

The Society of Christian Ethics

and

The Society of Jewish Ethics

January 4 – 7, 2007

Hyatt Regency Dallas

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48th Annual Meeting of
The Society of Christian Ethics

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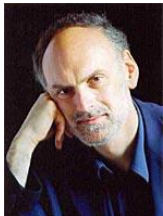
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The Society of Christian Ethics and the Society of Jewish Ethics are meeting concurrently.
Sessions offered by SJE are listed at the end of each concurrent session.

The Journal of the Society of Christian Ethics

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SCHEDULE AT A GLANCE

Thursday, January 4, 2007

Page

12:00-9:00pm	Registration/Conference Desk Open	3
1:00-5:30 pm	SCE Board Meeting	3
1:30-8:00 pm	The University of Chicago Writers	3
3:00-10:00 pm	Baptist Ethicists	3
6:30-8:30 pm	SJE Board Meeting	3
7:30-9:00 pm	Pre-Conference Event: "The Academic Workplace and Dependent Care: Ethics and Inclusion"	3

Friday, January 5, 2007

8:00am-6:45pm	Registration/Conference Desk Open	5
8:30am-8:15pm	Exhibits Open	5
9:00-10:30am	SCE / SJE Plenary: "Katrina Revisited: Ethics, Power Relations, and Natural Disaster"	5
10:30-11:00am	Break	5
11:00-12:30 pm	Concurrent Session I	5-8
12:30-1:30 pm	SJE Student Paper	8
12:45-1:45 pm	Lunch, JRE Editorial Board, Student Caucus	8
2:00-3:30 pm	Concurrent Session II	8-11
3:30-4:00 pm	Break	11
4:00-5:30 pm	Concurrent Session III	11-14
5:45-6:45pm	SCE Presidential Address	14
6:45-8:15pm	SCE Presidential Reception	14
7:00-9:30pm	Kabbalat Shabbat Services and Shabbat Dinner	14
8:00-9:30pm	Interest Groups	14-17
8:30pm	Student Members' Social	17

Saturday, January 6, 2007

7:15-8:45am	Breakfast with an Author	19-21
8:30am-6:00pm	Exhibits, Registration/Conference Desk Open	21
9:00-10:30am	Concurrent Session IV	22-24
10:30-11:00m	Break	24
11:00am-12:30pm	Shabbat Service	24
11:00am-12:30pm	Concurrent Session V	24-27
12:30-2:00pm	Lunch, Women's Caucus, Shabbat Lunch	27
2:00-3:30pm	SCE Plenary: "Restorative Justice, the New Testament & the Contribution of New Zealand's Experience to a Growing International Conversation"	28
3:30-4:00pm	Break	28
4:00-5:30pm	SCE Annual Business Meeting, SJE Text Study	28
5:45-7:00pm	Catholic Sunday Liturgy	28
6:30-8:30pm	Economics Writers	28
7:15-8:45pm	Presbyterian Ethicists	28
8:00-9:30pm	SJE Business Meeting and Socializing	28
9:00-10:30pm	Junior Faculty Network	28

Sunday, January 7, 2007

6:45-8:30am	SCE Board Meeting	29
7:45-8:45am	Ecumenical Worship Service	29
8:30-12:00am	Registration/Conference Desk Open	29
8:30-11:00am	Exhibits Open	29
9:00-10:30am	SJE Plenary: "The Indeterminacy of Rabbinic Ethics"	29
9:00-10:30am	Concurrent Session VI	29-30
10:30-11:00am	Break	30
11:00 12:30pm	Concurrent Session VII	32-34
12:30-2:30pm	<i>The Journal of the Society of Christian Ethics</i> Editorial Board	34

12:00-9:00	Registration/Conference Desk Open	<i>Grand Hall - Union Station</i>
1:00-5:30	SCE Board Meeting	<i>Stationmaster – Union Station</i>
1:30-8:00	The University of Chicago Writers	<i>Club Car – Union Station</i>
3:00-10:00	Baptist Ethicists	<i>Dealey – Union Station</i>
6:30-8:30	SJE Board Meeting	<i>Comet – Union Station</i>
7:30-9:00	Pre-Conference Event	<i>Pullman - Union Station</i>
"The Academic Workplace and Dependent Care: Ethics and Inclusion"		
Panelists: Barbara Hilkert Andolsen, Monmouth University		
Cheryl Kirk-Duggan, Shaw University		
Julie Hanlon Rubio, St. Louis University		
Rebecca Todd Peters, Elon University		

The creation of family friendly departments is a justice issue affecting primary care-givers and their dependents as well as the academic profession as a whole. This panel asks: "How do work/family-care conflicts affect the academic profession, the SCE, and ultimately scholarship in ethics?" Panelists will describe the work/family-care conflicts that exist throughout a person's life; address how these conflicts directly affect the presence of women in academia, the field of Christian ethics, and the SCE; and, offer policies and practices in response to work/family-care conflicts that promote equity and diversity in the profession.

Convener: Michelle Clifton-Soderstrom, North Park Theological Seminary

The Families and the Social Order interest group will attend this panel on Thursday night. Members are invited to gather after the session for discussion.

8am-6:45pm Registration/Conference Desk Open*Grand Hall - Union Station***8:30am-8:15pm Exhibits Open***Grand Hall - Union Station***9:00-10:30 SCE / SJE Plenary***Pullman - Union Station*

"Katrina Revisited: Ethics, Power Relations, and Natural Disaster"

Panelists: Bishop Thomas L. Hoyt, Jr., Presiding Prelate, Seventh Episcopal District, Christian Methodist Episcopal Church

Dr. Shari Julian, Department of Criminology and Criminal Justice, The University of Texas, Arlington

SJE Respondent: Laurie Zoloth, Northwestern University

SCE Respondent: Cheryl A. Kirk-Duggan, Shaw University

This joint SCE/SJE plenary reflects on ethical issues emerging from the aftermath of Hurricane Katrina, particularly in light of the realities of poverty, race, and gender. The awful events following the catastrophe of Katrina spoke a betrayal of a national commitment to promote the common good and establish justice. Thousands of poor black and white people, old and young, were left destitute amid disease-infested waters. Some people died in nursing homes, while others were left in water up to their necks in jails. Children were relocated with no idea of their names or the whereabouts of their parents. Local, state, and national government failed U.S. citizens and turned them into refugees.

Convener: William Werpehowski, Villanova University

10:30-11:00 Break*Grand Hall - Union Station***11:00-12:30 Concurrent Session I**

Wm. Carter Aikin, Hanover College

Cumberland A

"From Narrative Icon to Linguistic Idol: Re-examining the Narrative Turn in Theological Ethics"

Narrative theology employs the truths of Scripture iconographically to palatably indicate God's intimate involvement in human life through the medium of story. However, when 'narrative theology' becomes 'narrative theological ethics,' too often the transformative power of *narrative about God* receives much more emphasis than *the power of God, itself*. Narrative iconography quickly becomes linguistic idol when God's grace is valued merely as an important facet of a powerful narrative, rather than as the foundation of Christian moral action. After outlining this problem, I will seek to define some limits to better safeguard narrative theology's valuable iconographic function for Christian ethics.

Convener: Charles Pinches, University of Scranton

Peter Browning, Drury University

Cumberland K

"Moral Discernment and Mainline Protestantism: Toward a Collaborative Christian Ethic"

The essay explores the efforts toward moral discernment within the Presbyterian Church U.S.A. The thesis supports the recommendations of the Presbyterian Task Force on Peace, Purity and Unity of the Church while suggesting areas of improvement. Relying on South African theologian John de Gruchy as well as researchers in conflict resolution and middle class morality, the essay demonstrates the benefits of a discernment model attentive to truth-telling, repentance, restorative justice and collaborative ministry. By moving Christian ethical discourse out of parliamentary and juridical frameworks, the discernment process may help fragmented church communities find common ground.

Convener: Ronald Stone, University of Pittsburgh

David L. Clough, St. John's College, University of Durham
 Brian Stiltner, Sacred Heart University

Cumberland H

"On the Importance of a Drawn Sword: Christian Thinking about Preemptive War—and Its Modern Outworking"

There are good reasons why just war thinkers such as Grotius resisted using fears about the enemy's intentions as grounds for preemptive military action. This conservative rendering of what was permissible came under pressure in debates about the military responses to Iraq, Iran, and other nations seeking weapons. Those arguing for a more permissive category of preventive war maintain that, under current conditions, a prudent leader must anticipate developing military threats and respond before an act of aggression is imminent. Although it is certainly necessary for the just war tradition to respond to the changing nature of military threats, the authors maintain that if the tradition is to remain viable as a moral framework, it is vital that it not be made more malleable in this area.

Convener: Clarke Cochran, Texas Tech University

Ellen Ott Marshall, Claremont School of Theology

Cumberland E

"Contemporary Nativism: An Examination of the Minuteman Project"

This paper analyzes the contemporary Minuteman Project via an historical comparison with the Know-Nothing movement of the 1850s. The paper begins by examining the rhetoric of the Minuteman Project to lay the foundation for this comparison to nineteenth-century nativism. The second part of the paper provides the historical comparison, focusing on social conditions that enable nativism to gain traction. The third part of the paper studies the relationship between these nativist organizations and governmental mechanisms. The purpose of this historical comparison is to better understand the contemporary movement in order to more effectively resist it.

Convener: Jennifer Harvey, Drake University

Margaret Pfeil, University of Notre Dame

Cumberland J

"Liturgy and Ethics: The Liturgical Asceticism of Energy Conservation"

The concept of liturgical asceticism serves to relate liturgy and ethics, as seen in the case of energy conservation. Disciplined practices undertaken to limit energy consumption can deepen contemplative awareness of God's creative energy at work in the world and the moral significance of human cooperation with it as an expression of one's baptismal commitment rooted within a particular faith community. The liturgical location of the moral agent who engages in such *askesis* implies a sacramentally informed epistemology, a way of knowing oneself in relation to God and all of created reality that imbues conservation practices with eschatological meaning.

Convener: Jame Schaefer, Marquette University

Angela Senander, Washington Theological Union

Cumberland D

"A Place at the Table': Catholic Bishops on Eucharist and Social Transformation"

As the Catholic Church commemorated the fortieth anniversary of the Second Vatican Council, Catholic bishops considered more explicitly the relationship between Eucharist and social transformation. First, this paper examines the U.S. Catholic bishops' 2003 statement on political responsibility in which table imagery connects participation in the Eucharist with advocacy for those lacking "a place at the table." Second, it considers the 2005 synod of bishops' propositions recognizing the power of the Eucharist to transform unjust structures. Third, it compares and contrasts Benedict XVI's perspective on this topic in *Deus Caritas Est* with that of other bishops in the preceding statements.

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

Cristina L. H. Traina, Northwestern University

Cumberland C

"Captivating Illusions: Sexual Abuse and the Ordering of Love"

An adequate Christian ethic of touch depends upon powerful psychological and theological distinctions between nurture and violation in relations between unequals. Psychologically, abusers either pursue imagined egalitarian mutual love with their victims or use abuse to gain a sense of power over them. Theologically, "bad touch" is a matter of wrongly-ordered love. Critical, feminist retrieval of love theology yields distinctions that illumine the so-far unordered category of touch between unequals: love's object (the good the lover desires); the object's true needs (the gift the lover offers); and the union with the beloved (the disparate character of mutual delight).

Convener: Kathryn Ott, Yale University

J.M. (Koos) Vorster, North-West University, Potchefstroom, South Africa

Cumberland B

"'Active Pluralism' as a Corrective for 'Active Neutralism' and 'Active Universalism' in the Execution of the Right to Freedom of Religion in a Liberal Democracy"

Religious freedom has once again become a highly debated issue in modern constitutional democracies. The new interest can be attributed to the eruption of religious fanaticism and the resultant social unrest in many parts of the world. In the current debates scholars are beginning to question anew the feasibility of the active neutral option and the active universalist option in the application of religious freedom. These options seem to have failed in the prevention of religious intolerance and subsequent social unrest. The paper proposes a third option which can be defined as the active pluralist model. This option calls for the reintroduction of all religions in the public domain because an open display of all religions in the public sphere can build a culture of respect between people of different religious persuasions and can create and maintain tolerance and peace.

Convener: Stephen A. Wilson, Hood College

Working Group: Jewish-Christian-Islamic Ethics

Cumberland I

Convener: John Kelsay

Panelists: Marc H. Ellis, Baylor University

Cumberland FG

Irfan A.Omar, Marquette University

Miguel A. De La Torre, Iliff School of Theology

"Are the Ethics Associate with Liberation Theology Still Alive and Relevant? An Interfaith Conversation"

For some, liberation theology is a fad developed in the 60s, no longer relevant in the new millennial. What initially began as Latin American Catholic phenomenon is presently being manifested within other world religious traditions. This panel will focus on elucidating how the powerless and disenfranchised of the world look toward their religious beliefs to articulate a liberationist religious perspective. We will argue that when world religions (specifically Judaism, Islam, and Christianity) are explored from the margins of society, specifically those who are normally oppressed due to their race, class, and gender, readers who are accustomed to studying comparable world religion ethics from a Eurocentric academic paradigm can be jarred from a normative way of thinking.

Respondent: Thomas Schubeck, John Carroll University

SJE: *Cumberland L*

Toby Schonfeld, University of Nebraska Medical Center

"Messages from the Margins: Jewish Bioethics and Lessons from Feminism"

SJE Respondent: Aaron Mackler, Duquesne University

SCE Respondent: Maura Ryan, University of Notre Dame

In this paper, I will refute the charge of relativism levied against religious approaches to bioethics by using Jewish bioethics as a case study. I will demonstrate how an approach to ethics that includes particular spiritualities need not be essentialist, but instead can better respect a patient's values, goals, and priorities. By demonstrating the value of listening to silenced voices, and by showing how the identification of a non-homogenous group can yield important insights into ethical issues, feminist approaches to ethics have paved the way for a reintroduction of religious approaches to ethics into the mainstream ethical discourse.

Convener: Laurie Zoloth, Northwestern University

12:30-1:30 SJE *Cumberland L*

Valerie Satkoske, Duquesne University

"Parental Request for Sterilization of Mentally Disabled Children: A Jewish Perspective"

SJE Respondent: Ron Green, Dartmouth College

Parents and guardians face unique challenges when their mentally disabled adolescent or adult children are sexually active. When attempts to encourage sexual abstinence, or contraception use, fail, parents often request sterilization procedures for their mentally disabled children. Involuntary sterilization of Jewish people during the Holocaust, the mitzvah to procreate and a duty to avoid unnecessary bodily harm would appear to render sterilization morally and halakhically prohibited. However, the commandment to care for the powerless and act compassionately toward one's fellow human beings may be a duty which overshadows other concerns when considering sterilization for sexually active mentally disabled children.

Convener: Aaron Mackler, Duquesne University

12:45-1:45 Lunch

12:45-1:45 **JRE Editorial Board** *Stationmaster – Union Station*

12:45-1:45 **Student Caucus** *Club Car – Union Station*

2:00-3:30 **Concurrent Session II**

Ilsup Ahn, North Park University *Cumberland I*

"Reconstructing a Moral Meaning of Debt: A Critical Discourse between Nietzsche and Kierkegaard on the Subject Matter of Debt"

In the paper, I argue that the Nietzsche's deconstruction of debt is problematic in that it mischaracterizes the moral meaning of debt as a negative economy only. My argument begins with questioning the *validity* of Nietzsche's "genealogical" approach to the subject matter of debt. Although Nietzsche is right when he claims that debt has a moral meaning, he simplifies it as a dual concept. In the paper, I attempt to recapture the complex moral meaning of debt through a phenomenological stance because debt is not merely a conceptual invention of ascetic priests, but an ontological condition of human beings.

Convener: Michael Hoy, Lutheran School of Theology

John D. Carlson, Arizona State University

Cumberland C

"Is There a Christian Realist 'Theory' of War and Peace? Reinhold Niebuhr and Just War Thought"

Just war's engagement with pacifism has shaped the discourse of war within and beyond Christian ethics. Less attention, however, has been given to Christian realism's relationship to just war thought or to the possibilities such a dialogue might disclose. One might reasonably wonder whether a Christian realist 'theory' of war even exists. This paper examines certain features of Christian realist Reinhold Niebuhr's moral, theological, and political thought, drawing on his unpublished lectures and major works. I consider adumbrations of a Christian realist 'theory' of justifiable war and gesture towards the implications for just war debates, Protestant thought, and Christian ethics.

Convener: John P. Crossley Jr, University of Southern California

Mark E. Graham, Villanova University

Cumberland K

"Technology and the Catholic Ethic of Use: Starting a New Conversation"

In Catholic moral theology, the predominant evaluative tool employed to assess technology morally is an "ethic of use," which is a variant of traditional Thomistic act analysis. After outlining the essential rudiments of the Catholic ethic of use, I discuss and critique several features of this form of moral analysis and argue that the Catholic ethic of use is ill-suited to its task, and that Catholics need to generate a different method of moral analysis in order to understand the full moral import of technology in contemporary life.

Convener: Patrick Flanagan, C.M., St. John's University, New York

Jan M. Jans, Tilburg University, the Netherlands

Cumberland L

"Just a Piece of Cloth? The European Debate on 'the Islamic Headscarf' as a Case-Study and Paradigm for an Emergent Intercultural Ethics"

The paper's point of departure is a fourfold classification emerging from the European debate on the religious and ethical significance of the so-called 'Islamic headscarf', also known as *hijab*. Next, it aims to show that this factual plurality is at the same time a positive engagement with this plurality and therefore contributes in the shift from an observer's position mapping multiculturalism towards a more normative participant's position aiming at furthering intercultural dialogue and understanding, including modes of reciprocal questioning and criticism. Within this paradigm of an emergent intercultural ethics, the public leadership assumed by women testifies to the creativity by which imposed patterns of behaviour are turned into strategies of resistance and liberation.

Convener: Elizabeth Bucar, University of Chicago

Sarah Moses, Boston College

Cumberland H

"Why Survive?: Discipleship, Friendship and the Elderly"

Human longevity today raises fundamental questions about the purpose and dignity of human life. By first attending to these questions, theological ethics can provide a much needed voice in the larger public debates about the medical and economic "crisis" of aging. Drawing on Karl Barth, recent Catholic documents on aging, and biblical material, I shall discuss discipleship as the Christian theological answer to the question of meaning in old age. I shall then argue for an understanding of Christian friendship as the mutual relationship in which Christians enable one another to live out discipleship and thus, as a key practice that should shape the church's response to the elderly. By concretely enabling discipleship through the practice of Christian friendship, the church offers a credible witness of the possibility of dignity and purpose in old age.

Convener: John C. Shelley, Furman University

Erik Owens, Boston College

Cumberland D

"Civic Education for Religious Freedom"

Americans have long struggled to reconcile the national ideal of "*e pluribus unum*" with the reality of conflict and distrust that often accompanies religious diversity. In the last twenty years political theorists and philosophers of education have revitalized the discussion about how to form good citizens in a religiously plural society. Yet the best work in each field still founders upon questions of religion and public education because it fails to appreciate important features of both. A more compelling, durable and complete account of civic education would recognize the central role of religious freedom in fostering the common good of a diverse polity, and would understand education as a public, not private, good. This paper outlines such an account, which I call "civic education for religious freedom."

Convener: Alejandro Crosthwaite, O.P., Pontificia Universita San Tommaso D'Aquino

Scott R. Paeth, DePaul University

Cumberland J

"Dirty Hands Revisited: Torture, Morality, and Abu Ghraib"

This paper considers the morality of torture in light of Michael Walzer's argument in "Political Action: The Problem of Dirty Hands." Walzer argues that under certain circumstances, actions such as torture may be politically necessary, but should never be given moral justification. This argument will be analyzed in light of the question of responsibility in Christian ethics. The final section will turn to the issue of the policy of torture as it is currently being practiced by the United States, concluding that the arguments made by the administration on behalf of torture are examples of moral and political bad faith.

Convener: Aana Marie Vigen, Loyola University Chicago

Joyce S. Shin, University of Chicago

Cumberland A

"Accommodating the Other's Conscience: St. Paul's Approach to Religious Tolerance"

Religious tolerance is a socio-political necessity. Social and political pressures alone, however, cannot be expected to nurture a genuine attitude of religious tolerance. In the West, secular and religious documents rely on the concept of conscience, upholding the inviolable right to an autonomous conscience. Grounding religious tolerance on the autonomy of conscience, however, fails to take seriously the question that this paper raises: what claims do people make on each other as they attempt to live in accordance with what they believe to be true and good? This paper examines the concept of conscience in the New Testament letters of Paul. It argues that Paul interpreted conscience in the light of an ethic and theology of accommodation and furthermore that such an understanding of conscience can enrich Christian ethical work relating conscience and religious tolerance.

Convener: Diane Yeager, Georgetown University

Interest Group: Liturgy and Ethics

Cumberland B

We will host Bernd Wannewetsch, Lecturer in Ethics at Harris Manchester College, Oxford for a discussion of his recent book *Political Worship: Ethics for Christian Citizens* (Oxford University Press, 2004). In this session, similar to our 2005 session on the Blackwell Companion to Christian Ethics by Stanley Hauerwas and Samuel Wells, we will host a panel of respondents to offer critical comments on the book followed by a response by the author and discussion among those attending. Invited respondents include Robert Song (Durham), M. Therese Lysaught (University of Dayton) and Tobias Winright (Saint Louis University).

Conveners: Therese Lysaught, University of Dayton
Christian Scharen, Yale Divinity School

"Engaging Margaret Farley's *Just Love: An Ecumenical, Interfaith Dialogue About Sexual Ethics*"

Panelists: Elliot Dorff, University of Judaism

Cumberland FG

Cheryl Kirk-Duggan, Shaw University

Judith Plaskow, Manhattan College

Respondent: Margaret A. Farley, Yale University Divinity School

Sponsored by: Ethics and Sexuality / Lesbian and Gay Issues Interest Groups
Society of Jewish Ethics

Catholic feminist Margaret Farley is known for her measured, compassionate, reflective treatment of difficult ethical issues. Drawing on Christian tradition and engaging interfaith sources, Farley's new book (*Just Love: A Framework for Christian Sexual Ethics*, 2006) gives our societies (the SCE and the SJE together) a chance for substantive ecumenical and interfaith dialogue on sexual ethics.

In this panel session, two Jewish scholars and a Protestant womanist scholar will present short papers responding to Farley's book. Then Farley will offer a brief response to their papers. The aim of the session will be friendly but critical engagement with Farley's arguments; her method and positions will be referenced throughout the session but not synopsized.

Conveners: William C. McDonough, College of St. Catherine
Cristina Traina, Northwestern University

3:30-4:00

Break

Grand Hall - Union Station

4:00-5:30

Concurrent Session III

Emily K. Arndt, Georgetown University

Cumberland I

"Demanding Engagement: Evaluating the Potential of Midrash as a Resource in Contemporary Religious Ethics"

Proposing retrieval of Midrash as a resource in contemporary Christian ethics is alluring and astonishingly challenging, particularly in revealing a myriad of complications inherent in engaging interpretive traditions across religious boundaries. Rather than drawing primarily on theory or general descriptions, I explore this proposal through analysis of some specific examples converging around the fascinating intersection of Midrash, Genesis 22 (the Binding of Isaac), and contemporary ethics. Asking the deceptively straightforward question, what are the possibilities and limitations of engaging Midrash in this context, this paper exposes some pitfalls in our assumptions about trans-religious dialogue and illuminates some promises offered by authentic engagement.

Convener: Carla Ingrando, Denison University

Gerald J. Beyer, Saint Joseph's University

Cumberland E

"Prolegomenon Towards the Revival of an Ethic of Solidarity in a Neoliberal Capitalist World"

Neoliberalism construes freedom as "negative" freedom, or freedom from coercion, particularly in the economic sphere. This creates an irreconcilable tension between solidarity and freedom. According to this paradigm, solidarity stifles individual creativity, a constitutive element of human freedom, by placing restraints on how one disposes of one's resources. This paper argues otherwise, positing that the values of solidarity and freedom mutually depend on one another. It uses the triad of solidarity, freedom and participation towards rehabilitating an ethic of solidarity in a capitalist context. It demonstrates how economic freedom in the service of personalist freedom leads to the embodiment of solidarity. It applies this theoretical framework to issues such as wages, worker ownership and labor/capital relations.

Convener: Maura A. Ryan, University of Notre Dame

Don S. Browning, Divinity School, University of Chicago

Cumberland K

"Contemporary Family Law and Christian Ethics: A Critique from Critical Familism"

This paper will review the leading contemporary theorists of family law in the U.S. I principally will examine the work of liberal feminist Linda McClain and her Harvard University Press *The Place of Families* (2005), but I also will comment on the work of Martha Fineman, June Carbone, Margaret Brinig, Milton Regan, and Richard Posner. I will advance these interpretations and critiques from the perspective of my Christian critical familism developed in *From Culture Wars to Common Ground* (1997, 2000), *Reweaving the Social Tapestry* (2001), and *Marriage and Modernization* (2003).

Convener: James M. Childs, Jr., Trinity Lutheran Seminary

David A. Clairmont, University of Notre Dame

Cumberland H

"Bernard of Clairvaux on the Moral Pace of Conversion, Consideration, and Contemplation"

This paper examines two selections from the pastoral writings of Bernard of Clairvaux (1090-1153 CE): a sermon "On Conversion," which he preached to an academic audience from Paris and which resulted in several of its hearers entering religious life, and a letter of spiritual guidance, "On Consideration," written to Pope Eugenius III. The paper argues that, taken together, these writings outline a strategy for moral contemplation in which right vision leading one to love of God demands a proper *moral pace*, understood as a deliberate and appropriate rate of engagement with one's physical environment and one's social responsibilities.

Convener: Jeffrey P. Greenman, Wheaton College

Peter Mageto, Daystar University, Kenya

Cumberland J

"The Theory of 'Zero-grazing' Sexuality and the Limitation of Theological and Ethical Language in the Church's Response to HIV/AIDS in Africa"

Sub-Saharan Africa seems to be the epic of Christianity in the 21st century. Unfortunately, this region also remains the epic of the effects of the HIV/AIDS epidemic. As congregations continue to struggle with ways to respond to this scourge, the church remains inadequately equipped to respond concretely in theological and ethical ways. Even though churches in Africa have not fully developed concrete policies in relation to HIV/AIDS, most congregations have chosen 'Zero-grazing' metaphor as the best approach in dealing with sexuality, even though this theory denies the reality on the ground. I propose that church training institutions develop a concrete public discourse on human sexuality by taking into consideration the church's teachings and African Traditional approaches.

Convener: Jozef Zalot, College of Mount St. Joseph

Betsy Perabo, Western Illinois University

Cumberland D

"The Military and the Virtue of Obedience"

Christians have long disputed whether obedience to other human beings – governing authorities, husbands, parents – is willed by God. In the modern-day U.S. military, some Christians volunteer to subject themselves to an authority that requires willingness to die and to kill on its behalf. The paper will address the ways in which the "taking on" of the obligation of military obedience has been seen a valuable activity for a Christian, and will consider this problem in the context of current discussions regarding Christian vocation: whether vocation can be, or should be, "salvaged," and whether the soldiering vocation in particular has merits.

Convener: Joan Henriksen-Hellyer, University of Iowa

David VanDrunen, Westminster Seminary, California
 "The Two Kingdoms Doctrine in Reformed Perspective"

Cumberland L

The Two Kingdoms doctrine is commonly considered distinctively Lutheran. But not only did John Calvin adopt a two kingdoms paradigm, but Reformed thought of the later 16th and 17th centuries also embraced this doctrine. I examine several Reformed confessional documents and important Reformed writers of this era and argue that the two kingdoms idea not only continued to shape Reformed social thought, but also subtly influenced Reformed thought on a variety of other theological, moral, and ecclesiastical matters. There is a distinctive *Reformed* doctrine of the two kingdoms, which in fact might be beneficially re-appropriated for contemporary Christian ethics.

Convener: John Carlson, Arizona State University

Interest Group: Comparative Religious Ethics
 "Gender and the Comparative Project"

Cumberland B

Presenters: Irene Oh, University of Miami
 Grace Kao, Virginia Tech
 Elizabeth Bucar, University of Chicago

Elizabeth Bucar, Grace Kao, and Irene Oh will lead a discussion based on pre-circulated papers about comparative religious ethics and gender. Attempting to remedy the lacunae in comparative ethics on gender, we propose theoretical frameworks for incorporating gender theories into comparative religious ethics. Bucar examines how Catholic and Shia clerics ground a shared prohibition on homosexuality in radically different theological understandings of sex and gender. Kao investigates the applicability of the Genesis models (e.g., domination or stewardship) by eco-feminists to non-Western contexts. Oh questions the process of motherhood as moral transformation across religious and cultural traditions. Please email requests for papers to Irene Oh at ireneoh@miami.edu.

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

"Genetic Patenting: Ethical, Religious, and Legal Issues"

Cumberland FG

Panelists: Audrey R. Chapman, University of Connecticut School of Medicine: "Ethical Dimensions of the Ownership and Control of Human Stem Cells"
 Lisa Sowle Cahill, Boston College: "Genetic Patents and Just Access"
 Ronald W. Duty, Evangelical Lutheran Church in America: "American and European Approaches to Genetic Patents: Ethical Dimensions"

Moderator: Roger A. Willer, Evangelical Lutheran Church in America

The patenting of human and other genetic material is widely accepted in the world's legal systems and international conventions for intellectual property. Yet, the moral meaning and legitimate scope of genetic patenting remains contested. A host of ethical, legal, and religious questions about such patenting are unresolved, including the fundamental issues of who owns life, whether isolated gene sequences warrant patent protection, how the profit motive affects our attitudes toward the value of life and its commodification, the public benefits of genetic patents, and just access to the knowledge covered by genetic patents or the products derived from them. This panel will review recent developments related to genetic patenting, explore these issues, and consider various implications.

Convener: Ronald W. Duty, Evangelical Lutheran Church in America

SJE: Catherine J. Lasser, World Union for Progressive Judaism
 "The Ethics of Disagreement"

Cumberland A

SJE Respondent: David Novak, University of Toronto

SCE Respondent: Glen Stassen, Fuller Theological Seminary

In this presentation, I explore an approach to moral decision-making that emerges out of the Jewish Talmudic tradition that values disagreement. Instead of consensus around a single principle or value, two or more standards are used to inform one's moral decision in any one situation. Consequently, the process of coordinating principles becomes significant for morality. This model differentiates between moral decisions for the individual and for the social world, encouraging diversity while at the same time setting limits. This has repercussions for the relationship between law and morality. Examples will be used to demonstrate this model, its characteristics and implications.

Convener: Dov Nelkin, Solomon Schechter High School, New York

5:45-6:45 SCE Presidential Address *Pullman - Union Station*
 President: William Werpehowski, Villanova University

6:45-8:15 SCE Presidential Reception *Grand Hall - Union Station*

7:00-9:30 Kabbalat Shabbat Services and Shabbat Dinner *Dealey – Union Station*
 (pre-registration required for dinner) *Club Car – Union Station*

8:00-9:30 Interest Groups

Interest Group: Covenantal Ethics *Cumberland I*
 Timothy Beach-Verhey, Davidson College
 "Imagining Freedom and Equality: A Covenantal Vision of American Life"

Timothy Beach-Verhey will first present the image of contract, attending to its influence on American culture and why it is an insufficient source for our moral imagination today. Second, he will explore the image of covenant as a more adequate moral image, comparing and contrasting it with contract. And third, he will conclude with a brief investigation of Martin Luther King Jr., considered almost universally as a significant exemplar of Christian faith and a profound interpreter of American values, showing the consequences of reinterpreting the American values of freedom and equality in the light of a covenantal imagination.

Conveners: Douglas J. Schuurman, St. Olaf College
 Douglas F. Ottati, PCSE – Union Theological Seminary, Virginia

Working Group: African and African American *Cumberland A*
 "From Black Ethics to Black Action: In Search of a Common Moral Discourse"

In light of his, *Spirituality of African People's and Virtues and Values*, connecting black church theory, dialogue/action, and common moral discourse or social teachings this panel explores the connections with Dr. Peter J. Paris' work and the black community from Dallas-Fort Worth. The "town and gown" discourse of black religious experiences engages scholarly reflections from local pastor, Rev. Dr. Michael A. Bell, Christian Ethics professor, Dr. Victor Anderson, doctoral student, Monique Moultrie, and master of divinity student, Audrea Matthews regarding: "What happens when preachers, seminarians, teachers, and lay persons read his work?" Dr. Theo Walker will respond and Dr. Peter J. Paris will offer reflections. This format follows recruiting/mentoring of new members and nurturing the work and leadership of current SCE African and African American members. A reception celebrating the academic leadership, life work and scholarship of Dr. Peter J. Paris will immediately follow the panel in Cumberland B.

Convener: Melanie L. Harris, Texas Christian University

Interest Groups: Christian Ethics and Higher Education *Cumberland C*
 Christian Ethics and the Professions

"Perspectives on Spirituality and Religion: A Panel Discussion of Two Reports by the Higher Education Research Institute, UCLA"

Panelists: Peter Gathje, Memphis Theological Seminary
 Daniel Issing, Graduate Theological Union, Berkeley
 Anthony LoPresti, Salve Regina University
 Vernon Visick, New College, Madison
 John Wilcox, Manhattan College

The combined special interest groups will discuss these documents using the survey questions, some of which are listed below:

- What role does faculty believe spirituality should play in the undergraduate experience?
- To what extent do faculty view themselves as potential facilitators of students' spiritual/religious development?
- To what extent do faculty perceive themselves as spiritual beings?
- How does faculty view their responsibility for helping students achieve a greater sense of meaning and purpose in their professional and personal lives?

In 2005/2006, the Higher Education Research Institute (HERI) at UCLA released two reports on faculty/student perspectives on spirituality and religion. The Reports are downloadable at the following website:
www.spirituality.ucla.edu/reports/

Interest Group: Environmental Ethics and Theology *Cumberland E*
 "Ethics and Sustainability Dialogue with the Chlorine Industry"

From 1998 until 2005 several members of the SCE participated twice a year in a dialogue with members of the Chlorine Chemistry Council. The Ethics and Sustainability Dialogue presented a unique forum to examine key issues confronting the chlorine industry and its impact on environmental sustainability. The Dialogue resulted in several published case studies and other articles. A panel of SCE members from the Dialogue Group will critically examine what we learned and the effectiveness and challenges of this form of dialogue to advance ethical thinking about issues of sustainability. Panel members will include William Carroll (Occidental Chemical), Jim Nash, Jim Childs, Norm Farameli, Richard Randolph and Andy Smith.

Convener: Andy Smith, Earth Ethics

Interest Group: Anglican Theological Ethics *Cumberland K*

The Anglican Theological Ethics group will feature a panel discussion of "The Ethics of Controversy in the Anglican Communion." The speakers will be David Cunningham, Charles Pinches and William Danaher. The recent Episcopal Church document, "To Set our Hope on Christ" (available at www.episcopalchurch.org) will provide a starting place for discussion of current moral debates in the Anglican communion and of the role of theological ethicists in the debates.

Conveners: Jeffrey P. Greenman, Wheaton College
 William Danaher, University of the South

Interest Group: Moral and Religious Psychology *Cumberland H*
 "Who is the Sage of the Current Age?": Teaching Morals in the Second Half of the Life Cycle"

This panel of three papers focuses on the particular virtues, strengths of character, and moral principles we teachers of ethics in higher education are attempting to inculcate in our students: (1) Jack Hill: "Moral Insights from the Borderlands: How Encounters with Difference Represent Potentially Liberating Resources for Teaching Ethics," (2) Sidney Callahan: "Emotional Development and Adult Wisdom," and (3) James P. Gubbins: "A Phenomenological Study of College Teaching Centered on the Moral Development of Teacher and Student."

Convener: James Gubbins, Salem State College

Interest Group: Evangelical Ethics

Cumberland G

"Ethics and Congregational Life: A Case Study"

This year's session will utilize a case study focused on ethical issues in congregational life and pastoral ministry. The case study will be written and submitted in advance. Responses will be provided during the session from two participants reflecting on the moral dimensions in the case study. We anticipate this session will start collaboration on a written volume of case studies and responses for evangelical audiences in seminaries and churches. We also welcome the submission of well written, complex, and relevant case studies grounded in the commitment to the ethical dimensions of pastoral ministry and the Church as moral community.

Conveners: Wyndy Corbin Reuschling, Ashland Theological Seminary
Jim Thobaben, Asbury Theological Seminary

Interest Group: Health Care Ethics

Cumberland J

"Disaster Ethics in Health Care: Some Theoretical and Practical Implications"

The Health Care Ethics Interest Group meets each year to discuss ethical concerns in the general area of health care. Formal papers are not presented, and the group encourages discussion after a brief introduction by a presenter. This year, Jan C. Heller, Ph.D., System Director of Ethics and Theology for Providence Health & Services, based in Seattle, and Co-Chair of this interest group, will lead a discussion on "Disaster Ethics in Health Care: Some Theoretical and Practical Implications." After briefly discussing a sociological taxonomy of disasters, Dr. Heller will help the group to explore a number of ethical implications that disasters pose for health care ethics, both theoretical and practical. In closing, the group will consider options for further research and reflection on this subject.

Conveners: John Kilner, Trinity International University
Jan C. Heller, Providence Health & Services

Interest Group: Church and Academy

Cumberland F

"Bridging the Gap between Church and Academy"

Panelists: Ed Long, Emeritus, Drew University
Roger Gench, New York Avenue Presbyterian Church
Elizabeth Hinson-Hasty, Bellarmine University
Rev. Lee Hinson-Hasty, PCUSA

Panelists will describe and assess different ways in which they have bridged the gap between Church and Academy. Dr. Long will speak from the perspective of an academic who consults with/drafts background papers for denominational position statements. Dr. Gench will speak from the perspective of a pastor who promotes moral discussion and action in the church. Then Dr. Hinson-Hasty will speak from the perspective of those who bring the Church and Academy together via shared projects. Presentations will be limited to 15 minutes each and will be followed by a time of open discussion.

Moderator: Paul Lewis, Mercer University

Interest Group: Ethics and Catholic Theology

Cumberland L

"Economic Justice for All: Twenty Years Later"

Panelists: Dan Finn, St. John's University, Minnesota
Stephen Long, Garrett-Evangelical Theological Seminary

Dan Finn will address "The Bishops' Pastoral and Neoconservatives: Libertarian Roots of Non-reception." Stephen Long will share his thoughts on "*Economic Justice for All: Does Its Teaching Still Matter Today?*"

Conveners: John Berkman, Dominican School of Philosophy and Theology / GTU
William Mattison, The Catholic University of America

Interest Group: Christian Ethics and the Enlightenment

Cumberland D

Aesthetic categories are prominent within contemporary Christian ethics, reflecting a rejection of inherited notions about the separation of these disciplines, along with a renewed appreciation for Augustinian/Neoplatonic approaches to the moral life. But in the moral sense thinkers, we find a close marriage between ethical, rhetorical, and aesthetic concepts, sometimes (as in Shaftesbury) rooted in a form of Neoplatonism. And recent scholarship has recovered Kant's affirmation of the importance of aesthetic experience to moral development. Our discussion will consider whether the contemporary predilection for the aesthetic is in greater continuity with Enlightenment thought than is often supposed. Participants may wish to read Paul Guyer's essays on "The Dialectic of Disinterestedness" from *Kant and the Experience of Freedom*: part I on eighteenth-century aesthetics, and part II on Kant and Schiller on interest in disinterestedness. Please contact Jennifer Herdt (herdt.1@nd.edu) for a packet of readings.

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

8:30 Student Members' Social*Meet in Lobby*

Ad –Saint Mary's Press

7:15-8:45 SCE Breakfast with an Author *Pullman - Union Station*
Buffet opens at 7:15; Discussion 7:45-8:45
 (Pre-registration is required.)

Berkman, John, Craig Titus, co-editors, *The Pinckaers Reader: Renewing Thomistic Moral Theology* (CUA Press, 2005)

Facilitator: Richard Benson, C.M., St. John's Seminary, California

Berlinger, Nancy, *After Harm: Medical Error and the Ethics of Forgiveness* (John Hopkins University Press, 2005)

Facilitator: Jan C Heller, Providence Health & Services

Bird, Frederick, Manuel Velasquez, *Just Business Practices in a Diverse and Developing World* (Palgrave-Macmillan, 2006)

Facilitator: Catherine Griffith, Augustana College

Bloomquist, Karen L., Per Anderson, *Lutheran Ethics At The Intersections Of God's One World* (The Lutheran World Federation, Dept. for Theology and Studies (Geneva), 2005)

Facilitator: Gary Simpson, Luther Seminary

Browning, Donald, *Christian Ethics and the Moral Psychologies* (Wm. B. Eerdmans, 2006)

Facilitator: Stuart D. McLean, Phillips Theology Seminary

Bucar, Elizabeth, Barbra Barnett, *Does Human Rights Need God?* (Wm. B. Eerdmans, 2005)

Facilitator: David P. Gushee, Union University

Burgess, John P., *After Baptism: Shaping the Christian Life* (Westminster John Knox, 2005)

Facilitator: Raymond R. Roberts, The Presbyterian Church, Westfield NJ

Cimperman, Maria, *When God's People Have HIV/AIDS: An Approach to Ethics* (Orbis Books, 2005)

Facilitator: Andrea Vicini, S.J., Faculty of Theology of Southern Italy: S. Luigi Napoli, Italy

Clough, David, *Ethics in Crisis: Interpreting Barth's Ethics* (Ashgate, 2005)

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

Curran, Charles E., *Loyal Dissent: Memoir of a Catholic Theologian* (Georgetown University Press, 2006)

Facilitator: Donna Yarri, Alvernia College

De la Torre, Miguel A., Edwin Aponte, *Handbook on Latina/o Theologies* (Chalice, 2006)

Facilitator: Lois Malcolm, Luther Seminary

Finn, Daniel, *The Moral Ecology of Markets: Assessing Claims about Markets and Justice* (Cambridge University Press, 2006)

Facilitator: L. Shannon Jung, Saint Paul School of Theology

Friesen, Duane K., Gerald W. Schlabach, *At Peace and Unafraid: Public Order, Security, and the Wisdom of the Cross* (Herald Press, 2005)

Facilitator: William George, Dominican University

Furman, Frida Kerner, Elizabeth A. Kelly, Linda Williamson Nelson, *Telling Our Lives: Conversations on Solidarity and Difference* (Rowman & Littlefield, Feminist Constructions Series, 2005)

Facilitator: Susan Ross, Loyola University Chicago

Green, M. Christian, Don S. Browning, John Witte, Jr., co-editors, *Sex, Marriage, and Family in World Religions* (Columbia University Press, 2006)

Facilitator: John Bowlin, University of Tulsa

Gudorf, Christine, Robert L. Stivers, Alice Frazer Evans, Robert A. Evans, *Christian Ethics: A Case Method Approach*, 3rd edition (Orbis Books, 2005)

Facilitator: James M. Childs, Jr., Trinity Lutheran Seminary

Guroian, Vigen, *Rallying the Really Human Things: The Moral Imagination in Politics, Literature, and Everyday Life* (ISI Books, 2005)

Facilitator: Carl-Henric Grenholm, Uppsala University

Heyer, Kristin E., *Prophetic and Public: The Social Witness of U. S. Catholicism* (Georgetown University Press, 2006)

Facilitator: Christopher Vogt, St. John's University, New York

Jackson, Timothy P., *The Morality of Adoption: Social-Psychological, Theological, and Legal Perspectives* (Wm. B. Eerdmans, 2005)

Facilitator: James Calvin Davis, Middlebury College

Lewis, Thomas A., *Freedom and Tradition in Hegel: Reconsidering Anthropology, Ethics, and Religion* (University of Notre Dame Press, 2005)

Facilitator: Lawrence M. Stratton, Princeton Theological Seminary

Long, D. Stephen, *John Wesley's Moral Theology: The Quest for God and Goodness* (Abingdon Press, 2005)

Facilitator: Gerald S. Vigna, Alvernia College

Lutz, Charles P., Robert O. Smith, *Christians and a Land Called Holy: How We Can Foster Justice, Peace, and Hope* (Fortress Press, 2006)

Facilitator: Merle Longwood, Siena College

Maguire, Daniel C., *A Moral Creed for All Christians* (Fortress Press, 2005)

Facilitator: Marvin Ellison, Bangor Theological Seminary

Marshall, Ellen Ott, *Choosing Peace through Daily Practices* (Pilgrim Press, 2005)

Facilitator: Jonathan Moody, Hiram College

Merkle, Judith A., *From the Heart of the Church: The Catholic Social Tradition* (Liturgical Press, 2004)

Facilitator: Brian D. Berry, College of Notre Dame, Maryland

Mohrmann, Margaret E., *Attending Children: A Doctor's Education* (Georgetown University Press, 2005)

Facilitator: Stephen Casey, Scranton University

Pinches, Charles R., *A Gathering of Memories: Family, Nation and Church in a Forgetful World* (Brazos Press, 2006)

Facilitator: Patrick Flanagan, C.M., St. John's University, New York

Roberts, J. Deotis, *Bonhoeffer and King: Speaking Truth to Power* (Westminster John Knox, 2005)

Facilitator: Johnny B. Hill, Garrett-Evangelical Theological Seminary

Stone, Ronald, *Prophetic Realism: Beyond Militarism in an Age of Terror* (T&T Clark, 2005)

Facilitator: Edward L. Long, Jr., Emeritus, Drew University

Thiessen Nation, Mark, *John Howard Yoder: Mennonite Patience, Evangelical Witness, Catholic Convictions* (Wm. B. Eerdmans, 2006)

Facilitator: Robert Shelton, University of Kansas

Wall, John, *Moral Creativity: Paul Ricoeur and the Poetics of Possibility* (New York: Oxford University Press, 2005)

Facilitator: David Clairmont, University of Notre Dame

Waters, Brent, *From Human to Posthuman: Christian Theology and Technology in a Postmodern World* (Ashgate, 2006)

Facilitator: Christopher C. Roberts, Villanova University

West, Traci C., *Disruptive Christian Ethics: When Racism and Women's Lives Matter* (Westminster John Knox, 2006)

Facilitator: Susanne DeCrane, College of Notre Dame, Maryland

Wilson, Stephen, *Virtue Reformed: Rereading Jonathan Edwards' Ethics* (Brill Academic Publishers, 2005)

Facilitator: Jennifer Herdt, University of Notre Dame

7:15-8:45

SJE Breakfast with an Author

Stationmaster – Union Station

Buffet opens at 7:15; Discussion 7:45-8:45

(Pre-registration is required.)

Dorff, Elliot N., *The Way into Tikkun Olam: Repairing the World* (Jewish Lights, 2005); *The Unfolding Tradition: Jewish Law After Sinai* (Aviv, 2005)

Facilitator:

8:30am-6:00pm Exhibits Open

Grand Hall - Union Station

8:30am-6:00pm Registration/Conference Desk Open

Grand Hall - Union Station

9:00-10:30 Concurrent Session IV

Barbara Hilkert Andolsen, Monmouth University

Cumberland C

"Globalization, Rights to Intellectual Property, and the Common Good in Roman Catholic Social Ethics"

Intellectual property rights present an increasingly important challenge to social ethicists. An analysis of ethical issues raised by TRIPS -- the WTO agreement protecting intellectual property rights -- can illuminate an insufficiently acknowledged shift in Catholic thought about property rights. This change spans from Leo XIII's defense of private property to John Paul's "social mortgage." Catholic ethicists should reexamine connections between individual rights to tangible, personal property and corporate rights over intellectual property. Vatican statements on AIDS drugs are an example of how intellectual property policies can be held accountable to the "option for the poor" and the common good.

Convener: Ramón Luzárraga III, Marquette University

Nancy Berlinger, The Hastings Center

Cumberland A

"Conscientious Objection, Immunization, and Public Health Ethics"

This paper will explore the history and ethics of conscience-based resistance to immunization. It will examine 18th century debates among religious leaders about the new science and practice of immunization for insights into current debates. It will explore different types of immunization refusals and the beliefs about science that underlie these refusals, with ethical analysis. It will conclude with a discussion of issues relevant to pandemic planning and to religious ethicists working in clinical ethics.

Convener: Wilton Bunch, Beeson Divinity School

Elizabeth Agnew Cochran, Duquesne University

Cumberland K

"Creaturely Virtues in Jonathan Edwards: The Significance of Christology for the Moral Life"

This essay examines Edwards' Christological account of the virtue of humility. Edwards characterizes this virtue as an "excellency proper to creatures" rather than to God's divine nature, which differentiates it from "true virtue" or benevolence. At the same time, he presents the incarnate Christ as the moral archetype for humility. I consider two implications of his argument for contemporary ethics: first, it suggests that we would have needed God's revelation in Christ in order to understand and pursue the virtues, even if the Fall had not occurred; second, it indicates that there is a necessary relation between love and humility in the Christian life.

Convener: David S. Cunningham, The CrossRoads Project, Hope College

Scott T. Kline, St. Jerome's University, University of Waterloo, Canada

Cumberland L

"Rethinking Humanitarian Intervention and the Role of Christian Aid Organizations in Post-Conflict Situations"

This paper examines the changing roles that Christian aid organizations may play in light of the recently introduced "responsibility to protect" (R2P) doctrine at the UN. With the support of various ecumenical groups, including the World Council of Churches, R2P has become the preferred framework among international governance experts and diplomats for dealing with humanitarian crises. Because R2P proposes to bolster prevention and post-conflict rebuilding, Christian NGOs are positioned to become even more integral to the long-term success of an intervention for human protection. This, however, has raised renewed concerns that development organizations have become the "humanitarian arm" of military interventions.

Convener: Mark J. Allman, Merrimack College

Kevin J. O'Brien, Pacific Lutheran University

Cumberland E

"Thinking Globally and Acting Locally: Subsidiarity, Ecology, and Hierarchies"

This paper hopes to contribute to environmentalist Christian ethics by addressing the role of scale in moral arguments, arguing that levels and extent of attention are crucially important to any ethical reflection on these issues. Environmentalist scientists and ethicists frequently call upon two distinct scalar arguments: The first suggests that conservation requires a sweeping attention to earth's systems as a whole, the second stresses that the natural world will best be conserved in particular places by local communities. The contrast between these arguments is an important theme of this paper, but most central is their common assumption that environmental degradation calls for careful attention to the scales of moral thought.

Convener: Lloyd Steffen, Lehigh University

Gerald W. Schlabach, University of St. Thomas, Minnesota

Cumberland J

"Continuity and Sacrament, or Not: Hauerwas, Yoder, and their Deep Difference"

Stanley Hauerwas has famously taken to Mennonites because they constitute what appears to be an oxymoron -- a tradition of dissent. He launched his career endeavoring to restore the stuff of continuity to the Christian moral life -- character development, formative Christian social practices, and (later) sacramentality. In contrast, John Howard Yoder launched his career arguing against the assumption that traditions and organic communal life could carry practices of authentic discipleship forward across time and generations. Here lies a fundamental difference between Hauerwas and Yoder that runs deeper than whether one of them is more "for" or "against the nations."

Convener: Kathryn Blanchard, Alma College

Todd David Whitmore, University of Notre Dame

Cumberland B

"Crossing the Road Barefoot: Ethnographic Fieldwork and Christian Ethics"

Christian ethics is virtually devoid of ethnographic fieldwork. Most Christian ethicists practice "veranda ethics": they write from a vast social remove from the issues they address, like poverty and war, and as omniscient yet absent observers. Fieldwork provides a way to overcome this remove.

I also marshal Christian grounds for undertaking the real risks of fieldwork. I center on the Good Samaritan to argue that love requires *Christian* ethicists to "cross the road." Here, I depart from the analytic formalism of most ethics to carry out a more midrashic discourse.

I illustrate throughout from my fieldwork in the conflict in Northern Uganda.

Convener: Stephen Pope, Boston College

Working Group: Latina/o

Cumberland H

This first meeting of the Latina/o Working Group will attempt to ascertain: 1) if a critical mass of Hispanics exists, and 2) how to expand the Latino/a presence at SCE.

Convener: Miguel A. De La Torre, Iliff School of Theology

Panelists: Marvin Ellison, Bangor Theological Seminary *Cumberland FG*
Mary Hunt, Women's Alliance for Theology, Ethics and Ritual
Anantanand Rambachan, St. Olaf College
Judith Plaskow, Manhattan College

"Heterosexism/Homophobia: Roots and Cures in World Religions"

In ways subtle and unsubtle, the world's religions contribute to the prejudice of homophobia and the sin of heterosexism. They do so in their treatments of family, love, sexual ethics and the meaning of sexual pleasure, reproductive ethics, etc. Many of the religion-rooted negative attitudes toward persons whose sexual orientation does not match the dominant and intolerant societal "norm" can actually be countered by the teachings of those same religions.

Over the course of three years, as a project of The Religious Consultation on Population, Reproductive Health and Ethics, scholars from Judaism, Christianity, Islam, Hinduism, Buddhism, Taoism, and Confucianism met to discuss this and this panel will report on the research of that project.

Convener and Moderator: Daniel C. Maguire, Marquette University

SJE: *Cumberland I*

Peggy J. Bowers, Clemson University

"Can the Messenger be a Mensch? Journalism Ethics' Reimagined Possibilities through Jewish Thought"

SJE Respondent: David Teutsch, Reconstructionist Rabbinical College

SCE Respondent: David H. Smith, DePauw University

More than 75 years of media ethics scholarship has wrestled unsatisfactorily with the tensions between being human and being a journalist. Jewish ethics can make a significant contribution toward resolving that tension by providing a perspective on journalism ethics that western philosophical frameworks have been unable to supply. This essay will summarize journalism ethics, trace the relevant lines of thought in Jewish ethics from the Tanakh, rabbinical writings and contemporary strains of Jewish thought and use this to offer a beginning but necessarily incomplete portrait of what journalism ethics could look like if it took Jewish ethics seriously.

Convener: Martin Kavka, Florida State University

10:30-11:00 **Break** *Grand Hall - Union Station*

11:00-12:30 **Shabbat Service** *Dealey – Union Station*

11:00-12:30 **Concurrent Session V**

Raymond Kemp Anderson, Emeritus, Wilson College *Cumberland C*

"A Healer Re-Defines Justice—the Crucial Role of Psalm 110 in the Earliest Christians' Move Towards Restorative Justice"

Highly charged discussions of restorative justice, have not fully appreciated how often early Christian writings cite a particular text. It pictures the coming Messiah "at God's right hand" as the sole final judge. If Jesus, in healing all comers, embodied this role, then justice must be contributory, not distributive, punitive or retributive.

This electrifying belief, nearly lost in the medieval period, was close to the bone of the apostolic gospel: The all-forgiving healer and restorer of all comers, who would "rather die" than lord it over his people, re-defines and stands as a surety of God's own justice. There is no other judge.

John Rawls' observation that different kinds of "justice" co-exist among us is borne out. An eschatological belief-based justice that can't be imposed by secular authorities retains its yeasty influence today.

Convener: Stephen Mott, Retired, New England Conference, United Methodist Church

Dominic F. Doyle, Weston Jesuit School of Theology

Cumberland A

"Retrieving the Hope of Christian Humanism: A Thomistic Reflection on the Thought of Charles Taylor and Nicholas Boyle"

Two recent, influential retrievals of Christian humanism remain unclear on the relationship between the desire for the common good and the drive to religious transcendence. More theologically informed thinkers of the mid-twentieth century (Jacques Maritain and John Courtney Murray) provide greater clarity by grounding Christian humanism on the doctrine of the Incarnation. That partial foundation is complemented by a consideration of the Thomistic doctrine of hope, which describes how the believer approaches God under the aspect of the human good. Hope therefore includes, in a single virtue, the two potentially disparate elements of contemporary Christian humanism. Also, it suggestively contrasts with a typically fundamentalist need for security.

Convener: Cristina L.H. Traina, Northwestern University

Julia A. Fleming, Creighton University

Cumberland B

"When 'Meat Becomes as Medicine': Early Modern Catholic Moral Thought on the Role of Food in the Duty to Preserve Life"

Early Modern Catholic moral theologians examined the role of food in preserving life and the circumstances under which eating is obligatory. Francisco de Vitoria posited a duty to preserve life through food, yet also identified circumstances that might limit its application. Leonardus Lessius argued for a virtuous approach to nutrition rather than indifference or excessive concern. For modern Christian ethics, their analyses raise questions concerning moral significance of the distinction between food and medicine; the problem of the ordinary standard in nutrition; and the need to situate concern for food and health within an appropriate spiritual context.

Convener: Todd Salzman, Creighton University

David Haddorff, St. John's University, New York

Cumberland I

"For or Against (or With) the State? Karl Barth and the Emergent Tradition of Theological Politics"

This paper compares Karl Barth's theological politics to what Daniel Bell, Jr. calls the 'emergent tradition' (Oliver O'Donovan, John Milbank, Stanley Hauerwas, and John Howard Yoder), while further drawing attention to three different positions of the church/state/world dialectic. Like the 'emergent tradition', Barth relates ecclesiology to politics, but unlike them he demonstrates how the state—in relation to church and world—individually and together, bear witness to the kingdom of God. Hence, unlike the ecclesial-centered approach of the others, Barth's Word-centered approach more thoroughly relates church and state, as both secular and redeemed, which establishes his positive account of political responsibility.

Convener: Rev. Victor Lee Austin, Saint Thomas Church Fifth Avenue, New York

Laura M. Hartman, University of Virginia

Cumberland E

"An Ethics of Consumption"

Human consumption, the use of materials and energy in our lives, raises ethical concerns, from ecological degradation to sweatshops. And yet, all creatures must consume: without it, we die. This paper articulates a typology of Christian perspectives on consumption, using paradigmatic thinkers to exemplify four main attitudes within Christianity: those who renounce consumption (John Woolman), those who embrace it (Thomas Aquinas), those who measure it by relationships of neighbor-love (Katherine Tanner), and those who judge it according to God's reign of justice (Sergei Bulgakov). A full Christian ethics of consumption, I contend, requires insights from all four perspectives.

Convener: Ki Joo (KC) Choi, Seton Hall University

Daniel E. Lee, Augustana College, Illinois

Cumberland J

"The Ethics of Investment in China: Do the Sullivan Principles Provide Useful Guidelines?"

According to various reports, human rights violations in China include:

- Detention of human rights and political activists;
- Forced abortions and sterilizations resulting from local enforcement of the national family planning policy; and
- Repression of spiritual and religious groups such as the Falun Gong, unregistered Catholics and members of Protestant "house churches" that are not officially sanctioned.

Yet foreign direct investment in China, a significant portion by U.S. companies, is growing rapidly, as is the practice of outsourcing to Chinese producers. Drawing upon the Sullivan Principles (drafted to provide guidelines for companies with operations in South Africa prior to the end of apartheid) but adapting them to China, this paper maps out ethical guidelines for U.S. companies operating in China. The paper concludes with a discussion of some of the difficulties related to implementing such a code of conduct and monitoring the performance of suppliers and others.

Convener: Mari Rapela Heidt, Marquette University

William McDonough, College of St. Catherine

Cumberland K

"'More Justice and Less Charity,' Really?: The Inter-Religious and Public Prospects of a Renewed Approach to the Acquired-Infused Virtue Distinction"

Both Ralph Nader's presidential stump slogan of "justice and not charity" and religious calls in response for a distinctively Christian theory and practice of charity misapply the traditional distinction between acquired and theological/infused virtue. Jean Porter recently asked: if Christians "see men and women of every religious belief, and none, displaying what we can only regard as ... charity.....how can we deny that the Spirit of God is present when we see its fruits?" This paper begins from Porter's question and seeks a renewed approach to the acquired-infused virtue distinction that will bear fruit in inter-religious and public ethical discourse.

Convener: Stephen Pope, Boston College

Darlene Fozard Weaver, Villanova University

Cumberland D

"Shame: A Christian Ethical Account"

Christian ethical neglect of shame is curious and unfortunate. Shame operates in sinful alienation from God as well as fear of the Lord. It bears on human capacities for knowing and valuing, and thus for responsible action toward others. I distinguish shame from guilt and examine it with regard to prevailing wariness about moral rules and emphases on moral virtues. I argue that constructive shame entails: 1) truthful self-understanding before God, 2) a fitting respect or discretion that honors the integrity of human goods and bonds, and 3) a socially mediated register for value that may be recalibrated by grace.

Convener: Mara Kelly-Zukowski, Felician College

Interest Group: African and African American

Cumberland H

"On Six Virtues and the Spirituality of African Peoples: In Honor of Dr. Peter J. Paris, Past SCE President"

Panelists: Riggins Earl, The Interdenominational Theology Center: Forbearance
 Samuel K. Roberts, Union Theological Seminary-PSCE: Beneficence
 Marcia Riggs, Columbia Theological Seminary: Forgiveness
 Darryl Trimiew, Medgar Evers College: Justice
 Emilie Townes, Yale Divinity School: Practical Wisdom
 Cheryl Kirk-Duggan, Shaw University: Improvisation

Virtues and values, shaped by African traditions, moral thought, and practice are critical to African American Social Ethics. One proponent of this discourse is Peter Paris. Celebrating his life's-work, six scholars explore six essential virtues (forbearance, beneficence, forgiveness, justice, practical wisdom, and improvisation) in African moral thought and African American social ethics. Along with his presidencies of national and international professional organizations: SCE, AAR, and Society for the Study of Black Religion; he served on editorial Boards of five journals, shepherded Ph.D. students, and serves as Project Director of a multi-year Pan-African Seminar of Religious Scholars on Religion and Poverty.

Convener: Stacey Floyd-Thomas, Brite Divinity School

Panelists: Pamela K. Brubaker, California Lutheran University
 Janet L. Parker, Rock Spring Congregational United Church of Christ
 Glen H. Stassen, Fuller Theological Seminary

Cumberland FG

"Interrogating the War on Terror, Offering Ethical Alternatives"

The first panelist challenges Jean Bethke Elshtain's application of just war theory to the US war against terror. She offers an alternative approach, rooted in a feminist interpretation of social and economic justice.

The second panelist interrogates torture as a crucial element of the war on terror and offers three alternative practices of just peacemaking: human rights, international cooperation, and support for the United Nations.

The third panelist analyses ecumenical responses to terrorism and the war on terror. Drawing on World Council of Churches' sources, she proposes an ecumenical framework that avoids the militarization and erosion of human rights characteristic of the war on terror paradigm.

Convener and Moderator: Lawrence M. Stratton, Princeton Theological Seminary

12:30-2:00 Lunch

12:30-2:00 Women's Caucus

Stationmaster – Union Station

12:30-2:00 Shabbat Lunch (pre-registration required)

Club Car – Union Station

2:00-3:30 SCE Plenary *Pullman - Union Station*
"Restorative Justice, the New Testament & the Contribution of New Zealand's Experience to a Growing International Conversation"
Principal Speaker: Christopher Marshall, St. John's Senior Lecturer in Christian Theology, Victoria University of Wellington, New Zealand, in conversation with Jace Weaver, Professor of Religion and Law, University of Georgia, and other panelists yet to be announced.
Sponsored by Interest Groups: Restorative Justice
Scripture and Ethics

Over the last thirty years, a growing conversation around the "restorative" dimensions of justice in contrast to the "retributive" dimensions of justice in addressing crime, wrongdoing and cultural conflict has emerged around the world in such far-flung places as South Africa, the Canadian Yukon Territory, Indiana in the United States and New Zealand. In New Zealand, an initiative known as "Family Group Conferencing" has virtually replaced the conventional juvenile justice system that preceded it. This has inspired many people around the world to adapt that restorative approach in many different settings. New Zealand is also the site of the work of Professor Christopher Marshall who has written the only extended treatment of Restorative Justice from a New Testament perspective (*Beyond Retribution: A New Testament Vision for Justice, Crime & Punishment*, Wm. B. Eerdmans, 2001). Jace Weaver not only teaches in the Religion Department and Law School at the University of Georgia, but directs its Institute of Native American Studies. He has authored or edited eight books on Native American literature, law and religion. Dr. Weaver will be joined on the responsive panel by other voices yet to be announced.

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

3:30-4:00 Break *Grand Hall - Union Station*

4:00-5:30 SCE Annual Business Meeting *Pullman - Union Station*

4:00-5:30 SJE Text Study *Comet – Union Station*
"Yevamot 69b and the Embryo as 'Mere Fluid'"
Led by: David Novak, University of Toronto
Jonathan Crane, University of Toronto

5:45-7:00 Catholic Sunday Liturgy *Stationmaster – Union Station*

6:30-8:30 Economics Writers *Dealey – Union Station*

7:15-8:45 Presbyterian Ethicists *Pullman B – Union Station*

8:00-9:30 SJE Business Meeting and Socializing *Comet – Union Station*

9:00-10:30 Junior Faculty Network *Club Car – Union Station*

Are you still getting used to being called 'Doctor' (or perhaps still trying to finish your dissertation while working full time?) Stressed out by the uncertainties of adjuncting, visiting, or the tenure track? Wondering about dress code and other standards of 'professional' behavior at your institution? Desperate to hear back from that school that interviewed you in November (or unsure of how to ask your current chair for a recommendation?) Troubled by the navigation of departmental politics that pre-date you? Trying to figure out how to juggle the demands of both teaching and publishing, not to mention personal and family concerns?

And how is one to remain 'ethical' in all of this?

Come share your woes and wisdom! Join the SCE Junior Faculty Network for wine, cheese, and conversation. You can also help set the future agenda for the Network.

Conveners: Kathryn Blanchard, Alma College
Melanie Barrett, University of St. Mary of the Lake / Mundelein Seminary

Sunday **SJE Plenary – Concurrent Session VI** **6:45am-10:30am**

6:45-8:30 **SCE Board Meeting** *Dealey – Union Station*
Breakfast at 6:45; Meeting 7:00-8:30

7:45-8:45 **Ecumenical Worship Service** *Stationmaster – Union Station*

8:30-12:00 **Registration/Conference Desk Open** *Grand Hall - Union Station*

8:30-11:00 **Exhibits Open** *Grand Hall - Union Station*

9:00-10:30 **SJE Plenary:** *Pullman - Union Station*

Baruch A. Brody, Baylor College of Medicine and Rice University

"The Indeterminacy of Rabbinic Ethics"

SCE Respondent: Lisa Sowle Cahill, Boston College

SJE Respondent: Louis Newman, Carleton College

I intend to talk about the indeterminacy of rabbinic ethics--on every major topic, most of the plausible positions have significant support. The two questions I want to raise is why this is so and whether this is a good thing. The paper will be divided into 3 sections: the first will demonstrate the indeterminacy in a few crucial cases, and the second and third will deal with my two questions.

Convener: Elliot Dorff, University of Judaism

9:00-10:30 **Concurrent Session VI**

M. Christian Green, Harvard Divinity School

Cumberland I

"The Gender of Altruism: Between Necessity and Virtue"

Contemporary discussions of altruism, sacrifice, and care in Christian ethics frequently ignore the gendered dimensions of these moral concepts. Ethics of care and sacrifice have been both embraced and critiqued in feminist ethics and feminist theology. Influential *New York Times* articles lately have noted supposed trends of women "opting out" for the "mommy track" of childcare or the "daughter track" of eldercare. A recent presidential bioethics report commends such familial care by women, but suggests little in the way of public support. This paper will draw on family ethics, bioethics, altruism theory, and virtue ethics to examine how discussions of altruism in Christian ethics have overlooked the "gender of altruism."

Convener: Margaret Mohrmann, University of Virginia

Jeffrey P. Greenman, Wheaton College

Cumberland C

"Toward an Evangelical Ethic of the Common Good: Pitfalls and Possibilities"

While Roman Catholic and mainline Protestant ethicists standardly operate with well-developed conceptions of the common good, evangelical Protestants not only have rarely used the term and but even appear to lack a substantive public theology. This paper examines the reasons for this absence of an evangelical theology of the common good, and goes on to describe and evaluate some recent attempts by evangelicals (e.g., *Toward an Evangelical Public Policy*) to reformulate a theology of social-political engagement. The paper concludes by proposing resources within evangelicalism that could contribute to an embrace of the "common good" as well as by suggesting some potential obstacles.

Convener: David Gushee, Union University

Robert P. Jones, Center for American Values in Public Life, People for the American Way Foundation
 "The Black and White of Moral Values: The Complex Relationships between Religious Attendance
 and 'Moral Values' Among White Evangelicals and Black Protestants" *Cumberland L*

White Evangelicals and Black Protestants share many things in common: geographical concentration in the South, intertwined theological heritages, high rates of church attendance, emphases on the authority of the Bible, and conservatism on social issues. Yet these groups demonstrate virtually opposite political behavior. No other religious groups are more one-sidedly partisan either in affiliation or vote, and these groups have sharply contrasting views about issues such as responses to Hurricane Katrina and the importance and content of "moral values". This paper draws on a major new national opinion survey to deepen our understanding of the interplay of race, religion, and politics.

Convener: C. Melissa Snarr, Vanderbilt University

John Perry, University of Notre Dame *Cumberland K*
 "Subverting the Republic: Christian Faithfulness and Civic Loyalty in John Locke's America"

Recent studies of Christianity's relation to liberal politics have recognized the importance of specifying clearly what type of liberalism is in play. Stout's critique is one such example: America's dominant political theory is neither Rawls' (as Hauerwas claims) nor Hobbes' (as Cavanaugh fears). Unfortunately Stout himself also fails to engage the one thinker who arguably is the most influential in how Americans relate Christianity and politics: John Locke. By drawing on recent work by historians and political theorists, I begin the investigation that has so far been lacking. My study reveals that the political arguments of today's Christians are premised (often unconsciously) on rival interpretations of Locke's political theology.

Convener: Werner Wolbert, University of Salzburg

Nancy M. Rourke, St. John's University, New York *Cumberland H*
 "Problems from Two Accounts of the Principle of Double Effect"

Two varieties of misinterpretation of the principle of double effect have led moralists to doubt the principle's validity. Most moralists follow one of two seminal histories of double effect in their own understandings of the principle. As a result, moral theology now has two traditions of interpretation, each incomplete. To address the confusion, this paper will compare these two seminal works: Joseph Mangan's "An Historical Analysis of the Principle of Double Effect" (1949) and Jozef Ghoo's "L'Acte A Double Effet: Étude De Théologie Positive" (1957).

Convener: Paul J. Wojda, University of St. Thomas

Interest Group: Christian Ethics and Literature/Literary Theory *Cumberland A*
 "Can There Be (Should There Be) an Aesthetic Suspension of the Ethical?"

Panelists: Bruce Ward, Thorneloe College, Laurentian University: "The Aesthetic and the Ethical in Dostoyevsky"

Todd Whitmore, University of Notre Dame: "Reading Lolita in Dallas: Is There an Aesthetic Suspension of the Ethical in Nabokov?"

Diane Yeager, Georgetown University: "Aesthetics and the Nineteenth Century Moral Novel"

It is sometimes assumed that literature fails as art in direct proportion to the degree that it has a moral point or dimension. Our panel examines the tensions between the aesthetic and the ethical in three authors.

Conveners: Emily Arndt, Georgetown University
 Gerald McKenny, University of Notre Dame
 Todd Whitmore, University of Notre Dame

10:30-11:00 Break

Grand Hall - Union Station

11:00-12:30 Concurrent Session VII

Michelle Clifton-Soderstrom, North Park Theological Seminary

Cumberland A

"The Convergence Model of Pietist Ethics: Faith Active in Love"

From their theological and devotional writings to their social and ecclesial practices, the fathers and mothers of Pietism boldly declared the ethical spirit of the Christian faith. The core theology of Pietism is simple: faith active in love. Against misunderstandings of Pietism as individualistic, rule-based, and otherworldly, this paper argues that Pietist ethics is best categorized by convergences, e.g., of faith and life, holiness and action, piety and social reform. In addition to clarifying what scholars call "one of the least understood movements in the history of Christianity," this paper challenges a religious culture which juxtaposes faith and social action.

Convener: D. Brent Laytham, North Park Theological Seminary

Kristin E. Heyer, Loyola Marymount University

Cumberland K

"Strangers in Our Midst: Day Laborers and Just Immigration Reform"

The recently released "On the Corner: Day Labor in the United States," the first systematic, scientific study of the U.S. day-labor sector, exposes the pervasive abuse of day laborers within our borders. This paper will 1) offer a normative analysis of the treatment of day laborers in light of the Catholic social tradition; 2) examine broader social forces at play sustaining the day labor market through the lens of social sin; and 3) conclude with a brief constructive proposal concerning worker protections and just immigration reform in light of the foregoing analysis.

Convener: Elisabeth Brinkmann, R.S.C.J., The College of New Rochelle

Brad J. Kallenberg, University of Dayton

Cumberland I

"Phronesis and Divine Command Ethics"

To Wyndy Corbin-Reuschling's charge that evangelicals' form of life makes them susceptible to group-think, I argue that attention to the cultivation of "phronesis" in the evangelical practice of disciple-making help overcome this danger, because each novice's training involves a *transformation of the rules* according to the progress of each novice. The upshot of my analysis will be the seemingly paradoxical remedy that in order for evangelicals to preserve the authority of the Biblical text they champion, they must embrace a form of community life whose *telos* is the eventual abandonment of exceptionless principles.

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

Thomas Massaro, S.J., Weston Jesuit School of Theology

Cumberland B

"Ethics Appropriate for an Empire: A Question Whose Time Has Come"

Is the notion of an "American empire" morally acceptable, or does it constitute an offense against our Christian heritage? Is "benevolent hegemony" possible? If so, on what terms? In mustering religious objections to openly imperial ambitions, we examine key policies (proliferation of military bases, unilateralism, interventions, pre-emptive war, diminished regard for international institutions) that contradict mainstream Christian perspectives on global justice and self-determination. We enumerate key criteria appropriate for the pursuit and exercise of power on the part of global hegemonies. We suggest ethical constraints such as submitting to the rule of law and the judicious correlation of means and ends in foreign policy.

Convener: Peter Gathje, Memphis Theological Seminary

Nico Koopman, University of Stellenbosch, South Africa

Cumberland H

"An Ethics of Vulnerability for a Continent of Vulnerability? On Christian Ethics in Africa"

The vulnerability of Africa is manifested in the various major challenges and crises this continent has to deal with. Although these problems are present on other continents as well, most of them are manifested in Africa with more severity. An ethics of vulnerability assists in addressing these challenges. It is argued that this ethics is based in an anthropology, as well as a Trinitarian theology, of vulnerability. An ethics of vulnerability shows convergence with the African anthropology of *ubuntu*, with features like interdependence, communality and solidarity. Some implications for the vulnerable African context of this ethics of vulnerability are discussed.

Convener: William Schweiker, University of Chicago Divinity School

June O'Connor, University of California, Riverside

Cumberland C

"The Torture Testimonial as Moral Praxis"

Testimonial literature on torture is proliferating in our time, rendering the practices of torture ever more globally visible. Focusing on Luz Arce's *Inferno: A Story of Terror and Survival in Chile*, the paper traces the moral challenges the author faced as a protester against governmental torture, as a recipient of torture, as a torturer herself, and then as one confessing complicity and disclosing hope for redemption.

Guiding questions pertain to the ways moral sensibilities are compromised or obliterated when torture is the dominant social praxis, and the ways moral sensibilities are recovered, received, and recorded in testimonial writing.

Convener: Robin J. Steinke, Lutheran Theological Seminary

Christian Rice, Harvard Divinity School

Cumberland D

"In Defense of the Robust Right to Religious Free Exercise: Religious Free Exercise's Constructive Relationship to the Common Good"

The first religious freedom case decided under the Roberts Court appears to be a vindication of the Religious Freedom Restoration Act or RFRA of 1993. But the extent to which the conscience should be accommodated via exemption from neutral, generally applicable law is far from a settled matter. Some scholars have argued that it is in the public interest or common good to eliminate or strongly curtail such exemptions, often noting the contradiction between special preferences for religion and the liberal norms of equality and fairness. To the contrary, I will defend such exemptions, and attempt to enhance our understanding of the concept "common good" in the process.

Convener: Erik Owens, Boston College

Julie Hanlon Rubio, St. Louis University

Cumberland J

"Between the Personal and the Political: Families as a Key to Social Change"

Most theologians would argue that family has a marginal place in Catholic social thought. Social Justice courses in Catholic institutions and the writings of Catholic social ethicists focus on structures and institutions rather than familial practices. In this paper, however, I claim that family is a fundamental part of the Catholic tradition's vision of social reform. In social encyclicals and movements, there is a recognition that social change cannot be brought about by laws alone. A contemporary Christian social ethic rooted in this tradition must take family life seriously without advocating social withdrawal or giving up on political change.

Convener: John Wall, Rutgers University

"What If Stem Cell Research Succeeds?: The Ethical and Religious Implications of Stem Cell Therapies"

Cumberland L

Panelists: Audrey R. Chapman, University of Connecticut Medical School: "Prospects for Ethical Regulation of Stem Cell Research and Human Trials"

Ronald M. Green, Dartmouth College: "Consorting with Evil? Accepting the Benefits of Embryonic Stem Cell Therapies"

Paul Lauritzen, John Carroll University: "Ethical and Religious Implications of Extending the Human Life Span"

Laurie Zoloth, Northwestern University: "The Alexandria Project: Stem Cells and Justice"

Moderator: Sondra Wheeler, Wesley Seminary

Thus far the debate about stem cells has focused almost exclusively about the moral status of the embryo and the ethical and religious appropriateness of deriving stem cells from embryos. Despite ethical objections expressed by some individuals and religious communities, research is going forward on both adult and embryonic stem cells. If the research is successful, there will be many significant ethical dilemmas for individuals and for the society. Many of the issues will be very similar whether the success comes from adult stem cells or embryonic sources. Given the magnitude and significance of the issues involved, it is important that we begin to anticipate and dialogue about them now.

Conveners: Audrey R. Chapman, University of Connecticut Medical School
Ronald M. Green, Dartmouth College

Interest Groups: Restorative Justice
Scripture and Ethics

Cumberland FG

"Restorative Justice for Indigenous Peoples: Some Further Dialogue with Christopher Marshall and Voices from the Indigenous World"

This session will provide members of the Society with an opportunity to engage in further extended dialogue with Dr. Christopher Marshall, St. John's Senior Lecturer in Christian Theology, Victoria University of Wellington, New Zealand, author of *Beyond Retribution: A New Testament Vision for Justice, Crime & Punishment*, (Wm. B. Eerdmans, 2001), the featured speaker of the Saturday, January 6th Plenary. He will be joined by Dr. Jace Weaver, a Professor in the Religion Department and Law School at the University of Georgia, and director of its Institute of Native American Studies.

Separate meetings of the two co-sponsoring interest groups will be held at the end of the session to conduct business and discuss plans for the following year.

Conveners: Howard J. Vogel, Hamline University School of Law
Donald W. Shriver, Jr., Union Theological Seminary
Brent Laytham, North Park Theological Seminary
John Burgess, Pittsburgh Theological Seminary

SJE:

Cumberland E

Aaron Saul Gross, University of California, Santa Barbara

"Being a Mench and not an Animal: The Imagination of Ethics and the Question of the Animal"

SJE Respondent: Jonathan Schofer, Harvard Divinity School

Respondent: Laura Hobgood-Oster

Reflecting on the work of Jacque Derrida on "the question of the animal," this paper argues that a range of Jewish texts—including Genesis, associated Rashi commentary, and J. Albo's *Sefer Ha-Ikkarim*—constructs what it means to be both human and ethical *simultaneously* through the imagination of animals and animality. These imaginings of an "ethical human subject" are embodied in the practice of *kashrut*. Indeed, this ethical human subject is shown to be operative today in ongoing rabbinic debates that have emerged in response to the 2004 high profile scandal of animal abuse at the world's largest glatt kosher slaughterhouse, AgriProcessors.

Convener: Jonathan Crane, Wheaton College, Massachusetts

12:30-2:30 *The Journal of the Society of Christian Ethics* Editorial Board*Dealey – Union Station*

½ Ad - Chalice Press
½ Ad – The Edwin Mellen Press

WORKING GROUP CONTACT INFORMATION

African and African-American

Cumberland A

Friday, 8-9:30pm

- Cheryl A. Kirk-Duggan, Professor of Theology & Women's Studies, Director of Women's Studies, Shaw University Divinity School, 118 E. South Street, Raleigh, NC 27601; tel: 919-716-5522, email: cduggan@shawu.edu
- Stacey Floyd-Thomas, Brite Divinity School, TCU Box 298130, Fort Worth TX 76123; tel: 817-257-7140, email: s.floyd-thomas@tcu.edu
- Melanie Harris, Assistant Professor of Religion and Ethics, Texas Christian University tel: 817-257-6959, email: m.l.harris@tcu.edu

Jewish – Christian – Islamic Ethics

Cumberland I

Friday, 11-12:30

- John Kelsay, Florida State University, Dept of Religion, Tallahassee FL 32306-1520; tel: 850-644-0209, email: jkelsay@garnet.acns.fsu.edu

Latino(a)

Cumberland H

Saturday, 9-10:30am

- Miguel A. De La Torre, Iliff School of Theology, 2201 University Blvd, Denver CO 80210-4798; tel: 303-765-3133, email: MDeLaTorre@iliff.edu

CAUCUS CONTACT INFORMATION

Student Caucus

Club Car - Union Station

Friday, 12:45-1:45

- Kathryn Getek, Boston College; tel: 617 527 1807, email: kagetek@hotmail.com
- Emily Reimer-Barry, Loyola University-Chicago; tel: 312-933-3038; email: ereimer@luc.edu or emilyreimerbarry@yahoo.com

Women's Caucus

Stationmaster – Union Station

Saturday, 12:30-2:00

- Michelle Clifton-Soderstrom, North Park Theological Seminary, 3225 W Foster Ave, Chicago IL 60625; tel: 773-764-1993, email: mclifton-soderstrom@northpark.edu
- Susan Ross, Loyola Univ Chicago Dept of Theology, 6525 N Sheridan Rd Crown 321, Chicago IL 60626; tel: 773-508-2364, email: sross@luc.edu

INTEREST GROUP CONTACT INFORMATION

African and African-American Approaches to Christian Ethics *Cumberland H* Saturday, 11-12:30

- Cheryl A. Kirk-Duggan, Professor of Theology & Women's Studies, Director of Women's Studies, Shaw University Divinity School, 118 E. South Street, Raleigh, NC 27601; tel: 919-716-5522, email: cduggan@shawu.edu
- Stacey Floyd-Thomas, Brite Divinity School, TCU Box 298130, Fort Worth TX 76123; tel: 817-257-7140, email: s.floyd-thomas@tcu.edu
- Melanie Harris, Assistant Professor of Religion and Ethics, Texas Christian University tel: 817-257-6959, email: m.l.harris@tcu.edu

Anglican Theological Ethics

Cumberland K

Friday, 8-9:30pm

- Jeffrey Greenman, Wheaton College; tel: 630-752-5905, email: Jeffrey.P.Greenman@wheaton.edu
- William Danaher, University of the South; tel: 931-598-1149, email: wdanaher@sewanee.edu

Christian Ethics and International Affairs

Not meeting this year.

- Harold H. S. Oh, New York Institute of Technology, 1855 Broadway, New York NY 10023; tel: 212-261-1596, fax: 212-261-1704, email: haroldoh@nyit.edu

Christian Ethics and Literature/Literary Theory

Cumberland A

Sunday, 9-10:30am

- Todd David Whitmore, University of Notre Dame, Notre Dame IN 46556; tel: 574-631-6407, fax: 574-631-4268, email: whitmore.1@nd.edu
- Emily Arndt, Assistant Professor of Religion and Philosophy, Converse College, 144 W Hampton Ave, Spartanburg SC 29306; tel: 864-596-9106, email: emilykarndt@yahoo.com
- Gerald McKenny, University of Notre Dame, Notre Dame IN 46556; tel: 574-527-8101 x 2712, fax: 574-285-5486, email: mckenny.4@nd.edu

INTEREST GROUP CONTACT INFORMATION

- Christian Ethics and the Enlightenment** *Cumberland B* Friday, 8-9:30pm
- Jennifer A. Herdt, Department of Theology, 130 Malloy Hall, University of Notre Dame, Notre Dame IN 46556; email: herdt.1@nd.edu
 - Gerald P. McKenny, Department of Theology, University of Notre Dame, Notre Dame IN 46556; email: mckenny.4@nd.edu
- Christian Ethics and the Professions** *Cumberland C* Friday, 8-9:30pm
- John R. Wilcox, Manhattan College; tel: 718-862-7442, email: john.wilcox@manhattan.edu
- Church and Academy** *Cumberland F* Friday, 8-9:30pm
- Paul A. Lewis, Assistant Professor, Department of Christianity, Mercer University, Macon GA 31207; tel: 478-301-4166, email: lewis_pa@mercer.edu
 - Roger J. Gench, New York Avenue Presbyterian Church, 1313 New York Ave NW, Washington DC 20005-4790; tel:: 202-393-3700, email: rjgench@earthlink.net
- Comparative Religious Ethics** *Cumberland B* Friday, 4-5:30pm
- Sumner B. Twiss, Florida State University; tel: 850-644-4582, email: stwiss@admin.fsu.edu
 - Bruce Grelle, California State University, Chico; tel: 530-898-4749, email: bgrelle@csuchico.edu
- Covenantal Ethics** *Cumberland I* Friday, 8-9:30pm
- Douglas F. Ottati, Union-PSCE, 3401 Brook Rd, Richmond VA 23227; tel: 804-278-4290, email: dottati@union-psce.edu
 - Douglas Schuurman, Professor of Religion, St. Olaf College, Northfield MN 55057; tel: 507-646-3091, email: schuurma@stolaf.edu
- Environmental Ethics and Theology** *Cumberland E* Friday, 8-9:30pm
- J. Andy Smith III, Earth Ethics; tel: 610-644-1504, email: astherev@aol.com
- Ethical Issues in Higher Education** *Cumberland C* Friday, 8-9:30pm
- Daniel B. McGee, Baylor University; tel: 254-710-6361, email: daniel mcgee@baylor.edu
- Ethics and Catholic Theology** *Cumberland L* Friday, 8-9:30pm
- William Mattison III, Mount Saint Mary's University, Department of Theology, Emmitsburg MD 21727; tel: 301-447-5370; email: mattison@msmary.edu
 - John Berkman, Dominican School of Philosophy and Theology; tel: 510-883-2055, email: jberkman@dspt.edu
- Ethics and Law** Not meeting this year.
- M. Cathleen Kaveny, University of Notre Dame Law School, Notre Dame IN 46556, tel.: 219 631- 7844, e-mail: kaveny.1@nd.edu
- Ethics and Political Economy** Not meeting this year.
- James P. Bailey, Assistant Professor of Moral Theology, Department of Theology, Duquesne University, Pittsburgh, PA 15282; tel: 412-396-4087, email: baileyj@duq.edu
 - Rebecca Todd Peters, Assistant Professor of Religious Studies, Elon University, 2260 Campus Box, 100 Campus Drive, Elon, NC 27244; email: rpeters@elon.edu
- Ethics and Sexuality** *Cumberland J* Friday, 2-3:30pm
- Cristina Traina, Department of Religion, Northwestern University, 1940 Sheridan Road, Evanston IL 60208; tel: 847-491-2938; email: c-traina@northwestern.edu
- Evangelical Ethics** *Cumberland G* Friday, 8-9:30pm
- Wyndy Corbin Reuschling, Ashland Theological Seminary, 910 Center St., Ashland, OH 44805; tel: 419-289-9873; tel: 419-207-9781; email: wcorbin@ashland.edu
 - Jim Thobaben, Asbury Theological Seminary, 204 N Lexington Ave, Wilmore KY 40390-1199; tel: 859-858-2369; email: jim_thobaben@asburyseminary.edu

INTEREST GROUP CONTACT INFORMATION

- Families and the Social Order** *Pullman - Union Station* Thursday, 7:30-9pm
- Julie Hanlon Rubio, Department of Theological Studies, St. Louis University, 3800 Lindell Blvd, St. Louis MO 63156-0907; tel: 314-977-2892, email: rubiojh@slu.edu
 - Florence Caffrey Bourg, Sacred Heart High School/Loyola, 41 Sedgefield Drive, Harahan LA 70123; tel: 504-737-4126, email: florencebourg@bellsouth.net
- Health Care Ethics** *Cumberland J* Friday, 8-9:30pm
- Jan C. Heller, Office of Ethics and Theology, Providence Health System, 506 Second Avenue, Suite 1200, Seattle WA 98104-2329; tel: 206 464-4728, fax: 206-464-4683; email: jan.heller@providence.org
 - John Kilner, Trinity International University, 2065 Half Day Road, Deerfield IL 60015; tel: 847-317-8076; fax: 847-317-8101; email: jkilner@tiu.edu
- Lesbian and Gay Issues** *Cumberland J* Friday, 2-3:30pm
- William C. McDonough, Department of Theology, College of St. Catherine, St. Paul MN 55105; office tel: 651-690-6072, email: wcmcdonough@stkate.edu
- Liturgy and Ethics** *Cumberland B* Friday, 2-3:30pm
- M. Therese Lysaught, Department of Religious Studies, University of Dayton, 300 College Park, Dayton OH 45469-1530; tel: 937-229-2079, email: lysaught@udayton.edu
 - The Rev. Dr. Christian Scharen, Director, Faith as a Way of Life Project, Yale Center for Faith and Culture, Yale Divinity School, 409 Prospect Street, New Haven CT 06511; tel: 203-432-8671, email: christian.scharen@yale.edu
- Monetary Policy** Not meeting this year.
- George Crowell, 235 Rossini Blvd., Windsor, Ontario N8Y 2Y9, Canada; tel: 519-948-8896, email: georgecrowell@cogeco.ca
- Moral and Religious Psychology** *Cumberland H* Friday, 8-9:30pm
- James P. Gubbins, Interdisciplinary Studies Department, Salem State College, 352 Lafayette Street, Salem, MA 01970-5353; tel: 978-542-6179, email: james.gubbins@salemstate.edu
- Pedagogy** Not meeting this year.
- Laura Stivers, Pfeiffer University, PO Box 42, Misenheimer NC 28109-0042; tel: 252-480-3829, email: lstivers@pfeiffer.edu
 - C. Melissa Snarr, Vanderbilt University, 411 21st Ave S, Nashville TN 37206; tel: 615-343-0677, email: melissa.snarr@vanderbilt.edu
- Reforming Realism** Not meeting this year.
- Rebekah Miles, Perkins School of Theology, Southern Methodist University, Dallas TX 75275; email: delony@flash.net or rlmiles@mail.smu.edu
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- Restorative Justice** *Cumberland FG* Sunday, 11:00am-12:30pm
- Donald W. Shriver, Jr., 440 Riverside Drive, #58, New York, NY 10027; fax: 212-222-5112 or 518-392-2511, email: dwshriver@aol.com
 - Howard J. Vogel, Hamline University School of Law, 1536 Hewitt Avenue, St. Paul MN 55104; tel: 651-523-2120, fax: 651-523-2236, email: hvogel@hamline.edu
- Scripture and Ethics** *Cumberland FG* Sunday, 11:00am-12:30pm
- Brent Laytham, North Park Theological Seminary, 3225 W. Foster Ave., Chicago IL 60625-4724; tel: 773-244-6221; email: blaytham@northpark.edu
 - John Burgess, Pittsburgh Theological Seminary, 616 N Highland Ave, Pittsburgh PA 15206; tel: 412-362-5610 x2207, email: jburgess@pts.edu

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Teaching Business Ethics

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OTHER CONTACT INFORMATION

Baptist Ethicists

Dealey – Union Station

Thursday, 3:00-10:00pm

- Ann Farley-Parker, Dallas Christian College; tel: 817-337-8786; email: farley-parker@dallas.edu
- Glen Harold Stassen, Fuller Theological Seminary, 135 N Oakland, Pasadena CA 91182; tel: 626-304-3733, email: gstassen@fuller.edu

Economics Writers

Dealey – Union Station

Saturday, 6:30-8:30pm

- Cynthia Moe-Lobeda, School of Theology & Ministry, Seattle University; tel: 206-296-5762, email: moe-lobc@seattleu.edu

Junior Faculty Network

Club Car – Union Station

Saturday, 9pm

- Kathryn Blanchard, Alma College; tel: 989-463-7136, email: blanchard@alma.edu
- Melanie Barrett, University of St. Mary of the Lake / Mundelein Seminary; tel: 847-837-4523, email: mbarrett@usml.edu

Lutheran Ethicists *Offsite: Catholic Conference and Formation Center* Wednesday, Thursday

- Ron Duty, Division for Church in Society, ELCA, 8765 West Higgins Road, Chicago IL 60631-4101; tel: 773-380-2710, email: Ronald.Duty@elca.org

Presbyterian Ethicists

Dealey – Union Station

Saturday, 7:15-8:45pm

- Heidi Hadsell, Hartford Seminary, 77 Sherman St, Hartford CT 06105; tel: 860-509-9502; email: hadsell@hartsem.edu
- Chris Iosso, Presbyterian Church, 100 Witherspoon St, Rm 3607, Louisville KY 40202; tel: 502-569-5814, email: ciosso@ctr.pcusa.org

University of Chicago Writers

Club Car – Union Station

Thursday, 1:30-8:00pm

- William George, Dominican University, 7900 W Division St, River Forest IL 60305; tel: 708-524-6475, email: wgeorge@dom.edu

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Aikin, Wm. Carter-5
Allman, Mark J.-v, 22
Anderson, Per-19
Anderson, Raymond Kemp-24
Anderson, Victor-14
Andolsen, Barbara Hilkert-3, 22
Aponte, Edwin-19
Arndt, Emily K.-11, 30, 37
Asch, Adrienne-iii
Austin, Victor Lee-25
Bailey, James P.-38
Barnett, Barbra-19
Barrett, Melanie-28, 40
Beach-Verhey, Timothy-14
Bell Jr., Daniel-25
Bell, Michael A.-14
Benson C.M., Richard-6, 19
Berkman, John-16, 19, 38
Berlinger, Nancy-19, 22
Berry, Brian D.-20
Beyer, Gerald J.-11
Biggar, Nigel John-i
Bird, Frederick-19
Blanchard, Kathryn-23, 28, 40
Bloomquist, Karen L. -19
Bounds, Elizabeth-v
Bourg, Florence Caffrey-39
Bowers, Peggy J.-24
Bowlin, John-20
Brinkmann R.S.C.J., Elisabeth-31
Brody, Baruch A.-29
Browning, Donald S.-12, 19, 20
Browning, Peter-5
Brubaker, Pamela K.-i, 27
Bucar, Elizabeth-9, 13, 19
Bunch, Wilton-22
Burgess, John P.-19, 33, 39
Cahill, Lisa Sowle-13, 29
Callahan, Sidney-15
Carlson, John D.-9, 13
Casey, Stephen-20
Cates, Diana Fritz-ii
Chapman, Audrey-i, 13, 33
Childs Jr., James M.-12, 15, 20
Choi, Ki Joo (KC)-25
Cimperman, Maria-19
Clairmont, David A.-12, 21
Clifton-Soderstrom, Michelle-3, 31, 37
Clough, David L.-6, 19
Cloutier, David-31
Cochran, Clarke-6
Crane, Jonathan-28, 34
Crocco, Stephen-ii
Crossley Jr., John P. -9
Crosthwaite O.P., Alejandro-10
Cunningham, David S.-15, 22
Curran, Charles E. -19
Danaher, William-15, 37
Davis, James Calvin-20
De La Torre, Miguel A.-ii, 7, 19, 23, 37
DeCrane, Susanne-21
Dorff, Elliot N.-iii, 11, 21, 29
Doyle, Dominic F.-25
Duty, Ronald W.-13, 40
Earl, Riggins -27
Ellis, Marc H.-7
Ellison, Marvin-20, 24
Elshtain, Jean Bethke-27
Evans, Alice Frazer-20
Evans, Robert A.-20
Farameli, Norm-15
Farley, Margaret A.-11
Farley-Parker, Ann-40
Finn, Daniel-ii, 16, 19
Flanagan C.M., Patrick-9, 21
Fleming, Julia A. -25
Flescher, Andrew-v
Floyd-Thomas, Stacy-ii, 27, 37
Friesen, Duane K. -19
Furman, Frida Kerner-20
Gathje, Peter-15, 31
Gench, Roger J.-16, 38
George, William-19, 40
Getek, Kathryn-ii, 37
Graham, Mark E.-9
Green, M. Christian-20, 29
Green, Ronald M.-8, 33
Greenman, Jeffrey P.-12, 15, 29, 37
Gregory, Eric-ii
Grelle, Bruce-13, 38
Griffith, Catherine-19
Gross, Aaron Saul-34
Gubbins, James P.-15, 39
Gudorf, Christine E.-i, 20
Guroian, Vigen-20
Gushee, David P.-19, 29
Haddorff, David-19, 25
Harris, Melanie L.-14, 37
Hartman, Laura M.-25
Harvey, Jennifer-6
Hauerwas, Stanley-10, 23, 25, 30
Heller, Jan C.-16, 19, 39
Henricksen-Hellyer, Joan-12
Herdt, Jennifer A.-i, 17, 21, 38
Herman, Stewart W.-i
Heyer, Kristin E.-20, 31

PROGRAM PARTICIPANTS

Hill, Jack-15
Hill, Johnny B.-21
Hinson-Hasty, Elizabeth-16
Hinson-Hasty, Lee-16
Hobgood-Oster, Laura-34
Hogan, Linda-v
Hoy, Michael-8
Hoyt Jr., Bishop Thomas L.-5
Hunt, Mary-24
Ingrando, Carla-11
Iozzio, Mary Jo-i, v
Issing, Daniel-15
Jackson, Timothy P. -20
Jans, Jan M.-9
Jones, Robert P.-30
Julian, Shari-5
Jung, L. Shannon-19
Jung, Patricia Beattie-v
Kallenberg, Brad J.-31
Kao, Grace-13
Kaveny, M. Cathleen-38
Kavka, Martin-24
Kelly, Elizabeth A.-20
Kelly-Zukowski, Mara-26
Kelsay, John-7, 37
Kilner, John-16, 39
Kirk-Duggan, Cheryl-I, 3, 5, 11, 27, 37
Kline, Scott T.-22, 39
Koopman, Nico-32
Lasser, Catherine J.-14
Lauritzen, Paul-33
Laytham, D. Brent-31, 33, 39
Lee, Daniel E.-26
Lewis, Paul A.-16, 38
Lewis, Thomas A. -20
Long Jr, Edward L.-ii, 16, 21
Long, D. Stephen-16, 20
Longwood, Merle-20
LoPresti, Anthony-15
Lutz, Charles P. -20
Luzárraga III, Ramón-22
Lysaught, M. Therese-10, 39
Mackler, Aaron-iii, 8
Mageto, Peter-12
Maguire, Daniel C.-20, 24
Malcolm, Lois-v, 19
Marshall, Christopher-28, 33
Marshall, Ellen Ott-6, 20
Martone, Marilyn-ii
Massaro S.J., Thomas-ii, 31
Matthews, Audrea-14
Mattison III, William-16, 38
42
McCann, Dennis P.-40
McDonough, William C.-11, 26, 39
McGee, Daniel B.-38
McKenny, Gerald P.-ii, 17, 30, 37, 38
McLean, Stuart D.-19
Merkle, Judith A.-20
Miles, Rebekah-39
Moe-Lobeda, Cynthia-40
Mohrmann, Margaret E.-20, 29
Moody, Jonathan-20
Moses, Sarah-9
Mott, Stephen-24
Moultrie, Monique-14
Nash, James-v, 15
Nelkin, Dov-iii, v, 14
Nelson, Linda Williamson-20
Newman, Louis-iii, 29
Novak, David-14, 28
O'Brien, Kevin J.-23
O'Connor, June-32
Ogletree, Thomas-10
Oh, Harold H. S.-37
Oh, Irene-13
Omar, Irfan A.-7
Ott, Kathryn-7
Ottati, Douglas F.-14, 38
Owens, Erik-10, 32
Paeth, Scott R.-10
Paris, Peter J.-14, 27
Parker, Janet L.-27
Perabo, Betsy-12
Perry, John-30
Peters, Rebecca Todd-3, 38
Pfeil, Margaret-6
Pinches, Charles R.-ii, 5, 15, 21
Plaskow, Judith-11, 24
Pohl, Christine-ii
Pope, Stephen-23, 26
Porter, Jean-ii, 26
Randolph, Richard-15
Rapela Heidt, Mari-26
Reimer-Barry, Emily-ii, 37
Reuschling, Wyndy Corbin-16, 31, 38
Rice, Christian-32
Riggs, Marcia-27
Roberts, Christopher C.-21
Roberts, J. Deotis-21
Roberts, Raymond R.-19
Roberts, Samuel K.-27
Ross, Susan-20, 37
Rourke, Nancy M.-30
Rubio, Julie Hanlon-ii, 3, 32, 39
Ryan, Maura A.-8,11

PROGRAM PARTICIPANTS

Salzman, Todd-25
Satkoske, Valerie-8
Schaefer, Jame-6
Scharen, Christian-10, 39
Schlabach, Gerald W.-19, 23
Schofer, Jonathan-34
Schonfeld, Toby-iii, iv, 8
Schubeck, Thomas-7
Schuurman, Douglas J.-ii, 14, 38
Schweiker, William-32
Senander, Angela-6
Shelley, John C.-9
Shelton, Robert-21
Shin, Joyce S.-10
Shriver Jr., Donald W.-33, 39
Simpson, Gary-19
Smith III, J. Andy-15, 38
Smith, David H.-24
Smith, Robert O.-20
Snarr, C. Melissa-30, 39
Song, Robert-10
Stassen, Glen Harold-14, 27, 40
Steffen, Lloyd-23
Steinke, Robin J.-32
Stiltner, Brian-v, 6
Stivers, Laura-v, 39
Stivers, Robert L.-15, 20
Stone, Ronald-5, 21
Stratton, Lawrence M.-20, 27
Teutsch, David-iii. 24
Thiessen Nation, Mark-21
Thobaben, Jim-16, 38
Titus, Craig-19
Townes, Emilie-27
Traina, Cristina L. H.-7, 11, 25, 38
Trimiew, Darryl-27
Twiss, Sumner B.-13, 38
VanDrunen, David-13
Velasquez, Manuel-19
Vicini S.J., Andrea-19
Vigen, Aana Marie-10
Vigna, Gerald S.-20
Visick, Vernon-15
Vogel, Howard J.-28, 33, 39
Vogt, Christopher-v, 20
Vorster, J.M. (Koos)-7
Walker, Theo-14
Wall, John-21, 32
Walzer, Michael-10
Wannenwetsch, Bernd-10
Ward, Bruce-30
Waters, Brent-21
Weaver, Darlene Fozard-26
Weaver, Jace-28, 33
Wells, Samuel-10
Werpehowski, William-I, 5, 14
West, Traci C.-v, 21
Wheeler, Sondra-v, 33
Whitmore, Todd David-23, 30, 37
Wilcox, John R.-15, 38
Willer, Roger A.-13
Wilson, Stephen A.-7, 21
Winright, Tobias-v
Witte Jr., John-20
Wojda, Paul J.-30
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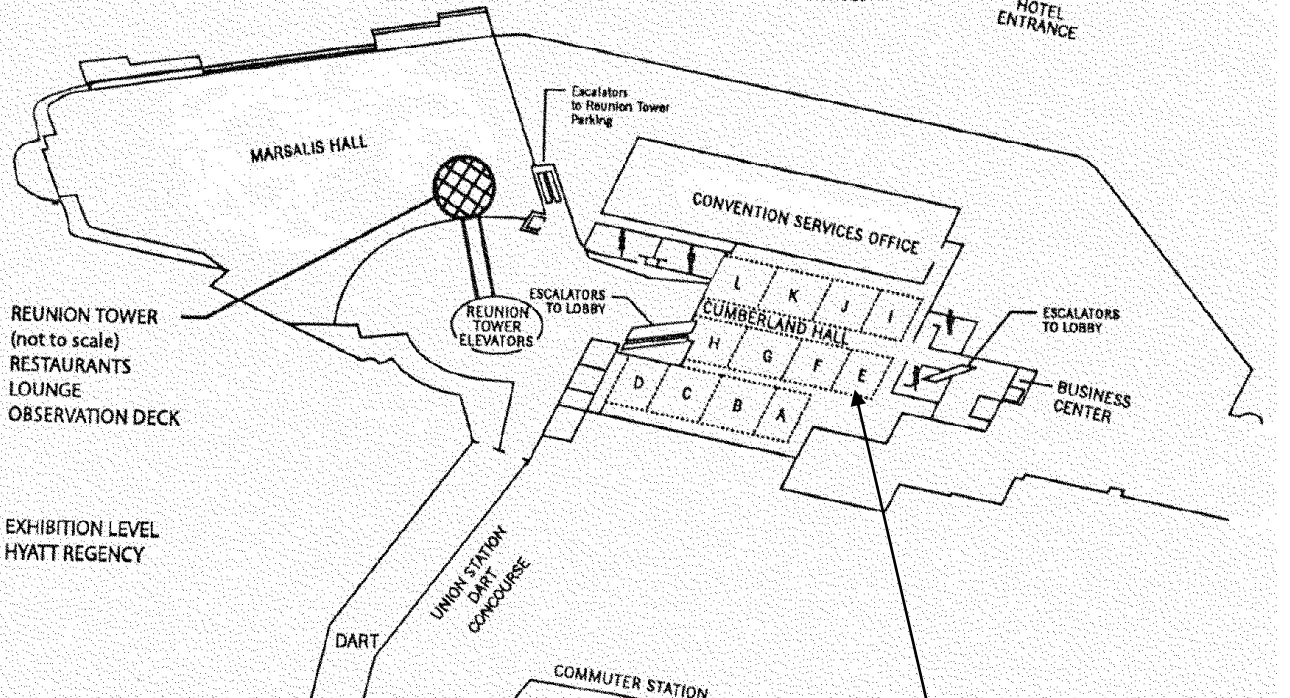
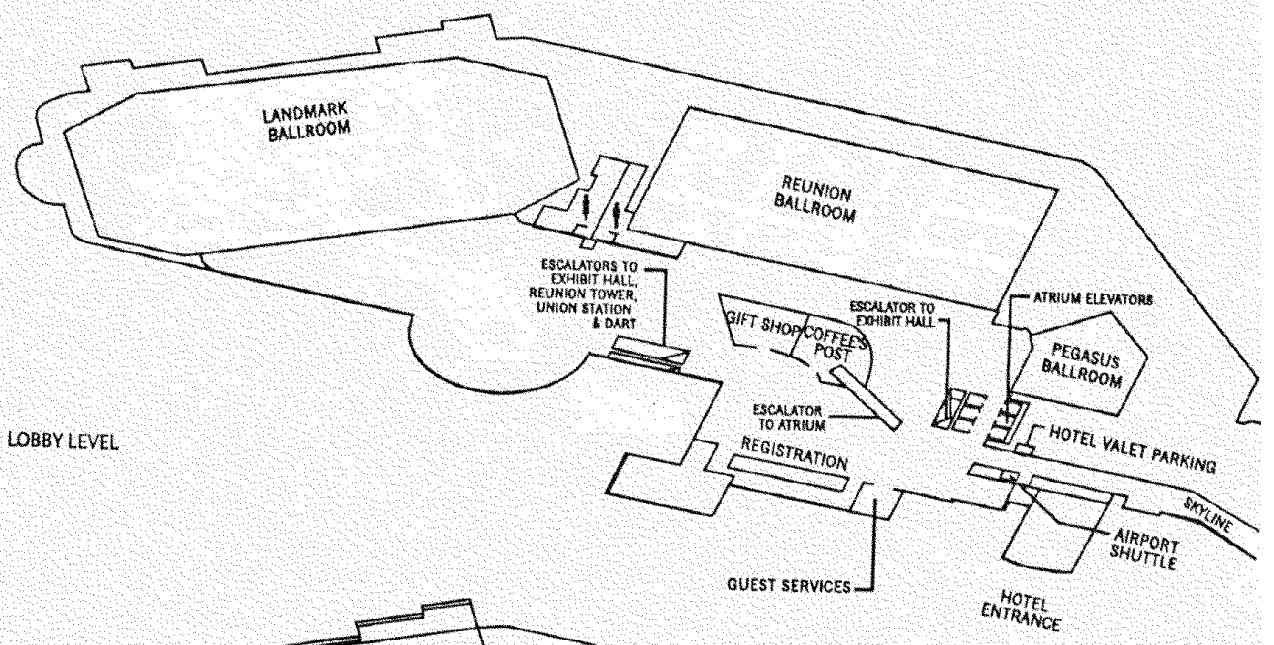
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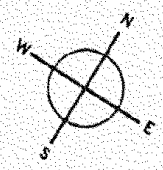
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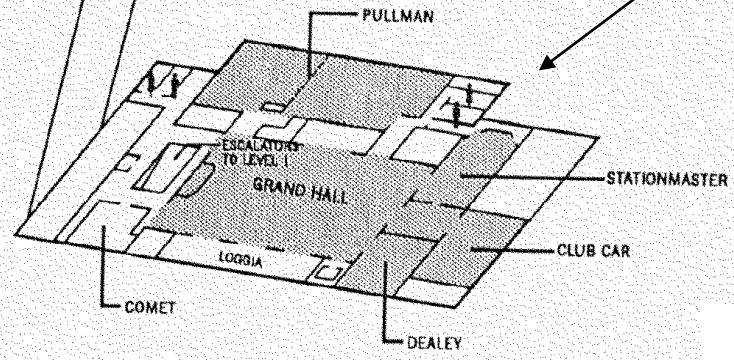
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