Select Bibliography on the Fundamental Moral Theology

Compiled by

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Boston College School of Theology & Ministry

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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


  Also in Korean translation.


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.


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 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 teaches at St. John’s Seminary in Brighton, MA.


Designed for undergraduate and/or adult education use.


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


First three volumes of a projected four-volume work.


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


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


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


Specially written for the laity.  

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.


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.


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


In Korean: Volume 1

Also translated into Portughese.


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.


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


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


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.

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*Articles on Fundamental Christian Ethics*


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).


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


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.


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.


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.


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.


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.


*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.


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


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.


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.

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.


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.


Good overall discussion the current state of moral theology.


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.


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.


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.


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 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.


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.


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.


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.

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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.

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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. E' 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. E' necessario che l'individuo aderisca al proprio progetto, pur non negando il significato di altri modi possibili di esistere.

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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.


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.


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.

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."


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


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.


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 evil/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.


**Books on Fundamental Christian Ethics**

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


*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.


Positively reviewed for use as an undergraduate text by Marie Conn for *Catholic Books Review* at [http://catholicbooksreview.org/2015/brady.html](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 “intrinsic 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.


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.


Tobias Wainwright in *Catholic Book Reviews* 2005 (online journal):

http://catholicbooksreview.org/2005/bretzke.htm


Reviewed by Edward David in *Journal of Theolical 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.”


*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 live 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 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 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.


First critical study of Cupitt's writings.


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.


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.


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.


Collection of essays mostly previously published elsewhere.


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.]


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


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


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).


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.

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.


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


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


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


*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 passiones 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 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.


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.


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.


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.


*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.


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


*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#DCitzhmqK3R3vlCG.99


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.


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.


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.


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.


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


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.


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.


Salzman teaches at Creighton University in Omaha, Nebraska.


Sanchez teaches at the Universidad de Méjico.

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.


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


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:

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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*.


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


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.


*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.


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