

History of Moral Theology Bibliography

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For more titles in related areas of moral theology see James T. Bretzke, S.J., *A Research Bibliography in Christian Ethics and Catholic Moral Theology*, (Lewiston NY: Edwin Mellen Press, 2006).

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Traditional and/or Important Manuals of Moral Theology

N.B. For Post-Vatican II moral manuals see the Fundamental Ethics section

Arregui, Antonio M., S.J. *Summarium Theologiae Moralis. Ad recentem codicem iuris canonici accommodatum*. Editio tertia decima iuxta recentissimas declarationes Pontificiae Commissionis ad Codicis canones authentice interpretandos. Westminster MD: The Newman Bookshop, 1944.

Arregui held the moral chair at the University of Deusto in Bilbao from 1904-1915; 1918-1919. This moral manual of his went through 14 editions by the time of his death in 1942, and a further ten posthumously, as revised by his successor at Deusto, Marcelino Zalba, S.J.

Davis, Henry, S.J. *Moral and Pastoral Theology*. 4 volumes. London: Sheed and Ward, 1935, 1958.

_____. *Moral and Pastoral Theology: A Summary*. New York: Sheed and Ward, 1952.

A one-volume summary of Davis' multi-volume treatment of moral and pastoral theology. Davis begins with "treatises" on human acts, conscience, law, sin, virtue, the theological virtues, and then proceeds to treat the Ten Commandments and precepts of the Church (such as fasting, censorship of books, etc.). Following these treatises Davis then considers the various "states" of life (clerical, religious, lay), and then moves to a treatment of the individual sacraments. Davis' treatment is highly influenced by the canon-law approach to moral theology and the administration of the sacraments which predominated in the typical moral manual prior to Vatican II.

Ford, John C., S.J., and Kelly, Gerald, S.J. *Contemporary Moral Theology*. Westminster MD: The Newman Press, 1958.

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.

Hagmaier, George, C.S.P., and Gleason, Robert W., S.J. *Moral Problems Now: Modern Techniques and Emotional Conflicts.* London: Sheed and Ward, 1960.

Not really a manual of moral theology, but the book addresses psychological and moral perspectives on counseling, including chapters on masturbation, homosexuality, alcoholism, mental illness, etc. Is of interest as an example of pre-Vatican II pastoral moral counseling

Häring, Bernard, C.Ss.R. *Das Gesetz Christi. Moraltheologie für Priester und Laien.* Freiburg: Erich Wewel Verlag, 1954.

In English: The Law of Christ: Volume 1, General Moral Theology. Westminster MD: Newman Press, 1963.

See especially pp. 3-33 for Häring's overview of the development of moral theology prior to Vatican II.

Healy, Edwin F., S.J. *Moral Guidance.* Revised by James F. Meara, S.J. Chicago: Loyola University Press, 1942, 1960.

Revised edition of Healy's 1942 moral manual. This would be typical of the type of moral textbook used in Catholic undergraduate religion courses.

Healy taught at the Pontifical Gregorian University in Rome.

Jone, Heribert, O.F.M. Cap. *Moral Theology.* Englished [*sic*] and adapted to the laws and customs of the United States of America by Rev. Urban Adelman, O.F.M. Cap. Westminster: The Newman Press, 1957.

Classic "pocket-size" moral manual, translated into numerous languages.

Koch, Antony. *A Handbook of Moral Theology.* Revised by Arthur Preuss. 5 vols. London: B. Herder, 1919, 1926.

Lanza, Msgr. Antonio, and Palazzini, Msgr. Pietro. *Principi di Teologia Morali, Vol. 1 Teologia Morale Generale.* Roma: Editrice Studium, 1957, 1965.

In English: Principles of Moral Theology, Vol. 1, General Moral Theology. Translated by W.J. Collins, M.M. Boston: Daughters of St. Paul, 1961.

A traditional manual of the Pre-Vatican II genre.

Palazzini, Pietro. *Dictionarium morale et canonicum*. 4 vols. Rome: Officium Libri Catholici, 1962-68.

Prümmer, Dominic M., O.P. *Vademecum Theologiae Moralis*. Freiburg: Verlag Herder, 1949.

In English: Handbook of Moral Theology. Translated from the Latin by Rev. Gerald W. Shelton. Edited for American Usage by Rev. John Gavin Nolan. New York: P.J. Kenedy & Sons, 1957.

Regatillo, E.F. and Zalba, Marcelino. *Theologiae moralis summa; iuxta Constitutionem Apostolicam, "Deus scientiarum Dominus."* Matriti: Editorial Católica, 1952-54.

Classic pre-Vatican II moral manual in Latin.

Roberti, Francesco Cardinal; and Palazzini, Msgr. Pietro, eds. *Dizionario di teologia morale*. 2^o ed. Roma: Editrice Studium, 1955, 1957.

A classic dictionary of moral theology which is an excellent resource for definitions and short encyclopedic articles of a wide variety of moral terms, though obviously in the spirit of the pre-Vatican II manualist tradition.

In English: eds. Dictionary of Moral Theology. Translated from the Second Italian Edition Under the Direction of Henry J. Yannone. London: Burns & Oates, 1962.

Articles on the History of Moral Theology

Arntz, Joseph, O.P. "Natural Law and Its History." *Concilium* 5 (1/1965): 23-32.

Baker, Robert, Dorothy Porter, and Ray Porter, eds. *The Codification of Medical Morality: Historical and Philosophical Studies of the Formalization of Western Medical Morality in the Eighteenth and Nineteenth Centuries. Vol. 1, Medical Ethics and Etiquette in the Eighteenth Century*. Dordrecht, Boston, London: Kluwer Academic Publishers, 1993.

Papers delivered at a conference on the history of medical ethics held at the Wellcome Institute for the History of Medicine 1989. The three sections treat: 1) medical propriety prior to the formalization of medical ethics in the lectures of John Gregory and the Code

of Thomas Percival; 2) the philosophical framework which formed the background of Gregory and Percival's studies at Leiden and Edinburgh; 3) the lives and writings of Gregory and Percival.

Boyle, John P. "The Ordinary Magisterium: Towards a History of the Concept." *Heythrop Journal* 20 (1979): 380-398; 21 (1980): 14-29.

Critiques, in light of contemporary theological reflection, the received notion of the concept of the ordinary magisterium from the work of 19th century Jesuit theologian, Joseph Kleutgen through *Tuas Libenter*.

Caffarra, Carlo. "Storia della teologia morale." In Amrogio Valsecchi and Leonardo Rossi, eds. *Dizionario Enciclopedico di Teologia Morale*, 1093-1112. 3rd ed. Roma: Edizioni Paoline, 1974.

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.

Citterio, F. "Appunti per un capitolo di Storia della Teologia Morale. Dal Tridentino al Secondo Concilio Vaticano." *La Scuola Cattolica* 115 (1987): 495-539.

Clark, Elizabeth A. "Sex, Shame, and Rhetoric: *En-gendering Early Christian Ethics*." *Journal of the American Academy of Religion* 59 (1991): 221-245.

1990 Presidential Address of the American Academy of Religion.

Clark is Professor of Religion at Duke University.

Congar, Yves, O.P. "Pour une histoire sémantique du terme 'magisterium'." *Revue des sciences philosophiques et théologiques* 60 (1976): 84-97.

_____. "Brief historique des formes du 'magistère' et des ses relations avec les docteurs." *Revue des sciences philosophiques et théologiques* 60 (1976): 98-112.

Cosgrave, William. "How Celtic Penance Gave Us Personal Confession." *Doctrine and Life* 41 (1991): 412-422

Delhaye, Philippe. "The Contribution of Vatican II to Moral Theology." *Concilium* 5 (8/1972): 58-67.

Ernst, Wilhelm. "The 'Classical' and 'Modern' Foundation of Ethics in the Middle Ages."

Firth, Francis, C.S.B. "Catholic Sexual Morality in the Patristic and Medieval Periods." In *Human Sexuality and Personhood: Proceedings of the Workshop for the Hierarchies of the United States and Canada Sponsored by the Pope John Center through a Grant from the Knights of Columbus*, 36-52. Rev. ed. St. Louis: Pope John Center, 1981, 1990.

Fuchs, Eric. "50 ans de théologie morale, un essai d'évaluation." *Le Supplement* 200 (1997): 61-76.

English digest under the title "50 years of moral theology." *Theology Digest* 45 (Spring 1998): 7-11.

Fuchs is on the Protestant faculty at the University of Geneva.

Gallagher, John, C.S.B. "Magisterial Teaching from 1918 to the Present." In *Human Sexuality and Personhood: Proceedings of the Workshop for the Hierarchies of the United States and Canada Sponsored by the Pope John Center through a Grant from the Knights of Columbus*, 191-210. Rev. ed. St. Louis: Pope John Center, 1981, 1990.

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.

Galvin, John P. "Papal Primacy in Contemporary Roman Catholic Theology." *Theological Studies* 47 (1986): 653-667.

Summarizes and discusses the themes of the theology of papal primacy developed by Charles Journet (1891-1975) and notes some recent ecumenical proposals.

Gould, Graham. "New Occasions Teach New Duties?: The Contribution of the Church Fathers." *The Expository Times* 105 (1994): 228-232.

One of several articles dealing with the theme of teaching new moral duties.

Halliburton, John. "'A Godly Discipline': Penance and Penitence in the Early Church." In *Confession and Absolution*, 40-55. Edited by Martin Dudley and Geoffrey Rowell. London: SPCK, 1990.

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

Häring, Bernard, C.Ss.R. "How Free and Creative Was and Is Moral Theology?" Chapter Two in *Free and Faithful in Christ: Moral Theology for Priests and Laity: Volume 1, General Moral Theology*, 28-58. Slough: St. Paul Publications, 1978.

Gives a good basic overview of the history of moral theology in the light of Häring's organizing themes of creative freedom and fidelity.

Hitchcock, James F. "The Development of Catholic Doctrine Concerning Sexual Morality 1300-1918." In *Human Sexuality and Personhood: Proceedings of the Workshop for the Hierarchies of the United States and Canada Sponsored by the Pope John Center through a Grant from the Knights of Columbus*, 53-66. Rev. ed. St. Louis: Pope John Center, 1981, 1990.

Honnefleder, Ludger. "Naturrecht und Geschichte. Historisch-systematische Überlegungen zum mittelalterlichen Naturrechtsdenken." In *Naturrecht im ethischen Diskurs*. Herausgegeben von Marianne Heimbach-Steins. Münster: Aschendorff, 1990.

Hoose, Bernard. "Building on the Past." Chapter 5 in *Received Wisdom?: Reviewing the Role of Tradition in Christian Ethics*. 151-183. London: Geoffrey Chapman, 1994.

Hoose did his doctorate in moral theology at the Pontifical Gregorian University in Rome.

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.

Jones, David Albert, O.P. "The Radical Renewal of Moral Theology: A Response to Fr. Kevin Kelly." *Catholic Medical Quarterly* 10 (November 1999): 14-18.

See Kelly's "The Changing Face of Moral Theology at the Dawn of the New Millennium" in the same issue, pp. 5-13.

Keenan, James F., S.J. "Can a Wrong Action Be Good? The Development of Theological Opinion on Erroneous Conscience." *Eglise et théologie* 24 (1993): 205-219.

Brief historical overview of the tradition of this issue.

Keenan did his doctorate in moral theology at the Pontifical Gregorian University in Rome, and taught at Fordham University in New York, taught at the Weston Jesuit School of Theology in Cambridge, Massachusetts and is now the Founders Professor of Theology at Boston College.

_____. "The Casuistry of John Major: Nominalist Professor of Paris (1506-1531). *The Annual of the Society of Christian Ethics* (1993): 205-221.

_____. "Moral Theology and History." *Theological Studies* 62 (March 2001): 86-104.

Part of the annual "Notes on Moral Theology Section."

_____. "Theological Trends: Christian Ethics: The Last Ten Years." *The Way* 32 (1992): 215-223.

Gives an overview of the principal debates in moral theology in the 1970s, as well as some of the new trends in the discipline which developed in the 1980s.

Kelly, Kevin T. "The Changing Face of Moral Theology at the Dawn of the New Millennium." *Catholic Medical Quarterly* 10 (November 1999): 5-13.

See the critical response by David Albert Jones, O.P., in the same issue, pp. 14-18: "The Radical Renewal of Moral Theology: A Response to Fr. Kevin Kelly."

Langan, John P., S.J. "Catholic Moral Rationalism and the Philosophical Bases of Moral Theology." *Theological Studies* 50 (1989): 25-43.

Langan begins with an overview of the uneasy relationship between Catholicism and modern philosophy back in 1940, then outlines the major features which had traditionally given Catholic moral theology a sense of confidence in its own rationality and objectivity, and finally concludes with a consideration of various aspects of post-Vatican II theology which have strained the position of Catholic rationalism.

Langan is Rose F. Kennedy Professor of Christian Ethics at Georgetown University's Kennedy Institute of Ethics.

Leies, John A., S.M. "Magisterial Teaching on Human Sexuality and Marriage: 1980-1990." In *Human Sexuality and Personhood: Proceedings of the Workshop for the Hierarchies of the United States and Canada Sponsored by the Pope John Center through a Grant from the Knights of Columbus*, 253-265. Rev. ed. St. Louis: Pope John Center, 1981, 1990.

McCormick, Richard A., S.J. "Moral Theology 1940-1989: An Overview." *Theological Studies* 50 (1989): 3-24.

Also found in McCormick's *Corrective Vision: Explorations in Moral Theology*. Kansas City: Sheed & Ward, 1994; and in *The Historical Development of Fundamental Moral Theology in the United States: Readings in Moral Theology, 11*, 46-72. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1999.

Presents a thematic overview of the last fifty years of moral theology, especially as its development was reflected in various articles published in *Theological Studies*.

Médevielle, Geneviève. "Arrivés après la bataille." *Le Supplement* 200 (1997): 107-123.

English digest under the title "Changes in moral: student views." *Theology Digest* 45 (Spring 1998): 13-18.

Considers the history of moral theology of the last 50 years from the perspective of concerns and impressions given by students at the Institut Catholique de Paris look on these changes.

The author is a professor at the Institut Catholique de Paris.

Moore, Eduardo, S.J. "Los Jesuitas en la historia de la teología moral." *Studia Moralia* 28 (1990): 223-245.

Also found in *Historia: Memoria Futuri. Mélanges Louis Vereecke (70° anniversaire de naissance)*, 227-249. Edited by Réal Tremblay, C.Ss.R. and Dennis J. Billy, C.Ss.R. Roma: Editiones Academiae Alphonsianae, 1991.

Treats the contribution of Jesuits to moral theology from the founding of the order until the Suppression in 1773.

Murphy, Francis. "Concupiscence (Epithumia): A Key to Moral Pluralism in the Early Church." *Concilium* 150 (1981): 3-8.

Noonan, John T., Jr. "Development in Moral Doctrine." *Theological Studies* 54 (1993): 662-677.

Looks at how moral doctrine has changed over the centuries in some concrete instances, such as marriage, taking of interest, slavery, and so on. Noonan notes that sometimes what had been permitted in the past was later proscribed, at other times what was proscribed was later permitted. Similarly, certain other practices which had been encouraged were later discouraged and vice versa.

Noonan is a legal historian, professor of law at the University of California-Berkeley (Boalt Hall), and United States federal appellate court judge.

_____. "On the Development of Doctrine." *America* 180 (3 April 1999): 6-8.

Brief article which considers how the Church has developed its moral doctrine in five key areas: adultery, the death penalty, religious liberty, slavery, and usury.

Rigali, Norbert J., S.J. "After the Moral Catechism." *Chicago Studies* 20 (1981): 151-162.

Using the publication of the "Moral Catechism" as a thematic issue in *Chicago Studies* in 1974 as a reference point, Rigali argues that the reform of moral theology in the past thirty years is but a prelude to a still more profound reformulation. Gives an overview of the contemporary discussion on moral themes such as Sin and Reconciliation, Moral Norms, Models of Morality, and the Specificity of Christian Ethics.

Schlögel, Herbert, O.P. *Kirche und sittliches Handeln: Zur Ekklesiologie in der Grundlegendendiscussion der deutschsprachigen katholischen Moraltheologie seit der Jahrhundertwende*. Mainz: Matthias--Grünwald Verlag, 1981.

Schmitz, Philip, S.J. "Kasuistik. Ein wiederentdecktes Kapitel der Jesuitenmoral." *Theologie und Philosophie* 67 (1992): 29-59.

Schmitz did his dissertation under Josef Fuchs, and taught moral theology at Sankt Georgen in Frankfurt before moving to the Pontifical Gregorian University in Rome.

Schockenhoff, E. "Wozu gut sien? Eine historisch-systematischen Studie zum Ursprung des moralischen Sollens. I. Thomas und Kant." *Studia Moralia* 33 (June 1995): 87-120.

_____. "Wozu gut sein? Eine historisch-systematischen Studie zum Ursprung des moralischen Sollens. II. Fichte und die gegenwärtige Ethik." *Studia Moralia* 33 (1995): 265-87.

Selling, Joseph A. "Magisterial Teaching on Marriage, 1880-1968. Historical Constancy or Radical Development?" *Studia Moralia* 28 (1990): 439-490.

Also found in *Historia: Memoria Futuri. Mélanges Louis Vereecke (70° anniversaire de naissance)*, 351-402. Edited by Réal Tremblay, C.Ss.R. and Dennis J. Billy, C.Ss.R.

Roma: Editiones Academiae Alphonsianae, 1991.

By analyzing the teachings of Popes Leo XIII to Paul VI *Humanae Vitae's* claim of the existence of a clearly definable body of teaching with respect to marriage which has been "constantly" taught by the Magisterium is evaluated. Selling concludes that a new norm, "openness to procreation" emerged which went "considerably beyond what Pius XII had explicitly taught." *Humanae vitae* itself "can be better characterized either as a radical development in the line of teaching of Leo XIII, Pius XI and Pius XII, or a departure from the developing teaching of [these same popes] and the Second Vatican Council."

At this publication Selling taught moral theology on the Faculty of Theology at the Catholic University of Louvain.

_____. "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 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.

Spohn, William C. "The Moral Vision of the Catechism: Thirty Years That Did Not Happen." *America* 162 (3 March 1989): 189-192.

Critique of the first draft of the Universal Catechism's overall approach to moral theology.

Spohn did his doctorate under James Gustafson at the University of Chicago and taught for many years at the Jesuit School of Theology-at-Berkeley before taking a chair at Santa Clara University.

Vélez, Juan, S.J. "Hacia una moral fundamental bíblico-cristológica, religioso-personalista y dialógico-responsorial (OT 16). (Apuntes para una historia de la moral fundamental personalista). *Estudios Eclesiásticos* 56 (1981): 1177-1236.

Vélez is professor of moral theology at the Universidad de Deusto in Bilbao.

_____. "Pluralismo y convergencias en la moral postconciliar." *Estudios Eclesiásticos* 56 (1981):

1253-1317.

Overview of principal post-conciliar Western European moral theologians.

Vermeersch, Arthur, S.J. "Soixante ans de théologie morale." *Nouvelle Revue Théologique* 56 (1929): 863-884.

1929 article reviewing the previous sixty years of developments in moral theology.

Vermeersch taught for many years at the Pontifical Gregorian University in Rome, and was instrumental in the drafting of Pius XI's 1930 Encyclical *Casti Connubii* condemning artificial contraception.

Zalba, Marcelino, S.J. "Un siglo de Teología Moral (1880-1980)." *Estudios Eclesiásticos* 56 (1981): 1133-1175.

Zalba taught moral theology for many years in his native Spain, and at the Pontifical Gregorian University in Rome. He was involved in the Pontifical Birth Control Commission, and allied strongly with the conservative minority.

Ziegler, J.G. "Moraltheologie und christliche Gesellschaftslehre im 20. Jahrhundert." In Herbert Vorgrimler and R. van der Gucht, eds. *Bilanz der Theologie im 20. Jahrhundert*. Freiburg: Herder, 1970.

Books on the History of Moral Theology

Beach, Waldo, and Niebuhr, H. Richard. *Christian Ethics: Sources of the Living Tradition*. 2nd Ed. New York: John Wiley and Sons.

History of Christian ethics from the Protestant perspective.

Boyle, John P. *Church Teaching Authority: Historical and Theological Studies*. Notre Dame: University of Notre Dame Press, 1995

Boyle, Patrick J., S.J. *Parvitas Materiae in Sexto in Contemporary Catholic Thought*. Lanham: University Press of America, 1987.

Presents an historical overview of the traditional teaching, followed by a consideration of contemporary objections to the teaching as well as a critical evaluation of both traditional and contemporary teachings on the parvity of matter in sexual sins.

Brooke, Christopher N.L. *Marriage in Christian History*. Cambridge: Cambridge University Press, 1978.

_____. *The Medieval Idea of Marriage*. Oxford: Oxford University Press, 1989.

Brown, Peter. *The Body and Society: Men, Women, and Sexual Renunciation in Early Christianity*. New York: Columbia University Press, 1988.

Reviewed by Charles Kannengiesser in *Religious Studies Review* 19 (1993): 126-129.

Bruch, R. *Moralia varia. Lehrgeschichtliche Untersuchungen zu moraltheologischen Fragen*. Düsseldorf: Patmos, 1981.

Brundage, James A. *Law, Sex and Christian Society in Medieval Europe*. Chicago: University of Chicago Press, 1987.

Buckle, Stephen. *Natural Law and the Theory of Property: Grotius to Hume*. Chicago: University of Chicago Press, 1993.

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. *Catholic Social Teaching, 1891-Present: A Historical, Theological, and Ethical Analysis*. Washington, D.C.: Georgetown University Press, 2002.

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

Looks at 5 strands: 1) Sin and the Moral Manuals; 2) The Thomistic Tradition; 3) Natural Law Theory; 4) The Papal Teaching Office; and 5) Vatican II. Particularly well-done is the chapter on the papal magisterium which deals with the arguments and claims revolving around papal Catholic Social Teaching from Leo XIII onwards, and special focus on Paul VI's 1968 *Humanae vitae* and John Paul II's 1993 *Veritatis Splendor*.

_____. *The Origins of Moral Theology in the United States: Three Different Approaches*. Moral Traditions and Moral Arguments Series. Washington D.C.: Georgetown University Press, 1997.

Elliott, Dyan. *Spiritual Marriage: Sexual Abstinence in Medieval Wedlock*. Princeton: Princeton University Press, 1993.

Reviewed by Margaret R. Miles in *Theological Studies* 55 (1994): 148-150.

Forell, George Wolfgang. *History of Christian Ethics. Volume 1: From the New Testament to Augustine*. Minneapolis: Augsburg, 1979.

Forell is Carver Distinguished Professor of Religion at the University of Iowa.

Freppert, Lucan. *The Basis of Morality According to William Ockham*. Chicago: Franciscan Herald Press, 1988.

Gallagher, John A. *Time Past, Time Future: An Historical Study of Catholic Moral Theology*. New York: Paulist Press, 1990.

Treats particularly the history of moral theology as it moved from the neo-Scholasticism and neo-Thomism of the manualist tradition through Conciliar and post-Conciliar developments.

Häring, Bernard, C.Ss.R. *Fede, storia, morale: Intervista di Gianni Licheri*. Concilio aperto. Roma: Edizione Borla, 1989.

Extended interview with Häring covering the theologian's whole life, with particular emphasis in the form of documentation given to his difficulties with the Congregation for the Doctrine of the Faith. Licheri offers a long introduction in the beginning, filling in the context of the Italian church of the transition from Paul VI to John Paul II.

In English: My Witness for the Church. Translated by Leonard Swidler. New York: Paulist Press, 1992.

Translated from the German. This text is not identical with the Italian original, which contains more material.

Reviewed by Seán Fagan, S.M. in *Doctrine and Life* 41 (January 1991): 45-47; and by Richard McCormick, S.J. in *Theological Studies* 53 (1992): 788.

In German: *Meine Erfahrung mit der Kirche*. Einleitung und Fragen von Gianni Licheri. Freiburg: Herder, 1989.

_____. *Das Gesetz Christi. Moraltheologie für Priester und Laien*. Freiburg: Erich Wewel Verlag, 1954.

In English: The Law of Christ: Volume 1, General Moral Theology. Westminster: Newman Press, 1963.

See especially pp. 3-33 for Häring's overview of the development of moral theology prior to Vatican II.

Hoose, Bernard. *Proportionalism: The American Debate and its European Roots*. Washington, D.C.: Georgetown University Press, 1987.

Revised doctoral dissertation done at the Pontifical Gregorian University under Josef Fuchs, S.J., tracing the development and theological issues contained in the moral theory of proportionalism, from the initial publication of Peter Knauer, S.J.'s 1965 article on a revised approach to the Principle of the Double Effect through subsequent writings and debate primarily in Germany and North America.

Jonsen, Albert R., and Toulmin, Stephen. *The Abuse of Casuistry: A History of Moral Reasoning*. Berkeley: University of California Press, 1988.

Critiqued by Terence Kennedy in his "Casuistry and the Problem of Pragmatism," *Australasian Catholic Record* 69 (1992): 67-77.

Kaiser, Robert Blair. *The Encyclical That Never Was: The Story of the Pontifical Commission on Population, Family and Birth, 1964-1966*. London: Sheed & Ward, 1985, 1987.

Initially published in the U.S.A. in 1985 under the title *The Politics of Sex and Religion*.

Journalistic style account of the origin and history of the work of the Pontifical Commission on Birth, first established by John XXIII and then augmented by Paul VI. Includes the so-called "majority report" which was presented to Paul VI, and discusses some of the reasons for the rejection of this report, and the drafting of the encyclical *Humane vitae* which took an opposite tack.

Kaufman, Philip S., O.S.B. *Why You Can Disagree and Remain a Faithful Catholic*. Bloomington IN: Meyer Stone Books, 1989.

Discusses probabilism, infallibility and many of the issues connected with the proclamation of the birth control teaching of the Church.

Kelly, David F. *The Emergence of Roman Catholic Medical Ethics in North America*. New York: The Edwin Mellen Press, 1979.

Kent, Bonnie. *Virtues of the Will: The Transformation of Ethics in the Late Thirteenth Century*. Washington, D.C.: Catholic University of America Press, 1995.

Leites, Edmund, ed. *Conscience and Casuistry in Early Modern Europe*. Cambridge: Cambridge University Press, 1988.

Reviewed by Thomas McCoog, S.J. in *Heythrop Journal* 32 (1991): 276-277; reviewed by James Gustafson in *Journal of Religion* 69 (1989): 579-580.

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Revised doctoral dissertation reviewed by Valerie L. Garver in *Journal of Theological Studies* flx218, <https://doi.org/10.1093/jts/flx218> Published January 17, 2018.

From Garver's Review: Mistry's central thesis is that "one cannot examine abortion in the early Middle Ages with modern assumptions or preconceptions and that scholars have failed to account for many early medieval texts that touch upon this subject. The book's success lies in his careful and painstaking discussion of a wide range of early medieval sources and in demonstrating the variety of thought they convey."

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From the publisher's blurb: "Using concrete examples, John T. Noonan, Jr., demonstrates that the moral teaching of the Catholic Church has changed and continues to change without abandoning its foundational commitment to the Gospel of Jesus Christ. Specifically, Noonan looks at the profound changes that have occurred over the centuries in Catholic moral teaching on freedom of conscience, lending for a profit, and slavery. He also offers a close examination of the change now in progress concerning divorce. In these changes, Noonan perceives the Catholic Church to be a vigorous, living organism, answering new questions with new answers, and enlarging the capacity of believers to learn through experience and empathy what love demands. He contends that the impetus to change comes from a variety of sources, including prayer, meditation on Scripture, new theological insights and analyses, the evolution of human institutions, and the examples and instruction given by persons of good will. Noonan also states that the Church cannot change its commitment to preaching the Gospel of Jesus Christ. Given this absolute, how can the moral teaching of the Church change? Noonan finds this question unanswerable when asked in the abstract. But in the context of the specific facts and events he discusses in this book, an answer becomes clear. As our capacity to grasp the Gospel grows, so too, our understanding and compassion, which give life to the Gospel commandments of love, grow."

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Noonan is a legal historian, professor of law at the University of California-Berkeley (Boalt Hall), and United States federal appellate court judge.

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White, R.E.O. *The Changing Continuity of Christian Ethics. Volume 2: The Insights of History*. Exeter: Paternoster Press, 1981.

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Woods, who taught moral theology for nearly two decades in the Boston Archdiocesan St. John's Seminary, has sought to write a text on the history and formative influences on Catholic morality from the period of the Hebrew Scriptures to Post-Vatican II. Too much, frankly, is undertaken and the overall result lacks a clear sense of organizing and/or interconnecting themes which might have better guided the reader through the centuries covered. The author is at his best in his concise thumbnail sketches of figures like William of Ockham and Duns Scotus, but other major figures and themes are missing altogether while still others make only the briefest of appearances. However, the author does include a wealth of material in his copious footnotes which would be of value to those who would wish to pursue a given topic further, though many of the works cited are somewhat dated and very few references are given to either feminist and/or contemporary non-Anglo-European authors.
