

**The Society of
Christian Ethics**

**The Society of
Jewish Ethics**

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

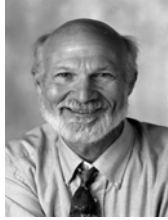
January 5-8, 2012

Grand Hyatt
Washington, DC

53rd Annual Meeting of
The Society of Christian Ethics

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The Journal of the Society of Christian Ethics

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9th Annual Meeting of

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3rd Annual Meeting of

The Society for the Study of Muslim Ethics

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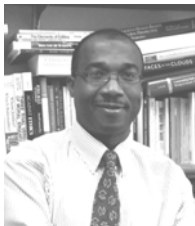
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2013

January 3 - 6, 2013
Hilton Chicago
Chicago, Illinois

2014

January 9 - 12, 2014
Westin
Seattle, Washington

SCE CONTACT INFORMATION

Web site: www.scethics.org

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SJE CONTACT INFORMATION

Web site: www.societyofjewishethics.org

Mailing address: Society of Jewish Ethics
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SSME CONTACT INFORMATION

Web site: www.SSMEthics.org

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Tel: 320-253-5407
Fax: 320-252-6984
Email: info@ssmethics.org

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.

SCE SCHEDULE AT A GLANCE

<u>Wednesday, January 4, 2012</u>		Page
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10am-9pm	Conference Desk Open	19
1-5:30pm	SCE Board Meeting	19
2-6pm	The University of Chicago Writers	19
2:30-3:45pm	"A Case for Professional Academic Ethics"	19
4:00-6:00pm	Journal of Religious Ethics Celebration	20
6:30-8:30pm	JRE Dinner	20
7-9:30pm	Wesleyan/Methodist Ethicists	20
7-10pm	Baptist Ethicists	20
8-10pm	Presbyterian Ethicists	20
<u>Friday, January 6, 2012</u>		
7:15am-6pm	Conference Desk Open	21
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8am-8:15pm	Exhibits Open	22
9-10:30am	SCE Plenary: Andrew Bacevich	22
10:30-11am	Break	22
11am-12:30pm	Concurrent Session I	22-25
12:45-2pm	Student Caucus/Junior Faculty Caucus/JRE Editorial Board	25
2-3:30pm	Concurrent Session II	26-27
3:30-4pm	Break	27
4-5:30pm	Concurrent Session III	28-30
5:45-6:45pm	SCE Presidential Address	30
6:45-7:45pm	SCE Presidential Reception	30
8-9:30pm	Interest and Working Groups I	31-33
9:30pm	Junior Faculty Social	33
<u>Saturday, January 7, 2012</u>		
7:15-8:45am	Breakfast with an Author	35-36
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9-10:30am	SCE Plenary: Stephen L. Carter	36
10:30-11am	Break	36
11am-12:30pm	SCE Business Meeting	36
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2-3:30pm	2020 Task Force Committee	36
2-3:30pm	Concurrent Session IV	37-39
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6-7:30pm	SCE Student Pizza with SCE Leadership	42
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<u>Sunday, January 8, 2012</u>		
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8:30-11:15am	Exhibits/Conference Desk Open	48
9-10:30am	SJE Plenary: Michael Walzer	48
10:30-11am	Break	48
11am-12:30pm	Concurrent Session VI	48-50
12:30-2:30pm	<i>The Journal of the Society of Christian Ethics</i> Editorial Board	50
Group Contact Listing		51-54
Participant Listing		55-56
Exhibitor Listing		57-58

SJE SCHEDULE AT A GLANCE

Thursday, January 5, 2012

		<u>Room/Page</u>
11:45am-1:15pm	SJE Bioethics Group Steering Committee Meeting	<i>Farragut/19</i>
1:30-6:40pm	Bioethics Papers	<i>Independence DE/19-20</i>
	Leonard Sharzer: "Is the Goseis Dead?"	
	Y. M. Barilan: "Self Discipline Within Intimate Relationship with the Other: The Law and the Virtue in Jewish Ethics"	
	William Cutter: "What Do Classic Texts Really Contribute to Contemporary Discourse?"	
	Aryeh Ballaban: "Quality of Life, Pain Relief, and Presence of Mind: a Study of Nachum Ish Gamzu, Tractate Ta'anit 21a"	
	Corey Helfand: "The Permissibility of Medicinal Marijuana in Jewish Law"	
7-9pm	SJE Board Meeting	<i>Washington Brdrm/20</i>

Friday, January 6, 2012

7:15-8:45am	Breakfast with an Author	<i>Constitution CDE/21-22</i>
7:45am-8:45am	Interfaith Breakfast	<i>Latrobe/22</i>
9-10:30am	SCE Plenary	<i>Constitution AB/23</i>
	Andrew Bacevich: "The Sources of American Conduct"	
11am-12:30pm	Concurrent Session I:	<i>Independence DE/25</i>
	Ezekiel Emmanuel: "Judaism and Bioethics – What is the Link?"	
12:30-2pm	Lunch	
2-3:30pm	Concurrent Session II	<i>Independence DE/27</i>
	SCE/SJE/SSME Panel: "Recent Trends in Thinking about War: Jewish, Christian, and Muslim Perspectives"	
4-5:30pm	Concurrent Session III	<i>Independence HI/30</i>
	Julia Watts Belser: "Suffering Rabbis and Other Animals: Theorizing the Connections between Animal Ethics, ..."	
4:43pm	Shabbat Candle Lighting	<i>On your own</i>
5:45-6:45pm	SCE Presidential Address	<i>Constitution AB/30</i>
7-7:45pm	Kabbalat Shabbat Services Kiddush & Hamotzi	<i>McPherson/30</i>
8-9:30pm	Shabbat Dinner (Pre-registration required)	<i>Independence HI/31</i>

Saturday, January 7, 2012

7:15-8:45am	Breakfast with an Author	<i>Constitution CDE/35-36</i>
9-10:30am	SCE Plenary	<i>Constitution AB/36</i>
	Stephen Carter: "The Morality of Targeted Killing"	
10:45am-12:30pm	Shabbat Service	<i>Farragut /36</i>
12:30-2pm	Shabbat Lunch (Pre-registration required)	<i>Franklin/ McPherson/36</i>
2-3:30pm	Concurrent Session IV	<i>Wilson/Roosevelt/39</i>
	Daniel H. Weiss: "Individual Violence, Collective Violence, and Direct Divine Sanction in Classical Rabbinic Literature"	
	Noam Zohar: "Double Effect, Double Intention and Commanders' Responsibility: A Jewish Perspective"	
4-5:30pm	Concurrent Session V	<i>Constitution E/42</i>
	Ronit Irshai: "Rape in Jewish Law"	
5:44pm	Havdallah	<i>On your own</i>
8-9:30pm	Evening Session	<i>Independence G /42</i>
	Ryan Dulkin: "The Exegetical Story as the Arena for Classical Jewish Ethics: The Case of Humanity's Creation..."	

Sunday, January 8, 2012

7:15-8:45am	Breakfast with an Author	<i>Constitution CDE/47</i>
7:45-8:45am	SJE Business Meeting	<i>Renwick/47</i>
9:00-10:30am	SJE Plenary	<i>Constitution AB/48</i>
	Michael Walzer: "Conceptions of Peace in the Hebrew Bible"	
11:00am-12:30pm	Concurrent Session VI	<i>Cabin John/Arlington/50</i>
	Alexander Green: "Between Maimonides and Spinoza: Constructing an Ethics of War and Peace in the Jewish Tradition"	
Group Contact Listing		51-54
Participant Listing		55-56
Exhibitor Listing		57-58

SSME SCHEDULE AT A GLANCE

<u>Friday, January 6, 2012</u>	Hijri: 3/2	<u>Room/Page</u>
7:15-8:45am	Breakfast with an Author	<i>Constitution CDE/21-22</i>
7:45-8:45am	Interfaith Breakfast	<i>Latrobe/22</i>
9-10:30am	SCE Plenary	<i>Constitution AB/23</i>
	Andrew Bacevich: "The Sources of American Conduct"	
11am-12:30pm	Concurrent Session I	<i>Constitution D/25</i>
	Kecia Ali: "Muslims and Meat-Eating: Vegetarianism, Ethics, and Identity"	
	Irene Oh: "An Islamic Ethic of Eating for the 21st Century: Balancing Food Choice, Piety, and Sustainability"	
	Robert Tappan: "Islamic Bioethics and Animal Research: The Case of Iran"	
12:45-2pm	Student Caucus/Junior Faculty Caucus/ JRE Editorial Board	26
2-3:30pm	Concurrent Session II	<i>Independence DE/27</i>
	SCE/SJE/SSME Panel: "Recent Trends in Thinking about War: Jewish, Christian, and Muslim Perspectives"	
4-5:30pm	Concurrent Session III	<i>Constitution C/30</i>
	Rosemary Kellison: "Tradition, Authority, and Immanent Critique in Comparative Studies of Muslim Ethics of War"	
	Faraz Sheikh: "Authentic Selves and Spiritual States: Muslim Moral Subjectivity and Democratic Pluralism"	
5:45-6:45pm	SCE Presidential Address	<i>Constitution AB/30</i>
7-9pm	SSME Dinner: "The Contributions of Abdulaziz Sachedina to the Study of Muslim Ethics"	
	David Little: "Religion and Human Rights"	<i>Offsite/30</i>
	Ahmed al-Rahim: "Traditionalism and Modernism in Shi'i Islam"	

<u>Saturday, January 7, 2012</u>	Hijri: 4/2	
7:15-8:45am	Breakfast with an Author	<i>Constitution CDE/35-36</i>
9-10:30am	SCE Plenary	<i>Constitution AB/36</i>
	Stephen Carter: "The Morality of Targeted Killing"	
12:30-2pm	Women's Caucus	<i>Latrobe/36</i>
2-3:30pm	Concurrent Session IV	<i>Constitution E/39</i>
	Zahra Ayubi: "Gender Ethics in Nasiruddin Tusi's <i>Akhlaq-e Nasiri</i> "	
	Ali-Reza Bhojani: "The Nature of Morality, Rationality and Independent Judgments of Reason in Shi'i <i>Usul al-fiqh</i> "	

<u>Sunday, January 8, 2012</u>	Hijri: 5/2	
7:15-8:45am	Breakfast with an Author	<i>Constitution CDE/47</i>
9:00-10:30am	SJE Plenary	<i>Constitution AB/48</i>
	Michael Walzer: "Conceptions of Peace in the Hebrew Bible"	
11am-12:30pm	Concurrent Session VI	<i>Wilson/50</i>
	SSME Business Meeting	

Group Contact Listing	51-54
Participant Listing	55-56
Exhibitor Listing	57-58

	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

Wednesday**7:30pm-10pm****7:15-10:00pm** Lutheran Ethicists*Independence I***Thursday****8am-3:45pm****8am-10pm** Lutheran Ethicists*Independence I/ Franklin Square***10am-12:00pm** SCE Finance Committee*Washington Boardroom***10am-9pm** **Conference Desk Open***Independence Foyer***11:45am-1:15pm** SJE Bioethics Group Steering Committee Meeting*Farragut Square***1:00-5:30pm** SCE Board Meeting*Latrobe***1:30-2:30pm** Bioethics Group of SJE: Selected Papers
Session 1: Dignity and End-of-Life in Jewish Bioethics*Independence DE*

Leonard A. Sharzer, The Jewish Theological Seminary

"Is the Goseis Dead?"

In rabbinic literature the term *goseis* is used to refer to an individual whose death is imminent. In modern times, it has become a halakhic paradigm in end-of-life decision making. I believe that in our era, the term should be applied only to those "actively dying," a distinct and recognizable phase of the dying process. This paper will review the development of the concept of the *goseis* in rabbinic literature, analyze how this halakhic paradigm has been applied in modern responsa, and discuss whether it is an appropriate model for bioethical deliberations at the end of life.

Convener: Elliot Dorff, American Jewish University

2:00-6:00pm The University of Chicago Writers*Washington Boardroom***2:30-3:45pm** "A Case for Professional Academic Ethics"*Cabin John/Arlington/Roosevelt*

Speaker: James Keenan, Boston College

Respondents: Paul Lauritzen, John Carroll University

Kate Ott, Drew University

We ethicists in the academy teach ethics for business, nursing, medical, and law students. We teach ethics that bear on the lives of other professionals but not on our own professional lives. In four stages I propose to address this problem. First, I substantiate my claims. Second, I compare the academy to the churches in their lack of professional ethical training and in their unilateral vertical accountability. I highlight some very recent signs of hope for an emerging academic professional ethics, and I conclude naming structural changes needed in the academy.

2:45-3:45pm Bioethics Group of SJE: Selected Papers
Session 2: The Self and Other in Jewish Bioethics*Independence DE*

Y.M. Barilan, Tel Aviv University

"Self Discipline Within Intimate Relationship with the Other: The Law and the Virtue in Jewish Ethics"

Christianity has taught that the Jews had lived under the yoke of the Law; whereas Jesus liberated humankind from the Law and taught by example the ways of the Christian virtues. I challenge the binary division between "law" v. "virtue" oriented religious ethics. Surveying mainstream rabbinic rulings on critical moral questions such as euthanasia and abortion, arguing that Jewish law itself directs the person to follow their virtue and conscience. Interestingly, Catholic teachings on the very same moral issues are stringent and formulated in legal language.

Convener: David Teutsch, Reconstructionist Rabbinical College

4:00-6:00pm

Cabin John/Arlington/Roosevelt

Journal of Religious Ethics Celebration: Honoring Barney Twiss and John Kelsay for a Decade of Leadership

Speaker: James Johnson, Rutgers University

Respondents: Irene Oh, George Washington University (SCE/SSME)

Sean Murphy, George Washington University, International Law

This scholarly event will focus on the theme of religion and violence and more specifically military intervention to address egregious violations of basic human rights. All SCE/SJE/SSME are heartily welcomed.

4:00-5:00pm

Bioethics Group of SJE: Selected Papers

Independence DE

Session 3: The Narrative Dimension

William Cutter, The Kalsman Institute on Judaism & Health

"What Do Classic Texts Really Contribute to Contemporary Discourse?"

Richard Lanham once proposed that most people tend to look "through" narratives towards some external value or some behavioral norm, while paying less attention to what happens when you look at a narrative. Process over product, in other words, was urged by the UCLA professor, along with many others who have become interested in narrative ethics and law and ethics. But narrative study, in spite of young scholars like Wimpfheimer, Kraemer, Aryeh Cohen and Zoloth, and the elders like Nussbaum, Booth, etc., remains an elusive and sometimes paradoxical way of looking at "doing ethics". My paper will challenge traditional Jewish ethicists, to be sure, to examine the ways in which they have used narrative; but it will also urge professional scholars of narrative to acknowledge the limits of the search for clarity in the sue of narrative to arrive at ethical decisions. Above all, I will provide an inventory of "what happens" when one reads a narrative, to help us enrich our search for what is the "right" in bioethical situations.

Convener: Jonathan Cohen, Hebrew Union College-Jewish Institute of Religion

5:15-6:30pm

Bioethics Group of SJE: Selected Papers

Independence DE

Session 4: Suffering, and Religious Meaning

Aryeh Ballaban, Hebrew Union College-Jewish Institute of Religion, NY

"Quality of Life, Pain Relief, and Presence of Mind: a Study of Nachum Ish Gamzu, Tractate Ta'anit 21a"

Judaism values the management and diminution of pain and considers it an integral part of the sacred obligation to heal. Yet, competing against this is the value of presence of mind, a component of one's sense of humanity, mortality, and place in God's world. The hypothesis that informs this paper is that pain management and quality of life considerations reflect a struggle to balance and prioritize these competing Jewish values. My paper seeks to shed light on this balancing act. It does so by examining the narrative of and rabbinic commentary on the Talmudic character Nachum Ish Gamzu.

Corey Helfand, Peninsula Sinai Congregation, Foster City, CA

"The Permissibility of Medicinal Marijuana in Jewish Law"

The use of marijuana, medicinal and recreational, raises numerous questions in Jewish tradition as well as for medical researchers. Jewish law does not overtly discuss the use of marijuana for the purpose of the alleviating pain and suffering. This paper focuses on the Jewish legal attitude toward the permissibility of using marijuana medicinally including: (1) The origins of marijuana, its side effects, and the way that marijuana is viewed in the 21st century medical world. (2) The halakhic (Jewish legal) sources pertaining to using marijuana medicinally, precedent for herbal medicine, the requirement to care for oneself, and the halakhic sources pertaining to smoking in Jewish law. (3) A comparison between the use of drugs and alcohol: immediate and long term side effects. (4) Examination of pain management and quality of life.

Convener: Leonard Sharzer, The Jewish Theological Seminary

6:30-8:30pm

JRE Dinner

Offsite

By invitation and RSVP only, open to all current and former JRE trustees and editors.

7:00-9:00pm

SJE Board Meeting

Washington Boardroom

7:00-9:30pm

Wesleyan/Methodist Ethicists

Burnham

7:00-10:00pm

Baptist Ethicists (Meet for dinner at 5:30pm)

Renwick

8:00-10:00pm

Presbyterian Ethicists

Latrobe

- 7:15am-6:00pm** **Conference Desk Open** *Independence Foyer*
- 7:15-8:45am** **Breakfast with an Author** *Constitution CDE*
 Buffet opens at 7:15; Discussion 7:45-8:45 (Pre-registration is required.)
- Agnew Cochran, Elizabeth, *Receptive Human Virtues: A New Reading of Jonathan Edwards's Ethics* (Penn State University Press, 2010)
 Facilitator: Maria Kenney, Durham University
- Beach-Verhey, Timothy A., *Robust Liberalism: H. Richard Niebuhr and the Ethics of American Public Life* (Baylor University Press, 2011)
 Facilitator: Daniel A. Morris, University of Iowa
- Bretherton, Luke, *Christianity and Contemporary Politics: The Conditions and Possibilities of Faithful Witness* (Wiley Blackwell, 2010)
 Facilitator: Charles Mathewes, University of Virginia
- Camosy, Charles C., *Too Expensive To Treat? Finitude, Tragedy, and the Neonatal ICU* (Wm B Eerdmans Press, 2010)
 Facilitator: Richard Sparks, St. Anthony Hospital, Old St. Mary's Church, Chicago
- Curran, Charles, *The Social Mission of the U.S. Catholic Church: A Theological Investigation* (Georgetown University Press, 2011)
 Facilitator: Ramón Luzárraga, University of Dayton
- De La Torre, Miguel A., *Latina/o Social Ethics: Moving Beyond Eurocentric Moral Thinking* (Baylor University Press, 2010)
 Facilitator: Sharon Higginbotham, Duquesne University
- Douglas, Mark, *Believing Aloud: Reflections on Being Religious in the Public Square* (Cascade Books, 2010)
 Facilitator: James Calvin Davis, Middlebury College
- Guevin, Benedict, Jozef Zalot, *Catholic Ethics in Today's World, Revised Edition* (Anselm Academic Press, 2011)
 Facilitator: Romanus Cessario, OP, Saint John's Seminary
- Hunt, Mary E., Diann L. Neu (Ed.), *New Feminist Christianity: Many Voices, Many Visions* (SkyLight Paths Publishing, 2010)
 Facilitator: Mary Vianney Bilgrien, Loyola University, New Orleans
- Lee, Daniel E., Elizabeth J. Lee, *Human Rights and the Ethics of Globalization* (Cambridge University Press, 2010)
 Facilitator: Tyson-Lord Gray, Vanderbilt University
- Messer, Neil, *Respecting Life: Theology and Bioethics* (SCM Press, 2011)
 Facilitator: Andrea Vicini SJ, Boston College
- Mittleman, Alan, *A Short History of Jewish Ethics* (Wiley-Blackwell, 2011)
 Facilitator: Geoffrey Claussen, Elon University

Mott, Stephen, *Biblical Ethics and Social Change, Second Edition* (Oxford University Press, 2011)

Facilitator: David W. Gill, Gordon Conwell Theological Seminary

Pava, Moses L., *Jewish Ethics in a Post-Madoff World* (Palgrave/MacMillan, 2011)

Facilitator: Michael Barilan, Tel Aviv University

Peterson, James C., *Changing Human Nature: Ecology, Ethics, Genes, and God* (Wm B Eerdmans Press, 2010)

Facilitator: Abbylynn Helgevold, University of Iowa

Scharen, Christian, Aana Marie Vigen (Ed.), *Ethnography as Christian Theology and Ethics* (Continuum, 2011)

Facilitator: Angela D. Sims, St. Paul School of Theology

Stivers, Laura, *Disrupting Homelessness: Alternative Christian Approaches* (Fortress Press, 2011)

Facilitator: John Raines, Temple University

Weithman, Paul, *Why Political Liberalism? On John Rawls's Political Turn* (Oxford University Press, 2011)

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

7:45-8:45am Interfaith Breakfast

Latrobe

8:00am-8:15pm Exhibits Open

Independence A

9:00-10:30am Plenary

Constitution AB

Andrew J. Bacevich, Department of International Relations, Boston University

"The Sources of American Conduct"

Respondent: Robin Lovin, Southern Methodist University

In his 1947 essay "The Sources of Soviet Conduct," the American diplomat George F. Kennan sought to describe the "political personality" of Soviet Power -- in essence explaining why the Soviet Union behaved as it did in the world. My presentation will attempt something similar for the United States today. Kennan found his explanation in "ideology and circumstances." My presentation will include those factors while adding several others, among them identity, culture, political economy, and inertia.

Convener: Lisa Cahill, Boston College

10:30-11:00am Break

Independence A

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

Scott Bader-Saye, Seminary of the Southwest

Constitution C

"Disinterested Money: Islamic Banking, *Montes Pietatis*, and the Possibility of Moral Finance"

Responding to the current economic crisis, this paper examines the exploitative nature of modern finance while offering two alternative models - contemporary Islamic banking and the medieval institutions known as Montes Pietatis. These models suggest possibilities for lending and borrowing that can mitigate the disastrous effects of unbridled market speculation while opening up the possibility of finance that serves the common good. This paper challenges the ubiquity and necessity of an interest-based economy while calling people of faith to move their money into institutions that seek to mediate mutually beneficial exchange.

Convener: Virginia W. Landgraf, American Theological Library Association

Byron C. Bangert, Indiana University

Independence HI

"9/11: Act of War, or Monstrous Crime?"

The events of 9/11 were quickly pronounced to be an attack on America, thus an act of war, thereby authorizing the "war on terror" and diverting attention away from features that could have led to more complex and ambiguous understandings of what occurred. Morally discerning apprehension of these events requires engagement in comprehensively critical moral discourse that does not presumptively characterize them as acts of war, or even simply as terrorist attacks, but interrogates them as phenomena demanding exhaustive empirical and forensic investigation. Profoundly altered perspectives on 9/11 and its significance for American public life and world affairs may result.

Convener: G. Clarke Chapman, Moravian College

Jana Marguerite Bennett, University of Dayton

Wilson/Roosevelt

"Children Who Are Not Yet Peaceful': Augustinian Thoughts About Peacemaking"

When Christians bother to speak of children and war, we often note the ways *innocent* children have been destroyed emotionally and physically. However, this paper argues for the importance of thinking about children's formation in relation to political theology because viewing children as innocent will not help us humans when it comes to peacemaking. We must become aware of the ways in which children are *not* peaceful in order to understand what it might mean for humans truly to seek peace. I draw principally on Augustine's political theology and the work of Maria Montessori to make this claim.

Convener: Daniel Cosacchi, Loyola University Chicago

Elise M. Edwards, Claremont Graduate University

Farragut Sq

"Moral Agents in the Built Environment: Performing the Ethical Function of Architecture through Interpretation"

The task of architecture is usually understood as an aesthetic or utilitarian endeavor; my study of the ethical approach provides an expanded perspective. Drawing from Karsten Harries' *The Ethical Function of Architecture*, I argue that architecture presents interpretations of an ethos for a specific time and place. Architecture's ethical task can be performed by moral agents who interpret the built environment according to their community's ethos and Christian conceptions of justice and human flourishing. Interpreters should assess whether architectural projects support justice and liberation goals as these interpreters respond to contextual and normative questions about their communities and specific buildings.

Convener: William A. Barbieri, The Catholic University of America

Tristin Hassell, Oakland University

Independence F

"Beauty of the Queer: Radical Love and the Trinitarian Transformation of Communion"

Contemporary queer theorists deconstruct the Same (singular) in favor of difference (the multiple and infinite). Conversely, conservative Christian theology has privileged the singular (God-likeness) over the plural (legion). Against both, I narrate Trinity as being-in-communion and church as participation in the radical difference of the God who is love. In God, queer resists becoming just another category of identity. The church, despite itself, participates sacramentally in the excessive-infinity-of-differences, which is God. What must be avoided is the reduction of love to an identity (sexual), in favor of ecstatic participation in the love of the queer God who queers us.

Convener: Heike Peckruhn, University of Denver

Patrick T. McCormick, Gonzaga University

Independence BC

"Reading Isaac's Sacrifice as an Anti-War Parable"

Reading Isaac's Sacrifice as an Antiwar Parable the same modern readers appalled by Abraham's blind obedience to a divine command to slaughter his son on the altar of sacrifice readily and repeatedly comply with their governments' (usually unjustified) call to arms by sending their own (and others') children to die in battle; and both loyal citizens and secular governments consistently defend this slaughter as a necessary and sacred sacrifice. But the God who interrupts the sacrifice of Isaac awakens Abraham and modern readers from the idolatrous nightmare of a patriotism that commands and blesses the sacrificial slaughter of our children.

Convener: Richard Sparks, St. Anthony Hospital, Old St. Mary's Church, Chicago

Janet L. Parker, Rock Spring Congregational United Church of Christ *Cabin John/Arlington*

"Neighborkeeping as Earthkeeping: The Eco-Biblical Ethics of Genesis 2-6"

This paper examines the potential of Genesis 2-6 in the construction of an eco-biblical ethic of neighborkeeping and earthkeeping as interlinked human vocations. Haudenosaunee (Iroquois) teachings relating to creation and peacemaking will be brought into dialogue with recent work in Christian environmental ethics and biblical studies to explore the relationship in the primeval history between human beings and *adama*, the arable earth. The goal is movement toward an eco-justice ethic that is rooted in both the biblical tradition and a native North American wisdom tradition. The paper will conclude with a treatment of Christian practices essential to an ethic of neighborkeeping and earthkeeping.

Convener: Cynthia Moe-Lobeda, Seattle University

Matthew A. Shadle, Loras College

Constitution E

"What is at Stake in the Debate Over Presumptions in the Just War Tradition"

Advocates of the Christian just war tradition have divided over whether that tradition is best characterized by a presumption against violence or one in favor of justice. The two camps have been largely talking past one another because the bases for disagreement lie in underlying issues of fundamental moral theology. Therefore attempts to resolve the dispute through appeals to the just war tradition itself will prove fruitless unless the more fundamental issues of disagreement such as the definition of the moral object, the relationship between the object and the intention, and the question of absolute moral norms, are first clarified.

Convener: Brian Matz, Carroll College

"Discomfort In The Netherlands – a three pronged ethical response"

Independence G

Panelists: Gerrit de Kruijf, Protestant Theological University, Leiden, The Netherlands

Theo Boer, Protestant Theological University, Utrecht, The Netherlands

Frans Vosman, University of Tilburg, The Netherlands

Svend Andersen, Aarhus University, Denmark

In the Netherlands recent political murders fostered a political climate in which 'populist' Geert Wilders, severely criticizing Islam and demanding strict migration policies, was able to become a crucial factor in government. Traditional political parties and churches tend to remain 'politically correct' and simply reject populism as contrary to civilized behavior and/or religious conviction. In this panel alternative strategies to answer the populist challenge will be discussed. The three key-words for these approaches are: recognition (the longing for *space*), integrity (the longing to be a '*single united nation*'), and belonging (the longing for *community*).

Convener: Koos Vorster, North-West University, South Africa

Working Group: Latino/a

Lafayette

"Does an Ethics of *Jodiendo* Go too Far?"

Panelists: Jeremy Cruz, Boston College

Stacey Floyd-Thomas, Vanderbilt University

Glen Stassen, Fuller Theological Seminary

Miguel De La Torre, Iliff School of Theology

Miguel A. De La Torre proposes that Latino/as require an ethical methodology rooted within the Hispanic experience and not limited to religious institutions. Such an ethics should also depend on community organizations. This new ethical methodology De La Torre constructs is what he calls "an ethics *para joder*": a "vulgar, earthy way of doing ethics" based on the trickster figure popular across the varieties of Hispanic-based folklore. This is an ethics which calls for disrupting how normative Eurocentric ethics has been constructed over the past century. And yet, we must ask, is De La Torre's ethical paradigm truly Christian?

Convener: Ramón Luzárraga, University of Dayton

SJE:*Independence DE*

Ezekiel Emanuel, University of Pennsylvania

"Judaism and Bioethics – What is the Link?"

Respondents: Tom Beauchamp, Georgetown University
Elliot Dorff, American Jewish University

Convener: Aaron Mackler, Duquesne University

SSME: The Use and Abuse of Creation: Animals and Sustainability in Islamic Ethics *Constitution D*

Kecia Ali, Boston University

"Muslims and Meat-Eating: Vegetarianism, Ethics, and Identity"

A common Muslim argument against vegetarianism is that it usurps the legislative power of God by “forbidding what God made lawful.” Disarming that response requires a compelling articulation in Islamic ethico-legal terms of the permissibility and indeed desirability of abstaining from meat. Drawing from previous attempts to present such a case and Muslim scriptural and legal texts, I argue that Muslims in the United States should abstain from meat: meat-related suffering, both animal and human, and environmental damage make meat-eating *makruh* or reprehensible. Though an “Islamic” argument for vegetarianism, if convincing, may be strategically useful in reducing meat consumption, it fails, I believe, as a long-term model for Muslim ethical thought.

Irene Oh, George Washington University

"An Islamic Ethic of Eating for the 21st Century: Balancing Food Choice, Piety, and Sustainability"

Food plays an important role in Muslim traditions; however, unsustainable agricultural practices require that we deliberate upon what constitutes "ethical eating" in a religion that also instructs believers to care for the environment. Given the current environmental crisis and the dominant means of food production in North America, Islamic sources collectively suggest eating foods that minimize damage to the environment. This recommendation, while derived on religious grounds, is similar to those espoused by ethically minded secular food advocates. As such the ethics of eating serves as a fruitful subject matter for dialogue between secular and religious ethicists.

Robert Tappan, Towson University

"Islamic Bioethics and Animal Research: The Case of Iran"

Many Muslim nations are conducting advanced biomedical research, which certainly requires the use of animals. Iran is one of the leaders in such scientific investigation—not only in research involving the use of animals in initial stages—but also in fields that apply only to animals (for now), such as cloning. One Iranian institute has already successfully cloned sheep and goats. This paper analyzes the rulings of several high-ranking Iranian scholars to ascertain what ethical guidelines have been established so far and how they have impacted the work of Iranian researchers through the formulation of professional codes or state laws governing the use of animals in research.

Convener: Elizabeth Barre, Marymount Manhattan College

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

Nominations Committee

*Cherry Blossom***12:45-2:00pm**

JRE Editorial Board

*Renwick/Bulfinch***12:45-2:00pm****Student Caucus** (Pre-registration needed for lunch.)*Franklin/McPherson*Conveners: Erica Kierulf, Union Presbyterian Seminary
Jermaine McDonald, Emory University**12:45-2:00pm****Junior Faculty Caucus** (Pre-registration needed for lunch.)*Burnham*Conveners: Jana Bennett, University of Dayton
Emily Reimer-Barry, University of San Diego

2:00-3:30pm

Concurrent Session II

Mark J. Allman, Merrimack College

Independence BC

Tobias L. Winright, Saint Louis University

"Fruits and Loops: A Robustly Theological and Realistic Just War Theory for the Twenty-First Century"

We propose an enhancement and expansion of just war theory that is theologically grounded and relevant to the contemporary realities of war in two ways: 1) Connecting just peacemaking and post-war ethics to the traditional just war categories of *jus ad bellum* and *jus in bello*, thereby closing the loop (*ante-ad-in-post bellum*) for a more comprehensive theory; 2) Tapping into the recent but neglected category of "comparative justice," thereby suggesting that the absence of justice *ad bellum* need not poison all that follows. A kind of good fruit (imperfect justice) can be harvested from a bad tree.

Convener: Meghan Clark, St. John's University, NY

Katherine Attanasi, Regent University

*Constitution C***"Biblical Ethics, HIV/AIDS, and South African Pentecostal Women"**

This paper shows how South African Pentecostal teachings about sexuality—particularly HIV prevention and divorce—constrain women's real and imagined choices (à la Nancy Hirschmann). IRB-approved fieldwork revealed the prevalence of wives remaining faithful to unfaithful husbands despite high risks of physical abuse and HIV infection. Maintaining the "ideal" of abstinence and faithfulness, male pastors actively oppose condom use and emphasize that "God hates divorce" (Mal 2:16a). This paper engages and resists such hermeneutics. Using Scripture as source and norm, the paper constructs an A-B-C-D prevention strategy to enhance women's freedom: Abstain, Be faithful, use Condoms, or else get Divorced.

Convener: Kari-Shane Davis Zimmerman, College of Saint Benedict/Saint John's University

Luke Bretherton, King's College London

*Independence HI***"Christianity, Community Organizing and the Faithful Performance of Democratic Citizenship"**

The paper locates broad-based community organizing (BBCO) within the context of wider debates in political theology and political philosophy. Drawing on empirical ethnographic work, the paper assesses how BBCO mediates the relationship between Christianity and democracy. It argues that BBCO represents a form of paradoxical politics that contradicts central tenets of the dominant conceptions of democratic citizenship. Rather than constructing citizens as individual voters and Christians as volunteers whose beliefs and practices are private, BBCO enables Christians to perform a mode of 'earthly' citizenship that contests a simplistic secularism and which is corporate, consociationalist, mutualist and institutionally mediated in form.

Convener: Andy Draycott, Talbot School of Theology, Biola University

Victor Carmona, University of Notre Dame

*Constitution D***"The Influence of Love and Practical Reason in U.S. Immigration Policy"**

A misplaced sense of equality plagues the immigration debate. Contrary to the presumption that applicants have equal standing before immigration law, immigration policy sets preferences to adjudicate between the familial and economic ties that Americans share with foreigners and distributes visas accordingly. Thus, the paper: (1) engages the history of immigration preference systems to explain why their key ethical challenge was and remains discerning the correct kind of partiality; (2) argues that Gutierrez's preferential option for the poor and Aquinas' order of charity suggest a partiality towards migrant manual workers because the U.S. initiated a tight economic relationship with them.

Convener: Kristin E. Heyer, Santa Clara University

Hoon Choi, Loyola University Chicago

*Constitution E***"Militaristic Masculinity and Korean Catholicism: An Ethical Critique"**

This paper examines how compulsory military service upholds and perpetuates an inadequate notion of masculinity and its resulting infiltration in the Roman Catholic Church in South Korea. This paper argues that the militaristic definition of masculinity significantly and pejoratively affects the hierarchal structure of the Korean Roman Catholic Church and its members. The objective, then, is to propose an educational "readjusting" program at the end of military service that denounces any discrimination on the basis of sex and gender.

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

Ryan P. Cumming, Loyola University Chicago

Cabin John/Arlington

"Just War as Just Politics: Military Budgets and the Limits of Proportionality"

While proportionality *in bello* has been a prominent aspect of just war thought in the last century, proportionality *ad bellum* is often neglected as a distinct criterion of just war theory. This is despite the usefulness of proportionality *ad bellum* in applying just war theory as a theory of politics in ways that expand the discussion of war to considerations beyond loss of life. This paper utilizes proportionality *ad bellum* to address defense spending and the "guns vs. butter" debate, relying on both traditional just war thought and African American commentary on war to determine just limits of military budgets.

Convener: Per Sundman, Uppsala University

Stephanie May, Harvard Divinity School

Lafayette

"Violence in the Home/land: Christian 'Family Values' and the Politics of 'Homeland Security'"

The phrase "Homeland Security" portrays the U.S. as a domestic, familial space of "home" in need of protection from threats within and beyond the nation. Notions of the *ideal* home have long justified the exclusion of certain persons from the nation or to sustain hierarchies of race, gender, and economic status within the nation. This paper expands Christian feminist ethical critiques of such ideals of home to challenge related hierarchies and violence within the notion of homeland. To help make these connections between home, homeland, violence, and Christianity, the paper also incorporates feminist post-colonial critiques of empire and domesticity.

Convener: Sandra Sullivan-Dunbar, Loyola University Chicago

Monique Moultrie, Western Kentucky University

Farragut Sq

"Interrogating the Passionate and the Pious: A Womanist and Cultural Analysis of Religious Media"

This paper explores faith-based sexuality ministries, attending to religious media's attempts to control black women's sexuality. I will examine Juanita Bynum's "No More Sheets" ministry and Ty Adams' "Single, Saved, and Having Sex" ministry. My paper will nuance the messages promulgated by these mediums as I utilize the methodologies of womanist sexual ethics and poststructural cultural studies to argue that black women are negotiated readers of these messages. I conclude by asserting that while most of these faith-based sexuality ministries offer only celibacy as options they address the subject of sexuality by acknowledging that sexuality is meant to be pleasurable, a message lacking in church prohibitions.

Convener: Kara N. Slade, Duke University Divinity School

David True, Wilson College

Wilson/Roosevelt

"The Niebuhrian President? Barack Obama and Reinhold Niebuhr on Power"

The paper takes up the question of Reinhold Niebuhr's influence on President Barack Obama, arguing that while Obama shares some of the beliefs commonly associated with Niebuhr, his thinking on power stands juxtaposed to Niebuhr's Christian realism. The paper first draws on the work of David Little and Andrew Bacevich to consider approaches to the question. I then examine Obama and Niebuhr on the counterinsurgency campaigns in Afghanistan and Vietnam and their expectations of domestic politics. I conclude that a fuller appreciation of Niebuhr and Obama makes for a more critical and fruitful engagement.

Convener: Andrew Flescher, State University of New York

SCE/SJE/SSME:

Independence DE

"Recent Trends in Thinking about War: Jewish, Christian, and Muslim Perspectives"

Panelists: Lisa Cahill, Boston College (SCE)

Reuven Firestone, Hebrew Union College-Jewish Institute of Religion, Los Angeles (SJE)

Sohail Hashmi, Mount Holyoke College (SSME)

The focus of this panel will be recent developments in Jewish, Christian, and Muslim thinking about war. Each panelist will identify salient issues related to this focus. The presentations will be followed by discussion among the panelists and with the audience.

Convener: John Kelsay, Florida State University

3:30-4:00pm

Break

Independence A

4:00-5:30pm

Concurrent Session III

SimonMary Aihio Khai, Duquesne University

Independence F

"Tackling Religious Violence in Nigeria: The Place and Role of Trans-Religion Friendship in Shaping the Content of Interreligious Encounters"

Friendship, understood as an existential openness of one to the other, can be a model for fostering interreligious encounters. Should cultural unity transcend religious differences? Should dialogue focus more on the cultural worldview of the adherents of the different religions in concrete religiously pluralistic contexts or should the discourse be based on religious truths with no reference to the context of adherents? These questions will be explored as the bases for articulating enduring paths for interreligious encounters. Focus group for this paper is the Ihievbe Clan, one of the tribes in Nigeria and its ability to construct a pluralistic society.

Convener: AnneMarie Mingo, Emory University

Sarah Azaransky, University of San Diego

Independence G

"Howard Thurman's Vision of Community: Searching for 'Common Ground' in Multiracial Democracy"

Howard Thurman (1900-1981) was a leading twentieth century religious and democratic thinker, who developed a moral vision for a multiracial democratic community. Community was, for Thurman, a dynamic category that gestured toward the interrelatedness of all life in an ongoing process of searching for common ground. This paper argues that Howard Thurman's conception of community provides contemporary democratic theorists with tools to confront realities of racism and can point us toward a post-racist, rather than a post-racial, society.

Convener: Jermaine M. McDonald, Emory University

Hayley Rose Glaholt, Northwestern University

Constitution E

"Illuminated by the Inner Light: Victorian Quakers Negotiate Species Hierarchy and Moral Significance"

This paper constructs a theological ecology of species hierarchy based on Victorian Friends' male-authored theological canons and female-authored informal publications of animal ethics (letters to editors, poems, and essays). Unique to Quakerism is the concept of the Inner Light, an experiential and personal source of revelation that unsettled Victorian moral hierarchies. The Inner Light encouraged Friends to supplement Scripture with newfound ethical insight based on their observation of, and participation in, interspecies engagements—particularly the practice of vivisection. Influenced by this practice and their pacifist beliefs, trans-Atlantic Quakers created distinctive theological ecologies that classified nonhuman animals as morally significant without categorizing them as moral persons.

Convener: Matthew Lon Weaver, College of St. Scholastica, Duluth

David Lantigua, University of Notre Dame

Constitution D

"Missionary Warfare in the Americas: The Sixteenth-Century Spanish Debate over Religious Coercion and Religious Rights"

The theological arguments of sixteenth-century Spanish Dominicans defending the religious rights of believers and unbelievers abolished the medieval linkage between preaching and warfare. This linkage was held together by an instrumentalist logic of efficiency whereby force and arms were seen as useful and necessary means to remove impediments (e.g. idolatry) to preaching in order to hasten conversion of Amerindian peoples. Resistance to the doctrine of missionary warfare that justified religious coercion of unbelievers not only contributed to the recovery of a Christian ethic of evangelization but became the crucible in which a theologically robust doctrine of rights conjoined to a legal theory of religious toleration emerged a century before proto-liberal ones.

Convener: Betsy Perabo, Western Illinois University

Aristotle Papanikolaou, Fordham University

Independence BC

"The Ascetics of War: The Undoing and Redoing of Virtue"

There is very little attention to the way in which, debates about just war criteria notwithstanding, combat soldiers are forced to engage in practices, both in training before war and during war, that fine-tune the body to constant threat of violence—what I term the ascetics of war. If war is seen as fostering a certain ascetics on the body, then the notion of divine-human communion (*theosis*) is relevant to discussions of war insofar as divine-human communion is itself linked to an ascetics of virtue. Understanding the human as created for communion with God shifts the focus of the discussion from just war versus pacifism to the effects of war on the human person and the practices that undo such effects.

Convener: Mark Douglas, Columbia Theological Seminary

John Raines, Temple University

*Independence DE***"When Capitalism Becomes a Global Casino What Should We Do?? A Modest Proposal"**

At a ratio of thirty to one global capital has abandoned the real economy to invest in exotic financial products that create profits without creating jobs or pay checks. This radical privatization of capital transactions violates Western religious traditions which argue that private property is morally legitimate only in so far as it serves "the common good." To return some of these profits to common human purposes I argue for a "transactional tax." Such a tax could yield several trillions of dollars a year to fund the well being of the most vulnerable and exposed of our fellow human beings.

Convener: Angela D. Sims, St. Paul School of Theology

Emily Reimer-Barry, University of San Diego

*Lafayette***"HIV Prevention for International Labor Migrants"**

This paper contributes to agency-of-the-oppressed discourse by reporting on and analyzing the life stories of recently deported HIV+ migrant workers interviewed in a migrant safe house in Tijuana, Mexico. The paper underscores the complexity of the choices that labor migrants face, while avoiding simplistic accounts that construe labor migrants as purely victims of wider social forces or as purely self-directed agents seeking a better life against great odds. I argue that a successful approach to HIV prevention begins with attentive listening, even as I wrestle with my "outsider status" through critical self-reflection on the project's methodology.

Convener: Ronald Mercier, St. Louis University

Anna Floerke Scheid, Duquesne University

*Cabin John/Arlington***"Waging a Just Revolution: Just War Criteria in the Context of Oppression"**

In 1983 the U.S. Catholic Bishops noted that "insufficient analytical attention has been given to the moral issues of revolutionary warfare." Decades later systematic analysis of armed revolutionary resistance remains a lacuna within theological scholarship on war and peacemaking. While nonviolence is always preferable, just war criteria such as last resort, legitimate authority, right intention, and proportionality should be revised to allow for limited violence as a moral response to severe repression. Examining the just war tradition not from the perspective of society's dominant classes, but rather from that of the oppressed thus yields a theory of just revolution.

Convener: Paul Alexander, Palmer Theological Seminary of Eastern University

Laura R. Yordy, Bridgewater College

*Farragut Sq***"Environmental Refugees: People of No Place"**

"Forced environmental migrants" are people who have been compelled to abandon their homes by severe environmental damage which may be sudden or gradual. Unfortunately, while the phenomenon of environmental migration has engendered much hand-wringing among global experts, little concerted action has taken place to aid in these migrants' adaptation or relocation. In migrating, they lose not only finances, social status, and community attachments, but their identity and religious belonging to the land. The plight of environmental refugees highlights the need for theologically informed Christian responses that are attentive to the centrality of land in the traditions of Christians and other migrants.

Convener: Willis Jenkins, Yale Divinity School

Working Group: Asian and Asian-American

*Wilson/Roosevelt***"Asian and Asian-American Public Theology"**

Panelists: Hakjoon Lee, New Brunswick Seminary

Ki Joo (KC) Choi, Seton Hall University

What is the relationship between theology and public concern? And how is that relationship (re)constituted by publics whose identities have been externally and internally contested? Asian and Asian American Christianity receives the already-fraught challenge of public theology and situates it in terms of various identitarian politics: ethnicity, race (whatever "race" now means), gender, class, denomination, and so on. In turn, public theology situates these open-ended contestations by placing them within this other kind of contested space, that is, church and world. This concurrent session attempts to give voice to an Asian and Asian-American key of public theology.

Convener: Jonathan Tran, Baylor University

SJE:

Independence HI

Julia Watts Belser, Missouri State University

"Suffering Rabbis and Other Animals: Theorizing the Connections between Animal Ethics, Worker Justice, Gender and Suffering in Bavli Baba Metsia 83b-85a"

Respondent: Celia Deane-Drummond, University of Notre Dame

This paper articulates Jewish feminist animal ethics in conversation with an extended passage from the Babylonian Talmud, Baba Metsia 83b-85a. I show how the text parallels the suffering of animals, laborers, women, and rabbis, while also addressing worker exploitation, violence, and vulnerability. The text concludes with the famous story of Rabbi Yehudah and the calf, a story often extracted from its context to support Jewish animal protection. Yet, I suggest that the larger passage helps us theorize important interconnections—and I argue for a more integrated ethical approach to issues of animal suffering, gender violence, disability ethics, and worker exploitation.

Convener: Aaron Gross, University of San Diego

SSME:

Constitution C

Rosemary Kellison, Florida State University

"Tradition, Authority, and Immanent Critique in Comparative Studies of Muslim Ethics of War"

Though James Turner Johnson and John Kelsay have often collaborated on the Islamic ethics of war, there are important differences between their approaches. Both approach the study of Muslim ethics of war using the method of immanent critique: They compare arguments given to justify resort to and conduct in war with the norms of the speaker's cultural and/or religious tradition. In this way, they judge the tactics employed by contemporary militants who attempt to give Muslim justifications for the use of indiscriminate warfare as wrong, in the sense of being unjustified by the precedents offered by the Muslim tradition. Yet, Johnson and Kelsay use different notions of tradition and authority in their work.

Faraz Sheikh, Indiana University

"Authentic Selves and Spiritual States: Muslim Moral Subjectivity and Democratic Pluralism"

Modern Muslim scholars have often struggled to articulate conceptions of religious plurality robust enough to accommodate both a minimal agreement with tradition on the one hand and individual rational criticism on the other. The classical Sufi ideal of *hal* or "state" is germane for in-depth analysis and possibly contemporary retrieval. An entire vocabulary of "differentiated moral obligations" was developed by early Sufis such as Harith al-Muhasibi (d. 857) in response to the legal and political establishment of the early Abbasid period. A study of this discourse can help resolve the seemingly intractable debates about implementing shari'a in the modern world.

Convener: Mohammad Khalil, Michigan State University

4:43pm

Shabbat Candle Lighting

On your own

5:45-6:45pm

SCE Presidential Address

Constitution AB

"Bearing Reality"

President: Stanley Hauerwas, Duke Divinity School

6:45-7:45pm

SCE Presidential Reception

Independence A

7:00-7:45pm

Kabbalat Shabbat Services

McPherson

Followed by Kiddush and Hamotzi (Please bring your own siddur.)

Service is in Hebrew; all are welcome.

7:00-9:00pm

SSME Dinner (prior registration required)

Offsite

"The Contributions of Abdulaziz Sachedina to the Study of Muslim Ethics"

David Little, Harvard Divinity School

"Religion and Human Rights"

Ahmed al-Rahim, University of Virginia

"Traditionalism and Modernism in Shi'i Islam"

Remarks by Abdulaziz Sachedina

Convener: John Kelsay, Florida State University

8:00-9:30pm

Shabbat Dinner*Independence HI*

(Pre-registration required for dinner. Meal is Kosher vegetarian.)

8:00-9:30pm

Interest and Working Groups I

Anglican Theological Ethics

Constitution C

Speakers: Jeffrey P. Greenman, Wheaton College

Timothy F. Sedgwick, Virginia Theological Seminary

This session features two presentations that address the nature of Anglican moral reflection through examination of key thinkers in the history of the Anglican tradition. Jeffrey Greenman will examine the Anglican evangelical tradition's characteristic approaches to the Christian moral life, especially issues of public engagement. Timothy Sedgwick will examine the virtue tradition in Anglicanism or what may be called the "exemplary tradition." Both presentations will focus on conclusions regarding the questions, claims, and sources for moral reflection as those inform and broaden contemporary moral theory regarding the task and nature of Christian ethics. These presentations will be followed by open discussion.

Convener: William Danaher, Huron College

Christian Ethics and the Enlightenment

Independence BC

"Christian Ethics, Enlightenment, and Colonialism: The Other in Enlightenment"

Panelists: J. Kameron Carter, Duke Divinity School

Willie James Jennings, Duke Divinity School

Richard B. Miller, Indiana University

Stephen Wilson, Hood College

Four distinguished panelists will take up the relationship between the European Enlightenment and colonialism, with particular attention to the significance for religious ethics. Too often, the Enlightenment is treated as having its origins exclusively in Europe, even if it subsequently spread beyond Europe. Such accounts ignore the profound impact on the Enlightenment itself of contemporaneous European encounters with other parts of the world. Taking historical, philosophical, and theological approaches, the panelists will examine the constitutive role of encounters with others frequently, though not exclusively, through colonialism in the goals, strategies, and outcomes of the Enlightenment itself.

Convener: Thomas A. Lewis, Brown University

Ethics of Sexuality

Constitution E

Gay and Lesbian Issues

"Militarism, Sex, and Violence"

Speakers: Monica Maher, Harvard University

K. Christine Pae, Dennison University

Two guest speakers address issues of militarism, sexuality, and violence followed by discussion. Monica Maher will present on "State Collapse and Socio-Sexual Cleansing: The Militarization of Honduras" -- addressing issues of sexual violence as a weapon of war, particularly targeting sexual minorities and women activists, from the perspective of the 2009 military coup and its aftermath in Honduras. K. Christine Pae will discuss forced prostitution during wartimes and gender analysis of heterosexualized and masculinized modern warfare. In addition, she will address how liberal and Marxist-Leninist feminist understanding of the sex industry fail to analyze the particularities of military prostitution.

Conveners: Kate Ott, Drew University

William McDonough, University of St. Catherine

Families and the Social Order

Independence F

"Families: Consuming and Consumed"

Speaker: David Cloutier, Mount Saint Mary's University

As a follow up to the 2011 session on moral practices for Christian families, this meeting will devote time to a discussion of the impact of consumerism on families and children today. How is the language of consumerism shaping family relationships, responsibilities, and goals? Given that humans consume for survival and for pleasure, how can we shape consumption in ways that are ecologically sustainable and bear witness to gospel values? David Cloutier of Mount Saint Mary's University will facilitate the discussion from the perspective of his recent research on the meaning of luxury for the moral life.

Convener: Kari-Shane Davis Zimmerman, College of Saint Benedict/Saint John's University

Health Care Ethics

Independence DE

"The Christian Art of Dying Well"

Speakers: Allen Verhey, Duke University

Christopher Vogt, St. John's University, NY

In a culture typically committed to technological victory over death, how should Christians think about *Ars Moriendi*, the art of dying? Are there specific virtues that make dying well more likely? Christopher Vogt and Allen Verhey will initiate our discussion. Both have written and thought carefully about these questions. Our conversation will serve as a continuation of our 2011 interest group meeting in which we considered appropriate limits in healthcare. How can we affirm justifiable limits, particularly at the end of life, without knowing what it might mean to die well?

Conveners: Joseph Kotva, Associated Mennonite Biblical Seminary
Gerald Winslow, Loma Linda University Medical Center

Monetary Policy

Lafayette

With Congressman Dennis Kucinich unable to join us, as invited, we will report on monetary reform legislation he has introduced into Congress. John Raines, who delivered a paper this afternoon on global financial transactions, will be present with his Temple University graduate students, Patricia Kolbe, and Dan Jacobs, for follow-up discussion emphasizing private banks' power to create money out of nothing. Reports on efforts to raise awareness concerning abuses resulting from this incredible power, and of possibilities for harnessing it for public benefit, will be discussed. Reference will be made to the relevance of these issues for the extraordinary Occupy Movement.

Convener: George Crowell, University of Windsor (Emeritus)

Moral and Religious Psychology

Independence G

"Psychology and Critique: A Re-examination of the Role Psychology Occupies in Friedrich Nietzsche's Critique of Christian Morality"

Speaker: James Swan Tuite, Oberlin College

Friedrich Nietzsche is widely regarded as a master critic and moral psychologist, but precisely how his well-known psychological concepts (i.e., power, *ressentiment*) and methods relate to his critique of morality remains contested. This paper clarifies Nietzsche's conception of psychology and its place in Nietzsche's critique of Christian morality with specific attention to his uses of psychology as a naturalistic deflationary tool designed to undermine traditional Christian self-description as well as providing an alternative explanatory model for re-describing lived Christian morality.

Conveners: James Gubbins, Salem State University
Michael Leffel, Point Loma Nazarene University

Moral Theory and Christian Ethics

Wilson/Roosevelt

"Moral Theory and the Challenges of Transhumanism"

Speaker: William Schweiker, University of Chicago

Respondents: Per Sundman, Uppsala University
Gerald McKenny, University of Notre Dame

There is growing attention being given to transhumanism, a movement that seeks to remove any natural obstacles to human enhancement. Many ethical issues related to enhancement, however, raise deeper questions about the moral status of nature and the meaning of the human person than the moral language of liberal societies can properly address. William Schweiker will probe these questions in his paper. Following Schweiker's paper, Gerald McKenny and Per Sundman will provide their responses to Schweiker's paper, focusing on the ways in which moral theory is used in the ethics of enhancement.

Convener: Kevin Jung, Wake Forest University

Restorative Justice

Farragut Sq

"Promoting Compassion in a Restorative Justice Context"

What might compassion mean in a Restorative Justice context? How do retributive justice patterns perpetuate war and too often diminish compassion? Can "compassion" be evoked/cultivated/promoted in Restorative Justice practice? Should it? If so, how? And what resources for evoking, cultivating, and promoting compassion does the Christian Tradition have to offer to RJ practice?

Discussion will be opened with two short videos displaying the innate human capacity for compassion within (1) everyday experience and (2) the extreme circumstances of war. Local Washington, DC Restorative Justice practitioners will be invited to join the discussion to share the experience of their practice.

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

Co-facilitator: Eli S. McCarthy, Georgetown University

Working Groups: Latino/a

Cabin John/Arlington

Asian and Asian-American

African and African-American

Panelists: Shawnee M. Daniels-Sykes, Mount Mary College – African/African-American Working Group

Keri Day, Brite Divinity School – African/African-American Working Group

Ki Joo (KC) Choi, Seton Hall University – Asian/Asian-American Working Group

Ramon Luzarraga, University of Dayton - Latino/a Working and Interest Group

Nichole M. Flores, Boston College - Latino/a Working and Interest Group

For over ten years working groups have gathered earlier generations of scholars, encouraged emerging scholars, and promoted the development of themes germane to our interests. Working groups contribute to the Society, pushing it to recognize the important contributions these make. This panel examines the role of Working Groups by asking:

- * What has been our contribution?
- * How has our group affected our scholarship?
- * What are positive/negative consequences of these efforts?
- * What should be future plans and considerations?
- * How can we insure a broader presence?

Scholars from the three Working Groups will present on these questions to encourage critical and productive conversation.

Conveners: Jeremy Cruz, Boston College
Asante Todd, Vanderbilt University**9:30pm****Junior Faculty Social***Meet in Lobby*

7:15-8:45am

Breakfast with an Author

Constitution CDE

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

Allman, Mark J., Tobias L. Winright, *After the Smoke Clears: The Just War Tradition and Post War Justice* (Orbis Books, 2010)

Facilitator: Stephen Lammers, Lafayette College

Biggar, Nigel, *Behaving in Public: How to do Christian Ethics* (Wm B Eerdmans Press, 2011)

Facilitator: Roberto D. Sirvent, Hope International University

Bucar, Elizabeth M., *Creative Conformity: The Feminist Politics of U.S. Catholic and Iranian Shi'i Women* (Georgetown University Press, 2011)

Facilitator: David Clairmont, University of Notre Dame

Evans, Abigail Rian, *Is God Still at the Bedside? Medical, Ethical, and Pastoral Issues in Death and Dying* (Wm B Eerdmans Press, 2011)

Facilitator: Lawrence Stratton, Waynesburg University

Faust, Halley S., Paul Menzel (Ed.), *Prevention vs. Treatment: What's the Right Balance?* (Oxford University Press and the American Public Health Association Press, 2011)

Facilitator: Jonathan Crane, Emory University

Guroian, Vigen, *The Melody of Faith* (Wm B Eerdmans Press, 2010)

Facilitator: Brent Waters, Garrett-Evangelical Theological Seminary

Haddorff, David, *Christian Ethics as Witness: Barth's Ethics for a World at Risk* (Cascade Books, 2011)

Facilitator: Gerald McKenny, University of Notre Dame

Kao, Grace Y., *Grounding Human Rights in a Pluralist World* (Georgetown University Press, 2011)

Facilitator: K. Christine Pae, Denison University

May, William, *Testing the National Covenant: Fears and Appetites in American Politics* (Georgetown University Press, 2011)

Facilitator: Jermaine M. McDonald, Emory University

Miller, Richard B., *Terror, Religion, and Liberal Thought* (Columbia University Press, 2010)

Facilitator: Paul T. Nelson, Wittenberg University

Novick, Tzvi, *What is Good, and What God Demands: Normative Structures in Tannaitic Judaism* (Brill, 2010)

Facilitator: Emily Filler, University of Virginia

Porter, Jean, *Ministers of the Law: A Natural Law Theory of Legal Authority* (Wm B Eerdmans Press, 2010)

Facilitator: Joshua Mauldin, Southern Methodist University

Shadle, Matthew A., *The Origins of War: A Catholic Perspective* (Georgetown University Press, 2011)

Facilitator: James Gubbins, Salem State College

Teutsch, David, *A Guide to Jewish Practice: Everyday Living* (RRC Press, 2011)

Facilitator: Louis Newman, Carleton College

Saturday BwA, Plenary, SCE Bus Mtg, Shabbat Events, Lunch Mtgs 7:15am-2pm

Tran, Jonathan, *The Vietnam War and Theologies of Memory: Time and Eternity in the Far Country in the series "Challenges in Contemporary Theology"* (Wiley Blackwell, 2010)

Facilitator: Mark Ryan, Georgian Court University

Wogaman, J. Philip, *Christian Ethics: A Historical Introduction, Second Edition* (Westminster John Knox, 2011)

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

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|------------------------|---|-----------------------------------|
| 7:30-8:45am | Working Group Leadership meeting | <i>Franklin</i> |
| 8:15am-6:00pm | Exhibits Open | <i>Independence A</i> |
| 8:15am-6:00pm | Conference Desk Open | <i>Independence Foyer</i> |
| 9:00-10:30am | Plenary | <i>Constitution AB</i> |
| | Stephen L. Carter, Yale Law School
"The Morality of Targeted Killing" | |
| | Respondents: Daniel Bell, Lutheran Theological Southern Seminary
William Werpehowski, Villanova University | |
| | The Obama Administration has made targeted killing the principal focus of its pursuit of terror groups. As American troops depart Iraq and Afghanistan, the role of targeted killing will become even greater. Some observers have raised questions about whether the practice is consistent with just war theory. I will discuss that question, and the significant problem that targeted killing poses for democracy. | |
| | Convener: M. Cathleen Kaveny, University of Notre Dame | |
| 10:30-11:00am | Break | <i>Independence A</i> |
| 10:45am-12:30pm | Shabbat Service
Including discussion of Parashat Vayechi (Genesis 47:28-50:26)
(Please bring your own <i>siddur</i> .)
Service is in Hebrew; all are welcome. | <i>Farragut Sq</i> |
| 11:00am-12:30pm | SCE Business Meeting | <i>Constitution AB</i> |
| 12:30-2:00pm | Lunch | |
| 12:30-2:00pm | Women's Caucus
(Pre-registration needed for lunch.) | <i>Latrobe, Bulfinch, Renwick</i> |
| | 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.)
(Kosher vegetarian) | <i>Franklin/McPherson</i> |
| 12:30-2pm | Website Committee Meeting | <i>Registration Desk</i> |
| 2:00-3:30pm | 2020 Task Force on the State of Christian Ethics | <i>Cherry Blossom</i> |

Saturday

2:00-3:30pm

Concurrent Session IV

Ana T. Bedard, Loyola University Chicago, St. Augustine College
 "Introducing a Common Good Index"

Farragut Sq

The common good is a central moral principle in Catholic social thought, and yet it remains difficult to define and therefore difficult to use in practice. In this paper, I propose a Common Good Index designed to make the common good more precise. The Index is composed of twelve sociological indicators that measure human flourishing, which is the end of the common good. I apply the Index to the question of how recent undocumented immigration from Mexico has affected the common good. This analysis yields some ethical conclusions that differ from those forwarded by the U.S. Catholic bishops.

Convener: Daniel Finn, St. John's University, MN

Elizabeth M. Bounds, Emory University
 "Claiming the Ordinary in Christian Social Ethics"

Lafayette

Christian social ethics has assumed "a social-ethical mission to transform the structures of society in the direction of social justice" (Dorrien 2010). But the relationship of a principled "ought" and a social-cultural "is" undergirding the mission of a Rauschenbusch or a Niebuhr is no longer valid. The turn to virtue ethics addresses this gap, but often at the expense of justice claims. I will suggest that attending to ordinary practices enables exploration of complex experience rarely "solved" by prescriptive claims. I will use some examples drawn from various ethnographic works, especially with incarcerated persons, to suggest some implications of doing social ethics rooted in ordinary lives.

Convener: Matthew T. Bersagel Braley, Viterbo University

Peter D. Browning, Drury University
 "Denominational Ethics, Racial-Ethnic Diversity, and the Wholeness Movement"

Constitution D

In the past decade, the Christian Church (Disciples of Christ) has added over 700 new congregations which are approximately 80% ethnic minority and/or new immigrant faith communities. It also has adopted a new identity as "a movement for wholeness in a fragmented world." This essay supports the "wholeness movement" and its multicultural evangelism effort. It shows how progressive/conservative, denominationally loyalist, and "centrist" models of denominational ethical discussion are less adequate. An "open table" sacramental ethics, a theology of reconciliation and a dialogue with Latina/o, African-American, Haitian, and Asian-Americans theologians and church leaders help to make this case.

Convener: Ilsup Ahn, North Park University

Aaron D. Conley, Iliff School of Theology, Regis University
 "The Injustices of an Outdated Historiography or How Christian Pacifism Does Not Translate Easily Across Two Millennia"

Independence F

Christian ethicists often ground their normative claims on historical precedent. This paper uses the historiographic work of Elizabeth Clark to challenge Stanley Hauerwas' dependence upon the master narrative, Constantinianism, that sews together his brand of pacifism with that of Tertullian in the second century. Constantinianism creates a unifying grid for interpretation based upon a rigid binary between insiders and outsiders. Clark's destabilization and deconstruction of history will bring ethicists from the socio-political centers, like Hauerwas and myself, to the limits of our categorical grids and will show us how our master narratives exclude, discredit and silence historical knowledges from Christian communities on the margins.

Convener: Margaret Mohrmann, University of Virginia

Laura M. Hartman, Augustana College, IL
 "A Proposal for Modesty"

Independence G

Many see modesty as sexist and repressive or justifiably forgotten and archaic. Modesty, however, deserves attention, rehabilitation, and retrieval. Modesty was movingly lauded by Tertullian, Ambrose, and Aquinas. Where Wendy Shalit (*A Return to Modesty*) revives it as a throwback that empowers women to say "no," I reconceive modesty as a gender-equal virtue highlighting sins and harms – sexual and otherwise – arising from clothing choices. Modesty draws on the virtue of decorum or seemliness, inculcating a culturally conditioned sensitivity to the way one person's choices impact others' well being. Modesty entails good stewardship; the study of modesty yields fruitful insights for environmental ethics.

Convener: Maria Kenney, Durham University

Paul C. Heidebrecht, Mennonite Central Committee Canada

Constitution C

"Legislating Peace? Mennonite Political Engagement in a Post-Christendom and Post-Secular Era"

This paper examines the advocacy dimension of Mennonite Central Committee's (MCC) relief, development and peace work, with a particular focus on political engagement in the Canadian context. It argues that MCC's pursuit of legislative and policy change does not rely on a Constantinian compulsion to change the world, or liberal assumptions about how to communicate in the public square; rather, it creates space for supporting churches to embody the gospel of peace. The author takes into consideration recent developments in Mennonite approaches to political theology, broader engagement with Yoderian thought, and the role of churches in Canadian politics.

Convener: Paul Lewis, Mercer University

Gerard Magill, Center for Healthcare Ethics, Duquesne University

Independence BC

"Using Traditional Catholic Ethical Teaching to Justify Termination of Pregnancy when There is Imminent Threat of Death to the Mother: a Study of the Phoenix Case"

In 2009 a Catholic Hospital terminated a pregnancy by D&C when a mother's life was in imminent danger from pulmonary hypertension. The local Bishop condemned the intervention as a direct abortion, raising two ethical issues. First, if the intervention is interpreted as a direct abortion, patients requiring such treatment may avoid using Catholic hospitals. Second, a Catholic hospital could conflict with EMTALA requirements to transfer the patient insofar as facilitating an abortion elsewhere via patient transfer conflicts with Catholic teaching. A solution is to explain how this D&C intervention can be justified by traditional Catholic double effect reasoning.

Convener: Benedict Guevin OSB, St. Anselm Abbey

Deonna D. Neal, United States Air Force Academy

Independence HI

"Teaching the Just War Tradition without Eschatology at the Air Force Academy: Pastoral and Ethical Challenges"

This paper argue that teaching the Just War Tradition out of the default context of political liberalism unhelpfully limits the ways in which Air Force Academy cadets (80% of whom claim to be Christians) can think about the moral foundations of military service and their military identity. It argues that a Christian commitment to eschatology is critically important for 1) limiting the nationalistic claims on a cadet's personal identity, which may consequently impact their conduct in war; and 2) how cadets might understand and respond to the suffering, both physical and moral, that is inherent in military service.

Convener: Brent Waters, Garrett-Evangelical Theological Seminary

Jonathan Rothchild, Loyola Marymount University

Independence DE

"Childhood without Life, Life without Childhood: Theological and Legal Critiques of Current Juvenile Justice Policies"

I argue that comprehensive theological, ethical, and legal analyses of juvenile justice have been underdeveloped by Christian ethicists. The first section builds on recent theological work on the rights and agency of children (Cristina Traina, John Wall, Bonnie Miller-McLemore and others). The second section focuses on recent legal trends in juvenile justice, including sentencing juveniles to life without the possibility of parole. In developing my polemic against such policies, I consider *Graham v. Florida*, which struck down life sentences for juveniles who commit a nonhomicide offense. The final section constructively proposes practices that can foster changes in juvenile justice policies.

Convener: Kathryn Getek Soltis, Villanova University

"The Ethical Legacy of Jacques Ellul (1912-1994)"

Cabin John/Arlington

Panelists: David W. Gill, Gordon Conwell Theological Seminary

Jeffrey P. Greenman, Wheaton College

Virginia W. Landgraf, American Theological Library Association

This panel marks the centenary of the birth of Jacques Ellul, a prolific French Protestant theologian, ethicist, and social critic best known for his writings on the place of technology in the modern world. Jeffrey Greenman will discuss Ellul's characteristic approach to ethics, Virginia Landgraf will explore Ellul's understanding of politics and the city; and David Gill will examine Ellul's writings on war and violence. These presentations will be followed by open discussion.

Convener: Jame Schaefer, Marquette University

SJE: War Ethics

Wilson/Roosevelt

Daniel H. Weiss, University of Cambridge

"Individual Violence, Collective Violence, and Direct Divine Sanction in Classical Rabbinic Literature"

Noam Zohar, Bar Ilan University

"Double Effect, Double Intention and Commanders' Responsibility: A Jewish Perspective"

This session explores various ways in which Jewish tradition differentiates between legitimate and illegitimate types of killing. Daniel Weiss's paper focuses on classical rabbinic literature, arguing that the value of individual human life, alongside the Temple's destruction and prophecy's cessation, leads these texts to a sharp distinction between individual and collective forms of taking life, preserving the former while suspending the latter. Noam Zohar's paper applies Jewish textual sources to questions of contemporary warfare, arguing for the responsibility of armed forces to establish norms that protect individual noncombatant lives, even when such precautions might put combatants at greater risk. Together, both papers point to distinctive and perhaps surprising relations between individual and collective in Jewish ethics.

Convener: Louis Newman, Carleton College

SSME:

Constitution E

Zahra Ayubi, University of North Carolina at Chapel Hill

"Gender Ethics in Nasiruddin Tusi's *Akhlaq-e Nasiri*"

Some Muslim scholars have argued that engagement with the classical works of Islamic ethics (*akhlaq*) demonstrates that notions of justice and human rights are native to the Muslim scholarly tradition. In this paper, I use gender and feminist theory to investigate gender and gender relations in the genre of *akhlaq*. I analyze how gender is constructed in Nasiruddin Tusi's still widely read treatise, *Akhlaq-e Nasiri*. I ask if the archetypal ethical Muslim is imagined as a male and head of household, how do women fit into his prescribed moral compass.

Ali-Reza Bhojani, Durham University

"The Nature of Morality, Rationality and Independent Judgments of Reason in Shi'i *Usul al-fiqh*"

A distinctive feature of Shi'i *Usul al-fiqh* (legal theory) is its apparent space for independent judgments of rationality as a source of shari'a. However, independent judgments of rationality play little or no significant role in the actual inference of Shari'a precepts in mainstream contemporary Shi'i thought. This paper will offer a critical analysis of the radically contrasting conceptions of morality, and the implications for rationality as a source of shari'a, held by Muhammad Rida Muzaffar and Mohammad Baqir al-Sadr. These views will be reconciled with those of Hajj Mulla Hadi Sabzawari.

Convener: Jamie Schillinger, St. Olaf College

3:30-4:00pm**Break***Independence A***4:00-5:30pm****Concurrent Session V**

Dan Cantey, Emory University

Constitution C

"On the Gospel and the Redemption of the Soldier: Theological Reflections from a Veteran of the Invasion of Iraq (2003)"

What options does the Christian gospel offer, in its varied interpretations, for making use of the experience of military life, including war? In addressing this question in terms of peace of conscience and penance, I shall sketch two contrasting visions of the Christian faith, "abolition" and "perdurance," emphasizing their understandings of grace in light of the struggle against death and its deliverers, notably war. In each case, the gospel can absorb the experience of war into its prerogatives, though the associated practices of penance differ considerably.

Convener: Edward Zukowski, Mount St. Vincent College

Karen Lebacqz, Graduate Theological Union
 "Quilts, Wars, and Feminist Ethics"

Independence HI

Quintessentially women's work, quilts have served at least fifteen different functions in wartime, from providing comfort for wounded soldiers to facilitating statements of political protest. Yet quilts and quilting have been largely neglected by feminist ethicists. Quilts connote patriotism and support for war efforts, but there is evidence that quilts have also been used as subversive texts. Illustrating with pictures of antique and contemporary quilts and stories of how they were used, I explore a range of ways in which quilts have given voice over the centuries to women's sensibilities regarding war.

Convener: Aana Marie Vigen, Loyola University Chicago

Paul Martens, Baylor University

Constitution D

"With the Grain of the Universe: Reexamining the Alleged Pacifist Rejection of Natural Law"

Challenging the neat divisions that have reified in the past decades, this paper critically appropriates three prominent twentieth-century pacifists—Martin Luther King, Jr., John Howard Yoder, and Stanley Hauerwas—in order to argue that (a) they all share a muted dependence on an account of how the world works naturally despite their overt rejection of natural law and, therefore, that (b) they could more adequately articulate how Jesus as the Word made flesh (John 1:14) relates to and works within all things that came into being through the Word (John 1:3) by reconsidering natural law as a viable theological category.

Convener: Wyndy Corbin Reuschling, Ashland Theological Seminary

Neil Messer, University of Winchester

Independence BC

"Concepts of Health and Disease: Critical Questions from Disability Studies and Theologies of Disability"

This paper is part of a larger project, to develop a theological account of health and disease as an analytical approach to a range of bioethical issues. The present paper asks what contribution disability studies and theological reflection on disabilities can make to that project. Standard accounts of health are outlined and correlated with the understandings of health implicit in recent disability studies literature. Next, theological responses to disability are surveyed. The paper frames critical questions about the standard accounts of health from these theological perspectives, and identifies how a theological account of health and disease might respond to those questions.

Convener: James T. Bretzke SJ, Boston College School of Theology & Ministry

Erik Owens, Boston College

Independence DE

"Religion, Revolution and Realism: Seeking an Obama Doctrine in the Wake of the 2011 Arab Uprisings"

President Barack Obama entered office with a promise to change the style and substance of his predecessor's foreign policy, especially toward "the Muslim world." This paper evaluates the administration's efforts, with a focus on how the 2011 Arab uprisings illustrates the challenges it faces. I argue that despite a relatively nuanced view of religions as heterogeneous and internally diverse, Obama's pragmatic-realist foreign policy places perceived national security interests above efforts to cultivate religious freedom, democracy, or improved relations with Muslim communities worldwide. In making my case I take issue with some neo-Niebuhrans like Andrew Bacevich who cheer this approach.

Convener: SimonMary Aihokhai, Duquesne University

Darryl D. Roberts, Emory University

Lafayette

"Christian Based Civil Disobedience in the Vietnam War: The Moral Impact of the Interrelationship Between Ethics, Law and the Church in the Pursuit of Civil and Human Rights"

The roots of civil disobedience can be traced to founding American documents, which are not technically "Christian" texts, but they display a consistency with Judeo-Christian principles. While much has been written on civil disobedience, this paper shows how prayer-filled civil disobedience during the Viet Nam war advanced the cause of civil and human rights through organized protest and litigation tactics. It also shows how the religious peace movement merged different moral agents and sources. This paper also explains its ethical efficacy compared to other forms of nonviolent resistance and its roots in notions of Christian charity and justice.

Convener: Ronald Stone

Ruben Rosario Rodriguez, Saint Louis University*

Independence F

"Faithful Witness: Christian Martyrdom a Radical Nonviolence"

**In Ruben's absence, Tobias Winright, colleague at Saint Louis University, will present the paper.*

This paper counters the conception of "martyr" as anyone who dies for his/her faith by arguing that martyrdom, understood theologically, is inherently nonviolent political resistance. Refracting the classical conception of martyrdom through the lens of Latin American Christology, the argument is made that Christ's earthly life is the paradigm for understanding martyrdom. Christ's death by torture and public execution is a consequence of how he lived his life—i.e., a consequence of his religious, ethical and political commitments. Accordingly, while death is not the desired end of the Christian life, becoming "faithful" witnesses through nonviolent resistance entails the possibility of political persecution and even death.

Convener: Scott R. Paeth, DePaul University

Jeanine E. Viau, Loyola University Chicago

Farragut Sq

"Breaking the Silence, Living Resurrection: A Study of LGBTQ Youth Activists at Two Urban Catholic Universities"

Responding to recent controversies concerning LGBTQ youth suicide, this study prioritizes the work of LGBTQ student activists from two urban Catholic universities through open-ended interviews focusing on gender and sexuality, religion, and activism. In analysis, I turn to the category of resurrection as a Christian imperative to participate in the work of justice, as well as a vision of transformation adequate for theologizing the insights of my collaborators. Three strategies of agency emerge from the interviews and help shape a queer ethics of resurrection. These are breaking the silence, transforming identity, and learning-teaching how to hold hands in public.

Convener: William McDonough, St. Catherine University

Derek Alan Woodard-Lehman, Princeton Theological Seminary

Independence G

"Enmity, Sovereignty, Democracy: Rethinking Agamben's Political Theology"

Giorgio Agamben claims that Auschwitz not Athens, the camp rather than the city is the paradigm of contemporary politics. Faced with sovereign biopower, the ideals and institutions of the humanist and liberal traditions are impotent. "Rights" endanger to the rightless. "Human being" threatens human beings. As such, Agamben calls for a community beyond law heralded by a bizarre ensemble of exemplars: Chinese May protesters, Melville's Bartleby, and porn star Chloe de Lysses. This paper explicates the sources and structure of Agamben's politicolinguistic ontology. It evaluates the catastrophic descriptions and messianic prescriptions it generates. And it advocates an alternative account of emergency and democracy drawing on Elaine Scarry and Adrianna Cavarero.

Convener: Robert Heimbürger, University of Oxford

Interest Group: Ethics and Catholic Theology

Wilson/Roosevelt

"*After Virtue*, Thirty Years After: The Importance of Alasdair MacIntyre for Moral Theology"

Panelists: Michael Baxter, DePaul University

Romanus Cessario OP, St. John's Seminary

Jennifer Herdt, Yale University

Occasioned by the thirty year anniversary of the publication of *After Virtue*, this session will examine the continuing importance of the work of Alasdair MacIntyre for constructive work in moral theology. While also elucidating what that influence has been, the panelists are asked to focus on the future work needed to address the questions and problematics raised by MacIntyre. In the same way that MacIntyre's work has built on and addressed questions raised by some of Anscombe's early essays (e.g. the 1958 "Modern Moral Philosophy"), our panelists are asked to name and pose directions regarding what they take to be the key questions which MacIntyre leaves unresolved for work in moral theology.

Conveners: John Berkman, Regis College, University of Toronto

William C. Mattison III, The Catholic University of America

SJE:*Constitution E*

Ronit Irshai, Bar Ilan University

"Rape in Jewish Law"

Respondent: Kathryn Blanchard, Alma College

This paper, part of a larger study exploring the treatment of rape in Jewish law (halakhah), will focus on rabbinic readings of the biblical sources. How did the Talmud understand the crime of rape? Did the rabbis see rape only as a property offense? What distinguishes rape from seduction? What is the meaning of the Talmudic statement: "an act performed under compulsion may have terminated with her consent"? Can a husband rape his wife? The paper will also consider modern halakhic approaches and a feminist critique that follows the path of Catharine MacKinnon, who identifies sexual vulnerability as a main instrument of patriarchal dominance.

Convener: Judith Kay, University of Puget Sound

5:44pm*Havdallah**On your own***5:45-7:00pm****Catholic Eucharist***Constitution B***6:00-8:00pm****SCE Student Pizza with SCE Leadership***Offsite**At Matchbox Vintage Pizza Bistro, Chinatown, 713 H Street NW***8:00-9:30pm****SJE Session***Independence G*

Ryan Dulkan, Washington University, St. Louis

"The Exegetical Story as the Arena for Classical Jewish Ethics: The Case of Humanity's Creation in Genesis Rabbah 8"

Respondent: Julia Fleming, Creighton University

Classical rabbinic Judaism focuses on humanity's creation in Genesis 1:26 as a key text upon which to play out a host of ethical dilemmas, including questions concerning human nature, the balance between strict justice and grace, between truth and love, and concerns for limits upon divine sovereignty. This paper analyzes a key cycle of exegetical stories in *Genesis Rabbah* 8, arguing that these texts favor notions of compassion and grace over truth and strict justice. This paper suggests that rabbinic sources favor the narrative over discursive forms of discourse when confronting fundamental problems of human nature and conduct.

Convener: Laurie Zoloth, Northwestern University

8:00-9:30pm**Interest and Working Groups II**

Working Group: Asian and Asian-American

Wilson/Roosevelt

"Recent Developments in Asian and Asian-American Ethics"

Panelists: Ilsup Ahn, North Park University

Grace Kao, Claremont School of Theology

This session will serve two purposes: Acknowledging the hard-fought accomplishments of members of the Asian and Asian-American Working Group by offering critical review and analysis of members' recent book publications, and continuing on-going conversations at the center of this working group's life regarding both the content of our work (Asian and Asian American ethics) as well as the various forms that work takes in our careers as Asian and Asian-American academics.

Convener: K. Christine Pae, Denison University

Comparative Religious Ethics

Independence BC

Pedagogy

"Teaching Comparative Religious Ethics: Paradigms, Strategies and Resources"

Panelists: Simeon Ilesanmi, Wake Forest University

Erin Cline, Georgetown University

Elizabeth Barre, Marymount Manhattan College

Sumner Twiss, Florida State University

A jointly sponsored panel discussion of the teaching of comparative religious ethics, addressing questions such as: How does one teach comparative religious ethics in a manner mindful of "globality"? Are there constructive ways to introduce the voices of religious practitioners in the classroom? What pedagogical practices are particularly effective for cultivating dialogue across religious boundaries?

Conveners: Elizabeth Bucar, University of North Carolina, Greensboro

Victor McCracken, Abilene Christian University

Covenantal Ethics

Independence DE"A Discussion of William F. May's *Testing the National Covenant*"

Panelists: Elizabeth Bounds, Candler School of Theology, Emory University

Michael Cartwright, University of Indianapolis

David Novak, University of Ontario

Respondent: William May, Southern Methodist University

Concerning William F. May's new volume, *Testing the National Covenant: Fears and Appetites in American Politics*, Charles Curran wrote, "This book is the capstone of the life's work of William F. May as an eminent Christian ethicist and public intellectual. With stylistic elegance, theological depth, perceptive analysis, and persuasive criticism, May employs the concept of covenant to address the domestic and international policies that the United States should follow today." This year the Covenantal Ethics Interest Group will host a conversation about Professor May's book.

Conveners: Tim Beach-Verhey, Faison Presbyterian Church

Dave True, Wilson College

Environmental Ethics and Theology

Lafayette

"Hunger and Real Food in an Age of Global Industrial Agriculture"

Panelists: L. Shannon Jung, St. Paul School of Theology

Tallesyn Z. Grenfell-Lee, Boston University School of Theology

Karen Hansen-Kuhn, Institute for Agriculture & Trade Policy, Washington, DC

The topic of this session is the ethical and eco-justice dynamics of United States Agricultural policies and how they relate to and affect global industrial agriculture, small family farms, organic and sustainable farming, urban access to fresh food, energy policy, human health, environmental degradation, hunger, and water rights. These many issues relate to one another and overlap in the various elements of U.S. policy and global trade.

The purpose of this session is to present the overall picture of current policies and their effects, connect these policies to related spiritual-ethical dimensions of the Christian life, and propose points of contact through which the academy and the Church can address relevant issues of eco-justice, environmental healing, and spiritual enrichment.

Conveners: Andy Smith, Penn State Great Valley

Dawn Nothwehr, Catholic Theological Union

Ethics and Law

Constitution D

"The Ethics of Lobbying"

Panelists: Simone Campbell SSS, Executive Director, NETWORK
 Richard Cizik, President, New Evangelical Partnership for the Common Good
 Thomas Reese SJ, Research Fellow, Woodstock Theological Center

In 2012, the Group plans to take advantage of our location in the shadow of the Capitol to explore an important and often ignored topic: the ethics of lobbying. Are there moral limits to what advocates can do in order to help pass even a just law? Which inducements--and threats--are permissible, and which cross the line? This panel, which includes experts in both the theory and the practice of lobbying, will describe how lobbying works and will identify and evaluate the ethical challenges involved in lobbying, both for individual lobbyists themselves and for the entire system of law-making.

Conveners: M. Cathleen Kaveny, University of Notre Dame
 Jonathan Rothchild, Loyola Marymount University

Evangelical Ethics

Independence F

Speakers: Glen Stassen, Fuller Theological Seminary
 Marc Gopin, George Mason University
 David P. Gushee, Mercer University

Despite its traditions of pacifism, modern Evangelicalism has supported many US-led military campaigns around the world aimed at restoring peace and justice and at establishing democracy. Recently, the wars in Afghanistan and Iraq have led to discussions about Evangelicals and their view on the Just War criteria. There is also a growing interest in the possibilities of just peacemaking. In this meeting, Glen Stassen, David P. Gushee, and the reknowned Jewish scholar on the topic of just peacemaking, Marc Gopin, will report on recent initiatives with regard to just peacemaking in the Middle East.

Conveners: Theo Boer, Protestant Theological University, Utrecht
 Mary Veeneman, North Park University

Fieldwork and Ethics

Farragut Sq

Panelists: Aana Marie Vigen, Loyola University Chicago
 Christian Scharen, Luther Seminary
 Emily Reimer-Barry, University of San Diego
 Ted A. Smith, Vanderbilt University
 Mary McClintock Fulkerson, Duke Divinity School

This session will look at the newly published book, *Ethnography as Christian Theology and Ethics* edited by Aana Marie Vigen and Christian Scharen. The book looks at ethnography and the turn to particularity within Christian ethics by first offering a theoretical framework and then offering exemplar chapters from scholars in the field. In this session, panelists will draw on the book to move the conversation forward by looking at the ways in which ethnography is being used in theology and ethics. The session, like the book, will look at the intersection of ethnography and ethics from both theoretical and practical perspectives.

Convener: Melissa Browning, Loyola University Chicago

Interrupting White Privilege

Independence HI

Panelists: Jennifer Harvey, Drake University
 Letitia Campbell, Emory University
 Thelathia Young, Bucknell University

This session will focus on intersectionality, examining the ways in which white privilege intersects with privileges of class, nationality, age, sexual orientation, gender identity, physical ability. In particular, we will explore the pedagogical challenges and possibilities of "interrupting white privilege" within a multiethnic, multiracial and multicultural academic environment of clear yet complex power dynamics between students, and students and professors. A panel will lay out the problem and present "promising practices" of creative pedagogies which "break through the blinders of privilege" to create a community of learning within the classroom which aims to empower and transform all participants. The session will also address impacts of such teaching on the broader campus and academic environment, with attention to possibilities for creating greater racial justice on the institutional level.

Conveners: Monica Maher, Harvard University, Facultad Latinoamericana de Ciencias Sociales/ Ecuador
 Cynthia Moe-Lobeda, Seattle University

Literature and Literary Theory

Constitution C

Scripture and Ethics

"Mimesis, Deceit, and Desire"

Panelists: Jeph Holloway, East Texas Baptist University

William Schweiker, University of Chicago

Chester O'Gorman, Luther Seminary

Scripture and Ethics and *Literature and Literary Theory* will combine to consider the continuing relevance of René Girard's work on mimesis, deceit, and desire, while also giving attention to criticisms that Girard's arguments have provoked. The session will open with brief remarks by three panelists: Jeph Holloway on Girard's usefulness in scripture studies, William Schweiker on Girard's treatment of literature in light of his social theory, and student member Chester O'Gorman on Girard and Zizek on the "concrete universal." Please bring doubts and concerns about, as well as appreciations of, Girard's reading of literature, Scripture, or the human psyche.

Convener: Diane Yeager, Georgetown University

Technology Ethics

Constitution E

"To Tweet or Not To Tweet: Concrete Moral Norms for Online Social Networking"

Speakers: Jana Bennett, University of Dayton

Trevor Bechtel, Bluffton University

Patrick Flanagan, St. John's University, NY

Often, Christian ethics of contemporary technology is nebulous. Pundits and scholars alike say things like "too much Facebook is bad" without saying exactly what constitutes "too much." This session-the second for the new TEIG-is aimed at moving Christian tech ethics beyond generalities by articulating specific norms for moral action grounded in explicit theological principles. Our three presenters will offer short papers that propose concrete moral norms for online social networking, provide examples of the norms in action, and defend them using clearly articulated theological rationales. The presentations will be followed by ample time for spirited debate of the proposals and other views on social networking.

Convener: James Caccamo, Saint Joseph's University

War and Peace

Cabin John/Arlington

"The Age of Obama: Change and Continuity in the American Way of War and Peacemaking"

Panelists: Maureen O'Connell, Fordham University

Jonathan Tran, Baylor University

Tobias Winright, Saint Louis University

Dovetailing with the plenary speakers Andrew Bacevich and Stephen Carter, this session considers the American way of war and peacemaking/keeping in the age of Obama. Obama's election and reception of the Nobel Prize fueled hopes that the way America fights wars and promotes peace would shift from the perceived unilateralism, militarism, and excesses of the Bush years. Has this hope been borne out? How has Obama's presidency met or failed to meet expectations thus far? What are the obstacles and opportunities looking forward?

Convener: Dan Bell, Lutheran Theological Southern Seminary

6:45-8:30am SCE Board Meeting *Latrobe*
Breakfast at 6:45; Meeting 7:00-8:30

7:15-8:45am **Breakfast with an Author** *Constitution CDE*
Buffet opens at 7:15; Discussion 7:45-8:45 (Pre-registration is required.)

Austin, Victor Lee, *Up with Authority: Why We Need Authority to Flourish as Human Beings* (T and T Clark/Continuum, 2010)

Facilitator: Gerald S. Vigna, Alvernia University

Brandt, James M., *Selections from Christian Ethics (Friedrich Schleiermacher)* (Westminster John Knox, 2011)

Facilitator: Paul Martens, Baylor University

Calian, Carnegie Samuel, *The Spirit-Driven Leader: Seven Keys to Succeeding under Pressure* (Westminster John Knox, 2010)

Facilitator: Joshua Daniel, University of Chicago

Finn, Daniel (Ed.), *The True Wealth of Nations: Catholic Social Thought and Economic Life* (Oxford University Press, 2010)

Facilitator: William George, Dominican University

Hollenbach, David (Ed.), *Driven from Home: Protecting the Rights of Forced Migrants* (Georgetown University Press, 2010)

Facilitator: Thomas Schubeck, John Carroll University

Merkle, Judith, *Being Faithful: Christian Commitment in Modern Society* (T and T Clark/Continuum, 2010)

Facilitator: Jan Jans, Tilburg University

O'Brien, Kevin J., *An Ethics of Biodiversity: Christianity, Ecology, and the Variety of Life* (Georgetown University Press, 2010)

Facilitator: Kathryn Blanchard, Alma College

Rubio, Julie Hanlon, *Family Ethics: Practices for Christians* (Georgetown University Press, 2010)

Facilitator: David Elliot, University of Notre Dame

Springs, Jason A., *Toward a Generous Orthodoxy: Prospects for Hans Frei's Postliberal Theology* (Oxford University Press, 2010)

Facilitator: Brian Stiltner, Sacred Heart University

Wadell, Paul J., Patricia Lamoureux, *The Christian Moral Life--Faithful Discipleship for a Global Society* (Orbis Books, 2010)

Facilitator: Mindy Makant, Duke University Divinity School

Wall, John, *Ethics in Light of Childhood* (Georgetown University Press, 2010)

Facilitator: Kathryn Cox, St. John's University, MN

7:45-8:45am **SJE Business Meeting** *Renwick*
Open to all SJE Members

8:00-8:45am	Ecumenical Worship Service	<i>Independence DE</i>
8:30-11:15am	Exhibits Open	<i>Independence A</i>
8:30-11:30am	Registration Desk Open	<i>Independence Foyer</i>
9:00-10:30am	SJE Plenary	<i>Constitution AB</i>
Michael Walzer, Institute for Advanced Study, Princeton, NJ		
"Conceptions of Peace in the Hebrew Bible"		
SJE Respondent: Daniel Statman, Haifa University		
SCE Respondent: Glen Stassen, Fuller Theological Seminary		
Convener: Jonathan Crane, Emory University		
10:30-11:00am	Break	<i>Independence A</i>
11:00am-12:30pm	Concurrent Session VI	
Ilsup Ahn, North Park University		<i>Independence B</i>
"Undocumented Workers, Politics of Immigration, and the Religious Rights to Express Compassion"		
The purpose of this paper is to develop a Christian ethical argumentation against the Arizona state law of 2008 which targets businesses that "intentionally" or "knowingly" employ unauthorized immigrants. In the paper, I will present three arguments: first, it is a fundamental religious right to express compassion to anyone who is in dire and desperate situation; second, the religious right to express compassion should be also recognized and acknowledged as an indispensable political right of citizens; third, since the Arizona Employer Sanctions Law could be at odds with this fundamental religious rights, the law should be reconsidered and possibly reversed by the federal law to protect citizens' fundamental religious and political rights.		
Convener: Mara Kelly-Zukowski, Felician College		
Bradley Burroughs, Emory University		<i>Constitution C</i>
"Reconceiving Politics: Soulcraft, Statecraft, and the City of God"		
Particularly in the US, Protestant political ethics stands at something of an impasse. After identifying this impasse by considering the work of Reinhold Niebuhr and Stanley Hauerwas, this paper constructively seeks a way of circumventing it by reconceiving politics within a broadly Augustinian eschatology that understands human beings as fundamentally political creatures intended to share in the paradigmatic political communion of the City of God. Such a theological reframing allows us to identify the political importance of both statecraft and soulcraft and to specify the proper relationship between them, something illustrated by reference to the Civil Rights Movement.		
Convener: Andrea Vicini SJ, Boston College		
Keri L. Day, Brite Divinity School, TCU		<i>Constitution D</i>
"Saving Black America?: A Womanist Analysis of Faith Based Initiatives"		
Do faith-based initiatives (FBI) save poor blacks? Deploying a womanist theoretical framework, I argue that FBI has a janus-faced nature in relation to ameliorating poverty among blacks. While these initiatives provide the needed funding for many black religious organizations that are already doing anti-poverty work, these initiatives simultaneously fail to consider how free market institutions and their neo-liberal practices exacerbate poverty in general and black poverty in particular. This paper addresses such neo-liberal logic and practices that diminish the efficacy of FBI for poor blacks. This paper concludes by offering some ways forward for FBI within the context of black poverty reduction.		
Convener: Gloria H. Albrecht, University of Detroit Mercy		

Frida Kerner Furman, DePaul University

Lafayette

"Religion, Ethics, and Reconciliation: Grassroots Peacebuilding by Israelis and Palestinians"

This paper is based on ethnographic research with the Jerusalem-based Interfaith Encounter Association (IEA), a grassroots organization committed to peacebuilding between Israelis and Palestinians. The IEA brings together ordinary people from contending political, religious, and ideological perspectives into dialogue or "encounter" groups intended to develop understanding and respect across differences, principally through a focus on religious engagement. The paper develops "thick descriptions" and analysis of the organization and its members, including the religio-ethical underpinnings and assumptions of the organization's mission, values, methods, and activities; those that propel members' participation; and the impact such participation has on their attitudes toward the "Other" and toward the adversary's national narrative.

Convener: Judith Kay, University of Puget Sound

R. J. Hernandez-Diaz, University of Denver, Iliff School of Theology

Constitution E

"Christian Political Economic Ethics, Economic Heterodoxy, and Policy Reform"

Despite liberation ethics' insistence on the indefensibility of capitalism based on its role in creating and maintaining oppressive structures, mainstream Christian social ethics continues to defend it as the basis of a moral political economy. Mainstream social ethics takes it for granted that the economy functions according to a neoclassical understanding of economics, which relies on outdated models, built on essentialist assumptions. Heterodox economics disrupts the framing of reformed capitalism as the only viable form of political-economics, dislodges the supremacy of the neoclassical understanding of economics, and provides concrete guidance for elaborating concrete policy reforms necessary to creating a moral political economy.

Convener: Kathryn Blanchard, Alma College

Warren A. Kinghorn, Duke Divinity School

Independence F

"Combat Trauma and Moral Fragmentation: A Theological Analysis of 'Moral Injury'"

Post-traumatic stress disorder (PTSD), common to one in five combat veterans of the American wars in Iraq and Afghanistan, is sometimes linked primarily with "moral injury," the experience of having acted (or consented to others acting) incommensurably with one's most deeply held moral conceptions. This paper will argue that "moral injury" is a proper concern of theological ethics as well as of the clinical disciplines, and furthermore that something like a moral theology is required to rescue clinical treatment of "moral injury" from the reductive logic of *techné* and to allow for truthful, contextualized narration of morally fragmenting combat experiences.

Convener: Dana Dillon, Providence College

Betsy Perabo, Western Illinois University

Independence G

"Mission, War, and Theological Ethics: Orthodox Debates on the Russo-Japanese War"

One Japanese Buddhist priest characterized the Russo-Japanese War of 1904-1905 as a battle between "the Army of God" and "the Army of the Buddha." Russian Orthodox thinkers also sought to understand the war and its relationship to the Orthodox mission in Japan in theological terms, and I will map out the range of positions they expressed. Pacifists argued that a war intended to "Christianize" Japan was sinful and counterproductive; Russian exceptionalists said the war should be fought specifically as a mission to expand Orthodoxy eastward; and others took a middle position, suggesting both Russian and Japanese Christians could legitimately fight.

Convener: Laurie Johnston, Emmanuel College

Margaret R. Pfeil, University of Notre Dame

Farragut Sq

"Terrible Luminosity: Social Sin, Systemic Reconciliation, and the Atomic Bombings of Hiroshima and Nagasaki"

This essay will develop a systemic account of possible practices of reconciliation in correlation with the atomic bombings of Hiroshima and Nagasaki. Against the horizon of the sacramentality of material creation, the holistic framework of systems theory suggests practices of social reconciliation rooted in liturgy, including the cultivation of contemplative awareness, fasting and penance, and linking systemic environmental healing with the restoration of right relationship, through communal examination of conscience.

Convener: Kathryn Cox, St. John's University, MN

Ted A. Smith, Vanderbilt Divinity School

Independence D

"The Spirit of John Brown: Retrieving Divine Violence as a Topic for Christian Ethics"

Contemporary political formations rely on stories in which the disenchantment of violence both explains and limits violence. Drawing on Paul Kahn and René Girard, I argue that disenchantment fails at both tasks. I then work from Walter Benjamin's critique of violence to argue for a notion of "divine violence" that can describe and interrupt the expansion of violence under cover of disenchantment. But talk of divine violence demands the ability to critique violence in specifically theological terms. I consider the risks – and possibilities – for Christian talk about divine violence through engagement with Reverdy Ransom's address "The Spirit of John Brown."

Convener: Christian Scharen, Luther Seminary

Interest Groups: Liturgy and Ethics
Church and Academy

Independence H

"Worship, War, and Liturgies of State"

Panelists: Daniel Bell, Lutheran Theological Southern Seminary
Jonathan Tran, Baylor University

The connection between war and ritual is widely attested in historical/sociological literatures but is little explored within theological ethics. This session will examine the complex intersections of worship, war, and liturgies of state in the U.S. context. Dan Bell will display how worship forms or deforms the character required by just war. Jonathan Tran will explore how the geography and iconography of Washington, D.C. becomes ritualized in architectural spaces and "public" liturgies and how such built environment and ritual enactment forms and deforms "liturgies" of citizenship.

Convener: Steven Hoogerwerf, Hope College

SJE:

Cabin John/Arlington

Alexander Green, University of Toronto

"Between Maimonides and Spinoza: Constructing an Ethics of War and Peace in the Jewish Tradition"

Respondent: Geoffrey Claussen, Elon University

My paper will explore the possibility of constructing a virtue ethics of war and peace in the Jewish tradition. While respecting important legal distinctions and principles, another means of discerning the limits of war and peace is to analyze the character trait of "courage" in the works of Maimonides and Spinoza and how it functions within their hermeneutical teaching on ethics. By attempting to grasp the Jewish view of war and peace through the virtue of courage one is able to comprehend it within the larger theoretical framework of the relationship of knowledge, the emotions and the goals of human life.

Convener: Alan Mittleman, Jewish Theological Seminary

SSME: SSME Business Meeting

Wilson/Roosevelt

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

Latrobe

Sunday

WORKING GROUP CONTACT INFORMATION

African and African-American *Cabin John/Arlington* *Friday, 8-9:30pm*

- Keri Day, Brite Divinity School, TCU; tel: 817-257-7584, email: k.day@tcu.edu
- Darryl Trimiew, Medgar Evers College, 1650 Bedford Avenue, Brooklyn, NY 11225; tel: 718-270-4947, email: dtrimiew@mec.cuny.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 *Cabin John/Arlington* *Friday, 8-9:30pm*

- Jonathan Tran, Baylor University; tel: 254-710-6723, email: Jonathan_Tran@baylor.edu
- K. Christine Pae, Denison University; tel: 740-587-5619, email: paec@denison.edu

Latino/a *Cabin John/Arlington* *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

CAUCUS CONTACT INFORMATION

Junior Faculty Caucus *Burnham* *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 *Franklin/McPherson* *Friday, 12:45-2pm*

- Erica Kierulf, Union Presbyterian Seminary; tel: 804-869-2281, email: erica.kierulf@upsem.edu
- Jermaine McDonald, Emory University; tel: 757-870-1756, email: jermaine.mcdonald@emory.edu

Women's Caucus *Latrobe, Bulfinch, Renwick* *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 *Not meeting this year*

- Keri Day, Brite Divinity School, TCU; tel: 817-257-7584, email: k.day@tcu.edu
- Darryl Trimiew, Medgar Evers College, 1650 Bedford Avenue, Brooklyn, NY 11225; tel: 718-270-4947, email: dtrimiew@mec.cuny.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 *Constitution C* *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

Asian and Asian-American *Wilson/Roosevelt* *Fri, 4-5:30pm; Sat, 8-9:30pm*

- Jonathan Tran, Baylor University; tel: 254-710-6723, email: Jonathan_Tran@baylor.edu
- K. Christine Pae, Denison University; tel: 740-587-5619, email: paec@denison.edu

Christian Ethics and the Enlightenment *Independence BC* *Friday, 8-9:30pm*

- 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** *Independence HI* *Sunday, 11am-12:30pm*
- 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** *Independence BC* *Saturday, 8-9:30pm*
- 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** *Independence DE* *Saturday, 8-9:30pm*
- Tim Beach-Verhey, Faison Presbyterian Church, PO Box 160, Faison, NC 28341-0160; tel: 910-267-0100, email: tibeachverhey@gmail.com
 - Dave True, Wilson College, Chambersburg, PA 17201; tel: 717-264-2022, email: dtrue@wilson.edu
- Environmental Ethics and Theology** *Lafayette* *Saturday, 8-9:30pm*
- 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** *Wilson/Roosevelt* *Saturday, 4-5:30pm*
- 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** *Constitution D* *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 Care** *Not meeting this year*
- Frans Vosman, Faculty of Humanities, Tilburg University, PO Box 90153, Tilburg, NB 5000 LE Netherlands; tel: 0031-13-4662601, email: f.j.h.vosman@uvt.nl
 - CJW Leget, Groenestraat 51, Nijmegen, UT 6531 HB Netherlands; tel: 31-24-350-6223, email: c.j.w.leget@uvt.nl
- Ethics of Sexuality** *Constitution E* *Friday, 8-9:30pm*
- Kate M. Ott, Drew University Theological School, 36 Madison Ave, Madison, NJ 07940; tel: 203-803-1108, email: kathryn.ott@gmail.com
- Evangelical Ethics** *Independence F* *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
 - 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** *Independence F* *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

INTEREST GROUP CONTACT INFORMATION

Fieldwork and Ethics

Farragut Sq

Saturday, 8-9:30pm

- 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

Gay and Lesbian Issues

Constitution E

Friday, 8-9:30pm

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

Health Care Ethics

Independence DE

Friday, 8-9:30pm

- Joseph Kotva, Associated Mennonite Biblical Seminary; tel: 574-333-4908, email: jkotva@ambs.edu
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Interrupting White Privilege

Independence HI

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- Monica Maher, Committee on Human Rights Studies, Harvard University; email: monica_maher@harvard.edu
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Latino(a) Christian Ethicists

Lafayette

Friday 11am-12:30pm

- Roldolfo J. (RJ) Hernández-Díaz, Iliff School of Theology; tel: 571-332-4355, email: rhernandez-diaz@iliff.edu
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Literature and Literary Theory

Constitution C

Saturday, 8-9:30pm

- 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

Independence HI

Sunday, 11am-12:30pm

- 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

Lafayette

Friday, 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

Independence G

Friday, 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

Moral Theory and Christian Ethics

Wilson/Roosevelt

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- Kevin Jung, School of Divinity, Wake Forest University, PO Box 7719, Winston Salem, NC 27109; tel: 336-758-3534, email: jungk@wfu.edu
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Pedagogy

Independence BC

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- Jack Hill, TCU Dept of Religion, TCU Box 298100, Fort Worth TX 76129; tel: 817-257-6453, email: j.hill@tcu.edu
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Restorative Justice

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- Donald W. Shriver, Jr., 440 Riverside Drive, #58, New York NY 10027; fax: 212-222-5112 or 518-392-2511, email: dwshriver@aol.com
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Scripture and Ethics

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Technology Ethics

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War and Peace

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- Victor Thasiah, Evangelical Lutheran Church in America; tel: 773-380-2114, email: victor.thasiah@elca.org

Presbyterian Ethicists

Latrobe

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Wesleyan/Methodist Ethicists

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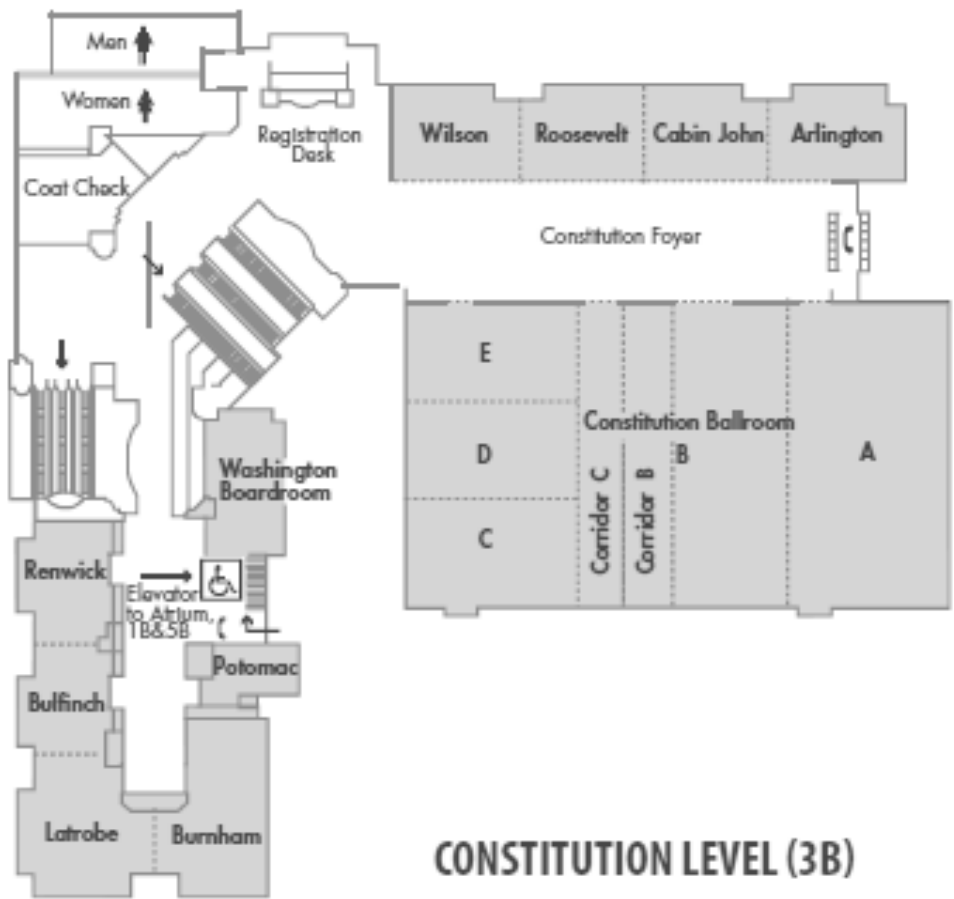
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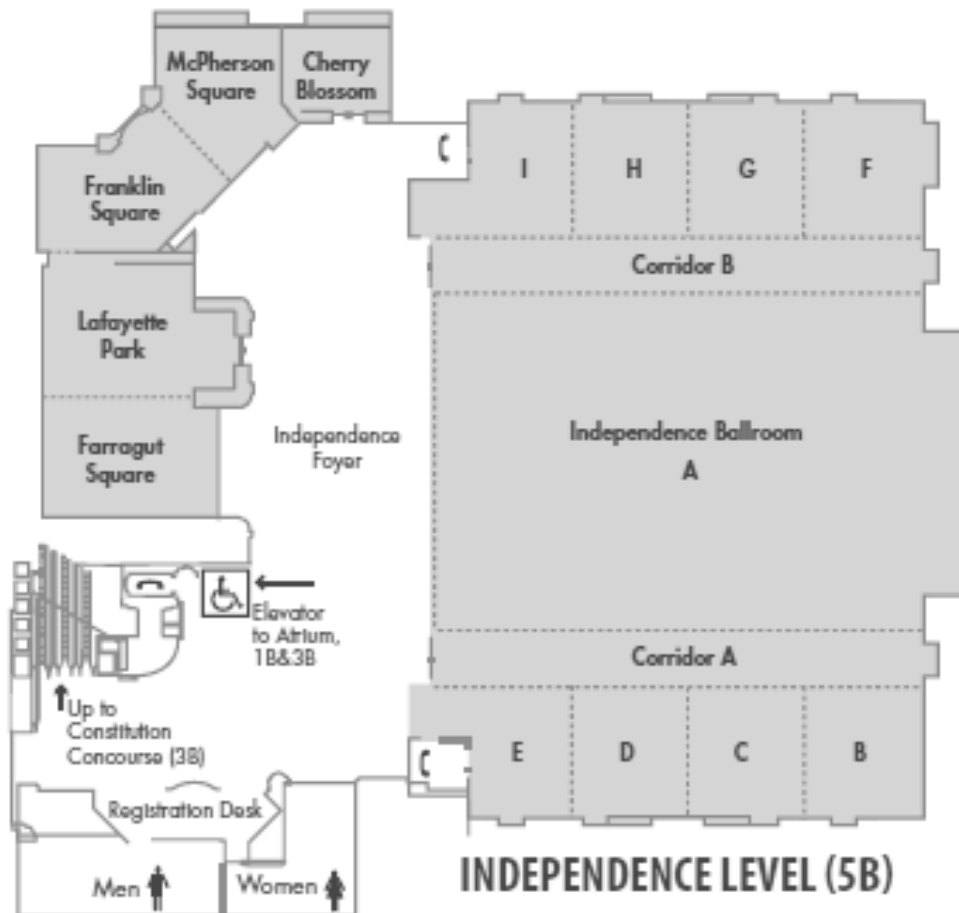
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