GERMAIN GRIZEZ BIBLIOGRAPHY

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Table of Contents

Articles by Grizez................................................................. 1
Books by Grizez Alone.......................................................... 3
Works Co-Edited/Authored by Grizez....................................... 3
Secondary Works on Grizez..................................................... 4
GERMAIN GRIZEZ BIBLIOGRAPHY

Grizez held the Flynn Chair in Christian Ethics at Mount St. Mary's College in Emmitsburg, Maryland until his retirement.

Articles by Grizez


___. "How to Deal with Theological Dissent," *Homiletic and Pastoral Review*. 87 (November 1986).

Theological dissent is like a cancer growing in the Church's organs and interfering with her vital functions.


Originally appeared in *The Thomist*.


Germain Grisez Bibliography


Grisez follows a manualistic format in organizing his material into "Questions" followed by point-by-point responses. This volume is the first of a projected three volume work.


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


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Germain Grisez Bibliography

Books by Grisez Alone


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Grisez's thesis is that "For one who engages in sexual intercourse directly to will any positive deed by which conception is thought to be prevented, or even rendered less probable, is intrinsically and seriously immoral" (p. 12).

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First three volumes of a projected four-volume work.

Works Co-Edited/Authored by Grisez


Originally appeared *American Journal of Jurisprudence* in 1981; See McInerny's earlier article in the same periodical (1980), or the version published in the same volume of *Readings.*

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Germain Grisez Bibliography

The authors argue that the teaching on contraception fulfills the requirements to be considered infallible, and therefore binding and irreformable.


Deals with a wide variety of moral cases using a method of description, analysis, and a suggested reply.


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


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Secondary Works on Grisez


Author provided Abstract: The Catholic Church claims that its ethical teaching, especially on sex, is based upon natural law. I first show that natural law theories prior to the Middle
Germain Grisez Bibliography

Ages provide no authority for the Church’s teaching on sex. I then examine Aquinas’s teaching on natural functions and natural law in the two *Summae*. I suggest that he partly anticipates Enlightenment thinking about law and morals. I compare his theory of natural law with that of Germain Grisez and John Finnis. Finally, I examine the notion of a principle of practical reasoning and indicate how such principles could be formulated to correspond to elements in human nature.


Examines the position of Ford, Grisez, Boyle, Finnis, and May on *Humanae vitae* (i.e., that contraception is evil because it is "contra-life"), and argues that the moral theory of the encyclical would be better served by considering its grounding in the objectivity of the Thomistic *esse* of the person.


Cooke argues that ultimately any coherent theory of moral obligation must rest on a moral metaphysics which posits an intelligent and good Creator. He critiques several recent philosophers and theologians, such as Grisez and Finnis, for avoiding this metaphysical issue.


George is at Princeton University.


Germain Grisez Bibliography

Hallett proposes judging acts using a norm he calls Value Maximization. He defines this norm and offers a full response to such critics of all forms of proportionalism as Finnis and Grisez.


Critiques the “new natural law theory” of Grisez, Finnis, Boyle, et al. as being flawed in its presentation of free choice in reference to the commensurability issue of weighing options amongst the so-called basic goods. The theorists argue that no one may ever legitimately choose an action which would ever, regardless of any other consideration, be judged as “acting against” any of the basic goods. Herdt argues that this position seriously attacks the essential understanding of the inter-relation between freedom and choice, since “free choice” means, among other things, being able to weigh options amongst goods and evils in the concrete and making one’s choice in conformity as to which is the greater realizable good (to choose), or the worse evil (which is to be avoided).


Critique of the natural law theories of Germain Grisez and John Finnis.


Discusses the theories of Germain Grisez in terms of the human good, and his extreme reluctance to accept even the hypothetical possibility of disagreeing with the Magisterium. Hoose goes on to clarify part of the problematic of the incommensurability of goods associated with the proportionalist school.

Hoose is currently on the faculty of Heythrop College.

Germain Grisez Bibliography


At the time of the book’s publication Jensen was an associate professor of philosophy at the University of St. Thomas in Houston.


Discusses Grisez.


Johnstone is Professor of Moral Theology at the Alphonsianum in Rome.


See reply by John Finnis and Germain Grisez.

Germain Grisez Bibliography

Holds that Grisez and O'Connell are using different concepts of the natural law, and so the claims made about the relationship of Revelation and natural law will necessarily be different claims.


Argues that Grisez’s use of the terms “direct” and “indirect” depart from traditional double-effect reasoning, and that his reference to the distinction in terms of a relationship to his theory of basic goods ultimately is not cogent, and that his distinction reflects “prior moral judgments which the distinction serves to justify after the fact.” (P. 612)


Ramsey is a well-known Protestant ethician who taught at Yale for many years, and died in 1988.


Compares and contrasts Grisez–Finnis “Basic Goods Theory” with contemporary revisionists such as Fuchs, giving a good analysis of some of the methodological presuppositions of the Grisez-Finnis theory which are difficult to support from sound epistemological perspectives. Salzman concludes that the that the Grisez-Finnis Basic Goods Theory ultimately “attributes the ultimate authority to interpret and explain reason and experience and their relevance in discerning moral truth to the magisterium, [while] revisionism attributes certain autonomy to these sources of moral knowledge, regardless of whether or not the magisterium recognizes or acknowledges their contributions to the discernment process” and notes that while the Grisez–Finnis approach “may be commendable from a certain ecclesiological perspective, such deference may be at the expense of moral truth from an ethical perspective. Past errors in Catholic moral doctrine on issues such as slavery, usury and religious freedom support a revision interpretation of the role and function of reason and experience in ethical method. Such errors warrant caution in positing absolute specific norms in light of conflicting arguments derived from reason and human experience.” p. 446.
Germain Grisez Bibliography


Discusses Finnis and Grisez.


Compares and contrasts the views of Germain Grisez and Bernard Häring as representatives to the “non-revisionist” and “revisionist” schools of moral theology.

Smith is Asst. Professor of Theology and Interdisciplinary Studies at St. Mary’s University of Minnesota in St. Paul.

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