# PROTESTANT AND ROMAN CATHOLIC APPROACHES TO CHRISTIAN ETHICS

A Select Bibliography of Primarily English Titles

Compiled by
James T. Bretzke, S.J.
Marquette University
E-mail: jbretzke@jesuits.org

Last updated: August 7, 2018

**N.B.** For additional resources see the following published research bibliographies by James T. Bretzke, S.J.:


## TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Individualized or Thematic Bibliographies</td>
<td>1</td>
</tr>
<tr>
<td>Fundamental, General and/or Miscellaneous Works</td>
<td>4</td>
</tr>
<tr>
<td>Articles on Fundamental and/or Miscellaneous Works</td>
<td>4</td>
</tr>
<tr>
<td>Books on Fundamental and/or Miscellaneous Works</td>
<td>8</td>
</tr>
<tr>
<td>Natural Law: Ecumenical and/or Protestant Perspectives</td>
<td>16</td>
</tr>
<tr>
<td>Social Ethics, Human Rights, Liberation Theology, etc.</td>
<td>21</td>
</tr>
<tr>
<td>War and Peace, Non-Violence, Nuclear Arms, etc.</td>
<td>31</td>
</tr>
<tr>
<td>Articles on War &amp; Peace, Non-Violence, etc.</td>
<td>31</td>
</tr>
<tr>
<td>Books on War &amp; Peace, Non-Violence, etc.</td>
<td>34</td>
</tr>
<tr>
<td>Other Special Questions in Ethics</td>
<td>38</td>
</tr>
<tr>
<td>Bioethics, Sexual Ethics, Health Issues, etc.</td>
<td>38</td>
</tr>
<tr>
<td>Ecology</td>
<td>46</td>
</tr>
<tr>
<td>Anglican Ethics</td>
<td>47</td>
</tr>
<tr>
<td>Radical Reformist Ethics</td>
<td>53</td>
</tr>
<tr>
<td>Articles on Radical Reformist Ethics</td>
<td>53</td>
</tr>
<tr>
<td>Books on Radical Reformist Ethics</td>
<td>57</td>
</tr>
<tr>
<td>Other Mainstream Protestant Traditions (Lutheran, Reformed, etc)</td>
<td>61</td>
</tr>
<tr>
<td>Articles on Mainstream Protestant Ethics</td>
<td>61</td>
</tr>
<tr>
<td>Books on Mainstream Protestant Ethics</td>
<td>65</td>
</tr>
<tr>
<td>Ethics of the Orthodox Traditions</td>
<td>72</td>
</tr>
<tr>
<td>Ecumenical Dialogue and/or Comparative Ethics</td>
<td>76</td>
</tr>
<tr>
<td>Articles on Ecumenical Dialogue and/or Comparative Ethics</td>
<td>76</td>
</tr>
<tr>
<td>Books on Ecumenical Dialogue and/or Comparative Ethics</td>
<td>92</td>
</tr>
</tbody>
</table>
Major Contemporary Protestant Theologians ................................................................. 110

JOHN CALVIN ................................................................................................................ 110
  Primary Works by John Calvin .................................................................................... 110
  Secondary Works on John Calvin ............................................................................... 111

MARTIN LUTHER ........................................................................................................... 116
  Primary Works and Sources of Martin Luther ............................................................ 116
    Luther's Collected Works ......................................................................................... 116
    Other Primary Sources of Luther ............................................................................ 116
  Secondary Works on Martin Luther ........................................................................... 117

OTHER MAJOR HISTORICAL PROTESTANT REFORMERS ........................................ 125
  Jonathan Edwards ..................................................................................................... 125
    Primary Works of Jonathan Edwards .................................................................... 125
    Secondary Works on Jonathan Edwards ................................................................. 127
  Friedrich Daniel Ernst Schleiermacher .................................................................... 132
    Primary Works of Friedrich Schleiermacher .......................................................... 132
    Secondary Works on Friedrich Schleiermacher ...................................................... 132
  Ernst Troeltsch ........................................................................................................... 134
    Primary Works of Ernst Troeltsch ........................................................................ 134
    Secondary Works on Ernst Troeltsch ..................................................................... 135

OTHER HISTORICAL PROTESTANT REFORMERS and/or Miscellaneous Works ....... 137

The Social Gospel Movement ......................................................................................... 137
  Walter Rauschenbusch ............................................................................................. 137
    Primary Works by Walter Rauschenbusch ............................................................... 138
    Secondary Works on Walter Rauschenbusch ......................................................... 139
  Other Selected Authors and Works on the Social Gospel Movement ....................... 141
    Other Primary Sources of the Social Gospel Movement ........................................ 141
    Other Secondary Sources on the Social Gospel Movement .................................... 142

Major Contemporary Protestant Theologians .............................................................. 146
  KARL BARTH .............................................................................................................. 146
    Primary Works by Karl Barth ................................................................................ 146
    Secondary Works on Karl Barth ............................................................................ 148
  DIETRICH BONHOEFFER ......................................................................................... 157
    Primary Works by Dietrich Bonhoeffer ................................................................. 157
    Secondary Works on Dietrich Bonhoeffer .............................................................. 159
  JAMES M. GUSTAFSON ............................................................................................ 168
    Primary Works of James Gustafson ....................................................................... 169
    Secondary Works on James Gustafson .................................................................. 176
  STANLEY M. HAUERWAS ....................................................................................... 183
    Primary Works of Stanley Hauerwas ..................................................................... 183
    Secondary Works on Stanley Hauerwas .................................................................. 195
  H[elmut]. RICHARD NIEBUHR .............................................................................. 203
    Primary Works by H. Richard Niebuhr ................................................................. 203

World Council of Churches (WCC) .............................................................................. 103
  Articles on the World Council of Churches .............................................................. 103
  Books on the World Council of Churches ............................................................... 106

Primary Historical Protestant Reformers .................................................................... 110
  Primary Works by John Calvin ................................................................................ 110
  Secondary Works on John Calvin ............................................................................ 111
  Martin Luther ............................................................................................................. 116
    Primary Works and Sources of Martin Luther ........................................................ 116
      Luther's Collected Works ...................................................................................... 116
      Other Primary Sources of Luther ........................................................................ 116
    Secondary Works on Martin Luther ...................................................................... 117
  Other Major Historical Protestant Reformers .......................................................... 125
    Jonathan Edwards .................................................................................................. 125
      Primary Works of Jonathan Edwards ................................................................. 125
      Secondary Works on Jonathan Edwards ............................................................. 127
    Friedrich Daniel Ernst Schleiermacher ................................................................ 132
      Primary Works of Friedrich Schleiermacher ....................................................... 132
      Secondary Works on Friedrich Schleiermacher .................................................. 132
    Ernst Troeltsch ....................................................................................................... 134
      Primary Works of Ernst Troeltsch ...................................................................... 134
      Secondary Works on Ernst Troeltsch ................................................................. 135
  Other Historical Protestant Reformers and/or Miscellaneous Works ....................... 137

The Social Gospel Movement ......................................................................................... 137
  Walter Rauschenbusch ............................................................................................. 137
    Primary Works by Walter Rauschenbusch ............................................................... 138
    Secondary Works on Walter Rauschenbusch ......................................................... 139
  Other Selected Authors and Works on the Social Gospel Movement ....................... 141
    Other Primary Sources of the Social Gospel Movement ........................................ 141
    Other Secondary Sources on the Social Gospel Movement .................................... 142

Major Contemporary Protestant Theologians .............................................................. 146
  Karl Barth .................................................................................................................... 146
    Primary Works by Karl Barth ................................................................................ 146
    Secondary Works on Karl Barth ............................................................................ 148
  Dietrich Bonhoeffer .................................................................................................. 157
    Primary Works by Dietrich Bonhoeffer ................................................................. 157
    Secondary Works on Dietrich Bonhoeffer .............................................................. 159
  James M. Gustafson .................................................................................................. 168
    Primary Works of James Gustafson ....................................................................... 169
    Secondary Works on James Gustafson .................................................................. 176
  Stanley M. Hauerwas ............................................................................................... 183
    Primary Works of Stanley Hauerwas ..................................................................... 183
    Secondary Works on Stanley Hauerwas .................................................................. 195
  H[elmut]. Richard Niebuhr ...................................................................................... 203
    Primary Works by H. Richard Niebuhr ................................................................. 203
Books by H. Richard Niebuhr ............................................. 203
Articles by H. Richard Niebuhr ........................................... 204
Secondary Works on H. Richard Niebuhr ............................. 205
REINHOLD NIEBUHR .................................................................. 210
Primary Works by Reinhold Niebuhr ................................... 210
Secondary Works on Reinhold Niebuhr ................................. 213
PAUL RAMSEY .......................................................................... 220
Primary Works by Paul Ramsey: Articles ............................... 220
Primary Works by Paul Ramsey: Books ................................. 221
Co-Authored or Editor .............................................................. 221
Books Authored by Ramsey Alone ....................................... 222
Secondary Works on Paul Ramsey ......................................... 224
OTHER PROTESTANT ETHICIANS .......................................... 233
Emil Brunner ........................................................................ 233
Primary Works by Emil Brunner .......................................... 233
Secondary Works on Emil Brunner ...................................... 234
Jacques Ellul ........................................................................ 235
Primary Works by Jacques Ellul ........................................... 235
Secondary Works on Jacques Ellul ...................................... 239
Paul Lehmann ....................................................................... 241
Primary Works by Paul Lehmann .......................................... 241
Secondary Works on Paul Lehmann ...................................... 242
Jürgen Moltmann ................................................................. 243
Wolfhart Pannenberg ............................................................ 244
Primary Sources by Wolfhart Pannenberg ............................ 244
Secondary Sources on Wolfhart Pannenberg ......................... 245
Trutz Rendtorff ..................................................................... 245
Primary Works by Trutz Rendtorff ....................................... 245
Secondary Works on Trutz Rendtorff ................................... 247
Helmut Thielicke ................................................................... 247
Primary Works by Helmut Thielicke ...................................... 247
Secondary Works on Helmut Thielicke ................................. 248
Paul Tillich ............................................................................ 250
Primary Works by Paul Tillich ............................................. 250
Secondary Works on Paul Tillich ......................................... 252
John Howard Yoder ............................................................. 258
Articles by John Howard Yoder ......................................... 258
Books by John Howard Yoder ............................................ 260
Secondary Works with Reference to John Howard Yoder ....... 261
PROTESTANT AND ROMAN CATHOLIC APPROACHES TO CHRISTIAN ETHICS
A Select Bibliography of Primarily English Titles

Compiled by
James T. Bretzke, S.J.
Professor of Moral Theology
Boston College School of Theology & Ministry
E-mail: bretzke@bc.edu

N.B. For additional resources see the following published research bibliographies by James T. Bretzke, S.J.:


Individualized or Thematic Bibliographies


Critically annotated bibliography with entries from over 1,300 books on ecumenical publications between 1950 and 1992. Additionally, 85 journals devoted to ecumenism are described, and provides a theological and historical record of Orthodox, Roman Catholic, Anglican, and Protestant ecumenical literature.


Comprehensive bibliography on Calvin, Calvinism and Reformed theology, organized thematically.


Includes entries in German, Dutch, French, and English.


Bibliography of works in various languages.


Chronologically arranged and inclusive to 1974. Contained in a *Festschrift* with essays by Protestant and Roman Catholic authors meant both to criticize as well as embody the principles of Ramsey's ethics.


Individualized or Thematic Bibliographies

Jonathan Edwards bibliography.


Bibliographical study on Jonathan Edwards.


See especially Section 18, "Social and Economic Reform."


**Individualized or Thematic Bibliographies**


Introduction in both German and English; includes indexes.

*******

**Fundamental, General and/or Miscellaneous Works**

**Articles on Fundamental and/or Miscellaneous Works**


Discusses the Protestant view of religious liberty.


Argues that "the authority of Scripture for our time can only become a normative authority, rather than an incidental authority, if interpreters of Scripture discern the coherent pattern that pervades Scripture in order to make it, with the help of the Holy Spirit, a living voice for our time" (p. 382).  Beker also argues that Luther's theology of *sola scriptura* has been misunderstood over the centuries.

Beker is the Richard J. Dearborn Professor of New Testament at Princeton Theological Seminary.


Considers two alternatives to Christian ethics--individualized norms and situation ethics, while tracing the polarization between Law and Spirit since the Reformation.  Attempts a
synthesis of these two elements in order to reconcile Reformation orthodoxy and theological liberalism.


Investigates the conditions and justifications for holding someone accountable in Christian morality for his action and person. Carney delineates three levels of such accountability: "The first pertains to actions (including forbearances) that are ordinarily required of all persons in general, or of persons who assume socially defined roles (wife, doctor, club treasurer). The second refers to actions for which only those persons are held accountable who have voluntarily accepted a commitment (covenant, compact) to a way of life that requires them. The third level encompasses responsibility not for one's actions but for one's person (character, virtue, moral competency)." pp. 311-312.

Carney is professor of Christian ethics at Perkins School of Theology, Southern Methodist University.


Fuchs is professor of ethics on the Protestant faculty of theology at the Université de Genève.


Overview of some of the principal ethical themes in the literature of the 1980s.


Long was professor of religion at Oberlin College.


Macquarrie, an Anglican theologian, argues for a reformulated natural law theory which could help solve the problems of linking of Christian and non-Christian morals, shaping of a contemporary Christian ethic, and describing the relation between faith and morals. Macquarrie considers the proprium of Christian ethics to be the distinctive Christian context in which the moral life is perceived. Also includes a brief historical overview of the concept of the natural law in the Western tradition.


Argues that in today’s pluralistic context the understanding and exercise of the office of magisterium in both Protestant and Roman Catholic churches out to be more broadly based and ecumenical in nature. Three theologians are then discussed to outline possible ways of understanding magisterium in this new way: Protestants Richard Robert Osmer, Willem Visser ‘t Hooft and Catholic layman Richard Gaillardetz.
Mannion is the Joseph and Winifred Amaturo Professor in Catholic Studies and Senior Research Fellow of the Berkley Center for Religion, Peace and World Affairs at Georgetown University.


Mehl's contribution to this collaborative effort representing Orthodox, Protestant, and Roman Catholic theological points of view.


Rostagno holds the chair of systematic theology on the Facoltà Valdese di Roma.


Overview of the Protestant teaching on conscience, based in part on Scripture, partly on Luther's own experiences and teachings, and finally on subsequent development in Protestant theology and history.


Søe at this writing was professor of systematic theology at the University of Copenhagen.

One of a series of articles on various aspects of this issue.


Generalized overview of description and concerns of Christian ethics, informed by H. Richard Niebuhr and James M. Gustafson.


Welker is from the University of Tübingen.


--------

**Books on Fundamental and/or Miscellaneous Works**


History of Christian ethics from the Protestant perspective.

Contemporary Christian ethics and ethical problems in the light of the Protestant tradition.

Treats the historical beginnings of a Protestant ethics, the Social Gospel in the United States, the concept of a so-called "interim ethics" as well as various aspects and theologians of the 19th and 20th century.


Discusses how fundamentalists perceive the Bible as their only authority, maintaining at the same time that fundamentalism is not anti-intellectual as such, but rather an intellectual movement of a very particular type.


Revision of the 1990 Caldwell Lectures given at the Louisville Presbyterian Seminary. Cobb discusses a broad range of issues touching on bioethics, sexual ethics, and others.


17 essays by as many authors, both Protestant and Catholic, divided into three principal sections: Fundamental Moral Theology; Sexual and Medical Ethics; and Social and Political Ethics. See especially James Gustafson's article, "The Focus and Its Limitations: Reflections on Catholic Moral Theology," 179-190.


Collection of essays by an ecumenical group of scholars who attempt to discover a common good for a moral theology among different Christian religions.


Ebeling, who has taught at Tübingen and Zurich, and a noted authority on Luther, offers a comprehensive "encyclopedic" approach to fundamental theology. See especially his Chapter 11, "Ethics," pp. 139-152.


Frey is professor of systematic theology in the Evangelical Theological Faculty of the Ruhr-Universität Bochum.


Argues that Protestantism facilitated the emergence of a new moral conscience, associated with the appearance and development of what has been called modernity. Part I is devoted to showing that such a Protestant ethical model does in fact exist; Part II, elaborates its elements, and Part III, evaluates its validity in the contemporary secular world.

Fuchs is a Protestant minister and currently professor of ethics at the University of Geneva.
Reviewed in Gregorianum by James T. Bretzke, S.J.


Gill is William Leech Research Professor of Applied Theology at the University of Newcastle.


Honecker is professor of social ethics on the Protestant theology faculty at the University of Bonn.


Essays on the use of Scripture in theology from eleven American theologians representing nine different Protestant traditions.


Concentrating on three themes: sexuality, property, and political power, Keeling examines the foundations of Christian ethics in the Bible and their embodiment in the Church. Follows a chronological structure and considers the influence of liberation theology on perceptions of social justice.

Keeling is Dean of the Faculty of Divinity and Lecturer in Christian ethics at St. Mary's College, St. Andrews.

Kidder is an ordained Presbyterian minister and presents this work from within the Protestant theological perspective. Contents include: Setting the stage: the need for confession and its biblical beginnings -- The early church and the rise of public confession -- The rise of private confession and spiritual direction -- The practice of private confession -- Private confession in the monastery and in the church -- Doing penance: its use and abuse -- The rise of spiritual direction among the laity and the role of women in confession -- Martin Luther and confession -- The priesthood of all believers and mutual confession: pietism and methodism -- Discipline and corporate confession in the Reformed tradition: Bucer, Zwingli, Calvin -- The Church of England -- Confession and spiritual direction in the Roman Catholic Church after Trent -- Ignatius of Loyola and the Jesuits -- Biblical antecedents, historical trajectories, and contemporary expressions -- The decline of confession in the church -- A contemporary theology of confession: Rahner, Bonhoeffer, Peterson, von Speyr -- The choice of a confessor -- Serving as (a good) confessor to others -- What to confess -- The nature of penance -- A litany of private confession -- Catechetical considerations.


Kreck was a student of Karl Barth.


Lochman is a Czechoslovakian Protestant (Reformed) theologian. His work considers not only the Bible, but also the Protestant tradition as well as Marxism.


Using a thematic survey approach of typologies Long seeks to address primarily the relationship between the Christian faith and moral decision. The book's four chapters address 1) The Varieties and Functions of Ethical Discourse; 2) The Formulation of the Ethical Norm; 3) The Implementation of Ethical Decisions; and concludes with 4) Analysis and Evaluation.
Long was professor of religion at Oberlin College from 1957 to 1976.


Long surveys major thinkers in the field of Christian ethics as found in works published and/or distributed in the United States in the 1960s and 1970s. Long also updates the analysis he first published in his 1967 book, A Survey of Christian Ethics. The later book is divided into four major sections: Norms, Implementation, Moral Agency, and New Frameworks. Chapter 11, pp. 156-174, in this final section is devoted to "Liberation Theology as a Source of Ethics."

Long was professor of Christian Ethics and Theology of Culture at Drew University when this book was published.


Includes essays by Baruch Brody, William K. Frankena, Bruno Schüller, S.J., as well as contributions by Ramsey and McCormick.


A revised doctoral dissertation which investigates the meaning of conscience and its relationship to responsibility. Mount evaluates the contributions of Bonhoeffer, Ebeling, Fletcher, Gustafson, Häring, Lehmann, H. Richard Niebuhr, Thielicke, Tillich, and others. Mount earned a Masters at Yale, where he studied under H. Richard Niebuhr and James Gustafson, and a PhD from Duke.


An anthology of articles by a number of noted contemporary theologians: Protestant, Catholic and Jewish.

Quite a good collection of articles by Protestant and Roman Catholic ethicists covering a number of topics related to the notion of moral norms.


A revised version of Outka's PhD dissertation done at Yale under James Gustafson. Outka examines the literature on agape the 1930's onward, and treats both Protestant and Roman Catholic authors, with special attention given to Karl Barth.


Succinctly rehearses positions taken by various Catholic and Protestant theologians.


See especially the first chapter, "Teologia Protestante: Profilo Storico," 29-71. Theologians studied in greater depth include Oscar Cullman, Jürgen Moltmann, and Wolfhart Pannenberg.


Rostagno holds the chair of systematic theology on the Facoltà Valdese di Roma.

Schlögel, Herbert, O.P. *Nicht moralisch sonder theologisch. Zum Gewissensverständnis von Gerhard Ebeling*.

This is Schlögel's *Habilitation* on Gerhard Ebeling.


Tinder, a professor of political science at the University of Massachusetts-Boston, treats what he calls the "prophetic stance" of Christianity as it faces faith issues which have a public dimension. Tinder seeks to define a normative Christian stance, as well as to delineate some practical implications which would flow from such a position. Tinder's work has a strong Calvinist resonance, with echoes of Reinhold Niebuhr.

Negatively reviewed by Walter Brueggemann in *Theology Today* 47 (1991): 436-440. Brueggemann, besides disagreeing with Tinder's conclusions, holds that Tinder presents an argument "at every turn based in a misreading of Scripture and tradition." (p. 436). Brueggemann concludes that Tinder's book "may be simply a thinly disguised ideological statement on behalf of political reactionism. Tinder is dismissive of almost any thinking or action that affirms social possibility." (p. 440).


Volume 1, published in 1979, is on Biblical Ethics. The Second Volume is a history of Christian ethics, in the Protestant perspective, from the time of Christ up to the present.

Williamson, a professor of political science at Louisiana State U., evaluates contemporary political thought and behavior in relation to the ideas of these four twentieth-century theologians.


Ethical writings from the earliest days of Christianity through the late twentieth century. Introductory material for each selection is provided to help set each piece in its proper historical and social context.


Wogaman is Professor of Christian Social Ethics at Wesley Theological Seminary in Washington, D.C.


A revised edition of the author's 1976 work.


Considers the issue of Christian involvement in politics from a number of confessional and religious perspectives: pacifist, Anabaptist, liberationist, neoconservative, mainstream Christian liberal, etc. Wogamann then moves to present his own views on Christian convictions and the political order. Finally the book concludes with a number of chapters devoted to individual issues such as Church/State, Economics, Legislating Social Morality, International and Global issues, etc.
Natural Law: Ecumenical and/or Protestant Perspectives


Ecumenical study done by a Roman Catholic moral theologian which considers classic Catholic and Protestant approaches to these issues.


Reviews the Roman Catholic position on the natural law, and the traditional Protestant objections to its use. However, in light of secularism, pluralism and the general breakdown of moral standards in the contemporary world Braaten argues that a reformulated natural law theory can be of crucial importance.


Carney, a Protestant ethician, first presents eight philosophical and theological objections against the natural law in Christian ethics, and then draws an outline based on three conditions which may meet these objections and be plausibly affirmed in Christian ethics. These conditions are 1) the concept of law must take into account human historicity, yet without sacrificing the objective character of moral norms; 2) the concept of nature must take into account the full dimension of humanity, e.g. freedom, transcendence, anxiety and guilt, as well as the biological features of human beings; and 3) the relationship of human nature to moral law must be construed in such a way that the moral "ought" embodied in the law is already present in the facts of the human nature. This last condition means that natural law statements are "mixed," i.e., statements that are both

Cloutier, who did his doctoral work at Duke and is part of the "New Wineskins" cadret of moral theologians, presents as his thesis that "the ITC's document does display a rapprochement with Hauerwas' work" (p. 211). The bulk of the article summarizes Hauerwas' theological approach and critiques of natural law theory, while approving that the ITC document has moved more in a Hauerwasian direction by providing a "richer, more contextualized, more theological account of natural law, insofar as we read the document's five chapters as a unified whole" (p. 221). Cloutier cautions that the search for common ethical values may rest on ground unsuited to building lasting edifices "if the development of such values requires a cosmology and a politics so at odds with dominant ideas"(p. 221). Cloutier concludes that "Hauerwas' gift to the Catholic world [is] to be a constant antidote to the Church's temptation to spend much time and energy trying to speak to 'all people of good will', while neglecting the task of forming and disciplining its own people" (p. 211).

Cloutier teaches Catholic moral theology at Mt. St Mary's University in Emmitsburg MD.


Henry is an evangelical theologian, and provides a critique of all natural law traditions, including recent efforts of some theologians, such as the Lutheran Carl Braaten, to recover what might be a legitimate "Protestant" understanding of the natural law. For Henry all such efforts are wrong-headed as they divert the proper understanding of Christian ethics from its necessary dependence on biblical revelation.

Writing from a Protestant perspective Herdt begins with a careful summary of the structure and main arguments of the ITC document before concluding that much (though not all) of what is presented could be readily accepted by classic Protestant thinkers and stands in the tradition of Luther and Calvin. Herdt does note some inconsistencies of style and argument though in the ITC document, such as over how the document moves from the universal in all societies while largely ignoring whether we can therefore conclude that the same level of universality applies to each and every individual. Thus while heterosexual unions exist universally in all societies can we "conclude which form of forms of human sexual orientation constitute a fundamental inclination, rather than a blind impulse of desire" (p. 209).

Herdt teaches in the Yale Divinity School.


Examines John Calvin's approach to some of the problems inherent in developing a "rehabilitated" Christian natural law theory.


Also found in Readings in Moral Theology, No. 2, 121-145. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1980;

Macquarrie, an Anglican theologian, argues for a reformulated natural law theory which could help solve the problems of linking of Christian and non-Christian morals, shaping of a contemporary Christian ethic, and describing the relation between faith and morals. Macquarrie considers the *proprium* of Christian ethics to be the distinctive Christian context in which the moral life is perceived. Also includes a brief historical overview of the concept of the natural law in the Western tradition.


Historical overview of natural law teaching in the early Protestant reformers such as Luther, Calvin, Melancthon, and Zwingli.


Well-known conservative Protestant ethician Gilbert Meilaender begins by noting he can "find relatively little that is new in the overall presentation" of the ITC document, and suggests that what seems to be that its "animating spirit" is grounded in "a belief and hope that getting clear on the structure of the natural law will help us all to get along. This is the admirable, though touchingly naïve starting point of the document" (p. 222). Meilaender outlines three major
deficiencies in the ITC document: 1) it "has simultaneously too much theory and too little anthropology"; 2) fails to "sufficiently recognize the need for virtue if one is to discern the natural law" and 3) it does not "think through to the end the implications of its assertion that Jesus Christ is the fulfillment of the natural law" (p. 222). The remainder of his articles fleshes out these points in support of his summary conclusion that the ITC document "is careful, thorough and instructive. What it is not, however, is the path toward helping us all just get along" (p. 227).

Meilaender is emeritus professor of theology and Christian ethics at Valparaiso University and long-time teacher at Oberlin College (1978-1996).


Quite a good collection of articles by Protestant and Roman Catholic ethicists covering a number of topics related to the notion of moral norms, and including an entire section devoted to a reassessment of the natural law tradition.


VanDrunen is the Robert B. Strimple Professor of Systematic Theology and Christian Ethics at Westminster Seminary, California.


Investigates the possibility of integrating Genesis 8:20-9:17 with a Reformed covenant theology to produce a conception of the natural law as a universal God-given standard mediated through a fallen world that could be in conversation with biblical exegetes as well as the Protestant and Catholic natural law traditions.

Social Ethics, Human Rights, Liberation Theology, etc.


Comparative analysis of the theological, ethical and policy components in the understanding of these three thinkers, all of whom were at one time seminary professors, concerned with the injustices in American capitalism, and yet considered themselves to be loyal U.S. citizens.

Beckley is professor of religion at Washington and Lee University in Lexington, Virginia.


Critiques Liberation theology's understanding of liberation, and suggests that it differs considerably from Paul's understanding of liberation as presented in the Letter to the Galatians. This problem leads to further difficulties in Christology, anthropology, soteriology, and missiology.


Boff, a Catholic, and Pixley, a Protestant, collaborate to analyze the significance of the meaning of the preferential option for the poor in the Latin American context.

"Christian Faith and Human Rights" in How Christian Are Human Rights?, ed. by Eckehart Lorenz, (Geneva: Lutheran World Federation, 1981), Braaten seeks to delineate such a theology in the context of the Lutheran Two Kingdoms Principle, interpreted in an ecumenical manner which would include both the Reformed and Roman Catholic traditions.


Collange is a professor of the Protestant theological faculty of the the University of Strasbourg. On the 200th Anniversary of the Declaration of the Rights of Man Collange seeks to investigate the contemporary theological and philosophical pertinence of the Declaration and the whole movement of human rights.


Considers nine topics: apartheid and racisim; economic development and unemployment; ecology; nuclear armaments; divorce, remarriage and polygamy; abortion; genetic engineering; social justice; and socio-political
ideologies. A 200 page appendix lists church statements and church organizations under these headings.

Ellingsen is a Lutheran pastor and teaches church history at the Interdenominational Theological Center in Atlanta.


Contents: Conscience and justice, by James D. Hudnut-Beumler. Part one: The rights and dignity of persons: The fundamental rights of conscience; Human rights; Race and racial justice; The rights of women. Part two: When conscience is at issue: the political witness of American Presbyterians: Church and state; Democratic values in times of crisis; dissent and civil disobedience, the church's prophetic function, the preservation of truth, negotiations to resolve conflicts. Part three: Economic and ecological stewardship: Hunger; Economic justice; Energy and the environment; Health care. Part four: International relations: an ethic of just peace: Peacemaking: what do we believe? Challenges to peacemaking: realism, pacifism, and resistance: United States-Soviet relations, halting the arms race, apartheid in South Africa, Central America, the Middle East. Afterword.


Looks at documents, parliamentary motions, etc. of the Episcopal Church in four areas: peace and war, race, marriage and family life, and the economy. Also presents the historical contexts which influenced the development of these teachings.

Hood is professor of church and society at General Theological Seminary in New York.


Critiques the position of Robert A. Kelly, who affirmed that Lutherans could not accept Liberation Theology since the latter supposedly eliminated the unconditional nature of the gospel and left only human achievement as the
basis for theology. Hoy calls instead for a spirit of dialogue of the Word, in the ecumenical vision of the Lutheran Reformation heritage.


Jersild is a Lutheran who writes out of a clear Reformed tradition.


Stresses the socio-political dimension of ethics, while tracing the Christian tradition that focussed on personal salvation to the neglect of social issues. In his proposed ethics of Christian liberation Kammer discusses two test cases: distribution of health care, and nuclear disarmament. Kammer is a Lutheran minister, who teaches ethics and theology at St. Olaf College in Minnesota.


Revised Yale University dissertation. Kelsey is professor of Christian ethics at Drew University in Madison, New Jersey.


Neuhaus argues that the Catholic moment (kairos) is now: a critical turning point for all Christians. Neuhaus sees this especially in the "dangers" of Liberation and Feminist theology which face the Church.


Contends that many early Evangelicals were "proto-liberationists" in the sense of preaching a comprehensive gospel concerned with social, political and economic hardship. In the same way, the author argues that contemporary Evangelicals will be genuinely evangelical and biblical in their approach only if they are involved in God's humanising activity.


Presents an overview of the history of economic ethics in the Judeo-Christian tradition and an explanation and critique of contemporary economic theory, while seeking to apply a Christian economic ethics to contemporary problems in our society.

Pemberton is retired professor of sociology of religion and social ethics at Colgate-Rochester Divinity School, and Finn, his former student, is an economist and dean of the School of Theology at St. John's University in Collegeville, Minnesota.


In the first part of the book, after a preliminary portrait of the World Council of Churches for those unfamiliar with its work, Preston gives a history of the WCC's activities in social ethics from the 1925 Stockhold
Conference to the present day. The second part examines responses in Christian social ethics to the collapse of the Soviet Union, discusses the possibility of sustaining economic growth in a global context, and considers the themes of technology, humanity, and the environment. The final chapter looks at the future in ecumenical social ethics and outlines a new program for reform.


15 essays, including John Howard Yoder, Willard Swartley, Ronald J. Sider, etc., most of whom are connected with the Mennonite Church.


While including discussion of some Protestant approaches to social ethics, Speiser stresses recent Roman Catholic social teaching, including the U.S. Bishops' 1986 Pastoral Letter on the Economy.

Speiser is a liability lawyer and an economist.


Gives a very brief overview of the development of Protestant social thinking from Medieval society to the present.

Stevens is Associate Secretary of the Irish Council of Churches.


Strain, a Roman Catholic, teaches religious studies at De Paul University.


Discusses Reformed approaches to economics and specific institutions such as families, firms, unions, governments, and voluntary organizations.


Webber addresses the Christ--culture problematic in respect to Christianity's relation to society from a biblical and historical point of view. Somewhat reminiscent of H. Richard Niebuhr's *Christ and Culture* Webber proposes three historical models in which the Church has worked out this problem: 1) Separation from the dominant culture; 2) Identification with the dominant culture; or 3) Attempts to transform the dominant culture. Webber's thesis is that there is more than one valid way for Christians to live in a responsible relationship to the world. The book could serve as a text for an undergraduate college course, and contains simple discussion questions and directions for further reading after each chapter.

Webber teaches theology at Wheaton College.


Christians need to confront social injustices with biblical faith. Wirt discusses peace, nuclear issues, birth control, capital punishment and labor-management relations.

Wirt is an ordained minister with a PhD from the University of Edinburgh.

PROTESTANT & CATHOLIC MORAL: Social Ethics


Eight lectures presented in 1981.


Discusses Yoder's contribution in three major areas: 1) the christological orientation of his theological method; 2) his concepts of hermeneutic community, Christian witness, and eschatology, and their relation to the formation of a Christian ethic of nonviolence and justice; and 3) his understanding of the relationship of the Church to the state and society.


Zimbelman teaches in the Department of Religious Studies at California State University in Chico.

********

War and Peace, Non-Violence, Nuclear Arms, etc.

*Articles* on War & Peace, Non-Violence, etc.

Both pacifists and just war theorists must deal with two key questions: the nature of Christian community as "kingdom" and the use of the biblical "canon" in ethics. Specifically, how are contradictory Old and New Testament texts on the legitimacy of violence to be handled? Those who stress Jesus's "kingdom present" include Tertullian, Menno, and the Quakers, all of whom are absolute pacifists. Just war theorists push the kingdom into the background, and stress Christian political responsibility. Augustine, Aquinas, Luther, Calvin, the Puritan William Gouge, and Hugo Grotius all support violence but differ regarding its justification and limitation.

Cahill, a married Roman Catholic mother, 1993 President of the CTSA, and Professor of Theological Ethics at Boston College, studied under James Gustafson at the University of Chicago.


A sampling of statements from various sources, prior to the outbreak of the 1991 Gulf War, on the criteria for a just war and their applicability to the Persian Gulf crisis.


Includes a summary of the traditional Just War criteria, plus a brief modern overview of development of the Just War positions. Duffey highlights the position of John Courtney Murray's thought on this issue.


Discusses recent ethical opinions, including those of 2 U.S. Lutherans, Paul R. Hinlicky and Robert W. Jenson.


Contribution to a Festschrift with essays by Protestant and Roman Catholic authors meant both to criticize as well as embody the principles of Ramsey's ethics.

PROTESTANT & CATHOLIC MORAL: War & Peace, etc.

A series of articles on different aspects of war and peace, including ecumenical dimensions.


Discusses the WCC theology of Justice, Peace and the Integrity of Creation (theme of the 1990 Seoul Assembly).


Contribution to a Festschrift with essays by Protestant and Roman Catholic authors meant both to criticize as well as embody the principles of Ramsey's ethics.


Contribution to a Festschrift with essays by Protestant and Roman Catholic authors meant both to criticize as well as embody the principles of Ramsey's ethics.


Contribution to a Festschrift with essays by Protestant and Roman Catholic authors meant both to criticize as well as embody the principles of Ramsey's ethics.


One of three essays in the sub-section entitled "Ethics and Politics."

---

Books on War & Peace, Non-Violence, etc.


PROTESTANT & CATHOLIC MORAL: War & Peace, etc.


Written in part for the 1990 Seoul WCC Conference on Peace, Justice, and the Integrity of Creation.

Reviewed by Newton B. Fowler, Jr. in Mid-Stream 29 (1990): 442-444.


PROTESTANT & CATHOLIC MORAL: War & Peace, etc.


Considers how the model of discipleship to be a "peaceable people" might apply to American Methodists.  Special attention is given to John Wesley's theology of discipline in his Sermons and the "General Rules of the United Societies."

Long is director of continuing education at the Divinity School of Duke University.


PROTESTANT & CATHOLIC MORAL: War & Peace, etc.


Discusses both Paul Ramsey and Reinhold Niebuhr.


Focuses on the ethics of peacemaking, the just war theory, revolution in Central America, and relations with the Soviet Union.


PROTESTANT & CATHOLIC MORAL: War & Peace, etc.

Collection of twelve essays by Tillich, from 1938 to 1965 and arranged in chronological order, on the theology of peace.


Ecumenical sampling of contemporary theologians on this topic. Contributors include Freisen, Hehir, Hollenbach, James Turner Johnson, Langan, Rendtorff, Whitmore, and Yoder.


Yoder is a well-known ethicist in the Mennonite tradition who now teaches at the University of Notre Dame.


Designed as a companion to Roland Herbert Bainton's Christian attitudes toward war and peace: a historical survey and critical re-evaluation.


Yoder argues for a radical position of the implementation of Jesus' "politics" of non-violence as the true, legitimate Christian response of discipleship.

Yoder addresses the issue of violence and pacifism, using examples from the lives of various people such as Dale Augkerman, Leo Tolstoy, Joan Baez and Tom Skinner.

Bibliography:


Other Special Questions in Ethics

Bioethics, Sexual Ethics, Health Issues, etc.


- Beckwith teaches philosophy at the University of Nevada.

This article is part of a "Symposium on Human Sexuality and the Christian Faith," Evangelical Lutheran Church in America (ELCA) Consulation on Sexuality held in Chicago from 28-30 August 1992.

Boomquist is Director for Studies in the Division for Church in Society of the Evangelical Lutheran Church in America.


Cahill, a married Roman Catholic with a doctorate done under James Gustafson, presents Protestant and Roman Catholic approaches to contemporary issues in sexual ethics.


This article is part of a "Symposium on Human Sexuality and the Christian Faith," Evangelical Lutheran Church in America (ELCA) Consulation on Sexuality held in Chicago from 28-30 August 1992.

Ellingsen is a pastor in North Carolina and formerly a research professor at the Institute for Ecumenical Research in Strasbourg.

Strong Lutheran theological consideration of the normativity of faith in Christ alone, and the relation of the Christian believer's stance toward the Gospel and the Law. No clear conclusions about contemporary homosexual issues are given, however. This article is part of several papers on related themes of human sexuality, originally presented at a Luther Seminary (St. Paul) forum in February, 1994.


This article is part of a "Symposium on Human Sexuality and the Christian Faith," Evangelical Lutheran Church in America (ELCA) Consulation on Sexuality held in Chicago from 28-30 August 1992. Forell is Professor Emeritus of Reformation Theology and Christian Ethics at the University of Iowa.


Using the acceptance of eunuchs in Third Isaiah as evidence of a "new word" in the biblical canon on how believers might deal creatively with a group formerly held as "excommunicant," Gaiser argues for the possibility of developing an analogous theology of acceptance of practicing homosexuals into the Christian community. This article is part of several papers on related themes of human sexuality, originally presented at a Luther Seminary (St. Paul) forum in February, 1994.


Gustafson first delineates what he calls the "salient features" of a traditional Roman Catholic approach to a moral issue like abortion, and then proposes what he considers to be a better alternative approach.

Gustafson is a well-known Protestant ethicist who studied under H. Richard Niebuhr, and has taught at Yale, The University of Chicago, and Emory.


Historical and biblical analysis of the Christian teaching on divorce. The authors argue that the early Church view which allowed divorce but denied the right to remarry has the most to commend it, and therefore a radical shift in evangelical understanding is required.


Text of a talk presented by the Bishop of Edinburgh of the Scottish Episcopal Church.

Outlines in the Lutheran tradition a careful exegesis and hermeneutics of Paul's references to "homosexual" behaviors in Romans 1. Cautions against a simplistic reading of the biblical text, and considers the broader challenges which confront the development of any credible Christian contemporary sexual ethics. This article is part of several papers on related themes of human sexuality, originally presented at a Luther Seminary (St. Paul) forum in February, 1994.


Lebacqz is professor of Christian Ethics at Pacific School of Religion and the Graduate Theological Union.


This article is part of a "Symposium on Human Sexuality and the Christian Faith," Evangelical Lutheran Church in America (ELCA) Consulation on Sexuality held in Chicago from 28-30 August 1992.

Lull is Academic Dean of Pacific Lutheran Theological Seminary where he teaches systematic theology as well as at the Graduate Theological Union.


Moore is pastor of Grace Church in Randleman, North Carolina.


Moreland is professor of philosophy and religion at Talbot School of Theology in LaMirada, California.


Mouw writes out of the Calvinist tradition and is professor of Christian Philosophy and Ethics at Fuller Theological Seminary.


Pellauer is from the Commission for Women, Evangelical Church in America.


Originally presented as the author's doctoral thesis at the Universitat Heidelberg, 1992.


Reflections from Catholic and Protestant participants in a National Council of Churches study group.


Written from an ecumenical perspective. Looks at the traditional "marks" of the church--the Word and sacraments--and asks what difference the church, living out its life in the world, can make in the lives of human beings affected by abortion. The authors argue that the church will minister most effectively by remembering and preserving its own distinctives.

Comments on Protestant perspectives on science and technology, ecology, bioethics, etc..


Begins with a brief historical overview of traditional Anglican moral theology with reference to the Thomistic natural law tradition.  Smith then summarizes statements from the Lambeth Conferences of 1930, 1958, and 1968 to show the development of Anglican thinking on contraception.  Finally the positions of 5 representative theologians are summarized: R.C. Mortimer, Kenneth Kirk, Joseph Fletcher, John Macquarrie, and Herbert Waddams.

Smith is professor of moral theology and community health science at Duke University.


Spong is an Anglican bishop.

This article is part of a "Symposium on Human Sexuality and the Christian Faith," Evangelical Lutheran Church in America (ELCA) Consultation on Sexuality held in Chicago from 28-30 August 1992.

Stortz is associate professor Historical Theology and Christian Ethics at Pacific Lutheran Theological Seminary and the Graduate Theological Union.


Sweet is Chancellor of United Theological Seminary in Dayton, OH.


Thampu critiques secular Western culture which he asserts has imposed biases which must be counteracted by the prophetic dimension of the Gospel, and which also neglect the cultural backgrounds of non-Western societies in developing strategies for confronting a global problem such as AIDS.

Thampu is a member of the TRACI community and lecturer and Chaplain of St. Stephen's College in Delhi, India.


Report of an adult Baptist study group's year-long discussion of sexuality undertaken in response to the 1991 American Baptist Church's resolution


Translated from the German.


From the Reformed/Calvinist context. Author draws on her childhood experiences in Nazi-occupied Netherlands.


Williams teaches moral theology at the Angelicum in Rome.

-------

52

Fifteen essays of which eight were first delivered at a consultation on ecological theology organized by the WCC sub-unit on Church and Society, held at Annecy (France) from September 10-15, 1988. This consultation was ecumenical and international, including not only theologians, but also philosophers, ethicists, and scientists. Seven additional papers from Anglican, Orthodox and Latin American perspectives were solicited in order to broaden further the book's scope.

Reviewed in *Gregorianum* by James T. Bretzke, S.J.


Comments on Protestant perspectives on science and technology, ecology, bioethics, etc..

********

Anglican Ethics


Barry, born in 1890, was Anglican bishop of Southwell.


Fifteen essays of which eight were first delivered at a consultation on ecological theology organized by the WCC sub-unit on Church and Society, held at Annecy (France) from September 10-15, 1988. This consultation was ecumenical and international, including not only theologians, but also philosophers, ethicians, and scientists. Seven additional papers from Anglican, Orthodox and Latin American perspectives were solicited in order to broaden further the book's scope.

Reviewed in Gregorianum by James T. Bretzke, S.J.


Written with the assistance of a group of editorial advisors under the direction of the Church's Teaching Series Committee.


Dunstan, an Anglican theologian, delivered these lectures in Australia in 1973. The themes covered included community, church, the Bible, and moral conventions.


Eleven articles divided into three major sections: 1) The Early Years; 2) Contemporary Theory; and 3) Contemporary Practice (includes articles on contraception and natural law, political theology, and war).


Fletcher, born in 1905, taught Christian ethics at the then Episcopal Theological School (now Episcopal Divinity School) in Cambridge, MA.


The classic text which sparked so much of the debate in the late 1960's over situation ethics and the so-called "Love Ethic."


Henson lived from 1863-1947.


Text of a talk presented by the Bishop of Edinburgh of the Scottish Episcopal Church.


Looks at documents, parliamentary motions, etc. of the Episcopal Church in four areas: peace and war, race, marriage and family life, and the economy. Also presents the historical contexts which influenced the development of these teachings.

Hood is professor of church and society at General Theological Seminary in New York.


C.S. Lewis (died 1963) is perhaps one of the best-known Anglican writers. A layman and English literature don, Lewis wrote widely on theology, plus a number of well-known popular theological "fables" such as The Chronicles


Macquarrie, an Anglican theologian, argues for a reformulated natural law theory which could help solve the problems of linking of Christian and non-Christian morals, shaping of a contemporary Christian ethic, and describing the relation between faith and morals. Macquarrie considers the proprium of Christian ethics to be the distinctive Christian context in which the moral life is perceived. Also includes a brief historical overview of the concept of the natural law in the Western tradition.


Discusses the dialectic between theology and moral thought.

O'Donovan is an Evangelical Anglican ethician and Regius Professor of Moral and Pastoral Theology and Canon of Christ Church, Oxford.


An overall most sympathetic consideration of Finnis' polemic against proportionalist theory. John Finnis is a conservative Roman Catholic whose training is in law and who teaches at Oxford.


One of a series of articles from a variety of theologians commenting on Veritatis Splendor.

Bishop Pike lived from 1913 to 1969.


Situation ethics.


Originally given as a series of three lectures at the Liverpool Cathedral on 31 October 1963. The individual lecture titles are "Fixity and Freedom"; "Law and Love"; and "Authority and Experience."


Translation also available in Italian.

Based on Schmitz's doctoral dissertation done at the Gregorian which discusses the Christian ethics of John Fletcher, Harvey Cox, and J.A.T. Robinson.


Working within the Anglican tradition, Sedgwick examines the relation among language, worship, and the moral life.


Contents: Decorum as doctrine by Harmon L. Smith; New technologies for assisted reproduction by David H. Smith and Judith A. Granbois; Changing
teachings on abortion by David A. Scott; The economic order by Timothy F. Sedgwick; On war, peace, and the use of force by Allan M. Parrent; The dispersal of moral authority by Ellen K. Wondra; How the church might teach by Philip Turner.


Begins with a brief historical overview of traditional Anglican moral theology with reference to the Thomistic natural law tradition. Smith then summarizes statements from the Lambeth Conferences of 1930, 1958, and 1968 to show the development of Anglican thinking on contraception. Finally the positions of 5 representative theologians are summarized: R.C. Mortimer, Kenneth Kirk, Joseph Fletcher, John Macquarrie, and Herbert Waddams.

Smith is professor of moral theology and community health science at Duke University.


Spong is a well-known contemporary Anglican bishop.


*From the publisher’s promotional advertisement:* While ethical issues are being raised with new urgency, Christians are increasingly unfamiliar with the moral grammar of their faith. The need to re-engage the deep-down things of the Christian moral tradition has seldom been more urgent. Moral theology has a long history in the Catholic and Anglican traditions. The tradition of theological ethics, influenced by Aristotle by way of Aquinas, offers a distinct emphasis on the virtues and character formation. Westberg infuses this venerable ethical tradition with a biblical confidence in the centrality of the gospel and the role of the Holy Spirit in forming character, while also laying down a sound moral psychology for practical reason and ethical living. Christians, whether of Anglican, Catholic or of other traditions, interested in vigorously retrieving a great moral heritage, will find here common ground for ethical reflection and discipleship.

*******

**Radical Reformist Ethics**
(Anabaptists, Baptists, Mennonites, etc.)

**Articles on Radical Reformist Ethics**


Howard Thurman (1900-1981) and Martin Luther King, Jr. (1929-1968) were both black Christian ministers and social prophets with important
Radical Reformist Ethics

contributions in American life. Fluker compares these two men in terms of their thinking in three areas: 1) the experiential and intellectual sources of community; 2) the nature of the ideal community; and 3) the actualization of community.

Fluker teaches Christian ethics at Vanderbilt.


Franklin maintains that Martin Luther King, Jr.'s social thought joins the freedom struggle of American blacks, with its own roots in the black religious experience, to the universalist rhetoric of America's constitutive documents in order to produce an inclusive conception of justice for all in American society. To highlight this dimension Franklin puts Martin Luther King, Jr.'s philosophy in dialogue with that of John Rawls: the latter is challenged to take account of the importance of religion in offering critical and constructive resources for public life, while the former's position is strengthened by a moral philosophy based on reason.

Franklin teaches ethics, and is Director of Black Church Studies at Candler School of Theology of Emory University.


Hollinger argues that the Evangelical tradition can contribute to the debate on bioethics, but only by modifying some of its past styles of ethical discourse, such as biblicism and rigorism.


The concept of God in Martin Luther King, Jr.'s moral reasoning, shaped by both his own black heritage and studies, played an important role in King's leadership of the American Civil Rights Movement. Four key elements are highlighted: God as moral, God as powerful and able, God as loving, and fellowship with God in the struggle for justice as "cosmic companionship."

Mikelson is the senior minister at the First Parish in Cambridge, MA.


Argues against the "received wisdom" that there is a strict polarity between the Anabaptist and Reformed perspectives; the differences emerge instead out of "intra-family" commonalities, which need to be further explored.


The authors contend that true spiritual maturity without concomitant ethical formation is impossible. They discuss such maturity and formation in terms of the model of a pilgrimage.

Both authors teach at the Southern Baptist Theological Seminary.


Focuses on the social ethics of Martin Luther King, Jr., and poses the question as to whether, and in what sense, King can be considered a democratic socialist.

Sturm is professor of religion and political science at Bucknell University in Lewisburg, PA.


In Martin Luther King, Jr.'s social thought the ideal society is realized through the establishment of justice seen in terms of the embodiment of love. King used a love-justice model developed by Paul Tillich, and understood this relation to be both organic and universal (therefore not limited to the Judeo-Christian tradition).

Williams is Houghton Professor of Theology and Contemporary Change at the Harvard Divinity School.


Critiques liberation theology's use of Scripture in ethics.

Yoder is a well-known ethicist in the Mennonite tradition who now teaches at the University of Notre Dame.


Yoder distinguishes 3 types of "church": the "activist" church, concerned principally with building a better society; the "conversionist" church, which holds that due to human sin society itself cannot be radically transformed, and so therefore the emphasis is on the conversion of the individual; and the "confessing" church which avoids either goal of the other two and seeks first and foremost to worship Christ in all things, and thus becomes a counter-cultural church.

Part of a Symposium of articles which appear in the April issue of Theology Today under the general title of "The Revisioning of Worship."


Discusses Yoder's contribution in three major areas: 1) the christological orientation of his theological method; 2) his concepts of hermeneutic community, Christian witness, and eschatology, and their relation to the formation of a Christian ethic of nonviolence and justice; and 3) his understanding of the relationship of the Church to the state and society.


Zimbelman teaches in the Department of Religious Studies at California State University in Chico.

---

Books on Radical Reformist Ethics


Historical and biblical analysis of the Christian teaching on divorce. The authors argue that the early Church view which allowed divorce but denied
the right to remarry has the most to commend it, and therefore a radical shift in evangelical understanding is required.


McClendon, though a Baptist, nevertheless teaches at the Church Divinity School of the Pacific (Episcopal) at the Graduate Theological Union (GTU) of Berkeley, California.


Ramm writes out of the Baptist tradition.


15 essays, including John Howard Yoder, Willard Swartley, Ronald J. Sider, etc., most of whom are connected with the Mennonite Church.


This work comes out of Sheeran's doctoral dissertation in politics done at Princeton, which dissertation study was based on a two-year (1973-1975) observation of the decision making processes of the Philadelphia Yearly Meeting of the Religious Society of Friends (Quakers).


Simmons teaches at the Southern Baptist Theological Seminary.


Sweet is Chancellor of United Theological Seminary in Dayton, OH.


Authors write from the Baptist perspective.


Designed as a companion to Roland Herbert Bainton's Christian attitudes toward war and peace: a historical survey and critical re-evaluation.

Yoder is a well-known ethicist in the Mennonite tradition who now teaches at the University of Notre Dame.


Most of the material in this book was originally prepared as a working paper for a 1955 conference in Puidoux, Switzerland on the theme, "The Lordship of Christ Over Church and State."


Yoder argues for a radical position of the implementation of Jesus' "politics" of non-violence as the true, legitimate Christian response of discipleship.

Yoder examines first the theoretical and scriptural foundations of Christian social ethics, then he reviews the historical efforts of the Anabaptists to "return" to the fundamental ethics of the New Testament, before concluding with an analysis of democracy and civil religion in the contemporary world.

Yoder addresses the issue of violence and pacifism, using examples from the lives of various people such as Dale Augkerman, Leo Tolstoy, Joan Baez and Tom Skinner.


Bayer originally presented these remarks in the context of his analysis of the Roman Catholic natural law tradition at a conference on the 100th anniversary of *Rerum novarum* held by the Catholic Theological Faculty of Tübingen.

Bayer, a Protestant, is Professor of Theology at Tübingen.


Reviews the Roman Catholic position on the natural law, and the traditional Protestant objections to its use. However, in light of secularism, pluralism and the general breakdown of moral standards in the contemporary world, Braaten argues that a reformulated natural law theory can be of crucial importance.

Braaten is Professor of Systematic Theology at the Lutheran School of Theology at Chicago, and Director of the Center for Catholic and Evangelical Theology in Northfield, Minnesota.
Mainstream Protestant Traditions


Dumas is professor on the Faculty of Protestant Theology at the University of Paris.


Good exposition of the Lutheran theology of justification by faith, and the relation to the Law.


At the time of this article both authors were members of the theology faculty of the University of Lausanne.


Mainstream Protestant Traditions

Contents: Conscience and justice, by James D. Hudnut-Beumler. Part one: The rights and dignity of persons: The fundamental rights of conscience; Human rights; Race and racial justice; The rights of women. Part two: When conscience is at issue: the political witness of American Presbyterians: Church and state; Democratic values in times of crisis: dissent and civil disobedience, the church's prophetic function, the preservation of truth, negotiations to resolve conflicts. Part three: Economic and ecological stewardship: Hunger; Economic justice; Energy and the environment; Health care. Part four: International relations: an ethic of just peace: Peacemaking: what do we believe? Challenges to peacemaking: realism, pacifism, and resistance: United States-Soviet relations, halting the arms race, apartheid in South Africa, Central America, the Middle East. Afterword.


Critiques the position of Robert A. Kelly, who affirmed that Lutherans could not accept Liberation Theology since the latter supposedly eliminated the unconditional nature of the gospel and left only human achievement as the basis for theology. Hoy calls instead for a spirit of dialogue of the Word, in the ecumenical vision of the Lutheran Reformation heritage.


Discusses some difficulties Protestant theology has with the concept of an "autonomous conscience."

Parla delle difficoltà di una dottrina sulla coscienza nell'ambito della teologia evangelica.

Mainstream Protestant Traditions

After considering the particularity of Christian ethics, Meilander argues for the importance of the Christian life as a tradition of conduct and vision in our culture.

Meilander teaches religion at Oberlin College in Ohio.


Argues against the "received wisdom" that there is a strict polarity between the Anabaptist and Reformed perspectives; the differences emerge instead out of "intra-family" commonalities, which need to be further explored.


Address originally delivered by Neuhaus, a former Lutheran minister and recent Roman Catholic convert, to a conference of Lutheran clergy and laity of the New York area, sponsored by the Lutheran Forum, on 3 November 1990 in which he explains his theological journey from Lutheranism to Roman Catholicism.


Gives an overview of Carl Braaten's contribution to Lutheran theology, which also serves as a good thumbnail sketch of some of the principal movements in this area in the last half of the twentieth century.

See also Carl Braaten's response, which follows immediately on pp. 16-17.

Mainstream Protestant Traditions


Part of a Symposium of articles which appear in the April issue of Theology Today under the general title of "The Revisioning of Worship."

See in the same issue three replies to Wolterstorff: Dennis T. Olson's "Which Comes First, Justice or Worship?: A Response to Nicholas Wolterstorff," pp. 22-25; Lawrence Cunningham's "And Their Eyes Were Opened: A Response to Nicholas Wolterstorff," pp. 26-28; and Janet F. Fishburn's "Moving Out of Complacency: A Response to Nicholas Wolterstorff," pp. 29-32.

Wolterstorff taught philosophy at Calvin College and at the Free University of Amsterdam and is now professor of Philosophical Theology at the Yale Divinity School.

--------

Books on Mainstream Protestant Ethics


In reaction to Barth's essay on gospel and law, Althaus suggests a three term formula of command, law and gospel, in which through the gospel the
Mainstream Protestant Traditions

law once again becomes command, and the Christian life can be seen as a life lived under this divine command.


This book dialogues with many of the theological themes found in the work of Wolfhart Pannenberg, especially the importance of the notion of the Kingdom of God in contemporary theology. Braaten seeks to elaborate on the eschatological interpretation of that theology, and especially its relevance for both church renewal and Christian ethics--furnishing what Braaten terms "eschatopraxis."

Braaten is currently professor of theology at the Lutheran School of Theology in Chicago.


Braaten maintains that the doctrine of justification has been eclipsed in recent theology and needs a new investigation and reflection. In the context of Lutheran dogmatic tradition Braaten considers the influences of Tillich
Mainstream Protestant Traditions

and Barth, ecumenical dialogue, distinction between Law and Gospel, and the relationship to pastoral and secular issues.


Concise and readable exposition of the main aspects of Lutheran theology in the contemporary world. Chapter 6 deals with the Lutheran understanding of Law and Gospel, and Chapter 7 seeks to delineate an ecumenical theology of human rights in the context of the Two Kingdoms Principle.


Old Testament ethics in a Lutheran perspective.


This is a reply to Karl Barth's well-known essay, "Gospel and Law." Along with Tillich and Bultmann, Elert holds that the gospel does not create its own preconditions, and therefore before one can understand the gospel, one must first know the law. Elert holds that the new life which flows from the gospel is not merely a life of obedience to the law (as Barth contends), but is rather a life of sponaneity and freedom.

Mainstream Protestant Traditions


Short (66 pages) introduction to Christian ethics.


Fuller argues that both traditional dispensationalist and convenantal positions are inadequate, and that the traditional Reformation emphasis on grace and faith must be maintained.

Fuller is professor of Hermeneutics at Fuller Theological Seminary in Pasadena, California.


Geisler is an Evangelical ethicist, and designed this book to serve as a textbook for a basic university-level course in ethics from the Evangelical Protestant position.


Both authors are on the faculty of the Lutheran Theological Seminary in Gettysburg.
Mainstream Protestant Traditions


Deals with the challenges of black, feminist, and Latin American liberation theologies. The author responds to those who believe that Calvinism is responsible for apartheid, and holds that "Reformed theology is best understood as a liberating theology that is catholic in its substance, evangelical in principle, and socially engaged and prophetic in its witness."

de Gruchy is professor of Christian studies at the University of Cape Town in South Africa.


The 8 chapters are divided into three sections: 1) Introduction; 2) The World of American Evangelicalism: *Redrawing the Boundaries of Faith*; and 3) Evangelicalism and the Modern World Order. While the book is intended as a sociological interpretation, the second part, especially the third chapter entitled, "Work, Morality, and the Self: *Asceticism Revised,*" would be of greater interest for Christian ethics.

Hunter teaches sociology at the University of Virginia.


Economic aspects of the evangelical ethics of John Wesley (1703-1791) and Methodism.


Jersild is a Lutheran who writes out of a clear Reformed tradition.

Writing out of the Presbyterian tradition Leith addresses the decline in Presbyterian membership and influence, stating that "the primary source of the decline is to be found in the loss of the theological integrity and competence of the church's witness, in particular in preaching, teaching, and pastoral care." (p. 13). Renewal will come only through "the recovery of the authenticity and theological integrity of the church's message and a renewed emphasis on preaching." (p. 13). Such authenticity and integrity will eschew "practical political wisdom" and therapeutic approaches, and concentrate instead on the Word of God.

Leith is Pemberton Professor of Theology at Union Theological Seminary in Virginia. The material for this book grew out of the 1987 Thomas White Currie Lectures delivered at the invitation of the Austin Presbyterian Theological Seminary.


Marty is a well-known contemporary (born 1928) Lutheran theologian at the University of Chicago who has strong ecumenical interests.


Mouw writes out of the Calvinist tradition, and sets forth a theological ethics in which obedience to divine commands occupies a central place.

Mouw is professor of Christian Philosophy and Ethics at Fuller Theological Seminary.


Neuhaus developed the themes of this Lutheran theological reflection in consultation with a number of others, and his first draft was critiqued by some 40 persons representing various elements of the cross-section of the Church and community. Includes a good bibliographical essay for further reading in the various themes.


Against the background of a brief treatment of Evangelism in America, Packard examines the various principal preachers and Evangelists of the 19th and
Mainstream Protestant Traditions

20th centuries, and considers the contemporary "message" pushed by TV preachers and faith-healers which emphasize conversion, revival, and fundamentalism.


Plantinga, who writes out of the Reformed tradition, defines sin as "culpable disturbance of shalom" (16), a disruption of the harmonious order of creation in the blurring of distinctions, the rupturing of covenantal bonds, the perversion of loyalties and energies, the corruption of bodies and relationships, addictive behaviors, attacks on human life and truth, and flights from responsibility. His work includes a lot of cultural critique, but his treatment of sin is highly individualistic (very little acknowledgment of social sin and structural evil) and most of his examples speak to middle-class life experiences.


Written essentially as a college textbook for an ethics course with the Evangelical perspective. Rudnick teaches theology at Concordia College in St. Paul. He classifies himself as a "rules-deontologist with a contextualist bent."


Stob was professor of philosophical and moral theology at Calvin Theological Seminary in Grand Rapids, Michigan. This work deals with the theological underpinnings, theoretical principles, and practical applications to the Christian moral life from the Reformed viewpoint. Individual chapters discuss the ethics of Jonathan Edwards and Karl Barth.

Mainstream Protestant Traditions


Discusses Reformed approaches to economics and specific institutions such as families, firms, unions, governments, and voluntary organizations.


Written by two pastors in the Reformed tradition the authors seek to develop a ministerial ethics for the practicing Protestant pastor based upon faithfulness to one's call to the Gospel. Following some introductory observations on ethics the material is treated under three categories: Truth, Pastoral Authority, and Professional Character and Relationships.


In terms of the biblical concept of shalom Wolterstorff addresses the question of how Christians are to insert themselves in the world. Argues from a perspective of "world-formative" Christianity and discusses two versions of this perspective among Latin American liberation theologians and Amsterdam Neo-Calvinists.
Wolterstorff taught philosophy at Calvin College and at the Free University of Amsterdam and is now professor of Philosophical Theology at the Yale Divinity School.


********

Ethics of the Orthodox Traditions


Contains several essays, most of which have appeared elsewhere in print.
Guroian teaches theology and ethics at Loyola College in Baltimore.


The post-modern crisis involves a crisis in Christian ethics as well. Considers the link between ritual (as seen in Faulkner's stories) and liturgy (as in the Orthodox tradition and New Testament teaching in Colossians), tradition and ethics. Guroian holds that Christian ethics must have ecclesial locations or else it cannot exist in an integral fashion.


Limouris is an Orthodox priest of the Ecumenical Patriarchate, and on the staff of the WCC's Faith and Order Sub-unit, as well as a lecturer at Strasbourg University.


One of a series of articles on canonical, theological, pastoral, and sociological issues connected with the issues concerning the divorced in the Church.


Intervento al congresso tenuto a La Mendola (Trento) 27 luglio - 4 agosto 1985.


Wodill is an Orthodox priest and the pastor of St. John Church in Alpha, New Jersey. His doctorate in ethics and systematic theology is from Fordham.


One of several articles in this number devoted to the general theme, "Virtues and the New Casuistry."


Yannaras' contribution to this collaborative effort representing Orthodox, Protestant, and Roman Catholic theological points of view.

*******
Ecumenical Ethics Bibliography

Ecumenical Dialogue and/or Comparative Ethics

Articles on Ecumenical Dialogue and/or Comparative Ethics


Series of reports, background, theological methodology, and current discussion by representatives from the Protestant, Roman Catholic, Orthodox, and Jewish traditions.


Allik teaches theology at Loyola Marymount in Los Angeles.


Bayer originally presented these remarks in the context of his analysis of the Roman Catholic natural law tradition at a conference on the 100th anniversary of Rerum novarum held by the Catholic Theological Faculty of Tübingen.
Bayer, a Protestant, is Professor of Theology at Tübingen.


Lead article in an issue devoted to various aspects of the theme of Christian conversion.


Intervento al congresso tenuto a La Mendola (Trento) 27 luglio - 4 agosto 1985.


One of several articles in this issue evaluating, from various perspectives, the last hundred years of Roman Catholic Social thought.

Responding to Jürgen Moltmann's challenge to Christian ethicists to develop an ecumenical theology of human rights, presented in the latter's article "Christian Faith and Human Rights" in How Christian Are Human Rights?, ed. by Eckehart Lorenz, (Geneva: Lutheran World Federation, 1981), Braaten seeks to delineate such a theology in the context of the Lutheran Two Kingdoms Principle, interpreted in an ecumenical manner which would include both the Reformed and Roman Catholic traditions.


This article considers the historical context and continued prospects, principally from the Roman Catholic perspective, for the possibility of ecumenical collaboration in the field of Christian ethics. Vatican II is taken as a watershed period for a backward and forward look at such ecumenical efforts. Before Vatican II the atmosphere was marked among both Catholics and Protestants more by polemics and mutual misunderstanding. However, the Council itself, as well as several of its key documents, indicate a paradigm shift in the whole attitude toward ecumenism in general, as well as in the particular approaches Roman Catholic moralists take to their elaboration of fundamental Christian ethics. Several Conciliar documents are briefly analyzed, and a number of other key paradigm shifts in Roman Catholic moral theology are discussed in order to describe a more positive future agenda for continued efforts in ecumenical Christian ethics.

Brosseder, Johannes. "In che modo il mondo cattolico recepisce Lutero?" Concilium 12 (8/1976): 124-140.


Considers the position of two German Catholic moral theologians, Wilhelm Korff and Klaus Demmer, and contrasts this with Karl Barth.


Cahill, a married Roman Catholic mother, 1993 President of the CTSA, and Professor of Theological Ethics at Boston College, studied under James Gustafson at the University of Chicago.


Brief overview of Protestant, Anglican, Orthodox and Roman Catholic moral theology. Indicates some theological premises for cooperation and ecumenical, though this essay is rather sketchy and superficial from the point of view of moral theology.


Discusses the feminist theological method, as well as the impact and contributions of various feminist theologians and ethicians, such as Mary Daly, Carol Gilligan, Beverly Harrison, Margaret Farley, Karen Lebacz, Sallie McFague, and Letty Russell.

Cocks is associate general secretary of the Canadian Council of Churches, and was a member of the WCC Faith and Order Commission.


One of several articles in this issue by Protestant and Catholic German theologians discussing various aspects of ecumenical Christian ethics.

Demmer is Professor of Moral Theology at the Pontifical Gregorian University in Rome.


Compares different Christian liturgies of Penance. One of eleven essays covering aspects of the Christian tradition, contemporary pastoral practice, and the liturgies of penance.


Dumas is professor on the Faculty of Protestant Theology at the University of Paris.


 Discusses Roman Catholic theology of Revelation, Dei verbum, etc. in light of H. Richard Niebuhr.


While the Roman Catholic Church seemed wary of social reform during Rauschenbusch's life (1861-1918), Vatican II, and especially Gaudium et spes, indicate a shift in the Catholic position towards one which has definite parallels with the Baptist Rauschenbusch's thought, especially in its optimistic tone while recognizing of the need to overcome social justice.

One of several articles in this issue by Protestant and Catholic German theologians discussing various aspects of ecumenical Christian ethics.

Eid is Professor at the University of Bamberg.


Several articles on this theme.


The dominant model of faith in Judaism has been based on the dialectic of trust and questioning (hutzpah), whereas in Christianity faith tended to be reduced to unquestioning obedience. These differences account in part for the moral resistance of evil for Jews and the Christian propensity to compromise and accommodate Christian morality to political and social orders such as Nazi Germany.


Intervento al congresso tenuto a La Mendola (Trento) 27 luglio - 4 agosto 1985.

One of several articles in this issue by Protestant and Catholic German theologians discussing various aspects of ecumenical Christian ethics.

Frey is Professor on the Evangelisch-Theologische Fakultät of the Ruhr-Universität in Bochum.


At the time of this article both authors were members of the theology faculty of the University of Lausanne.


Presents the author's (Protestant) perception of the main lines of approach to morality by Roman Catholics (authority and obedience to the Magisterium), and Protestants (individual obedience to conscience), and how this theology translates into politics in Switzerland. Catholics are allied more with Christian Democrats and conservatism, whereas Protestants support a diversity of non-denominational parties such as Radicals, Liberals or Socialists. Rather simplistic, but informative as to a Protestant perception of the Roman Catholic moral ethos.


Intervento al congresso tenuto a La Mendola (Trento) 27 luglio - 4 agosto 1985.

One of a series of articles in this issue devoted to Dietrich Bonhoeffer.


The Congress was sponsored jointly the John Paul II Pontifical Institute for the Study of Matrimony and the Family of the Lateran University (Msgr. Carlo Caffarra), and the Holy Cross (Santa Croce) Center in Rome of the University of Navarra (Opus Dei).

Günthor is Professor Emeritus of moral theology at San Anselmo in Rome.


Essay is divided into four parts: 1) Background of the Contemporary Period, 2) Issues in Theological Ethics in the Contemporary Period; 3) Christian Ethics in Relation to Other Fields; and 4) Christian Ethics and Moral Problems. Good overall discussion of the positions of a number of individual Protestant theologians, plus some mention of Roman Catholic trends in moral theology as well.

Gustafson is an ordained minister in the United Church of Christ, and currently Henry R. Luce Professor of Humanities and Comparative Studies at Emory University. Previously he taught at Yale and the University of Chicago. He has studied at the Chicago Theological Seminary, University of Chicago, and his Ph.D. is from Yale (1955), done under H. Richard Niebuhr. Gustafson has directed the doctoral work of a number of Roman Catholic moral theologians, including Lisa Sowle Cahill and William C. Spohn.
Good overview of a Protestant's perceptions of Roman Catholic moral theology, including both positive and negative elements.

Gustafson first delineates what he calls the "salient features" of a traditional Roman Catholic approach to a moral issue like abortion, and then proposes what he considers to be a better alternative approach.

Gustafson discusses how he presents a course on this issue from the perspective of Jewish, Protestant, and Roman Catholic perspectives. Contains course readings and examination questions.

Authors argue that among the social of the U.S. Roman Catholic bishops, the Protestant social gospel tradition, and Latin American liberation theologies, in spite of differences, there is a common "theological logic" grounding conceptions of the church's role in social reconstruction.

Good theological overview from a Roman Catholic point of view of some of the key issues connected with ecumenical ethics.


R.H. Preston, an Anglican, does a similar evaluation in the same issue.


Though this classic Lutheran formula is usually understood to apply to the individual Christian, Kress argues that it can also be applied to the ecclesial community of believers, and that this then will highlight certain
ecumenical dimensions, which he investigates in light of some of the ecclesiological discussion arising from Vatican II.

Kress teaches Religious Studies at the University of Illinois at Urbana-Champaign.


Entire April issue dedicated to this theme. Articles on the 1789 French Constitution, the 1948 United Nations Declaration of Universal Rights, Europe and the Gospel, The Torah, etc.


Mason is a Washington, D.C. based attorney and consultant in religion, ethics and public policy.


One of several articles in this issue by Protestant and Catholic German theologians discussing various aspects of ecumenical Christian ethics.

Mieth is Professor of Catholic theological ethics at Tübingen.


Argues against the "received wisdom" that there is a strict polarity between the Anabaptist and Reformed perspectives; the differences emerge instead out of "intra-family" commonalities, which need to be further explored.


Discusses the split between the churches in Ireland on socio-moral issues, e.g. bioethical issues, public policy and legislation issues and so on, and tries to offer some general comments about a guiding Christian moral vision.

Murray is Bishop of Limerick, Ireland.


Address originally delivered by Neuhaus, a former Lutheran minister and recent Roman Catholic convert, to a conference of Lutheran clergy and laity of the New York area, sponsored by the Lutheran Forum, on 3 November 1990 in which he explains his theological journey from Lutheranism to Roman Catholicism.


Paper originally given at a faculty colloquium at the Iliff School of Theology in Denver in November, 1990.

Niles was former director of the WCC's "Justice, Peace and the Integrity of Creation" [JPIC] program, and currently is general secretary of the Council for World Mission in London.


Includes essays by Noonan, Paul Ramsey, James Gustafson, Bernard Härting, Geroge Hunston Williams, John Finnis, and David Louisell.

One of a series of articles from a variety of theologians commenting on *Veritatis Splendor*.

O’Donovan is an Evangelical Anglican ethician and Regius Professor of Moral and Pastoral Theology and Canon of Christ Church, Oxford.


An overall most sympathetic consideration of Finnis’ polemic against proportionalist theory. John Finnis is a conservative Roman Catholic whose training is in law and who teaches at Oxford.


Peters, a Lutheran who teaches at the Pacific Lutheran Theology School in Berkeley, California, assesses the family ethics of Lisa Sowle Cahill, a Roman Catholic who herself teaches theological ethics at Boston College. Peters draws primarily on Cahill’s recent work, *Sex, Gender, and Christian Ethics* (New York: Cambridge University Press, 1996).


Discusses the Reformation formula *Simul iustus et peccator*, the Catholic rejection of the formula as well as a properly understood positive acceptance of the formula.


Though Protestant and Roman Catholic moral theology have traditionally approached the role of moral norms in a different way, in the contemporary world which grows increasingly more complex both the individual and the church will have greater difficulty in deducing with certainty concrete applications from universal moral principles. As this is an historical challenge faces both Catholic and Protestant moral theology their traditional theoretical disputes over each other's theology will have diminishing practical value in responding to this common challenge.


Rausch teaches theology at Loyola Marymount University in Los Angeles.


Discusses Bonhoeffer, Kant, Situation Ethics, Häring, and Covenantal Ethics (using Joseph Allen). Rigali's thesis is that different models of the person make for important differences in the way moral problems are viewed and solved.
Rigali teaches moral theology at the University of San Diego.


Salmonsen, a New Zealander, is secretary for justice, peace and development with the Pacific Conference of Churches in Fiji.


Intervento al congresso tenuto a La Mendola (Trento) 27 luglio - 4 agosto 1985.


Lo studio esamina la posizione di Tillich in tema di legge naturale valtandone la collocazione nell'insieme della sua riflessione sulla moralità. Tale posizione viene poi confrontata con quella di alcuni testi cattolici contemporanei (*Humanae vitae*).
Both authors are moralists at the Institute Catholique de Paris.


Valadier is editor of the French Jesuit periodical Etudes and Collange is a Protestant on the theological faculty of the University of Strasbourg.


Intervento al congresso tenuto a La Mendola (Trento) 27 luglio - 4 agosto 1985.

Discusses the concept of moral compromise in terms of both Protestant and Roman Catholic approaches and theological understandings.


West's thesis is that ecumenical social ethics in the twentieth century has been formed by two interacting forces: the demands of Christian mission in response to the gospel, and the challenge of Marxism, especially seen in the so-called "hermeneutics of suspicion" brought to bear on class consciousness and conflict.

West is professor of social ethics at Princeton Theological Seminary.

Books on Ecumenical Dialogue and/or Comparative Ethics


Congresso tenuto a La Mendola (Trento) 27 luglio - 4 agosto 1985. Enfasi sull'uso della Scrittura in etica.


Essays, written in honor of Johannes Cardinal Willebrands, explore recent trends and progress in Lutheran-Catholic ecumenical dialogue. Themes treated include Luther as a theologian, justification in theology, and reflections on current dialogue.


Protestant and Roman Catholic theologians on various aspects of moral theology. Authors include Protestants Oswald Bayer, Martin Honecker, Manfred Jacobs, Hans-Richard Reuter, and Catholics Heinrich Döring, Antonellus Elsässer, Johannes Gründel, and Otto Hermann Pesch.


Comparative analysis of the theological, ethical and policy components in the understanding of these three thinkers, all of whom were at one time seminary professors, concerned with the injustices in American capitalism, and yet considered themselves to be loyal U.S. citizens.

Beckley is professor of religion at Washington and Lee University in Lexington, Virginia.

Working papers prepared under the sponsorship of the Department on Church and Society of the World Council of Churches for the 1966 world conference.


Intervento al congresso tenuto a La Mendola (Trento) 27 luglio - 4 agosto 1985.


Produced in honor of Charles C. West. The authors explore a wide range of topics: epistemological questions concerning Christian truth;
Christianity and the eclipse of authority and morality in secular society; the ecological crisis; gender; social justice; and the peaceful coexistence among different religious, cultural, and political communities and traditions.


Curran, a well-known Roman Catholic moral theologian, analyses the work of Protestant ethician Paul Ramsey on a wide range of issues in the political sphere and bioethics.


Articles by a cross-section of Protestants and Roman Catholics on the theme of faith and social ministry.


Considers nine topics: apartheid and racism; economic development and unemployment; ecology; nuclear armaments; divorce, remarriage and polygamy; abortion; genetic engineering; social justice; and socio-political ideologies. A 200 page appendix lists church statements and church organizations under these headings.

Ellingsen is a Lutheran pastor and teaches church history at the Interdenominational Theological Center in Atlanta.


Forte, Bruno. "Fondazione biblico-teologica dell'etica: *Prospettiva cattolica.*" In *Questione etica e impegno ecumenico delle Chiese*. Atti dell 23e sessione

Intervento al congresso tenuto a La Mendola (Trento) 27 luglio - 4 agosto 1985.


Intervento al congresso tenuto a La Mendola (Trento) 27 luglio - 4 agosto 1985.


Contributions by Jewish, Protestant and Roman Catholic theologians on ethical issues grouped in three headings: Science and Technology, Sexuality, and Social Justice. Each heading contains one essay each from these three religious traditions.


Contributions by Jewish, Protestant and Roman Catholic theologians on the place of Scripture in their respective religious traditions.


Gustafson is an ordained minister in the United Church of Christ, and currently Henry R. Luce Professor of Humanities and Comparative Studies at Emory University. Previously he taught at Yale and the University of Chicago. He has studied at the Chicago Theological Seminary, University of Chicago, and his Ph.D. is from Yale (1955), done under H. Richard Niebuhr.
Gustafson has directed the doctoral work of a number of Roman Catholic moral theologians, including Lisa Sowle Cahill and William C. Spohn, S.J.

Hagen, Kenneth, Daniel J. Harrington, S.J., Grant Osborne, Joseph A. Burgress. The Bible in the Churches: How Different Christians Interpret the Scriptures.

Biblical scholars from the Lutheran, Roman Catholic, and Evangelical Churches discuss how Scripture is viewed in their respective traditions.


Response to John Paul II’s Veritatis Splendor and Evangelium Vitae written by ten Protestants and two Catholics.

Reviewed by Charles E. Curran in Horizons 26 (Spring 1999): 164-165.


Contains a twenty page bibliography.


Mehl, from the faculty of Protestant theology of Strasbourg, presents three chapters: the first treats the theological-historical background of the Reformation and the Roman Catholic tradition; the second outlines "permanent" divergences; and the third discusses certain "convergences" such as the renewal of Scripture and its influence on ethics, and the renewal of social ethics.


Contains statements and background notes from major churches: Roman Catholic, Orthodox, principal Protestant denominations, Jewish groups, etc.


Contains an introductory essay on the historical background of AIDS, plus discussion of reasons for divergent religious positions on the issue, followed by a collection of unabridged statements and background notes from 45 major churches or religious groups: Roman Catholic, Orthodox, principal Protestant denominations, Jewish groups, etc.


Essays by a wide range of religious leaders, theologians and others, ranging from William F. Buckley, Jr. and Jerry Falwell to Ronald J. Sider and Jim Wallis.


Neuhaus argues that the Catholic moment (καιρός) is now: a critical turning point for all Christians. Neuhaus sees this especially in the "dangers" of Liberation and Feminist theology which face the Church. The 1990 paperback edition contains some additional material on Neuhaus' discussion of post-liberalism.


Quite a good collection of articles by Protestant and Roman Catholic ethicists covering a number of topics related to the notion of moral norms.


Palazzini, who later went on to become a cardinal, was a well-known Italian manualist of the mid-twentieth century. He states his thesis in these terms: "The lack of solid morals and the inadequacy of [Protestant] moral teaching has one single cause: the perversion of dogma and the same fundamental bases of natural morality found in Protestantism." ("La carenza di una solida morale, l'insufficienza dell'insegnamento morale ha una sola causa: il
pervertimento del dogma e delle stessi basi fondamentali della morale naturale, attuata nel Protestantesimo"), pp. 1-2.


In the first part of the book, after a preliminary portrait of the World Council of Churches for those unfamiliar with its work, Preston gives a history of the WCC’s activities in social ethics from the 1925 Stockhold Conference to the present day. The second part examines responses in Christian social ethics to the collapse of the Soviet Union, discusses the possibility of sustaining economic growth in a global context, and considers the themes of technology, humanity, and the environment. The final chapter looks at the future in ecumenical social ethics and outlines a new program for reform.


Reviewed in _Gregorianum_ by James T. Bretzke, S.J.


Reumann's essay is entitled "'Justification by Grace through Faith' as Expression of the Gospel: The Biblical Witness to the Reformation Emphasis."

Reflections from Catholic and Protestant participants in a National Council of Churches study group.


Intervento al congresso tenuto a La Mendola (Trento) 27 luglio - 4 agosto 1985.


Written from an ecumenical perspective. Looks at the traditional "marks" of the church--the Word and sacraments--and asks what difference the church, living out its life in the world, can make in the lives of human beings affected by abortion. The authors argue that the church will minister most effectively by remembering and preserving its own distinctives.


Strain, a Roman Catholic, teaches religious studies at De Paul University.


This volume seeks to present an objective and well-argued "presentation of major alternatives regarding the Mosaic Law, its relationship to the
Gospel, and the role it plays in personal sanctification as well as in ethical systems." Willem A. VanGemeren presents a non-theonomic Reformed view of the use of the Law. Greg L. Bahnsen argues for a theonomic Reformed approach. Walter C. Kaiser, Jr., maintains that the weightier matters of the Law of Moses are binding on believers today. Wayne G. Strickland treats the dispensational view of the Law-Gospel question. Douglas J. Moo proposes a modified Lutheran approach with a clear antithesis between Law and Gospel. Each author's presentation is followed by responses from the other four contributors.


Tropman outlines the key features that distinguish the Catholic ethic from its Protestant counterpart, including perspectives of each ethic on the value of money and work, the importance of family and community, and the individual. The Protestant ethic--first articulated by sociologist Max Weber in the early 1900s--is rooted in the values of work, wealth, and achievement whereas the Catholic ethic is firmly based on longstanding traditions and beliefs of sharing.


Intervento al congresso tenuto a La Mendola (Trento) 27 luglio - 4 agosto 1985.

Williams teaches moral theology at the Angelicum in Rome.

Yannaras, Christos; Mehl, Roger; Aubert, Jean-Marie. *La loi de la liberté: E’vangile et morale*. Maison Mame, 1972.


Contributions each from an Orthodox, Protestant, and Roman Catholic theologian.

********

World Council of Churches (*WCC*)

**Articles on the World Council of Churches**


Gives a brief theological background of the ecumenical concerns from the post-WWI period up to the Geneva conference of 1966, and then analyzes the "theology of revolution" taken up at Geneva, and related contemporary concerns raised at subsequent meetings in Uppsala, Zagorsk, and Geneva.


Granberg-Michaelson is director of the Church and Society sub-unit of the WCC. He contributed this article as a reflection prior to the 1991 Assembly in Canberra. Besides providing the immediate context for the Canberra Assembly the article traces some of the principal concerns of the WCC since its founding in 1948, and especially since the 1975 Nairobi Assembly.


Houtepen argues that although JPIC issues are common world human problems, "Christians would claim a specific task and responsibility here. Any theological evaluation of the so called Conciliar Process for Justice, Peace and the Integrity of Creation (JPIC) should, therefore, start from the question of specificity: what specific Christian insights and proposals were made during the seven years since the Vancouver Assembly's appeal...?" (p. 236). H. provides a sound theological critique of three recent WCC documents, coming out of convocations in Basel (1989), Dresden (1989), and Seoul (1990).

Some brief comments about each of the component themes in the 1990 WCC Seoul Convocation in the light of Christian ethics.

Hulley teaches theological ethics at the University of South Africa.


Discusses the WCC theology of Justice, Peace and the Integrity of Creation (theme of the 1990 Seoul Assembly).


First of a two-part report on the 1991 Canberra WCC Assembly.


Several articles devoted to the Seventh General Assembly at Canberra in 1991, some of which deal with reactions to Chung Hyun Kyung's controversial prayer service in which Korean Han spirits were invoked.


Narrative and interpretive account of the 7th General Assembly of the World Council of Churches held in Canberra.

Putney has a STD from the Gregorian and is Vice-Rector of Brisbane's Pius XII Provincial Seminary.


Considers the ecumenical effort of the World Council of Churches in reference to a theology of development, in the period from the conference on Church and Society in Geneva, in 1966, to the General Assembly of Upsala, in 1968.


A journalistic style account of the 1991 Canberra WCC General Assembly. Helpful for an overview of that Assembly, as well as basic background information on the WCC.

Ryan is director of the Canadian Center for Ecumenism in Montreal.


Salmonsen, a New Zealander, is secretary for justice, peace and development with the Pacific Conference of Churches in Fiji.


______. "Verso la solidarietà dell'alleanza per la giustizia, la pace e la salvaguardia del Creato: Documento finale dell'assemblea CEC [Seoul: 5-12 marzo 1990]." Il Regno 35 (1 giugno 1990): 365-376.
World Council of Churches Bibliography

--------

Books on the World Council of Churches


Working papers prepared under the sponsorship of the Department on Church and Society of the World Council of Churches for the 1966 world conference.


Good for reference and bibliography.
World Council of Churches Bibliography


Contains 15 essays, 8 of which came out of a consultation on ecological theology sponsored by the World Council of Churches' sub-unit on Church and Society and held in Annecy, France on 10-15 September 1988. This international, ecumenical consultation included scientists, theologians and philosophers.


Reviewed in Gregorianum by James T. Bretzke, S.J.


Discusses the significance of the February 1991 Seventh General Assembly of the World Council of Churches for the local church, i.e., those who were not actually present at the Assembly.

Bluck was the director of the Communication Department of the World Council of Churches from 1980 to 1984, and is currently dean of Christchurch Cathedral in New Zealand.


World Council of Churches Bibliography


Written in part for the 1990 Seoul WCC Conference on Peace, Justice, and the Integrity of Creation.

Reviewed by Newton B. Fowler, Jr. in Mid-Stream 29 (1990): 442-444.


World Council of Churches Bibliography


Contains a twenty page bibliography.


Niles is from Sri Lanka.


In the first part of the book, after a preliminary portrait of the World Council of Churches for those unfamiliar with its work, Preston gives a history of the WCC's activities in social ethics from the 1925 Stockhold Conference to the present day. The second part examines responses in Christian social ethics to the collapse of the Soviet Union, discusses the possibility of sustaining economic growth in a global context, and considers the themes of technology, humanity, and the environment. The final chapter looks at the future in ecumenical social ethics and outlines a new program for reform.


Critique of the 1966 Geneva Conference on Church and Society sponsored by the World Council of Churches. Ramsey criticizes the self-understanding the Conference exhibited, especially in its pronouncements on political matters.
**World Council of Churches Bibliography**


Concise and well-done introduction to the aims, history, ecumenical theology, modes of operation, etc. of the World Council of Churches. Not heavily theological, and intended as a sort of apologia for the WCC, though it does honestly recognize certain critiques of WCC policies by others.

VanElderen is editor of the WCC's monthly magazine, *One World*.


Final Report and other documents from the WCC World Convocation on Justice, Peace and the Integrity of Creation (JPIC) held in Seoul, Korea 5-12 March 1990.


********

********

**Major Historical Protestant Reformers**
John Calvin Bibliography

**Obviously the bibliography for this section could be immense; only a few items are listed here to indicate the principal primary sources plus some recent secondary literature of particular interest.

JOHN CALVIN (1509-1564)

**Obviously the bibliography for this section could be immense; only a few items are listed here to indicate the principal primary sources plus some recent secondary literature of particular interest.

---------

Primary Works by John Calvin


46 letters and writings which demonstrate how Calvin applied his theology to the issues of everyday life.


Numerous other early editions in Latin and French, as well as other languages; some contemporary editions and translations follow:


Contains a listing of early editions, translations and critical editions, a select bibliography, plus several indices: biblical, author and source; subject, names and places, as well as Hebrew, Greek and Latin words used.


--------

**Secondary Works on John Calvin**


Reviews recent literature on the topic as well as presenting the author's understanding of own Calvin's views.


Discusses Calvin's political philosophy, including resistance to government, plus the natural law.

MAJOR HISTORICAL PROTESTANTS: John Calvin


Comprehensive bibliography on Calvin, Calvinism and Reformed theology, organized thematically.


Argues that Protestantism facilitated the emergence of a new moral conscience, associated with the appearance and development of what has been called modernity. Part I traces the thought of Luther and Calvin, in order to show that such a Protestant ethical model does in fact exist; Part II, elaborates its elements, and Part III, evaluates its validity in the contemporary secular world.

Fuchs is a Protestant minister and currently professor of ethics at the University of Geneva.

Reviewed in Gregorianum by James T. Bretzke, S.J.

132
MAJOR HISTORICAL PROTESTANTS: John Calvin


Harkness lived from 1891 to 1974.


MAJOR HISTORICAL PROTESTANTS: John Calvin

Originally a paper presented at the Colloquium on Calvin Studies at Davidson College, Davidson, NC.


Leith is Pemberton Professor of Theology at Union Theological Seminary in Virginia.


Examines John Calvin's approach to some of the problems inherent in developing a "rehabilitated" Christian natural law theory.

At this writing Little taught Christian ethics at Yale.


Presents an overview of the history of economic ethics in the Judeo-Christian tradition and an explanation and critique of contemporary economic theory, while seeking to apply a Christian economic ethics to contemporary problems in our society.
Pemberton is retired professor of sociology of religion and social ethics at Colgate-Rochester Divinity School, and Finn, his former student, is an economist and dean of the School of Theology at St. John's University in Collegeville, Minnesota.

Reist, Benjamin A. A Reading of Calvin's Institutes. Louisville: Westminster/John Knox Press, 1991?


Also found in the author's previously published Calvins Auslegung der synoptischen Evangelien.


Investigation into the epistemological background of Calvin's thought in the medieval Franciscan and British tradition, and in the Renaissance tradition in linguistic and legal research, with an aim towards furthering the understanding of Calvin's approach to scholarly exegesis and theological inquiry.
MAJOR HISTORICAL PROTESTANTS: John Calvin


Compares the two theologians' understand conscience, and relates this to the testimonies of the Word and Spirit. While Luther and Calvin have different emphases, they fundamentally agree that the foundation of the peace, assurance, and certainty of conscience lies in the grace of God, as revealed to the conscience both by the external witness of the Word of God, and the internal witness of the Spirit.

Zachman teaches reformation studies at Notre Dame.
Martin Luther Bibliography

*MARTIN LUTHER* (1483-1546)

**Obviously the bibliography for this section could be immense; only a few items are listed here to indicate the principal primary sources plus some recent secondary literature of particular interest.**

Primary Works and Sources of Martin Luther

*Luther’s Collected Works*


*Auf Deutsch.*


Weimar: Böhlau, 1883.

-------
Other Primary Sources of Luther

*The following are arranged alphabetically according to name of commentator, editor or translator.


The Augsburg Confession was originally presented to the Holy Roman Emperor, Charles V, in 1530 in Augsburg, by certain princes and cities of the Lutheran persuasion.  The secondary literature on this document, including contemporary Lutheran--Roman Catholic dialogue, is quite extensive.

Martin Luther Bibliography


--------

Secondary Works on Martin Luther


A quite readable account of basic Lutheran ethics, with ample footnotes given to primary sources.

Althaus lived from 1888 to 1966.
Martin Luther Bibliography


Martin Luther Bibliography


One of several articles in this Canadian Lutheran Journal of Theology which treat the theme of liberation from various perspectives.

Brosseder, Johannes.  "In che modo il mondo cattolico recepisce Lutero?"  Concilium 12 (8/1976): 124-140.


Based primarily on Luther's 1520 Sermon von den guten Werken Cavallotto presents a lucid account of the main points of Luther's theology of justification and faith as it relates to his understanding of Christian action.

This article is part of a "Symposium on Human Sexuality and the Christian Faith," Evangelical Lutheran Church in America (ELCA) Consulation on Sexuality held in Chicago from 28-30 August 1992.

Ellingsen is a pastor in North Carolina and formerly a research professor at the Institute for Ecumenical Research in Strasbourg.


Argues that Protestantism facilitated the emergence of a new moral conscience, associated with the appearance and development of what has been called modernity. Part I traces the thought of Luther and Calvin, in order to show that such a Protestant ethical model does in fact exist; Part II, elaborates its elements, and Part III, evaluates its validity in the contemporary secular world.

Fuchs is a Protestant minister and currently professor of ethics at the University of Geneva.

Reviewed in Gregorianum by James T. Bretzke, S.J.


See especially Part I, Ch. 3: "Rezeptionsgeschichtliche Modelle (Luther, K. Barth, B. Schüller)," pp. 95-137.


Holl, Karl. "Der Neubau der Sittlichkeit." In Id. *Gesammelte Aufsätze zur Kirchengeschichte.*

Holl lived from 1866 to 1926.


Series of articles on Protestant, Anglican, Orthodox, and Roman Catholic understanding/misunderstanding of Martin Luther and his theology.


One of several articles in this Canadian Lutheran Journal of Theology which treat the theme of liberation from various perspectives.

Discusses the meaning of Luther's classic doctrine, its similarities and differences with the Augustinian doctrine, and the evolution of Luther's own thought in this regard.


Martin Luther Bibliography


Martin Luther Bibliography

Moltmann, Jürgen.  "Luther's Doctrine of the Two Kingdoms and Its Use Today."  


Considers how a misunderstanding of the Two Kingdoms doctrine, which divides the world into the realm of God and the realm of Satan, has been often used to argue for non-involvement in political problems and issues.  Moltmann argues, using Duchrow's "Three Kingdoms" model (God, World, and Evil), that it would be more accurate to divide the Kingdom of God into two "regiments," a worldly one (including the state, economy, and family, etc.) in which one speaks of the "world person", and a "spiritual" regiment, which would include the faith life of the individual, in which one speaks of the "Christ person."  This composite Kingdom of God then is opposed to the Kingdom of Evil.


Treats the contrasting positions of Juan Luis Segundo and Walter Altmann on the stance of Luther towards the secular state and its role in maintaining a just order.
Martin Luther Bibliography


Previously presented as the author's doctoral thesis at Heidelberg.


Presents an overview of the history of economic ethics in the Judeo-Christian tradition and an explanation and critique of contemporary economic theory,
while seeking to apply a Christian economic ethics to contemporary problems in our society.

Pemberton is retired professor of sociology of religion and social ethics at Colgate-Rochester Divinity School, and Finn, his former student, is an economist and dean of the School of Theology at St. John's University in Collegeville, Minnesota.


Martin Luther Bibliography

One of several articles in this Canadian Lutheran Journal of Theology which treat the theme of liberation from various perspectives. This article deals with the concept of justification by faith as being liberative.


Compares the two theologians' understand conscience, and relates this to the testimonies of the Word and Spirit. While Luther and Calvin have different emphases, they fundamentally agree that the foundation of the peace, assurance, and certainty of conscience lies in the grace of God, as revealed to the conscience both by the external witness of the Word of God, and the internal witness of the Spirit.

Zachman teaches reformation studies at Notre Dame.

*******

*OTHER MAJOR HISTORICAL PROTESTANT REFORMERS*
Jonathan Edwards Bibliography

Jonathan Edwards (1703-1758)

Primary Works of Jonathan Edwards


Begins the publication of Edwards' personal notebooks. This volume spans 1722-1731.
Secondary Works on Jonathan Edwards


Revised doctoral dissertation for Trinity University.


Revised doctoral dissertation done at Yale. At publication Delattre taught religion at Miami University.


Discusses Edwards' moral philosophy in relation to the work of some of the major ethical thinkers of that age: Samuel Clarke, William Wollaston, Francis Hutchison, David Hume, etc. Edwards by and large criticized his contemporaries' moral philosophy as being inadequate, and formulated a theology which he believed to be superior.


Revised doctoral dissertation originally done under H. Richard Niebuhr in 1944. At this book's publication Holbrook was Danforth Professor of Religion at Oberlin College.


Bibliographical study on Jonathan Edwards.

McClendon, James William, Jr.  "Sarah and Jonathan Edwards."  Chapter 4 in his  

McClendon is a Baptist, who nevertheless teaches at the Church Divinity School of 
the Pacific (Episcopalian) at the Graduate Theological Union (GTU) of Berkeley, 
California.

Morimoto, Anri.  *Jonathan Edwards and the Catholic Vision of Salvation.*  University Park PA: 

Murphy, Arthur E.  "Jonathan Edwards on Free Will and Moral Agency."  *Philosophical 


Pfisterer, Karl Dietrich.  *The Prism of Scripture: Studies on History and Historicity in the 
Frankfurt-am-Main: Peter Lang, 1975.

Ramsey, Paul.  "Jonathan Edwards and the splendor of common morality."  *This World* 


Discusses Edwards theology of the relationship between religion and morality. Using a Platonic epistemology Edwards argues that a moral act is "truly virtuous" only if it has benevolence towards God as its source and end.

Spohn did his doctoral dissertation under the direction of James M. Gustafson at the University of Chicago on the religious affections in the theology of Jonathan Edwards. Currently Spohn is on the faculty of the Jesuit School of Theology in Berkeley, California.


See especially Chapter 6, "Scripture as a Basis for Responding Love," where Spohn employs Edwards' theology of the religious affections.


Stob relates Edwards' understanding of Christian ethics to his understanding of human psychology as well as to his doctrine of God, especially God's sovereignty and the Trinity.


The authors' central thesis is that the ultimate goal of Edwards' rhetoric was not persuasion but conversion.


********
Schleiermacher Bibliography

Friedrich Daniel Ernst Schleiermacher (1768-1834)

Primary Works of Friedrich Schleiermacher


Translation of Christliche Sittenlehre. Einleitung.

--------

Secondary Works on Friedrich Schleiermacher

Schleiermacher Bibliography


Britto is on the faculty of theology at the Université Catholique de Louvain.
Schleiermacher Bibliography


Doctoral dissertation at the Georg August Universität in Göttingen.


Includes entries in German, Dutch, French, and English.

Schleiermacher Bibliography


*******
Schleiermacher Bibliography

*Ernst Troeltsch* (1865-1923)

**Primary Works of Ernst Troeltsch**


In English: Volume 1 translated as *The Social Teaching of the Christian Churches*. Translated by O. Wyon. New York, 1931.

Troeltsch sought to present a comprehensive historical context for Christian social teaching and to address the problem of reconciling the existence of absolute values with divergent and changing cultural orders (*Kulturkreise*).


--------
Secondary Works on Ernst Troeltsch


Reviewed by Benjamin A. Reist, along with 4 other recent studies on works on Troeltsch in *Religious Studies Review* 17 (1991): 323-331.


Contrasts the positions of Troeltsch and Max Weber concerning their concept of secularization.


Troeltsch Bibliography


Considers Troeltsch's essay on a socialist economic order in Weimar Germany.


Seven studies by Robert W. Lovin, Theodore M. Steeman, Duane K. Friesen, Roger A. Johnson, as well as the two editors.
Troeltsch Bibliography


Based on the 1967 Tipple Lectures given at Drew Theological Seminary.


*******
Social Gospel Bibliography

Other Historical Protestant Reformers and/or Miscellaneous Works


********

********

The Social Gospel Movement

The Social Gospel Movement in the United States of America involved a large number of figures.  The bibliographical entries here center on the chief figure, Walter Rauschenbusch, as well as providing a selected number of works which treat the Social Gospel movement as a whole.

_Walter Rauschenbusch_ (1861-1918)
Rauschenbusch served for eleven years as the pastor of the Second Baptist Church in the infamous "Hell's Kitchen" immigrant slum district of New York City. This experience led him to criticize the prevailing attitudes of the American Protestant Churches towards the urban poor, and to formulate a theology of Christian social action which has made his reputation as the chief theologian of the Social Gospel movement. Rauschenbusch's key ideas were that the concept of the Kingdom of God fostered an understanding social transformation and economic betterment as the purpose of the Church, and a further belief that the institutions of a just social order can be deduced from the teachings of Jesus Christ.

Primary Works by Walter Rauschenbusch

* Arranged in chronological order


After a long historical study of the social aspects of religion from the Old Testament prophets through the teachings of Jesus in the New Testament and the experience of the early Church, Rauschenbusch turns to an analysis of his own time in three key chapters: "The Present Crisis," "The Stake of the Church in the Social Movement," and "What to Do."
Rauschenbusch takes up many of the themes in his earlier book, *Christianity and the Social Crisis*, and further details his discussion of the contemporary social issues. In the book's introduction Rauschenbusch stated his underlying conviction: "If this book was to be written at all, it had to deal searchingly with the great social sins of our age. Evangelism always seeks to create a fresh conviction of guilt as a basis for a higher righteousness, and this book is nothing if it is not a message of sin and salvation."

... the will of God is identical with the good of mankind." p. 128.

An expansion of the 1917 Nathanial E. Taylor Lectures delivered in the Yale School of Religion, in which Rauschenbusch sought to elaborate a systematic theology which would sustain the Social Gospel movement.


Also contains a bibliography of Rauschenbusch's books and articles, plus some related literature.

Secondary Works on Walter Rauschenbusch


Comparative analysis of the theological, ethical and policy components in the understanding of these three thinkers, all of whom were at one time seminary professors, concerned with the injustices in American capitalism, and yet considered themselves to be loyal U.S. citizens.
Beckley is professor of religion at Washington and Lee University in Lexington, Virginia.


While the Roman Catholic Church seemed wary of social reform during Rauschenbusch's life (1861-1918), Vatican II, and especially *Gaudium et spes*, indicate a shift in the Catholic position towards one which has definite parallels with the Baptist Rauschenbusch's thought, especially in its optimistic tone while recognizing of the need to overcome social justice.

Hauerwas denounces the Protestant acceptance of liberal democracy through a critical analysis of Rauschenbusch and Reinhold Niebuhr's social theological positions.


Hauerwas discusses Reinhold Niebuhr in the context of an overview of Protestant ethics in the United States from roughly the late 19th century up to the present. The other principal authors and themes discussed are the Social Gospel movement, H. Richard Niebuhr, Paul Ramsey, and James Gustafson, as well as some of Hauerwas' own key themes, such as the importance of the ecclesial moral community.


First complete biography of Rauschenbusch to emerge within the last forty years. Contains a bibliography and index as well.


Other Selected Authors and Works on the Social Gospel Movement

Other Primary Sources of the Social Gospel Movement


Originally appeared in 1894.


Originally appeared in 1896.


Classic religious novel of the American Protestant Social Gospel movement at the turn of the century. Because of a difficulty in regards to the original copyright the work has numerous editions and publications. The novel’s plot concerns a
group of Christians who decide to make all the daily practical decisions of their life according to the sole criterion, "What would Jesus do in this case?" This work had immediate and widespread success, and was translated in numerous languages. It remains an excellent means of comprehending the mentality behind the Social Gospel movement.


Woodsworth was a Canadian Methodist Social Gospel politician.

______  *My Neighbor.*  Toronto: University of Toronto Press, 1972 [1911]

______  *Strangers Within Our Gates.*  Toronto: University of Toronto Press, 1972 [1909].

--------

**Other Secondary Sources on the Social Gospel Movement**


According to Fishburn, the guiding vision of the proponents of the Social Gospel movement depended not only of the biblical tradition, but also of their home-life personal experiences, coupled with the economic developments which led to the emergence of the middle-class family in the industrialized society, as well as the cultural influence of Social Darwinism.

Fishburn teaches at the Theological School of Drew University in Madison, New Jersey.


The five best selling novels of the Social Gospel Movement (1865-1920) are examined in this comprehensive text.


Authors argue that among the social of the U.S. Roman Catholic bishops, the Protestant social gospel tradition, and Latin American liberation theologies, in spite of differences, there is a common "theological logic" grounding conceptions of the church’s role in social reconstruction.


Contains works of Gladden, Ely, and Rauschenbusch.

Hauerwas treats the Social Gospel movement in the context of an overview of Protestant ethics in the United States from roughly the late 19th century up to the present.


Discusses the theology of Walter Rauschenbusch and the public policy of the Canadian politician, J.S. Woodsworth, and concludes with a brief analysis of the aims and failures of the social gospel movement.


Was written in anticipation of the summer 1993 Parliament of World Religions in Chicago.  Contrasts the anticipated meeting's stress on multiculturalism with the 1893 World Parliament's stress on the values contained in the Social Gospel.


A previously unpublished manuscript of H. Richard Niebuhr originally delivered on 21 April 1933 to the American Theology Society meeting in New York. The present version has been edited by Diane Yeager.


Treats Church and social problems in American fiction.


Yeager's introduction to a previously unpublished manuscript of H. Richard Niebuhr originally delivered on 21 April 1933 to the American Theology Society meeting in New York.
Major Contemporary Protestant Theologians

A definite selection had to be made here among the principal Protestant theologians, as well as a further selection as to which of their works would be included. Secondary literature has also been kept to a minimum.

KARL BARTH (1886--1968).

Primary Works by Karl Barth

*Arranged chronologically

Barth, Karl.  Der Römerbrief.  1918.


Barth's governing thesis is that the problems confronting Paul were essentially the same as those confronting the contemporary preacher and theologian.


______.  "Das Problem der Ethik in der Gegenwart."  In Das Wort Gottes und die Theologie, 125-155.  München, 1924.


English edition is a condensation of the two volumes from the Swiss Gesamtausgabe.

Lectures given as courses at the University of Münster in 1928-1929. This work preceded Barth's thirty-year project of writing the Church Dogmatics. Barth's ethics are structured on a trinitarian basis, dealing in turn with the commands of God as Creator (life), God as Reconciler (law), and God as Redeemer (promise).

These particular lectures on ethics were not published during Barth's own lifetime because he felt that in them he might appear to advocate the doctrine of the orders of creation--which doctrine he came later to reject strongly.


______. "How My Mind Has in This Decade." Christian Century 13-20 September, 1939.


MAJOR CONTEMPORARY PROTESTANTS: Karl Barth


--------

Secondary Works on Karl Barth


Contains a "Bibliographie zusammengestellt von Eberhard Busch" from pp. 709-723.


With attention to Hegel's influence on Barth, Ahlers advances of "natural theology" of rationality critical of all forms of thought which operate out of transcendental, hermeneutica, political or other presuppositions. Barth's natural theology mandates a reinvestigation of the relation of philosophy to theology, while culturally Ahlers holds for a notion of a democratic "community of freedom" and gives special attention to the relation of law and religion, and politically, a theological political ethics which is critical of any form of political theology on the left or right, and also of liberation theology.


MAJOR CONTEMPORARY PROTESTANTS: Karl Barth


  Essays covering historical theology, dogmatics, philosophical theology and ethics.


  Treats the concepts of human freedom and the created moral order; moral norms and their relation to individual vocation; moral character and formation; the relative ethical roles of the Bible, Church, philosophy and the sciences; and the problem of war.

  Biggar is Chaplain of Oriel College and Lecturer in Christian Ethics at Wycliffe Hall, Oxford, and member of the Faculty of Theology at the University of Oxford.


  One of three essays in the sub-section entitled "Ethics and Politics."


MAJOR CONTEMPORARY PROTESTANTS: Karl Barth


Considers the position of two German Catholic moral theologians, Wilhelm Korff and Klaus Demmer, and contrasts this with Karl Barth.


Doctoral dissertation done under Kenan Osborne, O.F.M.


A British theologian in the Anglican tradition here examines selected themes in the English writings of three African theologians, relating them to comparable themes in the German writings of two Reformed theologians. The aim of this cross-cultural exercise is to ascertain whether or to what extent the development of Christian theology in Europe can be significantly enriched by African contributions. The focus is on the relationship between God and the world, and how this relationship is to be understood in the late twentieth century (e.g., in Christian environmental ethics).


Barth's ethics, in its criticism of all absolutist ethos' and in putting the church in opposition to both government and society, corresponds to the modern world with its differentiated institutions, roles, and tasks.


Traces the development of Barth's second commentary on Romans, and the significance of its refusal to involve anything less than a personal, radical confrontation with God in Christ.


See especially Part I, Ch. 3: "Rezeptionsgeschichtliche Modelle (Luther, K. Barth, B. Schüller)," pp. 95-137.


_____.

MAJOR CONTEMPORARY PROTESTANTS: Karl Barth


Published version of Kim’s 1992 doctoral dissertation done at the Graduate Theological Union in Berkeley, California.


Published version of Lehmann's 1936 doctoral dissertation.


Discusses the social ethics of Barth, Brunner, and Bonhoeffer in the context of a critique of the traditional Protestant sola scriptura position.


MAJOR CONTEMPORARY PROTESTANTS: Karl Barth


Matheny is a minister of the Disciples of Christ.


According to O'Donovan, Paul Ramsey's criticism of Barth's Christological account of the state was based on a misconception of the latter's eschatology, but nevertheless reflected real differences in theology and political theory. The theological differences were susceptible of reconciliation, possibly to both thinkers' advantage; but differences of political theory, hardly recognized, which turned upon the legacy of contractarianism in Western liberal thought, kept their views apart.
MAJOR CONTEMPORARY PROTESTANTS: Karl Barth


Based on the author's PUG STD dissertation done under J.L. Witte, S.J.


A revised version of Outka's PhD dissertation done at Yale under James Gustafson. Outka examines the literature on agape the 1930's onward, and treats both Protestant and Roman Catholic authors, with special attention given to Karl Barth.


Also includes discussion of Karl Barth.


MAJOR CONTEMPORARY PROTESTANTS: Karl Barth


Stob gives a brief overview of Barth's ethics, organized around six major themes.

Stob was professor of philosophical and moral theology at Calvin Theological Seminary in Grand Rapids, Michigan.


MAJOR CONTEMPORARY PROTESTANTS: Karl Barth


Refutes the claim that Barth’s theology cannot really be a moral theology since Barth supposedly offers no account of created personal agency, or that free human moral action according to Barth would somehow violate his understanding of divine agency.


Introduction in both German and English; includes indexes.


One of three essays in the sub-section entitled "Ethics and Politics."

MAJOR CONTEMPORARY PROTESTANTS: Karl Barth

Williamson, a professor of political science at Louisiana State U., evaluates contemporary political thought and behavior in relation to the ideas of these four twentieth-century theologians.


An overview of Barth's theology, with a fairly complete bibliography of Barth's works available in English.


Yoder is a well-known ethicist in the Mennonite tradition who now teaches at the University of Notre Dame.


******

DIETRICH BONHOEFFER

Primary Works by Dietrich Bonhoeffer


Traduzione italiana: Atto ed essere
Dietrich Bonhoeffer Bibliography


_Traduzione italiana:_ Sanctorum Communio.


_En français:_ Ethique. Le Champ Ethique. Genève: Labor et Fides, 19?


_Traduzione italiana:_ La vita comune

_En français:_ De la vie communautaire. Genève: Labor et Fides, 19?


En français: La Prix de la grâce. Genève: Labor et Fides, 19?


Contains a 42 page introduction by de Gruchy, plus briefer introductions to selections of Bonhoeffer's writings, arranged in chronological order.

----------

**Secondary Works on Dietrich Bonhoeffer**


*En français:*  Biographie de Dietrich Bonhoeffer.  Genève: Labor et Fides, 19?


Previously issued as thesis (doctoral)--Heidelberg, 1989/90.


Critiques Bonhoeffer's "antimetaphysical" and dialectical Christology, and its impact on his understanding (or lack thereof) of normative ethics.

Demarest is professor of theology at the Denver Conservative Baptist Seminary.


Uses primary source material to follow the development of Bonhoeffer's thought, while providing the historical context and listing of secondary sources for further research.


One of a series of articles in this issue devoted to Dietrich Bonhoeffer.


One of a series of articles in this issue devoted to Dietrich Bonhoeffer.


One of a series of articles in this issue devoted to Dietrich Bonhoeffer.


Looks at forgiveness, truthfulness and non-violence after 9/11 in the light of Bonhoeffer.


One of a series of articles in this issue devoted to Dietrich Bonhoeffer.

One of a series of articles in this issue devoted to Dietrich Bonhoeffer.


Author is a Roman Catholic. Quite good account of Bonhoeffer's theology, set in the context of his life. Contains a chronology as an appendix.


Discusses the social ethics of Barth, Brunner, and Bonhoeffer in the context of a critique of the traditional Protestant sola scriptura position.


One of a series of articles in this issue devoted to Dietrich Bonhoeffer.


Translations also in Dutch, English, German, and Spanish.

Good basic overview and a sympathetic interpretation of Bonhoeffer's thought.  Rather weak on the historical and biographical contextualisation.


McClendon is a Baptist, who nevertheless taught at the Church Divinity School of the Pacific (Episcopalian) at the Graduate Theological Union (GTU) of Berkeley, California.


Before 1939 Bonhoeffer played down human longing, but later this theme gained greater importance for him.  The authors treat two periods of Bonhoeffer's writing: during his work on his *Ethics* (1940-1943), and in his letters from prison (1944).


Focuses on Bonhoeffer's life and work, especially his pattern of discipleship and notion of Christian commitment, as stimuli for North American Christian social and moral reflection. Includes a chapter written by Bonhoeffer's niece, Renate Bethge, on the contribution Bonhoeffer's own family made to his theological vision. Includes
references to the work of Reinhold Niebuhr, Stanley Hauerwas, John Howard Yoder, Daniel Berrigan, Irving Greenberg, plus Luther and Barth.


Discusses Bonhoeffer, Kant, Situation Ethics, Häring, and Covenantal Ethics (using Joseph Allen).  Rigali's thesis is that different models of the person make for important differences in the way moral problems are viewed and solved.

Rigali teaches moral theology at the University of San Diego.


Three short chapters on Bonhoeffer's Life, Thought, and Significance.  Concise and well done.


Examines the menaing of Bonhoeffer's theology for today.


In preparing this popular biography of Bonhoeffer the author worked closely with Bonhoeffer's relatives and former students.

Intervento al congresso tenuto a La Mendola (Trento) 27 luglio - 4 agosto 1985.


One of a series of articles in this issue devoted to Dietrich Bonhoeffer.


Williamson, a professor of political science at Louisiana State U., evaluates contemporary political thought and behavior in relation to the ideas of these four twentieth-century theologians.


********

**JAMES M. GUSTAFSON**

Gustafson is an ordained minister in the United Church of Christ, and currently Henry R. Luce Professor of Humanities and Comparative Studies at Emory University.  Previously he taught at Yale and the University of Chicago.  He has studied at the Chicago Theological Seminary, University of Chicago, and his Ph.D. is from Yale (1955), done under H. Richard Niebuhr.  Gustafson has directed the doctoral work of a number of Roman Catholic moral theologians, including Lisa Sowle Cahill and William C. Spohn.

**Primary Works of James Gustafson**

*Gustafson's works are listed here chronologically*

**1961**


**1963**


This work of Niebuhr was published posthumously; Gustafson was a former student of H. Richard Niebuhr.

**1965**

Essay is divided into four parts: 1) Background of the Contemporary Period, 2) Issues in Theological Ethics in the Contemporary Period; 3) Christian Ethics in Relation to Other Fields; and 4) Christian Ethics and Moral Problems. Good overall discussion of the positions of a number of individual Protestant theologians, plus some mention of Roman Catholic trends in moral theology as well.

1967


1968


1970


Gustafson first delineates what he calls the "salient features" of a traditional Roman Catholic approach to a moral issue like abortion, and then proposes what he considers to be a better alternative approach.
1971


A series of diverse essays, most originally published elsewhere, written by Gustafson over a long period of time and originally destined for different occasions and audiences.


Also found as Chapter 8 in Gustafson's Theology and Christian Ethics. Philadelphia: Pilgrim Press, 1974.

Bellarmine Lecture: St. Louis University, 20 October 1971.

1973


1974


Seeks to develop guidelines for Christian living that balance spiritual and moral theologies and which investigates ethical issues in modern technological society, such as biomedical development and genetic engineering. According to Gustafson, theological ethics differs from humanistic, philosophical or secular ethics because it begins and ends
with a commitment to God. Gustafson organizes his work into three main parts: 1) Perspectives on Theological Ethics (chs. 1-4); 2) Some Substantive Issues (chs 5-9); and 3) Ethics and the Sciences.

Several of the chapters in Part 2, such as "Moral Discernment in Christian Life," (ch. 5); "Place of Scripture in Christian Ethics," (ch. 6); and "Relation of the Gospels to Moral Life," (ch. 7); Spiritual Life and Moral Life," (ch. 8) can be found published elsewhere in other anthologies, etc..

1975


1976


Gustafson discusses how he presents a course on this issue from the perspective of Jewish, Protestant, and Roman Catholic perspectives. Contains course readings and examination questions.

1977


Published on the occasion of the Festschrift given to Bernard Häring, C.Ss.R. in this volume of Studia Moralia.

1978


Excellent book outlining traditional Protestant and Roman Catholic approaches to Christian ethics, noting divergences, convergences, and prospects for closer collaboration.
1981


In this first volume Gustafson reviews many of the current trends in moral theology and philosophy, and then moves to outlining his own fundamental moral theology, which comes out of a re-interpretation of the Protestant Reformed tradition. Briefly stated, Gustafson expresses his overall thesis for a theocentric ethics in these terms: "Man's place in relation to the universe has to be rethought, as does man's relation to God. The moral imperative that I shall develop in due course is this: we are to conduct life so as to relate to all things in a manner appropriate to their relations to God." pp. 112-113.


1983


1984


This second volume "seeks to fulfill a general purpose by answering a single general question: How does the theocentric perspective qualify ethics?" p. 3. After taking some
"benchmarks" from contemporary theology and moral philosophy, Gustafson applies his theocentric ethics to selected contemporary moral issues: marriage and family, suicide, population and nutrition, and allocation of biomedical research funding.


1985


Gustafson's response to articles by four theologians, and a "Letter" by Paul Ramsey, published in the same volume of this journal which critique Gustafson's controversial two-volume work, *Ethics from a Theocentric Perspective*.


1987

_____. "The Vocation of the Theological Educator." *Theological Education* 32 (Supplement, 1987): 53-68.

1988


Gustafson's response to various papers read at a conference from 26-28 September 1985 in Lexington, VA on his controversial two-volume work, *Ethics from a Theocentric Perspective*. 

212
A final reflection offered by Gustafson after his earlier "Response" to the papers read at the Lexington conference on his Ethics from a Theocentric Perspective.

Gustafson outlines four types of moral discourse: prophetic, narrative, ethical, and policy, and discusses the strengths and weaknesses of each. His basic point is that no one mode of discourse is sufficient for ethics, and that all four have to be employed.

1989


Discusses the interaction between Protestant and Roman Catholic moral theology prior to Vatican II, trends during and immediately following the Council, as well as describing certain items under current discussion.

1990


Good overview of a Protestant's perceptions of Roman Catholic moral theology, including both positive and negative elements.


James M. Gustafson's response to Julian Hartt's paper "Concerning God and Man and His Well-Being: A Commentary, Inspired by Spinoza, on Gustafson's Ethics from a
"Theocentric Perspective," published in the same issue under the thematic title, "An Exchange on Gustafson's Ethics From A Theocentric Perspective." Other papers include one by Robert Cummings Neville, and a response by Hartt to Neville's paper.


Response by Niebuhr's former protegé to Fiorenza's "Theology as Responsible Valuation or Reflective Equilibrium: The Legacy of H. Richard Niebuhr" in the same volume.

1994


Comes out of the 1992 Moll Lectures at Baldwin-Wallace College.

1996


Gustafson’s response to the articles done for his Festschrift made up of contributions from his former students.


The author insists that theology and theological ethics must intersect with other, diverse fields of study-particularly the hard sciences-if they are to remain rich, vital, and relevant in the years ahead. After contrasting two interpretations of human nature-one from theologian Reinhold Niebuhr, the other from biologist Melvin Konner-Gustafson suggests four modes of moral discourse about medicine and then examines styles of religious reflection in medical ethics.

1997

One of several articles in this issue on scriptural ethics.

---

**Secondary Works on James Gustafson**


Critiques Gustafson's Ethics from a Theocentric Perspective, holding that it develops a position which begins from (experience), which asks whether traditional Christian symbols and theology are credible in the light of experience, and which insists that any adequate theology must take into account the findings of the natural sciences as important descriptions of human experience. This essay argues that the problem of evil is an important point of departure for Gustafson's position, and that it has significant consequences both for his theological "method" and for his "doctrine" of God.

Cahill did her doctorate under James Gustafson at the University of Chicago. She teaches Christian ethics at Boston College.


Festschrift for James M. Gustafson with contributions from his former students.


Paper read at a conference from 26-28 September 1985 in Lexington, VA on Gustafson's controversial two-volume work, Ethics from a Theocentric Perspective.

Flanagan, Mary Ann. "The Theological Ethics of James M. Gustafson: His Methodology and Fundamental Concerns." Dissertation done at the University of Louvain, 1974-75.


One of four interactive papers by Julian Hartt, Robert Cummings Neville, and James M. Gustafson published in this issue under the thematic title, "An Exchange on Gustafson's *Ethics From A Theocentric Perspective*.$\textsuperscript{1}$

\[\text{______. "Thoughts Prompted by Neville's Commentary." *Soundings* 73 (1990): 719-725.}\]

Hartt's response to Neville's paper in published in this same issue under the general thematic title, "An Exchange on Gustafson's *Ethics From A Theocentric Perspective*."


Hauerwas treats James Gustafson in the context of an overview of Protestant ethics in the United States from roughly the late 19th century up to the present. The other principal authors and themes discussed are the Social Gospel movement, H. Richard and Reinhold Niebuhr, Paul Ramsey, as well as some of Hauerwas’ own key themes, such as the importance of the ecclesial moral community.


\[\text{217}\]
Part One of this issue is devoted to Gustafson's Theocentric Ethics and various critiques.


Paper read at a conference from 26-28 September 1985 in Lexington, VA on Gustafson's controversial two-volume work, Ethics from a Theocentric Perspective.


Questions the truly Christian character of Gustafson's theocentrism.


Paper read at a conference from 26-28 September 1985 in Lexington, VA on Gustafson's controversial two-volume work, Ethics from a Theocentric Perspective.

Critical of Gustafson's use of science in his theocentric ethics, highlighting especially the limitations of science in moving towards ethical conclusions.


One of four interactive papers by Julian Hartt, Robert Cummings Neville, and James M. Gustafson published in this issue under the thematic title, "An Exchange on Gustafson's Ethics From A Theocentric Perspective."


Ramsey's reaction to Gustafson's Ethics from a Theocentric Perspective.


Paper read at a conference from 26-28 September 1985 in Lexington, VA on Gustafson's controversial two-volume work, Ethics from a Theocentric Perspective.


Part one of a two-part article. Reilly outlines the development of Gustafson's theocentric ethics in his writings, while concentrating on the two volume work, Ethics From a Theocentric Perspective.


Part two of a two-part article. In this article Reilly rehearses the various critiques of Gustafson's theocentric ethics, concentrating on those authors whose views are
represented in the 1985 issue of the Journal of Religious Ethics. Reilly outlines some "undesirable consequences" of Gustafson's theocentric as well.

_____. "James M. Gustafson's Ethics and Theocentrism--has he made it?" Irish Theological Quarterly 57 (1991): 299-310.

Building on his earlier work on Gustafson's theocentric ethics, Reilly evaluates Gustafson's own stated aim of achieving theocentrism by investigating three elements of Gustafson's system, namely his conception of God, the human as part of a larger whole, and the very activity of doing ethics. Primarily this article is a synthesis of some of the papers given at the symposium held on Gustafson's work in 1985 [and subsequently published as James M. Gustafson's Theocentric Ethics: Interpretations and Assessments, ed. Harlan R. Beckley and Charles M. Swezey. Macon GA: Mercer University Press, 1988], as well as the criticisms of authors whose views are represented in the 1985 issue of the Journal of Religious Ethics.


J. M. Gustafson can assist reconciliation of theory and practice.


Includes a discussion of James M. Gustafson.


Claims that Gustafson's theocentric approach shares the Stoic tendency in late twenty-first-century science, e.g., in ecology.


Dissertation directed by James Childress.


Directed by E.C. Gardner.


Done under Thomas Ogletree.


Paper read at a conference from 26-28 September 1985 in Lexington, VA on Gustafson's controversial two-volume work, Ethics from a Theocentric Perspective.

*******

221
Hauerwas is a Methodist who currently is Gilbert T. Rowe Professor of Theological Ethics at the Divinity School of Duke University in North Carolina. He studied under James M. Gustafson and for over a dozen years was on the faculty of the University of Notre Dame.

Primary Works of Stanley Hauerwas

1973


1974


1975


1977


1978


Discussion of the moral and ethical aspects of the family in the United States.

1982


1986


Stanley Hauerwas Bibliography

1980


The moral authority of Scripture depends ultimately about what kind of community the church must be, i.e., one whose life is centered on a faithful remembering based on the narratives of Scripture.

1981


1982


1983
Stanley Hauerwas Bibliography


Hauerwas gives an overview of Protestant ethics in the United States from roughly the late 19th century up to the present. The principal authors and themes discussed are the Social Gospel movement, the Niebuhr brothers, Paul Ramsey, and James Gustafson, as well as some of Hauerwas' own key themes, such as the importance of the ecclesial moral community.


1984


1985

Stanley Hauerwas Bibliography


1986


Stanley Hauerwas Bibliography


1987


1988

Stanley Hauerwas Bibliography

14 essays, most previously published in various journals or books, divided into three major sections: 1) The Practice of the Church's Story; 2) The Ministry of the Church; and 3) Serving in the World. Most of these essays were composed after Hauerwas' joining the faculty of Duke University.


1989


According to the authors the "Constantinian era" is over and that now the modern American church is a colony in which the Christians are resident aliens. Thus, this is a critical time for the church which requires a change in thought, life and direction.

See also the authors' subsequent reflection on their work: "Why Resident Aliens Struck a Chord."  *Missiology* 19 (1991): 419-429.

At the book's writing Hauerwas was professor of theological ethics at Duke University and Willimon minister and professor of pastoral ministry at the same University.


Stanley Hauerwas Bibliography


Hauerwas' response to a paper presented by John Milbank at a conference on the work of Donald MacKinnon, held at St. John's College, Cambridge, on 22-25 July 1986, in which Milbank discusses Hauerwas and Donald MacKinnon.  Milbank's paper is found in the same volume.

1990


Discusses religious aspects of suffering, the problem of evil, etc.


Contents: "Happiness, the life of virtue and friendship: theological reflections on Aristotelian themes," by Hauerwas; "A response to Hauerwas: Is Athens revived Jerusalem denied?" by P. L. Quinn; "A response to Quinn: Athens may be a long way from Jerusalem, but Prussia is even further," by Hauerwas; "Taking time for the trivial: reflections on yet another book from Hauerwas," by P. D. Kenneson.


Hauerwas discusses how his mind has changed over the years.

1991

Stanley Hauerwas Bibliography

Contains an Introduction and six chapters on various "Politics," namely "The Politics of Salvation, Justice, Freedom, Church, Sex, and Witness." This work grew out of Hauerwas' "New College Lectures" presented at the University of New South Wales, Australia.


Adapted from a talk Hauerwas gave at Georgetown University on the subject of cheating, the honor system, and their relation to the moral community of the University.


1992


Stanley Hauerwas Bibliography


See also "A Reply to Hauerwas" by Beverly A. Asbury in the same issue, pp. 493-497.


R.H. Preston, an Anglican, does a similar evaluation in the same issue.


1993


One of a series of articles on the Kingdom of God in this issue.


Includes twelve sermons preached by Hauerwas on various topics.

1994


Hauerwas denounces the Protestant acceptance of liberal democracy through a critical analysis of Rauschenbusch and Reinhold Niebuhr's social theological positions.
Stanley Hauerwas Bibliography


______. "To be or not to be a BRICOLEUR." *Koinonia* 6 (1994): 105-109.

One of several articles in the same issue on this theme.

1995


One of several articles on the theme of a specific *Christian* approach to bioethics.


See Beem's article in the same issue.

1996


232
Stanley Hauerwas Bibliography

The authors discuss topics such as: "The Crucial Christian Disciplines/ Practices of the Resident Alien," "Resisting the Managers," "How to Engage the World Without Running Away From It."

1997


1998


2000


2001

Gifford Lectures from the University of St. Andrews. Hauerwas looks at the theologies of William James, Reinhold Niebuhr, and Karl Barth and argues that the truth-fulfilling conditions of Christian speech have been compromised in the interest of developing an ethic for Christians in political social orders characterized by liberalism. Hauerwas claims that a Christian theology requires a correlative politics, which is the “church.” Hauerwas sees in Barth the necessary corrective to the theologies of James and Niebuhr.

2005


Looks at forgiveness, truthfulness and non-violence after 9/11 in the light of Bonhoeffer.

2017


Reviewed by Frederick Christian Bauerschmidt *The Journal of Theological Studies*, fly100, [https://doi.org/10.1093/jts/fly100](https://doi.org/10.1093/jts/fly100) Published: 03 August 2018.

*From Bauerschmidt’s review: “Beginning: Interrogating Hauerwas is a series of conversations between Stanley Hauerwas and Brian Brock, held over the course of a year in 2015–16, that explores themes that have been central to Hauerwas’s work: narrative, virtue, the church, medical ethics, war, disability, etc. There are no startling new moves by Hauerwas that emerge from these dialogues, but the conversational form itself might offer some readers a new angle on Hauerwas as a thinker.”*

--------

**Secondary Works on Stanley Hauerwas**

*These secondary works are arranged *alphabetically* by author*


Symposium of articles on Hauerwas published in the July issue.
Stanley Hauerwas Bibliography


Critiques classicism which is an obstacle to the church’s work with the marginalized. The theological ethics of Stanley Hauerwas is critiqued. Albrecht holds that Hauerwas bases his positions on “unassailable truths” which are in fact products of Hauerwas’ own “story.” Moreover, what is need is the commitment to enter sites of resistance rather than to create ala Hauerwas an enclave of alien residents.


Allik teaches theology at Loyola Marymount in Los Angeles.


See Hauerwas' response in the same issue.


Stanley Hauerwas Bibliography

One of several articles in the same issue on this theme.


Cahill discusses several leading theologians, including Hauerwas, who use Scripture in their ethical analysis.  Her discussion centers on the role of an authoritative Scripture for contemporary ethical reflection, specifically on how the socially radical communities reflected in Scripture may propose authoritative patterns for today.  Cahill concludes by posing a number of what she terms "veridical problems" in evaluating both the possibility and use of ethically normative biblical material.


Cloutier, who did his doctoral work at Duke and is part of the "New Wineskins" cadret of moral theologians, presents as his thesis that "the ITC's document does display a rapprochement with Hauerwas' work" (p. 211).  The bulk of the article summarizes Hauerwas' theological approach and critiques of natural law theory, while approving that the ITC document has moved more in a Hauerwasian direction by providing a "richer, more contextualized, more theological account of natural law, insofar as we read the document's five chapters as a unified whole" (p. 221).  Cloutier cautions that the search for common ethical values may rest on ground unsuited to building lasting edifices "if the development of such values requires a cosmology and a politics so at odds with dominant ideas"(p. 221).  Cloutier concludes that "Hauerwas' gift to the Catholic world [is] to be a constant antidote to the Church's temptation to spend much time and energy trying to speak to 'all people of good will', while neglecting the task of forming and disciplining its own people" (p. 211).

Cloutier teaches Catholic moral theology at Mt. St Mary's University in Emmitsburg MD.
Stanley Hauerwas Bibliography


One of several articles on the theme of a specific *Christian* approach to bioethics.


Address presented on 16 March 1990 at the Annual Meeting of the Indiana Academy of Religion at DePauw University, Greencastle, Indiana. Dykstra describes his concept of a community of conviction, and applies it to the role of the university. Quotes Hauerwas often.


Discusses how the literary impact of the parable story can affect the shaping of character. Much of Guevin's essay is done in light of the work of Stanley Hauerwas.


*Redacted from Marr’s Review:* Healy argues that Hauerwas’ argument has significant weaknesses in three main areas: methodological, social-theoretical, and theological. Methodologically, Hauerwas errs, in Healy’s view, by adopting an ecclesiocentric approach that “inhibits a satisfactory account of Christian doctrine and practice” (40). In social-theoretical issues, Healy claims that Hauerwas’ argument falls short in that his “contrastive account of the church” does not match up with the reality of what church life is actually like since empirical descriptions of congregations present a vastly different picture from the one that Hauerwas portrays. A final chapter addresses some of the main weaknesses in Hauerwas’ theology, especially his ecclesiocentrism and theology of grace which seems close to Pelagianism.
Stanley Hauerwas Bibliography


S.T.D. dissertation investigating Hauerwas' contribution to both fundamental Christian ethics, as well as consideration of Hauerwas' methodology in reference to the specific issues of violence and war, and sexism. A final chapter evaluates and critiques Hauerwas' moral theology.


Jenson teaches at St. Olaf College in Northfield, MN.


Argues that the most superior form of moral judgement is one grounded in and lived in the presence of the mystery of the Triune God. Jones avers that the primary friendship a person should have is with God. Discusses and critiques the work of Alasdair MacIntyre, Stanley Hauerwas, and others.

Jones studied under Stanley Hauerwas at Notre Dame, and currently teaches theology at Loyola College in Baltimore.


Discusses the work of several English-language moral philosophers and theologians, including Iris Murdoch, Stanley Hauerwas, Philippa Foot, William Frankena, etc. in terms of the relevance of duty-centered vs virtue-centered ethics.

Defends Hauerwas against the charges of relativism, fideism, sectarianism and social irresponsibility.

Katongole is a Ugandan priest teaching at the Katigando National Seminary.


Stanley Hauerwas Bibliography

One of several articles on the theme of a specific Christian approach to bioethics.


Discusses the way these terms function in the work of Stanley Hauerwas.


Discusses Mark Taylor and Stanley Hauerwas.

Roberts teaches at Harvard Divinity School.


Contends that this debate involves more than a disagreement about normative ethics. Using an outline of William Frankena's understanding of the conditions of moral reasoning, Schenck indicates where and why the disputed points in the debate naturally arise. Would be of some help in distinguishing characteristics of this debate, especially in terms of Frankena and Hauerwas.


Discusses Hauerwas and Elisabeth Schüssler Fiorenza.


Also discusses Langdon Gilkey, Bernard Häring, John Macquarrie, Gustavo Gutiérrez, Rosemary Radford Ruether, Johannes Baptist Metz, Donald Bloesch, and John Howard Yoder.

Stanley Hauerwas Bibliography

Fearing an anti-intellectual strain in the current ethics of virtue, the author questions, in particular, assumptions in the work of Stanley Hauerwas. She criticizes his assumption that science claims to be value free, ahistorical or have access to a universal and certain truth. The author also takes issue with Hauerwas' contention that Christianity has a unique ethics. The article draws parallels between medical education, the study of ethics, health education, and education in virtue, concluding that as medical education is not to be confused with health education but feeds into it, so the study of ethics cannot be replaced by education in virtue.


Dissertation directed by James Childress.


Reviewed by Tony Gray in Themelios 25 (February 2000): 120.


*******
H. Richard Niebuhr Bibliography

H[elmut]. RICHARD NIEBUHR (1894-1962)

Primary Works by H. Richard Niebuhr

Books by H. Richard Niebuhr


Twenty-seven years after his father's death Richard Niebuhr has published a collection of H. Richard Niebuhr's hitherto unpublished essays--manuscripts dating back to the 1950's.


Published posthumously, and based principally on the 1960 Robertson Lectures delivered at the University of Glasgow, with selected passages from the Earl Lectures delivered at the Pacific School of Religion (Berkeley, CA) and a series of addresses given at the Riverside Church in New York City. The book contains a preface by the author's son, R. Richard Niebuhr, plus a long introduction by James M. Gustafson, one of Niebuhr's most well-known former students.

Articles by H. Richard Niebuhr


The second of the three "War Articles" which contains Niebuhr's reply to Aldrich's negative comment on Niebuhr's earlier article "War as the Judgment of God" in *Christian Century* 59 (1942): 630-633.

_____.  "The Only Way Into the Kingdom of God."  *Christian Century* 49 (1932).


A previously unpublished manuscript of H. Richard Niebuhr originally delivered on 21 April 1933 to the American Theology Society meeting in New York. The present version has been edited by Diane Yeager.


The final of the three "War Articles" on Niebuhr's moral interpretation of what God is doing in the Second World War.


The first of the three "War Articles" on Niebuhr's moral interpretation of what God is doing in the Second World War. For the dialogue which followed this initial article between Niebhu and philosopher Virgil Aldrich see "Is God in the War?"  *Christian Century* 59 (1942): 953-955.

-------

244
Secondary Works on H. Richard Niebuhr


Article explores the notion of public theology in and through a consideration of various nuances of the meaning of public, contrasting with parochial, private and professional notions, in an attempt to sketch out the appropriate form for a "public" theology. The writings of H. Richard Niebuhr are uses as an example of this sort of theology.


Discusses Roman Catholic theology of Revelation, Dei verbum, etc. in light of H. Richard Niebuhr.


See the reply by James M. Gustafson in the same volume.


Contains a bibliography from pages 157-173.


Gustafson studied under H. Richard Niebuhr at Yale, and is one of his major disciples.


Response by Niebuhr's former protegé to Fiorenza's "Theology as Responsible Valuation or Reflective Equilibrium: The Legacy of H. Richard Niebuhr" in the same volume.

Hauerwas treats H. Richard Niebuhr in the context of an overview of Protestant ethics in the United States from roughly the late 19th century up to the present. The other principal authors and themes discussed are the Social Gospel movement, Reinhold Niebuhr, Paul Ramsey, and James Gustafson, as well as some of Hauerwas’ own key themes, such as the importance of the ecclesial moral community.


Uses some of the Christian ethical theory of H. Richard Niebuhr.


In Niebuhr's theory of value nature is treated as part of the extended community of being which assures the objective disclosure of value rather than its subjective (homocentric) projection.  Yet in certain of his key works, such as The Responsible Self and The Meaning of Revelation, Niebuhr seems to view nature as an object to which humans as subjects are not fundamentally related.  Holler attempts to eliminate this ambiguity in Niebuhr's value theory by appealing to both Niebuhr's mentor, Martin Buber, and certain feminist insights.


Discusses H. Richard Niebuhr's religious thought under four concepts: Selfhood, Jesus Christ, God, and Community.  Contains an annotated bibliography of H. Richard Niebuhr's principal works, arranged in chronological order.


McCoy, Charles S. "H. Richard Niebuhr: Theology and Ethics for the 21st Century In Observance of Niebuhr's Centennial (1894-1994)." Paper presented at the annual meeting of the Society of Christian Ethics (Western Region) held at the University of Southern California, Los Angeles, California, 18 February 1994.

McCoy is Professor Emeritus at the Pacific School of Religion and a former student of H. Richard Niebuhr.


Focusses on the "dilemmas" in H. Richard Niebuhr's ethics in regard to his positions on radical monotheism, universalism, responsible selfhood, and the specific interpretation of world events.


Miller teaches at Indiana University, Bloomington.


Doctoral dissertation done at Marquette University which considers the notion of mutuality as a norm for Christian ethics, primarily within the feminist context, but also by using the work of H. Richard Niebuhr, Martin Buber, and work of moral normativity drawn from Josef Fuchs, Timothy O'Connell, and Lisa Sowle Cahill.


Contributions by Waldo Beach, Hans W. Frei, James M. Gustafson, Julian Hartt, Robert S. Michaelsen, Carl Michalson, Liston Pope, and George Schrader. Also includes a bibliography on H. Richard Niebuhr, compiled by Raymond P. Morris.


Also discusses Langdon Gilkey, Bernard Häring, John Macquarrie, Gustavo Gutiérrez, Rosemary Radford Ruether, Johannes Baptist Metz, Stanley Hauerwas, Donald Bloesch, and John Howard Yoder.


Yeager's introduction to a previously unpublished manuscript of H. Richard Niebuhr originally delivered on 21 April 1933 to the American Theology Society meeting in New York.

Critiques the Christ and culture typology used by H. Richard Niebuhr, and suggests that the Church can best transform society by forming itself as an alternative community.

*****

**REINHOLD NIEBUHR (1892-1971)**

**Primary Works by Reinhold Niebuhr**


______. **Christian Realism and Political Problems.** New York: Scribner's, 1953; London: Faber & Faber, 1954

______. **Christianity and Power Politics.** New York: Scribner's, 1940, 1952.


Collection of Niebuhr's sermons and prayers, edited by his wife.


Contains sixty-four writings of Niebuhr on various aspects.


Letters between Niebuhr and his wife Ursula over the course of the forty year marriage (1931 to his death).


Secondary Works on Reinhold Niebuhr


Comparative analysis of the theological, ethical and policy components in the understanding of these three thinkers, all of whom were at one time seminary professors, concerned with the injustices in American capitalism, and yet considered themselves to be loyal U.S. citizens.

Beckley is professor of religion at Washington and Lee University in Lexington, Virginia.


Clark is professor of social ethics at the University of Southern California.


Analyzes Niebuhr's Christian philosophy of history in the hopes that his critique of American liberal cultural might be applied to contemporary issues.


Includes essays from a 1984 Conference on "Reinhold Niebuhr Reconsidered" held at King's College in London.


Hauerwas denounces the Protestant acceptance of liberal democracy through a critical analysis of Rauschenbusch and Reinhold Niebuhr's social theological positions.


Hauerwas discusses Reinhold Niebuhr in the context of an overview of Protestant ethics in the United States from roughly the late 19th century up to the present. The other principal authors and themes discussed are the Social Gospel movement, H. Richard Niebuhr, Paul Ramsey, and James Gustafson, as well as some of Hauerwas' own key themes, such as the importance of the ecclesial moral community.


Contains twenty essays by Protestant, Roman Catholic, and Jewish theologians, framed by an intellectual autobiography and reply by Reinhold Niebuhr himself to the various interpretations and criticisms proffered in this volume.  Also contains a bibliography of Niebuhr's writings up to 1956.


Dissertation done at the Theological Faculty of the University of Zürich under Gerhard Ebeling.


Examines Mill's utilitarianism, Rawls' "contact" system, Robert Nozick's entitlement view, the NCCB's understanding of justice as participation, Reinhold Niebuhr's political realism, and justice from the perspective of liberation theology.


Speaks of the dynamic relationship between Niebuhr's "two worlds": his inner world of Original Sin and the Cross, and his outer world of political activism, pragmatism, and empiricism.


Also discusses liberation theology in relation to the work of Reinhold Niebuhr.


Discusses Reinhold Niebuhr.


Previously presented as the author's doctoral thesis at Heidelberg.


Foreword by Richard John Neuhaus; essays by Richard Wightman Fox, Ralph McInerny, Michael J. Sandel, and Paul T. Stallsworth.


Based on Plaskow's 1975 doctoral disseration done at Yale.

Evaluates Reinhold Niebuhr's thought on the relevance of the concept of the natural law, especially as found in Niebuhr's essay, "Love and Law in Protestantism and Catholicism."


Contains an introduction and biographical sketch of Reinhold Niebuhr's life and thought, plus selected texts of Niebuhr's writings, grouped thematically.


An overview of Niebuhr's theology, with a fairly complete bibliography of his works available in English.


For Reinhold Niebuhr, systematic theology precedes ethics.  Therefore, before asking the ethical question, "What must we do?" we must ask the theological questions, "What is happening?" and "What is God doing?" Following this comes the practical question, "How must we respond?"  Smit traces Niebuhr's methodology through his writings.


   Discusses both Paul Ramsey and Reinhold Niebuhr.


   Stone was Niebuhr's last graduate assistant, and draws extensively on Niebuhr's class notes.


   Vignaux's doctoral dissertation at the University of Strasbourg.


PAUL RAMSEY (1913-1988)

Primary Works by Paul Ramsey: Articles

*Ramsey's works are listed here chronologically*


Evaluates Reinhold Niebuhr's thought on the relevance of the concept of the natural law, especially as found in Niebuhr's essay, "Love and Law in Protestantism and Catholicism."


Includes a close examination of the so-called case of "sacrificial adultery" of Mrs. Bergmeier, first proposed by Joseph Fletcher in the latter's Situation Ethics.


Paul Ramsey Bibliography


Ramsey’s response to Charles E. Harris, Jr.’s "Love as the Basic Moral Principle in Paul Ramsey’s Ethics" in the same issue (pp.239-259).


Here Ramsey develops his own position of indeterminacy and incommensurability in moral conflict situations. Primarily he dialogues with the positions of Richard McCormick and Bruno Schüller, though others are mentioned as well.


See also the responses by William W. Everett and Margaret Farley in the same issue (pp. 203-214 and pp. 191-202 respectively).


Ramsey’s reaction to Gustafson’s Ethics from a Theocentric Perspective.

--------
Primary Works by Paul Ramsey: Books

Co-Authored or Editor

*Ramsey's works are listed here chronologically


Contributions by Waldo Beach, Hans W. Frei, James M. Gustafson, Julian Hartt, Robert S. Michaelsen, Carl Michelson, Liston Pope, and George Schrader.  Also includes a bibliography on H. Richard Niebuhr, compiled by Raymond P. Morris.


Includes essays by Philip Ashby, Robert Grant, James Gustafson, J.H. Nichols, Harry Orlinsky, John E. Smith, and Claude Welch.


Quite a good collection of articles by Protestant and Roman Catholic ethicians covering a number of topics related to the notion of moral norms.


Includes essays by Baruch Brody, William K. Frankena, Bruno Schüller, S.J., as well as contributions by Ramsey and McCormick.


Ramsey's last book.

------

*Books Authored by Ramsey Alone*

*Ramsey's works are listed here chronologically*


Also treats the natural law.


Critique of the 1966 Geneva Conference on Church and Society sponsored by the World Council of Churches. Ramsey criticizes the self-understanding the Conference exhibited, especially in its pronouncements on political matters.


Lyman Beecher Lectures at Yale University for 1969.


********

Secondary Works on Paul Ramsey

* Here the literature is vast as nearly every contemporary American Protestant ethician, as well as many others, discuss or at least mention Ramsey in their own writings. The selections indicated here focus more specifically on Ramsey himself.
265

* These secondary works are arranged alphabetically by author


Argues that Ramsey's advocacy of exceptionless norms is founded on his understanding of the basic categories of faith and idolatry, agape and sin. In light of this understanding Ramsey rejects the act-agapism of situation ethics in favor of a mixed-rule-agapism which incorporates a non-rationalistic understanding of the natural law and the doctrine of the orders of creation as expressions of God's preserving will. Brodie argues that a close study of several of Ramsey's rules shows that these should not be considered concrete material norms. Ramsey's basic position on norms in Christian ethics would be essentially compatible with an ethics of responsibility.

Dissertation done under Louis Janssens.


An abridged version of this article is found in Cross Cultural Perspectives in Medical Ethics: Readings, 70-82. Edited by Robert Veatch. Boston: Jones and Bartlett Press, 1989.

Cahill compares the teleological method of Richard McCormick with the deontological approach of Paul Ramsey.

Contribution to a *Festschrift* with essays by Protestant and Roman Catholic authors meant both to criticize as well as embody the principles of Ramsey's ethics.


Contribution to a *Festschrift* with essays by Protestant and Roman Catholic authors meant both to criticize as well as embody the principles of Ramsey's ethics.


Curran analyses Ramsey's work on a wide range of issues in the political sphere and bioethics.


Davis argues that Ramsey moved from merely using the insights of Augustine to a genuinely Augustinian theological position, balancing the pastoral responsibilities of the theologian to the community with the demand for faithfulness to the integrity of the Christian tradition. In the process Ramsey produces a reading of Augustine both critically compelling in its own right and theologically promising for moral reflection in that tradition.


Highlights some features of Edwards' ethics, and the contribution of Ramsey to a better understanding of Edwards' theocentrism in the context of the drama of creation and redemption.


One of several articles on the theme of a specific *Christian* approach to bioethics.

Contribution to a Festschrift with essays by Protestant and Roman Catholic authors meant both to criticize as well as embody the principles of Ramsey's ethics.


A response to two articles published in the same issue.


A response to two articles published in the same issue.


Dissertation done under Bruce Williams, O.P.


Gill is William Leech Research Professor of Applied Theology at the University of Newcastle.

Gustafson uses Ramsey, along with Karl Barth, Thomas Aquinas, and Karl Rahner, as "benchmarks" from theology for Christian ethics.


See Ramsey's response in the same issue.


One of several articles on the theme of a specific Christian approach to bioethics.


Hauerwas treats Paul Ramsey in the context of an overview of Protestant ethics in the United States from roughly the late 19th century up to the present. The other principal authors and themes discussed are the Social Gospel movement, H. Richard and Reinhold Niebuhr, and James Gustafson, as well as some of Hauerwas' own key themes, such as the importance of the ecclesial moral community.


A Festschrift with essays by Protestant and Roman Catholic authors meant both to criticize as well as embody the principles of Ramsey's ethics. Also contains a bibliography of Paul Ramsey's works, pp. 245-251.

Chronologically arranged and inclusive to 1974. Contained in a *Festschrift* with essays by Protestant and Roman Catholic authors meant both to criticize as well as embody the principles of Ramsey's ethics.


Begins with a summary of the classical just war tradition and assesses the relation of Ramsey's concept of just war to it. Then Johnson examines in greater detail three topics: the core idea of Christian love as an absolute moral norm expressed in the principle of discrimination, Ramsey's conversionist understanding of history and politics that undergirds his argument from both discrimination and proportionality in conversation with the secular policy community, and the imbalance between treatment of the *jus in bello* and the *jus ad bellum* in Ramsey's just war thought.


Contribution to a *Festschrift* with essays by Protestant and Roman Catholic authors meant both to criticize as well as embody the principles of Ramsey's ethics.


Considers three examples of appeals to the natural law in just war theory: contemporary international lawyers Myres McDougal and Florentino Feliciano, American Protestant ethician Paul Ramsey, and 16th century Spanish theorist, Franciscus de Victoria.


Levy argues that Ramsey's use of the rule of the double effect is in fact a disjunctive syllogism.


Contribution to a Festschrift with essays by Protestant and Roman Catholic authors meant both to criticize as well as embody the principles of Ramsey's ethics.


Contribution to a Festschrift with essays by Protestant and Roman Catholic authors meant both to criticize as well as embody the principles of Ramsey's ethics.


Dissertation done under Klaus Demmer, M.S.C.


McCormick's evaluation of the Ramsey's essay, "Incommensurability and Indeterminacy in Moral Choice," included in this volume, which essay of Ramsey relates to McCormick's own seminal work, "Ambiguity in Moral Choice," originally given as the Père Marquette Lecture, and also published in this same volume.


Contribution to a Festschrift with essays by Protestant and Roman Catholic authors meant both to criticize as well as embody the principles of Ramsey's ethics.

Analyzes and argues for an essential continuity in Ramsey's thought, as found in his *The Patient as Person* and *Ethics at the Edges of Life*.

Meilaender is professor of religion at Oberlin.


Dissertation done under Ferrer Smith, O.P.


Contribution to a *Festschrift* with essays by Protestant and Roman Catholic authors meant both to criticize as well as embody the principles of Ramsey's ethics.


According to O'Donovan, Paul Ramsey's criticism of Barth's Christological account of the state was based on a misconception of the latter's eschatology, but nevertheless reflected real differences in theology and political theory. The theological differences were susceptible of reconciliation, possibly to both thinkers' advantage; but differences of political theory, hardly recognized, which turned upon the legacy of contractarianism in Western liberal thought, kept their views apart.


Contribution to a *Festschrift* with essays by Protestant and Roman Catholic authors meant both to criticize as well as embody the principles of Ramsey's ethics.


Discusses Ramsey and others, such as William Vincent O'Brien and Michael Walzer.


In addressing the question of Christian warrants on the making of moral decisions Paul Ramsey argued that the Church ought to be instructional rather than advocatory. In this light Turner investigates the Episcopal Conference of America statements over the past twenty years on abortion. In the light of the recent U.S. Supreme Court abortion decision, Webster v. Reproductive Health Services, Turner raises some of the questions which involve an adequate ethic for ecclesiastical pronouncements.

Turner is professor at the General Theological Seminary in New York.


Contribution to a *Festschrift* with essays by Protestant and Roman Catholic authors meant both to criticize as well as embody the principles of Ramsey's ethics.


Explores three themes in Ramsey's ethics: the meaning of neighbor-love, the development of Ramsey's understanding of 'love transforming natural justice' and the role of covenant in its relation to creation. According to Werpehowski, Ramsey's later stress on 'covenant' served both to preserve the priority of neighbor-love in his theological ethics and to improve the account of the relation of love and justice. Werpehowski is professor of religious studies at Villanova.

*******

*OTHER PROTESTANT ETHICIANS*
Emil Brunner Bibliography

*Emil Brunner (1889-1966)*

**Primary Works by Emil Brunner**

*Arranged chronologically*


A study of Christology.


A repudiation of post-WWI European culture.


Brunner's principal early work on Christian ethics.


Secondary Works on Emil Brunner


Discusses Brunner and Oscar Cullman.


An overview of Brunner's theology, with a fairly complete bibliography of Barth's works available in English.


Discusses the social ethics of Barth, Brunner, and Bonhoeffer in the context of a critique of the traditional Protestant *sola scriptura* position.


Also includes discussion of Karl Barth.


Revised version of doctoral dissertation done at the University of Chicago.


Williamson, a professor of political science at Louisiana State U., evaluates contemporary political thought and behavior in relation to the ideas of these four twentieth-century theologians.

********

*Jacques Ellul (1912–1994)*

Ellul was a layman and professor of history and sociology of institutions in the Faculty of law and economic science at the University of Bordeaux.

**Primary Works by Jacques Ellul**

*Arranged chronologically*


Ellul states that the concept of the natural law, in the sense of being some sort of universal, ideal, normative law is a philosophical abstraction and the product of a definite historical period.

ELLUL, J. Ellul states that the concept of the natural law, in the sense of being some sort of universal, ideal, normative law is a philosophical abstraction and the product of a definite historical period.


Translation of the first two volumes of Ellul's work.

According to Ellul freedom is the locus of Christian ethics and moreover is the ethical aspect of hope as a critical response to what God has done for us.


Translated from the French.


Ellul's reflection is organized around three inter-twining themes: vanity, wisdom, and God.

Secondary Works on Jacques Ellul

*Arranged alphabetically by author


Fasching seeks to show the "inner logic and structure of Ellul's works so that his many books on sociology and theology can be seen as fitting together in one complex argument leading to the formulation of a Christian ethic for the technological society." (p. x) Includes a short biographical sketch of Ellul, an overview of his theological method, plus a good bibliography, a guide for a progressive reading of Ellul's works, and an analytical index.


A revised doctoral dissertation done at the University of Southern California under John P. Crossley, Jr. in 1979.

Gill has done post-doctoral study under Jacques Ellul and is a professor of Christian ethics at the New College of Advanced Christian Studies in Berkeley, CA.


The essays in this volume originally appeared in the Winter/Spring issue of Katallagete.


Originally appeared in the Winter/Spring issue of Katallagete.  Rose writes after the appearance in English of Ellul's first volume on ethics, To Will and To Do, and gives a loose overview of Ellul's theology, especially noting its strong Barthian emphasis.


Directed by E.C. Gardner.

********

**Paul Lehmann** (1906-)

Lehmann was a friend of Bonhoeffer, and taught for many years at Union Theological Seminary in New York, and that at Harvard Divinity School.  Following Barth, Lehman rejected any claim of a natural law and espouse his own particular theory of "koinonia ethics."

**Primary Works by Paul Lehmann**

*Arranged chronologically*


Paul Lehmann Bibliography


Published version of Lehmann's 1936 doctoral dissertation.


Includes the 1961 Thomas White Currie Lectures given by Lehmann at the Austin Presbyterian Theological Seminary.


Secondary Works on Paul Lehmann


Duff is associate professor of Christian ethics at Princeton Theological Seminary.


Essays divided into four major sections: The Question of Man, Politics, Social Science and Theology, and the Future of Theology. A bibliography of Lehmann's works, plus a brief biographical article are included.


******

**Jürgen Moltmann (1926--)**


Bibliography of works in various languages.


For a response to Moltmann's challenge to develop a true ecumenical theology of human rights see Carl E. Braaten's "The Two Kingdoms Principle," ch. 7 in *Principles of Lutheran Theology,* (Philadelphia: Fortress Press, 1983), 123-139. Braaten seeks to delineate such a theology in the context of the Lutheran Two Kingdoms Principle,
interpreted in an ecumenical manner which would include both the Reformed and Roman Catholic traditions.

_____.


_____.


Intervento, in tedesco, al Convegno "Protestantismus in der Moderne" tenutosi a Wildbad nel marzo 1989.


Revised version of doctoral dissertation done at the University of Chicago.

*******

**Wolfhart Pannenberg (1928--)**

**Primary Sources by Wolfhart Pannenberg**


Pannenberg dialogues with some major historical Protestant theologians and philosophers, such as Luther, Hegel and Troeltsch, plus contemporary theologians such as Gerhard Ebeling. Unfortunately there is no index.
Pannenberg is professor of systematic theology at the University of Munich.


--------

**Secondary Sources on Wolfhart Pannenberg**


A British theologian in the Anglican tradition here examines selected themes in the English writings of three African theologians, relating them to comparable themes in the German writings of two Reformed theologians. The aim of this cross-cultural exercise is to ascertain whether or to what extent the development of Christian theology in Europe can be significantly enriched by African contributions. The focus is on the relationship between God and the world, and how this relationship is to be understood in the late twentieth century (e.g., in Christian environmental ethics).

*******

**Trutz Rendtorff**

Rendtorff is on the Protestant faculty of the Institute for Systematic Theology in the University of Munich.

**Primary Works by Trutz Rendtorff**


Considers the ecumenical effort of the World Council of Churches in reference to a theology of development, in the period from the conference on Church and Society in Geneva, in 1966, to the General Assembly of Upsala, in 1968.


Applies an ethical theology that is not necessarily based on traditional theology or Scripture, but on a creative ethical theory. The author's philosophy of ethics is based on the principles of: the givenness of live, the giving away of life, and reflection on life. Attentive to the fluidity of institutions, relationships, and the environment, he pursues a "way for humans to take a stand in relation to the fullness of life." In his Preface to the English edition the author remarks on his appreciation for the work of American Protestant James M. Gustafson.


Secondary Works on Trutz Rendtorff


Rendtorff develops his ethical theory in the tradition of Schleiermacher and Troeltsch as "ethical theology." Ethics is understood not simply as a catalogue of moral rules, but from the ethical perspective various theological issues come into view. According to Rendtorff the three basic elements of ethical life realities, namely, 1) the givenness of life; 2) the giving of life; and 3) reflection on life, can be interpreted in turn in reference to the three main issues of traditional dogmatic theology: creation, reconciliation, and redemption.


A short book (61 pages) containing Hassemer's interview on Trutz Rendtorff's views on Christianity and politics.

********

Helmut Thielicke  (1908--)

Primary Works by Helmut Thielicke


Trutz Rendtorff Bibliography

Translated from the German.


Translated from the German.


Translated from the German.


Translated from the German.


The English translation of Volume 1 is an abridgement of the first 1000 pages of the two German volumes.


Translated from the German.
Secondary Works on Helmut Thielicke


Dissertation done under Réal Tremblay, C.Ss.R.


A revised doctoral dissertation which investigates the meaning of conscience and its relationship to responsibility.  Mount evaluates the contributions of Thielicke, as well as Bonhoeffer, Ebeling, Fletcher, Gustafson, Häring, Lehmann, H. Richard Niebuhr, Tillich, and others.  Mount earned a Masters at Yale, where he studied under H. Richard Niebuhr and James Gustafson, and a PhD from Duke.


********

*Paul Tillich* (1886-1965)

Tillich was forced to leave his chair in Frankfurt in 1933 for criticizing the National Socialists (Nazis).  He then came to the USA where he taught for twenty-two years at Union Theological Seminary in New York, followed by appointments at Harvard and finally at the Divinity School of the University of Chicago (until his death).
Primary Works by Paul Tillich


A previously unpublished lecture delivered at Florida State University on 2 March 1962.


Paul Tillich Bibliography


Volume 2 deals with sin, and Volume 3 deals more with ethics.


Collection of twelve essays by Tillich, from 1938 to 1965 and arranged in chronological order, on the theology of peace.


--------

Secondary Works on Paul Tillich


Paul Tillich Bibliography


Thirteen Catholic scholars from Africa, Canada, Europe, India and the United States present original essays which evaluate Tillich in the light of such contemporary issues as feminism, liberation theology, sacramental theology, and spirituality. Langdon Gilkey, a leading Tillich scholar provides a Protestant response.


An overview of Tillich's theology, with a fairly complete bibliography of Tillich's works available in English.


Paul Tillich Bibliography


Junker, Theo.  "Is the East-West Split Here to Stay?  The Great Political Myth of the End of the Century: Discussion and Ethical Concerns."  In Being and Doing: Paul Tillich as
Paul Tillich Bibliography


Lai is the director of the Religious Studies Program at the University of California at Davis.


A *Festschrift* of 25 essays by a wide variety and noted theologians, both Protestant and Roman Catholic.


Intellectual biographical overview of Paul Tillich's thought.


Based on Plaskow's 1975 doctoral dissertation done at Yale.


The book's focus is on justice, covering two dimensions.  The first is the social dimension, manifested in human relationships.  The second dimension is at the individual level, seen in each person's struggles to feel a secure sense of selfhood.  The author explores Tillich's concept of the contrast between the self and the world.


Study of the 1934-35 debate conducted in periodicals and letters on the two theologians' opposing views towards National Socialism (Nazis).  The debate centered around the theological question on the criteria by which God's presence can be discerned in finite events.
Paul Tillich Bibliography


Paul Tillich Bibliography


In Martin Luther King, Jr.'s social thought the ideal society is realized through the establishment of justice seen in terms of the embodiment of love.  King used a love-justice model developed by Paul Tillich, and understood this relation to be both organic and universal (therefore not limited to the Judeo-Christian tradition).

Williams is Houghton Professor of Theology and Contemporary Change at the Harvard Divinity School.


Williamson, a professor of political science at Louisiana State U., evaluates contemporary political thought and behavior in relation to the ideas of these four twentieth-century theologians.

**********

**********
John Howard Yoder

John Howard Yoder

Yoder is a well-known ethicist in the Mennonite tradition who now teaches at the University of Notre Dame.

Articles by John Howard Yoder


Critiques liberation theology's use of Scripture in ethics.

Yoder is a well-known ethicist in the Mennonite tradition who now teaches at the University of Notre Dame.


Yoder distinguishes 3 types of "church": the "activist" church, concerned principally with building a better society; the "conversionist" church, which holds that due to human sin society itself cannot be radically transformed, and so therefore the emphasis is on the conversion of the individual; and the "confessing" church which avoids either goal of the other two and seeks first and foremost to worship Christ in all things, and thus becomes a counter-cultural church.


Part of a Symposium of articles which appear in the April issue of Theology Today under the general title of "The Revisioning of Worship."

Argues against the "received wisdom" that there is a strict polarity between the Anabaptist and Reformed perspectives; the differences emerge instead out of "intra-family" commonalities, which need to be further explored.


15 essays, including John Howard Yoder, Willard Swartley, Ronald J. Sider, etc., most of whom are connected with the Mennonite Church.


Ecumenical sampling of contemporary theologians on this topic. Contributors include Freisen, Hehir, Hollenbach, James Turner Johnson, Langan, Rendtorff, Whitmore, and Yoder.

Books by John Howard Yoder


Yoder is a well-known ethicist in the Mennonite tradition who now teaches at the University of Notre Dame.

Designed as a companion to Roland Herbert Bainton's Christian attitudes toward war and peace: a historical survey and critical re-evaluation.


Most of the material in this book was originally prepared as a working paper for a 1955 conference in Puidoux, Switzerland on the theme, "The Lordship of Christ Over Church and State."


Yoder argues for a radical position of the implementation of Jesus' "politics" of non-violence as the true, legitimate Christian response of discipleship.


Yoder examines first the theoretical and scriptural foundations of Christian social ethics, then he reviews the historical efforts of the Anabaptists to "return" to the fundamental ethics of the New Testament, before concluding with an analysis of democracy and civil religion in the contemporary world.

John Howard Yoder

Yoder addresses the issue of violence and pacifism, using examples from the lives of various people such as Dale Augkerman, Leo Tolstoy, Joan Baez and Tom Skinner.


Secondary Works with Reference to John Howard Yoder


 Discusses Yoder's contribution in three major areas: 1) the christological orientation of his theological method; 2) his concepts of hermeneutic community, Christian witness, and eschatology, and their relation to the formation of a Christian ethic of nonviolence and justice; and 3) his understanding of the relationship of the Church to the state and society.


Zimbelman teaches in the Department of Religious Studies at California State University in Chico.

*******

*******