viper Controversy" and the invisibility of AAs in the racialized public discourses around Hurricane Katrina, our paper considers questions concerning the (in)ability of AA's to participate in public discourse in meaningful ways that spur social change while fostering solidarity with other marginalized ethnic groups in the United States. Drawing on Christian theological reflection on race and justice, we argue for a robust public discourse that recognizes AA identity without succumbing to "model minority" or "permanent other" stereotypes. In continuing its goals, the working group will hold its business meeting at another time. All attendees of the SCE/SJE/SSME are encouraged to participate in this conversation.

Conveners: Grace Y. Kao, Claremont School of Theology
Jonathan Tran, Baylor University

Response to Enrique Dussel

St. Ann

Panelists: Miguel Angel Sánchez Carlos, Universidad Iberoamericana, Mexico City
 Rene Sánchez, Boston College, University of San Francisco

Business meeting for the Latina/o Working and Interest Group

How is the work of Latin American philosopher Enrique Dussel relevant to the development of Latina/o ethics today? Are we able to find in his thought a fruitful source for our task of constructing an ethic and practices of liberation (Enrique Dussel, *Ética de la Liberación en la Edad de la Globalización y la Exclusión*, 2nd Edition, Madrid, Spain: Editorial Trotta, 1998) in the U.S. context? Panelists will explore the contributions of Dussel in the context of contemporary ethical questions for Latinos and in conversation with Dussel's comments the prior evening. The goal of this gathering will be to engage in productive dialogue as scholars in various generations of Latina/o and Latin American theology and ethics. We will conclude with the Latina/o Working and Interest Group business meeting and some social time.

Conveners: Maria Teresa Davila, Andover Newton Theological School
 Ramon Luzarraga III, University of Dayton

Ethics of Sexuality

St. Louis

Gay and Lesbian Issues

"How 'Sexy' is the SCE?"

Policies, papers, sitting all day long, meeting new people, welcoming old friends - health, intimacy, embodiedness, relationship . . . What does it mean to talk about sexuality and sexuality-related issues at the SCE? How does (or doesn't) the SCE, understood institutionally and as a human community, address these issues? Sexuality is not just an academic topic, it is part of our relational experience of each other, even at the SCE. Join us for a lively discussion about sexual identity, scholarship, and the SCE.

Conveners: William C. McDonough, College of St Catherine
 Kate M. Ott, Religious Institute

Church and Academy

Bourbon

The Church and Academy Interest Group seeks to strengthen connections between the academic study of Christian Ethics and congregational life.

This year, Steve Hoogerwerf will lead a discussion of "Thoughts on Frost's 'Mending Wall': Rethinking the Academy and the Church." The essay, by Dr. Richard F. Wilson, chair of the Roberts Department of Christianity in the College of Liberal Arts at Mercer University, will be made available electronically.

Conveners: Roger J. Gench, New York Avenue Presbyterian Church
 Steve Hoogerwerf, Hope College
 Paul Lewis, Mercer University

Ethics and Law Interest Group

Grand Ballroom A

"Public Reason and Debates on Justice"

The Ethics and Law Interest group will dedicate its session to an analysis and discussion of Amartya Sen's *The Idea of Justice*, an important contribution to current debates on justice theories. Sen challenges the transcendental institutionalism of Kant and Rawls and advocates for a social realization approach. The session invites open conversation regarding critical questions raised by Sen's work: What is the significance of Sen's theory for law, ethics, and theology? How might defenders of (the earlier and later) Rawls respond to Sen's critiques? To what extent can and should public reasoning accommodate theological, legal, and ethical perspectives?

Convener: Jonathan B. Rothchild, Loyola Marymount University

Evangelical Ethics

Toulouse A

The morality of dying is, increasingly, framed with the language of bioethics. Yet, in the past a far greater emphasis was placed on the attitude and spiritual manner of the dying and the grieving, rather than the mechanisms of delaying or hastening death. Revivalist-evangelical Christianity and the movements from which it sprang have included deep concern about how to die well. In this session, a brief historical overview will be followed by a discussion about current evangelical death attitudes and behaviors (other than bioethical in the narrow sense).

Conveners: Theo A. Boer, Protestant Theological University
 James R. Thobaben, Asbury Theological Seminary
 Mary M. Veeneman, North Park University

Fieldwork in Christian Ethics
 African-American Approaches to Christian Ethics
 "Revisiting Katrina"

Iberville

In this meeting, the African American Approaches to Christian Ethics and the Fieldwork in Christian Ethics interest groups are meeting jointly because Hurricane Katrina disproportionately affected African Americans and requires what anthropologists call "thick descriptions" of lived reality in order to facilitate adequate communal response. The session will open with comments from SCE members who visited key locales on Thursday, then open up for conversation.

Conveners: Keri Day, Brite Divinity School (African-American Approaches to Christian Ethics)
 Todd Whitmore, University of Notre Dame (Fieldwork in Christian Ethics)

Monetary Policy

Grand Ballroom B

The purpose of this group is to increase understanding of the enormous power of monetary policy—as expressed in the pervasive injustices of our present money system, and in possibilities for extraordinary benefit from changes to this system—and to encourage research, writing, and teaching in this area. At the heart of this issue is *the power to create money out of nothing*, now almost entirely controlled by private, profit-oriented banks for their own, rather than for public, benefit. At this session we will be sharing insights about this crucial, little-understood issue. Expertise not necessary. All are welcome.

Convener: George H. Crowell, University of Windsor (Retired)

Moral and Religious Psychology
 "Developing Virtue in a Multicultural World"

Bienville

Panelists: Joseph E. Bush, Jr., Wesley Theological Seminary
 Lucy Mungai, Luther Seminary
 Sharon M. Tan, United Theological Seminary of the Twin Cities
 Melanie Barrett, University of St. Mary of the Lake/Mundelein Seminary

John Bradshaw's *Reclaiming Virtue: How We Can Develop the Moral Intelligence to Do the Right Thing at the Right Time for the Right Reason* explores the intersection of psychotherapy and moral development. Bradshaw draws on current Western psychology, including his own extensive publications, and ancient Greek notions of virtue to show how modern psychology and psychotherapy can aid in the development of character and virtue.

A panel consisting of ethicists and theologians from a variety of cultures, denominations, and disciplines examine how this book, and Bradshaw's thought generally, can be applied to theological education in a multicultural and multi-theological setting.

Convener: James P. Gubbins, Salem State College

Pedagogy

Toulouse B

Interrupting White Privilege

Presenter: Monica Maher, Harvard University, Committee on Human Rights Studies

"Interrupting Teaching and Learning: The Possibilities and Challenges of 'Immersion' Pedagogies"

This year the *Pedagogy* and *Interrupting White Privilege* Interest groups will jointly host a meeting that focuses on the challenges and possibilities of immersion pedagogies for "cracking through blinders of privilege." Following presentations from those who have used immersion pedagogies both abroad (Honduras) and domestically, participants will consider how immersion education can help students avoid voyeurism and "tourist learning," engage in political analyses, develop solidarity with grassroots organizers, and pursue ecologically sound social ethical advocacy in the light of various types of privilege. In particular, how does white privilege function in the framing and implementation of an immersion education experience?

Conveners: Jack A. Hill, Texas Christian University
 Victor B. McCracken, Abilene Christian University
 Cynthia Moe-Lobeda, Seattle University

Scripture and Ethics

St. Charles A

Rodrigo Morales will make a brief presentation on "Benedict's Jesus and Christian Ethics," in response to Pope Benedict's XVI's book *Jesus of Nazareth* (2007). Significant time will be then allowed for discussion. Morales is Assistant Professor of New Testament at Marquette University.

Conveners: John Burgess, Pittsburgh Theological Seminary
Brent Laytham, North Park Seminary

NOTES



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Sunday Board/Bus. Mtgs, CS VI (cont) 6:45-10:30am

6:45-8:30am	SCE Board Meeting Breakfast at 6:45; Meeting 7:00-8:30	<i>Bourbon</i>
7:45-8:45am	SJE Business Meeting	<i>St. Ann</i>
8:00-8:45am	Ecumenical Worship Service	<i>Astor Gallery</i>
8:30-11:30am	Registration Desk Open	<i>2nd Floor</i>
8:30-11:30am	Exhibits Open	<i>Astor Ballroom</i>
9:00-10:30am	Concurrent Session VI	

John P. Burgess, Pittsburgh Theological Seminary *Iberville*

"Christ and Culture Revisited: Contributions from Orthodox Debates in Contemporary Russia"

While Western scholars point out both the usefulness and limitations of H. Richard Niebuhr's typology in *Christ and Culture*, vigorous debates among Orthodox in Russia today suggest a sixth type: *Christ incarnate in culture*. The paper explains 1) how *Christ incarnate in culture* differs from other Niebuhrian types; 2) delineates and assesses three of its major variations (calling for separation of church and state, cooperation of church and state, or apocalyptic battle against Western secularism); and 3) demonstrates why its representatives typically misunderstand democracy but nevertheless challenge Western scholars to broaden their view of religion and culture.

Convener: Ed Sunshine, Barry University

Mark Hadley, University of Virginia

Bienville

"Jane Addams and the Pragmatic Method in Ethics"

Close attention to the social contexts and consequences of moral beliefs, resistance to the discursive closure of grand narratives and theories, and a democratic commitment to the diversity of moral experience mark the pragmatic approach to ethics. The social reformer and feminist Jane Addams, a contemporary of William James and John Dewey, develops a rich understanding of this pragmatic method, most notably in her book, *Democracy and Social Ethics*. It is a distinctive, important, and still relevant text in the pragmatic tradition of ethics.

Convener: Ray Gingerich, Eastern Mennonite University

Shannon Jung, Saint Paul School of Theology

Toulouse B

"The Re-education of Desire in a Consumer Culture"

This paper will explore the nature of desire as it has been shaped in our consumer culture, a dynamic that intersects many moral issues such as the health of the earth community, the persistence of poverty, the availability and quality of food, the racism evident in the impact of Katrina, and our economic dependence on oil. The paper will move from a discussion of the nature of desire, to the moral status of the complicity of the consuming class, to several recommendations about how the recovery of contrition as a moral practice might reshape our desires and contribute to a gracious community. The paper will employ the work of Tom Beaudoin, Timothy Gorringer, Monika Hellwig, Emmanuel Levinas, Cynthia Moe-Lobeda, Vincent Miller, Robert Roberts, and others in making this argument.

Convener: Scott Bader-Saye, Seminary of the Southwest

Interest Group: Ethics and Catholic Theology

St. Charles B

"Racism: A Theological Analysis"

Speakers: J. Kameron Carter, Duke Divinity School

Bryan N. Massingale, Marquette University

Prof. Jay Carter will speak on "The Christological Problem Revisited; or, The Imperial God-Man and the Catholic Invention of Race" which is material for a book theorizing at the intersection of christology and political theology. Prof. Bryan Massingale will speak on "Idolatry/Heresy and the Challenge of Cross-Racial Solidarity," which will examine the liberationist contention that racism represents not simply an ethical failure, but a theological defect, one which qualifies the task of the virtue of solidarity in Catholic social thought. After their presentations, our speakers will have an opportunity to briefly respond to each other, with ample time for audience questions following.

Conveners: John Berkman, Regis College, University of Toronto
William Mattison III, Catholic University of America

Interest Groups: Fieldwork in Christian Ethics *Grand Ballroom A*
 African-American Approaches to Christian Ethics

"Revisiting Katrina"

Panelists: Susan Weishar, Ph.D., Migration Specialist, Jesuit Social Research Institute, Loyola University

"Issues Facing New Immigrants in Post-Katrina New Orleans: Opportunity and Threat"

Rosa Herrin, Advocacy Programs Coordinator, Moving Forward Gulf Coast, Inc.

"Gulf Coast Latina Advocacy Pre and Post-Katrina: From Tokenism to Action"

James Perry, J.D., Executive Director, Greater New Orleans Fair Housing Action Center

"State of Fair Housing Five Years Post-Katrina"

This session features three diverse perspectives of five years post-Katrina New Orleans by three scholar/activists who have lived and worked on a wide array of human rights issues on the Gulf Coast and all of whom lived through the devastation of Hurricanes Katrina and Rita. Susan Weishar will provide an overview of the opportunities and threats faced by new immigrants in the post-Katrina rebuilding process; James Perry will address fair housing issues post-Katrina; and Rosa Herrin will share her reflections of the pre and post-storm experiences of Latina women on the coast.

Conveners: Keri Day, Brite Divinity School
 Todd Whitmore, University of Notre Dame

SJE: Plenary *Grand Ballroom C*

"The Ethics of 'Sacred Attunement'"

Speaker: Michael Fishbane, University of Chicago

Respondent: Robin Lovin, Southern Methodist University

My lecture will undertake two tasks. The first will be to recapitulate the ethical components presented in my theological work *Sacred Attunement*, and thus underscore the central place of ethical reflection and action in its consideration of Jewish spiritual practices (with particular emphasis on the hermeneutics of sacred scriptures). The second task will seek to formulate a phenomenology and dialectics of 'sacred attunement' as the deep structure of a living ethics. The ultimate and unfolding divine ground of this matter will be considered.

Convener: Aaron Mackler, Duquesne University

SSME: Business Meeting *Toulouse A*

10:30-11:00am **Break**

11:00am-12:30pm **Concurrent Session VII**

Mary Gaebler, Gustavus Adolphus College *St. Ann*

"Luther, Laughter, and the Devil: Spiritual Empowerment in the Context of Despair"

Martin Luther's description of *anfechtungen* offers us an opportunity to analyze his mysterious description of spontaneous agency understood as the work of faith. Luther's laughter reveals a recreated self, as he moves in faith from a vulnerable autonomy to an empowered theonomy. As he receives the promise of salvation, Luther receives Christ. A new theonomous self is thereby created and the cooperating agency that is formed is expressed through Luther's sudden triumphant expression of laughter. Emanating from the self he is in union with Christ, the laughter is experienced as spontaneous. In what Luther describes as "letting the Spirit fight for him," the Word (as both promise and the indwelling Christ) is enfolded in that laughter, liberating Luther from the devil's bondage.

Convener: Robin Steinke, Gettysburg Seminary

Ray Gingerich, Eastern Mennonite University *St. Charles B*

"With God on Our Side: Christianity's Ambivalent Covenant with a Violent God"

This essay has two interlocking foci: 1) The enduring problem of sacralized Scripture as the foundational basis of moral and ethical authority; and 2) A tribal—and national—covenant with Ultimate Power depicted in sacred Scripture: a violent "God on our side."

How can a historical and religious analysis of Scripture open the way for Christian communities to debunk the idolatry of Scripture while lending Scriptures their life-giving authority?

What theological and anthropological steps are necessary for Christian communities to rediscover a life-giving God of justice and mercy for all, including the alien and the enemy?

Convener: Ramón Luzárraga, University of Dayton

William McDonough, St. Catherine University

Iberville

"Sin and Addiction: Alcoholics Anonymous and the Soul of Christian Sin-Talk"

The paper demonstrates the subtlety of *Alcoholics Anonymous* on sin and addiction. It suggests a parallel between Aquinas's understanding of *acedia* and *invidia* as the two capital sins most directly undermining of God's *caritas* and AA's founder Bill Wilson's understanding of "self-pity and resentment" as the "root" of alcoholics' troubles. This leads to the paper's central argument that A.A. can help the Christian tradition rediscover its primary concern around sin, namely "that people should be able to see their situation clearly for what it is, and to become free from the distorting perspective which underlies all our sins" (Simon Tugwell).

Convener: Gloria Albrecht, University of Detroit Mercy

AnneMarie Mingo, Emory University

Grand Ballroom A

"A Change Is Gonna Come: Reassessing the Role of Religion and Moral Imagination in the Reconstruction of Broken Societies"

In this paper I argue that during the Civil Rights Movement, religious beliefs and moral imagination enabled Black women to reconstruct broken societies from a liminal position from which they acted while teetering in a spatiotemporal position between what is and what may become. Drawing on the narratives of Black Churchwomen who, emboldened by the belief that they were working with God on the side of justice, committed themselves to long-lasting struggles to produce social change; I posit that theo-moral imagination allows women to operate from a position of liminality, becoming a tool for reconstructing broken societies.

Convener: Felicia George, University of Denver, Iliff School of Theology

Kirk J. Nolan, Presbyterian College

Toulouse A

"Sweet Disruption: Barthian Modifications to Thomistic Virtue Ethics"

Karl Barth's rejection of the *analogia entis* challenges the relationship of nature to grace presupposed in Thomistic ethics, where "grace does not destroy nature but perfects it." For Thomas Aquinas, human nature must already be open to grace in order to receive it. Grace comes to us sweetly. Barth, however, views grace as disruptive: it comes to us as a command that unsettles our presumptions of self-sufficiency. Does Barth's view of grace make virtue impossible? No! Barth's *analogia relationis* provides room for continuities in God's relationship with us, continuities that offer the possibility of virtue, albeit only within that relationship.

Convener: Kara Slade, Duke University

Charles Pinches, University of Scranton

Burgundy

"Animality and the Natural Law: MacIntyre and McCabe on Action and Reason"

This paper compares how Alasdair MacIntyre and Herbert McCabe use and describe non-human animals as they treat human action and virtue. Both follow Aquinas in drawing connections between human and non-human animal life, with a view to subsequent distinctions. As such, virtue remains tied to bodily life and rooted in "nature." I argue, however, that while MacIntyre's account of reasons for action is compellingly tied to animal life, it falls into difficulties as MacIntyre presses to describe human agents primarily as "independent practical reasoners"—difficulties that subsequently plague his treatment of Natural Law. McCabe's views can provide corrective vision.

Convener: Tristin Hassell, Oakland University

Cristina L. H. Traina, Northwestern University

St. Charles A

"Children's Right to Wage Labor"

Children's moral agency, immediate need, and communal membership require a *contingent* moral case for children's wage labor where family, social, and governmental support for children is lacking. This argument must be distinguished from Christian cases for child labor based in obligations to remunerate caretakers; in parental authority; in preparation for adult work; and in children's obligation to support themselves. It is dependent upon but distinguishable from cases for children's obligations to their households and communities. Sources include Mary M. Doyle Roche, John Wall, Pamela Couture, Bonnie Miller-McLemore, and Ethna Regan. History and policy will also be drawn upon.

Convener: Mary M. Doyle Roche, College of the Holy Cross

Todd David Whitmore, University of Notre Dame

Toulouse B

"Option for the Wicked?: Biblical and Ethnographic Grounds for an Ethics of the Impossible"

Liberation theology has rightly turned attention to the biblical 'option for the poor.' However, whatever justice mechanisms are in place, societies recovering from conflicts where there have been gruesome atrocities find themselves needing to reconcile with the wicked. I draw on research on the historical Jesus (Sanders and Meier) and on over five years of ethnographic fieldwork in northern Uganda to argue that there is both a biblical basis for and practical instances of such reconciliation.

Convener: Ted Smith, Vanderbilt Divinity School

SJE:

Bienville

S. Daniel Breslauer, Emeritus Professor University of Kansas

"Prophecy, Ethics, and Social Involvement: Moses Maimonides, Baruch Spinoza, Abraham Heschel"

Respondent: Joe Keith Green, East Tennessee State University

Abraham Joshua Heschel, as is well known, actively participated in movements to improve American society. His moral approach is characterized by three elements: a positive view of religion's task in speaking to social and political issues, a reliance on prophetic rhetoric to influence his audience, and an ethics built on broad general principles rather than on detailed Judaic legislation that allowed him to speak to Jews and non-Jews alike. Despite his explicit criticism of philosophers such as Moses Maimonides and Baruch Spinoza, Heschel drew on their teachings when developing his own approach. His stance promises the possibility of a religious moral coalition today just as it did during his lifetime.

Convener: Moses Pava, Yeshiva University

12:30-2:00pm *The Journal of the Society of Christian Ethics* Editorial Board

Bourbon

WORKING GROUP CONTACT INFORMATION

African and African-American

St. Ann

Friday, 2-3:30pm

- Keri Day, Brite Divinity School, TCU; tel: 817-257-7584, email: k.day@tcu.edu
- Stacey Floyd-Thomas, Vanderbilt University Divinity School, 411 21st Ave South #212, Nashville TN 37240 ; tel: 615-343-4074, email: s.floyd-thomas@vanderbilt.edu
- Asante Todd, Vanderbilt University, 411 S 21 Ave, Nashville TN 37240-1121; tel: 512-577-1660, email: asante.todd@vanderbilt.edu

Asian and Asian-American

Burgundy

Saturday, 8-9:30pm

- Jonathan Tran, Baylor University; tel: 254-710-6723, email: Jonathan_Tran@baylor.edu
- Grace Y. Kao, Claremont School of Theology; tel: 909-447-2530, email: gkao@cst.edu

Latino/a

St. Ann

Saturday 8-9:30pm

- Roldolfo J. (RJ) Hernández-Díaz, Iliff School of Theology; tel: 571-332-4355, email: rhernandez-diaz@iliff.edu
- Maria Teresa Davila, Andover Newton Theological School, 210 Herrick Road, Newton Centre, MA 02459; tel: 617-964-1100, email: mtdavila@ants.edu
- Ramón Luzárraga III, University of Dayton; email: luzarra@notes.udayton.edu

CAUCUS CONTACT INFORMATION

Junior Faculty Caucus

Grand Ballroom C

Friday, 12:45-2pm

- Jana Bennett, University of Dayton, 300 College Park, Dayton OH 4546-1530; tel: 937-229-4196, email: jana.bennett@notes.udayton.edu
- Emily Reimer-Barry, Theology and Religious Studies Dept, University of San Diego, 5998 Alcalá Park, San Diego CA 92110; tel: 858-997-7997, email: erb@sandiego.edu

Student Caucus

Grand Ballroom D

Friday, 12:45-2pm

- Jennifer Leath, Yale University; tel: 215-964-5529, email: jennifer.leath@yale.edu
- Erica Kierulf, Union Presbyterian Seminary; tel: 804-869-2281, email: erica.kierulf@upsem.edu

Women's Caucus

Astor Gallery

Saturday, 12:30-2pm

- Michelle Clifton-Soderstrom, North Park Theological Seminary, 3225 W Foster Avenue, Chicago IL 60625; tel: 773-764-1993, email: mclifton-soderstrom@northpark.edu
- Elizabeth Collier, Dominican University; tel: 708-488-5393, email: ecollier@dom.edu

INTEREST GROUP CONTACT INFORMATION

African/African-American Approaches to Christian Ethics

Joint with Fieldwork and Ethics

- Keri Day, Brite Divinity School, TCU; tel: 817-257-7584, email: k.day@tcu.edu
- Stacey Floyd-Thomas, Vanderbilt University Divinity School, 411 21st Ave South #212, Nashville TN 37240; tel: 615-343-4074, email: s.floyd-thomas@vanderbilt.edu
- Asante Todd, Vanderbilt University, 411 S 21 Ave, Nashville TN 37240-1121; tel: 512-577-1660, email: asante.todd@vanderbilt.edu

Anglican Theological Ethics

Bienville

Friday, 8-9:30pm

- William Danaher, Huron University College; tel: 519-438-7224 x610, email: wdanaher@uwo.ca
- Jeffrey Greenman, Wheaton College; tel: 630-752-5905, email: Jeffrey.P.Greenman@wheaton.edu

Christian Ethics and the Enlightenment

St. Charles A

Friday, 4-5:30pm

- Thomas A. Lewis, Department of Religious Studies, Brown University, Box 1927, Providence RI 02912; tel: 401-863-3571, fax: 401-863-3109, email: Thomas_Lewis@brown.edu

INTEREST GROUP CONTACT INFORMATION

- Church and Academy** *Bourbon* *Saturday, 8-9:30pm*
- Roger J. Gench, New York Avenue Presbyterian Church, 1313 New York Avenue NW, Washington DC 20005-4790; tel: 202-393-3700, email: rgench@nyapc.org
 - Steve Hoogerwerf, Hope College, 126 E 10th St, Holland MI 49423; tel: 616-395-7626, email: hoogerwerf@hope.edu
 - Paul A. Lewis, Associate Professor, Department of Christianity, Mercer University, Macon GA 31207; tel: 478-301-4166, email: lewis_pa@mercer.edu
- Comparative Religious Ethics** *Grand Ballroom A* *Saturday, 9-10:30am*
- Bruce Grelle, California State University, Chico; tel: 530-898-4749, email: bgrelle@csuchico.edu
 - Sumner B. Twiss, Florida State University; tel: 850-644-4582, email: stwiss@admin.fsu.edu
- Covenantal Ethics** *Not meeting this year*
- Douglas F. Ottati, Union-PSCE, 3401 Brook Road, Richmond VA 23227; tel: 804-278-4290, email: doottati@davidson.edu
 - Douglas J. Schuurman, Professor of Religion, St. Olaf College, Northfield MN 55057; tel: 507-646-3091, email: schuurma@stolaf.edu
- Environmental Ethics and Theology** *St. Charles A* *Thursday, 5-6:30pm*
- Dawn M. Nothwehr OSF, Catholic Theological Union; tel: 773-753-5336, email: nothwda@ctu.edu
 - J. Andy Smith III, Earth Ethics; tel: 610-644-1504, email: astherev@aol.com
- Ethics and Catholic Theology** *St. Charles B* *Sunday, 9-10:30am*
- John Berkman, Regis College, Toronto, Ontario, Canada; email: john.berkman@utoronto.ca
 - William Mattison III, Catholic University of America, 106 Caldwell, Box 571250, Washington DC 20064; tel: 202-319-6504, email: mattison@cua.edu
- Ethics and Law** *Grand Ballroom A* *Saturday, 8-9:30pm*
- M. Cathleen Kaveny, University of Notre Dame Law School, Notre Dame IN 46556, tel: 219 631- 7844, e-mail: kaveny.1@nd.edu
 - Jonathan Rothchild, Loyola Marymount University, University Hall, Suite 3700, 1 LMU Dr, Los Angeles CA 90045-2659; tel: 310-338-1716 , email: jrothchild@lmu.edu
- Ethics and Political Economy** *Not meeting this year*
- James P. Bailey, Assistant Professor of Moral Theology, Department of Theology, Duquesne University, Pittsburgh PA 15282; tel: 412-396-4087, email: baileyj@duq.edu
- Ethics of Sexuality** *St. Louis* *Saturday, 8-9:30pm*
- Kate M. Ott, Religious Institute, 21 Charles Street, Suite 140, Westport CT 06880; tel: 203-803-1108, email: kott@religiousinstitute.org
- Evangelical Ethics** *Toulouse A* *Saturday, 8-9:30pm*
- Mary M. Veeneman, North Park University, 3225 W. Foster Ave, Chicago IL 60625; tel: 773-244-5617, email: mveeneman@northpark.edu
 - James R. Thobaben, Asbury Theological Seminary, 204 N Lexington Avenue, Wilmore KY 40390-1199; tel: 859-858-2369, email: jim_thobaben@asburyseminary.edu
 - Theo A. Boer, Protestant Theological University, PO Box 80.105, NL-3508 TC Utrecht, Netherlands; tel: +31 (0)88 3371-716, email: taboer@pthu.nl
- Families and the Social Order** *Iberville* *Friday, 8-9:30pm*
- Mary Doyle Roche, Religious Studies Dept. Box 187A, Holy Cross College, 1 College St, Worcester MA 01610-2395; tel: 508-793-2585, email: mroche@holycross.edu
- Fieldwork and Ethics** *Toulouse B, Grand Ballroom A* *Saturday, 8-9:30pm; Sunday, 9-10:30am*
- Jennifer Beste, Xavier University, 2622 Streamside Court, Cincinnati OH 45207; tel: 513-745-3829, email: bestej@xavier.edu
 - Melissa Browning, Loyola University Chicago, 6525 N Sheridan Road, Crown Center, Room 302, Chicago IL 60626; tel: 773-706-8955, email: mbrowni@luc.edu
 - Todd David Whitmore, Department of Theology, University of Notre Dame, 130 Malloy Hall, Notre Dame IN 46556; tel: 574-631-7811, email: todd.d.whitmore.1@nd.edu

INTEREST GROUP CONTACT INFORMATION

Gay and Lesbian Issues

St. Louis

Saturday, 8-9:30pm

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

Health Care Ethics

Toulouse B

Friday, 8-9:30pm

- Joseph Kotva, Anabaptist Center for Health Care Ethics; tel: 574-333-4908, email: jkotva@ambs.edu
- Gerald Winslow, Loma Linda University; tel: 909-558-7786, fax: 909-558-7798, email: gwinslow@llu.edu

Interrupting White Privilege

Bienville

Saturday, 8-9:30pm

- Jennifer Harvey, Drake University, 2507 University Ave, Des Moines IA 50265; tel: 515-271-2885, email: jennifer.harvey@drake.edu
- Monica Maher, Committee on Human Rights Studies, Harvard University; email: monica_maher@harvard.edu
- Cynthia Moe-Lobeda, Seattle University, 900 Broadway, Seattle WA 98122; tel: 206-296-5762, email: moe-lobc@seattleu.edu

Latino(a) Christian Ethicists

St. Charles B

Friday, 8-9:30pm

- Roldolfo J. (RJ) Hernández-Díaz, Iliff School of Theology; tel: 571-332-4355, email: rhernandez-diaz@iliff.edu
- Maria Teresa Davila, Andover Newton Theological School, 210 Herrick Road, Newton Centre, MA 02459; tel: 617-964-1100, email: mtdavila@ants.edu
- Ramón Luzárraga III, University of Dayton; email: luzarra@notes.udayton.edu

Literature and Literary Theory

Bourbon

Friday, 8-9:30pm

- Gerald P. McKenny, University of Notre Dame, Notre Dame IN 46556; tel: 574-527-8101 x 2712, fax: 574-285-5486, email: mckenny.4@nd.edu
- Todd David Whitmore, University of Notre Dame, Notre Dame IN 46556; tel: 574-631-6407, fax: 574-631-4268, email: whitmore.1@nd.edu
- Diane Yeager, Georgetown University, Theology Dept, Box 571135, Washington DC 20057-1135; tel: 202-687-6232, fax: 202-687-8000, email: yeagerd@georgetown.edu

Liturgy and Ethics

St. Charles A

Friday, 8-9:30pm

- M. Therese Lysaught, 100 Coughlin Hall, Marquette University, PO Box 1881, Milwaukee WI 53201-1881; tel: 414-288-3760, email: Therese.Lysaught@Marquette.edu
- Brent Laytham, North Park Theological Seminary, 3225 W Foster Avenue, Chicago IL 60625-4724; tel: 773-244-6221, email: blaytham@northpark.edu

Monetary Policy

Grand Ballroom B

Saturday, 8-9:30pm

- George Crowell, 10 Rossmore Court, Unit 43, London, Ontario N6C 6A3, Canada; tel: 519-686-7522, email: georgecrowell@rogers.com

Moral and Religious Psychology

Iberville

Saturday, 8-9:30pm

- James P. Gubbins, Interdisciplinary Studies Department, Salem State College, 352 Lafayette Street, Salem MA 01970-5353; tel: 978-542-6179, email: jgubbins@salemstate.edu
- Michael Leffel, Dept of Psychology, Point Loma Nazarene University, 3900 Lomaland Dr, San Diego CA 92106; tel: 619-849-2278, email: michaelleffel@pointloma.edu

Pedagogy

Bienville

Saturday, 8-9:30pm

- Jack Hill, TCU Dept of Religion, TCU Box 298100, Fort Worth TX 76129; tel: 817-257-6453, email: j.hill@tcu.edu
- Victor B. McCracken, Assistant Professor of Theology and Ethics, Abilene Christian University, Abilene, TX 79699; tel: 325-674-3718, email: vbm95u@acu.edu

Restorative Justice

Toulouse B

Saturday, 4-5:30pm

- 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; tel: 651-523-2120, fax: 651-523-2236, email: hvogel@hamline.edu

INTEREST GROUP CONTACT INFORMATION

Scripture and Ethics

St. Charles A

Saturday, 8-9:30pm

- John Burgess, Pittsburgh Theological Seminary, 616 N Highland Avenue, Pittsburgh PA 15206; tel: 412-362-5610 x2207, email: jburgess@pts.edu
- Brent Laytham, North Park Theological Seminary, 3225 W Foster Avenue, Chicago IL 60625-4724; tel: 773-244-6221, email: blaytham@northpark.edu

Technology Ethics

Toulouse A

Friday, 8-9:30pm

- James Caccamo, St. Joseph University; tel: 610-660-1872, email: jcaccamo@sju.edu
- Patrick Flanagan, St. John's University; tel: 718-990-5432, email: flanagap@stjohns.edu

OTHER CONTACT INFORMATION

Baptist Ethicists

Grand Ballroom B

Thursday, 6:00-10:00pm

- Coleman Fannin, University of Dayton; tel: 254-715-9954; email: colemanfannin@gmail.com
- James P. Gubbins, Interdisciplinary Studies Department, Salem State College; tel: 978-542-6179, email: jgubbins@salemstate.edu

Lutheran Ethicists

St. Louis/St. Ann

Wed., 7:30pm-Thurs, 10:00pm

- Roger Willer, Evangelical Lutheran Church in America; tel: 773-380-2823, email: roger.willer@elca.org

Presbyterian Ethicists

Iberville

Thursday, 8:00-10:00pm

- Robert L. Stivers; tel: 253-564-9753, email: stiverrl@plu.edu

Theology and Ethics Writers

Not meeting this year

- James Calvin Davis, Munroe Hall 103, Middlebury College, Middlebury VT 05753; tel: 802-443-3221, fax: 802-443-2450, email: jcdavis@middlebury.edu

University of Chicago Writers

Royal Boardroom

Thursday, 1:00-6:00pm

- William George, Dominican University, 7900 W Division Street, River Forest IL 60305; tel: 708-524-6475, email: wgeorge@dom.edu
- Susan Ross, Loyola University Chicago, Crown 321, Department of Theology, 6525 N Sheridan Road, Chicago IL 60626; tel: 773-508-2364, email: sross@luc.edu

Wesleyan/Methodist Ethicists

St. Charles A

Thursday, 7:00-9:30pm

- Barry Penn Hollar, Shenandoah University, 1460 University Dr, Winchester VA 22601; tel: 540-665-5467, email: bpennhol@su.edu
- Elizabeth Agnew Cochran, Theology Dept, Duquesne University, 600 Forbes Ave, Pittsburgh PA 15282; tel: 412-396-5716, email: cochrane@duq.edu

Society for the Study of Christian Ethics

- Robert Song, President; website: www.ssce.org.uk

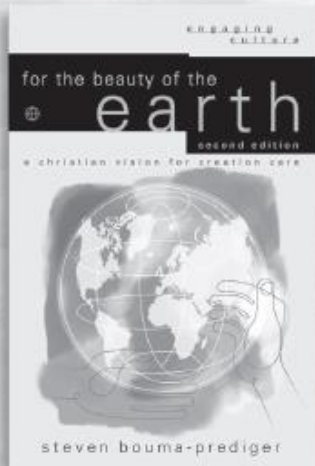
Societas Ethica

- Lars Reuter, Department of Systematic Theology, Aarhus University, 8000 Aarhus C, Denmark; email: reuter@teologi.au.dk, website: www.societasethica.info

Pacific Section

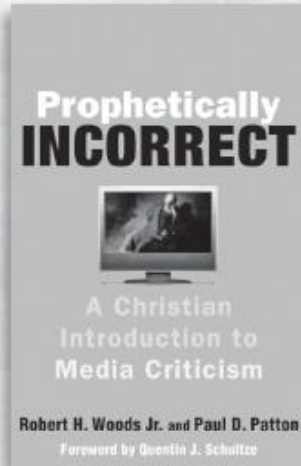
- Jonathan Rothchild, Loyola Marymount University, University Hall, Suite 3700, 1 LMU Dr, Los Angeles CA 90045-2659; tel: 310-338-1716, email: jrothchild@lmu.edu
- Roberto Dell'Oro, Loyola Marymount University, University Hall, Suite 3700, 1 LMU Dr, Los Angeles CA 90045-2659; tel: 310-338-2752, email: rdelloro@lmu.edu

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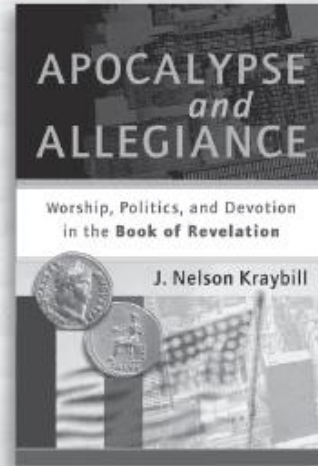
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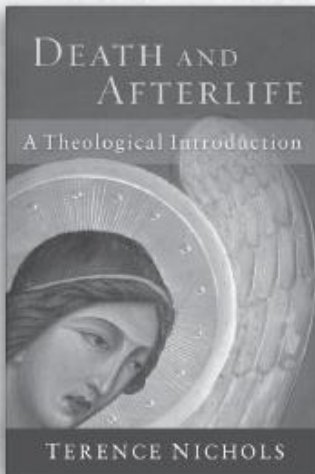
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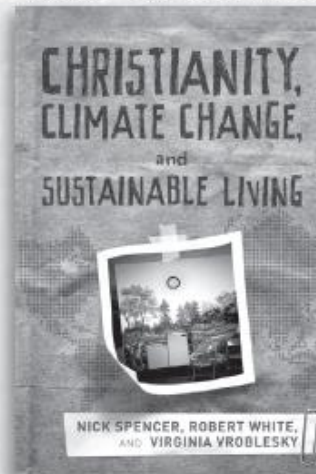
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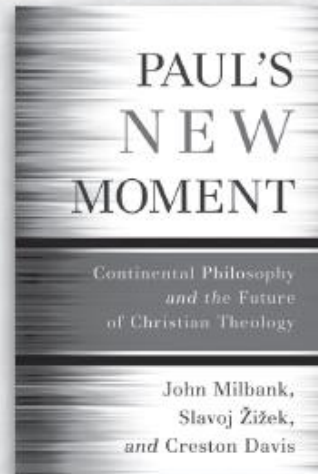
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Christianity, Climate Change, and Sustainable Living

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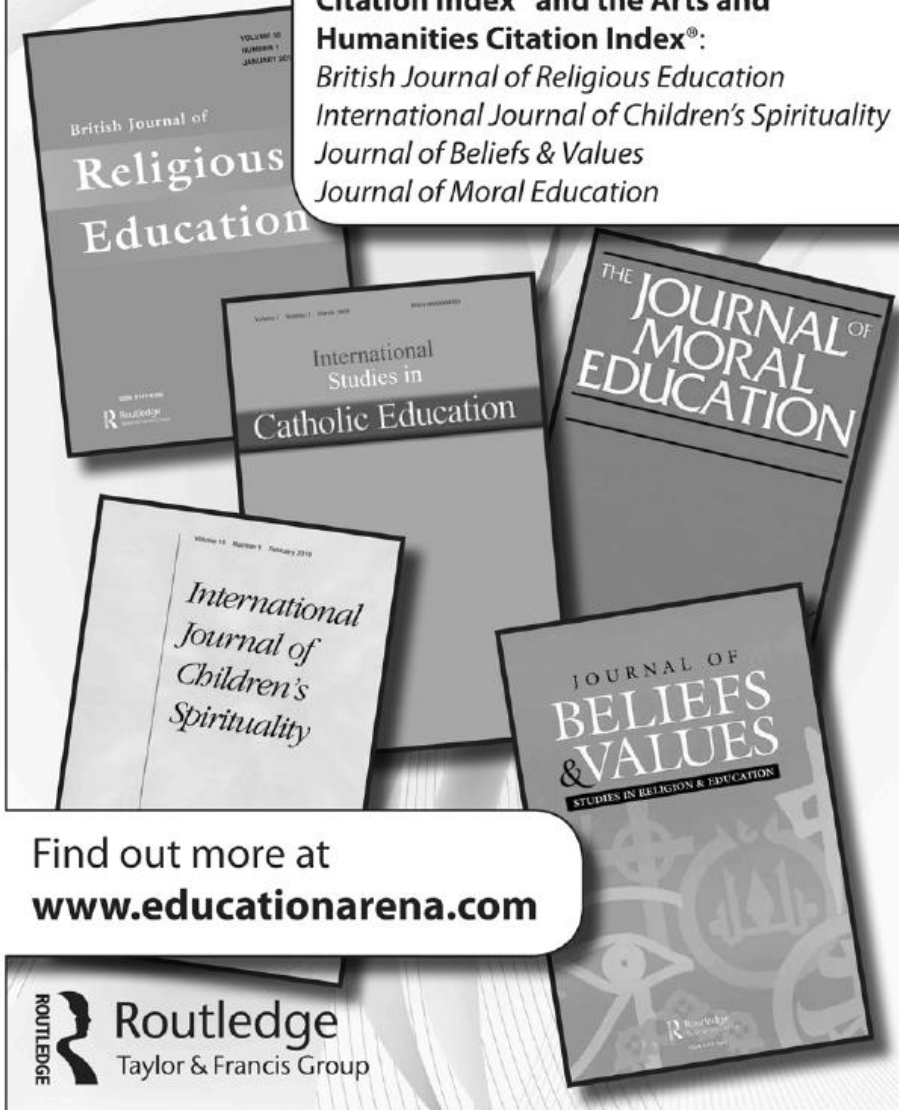
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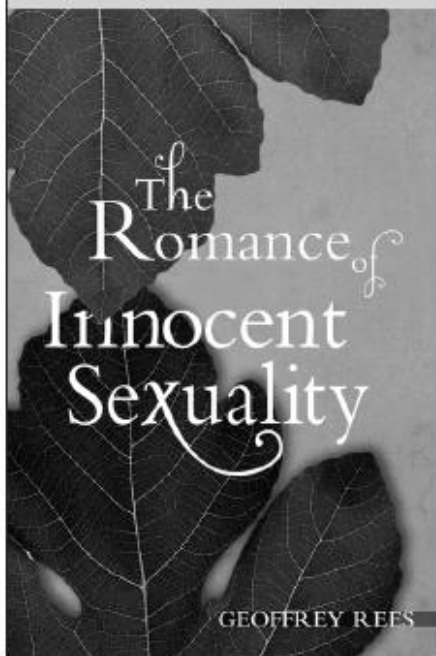
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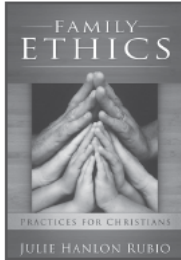
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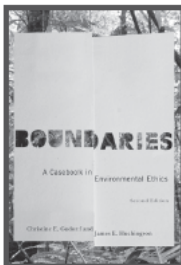


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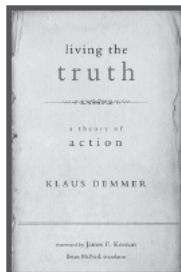
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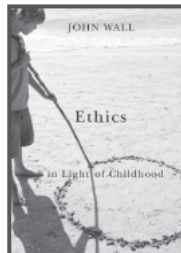
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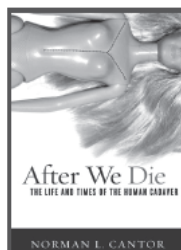


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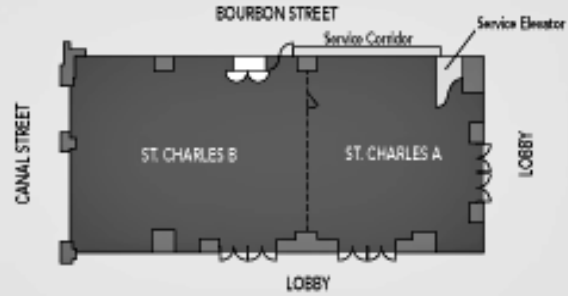


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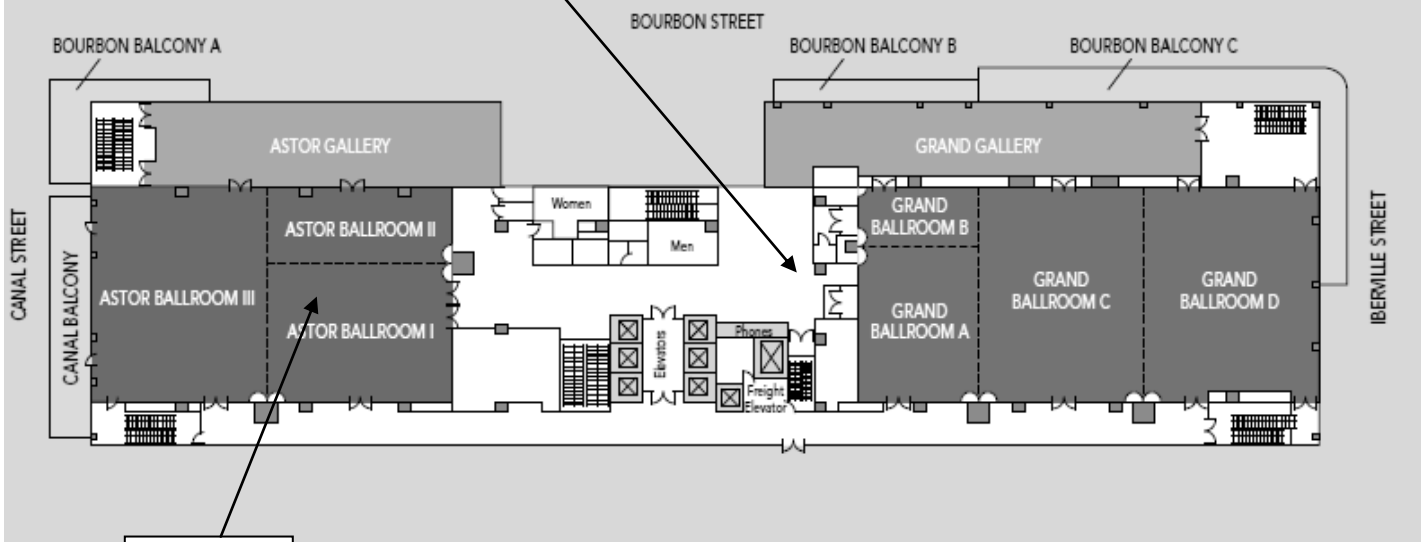
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