

Select Bibliography on the Fundamental Moral Theology

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URL: <https://www2.bc.edu/james-bretzke/FundamentalMoralBibliography.pdf>

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For a **Fuller** Bibliographical Treatment See James T. Bretzke, S.J., *A Research Bibliography in Christian Ethics and Catholic Moral Theology*, (Lewiston NY: Edwin Mellen Press, 2006).

See also Bretzke's research *Ecumenical Ethics Bibliography* which contains both classical and contemporary sources and authors from the Catholic, Protestant, and Orthodox traditions, arranged both by topic and by author. Available online at

<https://www2.bc.edu/james-bretzke/EcumenicalEthicsBibliography.pdf>

Other related online research bibliographies can be found on Bretzke's moral theology web-page at <https://www2.bc.edu/james-bretzke/BretzkeWebIndex.pdf>

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Bibliography on the Fundamental Moral Theology

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Post-Vatican II Manuals of Moral Theology

N.B. For Pre-Vatican II moral manuals see the History of Ethics section in James T. Bretzke, S.J., A Research Bibliography in Christian Ethics and Catholic Moral Theology, (Lewiston NY: Edwin Mellen Press, 2006)

Aubert, Jean-Marie. Abrégé de la morale catholique. Paris: Desclée, 1987.

Italian translation: Compendio della Morale Cattolica. Traduzione dal francese di Germano Garatto. Cinisello Balsamo: Edizioni Paoline, 1989.

Portuguese translation: Manual da Moral Católica. Lisboa: Edições Paulistas, 1991.

Böckle, Franz. Grundbegriffe der Moral. Aschaffenburg: Paul Pattloch Verlag.

In English: Fundamental Concepts of Moral Theology. Translated by William Jerman. New York: Paulist Press Exploration Books, 1967.

Italian translation: I Concetti Fondamentali della Morale. Guide di teologia, 2. Traduzione di Liborio Ascutto. Brescia: Queriniana, 1968.

French translation: Pour former la conscience chrétienne; principes d'une morale. Gembloux: Duculot; Paris: Lethielleux, 1970.

Also in Korean translation.

_____. Fundamentalmoral. München: Kösel-Verlag, 1977.

In English: Fundamental Moral Theology. Translated by N.D. Smith. Dublin: Gill and Macmillan, 1980.

Italian translation: Morale fondamentale. Biblioteca di Teologia Contemporanea, 35.

Brescia: Queriniana, 1979.

Bohr, David. Catholic Moral Tradition: In Christ a New Creation. Huntington IN: Our Sunday Visitor, 1990.

Divides his work into three sections: biblical foundations and history of Catholic moral teaching; fundamental elements, such as the person, conversion, conscience, etc.; and special questions in ethics. Intended as a college or seminary text.

Msgr. Bohr is rector of St. Pius X Seminary in Dalton, PA.

Bretzke, James T., S.J. *A Morally Complex World: Engaging Contemporary Moral Theology*. Collegeville: The Liturgical Press, 2004.

This book on fundamental moral theology is comprised of an Introduction plus seven chapters. Chapter One deals with the methodology for moral theology, Chapter Two treats the natural law and moral norms, Chapter Three discusses the interplay between Scripture and Christian ethics, Chapter Four turns to a consideration of conscience, Chapter Five takes up evaluative criteria and various modes of moral discourse, Chapter Six outlines how to approach a pastoral application of the principles of moral theology to concrete moral cases, and Chapter Seven looks at the realities of sin and moral failure. The book also includes an extensive glossary of moral terms used as well as a bibliography and index.

Caffarra, Carlo. *Living in Christ: Fundamental Principles of Catholic Moral Teaching*. Translated by Christopher Ruff. San Francisco: Ignatius Press, 1987.

Caffarra was president of the John Paul II Institute on Marriage and the Family at the Lateran University in Rome, and went on to become Cardinal Archbishop of Bologna. He has degrees in canon law and moral theology from the Pontifical Gregorian University in Rome, and was a member of the International Theological Commission and a councilor to the Congregation for the Doctrine of the Faith. In 2016 he joined Cardinals Raymond Burke, Walter Brandmüller, and Joachim Meissner in publishing several *dubia* (doubts) concerning the interpretation of Pope Francis Apostolic Exhortation *Amoris laetitia*.

Cessario, Romanus, O.P. *Introduction to Moral Theology*. Washington, D.C.: Catholic University of America Press, 2001.

Cessario teaches at St. John's Seminary in Brighton, MA.

Chiavacci, Enrico. Teologia morale. 3. vol. Assisi: Cittadella, 1983-85.

Chioldi, Maurizio. Morale fondamentale. Manuali di base Piemme, 28. Casale Monferrato:

Piemme, 1991.

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

Designed for undergraduate and/or adult education use.

Reviewed by Walter Conn in *Horizons* 26 (Spring 1999): 160-161.

Curran, Charles E. *The Catholic Moral Tradition Today: A Synthesis*. Moral Traditions and Moral Arguments Series. Washington, D.C.: Georgetown University Press, 1999.

_____. *The Development of Moral Theology: Five Strands*. Washington, D.C.: Georgetown University Press, 2013.

Strand One is Sin and Reconciliation in the Moral Manuals; Strand Two is the Thomistic Tradition; Strand Three is the Natural Law; Strand Four is the Papal Magisterium; and Strand Five is Vatican II. A concluding, sixth, chapter looks at the contemporary situation.

Gallagher, John, C.S.B. *The Basis for Christian Ethics*. New York: Paulist Press, 1985.

Gallagher divides his work into four sections: 1) The Criteria for Moral Judgment: Human Reason and Experience; 2) The Criteria for Moral Judgment: Sacred Scripture; 3) Practical Moral Judgment; and 4) Individual Conscience and the Church.

García de Haro, Ramón. *La vida cristiana*. Curso de Teología moral fundamental. Pamplona: EUNSA, 1992.

Reviewed by Carla Rossi Espagnet in *Divinitas* 37 (1992): 203-204; and by Marcellino Zalba, S.J. in *Gregorianum* 74 (1993): 378-379.

Garcia de Haro teaches at the Istituto Giovanni Paolo II in Rome.

Gatti, Guido. *Temi di morale fondamentale*. *Corso di Teologia Morale/1*. Leumann (Torino): Editrice Elle Di Ci, 1988.

Goffi, Tullo, and Giannino Piana, eds. *Corso di Morale*. 5 volumes. Brescia: Queriniana, 1983-1986.

Grisez, Germain. *The Way of the Lord Jesus*. *Volume One: Christian Moral Principles; Volume Two: Living a Christian Life. Volume Three: Difficult Moral Questions*. Chicago: Franciscan Herald Press, 1983, 1993, 1997.

First three volumes of a projected four-volume work.

Grisez, Germain, and Shaw, Russell. *Fulfillment in Christ: A Summary of Christian Moral Principles*. Notre Dame: University of Notre Dame Press, 1991.

Intended as a sort of summary and simpler exposition of the moral theology set forth in Grisez's *The Way of the Lord Jesus*.

Gula, Richard M., S.S. *Reason Informed by Faith: Foundations of Catholic Morality*. New York: Paulist Press, 1989.

Reviewed by Thomas R. Kopfensteiner in *Theological Studies* 51 (1990): 768-770.

Gula was professor of moral theology at St. Patrick's Seminary in Menlo Park, and now teaches at the Franciscan School of Theology in Berkeley.

Guzzetti, G.B. Morale generale. Nuova edizione. Leumann (Torino): Elle Di Ci, 1990.

Hamel, Ronald P. and Himes, Kenneth R., O.F.M., eds. *Introduction to Christian Ethics: A Reader*. New York: Paulist Press, 1989.

An anthology of generally excellent articles arranged topically on the major themes of fundamental moral theology. Well-known Catholic and Protestant authors are represented, though mainly Anglophone from the North Atlantic region.

Häring, Bernard, C.Ss.R. *Free and Faithful in Christ: Moral Theology for Priests and Laity*. 3 Volumes. Slough: St. Paul Publications, 1978, 1979, 1981.

Traduzione italiana: Liberi e fedeli in Cristo. Teologia morale per preti e laici. Alba, 1981.

En español: Libertad y fidelidad en Cristo. Teología Moral para sacerdotes y seglares. Barcelona: Herder, 1981.

Häring is professor emeritus at the Alphonsianum in Rome, and now resides in his native Germany.

Haro, Ramon García de. Cristo. Fundamentos de la moral. Los conceptos básicos de la vida moral en la perspectiva cristiana. Barcelona: EIUNSA, 1990.

Opus Dei theologian who teaches at the John Paul II Institute on the Family in Rome.

Lorenzetti, Luigi, a cura di. Trattato di etica teologica. 3 vol. Trattati di etica teologica.

Bologna: Dehoniane, 1981, 1992?

Specially written for the laity.

Mattison, William C. III. *Introducing Moral Theology: True Happiness and the Virtues*. Grand Rapids: Brazos Press, 2008.

From the promotional advertisement: Whether in the cafeteria, classroom, or dorm lounge, questions abound on college campuses. Not only do students grapple with existential issues but they also struggle with ethical ones such as "Why be moral?" In *Introducing Moral Theology*, William Mattison addresses this question as well as grapples with the impact that religious belief has on day to day living. Structured in two parts, this unique text on Catholic moral theology covers cardinal virtues (temperance, prudence, fortitude, and justice) as well as theological virtues (faith, hope, and love). It is equipped with study questions, terms and their definitions, and illustrative case studies. Rooted in the Catholic tradition, this overview will also appeal to non Catholics interested in virtue ethics.

Mattison taught at the Catholic University of America when the book appeared, and now is at Notre Dame.

May, William E. *Principles of Catholic Moral Life*. Chicago: Franciscan Herald Press, 1981.

En español: Principios de vida moral. Barcelona: EIUNSA, 1990.

O'Connell, Timothy E. *Making Disciples: A Handbook of Christian Moral Formation*. New York: Crossroad, 1998.

Addresses from theological, psychological, and sociological perspectives the question of how people come to embody Christian values and the implications for the Church and its ministry. O'Connell devotes special attention to the role of narrative and imagination in the moral formation of the Christian disciple. O'Connell is Professor of Christian Ethics in the Institute of Pastoral Studies at Loyola University, Chicago.

_____. *Principles for a Catholic Morality*. Minneapolis: The Seabury Press, 1976, 1978. Revised edition, San Francisco: Harper and Row, 1990.

O'Connell is Director of the Institute of Pastoral Studies at Loyola University, Chicago.

Peschke, Karl Heinz. *Christian Ethics: Moral Theology in the Light of Vatican II*. 2 Volumes. Alcester and Dublin: C. Goodliffe Neale, 1985,1986.

Traduzione italiana: Etica cristiana; teologia morale alla luce del Vaticano II. 2 vol. Roma: Pontificia Universitas Urbaniana, 1985-1986.

In Korean: Volume 1

Rincón Orduña, Raimundo, Mora Bartrés, G., López Azpitarte, E. Praxis Cristiana. 3 vol. Madrid: Ediciones Paulinas, 1980.

Also translated into Portuguese.

Vidal, Marciano, C.Ss.R. *Moral de actitudes: 1, Moral fundamental*. Madrid: Editorial PS, 1976, 1990.

Traduzione italiana: L'atteggiamento morale: 1, moral fondamentale. Orizzonti nuovi. Assisi: Citadella Editrice, 1990.

Vidal proposes as his organizing model or paradigm an ethics of autonomous theonomy reinterpreted by a theology of liberation. Vidal believes that this model best integrates two essential poles of morality, namely autonomy at the level of structure of human ethics, and that of theonomy at the level of the interpretation of the religious horizon through liberation theology.

[From a review of the 6th edition (1990) by Raphael Gallagher, C.Ss.R. in Studia Moralia 29 (1991): 455-461.]

Vidal teaches moral theology at the Universidad Comillas in Madrid and at the Alfonsianum in Rome.

Weber, Helmut. Allgemeine Moraltheologie. Ruf und Antwort. Graz: Verlag Styria, 1991.

Weber teaches at Trier. The work has a significant section on Scripture and ethics.

Willems, Elizabeth, S.S.N.D. *Understanding Catholic Morality*. New York: Crossroad, 1997.

Would be appropriate for adult education, and/or possibly an undergraduate text on fundamental moral theology.

Willems was Professor of Moral Theology, Director of Pastoral Field Education, and Director of the M.A. Program at Notre Dame Seminary in New Orleans at the time of the book's appearance.

Articles on Fundamental Christian Ethics

Barberi, Michael J. and Selling, Joseph A. "The Origin of *Humanae vitae* and the Impasse in Fundamental Theological Ethics." *Louvain Studies* 4/37 (2013).

Argues that many of the ideas in *Humanae vitae* can be traced to the moral philosophy and involvement of Karol Wojtyla (later Pope John Paul II).

Beemer, Theo. "The Interpretation of Moral Theology." *Concilium* 5 (5/1969): 62-72.

Deals with the hermeneutical question of the relation between the language and categories of ethical awareness and those of Christian proclamation.

Bretzke, James T., S.J. "Conscience and the Synod: An Evolving *Quaestio Disputata*." *Journal of Moral Theology* 5/2 (June 2016) 167-173.

This article looks at some of the disputes revolving around "conscience" and "conscience formation in relation to Church Teaching" which has emerged during the October 2014 and 2015 Synods on the Family, and considers these in light of a significant paradigm shift in the Church on the appreciation for the individual conscience in contested moral matters. The article is derived from a panel presentation on the Synod on Family at the January 2016 Society of Christian Ethics Convention held in Toronto, Canada. The complete papers from the panel are found in the same issue under the title "Symposium on the 2015 Synod of Bishops on the Family" pp. 164-188.

_____. "Debating Intrinsic Evil: Navigation between Shibboleth and Gauntlet." *Horizons* 41/1 (June 2014): 116-129.

Referencing Robert Schreiter's notion of philosophical and theological "intercultural" communication, this paper engages the Catholic moral tradition's conception of *intrinsece malum in se* and proposes a taxonomy of views taken both from this tradition and how the term has been referenced by the Magisterium in documents such as *Veritatis splendor* and episcopal pronouncements connected with some hot button moral issues. At times the expression "intrinsically evil" functions as a shibboleth that only partially succeeds in demonstrating Schreiter's "competence criteria of effectiveness and appropriateness," and at other times the term functions more as a gauntlet thrown down to sharpen sides in political policy debates. Hopefully the notion of the taxonomy of conceptions and uses of "intrinsic evil" may aid in more dispassionate ethical analysis and overcoming some of the divisions that either the shibboleth or gauntlet usages effect.

_____. "From Moral Act to Moral Event: Joseph Selling's Contribution in Re-focusing Roman Catholic Fundamental Moral Theology" *Louvain Studies* 40 (Winter 2017): 84-

97.

_____. "In Good Conscience: What *Amoris Laetitia* can teach us about responsible decision making." *America* 8 April 2016. Found at <http://americamagazine.org/issue/article/good-conscience>

This 2,000 word article looks carefully at how "conscience" is used in Pope Francis' Post-Synodal Apostolic Exhortation *Amoris laetitia* The Joy of Love, which was released on April 8, 2016.

_____. "No, Pope Francis hasn't changed Catholic teachings on birth control." *Boston Globe* 18 February 2016. Online at <http://www.bostonglobe.com/opinion/2016/02/18/pope-francis-hasn-changed-catholic-teachings-birth-control/gwE7r7LAV2qqHwOSvgTNLP/story.html?event=event25>

Discussion of Catholic moral teaching regarding the principle of doing the lesser evil (*Minus malum*) and its relation to Pope Francis' plane interview comments on the possibility of a married couple choosing to practice contraception to avoid a potential birth defect caused by the mosquito-borne Zika virus.

Cahill, Lisa Sowle. "Moral Methodology: A Case Study." *Chicago Studies* 19 (1980): 171-187.

Callahan, Michael. "The Changing of Catholic Moral Theology: From the Constitution De Ordine Morali to Gaudium et Spes." *Louvain Studies* 3 (1970-71): 41-50.

Discusses the changes from the pre-conciliar schema "De Ordine Morali" to the final version of *Gaudium et spes*, and thus evidences an important paradigm shift in the consideration of fundamental moral theology.

Callahan was ordained in 1969 for the Detroit Archdiocese.

Cavanaugh, William T. "Absolute Moral Norms and Human Suffering: An Apocalyptic Reading of Endo's Silence." *Logos: A Journal of Catholic Thought and Culture* 2/3 (1999): 96-116.

Critiques Endo's novel in light of Pope John Paul II's 1993 Encyclical on Fundamental Moral Theology *Veritatis splendor* for the supposed violation of an absolute moral norm forbidding apostasy. Cavanaugh concludes that "Compassion has become a deadly virtue in our society that can no longer make sense of suffering. We have lost the root meaning of the word compassion, meaning to "suffer with." A follower of Christ may be able to set individual suffering within a larger drama of the confrontation of the Kingdom of God with the principalities and powers that killed Jesus Christ. In a society in which personal choice has overtaken such a grand narrative, however, suffering and truth become dissociated, and we come to believe that our highest calling is to eliminate any suffering

at any cost, even the cost of truth. ... We feel we must act because God will not. To read history in the light of the crucified Jesus, however, is to refuse such murderous compassion, and to find the silent activity of God among the victims of this world" (p. 115).

Clem, Stewart. "The Passions of Christ in the Moral Theology of Thomas Aquinas: An Integrative Account." *New Blackfriars* (3 March 2017). Available electronically at <http://onlinelibrary.wiley.com/doi/10.1111/nbfr.12286/abstract?campaign=wolearlyview>

Author supplied abstract: In recent scholarship, moral theologians and readers of Thomas Aquinas have shown increasing sensitivity to the role of the passions in the moral life. Yet these accounts have paid inadequate attention to Thomas's writings on Christ's passions as a source of moral reflection. As I argue in this essay, Thomas's writings on Christ's human affectivity should not be limited to the concerns of Christology; rather, they should be integrated into a fuller account of the human passions. One upshot of this approach for Thomists is that it sharpens our vocabulary when describing human nature and the conditions for the moral life. By considering the rubrics of creation, fall, and redemption – as Thomas does – we find that our resources for analyzing the passions are greatly enriched.

Connery, John R. "Catholic Ethics: Has the Norm for Rule-Making Changed?" *Theological Studies* 42 (1981): 232-250.

Curran, Charles. "Catholic Social and Sexual Teaching: A Methodological Comparison." *Theology Today* 45 (1988).

Also found as chapter 5 in Curran's *Tensions in Moral Theology*, 87-109. Notre Dame: University of Notre Dame Press, 1988.

Contrasts the development, or lack thereof, of Roman Catholic social and sexual teaching by considering each in terms of three methodological issues: a shift from classicist to historical consciousness; a shift from abstract consideration of human nature to a personalist view, with concomitant stress on freedom, equality, and participation; and a shift from a legal ethical model to acceptance of a relationality-responsibility model. Curran's position is critiqued by John S. Grabowski and Michael J. Naughton in their article "Catholic Social and Sexual Ethics: Inconsistent or Organic?" *The Thomist* 57 (1993): 555-578.

Gaillardetz, Richard R. "Prudential Judgment and Catholic Teaching." Chapter 5 in *Voting and Holiness*, 66-80. Edited by Nicholas P. Cafardi. New York: Paulist Press, 2012.

Begins his essay by noting three types of "Catholic voters": 1) nominal Catholics whose political choices are more influenced by other factors, such as race, culture, economic

class, etc.; 2) ideological Catholics whose decisions largely are determined by prior ideological bias and who then use Catholic teaching selectively to buttress their choices; and 3) faithful, conscientious Catholics who genuinely seek to inform their political choices with the whole range of Catholic social teaching. The US bishops in *Faithful Citizenship* indicate that Catholic voters should move toward this third group. He then moves to a brief description of the virtue of prudence and outlines 4 practical precepts to using prudence in the political discernment process: 1) know the religious tradition; 2) identify the moral principles that guide the electoral discernment; 3) distinguish matters of moral principle from matters of prudential judgment; and 4) carefully attend to the particulars of the social and political contexts, looking not only at stated principles but also attending to the likely outcomes of the election of this or that candidate and/or the passage of this or that piece of legislation.

Gallagher, Raphael, C.Ss.R. "Fundamental Moral Theology 1975-1979: A bulletin-analysis of some significant writings examined from a methodological stance." *Studia Moralia* 18 (1980): 147-192.

Looks at recent moral syntheses in terms of four basic and dominant methodologies for formulating moral theology, based on: 1) a consciously constructed system of adequately formulated material norms as the first and principle step; 2) an explicitly articulated system of a coherent Christian ethos; 3) giving coherence and continuity to moral analysis through a systematic reflection on morally relevant experiences; 4) searching for the historical continuity with past forms and placing a statement of contemporary moral theology in the context of present historical and cultural realities.

Grabowski, John S. and Naughton, Michael J. "Catholic Social and Sexual Ethics: Inconsistent or Organic?" *The Thomist* 57 (1993): 555-578.

Critiques the position of Charles Curran, developed in the latter's "Catholic Social and Sexual Teaching: A Methodological Comparison" *Theology Today* 45 (1988), and also challenges some aspects of the personalist paradigm.

Grabowski, John S. "Person or Nature? Rival Personalism in 20th Century Catholic Sexual Ethics." *Studia Moralia* 35 (1997): 283-312.

Looks at the various personalist approaches from Dietrich von Hildebrand and Herbert Doms through Louis Janssens, Paul Quay, and Karol Wojtyla.

Though Grabowski studied systematic theology under Donald Keefe, S.J. at Marquette University he is professor of moral theology at the Catholic University of America.

Gula, Richard, S.S. "Normative Methods in Ethics: Surveying the Landscape of Ethical Pluralism." In *Method and Catholic Moral Theology: The Ongoing Reconstruction*, 3-20. Edited by Todd A. Salzman. Omaha: Creighton University Press, 1999.

Harrington, Donal. "Moral Theology: A Critical Analysis." Irish Theological Quarterly 59 (1993): 1-21.

Good overall discussion the current state of moral theology.

Hollenbach, David, S.J. "Fundamental Theology and the Christian Moral Life." In Faithful Witness: Foundations of Theology for Today's Church, 167-184. Edited by Leo J. O'Donovan, S.J. and T. Howland Sanks, S.J. New York: Crossroad, 1989.

Honings, B. "Morale e scienze umane nella prospettiva della formazione sacerdotale." Lateranum, n.s. 56 (1990): 703-718.

Janssens, Louis. "Artificial Insemination: Ethical Considerations." *Louvain Studies* 5 (1980): 3-29.

This article became foundational in the articulation of the methodological approach to fundamental moral theology that later was called personalism. Janssens claims there are eight fundamental dimensions of the human person: (1) subject; (2) embodied subject; (3) part of the material world; (4) interrelational with other persons; (5) an interdependent social being; (6) historical; (7) equal but unique; (8) called to know and worship God. Classic article for the expression of the principle of totality in the personalist model. Janssens' personalist moral system though is critiqued by Brian Johnstone, C.Ss.R. in the latter's "From Physicalism to Personalism," Studia Moralia 30 (1992): 71-96.

Janssens taught moral theology for many years at Louvain, is perhaps the moral theologian most clearly identified with the personalist model in the development of Post-Vatican II moral theology.

_____. "Personalism in Moral Theology." In Moral Theology: Challenges for the Future. Essays in Honor of Richard A. McCormick, S.J., 94-107. Edited by Charles E. Curran.

New York: Paulist Press, 1990.

Discusses four basic issues connected with personalist ethics: 1) the controlling totality; 2) the person's openness to God; 3) historicity; and 4) originality.

_____. "Personalist Morals." Louvain Studies 3 (1970-71): 3-16.

Translated from the French, "Morale Personaliste."

Johnstone, Brian V., C.Ss.R. "From Physicalism to Personalism." Studia Moralia 30 (1992): 71-96.

Analyzes the "paradigm-shift" in Roman Catholic moral theology from a physicalist understanding of human nature and moral reasoning to a personalist version and then discusses the origins of physicalism, its problematic features, and solutions proposed by personalism. Finally, Johnstone identifies and evaluates 3 basic personalist models.

Johnstone, an Australian, is professor of moral theology at the Alphonsianum in Rome.

_____. "A Proposal for a Method in Moral Theology." Studia Moralia 22 (1984): 189-212.

Discusses methodologies of Franz Böckle (based on ethical theory), Bernard Häring (based on Revelation), and René Simon (based on the interpretation of human experience), and then proposes his own approach based on a structured way of learning from experience.

Kaczor, Christian. "Exceptionless Norms in Aristotle? Thomas Aquinas and Twentieth-Century Interpreters of the *Nicomachean Ethics*." *The Thomist* 61 (1997): 33-62.

Kaufman, Philip S., O.S.B. "Probabilism: The Right to Know Moral Options." Chapter Two in Why You Can Disagree and Remain a Faithful Catholic, 17-25. Bloomington (IN): Myer Stone Books, 1989.

This chapter outlines the theory of probabilism, while the remainder of the book discusses infallibility, divorce and remarriage, and many of the issues connected with the proclamation of the birth control teaching of the Church.

Kelly, Conor M. "The Role of the Moral Theologian in the Church: A Proposal in Light of

Amoris Laetitia." *Theological Studies* 77/4 (December 2016): 922-948.

Kelly notes that *Amoris laetitia* stressed conscience and discernment in pastoral decisions and thus moral theology ought to do the same.

At this writing Kelly is Assistant Professor at Marquette University.

Kopfensteiner, Thomas R. "Globalization and the Autonomy of Moral Reasoning: An Essay in Fundamental Moral Theology." *Theological Studies* 54 (1993): 485-511.

Builds on recent interest in the globalization of ethics and Habermas' theory of universal discourse to propose a hermeneutical theory for approaching fundamental moral theology. Refers considerably to the work of Klaus Demmer.

Kopfensteiner, who is a priest of the Archdiocese of St. Louis, teaches at Fordham University and did his doctoral dissertation on paradigm shift theory in moral theology at the Pontifical Gregorian University under Klaus Demmer.

_____. "Historical Epistemology and Moral Progress." *The Heythrop Journal* 33 (1992): 45-60.

Uses the concept of paradigm shift of Thomas Kuhn to discuss the notion of moral progress in conception and application of moral norms and the natural law. Also refers considerably to the work of Klaus Demmer.

Korff, Wilhelm. "Empirical Social Study and Ethics." *Concilium* 5 (4/1968): 5-13.

Lepenes, Wolf. "Difficulties of Basing Ethics on Anthropology." *Concilium* 5 (8/1972): 11-30.

Mahoney, John, S.J. "The Challenge of Moral Distinctions." *Theological Studies* 53 (1992): 663-682.

Revised version of the First Annual Joseph B. Brennan Lecture in Applied Ethics, delivered at Georgetown University's Center for the Advanced Study of Ethics on 1 April 1992.

Mahoney is Professor of Moral Theology at King's College, University of London.

_____. "Reflections on Experience as a Source of Moral Theology." In Personalist Morals: Essays in Honor of Professor Louis Janssens, 25-44. Edited by Joseph A. Selling. Louvain: University of Leuven Press, 1988.

After considering the shift in various disciplines of theology from an approach "from above" to one "from below," Mahoney turns his attention to the significance of experience in moral theology. He contrasts a morality "from outside," based on external principles and/or authority, to a morality "from the inside," which, following the greater focus on the person (instead of "nature") will then accord greater importance to the relevance of experience.

Marra, Bruno, S.J. "Esistenza ed etica." Rassegna di Teologia 32 (1991): 480-501.

La tensione fra conflittualità e partecipazione può determinare un'assunzione partecipata delle conflittualità, che presuppone un'integrazione, orientata al senso globale che l'individuo dà alla sua esistenza. È questa tensione che rende dinamico l'essere-al-mondo del singolo che si apre a nuove esperienze e nuovi interrogativi in un processo di crescita e di autoconsapevolezza. È necessario che l'individuo aderisca al proprio progetto, pur non negando il significato di altri modi possibili di esistere.

McCormick, Richard A., S.J. "Exchanges on fundamental moral theology." Theological Studies 47 (1986): 69-88.

_____. "'Tradition in Transition.'" In Riding Time Like a River: The Catholic Moral Tradition Since Vatican II, 17-33. Edited by William J. O'Brien. Washington, D.C.: Georgetown University Press, 1993.

Mieth, Dietmar. "Il Significato dell'esperienza esistenziale dell'uomo. Perorazione per una teoria del modello etico." Concilium 12 (10/1972): 34-62.

_____. "What Is Experience?". Concilium 113 (1978): 40-53.

Nolan, Martin. "The Principle of Totality in Moral Theology." In Absolutes in Moral Theology?, 232-248. Edited by Charles E. Curran. Washington, D.C.: Corpus Books, 1968.

En español: ¿Principios Absolutos en Teología Moral? «Teología y Mundo Actual», 24.

Traducción de José Maria Ruiz, S.J. Santander: Editorial Sal Terrae, 1970.

O'Connell, James. "The Sources of Morality: Function, Conformity and Aesthetics." The Heythrop Journal 19 (1994): 160-170.

Reynolds, Charles. "A Proposal for Understanding the Place of Reason in Christian Ethics." Journal of Religion 50 (1970): 155-168.

Investigates the differences in the place of reason in theological and philosophical ethics, and suggests that the philosophical theory based on the "ideal observer" may aid in sharpening the focus on the use of reason in theological ethics.

Rigali, Norbert J., S.J. "Models of the Person in Moral Theology." Chicago Studies 32 (1993): 177-185.

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.

_____. "The Moral Act." Horizons 10 (1983): 252-266.

Discusses the revision in the understanding of the moral act based on personalist and relational anthropology. Argues that for this revision to occur successfully a holistic material understanding of the moral life must replace the manualist tradition.

Riodran, Patrick, S.J. "Can We Not Discuss Morals?" Studies 80 (1991): 377-387.

Argues that disagreement which exists between basic moral positions consists in diverse views on what constitutes a good life, individual and communitarian. Moreover, the Christian vision of such a good life is "one which is radically at variance with many contemporary views, including popular opinion."

Sala, Giovanni. "L'evoluzione delle intelligenze morali." Concilium 12 (10/1976): 63-78.

Salzman, Todd, and Lawler, Michael. "The scandal may be in not holding funerals for gay spouses, theologians say." *National Catholic Reporter* January 16, 2018 Also available

at

<https://www.ncronline.org/news/justice/funeral-rites-gay-spouses-public-scandal-eye-beholder>

Salzman and Lawler, who are lay professors of theology at Creighton University, look carefully at the moral concept of scandal and then question whether withholding the sacraments or Catholic funerals to those in same-sex relationships actually meets the standard criteria for taking a course of action “to avoid scandal.”

Selling, Joseph A. “The Fundamental Polarity of Moral Discourse.” In *Method and Catholic Moral Theology: The Ongoing Reconstruction*, 21-43. Edited by Todd A. Salzman. Omaha: Creighton University Press, 1999.

Selling is a student of Louis Janssens and taught for many years at the Catholic University of Louvain, Belgium.

_____. “The Human Person.” In *Christian Ethics: An Introduction*, 95-109. Edited by Bernard Hoose. Collegeville: Liturgical Press, 1998.

_____. “Is Lived Experience a Source of Morality?” *INTAMS Review* 20 (2014): 217-225.

Focusing on the essential role of experience in the analysis of moral agency Selling proposes revising the traditional moral paradigm of ethical analysis that starts with the “act” and its “object” which are largely abstracted from the critical context of the agent, circumstances, intention, and motivation.

_____. “Looking toward the End: Revisiting Aquinas’ Teleological Ethics.” *Heythrop Journal* 51 (2010): 388-400.

_____. “Object, End and Moral Species in *ST I-II*, 1-21.” *Ephemerides Theologicae Louvanienses* 84 (2008): 363-407.

_____. “Regulating Fertility and Clarifying Moral Language.” *Heythrop Journal* (2014).

Using the evolving Church teaching on the moral licitness of regulating fertility by married couples Selling outlines several differing modes of moral reasoning and analysis employed in the various teachings, and raises significant problems associated with an insufficiently nuanced understanding of terms such as “intrinsically evi/immoral.” He

illustrates his discussion by using examples from Augustine to John Paul II, and focuses especially on the development of moral reasoning from Pius XI's 1931 *Casti Connubii* to Pius XII's 1951 Address to the Italian Midwives, to Vatican II's 1965 *Gaudium et spes* and then on to Paul VI's 1968 *Humanae vitae* before concluding with John Paul II's employment of terms such as "culture of life" and "culture of death" in his 1995 *Evangelium vitae* and elsewhere.

Walgrave, Jan H., O.P. "Is Morality Static or Dynamic?" *Concilium* 5 (1/1965): 13-22.

Books on Fundamental Christian Ethics

**Manuals of moral theology are found in the Manuals bibliography.

Allen, Joseph L. Love and Conflict: A Covenantal Model of Christian Ethics. Lanham MD: University Press of America, 1995.

Auer, Alfons. Autonome Moral und christlicher Glaube. 2. Auflage. Düsseldorf: Patmos Verlag, 1971, 1984.

Traduzione italiana: Morale autonoma e fede cristiana. Versione dal tedesco di Maria Cristina Laurenzi. Cinisello Balsamo: Edizioni Paoline, 1991.

Berti, Enrico, a cura di. Problemi di etica: fondazione, norme, orientamenti. Padova: Fondazione Lanza-Gregoriana, 1990.

Interventi di Giuseppe Angelini, Francesco Cavalla, Eugenio Lecaldano, Antonino Poppi, Giuseppe Trentin, e Carmelo Vigna.

Böckle, Franz. Grundbegriffe der Moral. Aschaffenburg: Paul Pattloch Verlag.

In English: Fundamental Concepts of Moral Theology. Translated by William Jerman. New York: Paulist Press Exploration Books, 1967.

Traduzione italiana: I Concetti Fondamentali della Morale. Guide di teologia, 2. Traduzione di Liborio Ascutto. Brescia: Queriniana, 1968.

En français: Pour former la conscience chrétienne; principes d'une morale. Gembloux:

Duculot; Paris: Lethielleux, 1970.

Also available in Korean.

The late Franz Böckle was a Swiss theologian who taught at the University of Bonn.

Brady, Bernard V. *Be Good & Do Good: Thinking through Moral Theology*. Maryknoll: Orbis Books, 2014.

Positively reviewed for use as an undergraduate text by Marie Conn for *Catholic Books Review* at <http://catholicbooksreview.org/2015/brady.html>

Redacted from Conn's Review: Chapter One introduces four forms of moral discourse, viz., narrative (speaker as storyteller); prophetic (speaker as preacher); ethics (speaker as voice of reason); and policy (speaker as lawyer). Then he takes each form and, using examples from scripture and other sources, he derives implications for moral theology. Chapter two presents an extended examination of the various kinds of freedom and then connects these to morality, here understood as “a set of expectations about behavior and character for persons.” (52) The third chapter takes on the structure of morality including ideas about God, or theology; about humanity, or anthropology; about expectations of behavior or character, or morality; and about appropriation, or personal choices. Much of the chapter unpacks the biblical image of the Kingdom of God, and expands on love as it relates to moral discernment. Chapter four looks at moral decisions about particular actions, beginning with an explanation of the “three-font principle,” viz., action, intention, and circumstances, using narrative examples to illustrate this principle. There are lengthy sections on “intrinsically evil” actions and the principle of the double effect. Chapter Five considers in four ways, as a place, as a process, as a source of feeling, and as an impulse of voice, and emphasizes the double responsibility of both forming and then following our conscience and speaks briefly about the connection of conscience and community.

Bresciani, Carlo. *Personalismo e morale sessuale: Aspetti teologici e psicologici*. Casale Monferrato: Piemme, 1983.

Bretzke, James T., S.J. *A Morally Complex World: Engaging Contemporary Moral Theology*. Collegeville: The Liturgical Press, 2004. Also published in the Philippines by Jesuit Communications Foundation, 2004.

This book on fundamental moral theology is comprised of an Introduction plus seven chapters. Chapter One deals with the methodology for moral theology, Chapter Two treats the natural law and moral norms, Chapter Three discusses the interplay between Scripture and Christian ethics, Chapter Four turns to a consideration of conscience, Chapter Five takes up evaluative criteria and various modes of moral discourse, Chapter Six outlines how to approach a pastoral application of the principles of moral theology to concrete moral cases, and Chapter Seven looks at the realities of sin and moral failure. The book also includes an extensive glossary of moral terms used as well as a bibliography and index.

Reviewed by Todd Salzman in *Theological Studies* 66/2 (2005): 474-476; Russell Connors in *America* (June 21-28, 2004): 25-26 [Electronic version available via *ProQuest* database]; Patrick J. Hayes in *Catholic Library World* (October 2004); Charles Heiser, S.J. in *Theology Digest* (Summer 2004): 158; Benjamin G. Defensor in *Business World* (Two part review in “Weekender” section of this Manila newspaper) Part One (18-19 June 2004): 39; and Part Two (25-26 June 2004): 43; Pasquale T. Giordano, S.J. in *Landas* 18 (1, 2004): 174-177; Tom Ryan in the *Australian E-Journal of Theology* 4 (February 2005):
http://dlibrary.acu.edu.au/research/theology/ejournal/aejt_4/bookreviews.htm. Also listed in the “Academic Essentials for Ethics” section of *Academia Online Magazine and Resource for Academic Librarians* (August 2004):
<http://www.ybp.com/acad/Essentials/EssentialsAug04.htm>
Tobias Wainwright in *Catholic Book Reviews* 2005 (online journal):
<http://catholicbooksreview.org/2005/bretzke.htm>

Bryne, Patrick H. *The Ethics of Discernment: Lonergan’s Foundations for Ethics*. Toronto, Buffalo, and London: Toronto University Press, 2016. ISBN 978 1 4426 3286 8.

Reviewed by Edward David in *Journal of Theological Studies* (Published: 22 June 2017). DOI: <https://doi.org/10.1093/jts/flx128>

From David’s review: “Byrne organizes his material around three fundamental questions based on Lonergan’s structure of cognitional intentionality or, more broadly put, his philosophy of knowledge and reality. These questions are: What am I doing when I am being ethical? Why is doing that being ethical? And what is brought about by doing that?” ...But, perhaps most impressively, the text achieves a wider aim of ‘show[ing] the importance of Lonergan’s work for the field of ethics’ (p. 447). Indeed, Byrne’s exposition does not confine itself to Lonergan’s ideas alone, but rather contextualizes

them in the history of ethical thought. An impressive range of philosophical questions, from Kant's subject-object divide to G. E. Moore's naturalistic fallacy, are discussed, and thereby Byrne demonstrates how perennial problems in moral knowledge and action might benefit from an ethics of discernment."

Burggraeve, Roger, SDB. *An Ethics of Mercy: On the Way to Meaningful Living and Loving*. Leuven: Peeters, 2016.

From the "Book Launch" publicity: Sexual experimentation, living together, raising children outside of marriage, remarriage after divorce, and same-sex relationships: these behaviours have become common in the wider society as well as among Christians and Catholic Christians. Not only do they think and act differently than the official Church teaching but they do so convinced that they are acting rightly. This challenges ethics to respond by what can be called an 'ethics of mercy', by meeting people where they are and helping them to grow towards the fullness of life and love. Such a pastoral and educational ethics of growth should dare to stand within the tension between what is desirable and what is attainable, without surrendering the 'pro-vocative' idea of conjugal covenant as the basis for the family. Mercy is needed not only after ethics but in ethics. In harmony with Pope Francis's plea for a 'gospel of mercy', Burggraeve seeks a middle way between merciless rigourism and relativising subjectivism. He proposes an ethics of redemption that accompanies peoples on their way to meaningful living and loving, grounded in a spirituality that springs from the salvation offered in Jesus.

Burggraeve is professor emeritus of theological ethics at the Faculty of Theology and Religious Studies of the Catholic University of Leuven, Belgium.

'Caffarra, Carlo. *Living in Christ: Fundamental Principles of Catholic Moral Teaching*. Translated by Christopher Ruff. San Francisco: Ignatius Press, 1987.

Caffarra was president of the John Paul II Institute on Marriage and the Family at the Lateran University in Rome, and went on to become Cardinal Archbishop of Bologna. He has degrees in canon law and moral theology from the Pontifical Gregorian University in Rome, and was a member of the International Theological Commission and a councilor to the Congregation for the Doctrine of the Faith. In 2016 he joined Cardinals Raymond Burke, Walter Brandmüller, and Joachim Meissner in publishing several *dubia* (doubts) concerning the interpretation of Pope Francis Apostolic Exhortation *Amoris laetitia*.

Caron, Judith. Christian Ethics: Shaping Values, Vision, Decisions. Mystic, CT: Twenty-Third Publications, 1995.

Caron details how contemporary Christian ethics and personal moral decision-making are affected and shaped by complex social, environmental, personal, physical, mental, emotional, and intellectual forces--as well as spiritual and religious beliefs. Caron focuses on understanding the relationship between one's ethical self, society's rules, and the consequences of one's actions. She operates from a Judeo-Christian perspective that also takes into account the ethical systems of the other major world religions.

Christie, Dolores L. *Adequately Considered: An American Perspective on Louis Janssen's Personalist Morals*. Louvain: Peeters Press, 1990.

_____. *Moral Choice: A Christian View of Ethics*. Minneapolis: Fortress Press, 2013.

Reviewed by James T. Bretzke, S.J. for *Catholic Studies Book Reviews: An Online Journal* <http://catholicbooksreview.org/2013/christie.html> (Posted March 8, 2013)

Cowdell, S. Atheist Priest? Don Cupitt and Christianity. London: SCM, 1988.

First critical study of Cupitt's writings.

Cozzoli, Mauro. Etica teologale: Fede Carità Speranza. Cinisello Balsamo: Edizioni Paoline, 1991.

Questo volume è un contributo alla delineazione della coscienza assiologica dell'«essere persona in Cristo» come fonte di motivazione per l'agire. Vi è disegnato il personalismo etico cristiano, come essere e dover-essere di fede, carità, speranza, virtù che costituiscono i modi fondamentali della relazione con Dio. Non tre obblighi di vita cristiana e neppure tre atteggiamenti settoriali o categoriali, ma le tre espressioni strutturali della vita teologale: rivelative e decisive dell'essere e agire cristiano.

Crook, R.H. An Introduction to Christian Ethics. Englewood Cliffs: Prentice-Hall, 1990.

Cupitt, Don. Long-legged Fly: The Theology of Longing and Desire. London: SCM, 1987.

_____. The New Christian Ethics. London: SCM, 1988.

Curran, Charles E., and McCormick, Richard A., S.J. *The Historical Development of Fundamental Moral Theology in the United States. Readings in Moral Theology, 11.* New York: Paulist Press, 1999.

Curran, Charles E., ed. *Moral Theology: Challenges for the Future. Essays in Honor of Richard A. McCormick, S.J.* New York: Paulist Press, 1990.

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.

Curran, Charles E. *The Catholic Moral Tradition Today: A Synthesis.* Moral Traditions and Moral Arguments Series. Washington, D.C.: Georgetown University Press, 1999. Reviewed by Christine Gudorf in *Theological Studies* 61 (December 2000): 775-777; and Jean Porter in *The Tablet* (23 October 1999): 1432.

_____. *Directions in Fundamental Moral Theology.* Notre Dame: University of Notre Dame Press, 1985.

_____. *The Development of Moral Theology: Five Strands.* Moral Traditions Series. Washington, D.C.: Georgetown University Press, 2013.

Strand One is Sin and Reconciliation in the Moral Manuals; Strand Two is the Thomistic Tradition; Strand Three is the Natural Law; Strand Four is the Papal Magisterium; and Strand Five is Vatican II. A concluding, sixth, chapter looks at the contemporary situation.

_____. *Themes in Fundamental Moral Theology.* Notre Dame and London: University of Notre Dame Press, 1977.

_____. *Tradition and Church Reform: Perspectives on Catholic Moral Teaching* (Maryknoll: Orbis Books, 2016).

Collection of essays mostly previously published elsewhere.

Demmer, Klaus, M.S.C.; Schüller, Bruno, S.J. et. al. *Christlich glauben und handeln: Fragen einer fundamentalen Moralthologies in der Diskussion.* Dusseldorf: Patmos Verlag, 1977.

Traduzione italiana di Giuliano Riva: Fede cristiana e agire morale. Assisi: Cittadella, 1980.

Demmer, Klaus, M.S.C. *Deuten und handeln: Grundlagen und Grundfragen der Fundamentalmoral*. Studien zur theologischen Ethik, no. 15. Freiburg: Verlag Herder, 1985.

Traduzione italiana: Interpretare e agire. Fondamenti della morale cristiana. Traduzione di Mauro Pedrazzoli. Cinisello Balsamo: Edizioni Paoline, 1989.

L'etica teologica è scienza per analogia. "Scienza del senso direttiva dell'azione," l'etica teologica ha per oggetto non un dato statico, ma la "soggettività aperta alla trascendenza" nella libertà. Aiuta la coscienza a chiarire a se stessa il fine (il senso) e a elaborare il contenuto della norma facendo divenire "correttezza" la "bontà." Inserita nel conflitto storica fra bene e male, a volte ripercorre soluzioni già collaudate (le norme), a volte rischia la soluzione nuova, sapendo che ogni scelta non solo accresce il bene o il male della storia, ma si pone come possibilità ermeneutica per il prossimo. Persona e natura, persona e atto, antropologia e cristologia, peccato e conversione sono il luoghi dell'analisi, condotta con linguaggio assai oscuro. [dalla rivista pubblicata da Il Regno 35 (15 aprile 1990): 229-230.]

_____. Moraltheologische Methodenlehre. Studien zur theologischen Ethik, 27. Freiburg: Universitätsverlag, 1989.

Dunn, Edmond J. *What is Theology? Foundational and Moral*. Mystic CT: Twenty-Third, 1997.

A combination approach to both fundamental and moral theology, with an emphasis on methodology.

Reviewed by Edward J. Peck in *Horizons* 26 (Spring 1999): 145-146.

Dwyer, John C. Foundations of Christian Ethics. New York: Paulist Press, 1987.

Farley, Margaret, RSM. *Changing the Questions. Exploration in Christian Ethics*. Edited and with an Introduction by Jamie Manson. Maryknoll: Orbis, 2015.

Collection of articles by Sr. Margaret Farley, professor emerita of Yale University.

Frame, J.M. Perspectives on the Word of God: An Introduction to Christian Ethics.
Phillipsburgh NJ: Presbyterian and Reformed Publishing Co., 1990.

García de Haro, Ramon. Cristo. Fundamentos de la moral. Los conceptos básicos de la vida moral en la perspectiva cristiana. Barcelona: EIUNSA, 1990.

Gatti, Guido. Temi di morale fondamentale. Corso di Teologia Morale/1. Leumann (Torino):
Editrice Elle Di Ci, 1988.

Gill, Robin. *A Textbook of Christian Ethics*. 4th ed. Edinburgh: T. & T. Clark, 1985;
Bloomsbury, 2014.

4th edition reviewed for *Catholic Books Review* by James Cross at
<http://catholicbooksreview.org/2014/gill.html>

Redacted from Cross' review: There are five sections on: methodology; politics, economics and justice; war and peace; the environment; human life and interpersonal relationships. Each section is ca.100 pages and is subdivided also into five parts: introduction; excerpts from Augustine, Aquinas, and Luther; modern and postmodern extracts; analysis; critique. The methodology excerpts, for example, are from: Augustine on free will; Aquinas on natural law; Luther on good works. After each excerpt is critiqued by Gill, eight related extracts by twentieth century ethicists are given. Omitted—here and throughout Gill's text—are essential figures such as Louis Janssens and Charles Curran. Although Gill's critique at the end of the methodology section barely exceeds one page, this brevity is intentional since students “should be encouraged to make their own critique” (Gill 22).

Gillemann, Gérard, S.J. Le primat de la charité en théologie morale. Brussels: Editions Desclée, 1954.

In English: The Primacy of Charity in Moral Theology. Translated by William F. Ryan, S.J. and André Vachon, S.J. from the second French edition. Westminster (MD): The Newman Press, 1959.

Hamel, Ronald P. and Himes, Kenneth R., O.F.M., eds. Introduction to Christian Ethics: A Reader. New York: Paulist Press, 1989.

An anthology of generally excellent articles arranged topically on the major themes of fundamental moral theology. Well-known Catholic and Protestant authors are represented, though mainly Anglophone from the North Atlantic region.

Hanigan, James P. As I Have Loved You: The Challenge of Christian Ethics. New York: Paulist Press, 1986.

This is essentially an undergraduate textbook on fundamental moral theology. Hanigan includes both study questions and supplementary annotated bibliography at the end of each chapter.

Hoose, Bernard, ed. *Christian Ethics: An Introduction*. Collegeville: Liturgical Press, 1998.

Series of articles on both fundamental and applied issues in Roman Catholic ethics.

Hughes, Gerard J., S.J. *Authority in Morals: An Essay in Christian Ethics*. Washington, D.C.: Georgetown University Press, 1978.

Good treatment of overall moral methodology, though Hughes gives a rather unsympathetic treatment to the place of Scripture with moral theology.

Reviewed by Thomas A. Byrnes in Journal of Religion 68 (1988): 321-322.

Hughes teaches moral theology at Heythrop College, University of London.

Jordan, Mark. *Teaching Bodies: Moral Formation in the Summa of Thomas Aquinas*. New York: Fordham University Press, 2017. ISBN978 0 8232 7378 2 and 7379.

Reviewed by Richard Conrad, O.P. in *The Journal of Theological Studies* Published: 31 October 2017 <https://doi.org/10.1093/jts/flx201> and at <https://academic.oup.com/jts/article/doi/10.1093/jts/flx201/4583590>

From Conrad's Review: "Jordan invites us to see the whole of the *Summa* as moral formation. The value for ethics of *Secunda Pars* is widely recognized, though Jordan's critique of ways of (mis)reading it remains in order. But he reminds us that *Prima Pars* presents human beings as embodied intellects, capable of moral re-education (pp. 100, 102). This prepares for the moral training in *Secunda Pars*, which respects the passions

animae, and for discovering in *Tertia Pars* God's apt pedagogy. '[T]eaching takes place in words', but can do so 'more effectively in (remembered) events of bodily teaching' (p. 61). Hence God incarnate taught; his lesson is 'brought into the living present by preached Scriptures and performed sacraments' (p. 86).

Kaveny, Cathleen. *A Culture of Engagement: Law, Religion, and Morality*. Moral Traditions Series. Washington, D.C.: Georgetown University Press, 2016.

Kaveny re-organizes and re-works many of her articles and blog posts that have appeared in *Commonweal* and elsewhere on a wide variety of contemporary moral topics. The Introduction provides a good framework for interpreting contemporary American moral society and proposes the notion of "culture of engagement" as the preferred stance for conducting moral discourse in contemporary civil society. Part 1 examines Law as a Teacher; Part 2 considers Religious Liberty and Its Limits; Part 3 engages in Conversations about Culture; while Part 4 continues Conversations about Belief; Part 5 then concludes with looking at a range of Cases and Controversies.

Kaveny holds a joint appointment in law and theological ethics at Boston College.

_____. *Prophecy without Contempt: Religious Discourse in the Public Square*. Cambridge: Harvard University Press, 2016.

Kaveny takes a careful look at the status of public moral discourse in America. In Part One she considers analyses offered by Alasdair MacIntyre, John Rawls, and Stephen Carter and concludes that despite many insights and merits each thinker shares certain assumptions which ultimately fall short of a more complete evaluation of both the history and current practice of moral discourse in large parts of American civil society. In particular all three overlook the mode of religious and political discourse termed the jeremiad, with its stress on prophetic denunciation and moral indictment. Analysis of the social issues of abortion and torture in the 2004 presidential contest between the Democratic challenger John Kerry and the Republican incumbent George W. Bush is used to illustration contrasting approaches taken by those who utilize prophetic denunciation (especially in regards to abortion) and those who prefer a closer investigation of the relevant moral features using what Kaveny terms "moral deliberation" in coming to decide whom to support in the election.

Kelly, Kevin. *New Directions in Moral Theology: The Challenge of Being Human*. London: Geoffrey Chapman, 1992.

At this writing Kelly was a diocesan pastor of a working class parish in Liverpool as well as lecturer in Christian ethics at Heythrop College in London.

Reviewed by Charles Curran in *The Heythrop Journal* 34 (1993): 198-199.

Kim, Andrew. *An Introduction to Catholic Ethics since Vatican II*. Foreword by William Mattison III. Cambridge: Cambridge University Press, 2015.

Holds that there is a “crisis” in contemporary ethics stemming from three major philosophical movements: postmodernism, liberalism, and secularism.

From the publisher's blurb: This introduction provides a comprehensive overview of the development of Catholic ethics in the wake of the Second Vatican Council (1962-1965), an event widely considered crucial to the reconciliation of the Catholic Church and the modern world. Andrew Kim investigates Catholic responses to questions of moral theology in all four principal areas: Catholic social teaching, natural law, virtue ethics, and bioethics. In addition to discussing contemporary controversies surrounding abortion, contraception, labor rights, exploitation of the poor, and just war theory, he explores the historical sources of the Catholic worldview. Beginning with the moral vision revealed through the person of Jesus Christ and continuing with elaborations on this vision from figures such as Augustine and Aquinas, this volume elucidates the continuity of the Catholic moral tradition. Its balance of complexity and accessibility makes it an ideal resource for both students of theology and general readers.

Kim did his doctorate under Mattison at the Catholic University of America (2012) and at this writing was assistant professor of Christian ethics at Marquette University.

Kopfensteiner, Thomas A. *Paradigms and Hermeneutics: The Essential Tension between Person and Nature in the Principle of Totality*. Excerpta ex dissertazione ad Doctoratum in Facultate Theologiae Pontificiae Universitatis Gregoriana. Roma: Pontificia Università Gregoriana, 1988.

At this writing Kopfensteiner was a priest of the Archdiocese of St. Louis who taught moral theology at Fordham University. He did his doctoral work under Klaus Demmer, M.S.C. at the Pontifical Gregorian University in Rome, of which this work is a published extract.

Salzman, Todd, and Lawler, Michael. *Catholic Theological Ethics: Ancient Questions, Contemporary Responses*. Lanham MD: University Press of America. 2015.

From the promotional blurb: This book has two objectives, one explicit and one implicit. The explicit objective is to explore the normative implications for both general and sexual ethics of the methodological and anthropological developments in Catholic tradition. The implicit objective is to stimulate dialogue in the Church about ethics, particularly sexual ethics, a dialogue that must necessarily include all in the communion-Church, laity, theologians, and hierarchy. Since we believe that genuine and respectful dialogue about sexual morality is sorely needed to clarify Christian truth today, we intend this book to be part of that genuine dialogue.

Reviewed by James T. Bretzke, S.J. in *Theological Studies* 78/1 (March 2017): 280-281

Layman, C. Stephen. *The Shape of the Good: Christian Reflections on the Foundation of Ethics*. Library of Religious Philosophy, 7. Notre Dame: University of Notre Dame Press, 1991.

Layman is Associate Professor of Philosophy in the School of Humanities at Seattle Pacific University.

Le Masters, P. *Discipleship for all Believers: Christian Ethics and the Kingdom of God*. Scottsdale PA: Herald, 1992.

MacIntyre, Alasdair. *Ethics in the Conflicts of Modernity: An Essay on Desire, Practical Reasoning, and Narrative*. Cambridge: Cambridge University Press, 2016.

From the Publisher: Alasdair MacIntyre explores some central philosophical, political and moral claims of modernity and argues that a proper understanding of human goods requires a rejection of these claims. In a wide-ranging discussion, he considers how normative and evaluative judgments are to be understood, how desire and practical reasoning are to be characterized, what it is to have adequate self-knowledge, and what part narrative plays in our understanding of human lives. He asks, further, what it would be to understand the modern condition from a neo-Aristotelian or Thomistic perspective, and argues that Thomistic Aristotelianism, informed by Marx's insights, provides us with resources for constructing a contemporary politics and ethics which both enable and require us to act against modernity from within modernity. This rich and important book builds on and advances MacIntyre's thinking in ethics and moral philosophy, and will be

of great interest to readers in both fields.

- Draws upon examples from Hume, Aristotle, Aquinas, Marx, and others in order to provide a first step in rethinking the relationships between philosophical theorizing and everyday practice
- Elaborates upon MacIntyre's position in moral philosophy and connects it concretely with some of the more important realities of the contemporary world
- Uses the case studies of four twentieth-century figures to rethink the relationships between theory and practice, and between desire and practical reasoning
- Read more at <http://www.cambridge.org/us/academic/subjects/philosophy/ethics/ethics-conflicts-modernity-essay-desire-practical-reasoning-and-narrative#DCitzhmqK3R3vICG.99>

Reviewed by Edward Skidelsky under the title “Mad Men & the Just Man: Alasdair MacIntyre’s New Work on Ethics” in *Commonweal* (December 1, 2017) at https://www.commonwealmagazine.org/mad-men-just-man?utm_source=Main+Reader+List&utm_campaign=e832fdd2d4-EMAIL_CAMPAIGN_2017_03_16&utm_medium=email&utm_term=0_407bf353a2-e832fdd2d4-91221625 (accessed December 6, 2017)

MacNamara, Vincent. *The Truth in Love: Reflections on Christian Morality*. Dublin: Gill and Macmillan, 1988.

Same book as *Love, Law and Christian Life: Basic Attitudes of Christian Morality*. Wilmington: Michael Glazier, 1988.

Maguire, Daniel C. *The Moral Choice*. Garden City: Doubleday, 1978. Revised and republished as *Ethics: A Complete Method for Moral Choice*. Minneapolis: Fortress, 2010.

_____. *The Moral Core of Judaism and Christianity: Reclaiming the Revolution*. Minneapolis: Fortress Books, 1993.

From the publisher: Maguire here explodes the myth that there is no common "Judeo-Christian tradition" and urges recovery of its radical relevance for transforming American public life.

_____. *A Moral Creed For All Christians*. Minneapolis: Augsburg Fortress, 2005.

From the publisher: Maguire urges that Christianity's real relevance for the renewal of American public life lies not in the myopic morality of the Christian Right nor in any particular program of the Left but in the enduring relevance of Jesus and biblical Christianity. He explains Christianity's indispensable moral conviction about God's care, rapport with the earth, the nature of ownership, the bond between justice and peace, the nature of enmity, the illogic of militarism, and the creative potential of the human species. Includes questions for group discussion.

_____. *The Moral Revolution: A Christian Humanist Vision*. San Francisco: Harper and Row, 1986.

Maguire, Daniel and Fagnoli, A. Nicholas. *On Moral Grounds: The Art/Science of Ethics*. New York: Crossroad, 1991.

May, William E. *Becoming Human: An Invitation to Christian Ethics*. Dayton: Pflaum, 1975.

_____. *Principles of Catholic Moral Life*. Chicago: Franciscan Herald Press, 1981.

En español: *Principios de vida moral*. Barcelona: EIUNSA, 1990.

Miller, Mark, C.Ss.R. *Making Moral Choices: An Introduction*. Mystic, CT: Twenty-Third Publications, 1995.

O'Connell, Timothy E. *Making Disciples: A Handbook of Christian Moral Formation*. New York: Crossroad, 1998.

Addresses from theological, psychological, and sociological perspectives the question of how people come to embody Christian values and the implications for the Church and its ministry. O'Connell devotes special attention to the role of narrative and imagination in the moral formation of the Christian disciple. O'Connell is Professor of Christian Ethics in the Institute of Pastoral Studies at Loyola University, Chicago.

Pinckaers, Servais, O.P. *L'Evangile et la morale*. Etudes d'éthique chrétienne, 29. Paris: Editions du Cerf, 1990.

Includes articles from a 20 year period which deal with three principal areas of renewal in moral theology: gospel-morality relationship, restoration of hope and love to a central

place in moral methodology, and the correction of a false individualism. A key organising theme in Pinckaers' work is *bonheur*, or beatitude and happiness.

[From a review of the 6th edition (1990) by Raphael Gallagher, C.Ss.R. in Studia Moralia 29 (1991): 484-488.]

_____. *Morality: The Catholic View*. Translated by Michael Sherwin, O.P. South Bend IN: St. Augustine's Press, 2001.

Argues for his "freedom for excellence" grounded in a virtue ethic theory which Pinckaers avows is superior to a morality of obligation.

_____. *The Sources of Christian Ethics*. Translated by Sr. Mary Thomas Noble, O.P. Washington, D.C.: Catholic Univ. of America Press, 1995.

French original: Les Sources de la Morale Chrétienne: Sa méthode, son contenu, son histoire. Etudes D'Ethique Chrétienne, 14. Paris: Editions du Cerf, 1985.

En español: Las fuentes de la moral cristiana. Su metodo, su contenido, su historia. Colección Teologica, 60. Pamplona: Publ. de la Facultad de Navarra.

In italiano: Le fonti della moral cristiana. Metodo, contenuto, storia. Ragione e Fede, 14. Milano: Edizioni Ares, 1992.

Privitera, Salvatore. Il volto morale dell'uomo. Avvio allo studio dell'etica filosofica e teologica. Collectio Moralis, 1. Palermo: EDI OFTES, 1992.

Rae, Scott B. Moral Choices: An Introduction to Ethics. Grand Rapids, MI: Zondervan Publishing House, 1995.

Regan, George M., C.M., New Trends in Moral Theology: A Survey of Fundamental Moral Themes. New York: Newman Press, 1971.

Rush, Vincent E. The Responsible Christian: A Popular Guide for Moral Decision Making according to Classical Tradition. Chicago: Loyola University Press, 1984.

Seeks to present a post-Vatican II understanding of Christian morality against the background of (and reaction to) the moral legalism which dominated American Catholic moral education in pre-conciliar times. Rush attempts to present a moral theology which

is both rooted in an understanding of the person and the believing community, while using the rich tradition of the Church's moral teaching in a fresh way.

Rush teaches at the College of St. Thomas in St. Paul, MN.

Salzman, Todd, and Lawler, Michael. *Catholic Theological Ethics: Ancient Questions, Contemporary Responses*. Lanham MD: University Press of America. 2015.

From the promotional blurb: This book has two objectives, one explicit and one implicit. The explicit objective is to explore the normative implications for both general and sexual ethics of the methodological and anthropological developments in Catholic tradition. The implicit objective is to stimulate dialogue in the Church about ethics, particularly sexual ethics, a dialogue that must necessarily include all in the communion-Church, laity, theologians, and hierarchy. Since we believe that genuine and respectful dialogue about sexual morality is sorely needed to clarify Christian truth today, we intend this book to be part of that genuine dialogue.

Reviewed by James T. Bretzke, S.J. in *Theological Studies* 78/1 (March 2017): 280-281.

Salzman, Todd. *Method and Catholic Moral Theology: The Ongoing Reconstruction*. Omaha: Creighton University Press, 1999.

Salzman teaches at Creighton University in Omaha, Nebraska.

Sanchez, Urbano. *Moral Conflictiva: Entre la creatividad, el riesgo y la comunión*. Lex Mundi, 67. Salamanca: Sígueme, 1991.

Sanchez teaches at the Universidad de Méjico.

Selling, Joseph A. *Reframing Catholic Theological Ethics*. Oxford: Oxford University Press, 2016.

From the publisher's blurb: Traditionally, Catholic moral theology has been based upon an approach that over-emphasized the role of normative ethics and subsequently associated moral responsibility with following or disobeying moral rules. *Reframing Catholic Theological Ethics* offers an alternative ethical method which, without destroying any of the valuable insights of normative ethics, reorients the discipline to consider human motivation and intention before investigating behavioral options for realizing one's end. Evidence from the New Testament warrants the formation of a teleological method for theological ethics which is further elaborated in the approach taken by Thomas Aquinas. Unfortunately, the insights of the latter were misinterpreted at the time of the

counter-reformation. Analysis of moral theological textbooks demonstrates the entrenchment of a normative method aimed at identifying sins in service to the practice of sacramental confession. Based in the teaching of Vatican II, the "human person integrally and adequately considered" provides the fundamental criterion for approaching ethical issues in the contemporary world. The perspective then turns to the question of describing the ends or goals of ethical living by providing a fresh approach to the concept of virtue and concludes with suggestions about how to combine normative ethics with this alternative method in theological ethics that begins with the actual, ethical orientation of the human person toward virtuous living.

Reviewed extensively by James T. Bretzke, S.J. in his article "From Moral Act to Moral Event: Joseph Selling's Contribution in Re focusing Roman Catholic Fundamental Moral Theology" *Louvain Studies* 40 (Winter 2017): 84-97. Also reviewed by John D. O'Connor, O.P. in *New Blackfriars* (October 10, 2017) DOI: 10.1111/nbfr.12315 and at <http://onlinelibrary.wiley.com/doi/10.1111/nbfr.12315/full>

Selling, an American, is professor emeritus of theological ethics at KC Leuven, Belgium.

Selling, Joseph A., ed. *Personalist Morals: Essays in Honor of Professor Louis Janssens*. Biblioteca Ephemeridum Theologicarum Lovaniensium, 83. Louvain: University Leuven Press, 1988.

Simmons, Frederick V., ed., with Brian Sorrells. *Love and Christian Ethics: Tradition, Theory, and Society*. Moral Traditions Series. Washington, D.C.: Georgetown University Press, 2017.

21 chapters, plus an Introduction and Afterword, by a mostly by well-known Anglo-American senior scholars (including several emeriti), representing primarily Protestant and Roman Catholic backgrounds, but also with an essay each on a Jewish and Muslim perspective. Six of the essays are by women and at least two are by authors who self-identify as gay, so there clearly has been an editorial attempt to represent a cross-section of views and approaches. Conceived as a *Festschrift* for Yale emeritus professor Gene Outka, a good deal of the thematic motivation stems from a re-examination of the classic work of 20th C. Swedish Lutheran Anders Nygren on agape and eros, which of course Outka himself early established his reputation on analyzing. The essays are organized into three areas: Tradition, Theory, and Society covering Western Christian thought about the ethical significance of love, enduring theoretical questions, and the implications of Christian love for social ethics. An Introduction by the editor gives a concise overview of each contribution, and an Afterword by Georgetown's William Werpehowski weaves together some (though not all) of the principal themes that emerged from the various- See more at:

[http://press.georgetown.edu/book/georgetown/love-and-christian-ethics?utm_source=Georgetown+University+Press+List&utm_campaign=c60f47daf3-EMAIL_CAMPAIGN_2016_11_10&utm_medium=email&utm_term=0_1d585fd2a9-c60f47daf3-386328478&ct=t\(A](http://press.georgetown.edu/book/georgetown/love-and-christian-ethics?utm_source=Georgetown+University+Press+List&utm_campaign=c60f47daf3-EMAIL_CAMPAIGN_2016_11_10&utm_medium=email&utm_term=0_1d585fd2a9-c60f47daf3-386328478&ct=t(A)

Sloyan, Gerard S. *Catholic Morality Revisted: Origins and Contemporary Challenges*. Mystic CT: Twenty Third Publications and The Columbia Press, 1990.

Reviewed by Vivian Boland, O.P. in *Doctrine and Life* 41 (January 1991): 47-48.

Tettamanzi, Dionigi, Cardinal. *L'uomo immagine di Dio: Linee fondamentali di morale cristiana*. Casale Monferrato: Piemme, 1992.

Cardinal Tettamanzi did his doctorate in moral theology under Josef Fuchs at the Pontifical Gregorian University and now is Archbishop of Milan and Secretary for the *Conferenza Episcopale Italiana*.

Trembath, Kern Robert. *Divine Revelation: Our Moral Relation with God*. Oxford: Oxford University Press, 1991.

According to Trembath, the grounding of human nature itself in God constitutes the fundamental revelation of the self-transcending God, which accounts both for how we can hear God's word on the one hand, and how we are constituted as self-transcending beings on the other. Until this grounding is accounted for, all speculations about real or alleged divine revelations are critically presumptuous. Trembath locates the moralness of human beings particularly in their capacities for knowing, loving, and hoping (which he sees as the historical expression of the Triune God) and thus in the fundamental communitarianess of human beings, which he sees as the expression of the One God.

Vidal, Marciano, C.Ss.R. *El camino de la ética cristiana*. Estella (Navarra): Editorial Verbo Divino, 1989.

Traduzione italiana: Il cammino dell'etica cristiana. Universale Teologica, 25. Brescia: Queriniana, 1989.

Vidal teaches moral theology at the Universidad Comillas in Madrid and at the Alfonsianum in Rome.

Weaver, Darlene Fozard. *The Acting Person and Christian Moral Life*. Moral Traditions Series. Washington, D.C.: Georgetown University Press, 2011.

Centers an account of morality and the moral life in terms of the person as moral agent acting in relation to God and highlights the dimensions of sinful estrangement and gracious reconciliation in God.

Weaver is associate professor of theology and director of the Theology Institute at Villanova University.

Reviewed by James T. Bretzke, S.J. in *Catholic Studies: An On-line Journal* at <http://CatholicBooksRevue.org>

_____. *Self-Love & Christian Ethics*. Cambridge: Cambridge University Press, 2002.

From the publisher's advertisement: The contemporary moral climate encourages self love but deprives the individual of the resources needed to discern what it means to love oneself. Christian ethical ambivalence about self love complicates matters further. This book draws on theological accounts to assert that self love requires honesty to oneself and in acts and relationships. The arguments thereby call upon ethicists to revisit ontological accounts of the self.

Witschen, Dieter. *Gerechtigkeit und teleologische Ethik*. Studien zur theologischen Ethik, 39. Freiburg-Wien: Herder; Freiburg-Schweiz: Universitätsverlag, 1992.
