

Continuing The Observer Debate A Panel Discussion on Law, Religion, and Homosexuality

"When I was asked to moderate this panel, I didn't know quite how to focus it; this is the kind of discussion that could easily go off into 19 different directions. And I don't want this to be a 'talking heads' afternoon with the panel providing all the remarks. We want this to be as interactive as we can possibly make it, but we also want to keep the conversation at some particular level of action or behavior."

— Professor Robert Lawry
Director of the CWRU
Center for Professional Ethics

The reason for Professor Lawry's concern about this particular Share-the-Vision panel, held March 28 on the CWRU campus, was that the discussion focused on the hot button topic of homosexuality and religion. Further complicating matters was the fact that this had grown out of an ongoing and heated debate conducted on the editorial pages of *The Observer*, the CWRU student newspaper. As panel moderator, Professor Lawry was concerned about the participants remaining respectful and staying active in the discussion while not abandoning a thorough examination of the issue in exchange for reductive thinking and close reading of biblical text.

The discussion was officially titled "Law, Religion, and Homosexuality: Continuing *The Observer* Debate." The panelists included Professor Robert Lawry, Professor Timothy Beal of the CWRU Department of Religion, Rabbi Carrie Carter of Cleveland Hillel, and two CWRU students: Eric Linton and Aaron Patterson.

Rabbi Carter laid the groundwork by discussing Jewish tradition in relation to biblical text. She explained that at times biblical text is revered simply because it comes from a very old book, or merely because people are told all of their lives that the Bible is important. "Somehow we feel very tied to these biblical texts, which hold a certain strength and have a certain pull over us that some other texts do not have," she said. She reminded the group that when looking at biblical text, it is important to consider the words and meanings carefully, especially when there is an obvious difference between the words and the understandings that we have in modern times and what these phrases may have meant in ancient times.

"I want to point out that, in my life, homosexuality is not the only issue where the biblical text contradicts or conflicts with teachings I have learned from the rest of world," Rabbi Carter said. She noted that the Bible says that a child who hits his parents should be stoned. This passage is often referred to as "the rebellious son" passage. Using this example, Rabbi Carter assured everyone that in Jewish tradition, the Bible is not necessarily taken literally. "In fact," she said, "the way the rabbis in ancient days understood this passage was to interpret it to a point that there never was, and never will be, a person who is considered 'a rebellious son.'"

Rabbi Carter believes that this nonliteral approach is the appropriate one to take when dealing with references to homosexuality in the Bible. Furthermore, she believes we should "see ourselves

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as a part of an ongoing process of interpretation,” explaining that Jewish law has to be interpreted in accord not only with Jewish traditions, but also with the needs of the time and place in which it is being read. Jewish tradition says interpretation should reflect the needs of each separate and different community. Rabbi Carter said, “Right now, as far as homosexuality is concerned, we find the Jewish community in the midst of a tremendous struggle to figure out the balance that must be struck between the needs of the community and the needs of the individual, and also between with the needs of tradition and the demands of modernity.” Ultimately, she believes that the Jewish faith will find the appropriate balance, and find it soon.

Next, Professor Timothy Beal spoke of the challenges involved in deciphering the ancient biblical texts, and in turn, using them in discussion. He believes that religion should be thought of as a process, not a system, and when it comes to looking at religion through the lens of scripture and religious text, “religion is always about a process of interpretation.”

To more clearly define the difficulty inherent in deciphering such text, Professor Beal established three general points. The first concerned sexuality and sexual behavior. “Sex is not a central concern in the Old or New Testament,” he remarked. “There are a few texts that refer to sexuality, but they are marginal texts.” He went on to explain that in the New Testament, Jesus never talked about same sex relations.

The second point Professor Beal made echoed Rabbi Carter’s belief that it is impossible to compare ancient Israel and ancient Rome with twentieth and twenty-first century America. He said that the few texts that do mention same sex relations are texts that come from different times — times that did not look at same sex relations in the way that we do today. “We need to keep that in our minds when reading these texts,” he noted. “It is important to place them in a proper historical context.”

Third, and perhaps most important, he pointed out that these biblical texts may not be about homosexuality per se. “In fact,” he said, “there has been research to prove that our very modern concept of homosexuality would have made no sense to the ancient Israelites or ancient Romans. Moreover, these texts never refer to female–female relationships — only male–male relationships.”

Some scholars believe the reason that the Bible warns against male–male relationships would have been for the benefit of those who had power in the patriarchal social system. “It is the ‘law of the father’ and ‘rule of the father’ model of family, social, and political structures.” If a man lies with another man, he would be jeopardizing his own status as a powerful figure and taking on the role as a female in the relationship.

Professor Beal closed by sharing this anecdote: “Last year I was on a panel, and it was said that I would speak on how the Bible supports homosexuality. Even if I wished that that were so, what I want to emphasize is that no matter what position one takes within this argument, it is never simply about reflecting, reiterating, or representing the biblical view. It is always about interpreting literature.”

Aaron Patterson, CWRU student and author of one of the aforementioned *Observer* articles spoke next, saying that he believed “there are times for us to have conversations about homosexuality, such as right now, and times when it is critical for us to reach out to those around us. The last thing a person in a coming-out situation needs is to think he/she is sinning or going to hell.”

Citing the American Psychological Association, Patterson pointed out that trying to convert someone to heterosexuality can be very damaging. “The condemning actions, regardless of the intention of the religious organization, create an environment of hate that poses a real and dangerous threat to any community,” he said. Pointing to statistics from 1998, he showed that over the last two years there has been marked increase of hate crimes against gays. These statistics show hate crimes based on sexual orientation had increased by an alarming 24% while other hate crimes (e.g., racial and ethnic) have decreased in frequency

Patterson was careful to explain that he didn’t feel that the increase was directly caused by religious organizations. “Nonetheless,” he said, “I think that we need to pay attention to the very real and threatening trend of the increase in hate crimes in the United States.” He made it clear that, perhaps, all of us can make a difference in the environment around us: “The choice that each of us has in our life is whether the difference we make will be a positive one or a negative one.”

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Professor Lawry then took the discussion to the next level saying, “I don’t think it is profitable if we spend time in this vein. Let’s go out on a limb and say, ‘reasonable people have different beliefs about homosexuality, some of them derived from the Bible on both sides.’ Let’s assume, for a moment, that we are not going to change anybody’s moral position in one day.” He went on to say, as in the abortion issue, people are going to have differing opinions, and asked that the group look at the discussion in a different way — perhaps using the scope of public policy, ethics, or community.

Rabbi Carter explained that she thought before any real discussion could flourish, people needed to tell their own stories. “The answer doesn’t lie in the Supreme Court,” she said. “Because of what I have seen, I can tell you that it lies in the building of communities, and it lies within remembering that even though America was built on individual rights, we also must listen to our communities.” She spoke of a rabbi who heard stories from parents and other members of his congregation week after week about issues and problems relating to homosexuality. “He heard them so frequently that on Yom Kippur, he stood up and told his congregation some of these stories. He challenged them as a community to act as a community, and to embrace these people too.” Rabbi Carter explained that she saw this community begin to listen to each other and truly communicate. “Not everybody in that congregation thinks that the Bible says homosexuality is a good or okay thing,” she added. “But now they know how to be supportive of each other. This proves that the real work has to be done on a private level and in communities.”

Professor Lawry pointed out that one of the pitfalls in this type of discussion is an assumption by some that everybody who believes that homosexuality is wrong is prejudiced. “You can’t make that kind of assumption,” he said. “One side has got to be able to enter into a dialogue with the other side. Assuming that those who believe that homosexuality is wrong could still be honest and honorable people, how do you think we can enter into a dialogue with them without calling them prejudiced?” Professor Lawry suggested that perhaps the way around such name-calling would be to make the discussion more of an exchange of stories — “perhaps exchanging one story with another, while keeping an open mind and an open heart.”

In light of Professor Lawry’s comment, the stories began to flow. A woman, who described herself as a Christian, stood up and said that although she believes that homosexuality is wrong, she also believes that homosexuals should have the same rights as anyone else. Next, a man who had been associated with PFLAG (Parents and Friends of Lesbians and Gays) said he had seen people in that group struggle for years to come to terms with the fact that a loved one was gay. He believes acceptance takes such a long time because there are such strong feelings attached to homosexuality.

Another woman said that, as a lesbian, she often feels on guard and frightened by some hostile environments she has encountered. That fear, in turn, has made her unable to tell her stories to the people who probably need to hear them most. Professor Lawry replied that telling stories about what we fear would be as useful as telling stories about things we love.

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Another man mentioned that he thought the people who speak against promoting civil rights for homosexuals are usually guided by their religious beliefs. “I am a Christian, and I would like to speak on how I think the church should act,” he said. “I am unsure about how I feel about homosexuality. But I think there is enough ambiguity on the issue that the church should be open to anyone. God’s message of grace is much more important than this issue of ‘is homosexuality right or wrong.’ It is a shame that some churches today close their doors to homosexuals. The only thing we can do as Christians in this day and age is be agents of God’s grace and love.”

Professor Lawry concluded the day with these words: “In this kind of discussion, it seems to me that one of

the things that happens is that all persons should be able to come away with an almost unanimous opinion on some things. Try to understand that person who is different and learn more about all issues. Love one another and speak to one another.” ❁

Thinking about Ethics:

Quotable Quotes

["Individualism" was a new word in 1830, when Alexis de Tocqueville visited the United States. To him it was...] “a calm and considered feeling which disposes each citizen to isolate himself from the mass of his fellows and withdraw into the circle of family and friends; with this little society formed to his taste, he gladly leaves the greater society to look after itself...Such folk [feel that they] owe no man anything and hardly expect anything from anybody. They form the habit of thinking of themselves in isolation and imagine that their whole destiny is in their hands...Each man is forever thrown back on himself alone, and there is danger that he may be shut up in the solitude of his own heart.”

— from *Democracy in America*, 1988 ed., pp. 506-8

Kimberly Adams-Davis: From Cowboy Nurse to Primary Healthcare Advocate

No one wanted Ethics Fellow Kimberly Adams-Davis to become a nurse. Her friends and family thought that she was “too smart” to go into nursing, and besides, they warned, there would be no room for her to “move up.” They expected “more” from her.

That’s how Adams-Davis began a talk last February 29 extolling the virtues of her nursing career.

Adams-Davis made it clear to the crowd of professors, administrators, and students gathered in Thwing’s 1912 Room to hear her presentation—part of the Spotlight on CWRU Women series—that she never felt that way about her choice of career. “This is a great opportunity to talk about my one true love, besides my friends and my family,” she said.

Throughout her career, Adams-Davis observed that disempowered and disenfranchised people were often treated without dignity. To help them, she decided that she would become the best nurse possible, and an advocate for her patients. She told a story about “Coach,” a grizzled and charming 92-year-old man who, after decades of being recognized as a local coaching legend, found himself in a nursing home because of his rapidly failing eyesight. Adams-Davis, then a nursing student at Ohio State University in Columbus, got to know Coach, and they would often have friendly chats.

One day, Coach asked her why he had to take his bath on Wednesdays. He didn’t understand why he had no say in the matter, and that made him angry. His outburst caused Adams-Davis to contemplate Coach’s life. For nearly all of his adulthood, he had been a decision maker and a leader, a teacher and a mentor. Now, his life had come down to being forced to take his baths on Wednesdays. It was no wonder he was angry.

Coach taught Adams-Davis a valuable lesson that she has carried with her throughout her career. But in listening to her, one gets the sense that had it not been Coach, it would have been another patient/mentor. Because Adams-Davis takes nothing at face value.

After receiving her Nursing Degree from Ohio State, she accepted a position at a hospital in the southern United States. There, she became what she called a “cowboy nurse”—one who could “stick you full of tubes and needles while maintaining the utmost in southern courtesy.” And she could do it fast.

But as her skills grew, so did her thoughts about how to better help her patients. The same questions arose again and again: How did her patients end up in the hospital in the first place, and was there anything she could do to help them avoid that trip?

Her search for answers only brought new questions. Adams-Davis found herself on the perinatal floor of the hospital, assisting in the care of pregnant women and new mothers and their babies. There, she realized that her colleagues were concerned only with “how to keep the baby in or get the baby out.” No one, it seemed, was thinking about how to prevent some of these unwanted births.

Her philosophical streak, coupled with her intense desire to make a difference in her patients’ lives, led her back to nursing school in the late 1980s -- but this time for a graduate degree. She went on from there to get her N.D. (Doctor of Nursing) from CWRU.

She told the audience that in continuing her education she “learned not only about prevention, health promotion, and complementary medicine, but also about the empowerment of patients and their families.”

Coach would jump up and cheer. ❁

Three Judges Weigh In

The Art of Judging: How Do Judges Judge?

“Judging is an art, albeit an art with very serious and practical consequences for society,” began Judge Stuart A. Friedman as he introduced the panel gathered to honor the memory of Judge Frank J. Battisti on November 4, 1999 at CWRU’s School of Law. The members, Senior Judge Nathaniel R. Jones, United States Court of Appeals for the Sixth Circuit; Judge Diane J. Karpinski, Ohio Court of Appeals for the Eighth Appellate District; and Judge Paul R. Matia, United States Court for the Northern District of Ohio, were chosen for their accomplishments, intellectual prowess, and similar spirits to that of Judge Battisti. Professor Robert P. Lawry moderated the discussion.

“Judges are unique in our legal system, and we have no university course to train us in the art of judging. Instead, we attend law school and practice law in one fashion or another for a number of years. Then one day, we are elected or appointed to the bench. We put on a black robe and suddenly we are called upon to impart the wisdom of Solomon, the scholarship of Frankfurter, and the negotiating skills of George Mitchell,” remarked Judge Friedman. He went on to say that it used to be possible to become a lawyer without ever having attended law school. This was achieved by clerking with a prominent attorney; it meant literally carrying this attorney’s briefcase and sitting alongside him in order to learn the craft of practicing law.

Judge Friedman explained that he was fortunate to have had a similar experience while serving as a law clerk to Judge Battisti. At Judge Battisti’s side, Judge Friedman

learned how to weave together many experiences through rigorous intellectual discussion. This helped him to hone his own art of judging. The tricky part, he noted, was that even though one judge can learn from another’s example, one must discover one’s own way of judging.

“This evening’s goal is to listen to the judges give some key aspects as to how they perceive their roles, their function and their art,” Judge Friedman said. “This is not just an academic exercise, but an exploration of a field that affects all of us everyday. In this way, we hope to pay tribute to Frank Battisti.”

Judge Nathaniel Jones spoke first, looking globally at the judging issue while including Judge Battisti in his opening remarks. “Judge Battisti was a judge who had very clear notions about the obligations entrusted with that awesome power,” remembered Judge Jones. “Judge Battisti frequently confronted the tension that existed as a result of the hierarchical nature of the judicial system in which several roles are assigned to judges on various levels.” Judge Jones said there are a variety of ways judges may consider these possibilities and questions about the tension posed by the system. He used the example of Justice Thurgood Marshall’s final dissent before retiring from the Supreme Court: “Justice Marshall spoke of power being the currency of this Court’s decision making. His condemnation grew from his knowledge of history, and from seeing the predictive precedent-driven approach frustrate the development of the rule of law.”

“The real challenge confronting contemporary judges is the way in which today’s problems require looking beyond what the framers envisioned. The standards used by judges require judges to look at the wide range of societal occurrences. This is why a racially and gender-diverse bench has assumed a great importance....”

— Judge Nathaniel R. Jones

In looking at the quality of judging, Judge Jones spoke of the seriousness with which judges undertake each matter before them. To come to an informed resolution of a dispute or controversy, judges use a combination of studying the issues, engaging in independent research, and applying intellectual rigor to each case.

“The real challenge confronting contemporary judges,” he said, “is the way in which today’s problems require looking beyond what the framers envisioned. The standards used by judges require judges to look at the wide range of societal occurrences. This is why a racially and gender-diverse bench has assumed a great importance. Having a bench that has had broad societal experiences can provide the type of careful, insightful analysis that will insure that justice is being done.”

Although Judge Karpinski concurred with Judge Jones completely, she added her own twist on the art of judging. “I used to be a college English teacher,” she said, “so I think in terms of literary analysis. The appellate court is an incredibly intellectual place where one deals with consistency, but one also puts things, metaphorically, on a large shelf and keeps rearranging them, trying to decide exactly what they are.” She explained that like scientists, judges classify information, and it is a process that requires great intellectual rigor. “In the appellate court, we read case law and have to write opinions, so unlike a trial court, we have to give reasons and we have to analyze. There is a great deal of intellectual consistency that we are obliged to abide by, and it is very demanding.”

Judge Karpinski chose a humorous example to explain how, as a judge, she needs to draw on her memory and imagination frequently. “I have never seen a man urinate in public,” she said, “but I had a case involving this type of thing. I was asked to rule on whether urinating in public is a sexual act.” In this case, she drew on her childhood, and remembered a man in her neighborhood who was a good man and a good father. However, at times, he drank too much, and one day he urinated in an alley. A neighborhood woman who saw him was upset, but the rest of the neighborhood believed this act did not make him a bad man. In judging this case, she remembered that man and her old neighborhood, and thought, “No, urinating in public is not a sexual act.”

Judge Karpinski was quick to point out, however, that using personal experience in judging does not mean that judges are being subjective. “It means that we use our personal experiences to amplify abstractions,” she said.

“I grew up worried about abstract words like ‘final solution’ and other words that are a code for something else. I do not trust them. When I look at the law, I start with the dictionary and then go back: I test the law and then I test the facts. It is not a simple process because it’s a constantly widening circle. I know the law talks about logic, but in fact, what happens is the interaction between the abstract and the individual.” She concluded that this art of judging, more than anything else, is one idea educating another.

The final speaker, Judge Matia, said that as a trial judge he is sworn to uphold the law, and the law is what the Supreme Court says it is. “Obviously,” he said, “in many instances, many years pass after a Supreme Court pronouncement without the issue being presented to that Court again.” Over the years, he explained, circumstances change and then an issue is presented at the trial court level, and the trial court judges are asked decide if the law is still valid. “Good judging would seem to indicate that the trial court judge would exercise her or his best judgment as to what he or she thinks the current state of the law is, and whether it has stood the passage of time,” he said. “However, it has been made clear that this is not the case. And that raises the question as to whether trial judges have enough latitude to exercise good judging. I think that ought to be within my discretion to do that.”

Judge Matia said that he believes that judging today is more difficult now than in the past, partially because of the amount of bad lawyering that he sees. “You have no idea how difficult it is to be a trial judge and see that a lawyer doesn’t know what his case about,” he explained. “It makes it extremely difficult, at the trial level, when we have to manage the case in order to give people at least a shot at justice. Unfortunately, there are a lot of people practicing in the federal court that shouldn’t be in the federal court.”

Following a lively question and answer session moderated by Professor Lawry, Gerald Korngold, dean of the CWRU School of Law, closed the discussion by telling the standing-room-only crowd that the art of judging is a subject that will always continue to be addressed at the Law School. Considering the size of the group that attended, and the rapt attention they gave to the judges, it is safe to say that the Cleveland legal community concurs. ❁

The Seven Deadly Sins Revisited

Recently I rented a very bad movie, *Seven*, which I recommend to no one because it has no redeeming attributes of any kind. The plot of the movie revolves around the attempt to catch a serial murderer, whose victims each represent the Seven Deadly Sins of ancient times: envy, wrath, pride, sloth, avarice, gluttony, and lust. It was the modern representations of those ancient sins that intrigued me initially; but, alas, the film was of no help in stimulating my thinking about the subject. It had occurred to me that, in fact, the concept of sin, and the very word itself, had fallen into massive disuse. Psychiatrist Karl Menninger called attention to this disuse over a quarter century ago in a book provocatively entitled, *Whatever Became of Sin?* In part, Menninger blamed his own field, psychoanalysis, and allied mental health fields, for the demise of “sin,” arguing that words like “aggression” and “self-destruction” have replaced words that once stood for moral transgressions with words that indicate mental or emotional illness. Clearly, there is a distinction to be drawn between sin — moral transgression — and mental illness. Still, I am not altogether certain I can identify in a concrete case which is which.

Nevertheless, I am concerned lest the moral become absorbed into illness, just as, I am sure, illness was once all but swallowed whole by those who preached the power of sin. In the world I inhabit professionally, that of law, public policy, and professional ethics, the discourse does not deal with these issues much. Ethical discourse consists of arguments about right and wrong, of course, but mostly as a matter of logical consistency and the prediction of outcomes, rather than a determination of whether a person committed a sin or was merely mentally ill. Only in the criminal law are such distinctions comfortably made, and then, the word “sin” itself is usually not used, although it is clear that serious violations of the criminal law do translate into moral condemnations by the community. Virtue ethics is making a strong comeback in professional ethics, as the search for habitual good practices seems to many to be a more promising avenue of teaching ethics than constantly debating moral quandaries with delicate linguistic niceties.

However, if virtues are good habits and to be encouraged, are we not also required to identify bad habits, those vices that ought to be discouraged? In the old parlance, vices were sins. Hence, what would the old Seven Deadly Sins look like today, if we looked for their moral equivalents?

For brevity's sake, let me mark three modern sins with their ancient counterparts. Remember, my interest in doing so is to update in a modern vocabulary ancient insights into moral evil, or a disordered personality. First there is Pride. This was the great moral fault for the Greeks and, historically, the greatest sin for Christians. Today, the word is more often used as a commendatory term than a damning one. That is because we recognize that many people suffer from a lack of self-esteem, which can be very damaging to a healthy life. We want to encourage self-respect, even self-confidence. Pride, however, is not to be confused with those attributes. Rather, it is about excessive self-love, vanity, arrogance, selfishness. Attempts to dominate and control others is crucial here. The aspiration to be god-like was the ancient concern. Bertrand Russell once wrote: “Every man would like to be God if it were possible; some few find it difficult to admit the impossibility.” In our society, an excessive concern with winning in sport over such attributes as “grace under pressure” or “trying your best” has become the hallmark of the athlete. “He who dies with the most toys” ironically underscores the capitalist underpinnings of such an attitude almost perfectly. It is our special temptation, one we easily yield to because it is not traced back to its root in excessive self-love or pride.

Gluttony is a sin or disorder we hear almost nothing about in the modern world. Here, the temptation to call all excessive indulgences the disease of “addiction” is particularly compelling. As Menninger pointed out, the debate is whether it is “quantity” or “quality” at the heart of the matter. For those in the former camp, excessive drinking, or the binge drinking craze on college campuses, is the problem. For the opposite camp, the issue is simply one of identifying the bad drug, say, heroin,

and allowing the rest. Overindulgence, of course, is wrong. And using dangerous drugs, which may be harmful to health either in the long term or in the short term, is equally wrong. It is, however, the escapism into mindlessness or sensual pleasure that is the essence of the evil. Thus, we can become addicted to food or drink or tobacco, or even clothes, such that our escape from the cares and concerns of real life is well-nigh complete — that is the basic sin. The sin of excessive possessions of any and all kinds may mark us in America as a gluttonous nation. Ah, and if we use half the energy in the world, and our poorer neighbors go without, what shall we call that state of affairs? Gluttony? Pride? Or do the two merge, as the ancients seem to think, all sin a manifestation of excessive self-love?

The sin of Wrath is another we rarely hear about. In some lists of the deadly sins, this one was called Anger. Surely “wrath” sounds like anger gone amuck. Yet, that description limits us to too narrow a conception of the evil. Some would substitute the word “violence” for either anger or wrath; yet no one would condemn self-defense as a vice, and self-defense may lead to violent

death. I like Judith Shklar’s choice better. She argues in a book called *Ordinary Vices* that the worse of all sins was not even named in the “deadly” list. For her, the worst of all sins is Cruelty. She defines it as “the willful infliction of physical pain on a weaker being in order to cause anguish and fear.” I think Shklar wrong in naming this as a sin not included in the list of the Seven Deadly Sins. It is my point that the Seven Deadly Sins have larger meanings, and that changes in the use of words at times blot out the richness of prior meanings. Be that as it may, I think the word “cruelty,” as she uses it, can also reach — and does reach — things identified by Menninger as encompassed in the old sin of Anger: “ill humor, sharp words, denunciation or destructive criticism, glares, curses, even blows.” These seem like such small things, “ordinary” in fact, as Shklar suggests.

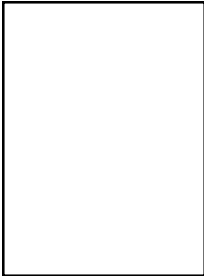
This is my final point. The Seven Deadly Sins are not just the worst examples of human hatred and cruelty and selfishness, but the attempt on the part of moralists of old to find the broad categories of human destructive behavior. Therefore, we must always be updating the Seven Deadly Sins to find their modern counter-

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The sin of excessive possessions of any and all kinds may mark us in America as a gluttonous nation. Ah, and if we use half the energy in the world, and our poorer neighbors go without, what shall we call that state of affairs? Gluttony? Pride? Or do the two merge, as the ancients seem to think, all sin a manifestation of excessive self-love?

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parts, in the little as well as the great. We must also be wary of changes in the meanings of words or the advent of new insights into human behavior — such as that of psychology — so that we do not lose precious distinctions that may still help us understand and deal with human failings, whether of the mind, the heart, or, to use another ancient word, the soul. ❁



Robert P. Lawry is the Director of the Center for Professional Ethics and a Professor of Law at Case Western Reserve University School of Law. His column, Director's Corner, appears in each issue.

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Coming Soon:

Panel on the Ethics of Physician-Assisted Suicide

Ethics Fellow Beth McGee's Ethical Responsibilities
in Higher Education

Forced Treatment in the Community Setting

Spring 2000

News, Notes, and Events

Challenges of the New Millennium

The Fifth Annual Ethics & Technology Conference at Loyola University Chicago, titled **Challenges of the New Millennium**, will be held on July 21–22, 2000. The conference, as in the past, will take a broad approach to issues of ethics and technology and will consist of presentations of refereed papers, keynote speakers, panel presentations, and demonstrations.

The keynote speaker, Amitai Etzioni from George Washington University, will speak on Friday, July 21. The title of his talk will be “The Future of Privacy.”

For further information, see the website www.ethicstech.org, or contact::

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Business Ethics: A Call for Papers

Santa Clara University is celebrating its sesquicentennial with a conference entitled **At Our Best: Moral Lives in a Moral Community**, which will take place February 22–24, 2001. The conference is sponsored by the Markkula Center for Applied Ethics. Conference organizers invite papers in all areas of business ethics. The deadline for papers is August 15, 2000.

The conference will also showcase a panel of junior scholars speculating about the future directions of the field. Please send three copies of your paper plus a 75-word abstract appropriate to a blind review process to:

Dennis J. Moberg
Markkula Center for Applied Ethics
Santa Clara University
500 El Camino Real
Santa Clara, CA 95053

No electronic submissions. For more information on the conference or papers, send an e-mail to ethics@scu.edu or call 408-554-4713.

Conference on Moral Norms

Albion College in Albion, Michigan will host **Morality and Its Other(s): A National Conference on Moral Norms and Public Discourse** on November 9–11, 2000. Some featured speakers and workshop leaders are Eva Feder Kittay, SUNY Stony Brook; Kathy Rudy, Duke University; and Henry Shue, Cornell University.

The conference invites scholars to participate in an interdisciplinary effort to address questions and to critically examine how moral norms operate in domestic and international spheres. Conference organizers seek empirical, historical, theoretical, and theological explorations from a variety of disciplines and welcome proposals for papers, panels, roundtables, and public debates between scholars on a range of themes.

Selected papers and transcripts of public exchanges will be reviewed for publication in an edited volume. The closing date for all paper abstracts and panel proposals is June 30, 2000.

Please submit your proposal by FAX : (517) 629-0991, or mail to:

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Albion, MI 49224

CWRU Ethics Fellows and Associates Update

The Center for Professional Ethics is proud to announce that Director **Robert P. Lawry** was elected to the Executive Committee of the Association for Practical and Professional Ethics. Professor Lawry will serve on the Executive Committee for four years.

Ethics Fellow **David Matthiesen** (School of Engineering) was one of the nominees for the John S. Diekhoff Graduate Teaching Award. The award recognizes the outstanding contributions of individual faculty members to graduate education at Case Western Reserve University. The award is a particular honor to the faculty who are considered because they are nominated and evaluated entirely by graduate students. The Diekhoff Award is presented annually by the Graduate Student Senate to two full-time faculty members who have made exemplary contributions to graduate education, both inside and outside the classroom.

Center for Professional Ethics
at case western reserve university

11427 Bellflower Road, Room 102
Cleveland, Ohio 44106-7057

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