INCULTURATION OF CHRISTIAN ETHICS BIBLIOGRAPHY

**N.B. See also Culture, Comparative Ethics and Global Ethics Bibliographies

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Articles on Inculturation of Ethics


One of several articles devoted to the special theme of the social teaching of the Church in the Indian context.


The first part of the article deals with the consciousness of the poor in history to show that the commitment to the dignity of every human person (sarvodaya) is mediated by the critical option for the last and least (antyodaya). The second part develops the commitment to the poor in different areas of ethics by taking up virtues occurring in Hindu, Buddhist and Jain texts. A's aim is to show that they can be contextualized if situated in historical contexts.


Biernatzki is a cultural anthropologist who also has a theological background, and who lived and taught in Korea for many years and is now director of the Center for Communication and Culture at St. Louis University.


Increased interest in the so-called "globalization of ethics" has led to a number of studies which utilize various hermeneutical and communicative theories to sketch out viable paradigms for developing a fundamental Christian ethics as a whole, as well as its various components such as moral reasoning, which together would be capable of entering into and maintaining such discourse. The accent of most of these studies falls on the universalizability of ethical discourse and scant attention has been given to the cultural particularity of each and every ethos and ethical system. This article briefly rehearses the principal elements of the concerns raised by the globalization of ethics and then focuses on the particularity of culture using insights from both cultural anthropology and inculturation. The Confucian context of Korea is employed to illustrate some of the issues raised by greater attention to cultural particularity.

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Bujo is a diocesan priest from Zaire and currently the Head of Department of Moral Theology at the University of Fribourg in Switzerland.


___. "A christocentric ethic for black Africa." Theology Digest 30 (Summer, 1982): 143-146.


Rispetto alla pretesa di esclusività assoluta delle forme di cristianesimo caratterizzate in senso occidentale durante il periodo coloniale, i movimenti di indipendenza e il Vaticano II hanno piuttosto rafforzato la coscienza di un valore specifico della cultura africana. In questo contesto Bujo si interroga sul possibile valore positivo di certe tradizioni etiche africane, normalmente considerate incompatibili con il cristianesimo. La risposta positiva invoca tuttavia un ulteriore confronto, in base al principio di comunicabilità con altre culture.


*English Digest*: "A christocentric ethic for black Africa." Theology Digest 30 (Summer, 1982): 143-146.

Considers Christ as proto-ancestor.
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Concentrates on three Islamic philosophers: Farabi, Avicenna, and Averroes.


Consideration of various Hindu evaluations of caste are examined in an attempt to illuminate issues in the non-native observer's own culture, thus widening the scope and value of comparison. Also draws some parallels between the debate over caste in India and women's ordination in the Roman Catholic Church.


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


Working on a decade of missionary experience in Papua New Guinea the author argues that though basic biblical standards are absolute, their application will vary according to culture.
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One of several articles on the general theme of "Nature et Culture." This article is followed by a Discussion, pp. 271-282.


Fuch's lecture from an interdisciplinary course on the theology of human progress given at the Pontifical Gregorian University in January, 1969.


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See article by Laurenti Megaesa in same issue.


See also the critique of this article by Cardinal Pietro Palazzini, "Morale acculturata e compromesso etico." Studi Cattolici 21 (1977): 83-93.


Häring is Professor Emeritus of Fundamental Moral Theology of the Alphonsianum in Rome.


The question is answered in the affirmative by distinguishing various levels of universality. Joblin admits that since practical orientations or principles might have a certain historic-cultural determinedness, these nevertheless do present an experience of the human condition which can be shared with others, and therefore do have a certain universal value. Christians, moreover, based on the faith's assertion that all men and women are brothers and sisters in Christ, can, with the aid of the Church's social doctrine, take part in this sort of universal dialogue.


LaFleur is professor of Japanese in the Department of Oriental Studies at the University of Pennsylvania.


Originally a position paper read at the Fifth Plenary Session of the FABC (Federation of Asian Bishops Conferences) held from 17 to 27 July 1990 in Bandung, Indonesia. Lambino traces the thematic triad of dialogue, discernment and deeds in FABC documents over the past twenty years. Lambino argues that genuine discernment requires both openness and "silence," and that "A rigid doctrinal and moral framework posted at the forefront of the discernment process can, therefore, be a major obstacle in the search for the divine intention in human affairs." (p. 155)

Lambino has a S.T.D. in moral theology from the Pontifical Gregorian University and taught moral theology for many years at the Loyola School of Theology in Quezon City, Philippines.


One of several articles devoted to the special theme of the social teaching of the Church in the Indian context.


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Interesting for delineating various views on the magisterium, authority, nature of legitimate dissent, and the role of sensus fidelium.


See rejoinder in same issue by Patrick Gesch.


Despite its title, this article really deals with the enculturation or culturality of human rights discourse, and not the Christian inculturation of human rights. O'Neill argues that
human rights language is best understood rhetorically, "as a family of related claims and duties that delimit the boundaries of practical consensus" (p. 92).

O'Neill is Associate Professor of Christian Social Ethics at the Jesuit School of Theology-at-Berkeley.


The major scope of the article is to condemn the work of the Congress of Italian Moralists held at Padua from 31 March to 4 April 1970, and the subsequent book, edited by Tullo Goffi, Problemi e Prospettive di Teologia Morale (Brescia: Queriniana, 1976). In particular Palazzini condemns Goffi's article on "acculturated [inculturated] morality" and Helmut Weber's article on ethical compromise.


The authors contend that the New Zealand Maori ethics is essentially a virtue ethics.

Perrett and Patterson are members of the philosophy department of Massey University, New Zealand.


This same article also appeared in East Asian Pastoral Review and Vidyayoti.


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Rigali teaches moral theology at the University of San Diego.


"Il tema «evangelizzazione e cultura», dunque, nella sua unità più profonda, coincide con una corretta teologia della missione della Chiesa cattolica." p. 76. Sicari is rather negative about much of the effort towards so-called "inculturation," because he avers that it is used to "negare los stesso concetto di «missione» e sostituirlo col progetto di una religione universale antropologicamente centrata." p. 77.

Sicari, (b. 1943) teaches dogmatic theology at the Carmelite Institute of Theology in Brescia.


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**Author supplied abstract:** Over a century ago a Western observer recognized an effective morality among Navajo Indians in the American Southwest, yet could not locate its expression, except in mythology recounting contradictory behaviors. Through the 1900s scholars delineated contours of Navajo moral values, myths, and taxonomies upon which moral traditions were based, and situations in which Navajos have engaged in ethical decision-making. Recently individual Navajos have manifested their role as ethical agents, not merely as recipients of moral lore. A contemporary Navajo storyteller, Sunny Dooley, enunciates narrative ethical judgments, grounded in traditional Navajo mythology and its religious milieu, as she addresses the present conditions of her people. Thus she probes the contradictions that are inherent to life. Her stories testify to the insoluble conflicts within the human condition, ultimate and immediate conundrums that must be faced, even though they surely will not be resolved.


Discusses the question of the nature of an African version of liberation theology.

Wachege is a lecturer in the Department of Religious Studies at the University of Nairobi and a visiting lecturer at CHIEA (Catholic Higher Institute of Eastern Africa).


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


Suggests that "the human rights factor is no ethical panacea for the problems of conflict-ridden societies of the Third World. The inadequacy and limits of this universal human rights system, which in a way appears like an ethical Esperanto, are evident when confronted with other approaches to the universal." p. 214.
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Yoshiyama teaches moral theology at Sophia University in Tokyo.

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**Books on Inculturation of Ethics**


Twelve papers from the WCC multi-faith study on "Female Sexuality and Bodily Functions in Different Religions" which present Jewish, Hindu, Islamic, Akan, Buddhist, Orthodox, Roman Catholic, and Anglican perspectives.

Becher is assistant to the director of the World Council of Churches' Subunit on Women.


Biernatzki is a cultural anthropologist who also has a theological background, and who lived and taught in Korea for many years and is now director of the Center for Communication and Culture at St. Louis University.

Bretzke, James T., S.J. *The Notion of Moral Community in the Analects of Confucius and Matthew's Sermon on the Mount: A Hermeneutical Approach for the Inculturation of
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Dissertation done under Jacques Dupuis, S.J.


Collection of articles which have already appeared elsewhere, mostly in French or German.

Bujo is a diocesan priest from Zaire and currently the Head of Department of Moral Theology at the University of Fribourg in Switzerland.


Essays on a variety of topics and from a variety of religious and historical points of view (Christian, Jewish, Buddhist, Taoist, Islamic, etc.)


The authors identify three key ideas of American religious thought: the Puritan concept of human nature, the Enlightenment notion of religious freedom, and American philosophical pragmatism which emphasizes pluralism of human experience, practical reason, secular ethics, and aesthethics. In this context one figure for each key idea is presented, respectively Jonathan Edwards, Thomas Jefferson, and William James.


Looking to the next century, Fowler relates his research in faith development to the present North American cultural context and emerging understandings of the public church.


Häring is Professor Emeritus of Fundamental Moral Theology of the Alphonsianum in Rome.


Text which comes out of author's courses given at the Theological College of Northern Nigeria, Bukuru.
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Translated from the German.


Revised doctoral dissertation done at Marquette University under Matthew Lamb.


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.


Miranda has an STD in moral theology from the Alphonsianum in Rome (1984), has worked in Paraguay, and is now professor of Moral and Pastoral Theology at Tagaytay.
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Classic presentation of Niebuhr's five models for considering the relationship of Jesus Christ to human culture.


Uses folk parables and ethical case studies from Africa and African-American culture to argue for and illustrate an approach to Christian ethics which will make greater use of folk wisdom and narrative tradition in its approach to ethics. Despite the use of "Globalization" in the book's title, Oglesby argues for greater attention to cultural particularity as a constitutive element of any viable contextualized Christian ethics.

Oglesby is Professor of Theology and Social Ethics and Director of Black Church Studies at Eden Theological Seminary in St. Louis, Missouri.
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Essays, five of which appeared originally in Theological Studies, which come from the John Courtney Murray Writers' Group, whose aim is to develop a theology which is distinctively North American by using, among other aspects, resources from American philosophy and philosophical theology in order to contribute an indigenous perspective on the interpretation of religious experience and religious feelings within American culture.


Unpublished S.T.D. dissertation done under Klaus Demmer, M.S.C.


Pieris is a Sri Lankan Jesuit, and has a doctorate in Buddhist studies. This book is a collection of several previously published essays.


An anthology of various articles and chapters by Pieris, translated into Spanish.

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Rader was a Baptist missionary for eleven years in Africa and is currently dean of the School of Christian Service and Professor of Missions at Oklahoma Baptist University.


The late Msgr. Rossano was an auxiliary bishop of Rome, professor of missiology and rector of the Lateran University.


Dr. Takenaka is a well-known ecumenical Asian theologian who teaches at Doshisha University in Kyoto.  Book contains an Introduction and four essays: "God is Rice," "Christ and Culture in Asia," "The Ethics of Betweenness," (a case study of Shozo Tanaka who was a pioneer of the ecological and people's movement in Japan); and "Christ of Wabi" (a Christian reflection on beauty in the Japanese cultural context).


Dissertation done under Mariasusai Dhavamony, S.J.

Van Nieuwenhove, Jacques, and Goldewijk, Berma Klein, eds.  Popular Religion, Liberation and Contextual Theology.  Papers from a Congress (January 3-7, 1990, Nijmegen, the
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Papers divided into areas of Africa, Asia, and Eastern Europe, plus a concluding section on "Assessments."


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