

Philip J. Rossi, S. J
Professor of Theology

Special Fields Christian Ethics, Philosophy of Religion, Immanuel Kant

Birth Date April 30, 1943

Education A.B. 1967 Fordham University, Bronx, NY
B.D. 1971 Woodstock College, New York, NY
Ph.D. 1975 The University of Texas at Austin, Austin, TX

Academic experience

1998 (Fall) Visiting Professor of Philosophy, Ateneo de Manila University, Philippines.
1993- Professor of Theology, Marquette University.
1985 (Spring) Visiting Professor of English and Philosophy, Sogang University, Seoul, Korea.
1982-1993 Associate Professor of Theology, Marquette University.
1975-1982 Assistant Professor of Theology, Marquette University.
1973-1974 Extension Lecturer, The University of Texas at Austin.
1971-1975 Teaching Assistant, The University of Texas at Austin.
1969-1971 Adjunct Instructor in Philosophy, Loyola College, Baltimore.
1967-1968 Instructor in English and Theology, Fordham Preparatory School, Bronx, NY.

Administrative experience

2005-2008 Associate Dean for Graduate Affairs, Klingler College of Arts and Sciences, Marquette University.
2001-2003 Chairperson, Theology Department, Marquette University.
2000-2001 Acting Chairperson, Theology Department, Marquette University.
1992-1996 Director of Graduate Students, Theology Department, Marquette University.
1985-1991 Chairperson, Theology Department, Marquette University.
1981-1982 Acting Chairperson, Theology Department, Marquette University.
1977-1981 Assistant Chairperson, Theology Department, Marquette University.

Publications

Books

The Social Authority of Reason: Kant's Critique, Radical Evil, and the Destiny of Humankind, State University of New York Press, 2005; paper, 2006.

Together Toward Hope: A Journey to Moral Theology. University of Notre Dame Press, 1983.

Books edited

Mass Media and the Moral Imagination, Co-edited with Paul Soukup, SJ, Sheed and Ward. 1994.

Kant's Philosophy of Religion Reconsidered, Co-edited with Michael Wreen, Indiana University Press, 1991.

In press:

God, Grace, and Creation, College Theology Society Annual Volume 55, Maryknoll, New York: Orbis Books, scheduled publication May 2010.

Contributions to books:

“Seeing Good in a World of Suffering: Incarnation as God’s Transforming Vision,” *Godhead Here in Hiding: Incarnation and the History of Human Suffering*, Bibliotheca Ephemeridum Theologicarum Lovaniensium 234, ed. Terrence Merrigan and Frederik Glorieux, Leuven: Peeters Press, 2009: 217-228.

“Cosmopolitanism and the Interests of Reason: A Social Framework for Human Action in History,” *Recht und Frieden in der Philosophie Kants: Akten des X. Internationalen Kant-Kongresses*, Vol. 4, ed. Valerio Rohden, Ricardo R. Terra, Guido A. de Almeida, and Margit Ruffing, Berlin: Walter de Gruyter, 2008: 65-75.

“Finite Freedom, Fractured and Fragile: Kant’s Anthropology as Resource for a Postmodern Theology of Grace,” *Philosophie et théologie: Festschrift Emilio Brito, SJ*, Bibliotheca Ephemeridum Theologicarum Lovaniensium, 206, ed. Éric Gaziaux, Leuven: Peeters Press, 2007: 47-60.

“Reading Kant through Theological Spectacles,” *Kant and the New Philosophy of Religion*, ed. Chris L. Firestone and Stephen R. Palmquist, Bloomington: Indiana University Press, 2006: 107-123.

“Globalization and Cosmopolitanism: Tracing a Kantian Trajectory to Peace,” *In Quest of Peace: Indian Culture Shows the Path*, Vol I, ed. Intaj Malek, Sunanda Shastri, and Yajneswar Shastri, Delhi, India: Bharatiya Kala Prakashan, 2006: 162-174.

“The Authority of Experience: What Counts as Experience?” *Religious Experience and Contemporary Theological Epistemology*, Bibliotheca Ephemeridum Theologicarum Lovaniensium 188, ed. Lieven Boeve, Yves de Maeseneer and Stijn Van den Bossche, Leuven, Belgium: Peeters Press, 2005: 269-284.

“Die Bedeutung der Philosophie Immanuel Kants für die gegenwärtige katholische Theologie in den Vereinigten Staaten von Amerika,” [“The Significance of Immanuel Kant’s Philosophy for Contemporary Catholic Theology in the United States of America”], *Kant und der Katholizismus. Stationen einer wechselhaften Geschichte*, ed. Norbert Fischer, Freiburg: Verlag Herder. 2005: 441-460.

“Divine Transcendence and the ‘Languages of Personal Resonance’: The Work of Charles Taylor as a Resource for Spirituality in an Era of Post-modernity,” *Theology and Conversation*, Bibliotheca Ephemeridum Theologicarum Lovaniensium 172, ed. J. Haers and P. DeMey, Leuven, Belgium: Peeters Press, 2004: 783-94.

“The Idiom of Spirit: Discourse, Human Nature, and Otherness. A Response to Philip Clayton and Steven Smith,” in *Advents of the Spirit: Orientations in Pneumatology*, ed. D. Lyle Dabney and Bradford Hinze, Milwaukee: Marquette University Press, 2002: 233-39.

- “War: The Social Form of Radical Evil,” *Kant und die Berliner Aufklärung: Akten des IX. Internationalen Kant-Kongresses*, Band 4, ed. Volker Gerhardt, Rolf-Peter Horstmann and Ralph Schumacher, Berlin: Walter de Gruyter, 2001: 248-256.
- “The Leveling of Meaning: Religious Ethics in the Face of a Culture of Unconcern,” *Ethics in the World Religions*, ed. Nancy Martin and Joseph Runzo, Oxford: One World Press. 2001: 161-74.
- “Critical Persuasion: Argument and Coercion in Kant’s Account of Politics,” *Recht, Staat und Völkerrecht bei Immanuel Kant*, ed. Dieter Hüning and Burkhard Tuschling. Berlin: Duncker & Humblot, 1998: 13-33.
- “Public Argument and Social Responsibility: The Moral Dimensions of Citizenship in Kant’s Ethical Commonwealth,” *Autonomy and Community: Readings in Contemporary Kantian Social Philosophy*, ed. Jane Kneller and Sidney Axinn. Albany: SUNY Press, 1998: 63-85.
- “The Social Authority of Reason: The ‘True Church’ as the Locus for Moral Progress,” *Proceedings of the Eighth International Kant Congress*, II/2, ed. Hoke Robinson. Milwaukee: Marquette University Press, 1995: 679-85.
- “Community,” *New Dictionary of Catholic Social Thought*, ed. Judith A. Dwyer, Collegeville: Michael Glazier/Liturgical Press, 1994: 206-10.
- “Moral Imagination and the Media: Whose ‘World’ Do We See? Whose ‘World’ Shall It Be?” in *Mass Media and the Moral Imagination*, 264-72.
- “Preface,” “Introduction: Using the Media for Moral Development,” and “Introduction: Philosophical and Theological Reflections: The Importance of Moral Imagining,” co-authored with Paul Soukup, in *Mass Media and the Moral Imagination*, ix-xi, 209-11, 261-63.
- “Conflict, Community, and Human Destiny: Religious Ethics and the Public Construction of Morality,” in *Religion, Ethics, and the Good Society: New Directions in a Pluralistic World*, ed. Joseph Runzo, Philadelphia: Westminster/John Knox Press, 1992:114-25.
- “Introduction,” in *Kant’s Philosophy of Religion Reconsidered*, ix-xviii.
- “The Final End of All Things: The Highest Good as The Unity of Nature and Freedom,” in *Kant’s Philosophy of Religion Reconsidered*, 132-64.
- “Moral Struggle and Moral Conversion in Kant’s Religion,” in *Akten des Siebten Internationalen Kant-Kongresses*, ed. G. Funke, Bonn: Bouvier, 1991:283-93.
- “Evil and the Moral Power of God,” in *Proceedings of the Sixth International Kant Congress*, II/2, ed. Gerhard Funke and Thomas M. Seebohm, Lanham, Md.: Center for Advanced Researching in Phenomenology and The University Press of America, 1989:369-81.

“Moral Community, Imagination, and Human Rights: Philosophical Considerations on Uniting Traditions,” in *Human Rights in the Americas: The Struggle for Consensus*, ed. Alfred Hennelly and John Langan, Washington: Georgetown University Press, 1982:167-84.

In Press:

“Radical Evil and Kant’s ‘Metaphysic of Permanent Rupture,’” for *Kant’s Anatomy of Evil*, ed. Sharon Anderson-Gold and Pablo Muchnik, Cambridge University Press (January 2010 publication announced).

“Introduction: Creation as Grace of Radical Dependence,” in *God, Grace, and Creation*, ed. Philip J. Rossi, Maryknoll: Orbis, May 2010 publication announced)

Under editorial review

“Fractured Meaning: Post-modernity and the Discourse of Grace,” for *Proceedings of the World Congress: Jesuits and Philosophy*, ed. João Vila-Chã and Luis Caruana

“Kant’s Apophaticism of Finitude: A Grammar of Hope for Speaking Humanly of God” for *The Question of Language in Kant’s Critical Philosophy*, ed. Frank Schalow and Richard Velkley for submission to SUNY Press.

“Kant’s Cosmopolitanism: Resource for Shaping a “Just Peace,” *The Hermeneutics of the Just War Tradition*, ed. Heinz Gerhard Justenhoven and Joseph Runzo.

“The ‘Poisoned Chalice’ of Religion: Transcendence, Violence and our ‘Media Selves,’” for “*Violence and Human Dignity in the World Religions*,” ed. Nancy M. Martin and Joseph Runzo, One World Press.

“Can Christian Theology Continue to Warrant a Theory of ‘Just War?’” for *War and Reconciliation: Perspectives of the World Religions*, ed. Nancy M. Martin and Joseph Runzo for Cambridge University Press.

In preparation:

“Contingency and the Giftedness of Creation: Enacting Grace in a Fractured World,” for submission for inclusion in *To Discern Creation in a Scattering World*, ed. Jacques Haers, Leuven: Peeters Press.

“Models of God and Just War Theory” for *Models of God and of Other Ultimate Realities*, ed. Asa Kasher and Jeanine Diller, Springer Verlag, anticipated publication 2001.

Published Proceedings

“Radical Orthodoxy’ and Catholic Theology,” *Proceedings of the Fifty-seventh Annual Convention*, Catholic Theological Society of America, 2002: 152-54.

“Moral Theology,” *Proceedings of the Fifty-second Annual Convention*, Catholic Theological Society of America, 1997: 143-144.

“Book Discussion: *The Way of the Lord Jesus* by Germain Grisez,” *The Catholic Theological Society of America: Proceedings of the Forty Third Annual Convention*, 1988:102-4.

Proceedings in press

“Historical and Cultural Contexts for Just War Doctrine,” Proceedings of the 8th International Conference, International Association for Military Pedagogy, ed. Hubert Annen and Wolfgang Royl, *Studies for Military Pedagogy, Military Science & Security Policy Vol. 11*. Bern: Peter Lang.

Published journal articles:

“Sojourners, Guests, and Strangers: The Church as Enactment of the Hospitality of God,” *Questions liturgiques – Liturgical Questions* 90, 2009: 121-131.

“Theology from a Fractured Vista: Susan Neiman’s *Evil in Modern Thought*,” *Modern Theology* 23, 2007: 47-61.

“The Metaphysics of the Sublime: Old Wine, New Wineskins,” *Philosophy & Theology* 16, 2004: 101-111.

“Autonomy: Towards the Social Self-Governance of Reason,” *American Catholic Philosophical Quarterly* 75, 2001: 171-77.

“After *Fides et Ratio*: New Models for a New Millennium,” *Philosophy & Theology* 12, 2000: 419-431.

Общественный авторитет разума. Критика, изначальное зло и предназначение человечества (Russian translation of “The Social Authority of Reason: Critique, Radical Evil, and the Destiny of Humankind,”), *Voprosi filosofii [Problems of Philosophy]* 7 (Moscow), 2000: 43 -52.

“*Fides et Ratio*: An Opportunity” [editorial], *Philosophy & Theology* 11, 1998:98-101.

“Kant’s Ethical Commonwealth: Moral Progress and the Human Role in History”: Part I: “The Ethical Commonwealth and the Human Place in the Cosmos”; Part II: “Kant’s ‘Cosmopolitan Perspective’: A View from the Sideline of History?” *Budhi: A Journal of Ideas and Culture* 2/2 (Manila), 1998: 1-24.

Общность республик по законам добродетели: гарантия вечного мира? (Russian translation of “A Commonwealth of Virtue: Guarantee of Perpetual Peace?”) *Kantovskij Sbornik [Journal of the Russian Kant Society]* 20 (Kaliningrad),1997: 55-65.

“The Social Consequences of ‘Radical Evil,” *Papers of the Nineteenth Century Theology Group XIX*, ed. Andrew Burgess, Joseph Pickle and Hans Schwarz, The Colorado College, 1993: 55-70.

“Autonomy and Community: The Social Character of Kant’s ‘Moral Faith,’” *The Modern Schoolman* 41, 1984: 169-86.

“The Philosophical Foundation of Autonomy by Kant and its Historical Consequences,” *Concilium* 192, 1984:3-8. Published also in Dutch, French, German, Spanish and Portuguese.

“Moral Autonomy, Human Destiny, and Divine Transcendence: Kant’s Doctrine of Hope as a Foundation for Christian Ethics,” *The Thomist* 46, 1982: 441-58.

“Abortion and the Pursuit of Happiness,” *Logos: Philosophic Issues in Christian Perspective* 3, 1982: 61-77.

“Kant’s Doctrine of Hope: Reason’s Interest and the Things of Faith,” *The New Scholasticism* 56, 1982: 228-38.

“Kant as a Christian Philosopher: Hope and the Symbols of Christian Faith,” *Philosophy Today* 25, 1981:24-33.

“Moral Interest and Moral Imagination in Kant,” *The Modern Schoolman* 57, 1980:149-58.

“Narrative, Worship, and Ethics: Empowering Images for the Shape of Christian Moral Life,” *Journal of Religious Ethics* 7, 1979:239-48.

“Moral Imagination and the Narrative Modes of Moral Discourse,” *Renascence* 31, 1979:131-42.

“‘Rights’ Are not Enough: Prospects for a new Approach to the Morality of Abortion,” *Linacre Quarterly* 46, 1979:109-17.

Accepted for publication:

“Reading Kant from a Catholic Horizon: Ethics and the Anthropology of Grace,” *Theological Studies* (March 2010 publication).

On-line dictionary entry:

“Kant’s Philosophy of Religion,” Stanford *Encyclopedia of Philosophy*, (revised, Fall 2009; original, Fall 2004), Edward N. Zalta (ed.) URL = <http://plato.stanford.edu/entries/kant-religion/>

“The Influence of Kant’s Philosophy of Religion,” Stanford *Encyclopedia of Philosophy*, (revised, Fall 2009; original Fall 2005), Edward N. Zalta (ed.). [Supplement to entry, “Kant’s Philosophy of Religion”] URL = <http://plato.stanford.edu/entries/kant-religion/supplement.html>

Book reviews in academic journals:

A Secular Age by Charles Taylor, *Theological Studies* 69, 2008: 953-954.

Kant and the Ethics of Humility: A Story of Dependence, Corruption and Virtue by Jeanine Grenberg, *Faith and Philosophy*, 25, 2007: 232-235.

- Faith, Reason and the Existence of God* by Denys Turner, *Theological Studies* 67, 2006: 919-920.
- The Problem of Evil and the Problem of God* by D. Z. Phillips, *Theological Studies* 67, 2006: 698-700.
- Denying and Disclosing God: The Ambiguous Progress of Modern Atheism* by Michael J. Buckley, SJ, *Theological Studies* 66, 2005: 717-18.
- The Enlightenment and the Intellectual Foundations of Modern Culture*, by Louis Dupré, *Theological Studies* 66, 2005: 485-87.
- Modern Social Imaginaries* by Charles Taylor, *Theological Studies* 65, 2004: 907.
- German Idealism: The Struggle Against Subjectivism, 1781-1801* by Frederick C. Beiser, *Theological Studies* 65, 2004: 217-218.
- A Third Concept of Liberty* by Samuel Fleischacker, *Kant-Studien* 94, 2003: 261-63.
- A Theology of the Sublime* by Clayton Crockett, *Theological Studies* 64, 2003: 446.
- Kant's Critical Religion* by Stephen R. Palmquist, *Theological Studies* 62, 2001: 864-66.
- The Moral Interpretation of Religion* by Peter Byrne, *Theological Studies* 61, 2000: 398.
- From Existence to the Ideal* by Regina O. M. Dell'Oro, *International Studies in Philosophy* XXXI/2, 1999: 126-7.
- The Embodiment of Reason: Kant on Spirit, Generation and Community* by Susan Meld Shell, *Kant-Studien* 90, 1999: 114-17.
- The Discipline of Freedom* by Phillip Olson, *Kant-Studien* 89, 1998: 107-109.
- Immanuel Kant: Religion and Theology*, translated and edited by Allen W. Wood and George DiGiovanni, *Theological Studies* 58, 1997: 549-51
- Kantian Ethics Almost Without Apology* by Marcia Baron, *Theological Studies* 57, 1996: 783.
- The Cambridge Companion to Kant* ed. Paul Guyer, *Critical Review of Books and Religion* 1994 Vol 7. ed. Eldon Jay Epp. Scholars Press, 1996: 454-56.
- An Introduction to Kant's Ethics* by Roger Sullivan, *Theological Studies* 56, 1995: 405.
- Lonergan and Kant* by Giovanni Sala, *Theological Studies* 56, 1995: 589-90.
- Moral Demands and Personal Obligations* by Josef Fuchs, *Horizons* 22, 1995: 318-19.
- Religion as a Province of Meaning* by Adina Davidovich. *Theological Studies*, 55, 1994: 551-53.

- Metaphysics as a Guide to Morals* by Iris Murdoch, *Theological Studies* 54, 1993: 762-64.
- A Peculiar Fate: Metaphysics and World History in Kant* by Peter D. Fenves, *Theological Studies* 53, 1992:594-95.
- Hegel's Ethical Theory* by Allen W. Wood, *Theological Studies* 53, 1992:153-55.
- The Critical Calling: Reflections on Moral Dilemmas Since Vatican II* by Richard A. McCormick, S. J., *Horizons* 18, 1991:348-49.
- Fallen Freedom: Kant on Radical Evil and Moral Regeneration* by Gordon E. Michalson, Jr., *Theological Studies* 52, 1991:595.
- The Nearest Coast of Darkness: A Vindication of the Politics of Virtue* by J. Budziszewski. *Theological Studies* 50, 1989:409.
- Ethics: Systematic Theology, Volume I* by James Wm. McClendon. *Theological Studies* 48, 1987:567-68.
- Christianity and Capitalism: Perspectives on Religion, Liberalism and the Economy* edited by Bruce Grelle and David A. Krueger. *Economics and Ethics: A Christian Inquiry* by J. Philip Wogaman. *Theological Studies* 48, 1987:388-89.
- The Peaceable Kingdom* by Stanley Hauerwas, *Theological Studies* 45, 1984:756-58.
- Foundations of Ethics* edited by Leroy S. Rouner and *The Roots of Ethics* edited by Daniel Callahan and H. Tristram Englehardt, Jr., *Horizons*, 11, 1984:469-71.
- Spheres of Justice* by Michael Walzer, *Religious Studies Review* 10, 1984:382.
- Christian Ethics in Secular Society* by Philip E. Hughes, *Theological Studies* 45, 1984:379-80.
- Christian Moral Reasoning* by Garth Hallett, *Horizons* 11, 1984:200-1.
- How Christian Are Human Rights? An Interconfessional Study on the Theological Bases of Human Rights* edited by Eckehart Lorenz, *Journal of Ecumenical Studies* 19, 1982:590.
- Seeking the Spirit: Essays in Pastoral and Moral Theology* by John Mahoney, *Theological Studies*, 42 1981:369-70.
- Philosophy and Social Issues: Five Studies* by Richard Wasserstrom, *Horizons* 8, 1981:413-14.
- Morality: How to Live It Today* by Leonard F. Badia and Ronald A. Sarno, *Theological Studies* 42, 1981:182.

The Scope of Morality by Peter A. French, *Religious Studies Review* 7, 1981:52-53.

Doing the Truth: The Quest for Moral Theology by Enda McDonagh, *Theological Studies* 41, 1980:614-16.

The Concise Dictionary of Theological Ethics by Bernard Stoeckle (editor), *Theological Studies*, 41, 1980:453-54.

Ethics, Value and Reality: Selected Papers of Aurel Kolnai, *The Modern Schoolman*, 56, 1979:267-69.

Truthfulness and Tragedy by Stanley Hauerwas, *Theological Studies* 39, 1978:365-66.

Faith and Philosophical Enquiry by D. Z. Phillips, *Theological Studies*, 32, 1971:743.

Language in Worship, by Daniel B. Stevick, *Theological Studies*, 31, 1970:791.

Current research:

1a. The theological appropriation of the philosophical work of Charles Taylor, Susan Neiman, and George Steiner. Five essays are completed; four have been published: “Divine Transcendence and the ‘Languages of Personal Resonance’: The Work of Charles Taylor as a Resource for Spirituality in an Era of Post-modernity,” *Theology and Conversation*, ed. J. Haers and P. DeMey, Peeters Press, Leuven, Belgium 2004: 783-94; “The Authority of Experience: What Counts as Experience?” *Religious Experience and Contemporary Theological Epistemology*, ed., Lieven Boeve, Yves de Maeseneer, and Stijn Van den Bossche. Leuven, Peeters Press, 2005: 269-284; “Sojourners, Guests, and Strangers: The Church as Enactment of the Hospitality of God,” *Questions liturgiques – Liturgical Questions* 90, 2009: 121-131; “Seeing Good in a World of Suffering: Incarnation as God’s Transforming Vision,” *Godhead Here in Hiding: The Incarnation and the History of Human Suffering*, Bibliotheca Ephemeridum Theologicarum Lovaniensium 234, ed. Terrence Merrigan and Frederik Glorieux, Leuven: Peeters Press, 2009: 217-228. One is part of a volume under consideration for publication, “The ‘Poisoned Chalice’ of Religion: Transcendence, Violence and our ‘Media Selves,’” for “*Violence and Human Dignity in the World Religions*, ed. Nancy M. Martin and Joseph Runzo. A sixth, “Contingency and the Giftedness of Creation: Enacting Grace in a Fractured World,” was presented at Leuven Encounters in Systematic Theology VII, Leuven, Belgium October 2009 and a seventh, “Metaphor in a Secular Age,” is in preparation for a joint research conference, “Metaphor: Theories, Application, Critique,” Marquette University/Goethe University Frankfurt, November 2010.

1b. Invited participant in a research project “Faith in a Secular Age,” initiated by The Council for Research in Values and Philosophy, Washington, DC. The research team in which I will participate will focus on “The Role of Belief in the Socio-Political Order of our Global World.” William Barbieri, of The Catholic University of America, is the team leader. The research team will function from November 2009 through March 2011. The focus of my work in the project has not yet been fully determined, but is likely to explore possibilities for articulating “a public grammar of grace” in a secular age.

2. Kant’s anthropology of human finite freedom as a resource for a post-modern Catholic anthropology of grace. Seven essays completed. Four have been published, “Zur Bedeutung Kants für die gegenwärtige katholische Theologie in den USA” [“The Significance of Kant’s Philosophy for Contemporary Catholic Theology in the United States of America”] *Kant und der Katholizismus*.

Stationen einer wechselhaften Geschichte, ed. Norbert Fischer. Freiburg: Verlag Herder, 2005, 441-460; "Reading Kant through Theological Spectacles," *Kant and the New Philosophy of Religion*, ed. Chris Firestone and Stephen Palmquist, Indiana University Press, 2006: 107-123; "Theology from a Fractured Vista: Susan Neiman's *Evil in Modern Thought*," *Modern Theology* 23, 2007: 47-61; "Finite Freedom: Kant's Anthropology as Resource for a Postmodern Theology of Grace," *Philosophie et théologie: Festschrift Emilio Brito SJ*, Bibliotheca Ephemeridum Theologicarum Lovaniensium, 2006, ed. Éric Gaziaux, Leuven: Peeters Press, 2007: 47-60; a fifth and sixth are in press: "Radical Evil and Kant's 'Metaphysic of Permanent Rupture,'" in *Kant's Anatomy of Evil*, ed. Sharon Anderson-Gold and Pablo Muchnik, Cambridge University Press, January 2010; "Reading Kant from a Catholic Horizon: Ethics and the Anthropology of Grace," *Theological Studies*, March 2010. A seventh, "Fractured Meaning: Post-modernity and the Discourse of Grace," has been presented as a plenary address for a conference, "Jesuits and Philosophy: First International Meeting," Frankfurt, Germany, September 2007.

3. Participant in "Revising Just War Theory for the 21st Century," a project under the sponsorship of the Global Ethics and Religion Forum. This project is intended to produce an ethics of war that explicitly addresses new issues which have risen to prominence at the start of the 21st century. It involves international scholars from many disciplines. A distinctive feature of the project is the close attention it will give to the contribution which the world's religious traditions can make to understand the ethical dimensions of just warfare. A major goal of the project is to produce a three volume set of essays, "The Ethics of War: Just War Theory and Military Ethics for the 21st Century," to serve as a resource for policy makers and educators. My work in the project has so far involved the following eight presentations: "Kant's Cosmopolitanism: Resource for Shaping a Just Peace," "Hermeneutics of the Just War Tradition," Institute for Theology and Peace, Hamburg, Germany, January 2009; "Historical and Cultural Contexts for Just War Doctrine," Eighth International Conference on Military Pedagogy, Jerusalem Centre for Ethics, Jerusalem, Israel, June, 2007; "Changing the Philosophical/Theological Grammar of Just War Theory: Cosmopolitanism, Solidarity, and Otherness" Global Ethics and Religion Forum Consultation on "Revising Just War Theory for the 21st Century," Clare Hall, Cambridge University, November 2006; "Making Just War Theory Theological: Vulnerability, Solidarity and God's Enactment of Peace," Symposium on "Religion and War" (with Irfan Omar and Brian Lepard), "World's Religions after 9/11: A Global Congress," Montreal, September, 2006; "Religion and Civil Society: Making Peace on Uncommon Ground," panel presentation with Joseph Runzo, and Gerrie Ter Haar, "Justice and Peace Shall Kiss: A Conference on the Vocation of Peacemaking in a World of Many Faiths," Marquette University, September 2005; "Religion in a World at War: The Transformation from Hate to Love of our 'Enemies,'" panel with Nancy Martin, Judith Mayotte, Irfan Omar, Joseph Runzo, Xinzhong Yao for 2004 Parliament of the World's Religions, Barcelona, Spain, July 2004; "Can Christian Theology Continue to Warrant a Theory of 'Just War?'" Conference on War and Reconciliation: Perspectives of the World Religions, Clare Hall, Cambridge University, England, May 2003. My specific contributions to the project volume will be two essays, one on significance of Kant's cosmopolitanism for articulation the conditions for just peace, the second on a Christian hermeneutics of conflict and reconciliation.

Papers presented:

- “Contingency and the Giftedness of Creation: Enacting Grace in a Fractured World,” Leuven Encounters in Systematic Theology VII, “To Discern Creation in a Scattering World,” Leuven, Belgium, October 2009.
- “Kant’s Cosmopolitanism: Resource for Shaping a “Just Peace,” “Hermeneutics of the Just War Tradition,” Institute for Theology and Peace, Hamburg, Germany, January 2009.
- “Sojourners, Guests, and Strangers: The Church as Enactment of the Hospitality of God,” Leuven Encounters in Systematic Theology VI, “Believing in Community: Ecumenical Reflections on the Church,” Leuven, Belgium, November 2007.
- “Human Rights as Grammar of Human Solidarity,” Conference on “America, Human Rights and the World,” Institute for Human Rights Leadership, Marquette University, September 2007.
- “Fractured Meaning: Post-modernity and the Discourse of Grace,” Invited Plenary Address, World Congress, “Jesuits and Philosophy,” Philosophisch-Theologische Hochschule Sankt Georgen, Frankfurt, Germany, September 2007.
- “Historical and Cultural Contexts for Just War Doctrine,” Eighth International Conference on Military Pedagogy, Jerusalem Centre for Ethics, Jerusalem, Israel, June, 2007.
- “Making Just War Theory Theological: Vulnerability, Solidarity and God’s Enactment of Peace,” Symposium on “Religion and War” (with Irfan Omar and Brian Leopard), “World’s Religions after 9/11: A Global Congress,” Montreal, September, 2006.
- “Guests to One Another on Uncommon Ground: Solidarity and Hospitality as Theological Warrants for Human Rights,” Thematic Session on “Religion and Human Rights” (with William O’Neill, S.J., and Joseph Runzo), “World’s Religions after 9/11: A Global Congress,” Montreal, September, 2006.
- “Freedom, Fractured and Finite: Kant as Resource for a Post-modern Anthropology of Grace,” Philosophy of Religion Section, 2006 Annual Meeting, College Theology Society, Denver, CO. June 2006
- “Seeing Good in a World of Suffering: Incarnation as God’s Transforming Vision,” Leuven Encounters in Systematic Theology V: “Godhead Here in Hiding: Incarnation and the History of Human Suffering,” Leuven, Belgium, November 2005.
- “Cosmopolitanism and the Interests of Reason: A Social Framework for Human Action in History,” X International Kant Congress, São Paulo, Brazil, September 2005.
- “Evil and Intelligibility: A Conversation on Susan Neiman’s *Evil in Modern Thought*,” Philosophy and Theology Section, Annual Meeting, College Theology Society, Mobile, AL, June 2005.
- “Globalization and Cosmopolitanism: Tracing a Kantian Trajectory to Peace,” International Conference on World Peace, University of Gujarat, Ahmedabad, India, December 2003.

- “The Authority of Experience,” Leuven Encounters in Systematic Theology IV, “Religious Experience and Contemporary Theological Epistemology,” Leuven, Belgium, November 2003.
- “Reading Kant from a Catholic Horizon: Ethics, Grace and a Metaphysics of Hope,” Symposium on Interpreting the Philosophy of Kant, Loyola University of New Orleans, September 2003.
- “Can Christian Theology Continue to Warrant a Theory of ‘Just War?’” Conference on War and Reconciliation: Perspectives of the World Religions, Clare Hall, Cambridge University, England, May 2003.
- “The Metaphysics of the Sublime: Old Wine, New Wineskins,” contribution to a panel (with David Burrell, Anthony Godzieba and John Montag) on “Radical Orthodoxy: Reading the Signs of Pre/Post and Modern Times,” Catholic Theological Society of America, Annual Meeting, New Orleans, June 2002
- “The ‘Poisoned Chalice’ of Religion: Transcendence, Violence and our ‘Media Selves,’” Conference on “Violence and Human Dignity: Perspectives of the World Religions,” California Lutheran University, Thousand Oaks, CA, April 2002.
- “Divine Transcendence and the ‘Languages of Personal Resonance’: The Work of Charles Taylor as a Resource for Spirituality in an Era of Post-modernity,” Leuven Encounters in Systematic Theology III: Theology & Conversation, Katholieke Universiteit Leuven, Belgium. November 2001.
- “The Social Anthropology of Kant’s Aesthetics: Imagination, Culture, and the Interest of Reason,” Department of Aesthetics, Peter Pázmány University, Budapest, Hungary, April 2000.
- “War: The Social Form of Radical Evil,” Ninth International Kant Congress, Berlin, Germany, March 2000; Moscow State Pedagogical University, Moscow, Russia, May 1999; Eighth Russian Kant Conference, Kaliningrad, Russia, September 1999.
- “The Leveling of Meaning: Religious Ethics in the Face of a Culture of Unconcern,” International conference on Ethics and Religion for a Global Twenty-First Century, Chapman University, Orange CA, and Loyola Marymount University, Los Angeles, CA, March 2000.
- “The Leveling of Meaning: The Religious Challenge of the Culture of Unconcern,” 3rd International Conference on Media, Religion and Culture, Edinburgh, Scotland, July 1999.
- “The Social Authority of Reason: Critique, Radical Evil, and the Destiny of Humankind,” Philosophy Faculty Colloquium, Ateneo de Manila University, Manila, Philippines, July 1998; Institute for Philosophical Studies, Sogang University, Seoul, Korea, October 1998; Driyakara School of Philosophy, Jakarta, Indonesia, October 1998; Institute for Philosophy, Russian Academy of Sciences, Moscow, Russia, May 1999.

- “The Idiom of Spirit: Discourse, Nature, Language and Otherness. A Response to Philip Clayton and Steven Smith,” Symposium on “An Advent of the Spirit: Orientations in Pneumatology,” Marquette University, April 1998.
- “Kant’s Cosmopolitan Perspective: A View from the Sideline of History?” American Society for Eighteenth Century Studies Annual Meeting, University of Notre Dame, April 1998
- “Charles Taylor: The Dissolution of the Self and the Retrieval of Spirit,” Catholic Theology Society of America Annual Meeting, San Diego, CA, June 1996.
- “A Commonwealth of Virtue: Guarantee of Perpetual Peace?” North American Kant Society, Midwest Study Group. Loyola University, Chicago, November 1996; Seventh Russian Kant Conference, Kaliningrad/Svetlogorsk, Russia, September 1995.
- “The Social Authority of Reason: The ‘True Church’ as the Locus for Moral Progress,” Eighth International Kant Congress, Memphis, TN, March 1995.
- “The Ethical Commonwealth: Moral Progress and the Human Place in the Cosmos,” Conference on Kant’s *Religion within the Limits of Reason Alone*, University of Kaliningrad, Kaliningrad, Russia, September 1993.
- “The Social Consequences of ‘Radical Evil,’” 19th Century Theology Group, American Academy of Religion, Annual Meeting, November 1993, Washington, D. C.
- “A World of Human Making: Kant on Evil, Culture, and Moral Progress,” Work-in-Progress Seminar, The Institute for Advanced Studies in the Humanities, The University of Edinburgh, May 1992; Theology Department Faculty Colloquium, October 1992.
- “Conflict, Community, and Human Destiny: Religious Ethics and the Public Construction of Morality,” Philosophy of Religion Conference, Claremont Graduate School, Claremont, CA, February, 1990.
- “Moral Struggle and Moral Conversion in Kant’s *Religion*,” Seventh International Kant Congress , Mainz, Germany, April 1990; Philosophy Department Colloquium, St. Louis University, January 1989; Philosophy and Religious Studies Colloquium, University of Missouri-Columbia, January, 1989; Philosophy Department Colloquium, Santa Clara University, February 1989.
- “Mass Media and the Enlargement of Human Moral Sensibility,” Conference on Moral Imagination, Media and the Shape of Public Culture, Marquette University, Milwaukee, October, 1988.
- “The Final End of All Things: The Highest Good as the Unity of Nature and Freedom,” Conference on Kant’s Philosophy of Religion Reconsidered, Marquette University, November 1987.
- “A Common Fate: Community and the Limits of Social Contract,” Third International Social Philosophy Conference, University of North Carolina-Charlotte, June, 1987.

“Evil and the Moral Power of God” Sixth International Kant Congress, 1985, The Pennsylvania State University, University Park, PA, September, 1985; Philosophy Colloquium, Sogang University, Seoul, Korea, April 1985.

“God, Evil, and The Highest Good,” Philosophy of Religion Society, Los Angeles, Calif., November 1984.

“Moral Imagination and the Future of Moral Discourse,” College Theology Society, Regional Meeting, Terre Haute, IN, April 1984; College Theology Society Annual Meeting, Milwaukee, WI, June 1984; University of Dayton Colloquium on “Narrative, Character, Community and Ethics,” Dayton, Ohio, November 1984.

“Moral Practice and the Transformation of Imagination: Fidelity as Paradigm for God’s Transcendence,” Midwest Regional Meeting, American Academy of Religion, Rockford, Ill., April, 1982.

“Autonomy and Community: A Kantian Foundation for Moral Theology,” Annual Meeting, Society of Christian Ethics, Iowa City, Iowa, January 17, 1981.

“Moral Autonomy, Divine Transcendence, and Human Destiny: Kant’s Doctrine of Hope as a Philosophical Foundation for Christian Ethics,” Annual Meeting, American Academy of Religion, Dallas, Tex., November 7, 1980.

“Let Others Bear the Burden: Abortion and the Pursuit of Happiness,” Annual Meeting, College Theology Society, Washington, D. C., June 1, 1979.

“Moral Imagination and the Narrative Modes of Moral Discourse,” Western Division Annual Meeting, American Philosophical Association, Cincinnati, Ohio, April 27, 1978.
Abstract in: *Proceedings and Addresses of the American Philosophical Association* 51, 1978: 553.

“Teaching Christian Ethics and the Christian Community’s Expectations,” Annual Meeting, College Theology Society, Notre Dame, Ind., June 4, 1977.

“Moral Interest and Moral Imagination in Kant,” Western Division Annual Meeting, American Philosophical Association. Chicago, Ill., April, 1977.
Abstract in: *Proceedings and Addresses of the American Philosophical Association* 50, 1977: 375-376.

Under review:

“Cosmopolitanism: Kant’s Social Anthropology of Hope,” submitted to XI International Kant Congress, Pisa, Italy, May 2010

In preparation:

“Metaphor in a Secular Age,” for “Metaphor: Theories, Application, Critique,” joint research conference, Marquette University/Goethe University Frankfurt, November 2010

Program participation:

Presentation, “The Varieties of Just War Theory,” panel on “Religious Perspectives on Justice, War, and Peace” (with Arvind Sharma, Nathan Tierney, Irfan Omar, Dan-Erik Andersson), Parliament of the World’s Religions, Melbourne, Australia, December 2009.

Presentation, “Peace: The Possible Dream,” panel on “What Is Peace in a Just and Sustainable World?” (with Joseph Runzo, Pal Ahluwalia, Nathan Tierney, Garry Bouma), Parliament of the World’s Religions, Melbourne, Australia, December 2009.

Invited participant, Forum on “Faith in a Secular Age,” The Catholic University of America, Washington, DC, November 2009.

Presenter, “Sustaining Civil Discourse” for “The Role of Religion in a Just and Sustainable World,” Global Ethics and Religion Forum Panel, American Academy of Religion Annual Meeting, Chicago, November 2008.

Participant/Representative of the College Theology Society, “The Theological Challenge of Intercultural Relations in an Age of Globalization,” Second International Colloquium of the International Network of Societies for Catholic Theology (INSeCT), De Paul University, Chicago, IL, June 18-20, 2008.

Moderator, Book Discussion: Charles Taylor’s *A Secular Age*. Philosophy of Religion Section, College Theology Society Annual meeting, Salve Regina University, Newport Rhode Island, May 2008.

Presenter, “Changing the Philosophical/Theological Grammar of Just War Theory: Cosmopolitanism, Solidarity, and Otherness” Global Ethics and Religion Forum Consultation on “Revising Just War Theory for the 21st Century,” Clare Hall, Cambridge University, November 2006.

Chair, Global Ethics and Religion Forum Panel, “Just War for a Just Peace: Religious Contributions to Revising Just War Theory,” (Joseph Runzo, Drew Christiansen, S.J., Susan Brooks Thistlethwaite, William O’Neill, S.J.), American Academy of Religion Annual Meeting, Washington, DC, November 2006.

Presenter/Discussion Leader, Christian Ethics and the Enlightenment Interest Group, Session on “Susan Neiman’s *Evil in Modern Thought*,” Society of Christian Ethics Annual Meeting, Phoenix, AZ, January 2006.

Respondent, “Breakfast with an Author” Session on *The Social Authority of Reason*, Society of Christian Ethics Annual Meeting, Phoenix, AZ, January 2006.

“Religion and Civil Society: Making Peace on Uncommon Ground,” panel presentation with Joseph Runzo, and Gerrie Ter Haar, “Justice and Peace Shall Kiss: A Conference on the Vocation

- of Peacemaking in a World of Many Faiths,” Marquette University, September 2005
- Moderator, session on Kant’s Theoretical Philosophy, X International Kant Congress, São Paulo, Brazil, September 2005.
- Panelist, “Religious Tolerance in the Face of Terrorism,” (with John Berthrong, Nancy Martin and Irfan Omar) Global Ethics and Religion Forum, American Academy of Religion Annual Meeting, San Antonio, TX, November 2004.
- Panelist, “How Can Humanity’s Religious Traditions Enrich Human Rights Discourse?” (with Wande Abimbola, Christopher Chapple, Irfan Omar), 2004 Parliament of the World’s Religions, Barcelona, Spain, July 2004.
- Panelist, “Religion in a World at War: The Transformation from Hate to Love of our “Enemies,”(with Nancy Martin, Judith Mayotte, Irfan Omar, Joseph Runzo, Xinzhong Yao) for 2004 Parliament of the World’s Religions, Barcelona, Spain, July 2004.
- Respondent to Arvind Sharma, “The Rationale for a Universal Declaration of Human Rights by the World’s Religions: Before and After September 11, 2001,” (with Frances Adney, Brian Leppard, and Judith Mayotte,) 2004 Parliament of the World’s Religions, Barcelona, Spain, July 2004.
- Chair session on Religion, Terrorism and Politics (papers by Todd Perreira, Paul Fletcher and C. Ram Prasad), International Conference on World Peace, University of Gujarat, Ahmedabad, India, December 2003.
- Panel on “Religion and the Ethics of War” (with Joseph Runzo, Arvind Sharma, David Smith Christopher, and Dale Wright), Global Ethics and Religion Forum, American Academy of Religion Annual Meeting, Atlanta, GA, November 2003.
- Respondent to “Kant’s Defense of the League of States” by Pauline Kleingeld, American Philosophical Association, Central Division Meeting, Cleveland, OH, April 2003.
- Panelist, “Can There Be Just Wars?” (with Joseph Runzo and Nathan Tierney), Conference on: War and Reconciliation: Perspectives from the World Religions, California State University, Northridge, April 2003.
- Organizer and convener, Selected Session panel with David Burrell, Anthony Godzieba, John Montag, “Radical Orthodoxy: Reading the Signs of Pre/Post and Modern Times,” Catholic Theological Society of America, Annual Meeting, New Orleans, June 2002
- Commentator/Discussion Leader, Christian Ethics and the Enlightenment Interest Group, Session on “New Readings of Kant’s *Religion*,” Society of Christian Ethics Annual Meeting, Vancouver, Canada, January 2002.

Chair Symposium on “Kant’s Arguments Against Atheism” by Lara Davis; Peter Hare and Frederick Beiser, commentators. American Philosophical Association, Pacific Division Meeting, San Francisco, CA, March 2001.

Co-Chair (with Galina Sorina, Moscow State Pedagogical University), Round Table on “Critical Thinking and Critical Philosophy,” Eighth Russian Kant Conference, Kaliningrad, Russia, September 1999.

Panelist, Open Forum on “The Current and Future Role of Philosophy in Relation to Catholic Theology” (with Anthony Godzieba, Villanova), College Theology Society, Annual Meeting, St. Louis MO, May 1998.

Chair, Workshop on “The Catholic Identity of the Catholic Worker Movement,” Dorothy Day and the Catholic Worker Conference, Marquette University, October 1997.

Chair and referee for session on “Kant’s *Religion within the Limits of Reason Alone*,” Annual Meeting of the American Society for Eighteenth Century Studies, Nashville, TN, April 1997.

Convener, session on “Culpable Ignorance: An Ecumenical Approach” by Edward Zukowski, Society of Christian Ethics, Annual meeting, Cincinnati, January OH 1997.

Convener, Philosophy of Religion Section, College Theology Society, 1997- 2000.

Panel on Charles Taylor’s *Sources of the Self* (with John Apczynski, St. Bonaventure and Nancy Ring, LeMoyne), College Theology Society Annual Meeting, June 1995.

Chair, “Bishops and Theologians,” papers by Most Rev. Francis George, OMI and Robert Imbelli, Conference on Theological education in the Catholic Tradition, Marquette University, August 1995.

Chair, presentation by Robert M. Wallace, “Mutual Recognition and Ethics: A Hegelian Reformulation of the Kantian Argument for the Rationality of Morality,” American Philosophical Association, Central Division, Chicago, April 1995.

Co-convener, Moral Theology Interest Group, Catholic Theological Society of America (through 1997)

Respondent to “Kant on Moral Alienation in Religion” by Michael Gass, American Philosophical Association, Central Division Meeting, Kansas City, MO, May 1994.

Chair, Panel on “Religion and Identity,” Marquette University Symposium on “The Balkan Conflict: Religion, Ethnicity, Nationalism,” Milwaukee, WI, May 1993.

Chair, presentation by William Rowe, “The Problem of Divine Perfection and Freedom,” Meeting of The Philosophy of Religion Society, in conjunction with American Philosophical Association, Pacific Division Meeting, San Francisco, CA, March 1993

Invited participant: Consultation on Moral Theology, University of Notre Dame, June 1993

Invited participant, Symposium on Kant's *Rechtslehre*, Philipps-Universität Marburg, Germany, April 1992.

Organized and led discussion on "Kant on Religion, Culture, and History: A Reinterpretation," Jesuit Philosophical Association, Annual Meeting, Boston College, Chestnut Hill, MA, April 1991.

Invited Participant: Consultation on Moral Theology, University of Notre Dame, June 1991.

Plenary session chair, Rowan Williams, "The Paradoxes of Self Knowledge in the *de Trinitate*," Conference on St. Augustine, Marquette University, November 1990.

Invited participant: Consultation on Moral Theology, University of Notre Dame, June 1989.

Invited participant, meeting of Deans and Directors of Jesuit Institutes of Theology, Rome, April, 1989.

Invited participant, Consultation on Moral Theology, University of Notre Dame, June, 1988.

Convener, Panel on Germain Grisez' *The Way of the Lord Jesus*, Catholic Theological Society of America Annual Convention, Toronto, June, 1988.

Chair, "The Metaphysics of God Incarnate," by Thomas V. Morris, Conference on Trinity, Eschatology, and Incarnation, Marquette University, April 1988.

Invited Participant, Conference on "The Formation of Moral Judgment in a Mass-Mediated Culture," Rome, Italy, September - October, 1987.

Invited Participant: Consultation on Moral Theology, University of Notre Dame, June, 1987.

Organizer and Chair for panel, "Catholic Theology in American Higher Education: Past Experience and Future Prospects," American Academy of Religion, Annual Meeting, November 1986.

Invited participant, Book Discussion of *Together Toward Hope*, Normand Paulhaus, convener, Society of Christian Ethics, Annual Meeting, Atlanta, GA, January 1985.

Program Chair, Chicago - Milwaukee - South Bend Regional Meeting, College Theology Society, Terre Haute, IN April 1984.

Chair, "Christology and Late Medieval Piety: Luther's Response" by Gottfried Krodel, Symposium on Luther and the Middle Ages, Milwaukee, October 30, 1983.

Invited Respondent to "Christian Ethics and Human Rights" by John Langan, Pacific Regional Meeting, Society of Christian Philosophers, Santa Barbara, CA, March 4, 1983.

Program Chair, Chicago - Milwaukee - South Bend Regional Meeting, College Theology Society, April 1983, Williams Bay, WI.

Convener, "Homosexuality and the Deconstruction of Christian Ethics," by Carl Raschke, Society of Christian Ethics, Annual Meeting, Washington, DC, January, 1982.

Convener, Philosophy of Religion Section, Session on "Imagination and Symbolism," American Academy of Religion, Annual Meeting, San Francisco, CA. December 1981.

Chair, Meeting of Society of Christian Philosophers. Papers on "Could God Provide a Reason for Being Moral?" by C. Stephen Evans and "Eternity" by Norman Kretzmann and Eleanore Stump. Milwaukee, April 22, 1981.

Participant in Woodstock Theological Center Conference on "Rights, Needs and Power in an Interdependent World: The Americas," Georgetown University, Washington, DC, May 11 - 14, 1980.

Discussion presentation, "Philosophical Foundations for Moral Theology: A Kantian Suggestion," Annual Meeting, Jesuit Philosophical Association, Philadelphia, PA, April 11, 1980.

Participant in Consultation on Human Rights: Foundational Issues, Woodstock Theological Center, Georgetown University, Washington, D C, January 20 - 22, 1980.

Convener, Book Discussion on *Moral Action, God and History in the Thought of Immanuel Kant* by Carl Raschke, Annual Meeting, Society of Christian Ethics, New York, NY, January 19, 1980.

Convener, Ethics Section, Annual Meeting, College Theology Society (through 1982).

Convener, "The Relevance of 'Potentiality' in Abortion," by John P. Reeder, Annual Meeting, Society of Christian Ethics, Los Angeles, CA, January 20, 1979.

Convener, "Scientific Knowledge and Forbidden Truths" by David Smith, Symposium on Biomedical Ethics, Marquette University, Milwaukee, February 4, 1979.

Convener and respondent, "Drama and the Moral Life" by Paul Harrison, Annual Meeting, Society of Christian Ethics, Washington, DC, January 21, 1978.

Respondent, "Theology and Behavioral Science: Patterns of Interchange," by William Everett, Theological Colloquium of Greater Milwaukee, Milwaukee, March 20, 1976.

Teaching

Courses most recently taught:

Undergraduate:

Quests for God, Paths of Revelation

Contemporary Atheism and Theism

Evil and Intelligibility

Graduate:

God in Contemporary Theology
Christian Theology and the Post-modern Turn
Philosophy as Source and Resource for Theology
The Structure of Religious Experience

Dissertations Directed

Aaron T. Smith, "Inverberation – The Idiom of "God among Us": Karl Barth's Filial-Pneumatology as Basic Structure of Contemporary Theology," December 2009.

Louis ("Bill") Oliverio, "Theological Hermeneutics in the Classical Pentecostal Tradition: A Typological Account," May 2009.

Marinus Chijioke Iwuchukwu, "The Catholic Church in Dialogue with Non-Christian Faith Traditions: Engaging Jacques Dupuis' Model of Religious Pluralism with Walter Ong's Concept of Dialogic Openness in Media Society," August 2008.

Richard Hanson, "Self-Identity and Comparative Theology: The Functional Importance of Charles Taylor's Concept of the Self for a Theology of Religions," May 2008.

James Beilby, "An Evaluation of Alvin Plantinga's Religious Epistemology: Does It Function Properly," May 2002.

Joseph S. Pagano, "The Origin and Development of the Triadic Structure of Faith in H. Richard Niebuhr: A Study of the Kantian and Pragmatic Background of Niebuhr's Thought," March 2001.

Thomas Robert Berchmans, "A Framework for Christian Anthropology: A Study of Lonergan's Self-transcending Subject and Kegan's Evolving Self," December 1998.

Shawn McCauley Welch, "The Primacy of Religious Disposition in James A. Gustafson's *Ethics from a Theocentric Perspective*," May 1998.

Mark F. Wilms, "The Source of Justification: Kant's Concept of Radical Evil in Light of Luther's Salvation by Grace thorough Faith," March 1996.

Christopher J. Thompson, "Augustine and Narrative Ethics," July 1994.

Gayle Baldwin, "T. S. Eliot and Anglicanism: Incarnation in the Post-Conversion Poems," July 1993.

Richard B. Steele, "'Gracious Affection' and 'True Virtue'" in the Experimental Theologies of Jonathan Edwards and John Wesley," April, 1990.

Daniel T. Pekarske, "Toward Atheist/Roman Catholic Dialogue: Comparing Philosophies of the Spiritual Life in Rahner and Santayana," February 1989.

Terence L. Nichols, "Miracles as a Sign of the Good Creation," March 1988.

Elizabeth Willems, "An Ethics of Trust," April 1986.

December 10, 2009