

**FORTY-FIRST ANNUAL MEETING**

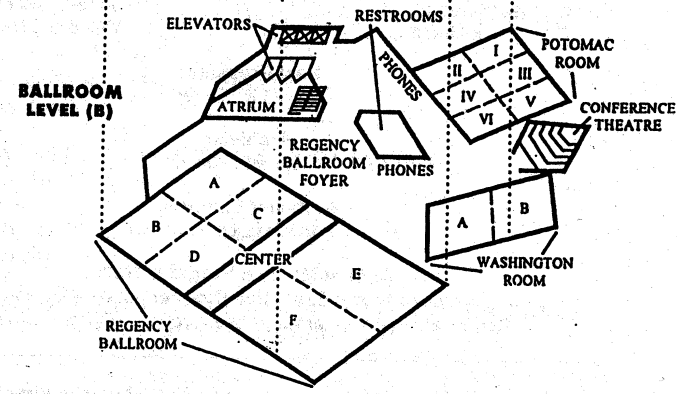
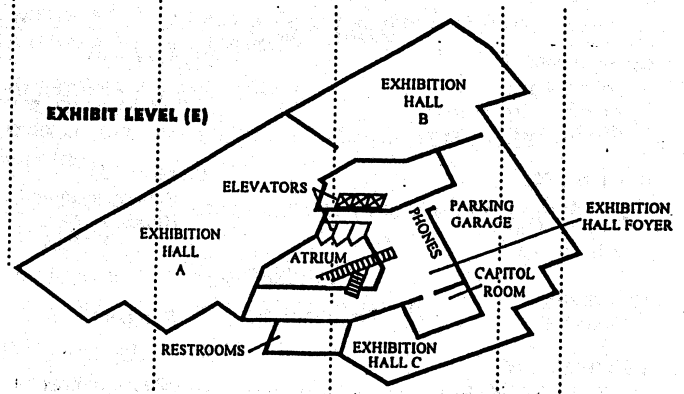
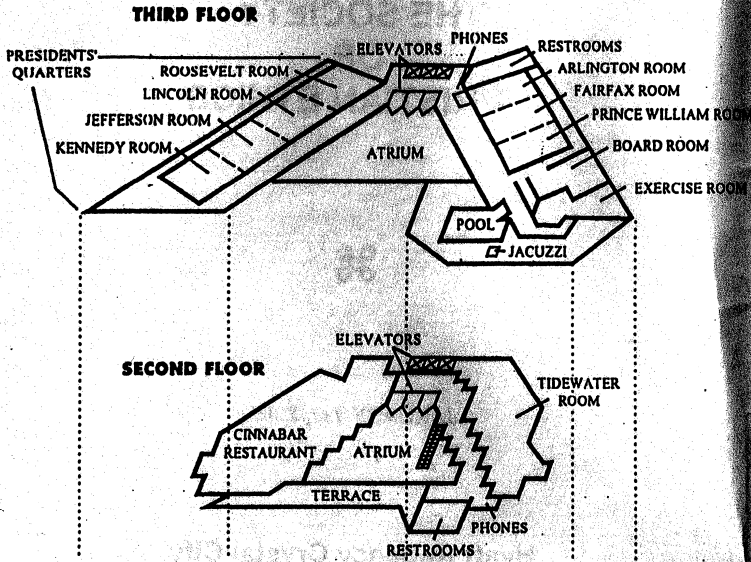
**THE SOCIETY  
OF  
CHRISTIAN ETHICS**



**JANUARY 7-9, 2000**

**Hyatt Regency Crystal City  
Arlington, Virginia**

**HYATT**  
 REGENCY  
 CRYSTAL CITY  
 AT WASHINGTON NATIONAL  
 AIRPORT



♿ ALL MEETING AREAS, RESTROOMS AND PHONES ARE WHEELCHAIR ACCESSIBLE EXCEPT THE CONFERENCE THEATRE.

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On behalf of the SCE, I would like to thank **DePaul University** for its hospitality in housing the society's executive office during 1996-1999, and **Agnes Scott College** for housing the office for the remainder of my term as Executive Director.

**2000 ANNUAL MEETING PROGRAM**

**Presiding:** Robin W. Lovin, President  
**Program Coordinator:** Dennis P. McCann, Executive Director

**JANUARY 5-7, 2000** National Cathedral, Washington DC: Annual Gathering of Lutheran Ethicists

**THURSDAY JANUARY 6, 2000**

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

**2:30 - 9:30 PM** UNIVERSITY OF CHICAGO WRITERS' GROUP  
**Washington A**

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

**FRIDAY JANUARY 7, 2000**

**9:00 AM - 12:00 NOON** SPECIAL TOUR OF THE HOLOCAUST MUSEUM  
Conducted by John Pawlikowski (Catholic Theological Union)

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

**10:00 AM - 10:00 PM** PUBLISHERS' BOOK EXHIBITS  
**Ballroom Foyer**

**10:00 AM - 12:00 NOON** 2000 SYMPOSIUM  
**Regency AB**

**THE COVENANT TRADITION IN POLITICS: HONORING THE WORK OF DANIEL J. ELAZAR**

Sponsored by the Covenant Interest Group of The Society of Christian Ethics

- William Everett (Andover Newton Theological School)
- Max Stackhouse (Princeton Theological Seminary)
- Darryl Trimiew (Colgate Rochester Divinity School)
- Hak-Joon Lee (Princeton Theological Seminary)
- Martha Stortz (Pacific Lutheran Theological Seminary)
- James Skillen (Center for Public Justice)

**12:00 NOON** **TOWN MEETING: The Needle Exchange Program Resolution**  
**Washington AB** Moderators: James Keenan (Weston Jesuit School of Theology), Jon Fuller (Boston Medical Center, Boston University School of Medicine)

**1:30 - 3:00 PM** **OPENING PLENARY SESSION: "International Relations"**  
**Regency CD and Center** *A panel discussion with members of SCE, the Societas Ethica (Europe) and the Society for the Study of Christian Ethics (UK) on future directions for our discipline and the international connections among scholars of religious ethics. This plenary discussion is a part of the Committee for the 21st Century's study of the future of the SCE.*  
Svend Anderson (Aarhus University, Denmark)  
Frederick Bird (Corcordia University, Montreal, Quebec)  
Robin Gill (University of Kent, Canterbury, UK)  
Simeon Ilesanmi (Wake Forest University)  
William Schweiker (University of Chicago)  
Louke van Wensveen (Loyola Marymount University)

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

**3:30 - 5:00 PM** **CONCURRENT SESSIONS I**

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

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

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

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

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

**Potomac 6** **A SACRAMENTAL COMMONS: TRADITION AND TRANSFORMATION IN US CATHOLIC ENVIRONMENTAL ETHICS**

John Hart (Carroll College, Helena, Montana)  
Convener: Christine Hinze (Marquette University)  
**Kennedy** **PREDICTIVE GENETIC TESTING: A FEMINIST THEOLOGICAL VIRTUE APPROACH**

Donna M. McKenzie (Cornell University)  
Convener: Mara Kelly-Zukowski (Felician College)  
**Jefferson** **ECONOMIC GLOBALIZATION: SUBORDINATING DEMOCRATIC POLITICAL POWER TO UNACCOUNTABLE ECONOMIC POWER**  
Cynthia Moe-Lobeda (Union Theological Seminary, NY)  
Convener: Max Stackhouse (Princeton Theological Seminary)

**Washington A** **PANEL: CHILDREN AND MORAL AGENCY**  
Keith A. Graber-Miller (Goshen College)  
Bonnie J. Miller-McLemore (Vanderbilt University Divinity School)  
Martha Ellen Stortz (Pacific Lutheran Theological Seminary)  
Cristina L. H. Traina (Northwestern University)

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

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

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

**7:30 - 8:45 PM** **PRESIDENTIAL BUFFET**  
**Regency EF**

7:30 - 8:45 PM STUDENT CAUCUS (PARTICIPATES IN BUFFET)

**Washington A Panel: "On Getting Job: A Faculty Panel"**

Lisa Sowle Cahill (Boston College)  
Robin Lovin (Perkins School of Theology, Southern Methodist University)  
William Schweiker (University of Chicago)  
Coordinators: Karen Peterson-Iyer (Yale University),  
Michael Sherwin (University of Notre Dame)

7:30 - 8:45 PM WOMEN'S CAUCUS (PARTICIPATES IN BUFFET)

**Washington B**

9:00 - 10:30 PM INTEREST GROUPS

- Potomac 1** AFRICAN-AMERICAN APPROACHES TO CHRISTIAN ETHICS \* Conveners: Cheryl Kirk-Duggan (Graduate Theological Union), William A. Thurston (Shaw University), and Darryl Trimiew (Colgate Rochester Divinity School)
- Potomac 2** COMPARATIVE RELIGIOUS ETHICS \* Conveners: Bruce Grelle (California State University, Chico) and Sumner B. Twiss (Brown University)
- Potomac 3** EDUCATING FOR AIDS \* Conveners: James F. Keenan (Weston Jesuit School of Theology) and Regina Wenzel Wolfe (St John's University, Collegeville MN)
- Potomac 4** ENVIRONMENTAL ETHICS AND THEOLOGY \* Convener: Donald M. Braxton (Capital University)
- Potomac 5** ETHICS AND POLITICAL ECONOMY \* Convener: Dan Finn (St John's University, Collegeville MN)
- Potomac 6** EVANGELICAL ETHICS \* Conveners: David Gushee (Union University) and Christine Pohl (Asbury Theological Seminary)
- Kennedy** HEALTH CARE ETHICS \* Conveners: Jan C. Heller (Office of Ethics and Theology, Providence Health System) and John Kilner (The Center for Bioethics and Human Dignity)
- Jefferson** REFORMING REALISM \* Conveners: Rebekah Miles (Texas Christian University) and Lois Malcolm (Luther Seminary)
- Lincoln** SCRIPTURE AND ETHICS \* Conveners: Michael Cartwright (University of Indianapolis) and Sondra Ely Wheeler (Wesley Seminary)
- Roosevelt** TEACHING BUSINESS ETHICS \* Convener: Dennis McCann (Agnes Scott College)

**SATURDAY, JANUARY 8, 2000**

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

**Regency AB**

Barbara H. Andolsen, *The New Job Contract: Economic Justice in an Age of Insecurity* (Pilgrim, 1998)

Convener: Louke van Wensveen (Loyola Marymount University)

Karen L. Bloomquist and John R. Stumme, eds., *The Promise of Lutheran Ethics* (Fortress Press, 1998)

Convener: Philip Meckley (Vanderbilt University)

Theo A. Boer, *Theological Ethics after Gustafson: A Critical Analysis of the Normative Structure of James M. Gustafson's Theocentric Ethics* (Kampen, Netherlands: Kok Publishers, 1997)

Convener: Charles M. Swezey (Union Theological Seminary and the Presbyterian School of Christian Education)

Bernard Brady, *The Moral Bond of Community* (Georgetown University Press, 1998)

Convener: Frederick Bird (Concordia University)

John P. Burgess, *Why Scripture Matters: Reading the Bible in a Time of Church Conflict* (Westminster/John Knox Press, 1998)

Convener: Sondra Ely Wheeler (Wesley Seminary)

Carnegie Samuel Calian, *Survival or Revival: Ten Keys to Church Vitality* (Westminster/John Knox Press, 1998)

Convener: John C. Shelley (Furman University)

Russell B. Connors, Jr., and Patrick T. McCormick, *Character, Choices and Community: The Three Faces of Christian Ethics* (Paulist Press, 1998)

Convener: James A. Donahue (Georgetown University)

David S. Cunningham, *These Three are One: The Practice of Trinitarian Theology* (Blackwells, 1998)

Convener: David Haddorff (St. John's University, New York)

Marva J. Dawn, *Is It a Lost Cause? Having the Heart of God for the Church's Children* (Eerdmans, 1997)

Convener: Vigen Guroian (Loyola College, Maryland)

Abigail Rian Evans, *Redeeming Marketplace Medicine: A Theology of Health Care* (Pilgrim Press, 1999)

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

David P. Gushee, *A Bolder Pulpit: Reclaiming the Moral Dimension of Preaching* (Judson Press, 1998)

Convener: Gerald S. Vigna (Alvernia College)

Lewis S. Mudge, *The Church as Moral Community: Ecclesiology and Ethics in Ecumenical Debate* (Continuum, 1998)  
Convener: Joseph Capizzi (The Catholic University of America)

Samuel K. Roberts, *In the Path of Virtue: The African American Moral Tradition* (Pilgrim Press, 1999)  
Convener: Darryl Trimiew (Colgate Rochester Divinity School)

Philip A. Rolnick, *Explorations in Ethics: Readings from Across the Curriculum* (Greensboro College Press, 1998)  
Convener: Elizabeth S. Carpenter

Cheryl J. Sanders, *Ministry at the Margins: The Prophetic Mission of Women, Youth and the Poor* (InterVarsity Press, 1997)  
Convener: Maureen Dallison Kemeza (Andover Newton Theological School)

William Schweiker, *Power, Value, and Conviction* (Pilgrim Press, 1998)  
Convener: Thomas Massaro, S.J. (Weston Jesuit School of Theology)

Timothy F. Sedgwick, *The Christian Moral Life: Practices of Piety* (Eerdmans, 1999)  
Convener: Douglas Ottati (Union Theological Seminary in Virginia)

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

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

Lloyd Steffen, *Executing Justice: The Moral Meaning of the Death Penalty* (Pilgrim Press, 1998)  
Convener: Stephen J. Casey (University of Scranton)

Emilie M. Townes, *Breaking the Fine Rain of Death: African American Health Issues and a Womanist Ethic of Care* (Continuum, 1998)  
Convener: Lisa Cahill (Boston College)

Cristina L. Traina, *Feminist Ethics and Natural Law: The End of the Anathemas* (Georgetown University Press, 1999)  
Convener: Diana Fritz Cates (University of Iowa)

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

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

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

- Potomac 1** *MAKING PEACE AND DOING JUSTICE: MUST WE CHOOSE BETWEEN THEM?*  
Nigel Biggar (University of Leeds)  
Convener: Andrew Gilman (Andover Newton Theological Seminary)
- Potomac 2** *WINDOWS ONTO WHICH KINGDOM(S)? THE CONSTANTINIANISM TYPOLOGY RECONSIDERED*  
Michael G. Cartwright (University of Indianapolis)  
Convener: Rev. Michael Baxter (University of Notre Dame)
- Potomac 3** *THE PURPOSE OF DEMOCRACY: JUSTICE AND THE DIVINE GOOD*  
Franklin I. Gamwell (The University of Chicago)  
Convener: Robert W. Blaney (University of the Pacific)
- Potomac 4** *MUST A COVENANTAL SEXUAL ETHIC BE HETEROCENTRIC? INSIGHT FROM CONGREGATIONS*  
Fred Glennon (LeMoyné College)  
Convener: William Everett (Andover Newton Theological Seminary)
- Potomac 5** *THOUGH THE FIG TREE DOES NOT BLOSSOM: EXPLORING A 'RESPONSIBLE HOPE' FOR CHRISTIAN ETHICS*  
Ellen Ott Marshall (Elizabethtown College)  
Convener: Eileen Fagan (Fairfield University)
- Potomac 6** *INNOCENCE IN WAR: OCCUPATIONAL, MORAL, OR PRAGMATIC?*  
Gabriel Palmer-Fernandez (Youngstown State University)  
Convener: Stephen E. Lammers (Lafayette College)
- Kennedy** *BUDDHISM, HUMAN RIGHTS, AND THE TRAFFICKING IN WOMEN*  
Lucinda Joy Peach (American University)  
Convener: Aaron Stalnaker (Brown University)
- Jefferson** *MENTAL DISABILITY FROM THE PERSPECTIVE OF CHRISTIAN ETHICS*  
Hans S. Reinders (Free University, Amsterdam)  
Convener: James Bretzke (Jesuit School of Theology)
- Washington A** *PANEL: COMPARING EUROPEAN AND NORTH AMERICAN CHRISTIAN RESPONSES TO EUTHANASIA/ASSISTED SUICIDE*  
William J. Buckley (Georgetown University Center for Clinical Bioethics)  
Roberto Dell'Oro (Center for Clinical Bioethics)  
Richard Gula (Franciscan School of Theology, Berkeley)  
Thomas Kopfensteiner (Fordham University)  
Lars Reuter (Aarhus University, Copenhagen)

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**Washington B** *PANEL: CONSIDERING THE SONG OF SONGS: HUMAN SEXUAL ETHICS AND THE BLACK CHURCH*  
 Victor Anderson (Vanderbilt University)  
 Kelly Brown Douglas (Howard University Divinity School)  
 Cheryl A. Kirk-Duggan (Center for Women and Religion, Graduate Theological Union)  
 Theo Walker (Perkins School of Theology, Southern Methodist University)

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

- Potomac 1** *URBAN EMPOWERMENT AS PUBLIC PARTICIPATION: THE ATLANTA PROJECT AND JURGEN HABERMAS' THEORY OF COMMUNICATIVE ACTION*  
 David Oki Ahearn (LaGrange College)  
 Rosetta Ross (United Theological Seminary)
- Potomac 2** *WITH FRIENDS LIKE THESE: FAMILY DISCOURSE IN WORK-FAMILY POLICIES AND WELFARE REFORM*  
 Gloria H. Albrecht (University of Detroit Mercy)  
 Convener: John Mason (US Department of Education)
- Potomac 3** *MAKING HEALTH CARE DECISIONS WITHOUT A PROGNOSIS: LIFE IN A BRAIN TRAUMA UNIT*  
 Marilyn Martone (St. John's University, NY)  
 Convener: Andrea Vicini (Boston College)
- Potomac 4** *REPUTATION RECONSIDERED: THE CONTEMPORARY RELEVANCE OF MANUALIST LEGACIES CONCERNING DETRACTION*  
 Julia Fleming (Creighton University)  
 Convener: John Grabowski (Catholic University of America)
- Potomac 5** *FROM WORDS TO WORLD ORDER: PHILIP ALLOTT AND ST. AUGUSTINE*  
 William P. George (Dominican University)  
 Convener: J. Michael Stebbins (WoodstockTheological Center)
- Potomac 6** *ETHICS AS TRANSFORMATIVE LOVE: THE MORAL WORLD OF ETTY HILLESUM, 1941-1943*  
 Francis T. Hannafey, S.J. (Fairfield University)  
 Convener: Bernard Brady (University of St. Thomas)
- Kennedy** *JEWISH AND ROMAN CATHOLIC APPROACHES TO EUTHANASIA AND ASSISTED SUICIDE*  
 Aaron L. Mackler (Duquesne University)  
 Convener: Tobias Winright (Simpson College)
- Jefferson** *SPHERES OF MORAL HOSPITALITY: RECONCEIVING THE RAWLSIAN OVERLAP*  
 Lewis S. Mudge (Graduate Theological Union, San Francisco Theological Seminary)  
 Convener: Mark Hadley (Western Maryland College)

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

**Washington B** *PANEL: IS THE NEW JUST PEACEMAKING THEORY A UNIFIED THEORY?*  
 Lisa Cahill (Boston College)  
 Glen Stassen (Fuller Theological Seminary)

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

- Potomac 1** *ANGLICAN MORAL THEOLOGY* \* Stephen Holmgren (Nashotah House) and Jeffrey Greenman (Tyndale Seminary)
- Potomac 2** *EASTERN EUROPE AND THE FORMER SOVIET UNION*  
 \* Convener: Leslie Murray (Lansing Community College)
- Potomac 3** *ECONOMIC LIFE* \* Jim Childs (Trinity Lutheran Seminary) and Heidi Hadsell (McCormick Theological Seminary)
- Potomac 4** *ETICA LATINA* \* Convener: Miguel De La Torre (Temple University)
- Potomac 5** *ETHICS AND CATHOLIC THEOLOGY* \* Conveners: Michael Baxter (University of Notre Dame) and John Berkman (Catholic University of America)
- Potomac 6** *ETHICS AND LAW* \* Convener: Kathleen Kaveny (University of Notre Dame Law School)
- Kennedy** *ETHICS AND SEXUALITY* \* Conveners: Edward Peck (Neumann College) and Cristina Traina (Northwestern University)
- Jefferson** *LESBIAN AND GAY ISSUES* \* Conveners: Frank Leib (Temple University) and William McDonough (College of St. Thomas)
- Lincoln** *PEDAGOGY* \* Conveners: Chris Johnson (Buena Vista University) and Paul A. Lewis (St John's United Church of Christ)
- Washington A** *COVENANTAL ETHICS* \* Conveners: Douglas Ottati (Union Theological Seminary in Virginia) and Douglas Schuurman (Saint Olaf College)
- Washington B** *JOINT MEETING:*  
*ETHICAL ISSUES IN HIGHER EDUCATION* \* Convener: Daniel B. McGee (Baylor University)  
*ETHICS AND THE PROFESSIONS* \* Conveners John Wilcox (The Center for Professional Ethics, Manhattan College) and Kenneth Weare (School of Pastoral Leadership)

12:15-1:45 PM **JRE Editorial Board Meeting**  
**Arlington** **Participates in Box Lunch**

2:00 - 3:30 PM **CONCURRENT SESSIONS IV**

**Potomac 1** **CONVERSION AND CONSCIENCE FORMATION IN THE FACE OF SOCIAL SIN: LATIN AMERICAN LIBERATION THEOLOGIES IN DIALOGUE**

Rosemarie Elizabeth Gorman (Fairfield University, Fairfield, Connecticut)

Convener: Julie Hanlon Rubio (St. Louis University)

**Potomac 2** **WHY O'DONOVAN'S CHRISTENDOM IS NOT CONSTANTINIAN AND YODER'S VOLUNTAREITY IS NOT HOBBSIAN: A DEBATE IN THEOLOGICAL POLITICS RE-DEFINED**

P. Travis Kroeker (McMaster University)

Convener: Edward Zukowski (College of Mt. St. Vincent, NY)

**Potomac 3** **THE U.S.'S BURGEONING PRISON INDUSTRIAL COMPLEX: APPLYING THE JUST WAR THEORY TO AMERICA'S WAR ON DRUGS AND CRIME**

Patrick T. McCormick (Gonzaga University)

Convener: Stuart McLean (Phillips Graduate Seminary)

**Potomac 4** **THE ORDEAL OF GRACE: KARL BARTH'S (ANTI-) CASUISTRY OF SUICIDE**

Gerald P. McKenny (Rice University)

Convener: Raymond K. Anderson (Wilson College)

**Potomac 5** **CAN A CHRISTIAN ENVIRONMENTAL ETHIC GO WILD? EVALUATING ECOTHEOLOGICAL RESPONSES TO THE WILDERNESS DEBATE**

Theodore W. Nunez (Villanova University)

Convener: Christine Gudorf (Florida International University)

**Potomac 6** **AQUINAS, ACTIONS AND THE 'MEANING OF MORALITY': A CONSTRUCTIVE CRITIQUE OF JEAN PORTER ON HUMAN ACTION**

Charles Pinches (University of Scranton)

Convener: Mary Jo Iozzio (Barry University)

**Kennedy** **CONTINENCE, CONSUMPTION AND OTHER ABUSES: OR WHY AN AUGUSTINIAN ETHIC IS WORTH THE BOTHER**

Gerald W. Schlabach (Bluffton College)

Convener: Judith A. Merkle (Niagara University)

**Jefferson** **WHERE IS THE SELF IN SELF LOVE? A MISPLACED DEBATE AND A WAY BEYOND IT**

Darlene Fozard Weaver (Georgetown University)

Convener: Sidney Callahan (Hudson House)

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

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

4:00- 5:30 PM **ANNUAL BUSINESS MEETING**

**Regency CD and Center**

**SATURDAY EVENING ON YOUR OWN**

6:00-8:00 PM **21<sup>ST</sup> CENTURY COMMITTEE MEETING AND DINNER**  
**Kennedy**

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

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

**SUNDAY, JANUARY 9, 2000**

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

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

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



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 2001 SCE meeting will be held January 12-14 at the Hyatt Regency Chicago IL.

Membership applications may be secured by writing to The Society of Christian Ethics, Dennis P. McCann, Executive Director, Religious Studies, Agnes Scott College, 141 East College Avenue, Decatur GA 30030.

telephone: 404 471-5453  
fax: 404 471-5369  
e-mail: [chriseth@agnesscott.edu](mailto:chriseth@agnesscott.edu)

**Abrecht, Paul (World Council of Churches), PANEL: "Is an Ecumenical Christian Social Ethic Possible?"**

The search for an ecumenical Christian social ethic throughout the history of the World Council of Churches can be viewed in four stages:

1. At the foundation, 1948, the churches were eager to define their responsibility in a post-Nazi and ideologically divided world.
2. 1955-68: brought attention to the "new churches" of the third world. The 1966 world conference (Geneva) became a theological-ethical turning point, followed by the first effective collaboration with the Vatican on social issues.
3. 1969-1986: the WCC launched programs against racism and for development of poor nations. But controversies over "revolutionary" ideologies led to disintegration of the World Student Christian Federation.
4. Since 1987 "a theology of life" has favored pacifism, rejection of "globalism" and the present economic-technological worldview. But the possibility of a consensus of member churches remains uncertain.

**Ahearn, David Oki (LaGrange College), "Urban Empowerment as Public Participation: The Atlanta Project and Jurgen Habermas' Theory of Communicative Action"**

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

**Albrecht, Gloria H. (University of Detroit Mercy), "With Friends Like These: Family Discourse in Work-family Policies and Welfare Reform"**

In current discourses, the family is understood as the site of character formation. Concern for the family focuses on the conflict between women's work equality and women's responsibility for family. Corporate "work-family" policies appear to be steps toward a "family friendly" capitalism. I will challenge these assumptions. The economy is a significant influence which shapes families and creates an ideology of families. Family-friendly corporate policies reveal the ideology of the "good" family contrasted with the "bad" family revealed in welfare reform debates. This paper will disclose the dependence of "good" families on the practices of "bad" ones.

**Antonaccio, Maria (Bucknell University), "Moral Change and the Magnetism of the Good"**

Iris Murdoch is often cited as instrumental in recovering virtue-centered ethics as a mainstay of contemporary moral thought. This paper argues that Murdoch recasts the fundamental moral problematic of virtue ethics from a distinctively twentieth-century Platonic perspective. The key issue concerns the scope of moral change and the role of natural human capacities in this process. I contend that Murdoch's theory of moral change presupposes a deep tension between human egoism and a natural orientation toward the good. Resolving this tension requires a stronger conception of moral transformation than the "habituation" model so prevalent in current ethics and reveals Murdoch's distinctive contribution to virtue theory.

**Biggar, Nigel (University of Leeds), "Making Peace and Doing Justice: Must We Choose Between Them?"**

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

**Buckley, William J. (Georgetown University School of Medicine Center for Clinical Bioethics), PANEL: "Comparing European and North American Christian Responses to Euthanasia/Assisted Suicide"**

This panel examines Christian responses to assisted suicide and euthanasia in nine European nations; the Netherlands, Denmark and Sweden (Reuter); Italy, Spain (Dell'Oro); Germany, Switzerland (Buckley); France and French-speaking Belgium (Kopfensteiner). Each presenter will survey the cultural context (including demography of aging and access to health care), current law, public opinion, nationally publicized Protestant and Catholic teachings, prevalence of hospice/palliative care (and effective pain management), theological and ethical debates (e.g. contending theologies of suffering, methodological tensions between virtue versus rule-based appeals; transcendental-anthropological versus phenomenological approaches to death and dying; the uses of narrative and/or case methods, etc.), as well as comparisons with Anglo-American arguments.

**Cartwright, Michael G. (University of Indianapolis), "Windows onto which Kingdom(s)? The Constantinianism Typology Reconsidered"**

Nicholas Wolterstorff has claimed that "the category of Constantinianism is of no use for our analysis of how... contemporary American Christians relate to the state." Wolterstorff ignores John Howard Yoder's synchronic use of this typology, however, which was grounded in sociological observations about what it was possible for local congregations to say or do at any given moment in history. By looking through the "windows" of

worship and ethical practices of two contemporary congregations (one Methodist; one Anabaptist) in the city of Indianapolis, this paper will clarify what—if any—uses Yoder's ecclesiological analysis *may still have* for Christian Ethics.

**Cook, Martin (US Army War College), "Whether (Contemporary, American) Soldiers, Too, Can be Saved? Christian Loyalties and Service in the American Armed Forces"**

Is Christian faith and loyalty compatible with military service? I will consider the question under the headings of the moral meaning and justification of the modern state; the unique features of the American military, the changing nature of warfare, and the new roles and missions of military personnel in the post-Cold War world. I will then offer a moral assessment of the legitimacy, demands, and limitations of conscientious service in a military distinguished from earlier eras of service by these new realities.

**Discher, Mark R. (Ottawa University), "Catholic and Protestant Grounds for Human Rights"**

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

**Fleming, Julia (Creighton University), "Reputation Reconsidered: The Contemporary Relevance of Manualist Legacies Concerning Detraction"**

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

**Gamwell, Franklin I. (The University of Chicago), "The Purpose of Democracy: Justice and the Divine Good"**

On the assumption that Christian theism implies belief in a divine purpose, Christian ethics is fundamentally challenged by the widespread conviction in contemporary democratic theory that justice should be separated from the good and, therefore, from any comprehensive telos. This essay seeks to respond to that challenge through (1) a criticism of its conceptual

depend on a divine purpose. The critical moment argues that any conception of justice as separate from the good implies, against itself, its own understanding of the comprehensive good. The constructive moment argues programmatically for principles of justice called inclusively justice as general emancipation.

**George, William P. (Dominican University), "From Words to World Order: Philip Allott and St. Augustine"**

This paper brings into conversation a foundational Christian thinker and an international lawyer of extraordinary vision and acumen. In distinctive ways, each is concerned with words and world order. While both writers agree that language is at once powerful and limited as a means of shaping society, Augustine's understanding of the Divine World, not fully knowable in history, provides the basis for a more critical linguistic—and thus social—theory than that which Allott can sustain, and his understanding of words and their usage "after the fall" tempers Allott's guarded optimism about a "new order for a new world."

**Glennon, Fred (LeMoyné College), "Must a Covenantal Sexual Ethic be Heterocentric? Insight from Congregations"**

In this paper, I contend that what is normative about a covenantal ethic of sexual expression is not heterocentrism, but whether those sexual expressions and relationships in which they occur are mutual, reciprocal, faithful, and just. I make this argument using the insights and wisdom of covenantal congregations who, in their struggle to discern God's covenant say more about norms for sexual expression than about sexual orientation.

**Gorman, Rosemarie E. (Fairfield University, Fairfield CT), "Conversion and Conscience Formation in the Face of Social Sin: Latin American Liberation Theologies in Dialogue"**

While liberation theologians' interpretations of conversion in the face of the social dimensions of sin are better known, some Latin American ethicists and systematic theologians have offered insights into the role and formation of conscience as well. European and North American theologians of conscience have shaped their fundamental moral theology, but feminist writings on moral development and conscience are less apparent as sources, although much common ground exists between them. Feminist psychologists, philosophers and theological ethicists have begun to offer constructive approaches to conscience that will be put in dialog with liberationist efforts in this presentation.

**Gubbins, James P. (Trinity College), "Psychology: The Meeting Place of Moral Theory, World Religions, Human Sciences, and the Humanities"**

For the past twenty years, a significant shift in moral and religious psychology has been taking place. A growing number of works display a convergence of various disciplines. These works in moral and religious psychology draw upon all or several of the following: Continental moral philosophy, American pragmatism, the psychoanalytic tradition, clinical and experimental psychology, and explicitly religious thought (Christian, Jewish,

Buddhist, etc.). This paper surveys this shift and considers the thesis that this novel convergence of disciplines provides a rich, compelling, and scientifically based religious and moral psychology.

**Gushee, David P. (Union University), "Evangelical Ethics: Profile of a Movement Coming of Age"**

This paper analyzes evangelical ethics as a diverse movement with varying ethical methodologies and convictions, but with common commitments that hold it together as a "loosely-bound movement" within the contemporary religious landscape.

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

**Hannafey, Francis T., S.J. (Fairfield University), "Ethics as Transformative Love: The Moral World of Etty Hillesum, 1941-1943"**

Etty Hillesum, a Dutch Jew who died at Auschwitz at the age of twenty-nine, left behind a diary and letters written during the last two years of her life. In *An Interrupted Life* and *Letters from Westerbork*, Hillesum tells a deeply moving story of religious experience, evil and suffering, spiritual growth, and interior and exterior moral transformation—one grounded in "love that embraces all of humanity." This paper examines the moral vision that emerges in Hillesum's writings and proposes that a "transformative love ethic" is at the center of her moral world view. The essay will set her thought in the context of both the work of St. Augustine on love ethics and on the work of contemporary thinkers.

**Hart, John (Carroll College, Helena MT), "A Sacramental Commons: Tradition and Transformation in US Catholic Environmental Ethics"**

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

**Keenan, James F., "What Type of Christian Sexual Ethics Do We Need in a Time of HIV/AIDS?"**

Each of the panelists has written a significant book on Christian sexual

ethics from a distinctive perspective: Feminist, Black-Womanist, or Gay. Each has been invited to engage the session's question from her or his theological perspective.

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

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

**Kroeker, P. Travis (McMaster University), "Why O'Donovan's Christendom is not Constantinian and Yoder's Voluntaryity is not Hobbesian: A Debate in Theological Politics Re-defined"**

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

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

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

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

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

**Marshall, Ellen Ott (Elizabethtown College), "Though the Fig Tree Does Not Blossom: Exploring a 'Responsible Hope' for Christian Ethics"**

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

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

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

**McCormick, Patrick T. (Gonzaga University), "The US's Burgeoning Prison Industrial Complex: Applying the Just War Theory to America's War on Drugs and Crime"**

In the past quarter century the US has built the largest prison system in the world, cramming 1.8 million people into its cells. Largely the result of America's escalating 'wars on drugs and crime,' this unparalleled expansion has disproportionately targeted the poor and minorities without significantly reducing crime. Applying criteria of the Just War theory to the institutional violence of our burgeoning prison industrial complex, it is possible to ask if these 'wars' are being prosecuted with (1) right intent, (2) proportionality, or for (3) a just cause, and to inquire about (4) the probability of success, and (5) the comparative justice of this massive incarceration.

**McKenny, Gerald P. (Rice University), "The Ordeal of Grace: Karl Barth's (Anti-) Casuistry of Suicide"**

Recent interpreters of Barth use theories of casuistry and narrative to understand his moral reasoning. While they correct earlier misunderstandings, Barth's analysis of suicide exhibits a radically different model of moral reasoning. I argue that for Barth ethical inquiry (1) exhibits an unbridgeable gap between human moral reasoning and the command of God analogous to what Derrida describes as an "ordeal of undecidability," (2) is principally an ordeal of self-examination (*Prüfung*) in which God interrogates the inquirer, and (3) thereby forms an alternative to the modern subject, whose claim of mastery over good and evil constitutes the ordeal of affliction (*Anfechtung*) that leads to the paradigmatically modern act of suicide.

**McKenzie, Donna M. (Cornell University), "Predictive Genetic Testing: A Feminist Theological Virtue Approach"**

Using a feminist theological virtue approach as a lens, I analyze predictive genetic testing for diseases for which there is no therapy or cure such as Huntington's disease. My method which I describe briefly relies on Martha Nussbaum's human capabilities approach and aspects of Catholic theology which include Edward Schillebeeckx's negative contrast experience, as well as a feminist appropriation of the option for the poor and solidarity. Genetic technologies must attend to contingency to ensure human flourishing. This method honors the experience of people at risk, considers relationships of power in institutions and practices, and contributes to the formulation of just public policies.

**Moe-Lobeda, Cynthia (Union Theological Seminary, NY), "Economic Globalization: Subordinating Democratic Political Power to Unaccountable Economic Power."**

A restructuring of the global political-economy is underway. Although referred to as economic globalization, it impacts all dimensions of life. Neither the power dynamics at work in globalization nor its ideological and theoretical underpinnings is addressed adequately in the dominant public discourse. This paper challenges the notion that the prevailing model of globalization is either benign or inevitable, and argues that it subordinates culture and political power to unaccountable economic power. This subordination poses numerous threats to human well-being. The paper focuses on one of those threats, the disabling of moral agency which is linked to the undermining of democracy. Globalization is viewed through the window of its centerpiece, the liberalization of trade and investment.

**Mongoven, Ann (Indiana University), "PANEL: Friendship: Covenant and its Limits"**

With its emphasis on universality and impartiality, modern rationalist ethics has tended to relegate friendship to the periphery of moral inquiry. Currently, however, friendship is the subject of a renaissance of interest. In this panel presentation, we will explore various aspects of the renewed attention to friendship in theological and philosophical ethics. Jeffrey Greenman will

consider Jeremy Taylor's Ciceronian view of friendship in a contemporary context, questioning Taylor's presumption of marriage as a paradigm for friendship. Helen Benet-Goodman will consider lessons from contemporary feminist fiction depicting betrayals of friendship. Ann Mongoven will consider challenges that friendship poses to social contract theory as a political model. Gilbert Meilaender will moderate the panel discussion.

**Mudge, Lewis S. (Graduate Theological Union/San Francisco Theological Seminary), "Spheres of Moral Hospitality: Reconceiving the Rawlsian Overlap"**

Just as certain philosophers (e.g., Rawls, Stout, Dworkin) begin to acknowledge the insufficiency of autonomous reason as a basis for common morality and probe religious traditions for appropriable wisdom, our most energetic postmodern theologians (e.g., Milbank, Hauerwas, McClendon) seek to reconstitute religious practices and theological substance under a sign of "difference." Such "difference" nonetheless allows communities that claim it to invite non-believers or adherents of other traditions into the universe of their discourse/practice. Outsiders can discover possibilities for questioning, insight and action not previously available to them but nevertheless largely articulable in their own terms. Such invitations can and should be reciprocated, giving substance to Rawls' idea of "overlapping consensus." The paper seeks to illumine what goes on when such hospitality is given and received.

**Nunez, Theodore W. (Catholic University of America), "Can a Christian Environmental Ethics Go Wild? Evaluating Ecotheological Responses to the Wilderness Debate"**

Some ecophilosophers reject the concept of wilderness as a "place set apart" from human interference, arguing that such a view is ethnocentric, elitist, and unjust. Advocates of the received idea hold that wilderness merits strong protection because it embodies the values of creativity, diversity, complexity, beauty, and wildness.

This essay considers the wilderness debate from several perspectives within Christian ecotheology: ecojustice, liberationist, ecofeminist, and ecocentric. I examine the place/role of the wilderness idea in the work of Rasmussen, Boff, McFague, and Rolston. The test case of the Amazonian rainforest serves to clarify the ethical implications of the positions under study.

**Palmer-Fernandez, Gabriel (Youngstown State University), "Innocence in War: Descriptive, Conventional, Moral, or Pragmatic?"**

For just-war morality, a crucial distinction is that between soldiers and civilians. Unlike soldiers, civilians may never be intentionally killed because they are innocent. But the prohibition against intentionally killing civilians cannot be explained by the wrongness of killing the innocent. I examine several views on the meaning of innocence in war, expose difficulties with each of them sufficiently serious to warrant their rejection, and then propose an alternative view on the prohibition against killing civilians independent of

the wrongness of killing the innocent. I conclude by noting some difficulties with the proposed alternative.

**Peach, Lucinda J. (American University), "Buddhism, Human Rights, and the Trafficking in Women"**

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

**Pinches, Charles (University of Scranton), "Aquinas, Actions and the 'Meaning of Morality': A Constructive Critique of Jean Porter on Human Action"**

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

**Reinders, Hans S. (Free University - Amsterdam), "Mental Disability from the Perspective of Christian Ethics"**

Ethical reflection on moral issues regarding the lives of people with intellectual disabilities lacks an adequate intellectual framework. Particularly in contemporary health care ethics, ethical thinking suffers from the exclusionary forces of assigning 'full' moral status to 'persons' understood as human individuals in possession of the capacity for reason and free will. Seeking a more inclusive perspective, I develop a theological argument focused on the doctrine of *imago Dei*. This doctrine is not unambiguously in favor of anthropological inclusiveness, but needs interpretation from a Trinitarian point of view that shifts a theological notion of the person from Augustinian neo-Platonism toward Cappadocian narrativism. Among the authors discussed are: Englehardt, Zizioulas, Taylor, LaCugna, and Volf.

**Schlabach, Gerald W. (Bluffton College), "Contenance, Consumption and Other Abuses: Or Why an Augustinian Ethic is Worth the Bother"**

Augustine did much to shape Christian teachings on love, yet he puzzled throughout his entire career over how to construct a unified account of love. Some of his ethical judgments helped the church of later centuries rationalize policies of repression in the name of love. Recognizing the role that continence played in Augustine's understanding of love allows

Christian ethicists both to critique Augustinian thought from within and to reappropriate it. At a time when the human propensity to overstretch ourselves and strain natural limits is taking on global consequences, an Augustinian sense of why *caritas* must work through *continentia* is not only appropriate but urgent.

**Stassen, Glen (Fuller Theological Seminary), PANEL: "Is the New Just Peacemaking Theory a Unified Theory?"**

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

**Traina, Cristina (Northwestern University), PANEL: "Children and Moral Agency in Christian Theology"**

Juvenile violence and the prosecution of children raise the question of children's moral accountability. This collaborative presentation demonstrates that we can learn much about historical and contemporary theologians' understandings of childhood innocence and their implications for moral agency and accountability. Augustine of Hippo, Thomas Aquinas, Menno Simons, and contemporary feminist theologians embrace theologies of childhood that both reveal the heritage of the contemporary debate and provide suggestions—both positive and negative—for constructing a contemporary theology and a moral theory of childhood.

**Weaver, Darlene Fozard (Georgetown University), "Where is the Self in Self Love? A Misplaced Debate and a Way Beyond It"**

Christian ethical debates about self love have focused on the nature of love as self-sacrifice or as mutuality. This tendency establishes a false opposition between God, neighbor and self as objects of love and reduces the complexity of love. I argue that self love is best considered via an analysis not of love but of the lover, the self. It offers an account of subjectivity as reflexive and mediated. The self's relation to itself unfolds in its relation to the divine and that these relations are mediated to the self through its relations with others.



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