

FORTIETH ANNUAL MEETING

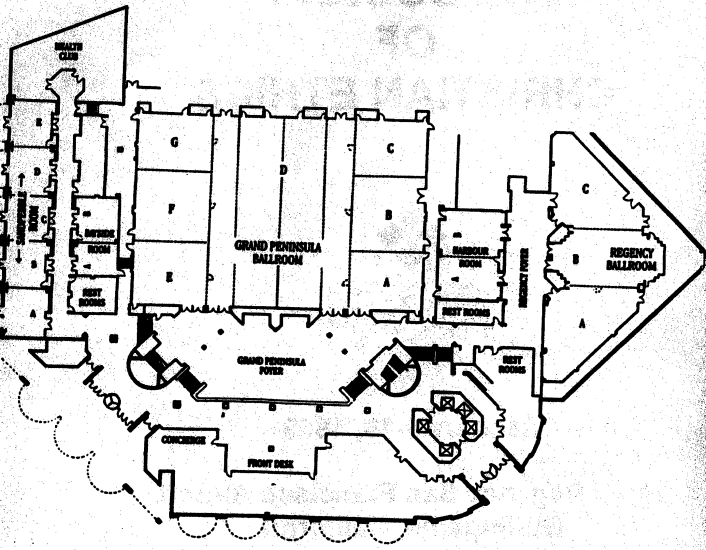
**THE SOCIETY
OF
CHRISTIAN ETHICS**



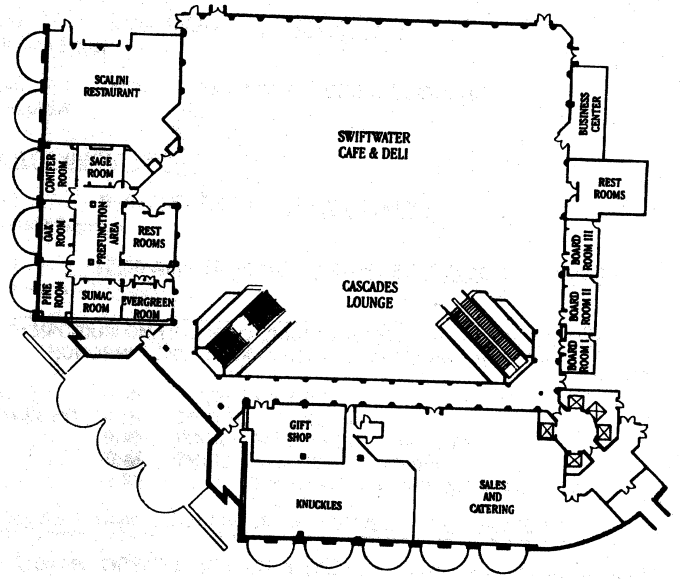
January 8-10, 1999

**Hyatt Regency San Francisco Airport
Burlingame, California**

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LOBBY FLOOR



ATRIUM FLOOR

1999 SCE Annual Meeting Program
Presiding: Ronald M. Green, President
Program Coordinator: Dennis P. McCann, Executive Director

THURSDAY JANUARY 7, 1999

Sandpebble DE 2:30- 7:30 PM SCE BOARD OF DIRECTORS MEETING

Sandpebble AB 2:30- 9:40 PM UNIVERSITY OF CHICAGO WRITERS GROUP

Grand 3:00-10:00 PM **REGISTRATION**
Peninsula Foyer

Grand 6:00 - 10:00 PM **BOOK DISPLAY SETUP**
Peninsula A

FRIDAY, JANUARY 8

Grand 9:00 AM - 5:00 PM **REGISTRATION**
Peninsula Foyer

Grand 10:00 AM - 10:00 PM **PUBLISHERS' BOOK EXHIBITS**
Peninsula A

**1999 SYMPOSIUM ON TEACHING CHRISTIAN FEMINIST SOCIAL ETHICS:
HONORING THE WORK OF BEVERLY WILDUNG HARRISON**

Grand 9:00 OPENING RITUAL
Peninsula BC 9:15 SETTING THE SCENE
9:30 ISSUES PANEL: FOCUS AND RESPONSE
10:45 SMALL DISCUSSION GROUPS
11:30 SUMMATION OF GROUP DISCUSSIONS

Regency A 12:00 LUNCHEON WITH BEVERLY WILDUNG HARRISON

**1:30 - 3:00 PM OPENING PLENARY SESSION: The Medical, Family, and
Gender Realities of AIDS**

Grand Moderator: Mary Jo Iozzio (Barry University)
Peninsula D Panelists: Jon Fuller (Boston Medical Center), Kevin Gogin
(San Francisco Unified School District), James F. Keenan
(Weston School of Theology), Regina Wentzel Wolfe
(St. John's University/The College of St. Benedict)

3:15- 3:30 PM COFFEE BREAK

3:30 - 5:00 PM CONCURRENT SESSIONS I

Sandpebble A **WITH THE GRAIN OF THE UNIVERSE: WRITING HISTORY
IN THE THEOLOGICAL ETHICS OF JOHN HOWARD YODER**
Michael J. Baxter, C.S.C. (University of Notre Dame)
Convener: Raymond Anderson (Wilson College)

- Sandpebble B** *THE IRONY OF POLITICAL VIRTUE: SOME PROVOCATIONS OF CHRISTIAN REALISM BY POSITIONS ON JUSTICE TAKEN BY EMMANUEL LEVINAS AND JÜRGEN HABERMAS*
Michael Byrd (Vanderbilt University)
Convener: Andrea Vicini, SJ (Boston College)
- Sandpebble C** *ORESTES BROWNSON AND THE CIVIL WAR*
Joseph E. Capizzi (The Catholic University of America)
Convener: Samuel Roberts (School of Theology, Virginia Union University)
- Sandpebble D** *BONHOEFFER'S LIBERATION ETHICS?*
G. Clarke Chapman (Moravian College)
Convener: Keith Graber Miller (Goshen College)
- Sandpebble E** *WOMEN'S RELIGIOUS WISDOM ON SEXUALITY: INTER-RELIGIOUS AND CROSS-CULTURAL CONVERSATIONS*
Mary E. Hunt (Women's Alliance for Theology, Ethics and Ritual [WATER])
Patricia Beattie Jung (Loyola University Chicago)
Convener: Cristina Traina (Northwestern University)
- Boardroom III** *MULTICULTURAL JUSTICE: POLITICAL OR HERMENEUTICAL?*
Richard B. Miller (Indiana University)
Convener: Ron Mercier (Regis College)
- Boardroom IV** *TRANSCENDENTAL ETHICS AND THE PRAGMATISM OF FRANKLIN GAMWELL*
Joseph Pettit (University of Chicago)
Convener: Jean Porter (Notre Dame)
- Harbour A** *THE UNITY OF LOVE AND TRUTHFULNESS: AN INTERPRETATION OF TOLSTOY'S 'THE DEATH OF IVAN ILYICH'*
Stephen J. Pope (Boston College)
Convener: Stanley Harakas (Holy Cross Theological School)
- Harbour B** *CAN WE TALK ABOUT RACE? THE PROMISE AND PERILS OF PUBLIC CONVERSATION*
Brian Stiltner (Sacred Heart University)
Convener: Darryl Trimiew (Colgate Rochester Divinity School)
- Bayside Room** *TEMPERANCE: HARMFUL OR HELPFUL?*
Louke van Wensveen (Loyola Marymount University)
Convener: Stephen Crocco (Princeton Theological Seminary)
- Grand Peninsula D** **5:30 PM** *PRESIDENTIAL ADDRESS: "Jewish and Christian Ethics: What Can We Learn from Each Other?"*
Ronald M. Green (Dartmouth College)
- Regency Foyer** **6:30- 7:30 PM** *PRESIDENTIAL RECEPTION*
- Regency Ballroom** **7:30- 9:00 PM** *PRESIDENTIAL BUFFET*

- Harbour A** **7:30- 8:45 PM** *STUDENT CAUCUS: "Teaching in Church-Related Institutions: A Faculty Panel"*
Barbara Blodgett (Yale Divinity School)
Joseph Capizzi (The Catholic University of America)
Timothy Jackson (Candler School of Theology)
Brian Stiltner (Sacred Heart University)
Scott Williamson (Louisville Seminary)
Tobias Winright (Simpson College)
- Harbour B** **8:15-9:00 PM** *WOMEN'S CAUCUS*
- 9:00-10:30 PM** *INTEREST GROUPS*
- Sandpebble A** *AFRICAN-AMERICAN APPROACHES TO CHRISTIAN ETHICS* * Convener: Cheryl Kirk-Duggan (Graduate Theological Union), William A. Thurston (Shaw University), and Darryl Trimiew (Colgate Rochester Divinity School).
- Evergreen** *ANGLICAN MORAL THEOLOGY* * Convener: Stephen Holmgren (Nashotah House), Jeffrey Greenman (Tyndale Seminary)
- Oak** *CLERGY ETHICS* * Convener: Jerry Vigna (Avernia College)
- Sandpebble C** *COMPARATIVE RELIGIOUS ETHICS* * Convener: Bruce Grelle (California State University, Chico) and Sumner B. Twiss (Brown University)
- Pine** *COMPUTER TECHNOLOGIES* * Convener: David P. Schmidt (Fairfield University)
- Sandpebble D** *COVENANTAL ETHICS* * Convener: Douglas Ottati (Union Theological Seminary in Virginia) and Douglas Schuurman (Saint Olaf College)
- Sandpebble E** *EDUCATING FOR AIDS* * Convener: James F. Keenan (Weston Jesuit School of Theology) and Regina Wenzel Wolfe (St John's University, Collegeville MN)
- Sandpebble B** *ENVIRONMENTAL ETHICS AND THEOLOGY* * Convener: Richard Randolph (Center for Theology and Natural Science) and Carol Robb (San Francisco Theological Seminary)
- Bayside** *ETHICS AND CATHOLIC THEOLOGY* * Convener: Michael Baxter (University of Notre Dame) and John Berkman (Catholic University of America)
- Boardroom III** *ETHICS AND POLITICAL ECONOMY* * Convener: Dan Finn (St John's University)
- Boardroom IV** *EVANGELICAL ETHICS* * Convener: David Gushee (Union University) and Christine Pohl (Asbury Theological Seminary)
- Harbour A** *HEALTH CARE ETHICS* * Convener: Dennis Brodeur (SSM Health Care System) and John Kilner (The Center for Bioethics and Human Dignity)
- Sumac** *TEACHING BUSINESS ETHICS* * Convener: Louke van Wensveen (Loyola Marymount University)

SATURDAY, JANUARY 9**Grand Peninsula BC 7:00-8:30 AM BREAKFAST WITH AN AUTHOR**

Roger A. Badham, ed. *Introduction to Christian Theology: Contemporary North American Perspectives* (Westminster/John Knox Press, 1998)
Convener: Brian Linnane (College of the Holy Cross)

Don S. Browning, Bonnie J. Miller McLemore, Pamela D. Couture, K. Bymolf Lyon, Robert M. Franklin, *From Culture Wars to Common Ground: Religion and the American Family Debate* (Westminster/John Knox, 1997)
Convener: Julie Rubio (California State University Long Beach)

John P. Burgess. *The East German Church and the End of Communism* (Oxford, 1997)
Convener: Max Stackhouse (Princeton Theological Seminary)

David S. Cunningham. *These Three Are One: The Practice of Trinitarian Theology* (Blackwells, 1998)
Convener: Jonathan R. Wilson (Westmont College)

Dan Finn. *Just Trading: On the Ethics and the Economics of International Trade* (Abingdon/Churches Center for Theology and Public Policy)
Convener: Patricia McIntyre (Texas Christian University)

Vigen Guroian. *Tending the Heart of Virtue: How Classic Stories Awaken a Child's Moral Imagination* (Oxford, 1998)
Convener: Philip Rolnick (Greensboro College)

Stanley Hauerwas. *Wilderness Wanderings: Probing 20th-Century Theology and Philosophy* (Westview, 1997)
Convener: Jeph Holloway (Southwestern Baptist Theological Seminary)

Stewart W. Herman. *Durable Goods* (Notre Dame, 1997)
Convener: Maurice Hamington (Western Oregon University)

Reinhard Hutter and Theodor Dieter, eds. *Ecumenical Ventures in Ethics: Protestants Engage Pope John Paul II's Moral Encyclicals* (Eerdmans, 1998)
Convener: Paul J. Waddell (University of Scranton)

John Kilner et al., eds. *The Changing Face of Health Care: A Christian Appraisal* (Eerdmans, 1998)
Convener: Gerald Vigna (Alvemia College)

Joseph J. Kotva, Jr. *The Christian Case for Virtue Ethics* (Georgetown University Press, 1996)
Convener: Christopher Johnson (Buena Vista University)

Risto Lehtonen. *Story of a Storm* (Eerdmans, 1998). Charles C. West, author of the *Forward*, will preside.
Convener: Roger L. Shinn (Union Theological Seminary)

Frank B. Leib. *Friendly Competitors, Fierce Companions: Men's Ways of Relating* (Pilgrim, 1997)
Convener: Susan Ross (Loyola University of Chicago)

Michael C. Loehrer. *How to Change a Rotten Attitude: A Manual for Building Virtue and Character in Middle and High School Students* (Corwin Press, 1998)
Convener: Robert B. McLaren (California State University at Fullerton)

Edward LeRoy Long. *To Liberate and Redeem* (Pilgrim, 1997)
Convener: J. Andy Smith (American Baptist Churches, USA)

James B. Martin-Schramm. *Population Perils and the Churches' Response* (WCC Publications, 1997)
Convener: Daniel Spencer (Drake University)

Thomas Massaro. *Catholic Social Teaching and United States Welfare Reform* (Liturgical Press, 1998)
Convener: Rosemarie Gorman (Fairfield University)

Gerald P. McKenney. *To Redeem the Human Condition: Bioethics, Technology, and the Body* (SUNY Press, 1997)
Convener: John Berkman (Catholic University of America)

Judith A. Merkle. *A Different Touch: A Study of Vows in Religious Life* (Liturgical Press, 1998)
Convener: Darlene F. Weaver (Georgetown University)

Marvin Krier Mich. *Catholic Social Teaching and Movements* (Twenty-Third Publications, 1998)
Convener: Charles Curran (Southern Methodist University)

F. Burton Nelson and Geoffrey B. Kelly, eds. *A Testament to Freedom: The Essential Writings of Dietrich Bonhoeffer* (Harper Row, 1995)
Convener: J. Deotis Roberts (Duke Divinity School)

Timothy O'Connell. *Making Disciples: A Handbook of Christian Moral Formation* (Crossroad/Herder, 1998)
Convener: Florence Caffrey Bourg (College of Mount St. Joseph)

Ronald Stone and Matthew Lon Weaver, eds. *Against the Third Reich: Paul Tillich's Wartime Radio Broadcasts into Nazi Germany* (Westminster/John Knox, 1998)
Convener: Lois Gehr Livezey (McCormick Theological Seminary)

Douglas Sturm, *Solidarity and Suffering: Toward a Politics of Relationality* (SUNY Press, 1998)

Convener: William P. George (Dominican University)

Emilie M. Townes, *Embracing the Spirit: Womanist Perspectives on Hope, Salvation, and Transformation* (Orbis Books, 1997)

Convener: Rosetta Ross (Interdenominational Theological Center)

Sumner B. Twiss and Bruce Grelle, *Explorations in Global Ethics: Comparative Religious Ethics and Interreligious Dialogue* (Westview/Harper Collins, 1998)

Convener: Stephen E. Lammers (Lafayette College)

James W. Walters, *What is a Person? An Ethical Exploration* (University of Illinois, 1997)

Convener: Philip A. Muntzel (Kings College)

John R. Wilcox and Louis Theodore, eds. *Engineering and Environmental Ethics: A Case Study Approach* (John Wiley, 1998)

Convener: Dennis McCann (DePaul University)

John A. Wood, *Perspectives on War in the Bible* (Mercer, 1998)

Convener: Stephen J. Casey (University of Scranton)

10:00 AM - 10:00 PM PUBLISHERS' BOOK EXHIBITS

8:45 - 10:15 AM CONCURRENT SESSIONS II

Sandpebble A *ECONOMIC INEQUALITIES AMONG WOMEN: A CHALLENGE TO COMMUNITY, SOLIDARITY AND JUSTICE*

Barbara Hilkert Andolsen (Monmouth University)
Convener: Michael Hoy (Lutheran School of Theology/St. Louis)

Sandpebble B *GOD'S JUDGMENT AND THE PRACTICE OF ETHICS*

Frederick Bird (Concordia University, Montreal)
Convener: Stewart Herman (Concordia College)

Sandpebble C *INSTITUTIONALIZED RELATIONALITY: A NATIVE AMERICAN PERSPECTIVE ON LAW, JUSTICE, AND COMMUNITY*

Robert H. Craig (The College of St. Scholastica)
Convener: Boyd Gibson (Susquehanna University)

Sandpebble D *HUMAN RIGHTS AND THE RIGHTS OF NATURE*

Thomas S. Derr (Smith College)
Convener: Dan Lee (Augustana College)

Sandpebble E *REFLEXIVE MORAL THEORY AND CHRISTIAN ETHICS: FROM RISK TO CARE*

David Haddorf (St. John's University, New York)
Convener: Lloyd Steffen (Lehigh University)

Bayside B *COMPLICATING THE COMMAND: AGAPE IN SCRIPTURAL CONTEXT*

Amy Laura Hall (Yale University)
Convener: Gilbert Meilaender (Valparaiso University)

Harbour A *THE CONFUCIAN ETHIC OF DEATH WITH DIGNITY AND ITS CONTEMPORARY RELEVANCE*

Ping-Cheung Lo (Hong Kong Baptist University)
Convener: James Bretzke (Jesuit School of Theology)

Harbour B *THE CHURCH AND SOCIAL CHANGE: JOHN HOWARD YODER AND CATHOLIC SOCIAL TEACHING IN DIALOGUE*

John Sniogocki (University of Notre Dame)
Convener: Marvin Mich (St. Bernard's Institute)

Boardroom III *THE PANTHERS AND THE MILITIAS: BROTHERS UNDER THE SKIN?*

John A. Wood (Baylor University)
Convener: Cheryl Kirk-Duggan (Center for Women and Religion, Graduate Theological Union)

Boardroom IV *REAL TOADS IN IMAGINARY GARDENS: POSSIBILITY AND IMPOSSIBILITY IN CHRISTIAN ETHICS*

Don Browning (University of Chicago Divinity School)
Ernest Wallwork (Syracuse University)

Diane M. Yeager (Georgetown University)
Convener: Paul A. Lewis (Grace Baptist Church)

10:30 AM- 12:00 NOON CONCURRENT SESSIONS III

Sandpebble A *WHY YODER IS NOT HAUERWAS, AND WHY IT MATTERS*

Kent Reames (University of Chicago)
Convener: Bernard Brady (University of St. Thomas)

Sandpebble B *TOWARD A WHITE FEMINIST ENVIRONMENTAL ETHIC: A STUDY OF THE COMMUNAL ETHOS OF THE LORETTO EARTH NETWORK*

Beth Blissman (University of Denver/Iliff School of Theology)
Convener: Lois Daly (Siena College)

Sandpebble C *SURRENDER AND RESISTANCE: THE CROSS AS AN ETHIC OF RISK*

Cynthia S. W. Crysdale (The Catholic University of America)
Convener: Romanus Cessario (St. John's Seminary-Brighton MA)

Sandpebble D *HUMANIST ETHICS AND POLITICAL JUSTICE: SOTO, SEPULVEDA, AND THE "AFFAIR OF THE INDIES"*

G. Scott Davis (University of Richmond)
Convener: Anthony Tambasco (Georgetown University)

Sandpebble E *TOWARDS A MORAL CONSENSUS: EXPLICATING THE ETHICS OF A NEW GENERATION OF SOUTH AFRICANS*

Jack A. Johnson-Hill (Pacific Theological College, Fiji)
Convener: T. Richard Snyder (New York Theological Seminary)

- Bayside B** *SPHERES OF JUSTICE AND SPHERES OF SOVEREIGNTY: A CRITICAL STUDY OF MICHAEL WALZER'S AND ABRAHAM KUYPER'S THEORIES OF SPHERES FOR A CONSTRUCTIVE MODEL OF PUBLIC ETHICS*
Hak Joon Lee (New Brunswick Theological Seminary)
Convener: Les Muray (Lansing Community College)
- Harbour A** *READING REINHOLD NIEBUHR AGAINST HIMSELF: THE POSSIBILITY AND NECESSITY OF A THEOLOGICAL ANTHROPOLOGY*
Charles T. Mathewes (University of Virginia)
Convener: Linda MacCammon (Boston College)
- Harbour B** *POWER OR PRESENCE: THE INCORPORATION OF ETHNIC MINORITY CLERGY INTO MAINLINE DENOMINATIONS*
Lucia Ann McSpadden (Life & Peace Institute, Uppsala)
Convener: Timothy P. Jackson (Emory University)
- Boardroom III** *TRUTH, JUSTIFICATION, AND THE MORAL EVALUATION OF SLAVERY IN LATE-SEVENTEENTH-CENTURY CUBA*
Edward R. Sunshine (Barry University)
Convener: Michael Stemmeler (Central Michigan University)
- Boardroom IV** *A NEW CATHOLIC RADICALISM?: A CRITIQUE AND RESPONSE*
Todd David Whitmore (University of Notre Dame)
Convener: Paul J. Weithman (University of Notre Dame)
- 12:15-1:45 PM** **INTEREST GROUPS * BOX LUNCH**
- Sumac** *EASTERN EUROPE AND THE FORMER SOVIET UNION **
Convener: Leslie Muray (Lansing Community College)
- Conifer** *ECONOMIC LIFE * Convener: Jim Childs (Trinity Lutheran Seminary) and Heidi Hadsell (McCormick Theological Seminary)*
- Sandpebble A** *ETHICAL ISSUES IN HIGHER EDUCATION * Convener: Daniel B. McGee (Baylor University)*
- Sandpebble B** *ETHICS AND THE PROFESSIONS * Convener: John Wilcox (The Center for Professional Ethics, Manhattan College) and Kenneth Weare (School of Pastoral Leadership)*
- Sandpebble C** *ETHICS AND SEXUALITY * Convener: Maureen Dallison Kemeza (St. Paul's Episcopal Church)*
- Pine** *ÉTICA LATINA * Convener: Miguel De La Torre (Temple University)*
- Sandpebble D** *LESBIAN AND GAY ISSUES * Convener: Frank Leib (Temple University) and Bill McDonough (University of St. Thomas)*

- Joint Meeting:*
- Harbour A&B** *ETHICS AND CATHOLIC THEOLOGY * Convener: Michael J. Baxter, C.S.J. (University of Notre Dame) and John Berkman (The Catholic University of America)*
*ETHICS AND LAW * Convener: Cathy Kaveny (University of Notre Dame Law School)*
- Sandpebble E** *PEDAGOGY * Convener: Chris Johnson (Buena Vista University) and Paul A. Lewis (Grace Baptist Church)*
- Boardroom III** *REFORMING REALISM * Convener: Rebekah Miles (Texas Christian University) and Lois Malcolm (Luther Seminary)*
- Boardroom IV** *SCRIPTURE AND ETHICS * Convener: Michael Cartwright (University of Indianapolis) and Sondra Ely Wheeler (Wesley Seminary)*
- Bayside B** *WAR, PEACE, VIOLENCE AND REVOLUTION * Convener: John Langan (Georgetown University) and Michael Westmoreland-White (Simmons College)*
- 12:15-1:45 PM**
Bayside A **JRE Board of Directors Meeting**
- 2:00-3:30** **CONCURRENT SESSIONS IV**
- Sandpebble A** *CHOOSING OTHERNESS AS MORAL PRACTICE*
Frances S. Adeney (University of Southern California)
Convener: Mary Solberg (Gustavus Adolphus College)
- Sandpebble B** *COMING TO TERMS WITH THE PAST: TRUTH, JUSTICE, AND/OR RECONCILIATION*
Audrey R. Chapman (American Association for the Advancement of Science)
Convener: Elizabeth Bounds (Emory University)
- Sandpebble C** *BEYOND MACHISMO*
Miguel A. De La Torre (Temple University)
Convener: Christine Gudorf (Florida International University)
- Sandpebble D** *RESPONSIBILITY BEYOND DUTY: ON THE BLAMEWORTHINESS OF THE FAILURE TO PERFORM ACTS OF SUPEREROGATION*
Andrew Michael Flescher (Brown University)
Convener: George Randels (University of the Pacific)
- Sandpebble E** *CUDWORTH, AUTONOMY, AND THE LOVE OF GOD: TRANSCENDING ENLIGHTENMENT AND ANTI-ENLIGHTENMENT CHRISTIAN ETHICS*
Jennifer A. Herdt (New College/University of South Florida)
Convener: Douglas Ottati (Union Seminary in Virginia)

Bayside B *ON KEEPING THEOLOGICAL ETHICS THEOLOGICAL: AN ALTERNATIVE TO HAUERWAS' DIAGNOSIS AND PRESCRIPTION*
 William J. Meyer (Maryville College)
 Convener: Terrence Reynolds (Georgetown University)

Harbour A *CONSCIENCE AND RESPONSIBILITY REVISITED*
 Eric Mount, Jr. (Centre College)
 Convener: Stephen C. Mott (Cochesett United Methodist Church)

Harbour B *BIBLICAL IDEAS OF CARE*
 Warren Thomas Reich (Georgetown University)
 Convener: Martin Cook (US Army War College)

Boardroom III *PANEL: LIKE LEAVEN IN BREAD: THE INFLUENCE OF JOHN HOWARD YODER—AS BOTH THEOLOGIAN AND PERSON—ON THOSE WHO STUDIED WITH HIM*
 Moderator: Tobias Winright (Simpson College)
 Panelists: Lee Camp (University of Notre Dame)
 Laurel Macaulay Jordan (Middlebury College)
 Margaret R. Pfeil (University of Notre Dame)
 David R. Weiss (Luther College)

Boardroom IV *BOOKER T. WASHINGTON'S REJECTION OF LAISSEZ-FAIRE ECONOMICS*
 John M. Wortham (Unitarian Universalist Service Committee)
 Convener: Aubrey Williams (Louisville Presbyterian Seminary)

4:00-5:30 PM ANNUAL BUSINESS MEETING
 Grand Peninsula D

SATURDAY EVENING ON YOUR OWN

SUNDAY, JANUARY 10, 1999

7:00-8:30 AM SCE BOARD OF DIRECTORS MEETING
 Sandpebble AB

8:45 - 10:15 AM WORKSHOP ON SEXUAL HARASSMENT GRIEVANCE PROCEDURES
 Grand Peninsula D
 Barbara DeConcini (American Academy of Religion); Judith Webb Kay (University of Puget Sound); Karen Lebacqz (Pacific School of Religion); Daniel B. McGee (Baylor University)

10:30 AM-12:00 NOON CLOSING PLENARY: PUBLIC AND PRIVATE LIFE
 Grand Peninsula D
 Kenneth R. Himes (Washington Theological Union), M. Kathleen Kaveny (University of Notre Dame Law School), Patricia Lamoureux (St. Mary's Seminary and University), Philip Wogaman (Foundry United Methodist Church)

12:00 - 4:00 PM Editorial Board Meeting, SCE ANNUAL
 Bayside Room

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The Annual

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THE SOCIETY OF CHRISTIAN ETHICS

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

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

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

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

Each year the Society holds its annual meeting in January for the presentation and discussion of scholarly papers, the reviewing of published works in the field, and the conducting of official business. The 2000 SCE meeting will be held January 7-9, at the Hyatt Regency Crystal City, Washington DC.

Membership applications may be secured by writing to The Society of Christian Ethics, Dennis P. McCann, Executive Director, Religious Studies, DePaul University, 2320 N. Kenmore, Chicago IL 60614-3298. Telephone: 312 362-6631, Fax: 312 362 5026; E-mail: chrseth@condor.depaul.edu.

1999 CONCURRENT SESSION ABSTRACTS

Adeney, Frances S. (University of Southern California), "Choosing Otherness as Moral Practice"

The role of practices in ethics is receiving renewed attention as the post-modern turn presents difficulties for a common discourse about morals, and context and narrative come to the fore. Traditionally, practices are connected with socially sanctioned behaviors. My thesis is that actions which go against social conventions, when generated from strong evaluations, take on an emancipatory quality as they are repeated and formed into practices. *Choosing to become other* can unmask the conditionedness of socially constructed "reality," enabling those who acted against it to continue to act in self-empowering ways, generating new practices and bringing new paradigms of reality into existence. Examples from narratives of Indonesian women who are becoming Christian pastors and theologians in Indonesia, collected during five years of research in Central Java (1991-1996), will illustrate this analysis.

Barbara H. Andolsen (Monmouth University), "Economic Inequalities Among Women: A Challenge to Community, Solidarity and Justice"

Economic inequality is growing among women workers. Ironically, low-paid female service workers provide services that substitute for the domestic labor of highly-paid managerial and professional women. (Thus, attention is given to the intersection of gender, race/ethnicity, and class.) I discuss three interrelated ethical concepts relevant to the problem of inequality among women: solidarity, community and economic justice. While justice does not require strict equality in earnings among female workers, these accelerating inequalities are morally troubling. In particular, the low wages paid for service work represent an indefensible undervaluation of women's caring labor.

Baxter, Michael J., C.S.C. (University of Notre Dame), "Writing History 'With the Grain of the Universe': On the Significance of Yoder's Theology of History for the Discourse of Christian Ethics"

In *The Politics of Jesus*, Yoder claims "the relationship between the obedience of God's people and the triumph of God's cause is not the relationship of cause and effect but one of cross and resurrection." This paper examines this claim in three parts. First, it depicts Yoder's "biblical philosophy of history," as a critical response to the faith/history dichotomy assumed by Troeltsch and the Niebuhrs. Second, it presents Yoder's theology of history as grounded in the chalcedonian view of Christ as fully human and thus located fully *in* history. Third, it contrasts this view with the refusal of modern historical writing to grant serious consideration to Divine Providence. Yoder's theology of history is seen as part of his theological vision wherein Christ and the church provide us with clues as to which kinds of causes and powers "go with the grain of the universe."

Bird, Frederick (Concordia University), "God's Judgment and the Practice of Ethics"

This paper argues that humans ought to exercise their practical judgments in light of God's judgment. The paper analyzes moralistic misinterpretations by diverse "false prophets," then sets forth and defends a notion of God's judgment rightly understood. As humans, to believe in God's judgment as a present reality is to place our decision-making in a wider, more profound context in which we are called upon to read the signs of our times from a more global, larger, historical and ultimately theocentric perspective. We are called upon to exercise good judgments, attentive to what we can learn from unfolding events, alert to the possibility of our own self-deception, recognizing our responsibilities to make the best of circumstances.

Blissman, Beth (University of Denver/Iliff School of Theology), "Toward a White Feminist Environmental Ethic: A Study of the Communal Ethos of the Loretto Earth Network"

In this project, I investigate the impact of the emerging literature in Christian environmental ethics on a religious community rooted in the Catholic tradition. Specifically, this study employs qualitative research methods to explore the communal ethos emerging from the work, education and activism of the Loretto Earth Network. My work weaves together the concept of communal ethos, research from a liberation feminist perspective, and an examination of the ways in which persons in community live out the practical aspects of their ethical belief systems. I draw upon the work of white feminists Haney, Ruether, Harrison, and Welch, and social ethicists Troeltsch, H. Richard Niebuhr and Max Stackhouse.

Browning, Don (University of Chicago Divinity School), Ernest Wallwork (Syracuse University), and D. M. Yeager (Georgetown University), "Real Toads in Imaginary Gardens: Possibility and Impossibility in Christian Ethics"

Some of the greatest psychologists of this century have argued that the distinctive Christian ethic actually makes human behavior worse than it would otherwise be—much worse. The session will focus on Sigmund Freud, Erich Neumann, and Owen Flanagan, and it will be designed to (1) lay out the substance of this attack on Christian moral teachings, (2) explore why Christian ethicists have been so remarkably uninterested in and uninfluenced by this critique, and (3) constructively engage the findings of the psychological sciences, inquiring to what extent the arguments of the psychologists are true and need to be taken into account by ethicists.

Byrd, Michael (Vanderbilt University), "The Irony of Political Virtue: Some Provocations of Christian Realism by Positions on Justice Taken by Emmanuel Levinas and Jurgen Habermas"

This paper maintains that Habermasian and Levinasian perspectives on justice enhance Niebuhr's ambivalence on virtue and justice expressed in his concept of "irony." Levinasian justice is based on the idea that ethical responsibility for the

Other displaces knowledge. This paper explores affinities between this and Niebuhr's "approximation of love." Habermasian justice arises from "discourse ethics" and democratic public space as moral bases for interactive reason. This paper underscores analogies between this and Niebuhr's "balance of power." Niebuhrian irony interposes itself between ethical responsibility and communicative power." However, both perspectives nuance the concept of irony in ways unconsidered by Niebuhr himself.

Capizzi, Joseph E. (The Catholic University of America), "Orestes Brownson and the Civil War"

We live in an age when many Christians expect faith to apply to political questions without mediation. I argue in my paper that this is a new phenomenon, the presuppositions of which were not previously assumed. I do this by exploring the response of Catholic convert Orestes Brownson to the Civil War. Brownson was part of a Catholic church that gained approval from many quarters for its unwillingness to choose sides. In this paper I will explain and defend that neutrality. I also unveil and challenge the methods of those who consider that neutrality a moral failure.

Chapman, Audrey (American Association for the Advancement of Science), "Coming to Terms with the Past: Truth, Justice, and/or Reconciliation"

As we approach the end of a century marked by serious ethnic, racial, and religious conflict, it has become increasingly important for divided societies to find a way to come to terms with the past. Most human rights advocates argue that without the investigation, prosecution, and punishment of the perpetrators of significant human rights violations there can be no accountability. Religious thinkers are inclined to stress forgiveness and reconciliation as important dimensions in coming to terms with and overcoming legacies of violence and injustice. This paper will examine the underlying terms of the debate utilizing South America as a lens. It will consider what the experience of the countries that have established truth commissions indicate about the realities of achieving either truth and/or reconciliation in post-conflict societies, and suggest the outlines of an appropriate political theology of forgiveness.

Chapman, G. Clarke (Moravian College), "Bonhoeffer's Liberation Ethics?"

Although personally and theologically conservative, Dietrich Bonhoeffer is frequently cited by liberation theologians. Discussion has occurred in two stages. In the revolutionary 1960s-70s liberationists applauded such themes as "world come of age," costly discipleship, freedom-for-the-other, and the deed of free responsibility. But now, in post-revolutionary times, a more nuanced view of Bonhoeffer's views of modernity and adulthood is discussed, and his equivocal references to participatory democracy are noted. In sum, his Christocentric focus and his critique of the "power God" of conventional religion yield less a liberation ethic than a "liberation ethos."

Craig, Robert H. (The College of St. Scholastica), Institutionalized Relationality: A Native American Perspective on Law, Justice, and Community"

A relational model of the human person is foundational to the establishment of justice, the perpetuation of civic responsibility, and the flourishing of our institutional life. What it means to envision an approach to law and justice that is rooted in relationality stands at this heart of this paper. To the Lakota and Dakota people what sustains the lives of people are bonds of kinship relations that bind human and nonhuman life together with a sense of mutual responsibility and caring. What is important to the Lakota and Dakota, as well as other tribal communities, are collective rights and obligations as embodied in Indian law and justice. Indian societies, thereby, have established their own tribal courts and legal systems that are markedly different from mainstream society, but they still have had to contend with federal and state power in struggles over treaty rights and the preservation of tribal sovereignty. How those values of relationality inform Lakota and Dakota approaches to law and justice, and how they have led to a revitalization of Indian communities is of prime importance. For non-Indians, to act like relatives, in shaping our institutional life, is something we might learn, if we are willing to listen to those who we have systematically sought to rob of their language, culture, and traditions—all in the name of progress, civilization, and Christianity.

Crysdale, Cynthia S. W. (The Catholic University of America), "Surrender and Resistance: The Cross as an Ethic of Risk"

The focus of this presentation will be the problem of how one responds to oppressive suffering. A Christian theology of the cross involves embracing suffering, yet this mandate has been used destructively by powerful elites to keep the 'poor' in their place. How does one retrieve a theology of surrender while developing an ethic of resistance? I will use Sharon Welch's contrast between an 'ethic of risk' and an 'ethic of control' as well as Walter Wink's work on Biblical models of resistance to delineate the nature of authentic surrender and resistance, over against capitulation or revenge.

Davis, G. Scott (University of Richmond), "Humanist Ethics and Political Justice: Soto, Sepulveda, and the 'Affair of the Indies'"

This paper discusses Domingo Soto and Juan Gines de Sepulveda as political thinkers in whose disputes the rival approaches of Renaissance Humanism and Thomistic Natural Law come into dynamic relief. Although both sides invoke Aristotle's moral thought, the two interpretations are incommensurable. Thus the natural law critique of Spain's conquests in the new world is fundamentally at odds with the humanist's embrace of those conquests. Although the humanist approach cannot adequately respond to the Thomist arguments, the rhetoric of humanism paves the way for the Stoic transformation of natural law under Suarez, Lipsius and Grotius. This is a bad thing.

De La Torre, Miguel (Temple University), "Beyond Machismo"

The centennial of the "liberation" of Cuba from Spanish rule and its subjugation to U.S. neocolonialism was celebrated in 1998. This paper attempts to explore the multidimensional aspect of Cuban oppression by debunking the socio-historical construction of *machismo*. I propose that *machismo* is more than sexism. *Machismo* masks power over Others, usually through the control of land. To be a man, a *macho*, implies both domination and protection for those under you, specifically women. Gendering "virgin" land provided males the opportunity to become *machos* by conquering and domesticating the land and those on it. Racism becomes an extension of *machismo* and is expressed in land control. Finally, Cuban classism will be considered as a manifestation of *machismo*.

Derr, Thomas S. (Smith College), "Human Rights and the Rights of Nature"

This paper will criticize the logic of what in environmental ethics is called "extensionism," by which the notion of rights-holders progresses from male citizens to women to all people and thence to animals, trees, and ecosystems. I will examine the various bases offered for the existence of universal human rights and ask whether they may be fairly applied to non-human entities. That done, I will ask what arguments may be offered for "rights" for nature which do not depend on the analogy with human rights, and whether the language of rights is appropriate even if used in a non-comparative way.

Flescher, Andrew Michael (Brown University), "Responsibility Beyond Duty: On the Blameworthiness of the Failure to Perform Acts of Supererogation"

According to standard contemporary understandings of supererogation, one who exceeds one's duty does so optionally, is deserving of moral praise, and would not be deserving of moral censure for declining to so act. I contest this view by arguing that to fail consistently to go beyond the call of duty is to betray shortcomings of character for which one can be morally blamed. I argue for a sense in which we paradoxically ought to go beyond the call of duty, appealing to a distinction in ethics between duty-based and virtue-based moral judgments. The responsibility to look beyond the call of duty is a virtue-based maxim suggested by various moral and religious traditions, which bids one to improve one's character over time and thereby change the nature and scope of one's at-present deontic obligations.

Haddorf, David W. (St. John's University, New York), "Reflexive Moral Theory and Christian Ethics: From Risk to Care"

This paper evaluates various theories of moral reflexivity in light of Christian ethics and the risks of postmodern society. In contrast to relativism and anti-realism, how do we discover realistic moral knowledge in a postmodern context? After examining recent theories in social and moral reflexivity, in light of postmodern criticism, I conclude that a realistic account of moral reflexivity begins with a divine Trinitarian Other, not otherness or community. The Trinity

reveals a language of care for all persons and communities. So, just as social thought leads to ethics, a postmodern reflexive ethics leads to *theological* ethics.

Hall, Amy Laura (Yale University), "Complicating the Command: *Agape* in Scriptural Context"

Anders Nygren's depiction of *agape* eclipses the complexity of biblical narrative. While some of his critics supplant *agape* with *eros orphilia*, I will argue that our scriptural retrieval of *agape* itself best corrects Nygren's sterility. I will suggest what this effort may impart by discussing *agape* in Exodus, Hosea, Luke and John. At odds with Nygren's atemporal portrayal of *agape* as unmotivated and spontaneous, *agape* in these texts reflects motivations as disparate as sexual desire, parental compassion, committed dutifulness, and protective seclusion. Although I affirm with Nygren that *agape* is inextricably theological, self-giving, and unconditional, I contend that it is also inherently relational and invested, embedded in a shared memory and particular hope even while turning toward the stranger.

Herd, Jennifer A. (New College of the University of South Florida), "Cudworth, Autonomy, and the Love of God: Transcending Enlightenment and Anti-Enlightenment Christian ethics"

Ralph Cudworth, the seventeenth-century Cambridge Platonist, unites a subjectivist account of moral agency with an objective idealist account of goodness. We become free and responsible selves, rulers of ourselves, through a reflexive activity, the soul "redoubled upon itself." But while there is scope for human autonomy, moral goodness is not simply defined by historical accident or arbitrary choice. The telos of the soul is perfection, and the perfected soul participates in divine goodness. Many Christian ethicists today have embraced an ethic of virtue and rejected one of duty, have welcomed particularism and rejected universal claims of reason, have turned to the authority of tradition and shunned the thought of human autonomy. Cudworth's thought transcends these dichotomies created by Enlightenment thought.

Johnson-Hill, Jack (Pacific Theological College, Fiji), "Towards a Moral Consensus: Explicating the Ethics of a New Generation of South Africans"
Utilizing an ethnomethodological approach, this paper seeks to articulate the moral landscape of students from Durban's black townships. Interview responses are correlated with categories of self, society and the good, and interpreted in the light of South African cultural and religious experience. It is argued that the value orientations which surface represent an emerging social ethic which can be expressed in terms of the metaphors of *relationality, empowerment and alterity*. Rooted in the life experiences of the so-called "lost generation," this ethic is then viewed as a potential resource for building moral consensus in the new South Africa, with specific reference to contemporary struggles for transformation in higher education.

Mary F. Hunt (Women's Alliance for Theology Ethics and Ritual [WATER]) and Patricia Beattie Jung (Loyola University Chicago), "Women's Religious Wisdom on Sexuality: Interreligious and Cross-Cultural Conversations"

The purpose of our presentation is to identify and critically analyze some of the methodological implications of thinking in tradition-specific ways about a concrete moral issue in the wider context of an interreligious and cross-cultural dialogue on that topic. Between 1997-1998 the Good Sex Project brought together a dozen women-scholars and activists alike representing four religious and eight distinct cultural contexts-- for two four-day meetings to investigate women's religious wisdom on sexuality. What were the merits and liabilities of this experience of the globalization of theological ethical reflection? How did the commitment to such a process of moral discernment influence the scholarship produced?

Lee, Hak Joon (New Brunswick Theological Seminary), "Spheres of Justice and Spheres of Sovereignty: A Critical Study of Michael Walzer's and Abraham Kuyper's Theories of Spheres for a Constructive Model of Public Ethics."

This paper critically examines the ideas of "spheres" presented by Abraham Kuyper and Michael Walzer. Noticing that Walzer, despite his significant contribution to the historical, pluralistic understanding of social spheres, has a limitation in explicating the nature and function of a religious sphere in modern society, I argue that Kuyper provides an adequate analytic perspective on the problem. Incorporating the critical insights of the two theorists, I suggest that a proper theory of "spheres" can be constructed around the concept of "confederalism" which appreciates both the theological interests of Kuyper and the historical-communitarian concerns of Walzer.

Lo, Ping-Cheung (Hong Kong Baptist University), "The Confucian Ethic of Death with Dignity and Its Contemporary Relevance"

There are four major moral arguments in favor of physician-assisted suicide: (1) elimination of pain, (2) autonomy, (3) quality of life, and (4) dignity in dying. The idea of death with dignity is not foreign to the Chinese mind. In this paper, I will analyze this ethic and argue that there are similarities as well as differences between the Confucian and contemporary Western ideas of death with dignity, and that this cross-cultural comparison is instructive in our normative reflection on the moral status of physician-assisted suicide.

Mathewes, Charles T. (University of Virginia), "Reading Reinhold Niebuhr Against Himself: The Possibility and Necessity of Theological Anthropology"
Reinhold Niebuhr's critics rightly identify flaws in his anthropology, but err in assuming those flaws irreparably vitiate his larger proposal. In fact Niebuhr's work contains two different anthropologies, one modernist and one Augustinian we may use the former to critique the latter without jettisoning his larger program, thus retaining the unique insights Niebuhr's work affords. The moral of this story is that, far from needing to resist constructing "general" or

"abstract" theological anthropologies, we must attempt all the more assiduously to construct them; furthermore, far from exemplifying such a project's perils, Niebuhr's work gives us important help in advancing it.

McSpadden, Lucia Ann (Life & Peace Institute), "Power or Presence: The Incorporation of Ethnic Minority Clergy into Mainline Denominations"

New immigrant congregations and historic ethnic minority congregations are increasing. Pastors, recognized as leaders by congregations and denominations, seem not as included in denominational leadership as Euro-Americans. This paper, drawing upon a two year study by a multi-ethnic team, investigates the inclusion of ethnic minority pastors as colleagues within Californian American Baptist, Roman Catholic, and United Methodist denominations. Tokenism, power, respect as leaders, and gender are key. Experiences and expectations of immigrant clergy contrast with those of ethnic minorities. Institutional changes to increase authentic inclusion and address institutional racism arise from the analysis.

Meyer, William J. (Maryville College), "On Keeping Theological Ethics Theological: An Alternative to Hauerwas' Diagnosis and Prescription"

Stanley Hauerwas argues that Christian ethics has lost its theological voice because it has accommodated itself to the secular assumptions of modern philosophical ethics. What led to this fateful accommodation was that theology sought to translate its insights into a nontheological idiom in order to remain publicly relevant. My thesis is that Hauerwas rightly recognizes a fateful accommodation but wrongly identifies its cause. Using categories developed from the work of Franklin Gamwell, I argue, contrary to Hauerwas, that theological ethics can and should be both genuinely theological and publicly committed.

Miller, Richard B. (Indiana University), "Multicultural Justice: Political or Hermeneutical?"

Multicultural justice turns on the demand to respect (1) cultural differences; and/or (2) rights that seem illiberal insofar as they restrict individual liberty in order to preserve the communal heritages of minority cultures. I argue that either form of multicultural justice is distorted. The demand of (1) is to avoid ethnocentric judgments by engaging in a "fusion of horizons" with those who are culturally different. A fusion of horizons involves moral syncretism, going beyond what "respect" requires. The demand of (2) understates the obligations of cultural or ethnic minorities to the larger common good and ignores the extent to which multicultural justice is a postcolonial ethic. I propose to defend multiculturalism by avoiding the errors of excessive charity and insufficient justice. Time permitting, cases will be introduced.

Mount, Eric, Jr. (Centre College), "Conscience and Responsibility Revisited"

H. Richard Niebuhr's understanding of conscience as responsibility to the community in the self has been appropriated in the work of contemporary ethicists Anne Patrick and William Schweiker in diverse ways. Using a feminist-

egalitarian paradigm, Patrick focuses on the tension between conscience and ecclesiastical authority in her tradition and proposes the elevation of responsibility over obedience in a community of moral discourse. Schweiker appropriates the drive toward self-actualization in Tillich and agency theory's emphasis on the relation of the agent to her/himself to correct deficiencies in dialogical theories. Both seek to link conscience and responsibility in response to recent developments in ethical theory and/or church politics. It is useful to track how they echo and diverge from Niebuhr and to assess how compatible their theories are in advancing the conscience-responsibility linkage.

Pettit, Joseph (University of Chicago), "Transcendental Ethics and the Pragmatism of Franklin Gamwell"

This paper presents a concise defense of Franklin I. Gamwell's ethical theory, focusing on, but not limited to, his explication of this theory in *The Divine Good: Modern Moral Theory and the Necessity of God*. In particular, the paper reviews two aspects of Gamwell's work: (1) his defense of transcendental argument in theological ethics; and (2) the pragmatic tradition upon which his work depends. I argue that Gamwell's transcendental argument is only successful within a pragmatic theory of understanding, and I offer a brief explication of such a theory. I conclude with an indication of how Gamwell has subsequently applied this ethical theory to understandings of religious freedom and political debate.

Pope, Stephen J. (Boston College), "The Unity of Love and Truthfulness: An Interpretation of Tolstoy's 'The Death of Ivan Ilyich'"

Examines the process of moral conversion depicted in Tolstoy's *Ivan Ilyich*, particularly the relation between truthfulness and compassion. Tolstoy uses the context of Ivan's dying to underscore the need to accept suffering as the price of life and growth. Ivan's dying is a process of coming to spiritual and moral rebirth and awakening, just as his coming into adult living was a process of decline, corruption and death. The corruption of truthfulness is manifested primarily in his inability to see what is real about his condition, his identity, and his associates. Tolstoy illumines elements of what Thomas Aquinas refers to as "proper self-love" and underscores the importance of acknowledging deep moral failure as a necessary condition of growth in compassion.

Reames, Kent (University of Chicago), "Why Yoder is not Hauerwas, and Why it Matters"

John Howard Yoder had a deep and enduring influence on Stanley Hauerwas. But it is Hauerwas, not Yoder, whose work has become widely influential, so much so that many people come to understand Yoder in large part by reading Hauerwas. Hauerwas' polemical, one-sided stance against things like the Enlightenment and the modern world too often comes to be read into Yoder's writings. In this paper, I pick out those aspects of Yoder's corpus which make clearest his disagreements with Hauerwas, and I suggest that Yoder's work represents the more important and challenging dialogue partner for more mainstream theologians.

Reich, Warren T. (Georgetown University), "The Biblical Meaning of Care"
Rapidly-expanding interest in a diffuse idea of care as central to feminist, political, professional, and biomedical ethics urgently necessitates an examination of its history. This paper will interpret "to care" in early Christianity—in scriptures, other writings, and practice—in dialogue with Hebrew, Greek, and Roman thought. It will distinguish various understandings of care—as concern, solicitude, service, etc.; will offer reflections on teachings, images, parables, and practices, will organize moral meanings in models of care; and will indicate implications for ethical theory (how does care relate to love and justice?) and practice (responsibilities for the soul, for the poor and sick).

Sniegocki, John (University of Notre Dame), "The Church and Social Change: John Howard Yoder and Catholic Social Teaching in Dialogue"
This paper examines the views of John Howard Yoder and Catholic Social Teaching (CST) with particular emphasis upon the nature of discipleship and the role of the church in society. Both Yoder and CST understand the mission of the Christian community as having profound social implications. While Yoder is sometimes portrayed as holding a sectarian position encouraging the social withdrawal of the Christian community, I will contend that such an interpretation is seriously mistaken. Nonetheless, the works of Yoder and CST do contain certain differing emphases. I will argue that through dialogue both CST and those seeking to continue Yoder's work could be enriched.

Stiltner, Brian (Sacred Heart University), "Can We Talk about Race? The Promise and Perils of Public Conversation"
Can the widely lauded tool of public conversation contribute to greater unity in a diverse and divided society? The author defends an affirmative answer through an analysis of President Clinton's Initiative on Race, which seeks to promote a national dialogue on the topic. The Initiative's promise lies in using this dialogue to link citizens' personal interests to public purposes, yet it runs many risks, such as failing to engage citizens or dashing their expectations. The author proposes that attention to conceptual questions about public conversation will help experiments such as the Initiative become more effective avenues to the common good.

Sunshine, Edward R. (Barry University), "Truth, Justification, and the Moral Evaluation of Slavery in Late-Seventeenth-Century Cuba"
In 1681, Cuban slaveholders claimed the right to own slaves because slavetraders had supposedly verified just title in Africa. Although such claims are transparent fictions, ethicists hesitate to pass judgment on other cultures and periods. Without moral evaluation, however, can we say that slavery is truly wrong? I explain various answers to the question: natural law, pluralistic relativity, and coherent convergence. I then propose necessary conditions for historical morality: (1) foundations of similarity in shared humanity, demonstrated in common moral discourse, analogous experience, and humor; (2) distinctions between moral truth and justification; and (3) sufficient historical resources to substantiate similarities.

van Wensveen, Louke (Loyola Marymount University), "Temperance: Harmful or Helpful?"
Popular and academic lack of interest in temperance suggests that the ancient cardinal virtue has turned into a relic. Some feminist criticisms raise the question whether temperance deserves even ceremonial respect. However, frugality, moderation in diet, and sexual responsibility, three aspects of temperance, are stressed by environmentalists. The author takes this ecological "temperance in disguise" as a starting point for a praxis-based reconstruction of the virtue. Following a "criterion of liberation," she shows how feminist and ecological interpretations of temperance actually fit together as two sides of the same coin, yielding a thoroughly revamped but still critically important virtue.

Whitmore, Todd David (University of Notre Dame), "A New Catholic Radicalism?: A Critique and Response"
Michael Baxter has critiqued "Americanism" in Catholic ethics and offered the alternative of "Catholic Radicalism." This alternative draws upon specific sources: Hauerwas, Day, and Michel. Each of these figures makes theological commitments that are in tension with the commitments of the others. To have a coherent project, Baxter has to select in and leave out features of each of the figures. Where the theological commitments of the key sources are in conflict, he tends to select the commitments of Hauerwas over the others. This raises internal problems for his form of radicalism because of its concern to develop a distinctively Catholic ethics. Rev. Baxter will give a brief response.

Wood, John A. (Baylor University), "The Panthers and the Militias: Brothers Under the Skin?"
The militia movement is a confusing mixture of small groups of mostly white males scattered throughout the United States. A comparison with the black militant movement of the civil rights era provides a new vantage point by which to assess the militias. There are both striking similarities and significant differences between these two movements. In addition, the emergence of the militias must be understood in the light of the particular mystique of violence in America coupled with the profound economic changes that have impacted blue collar whites. Although the militias cannot bring about the changes they desire, their violent tactics make them capable of producing serious disruption in society.

Wortham, John M. (Unitarian Universalist Service Committee), "Booker T. Washington's Rejection of Laissez-Faire Economics"
Despite the ground-breaking work of Louis R. Harlan, David Levering Lewis, and others, the study of Booker T. Washington's economics remains buried in unexamined assumptions that have changed little since the debates that raged following Washington's death in 1915. The prevalent view is that Washington's economic writings are an unoriginal adaptation of the laissez-faire economics espoused, for example, by Andrew Carnegie. Yet an examination of Washington's economic texts reveals a central economic metaphor and key economic concepts that differ fundamentally from those of laissez-faire economics.

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