

INCULTURATION OF CHRISTIAN ETHICS BIBLIOGRAPHY

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

Compiled by

James T. Bretzke, S.J., S.T.D.
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Articles on Inculturation of Ethics

Arokiasamy, Soosai. "The Challenges of a Divided India to the Social Teaching of the Church." Indian Theological Studies 28 (1991): 234-258.

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

_____. "Sarvodaya through Antyodaya: *The Liberation of the Poor in the Contextualisation of Morals.*" Vidyajyoti 51 (1987): 11; 545-564.

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.

Batumalai, S. "Malaysian Theology: An Understanding of Conversion from a Malaysian Perspective." Asia Journal of Theology 5 (1991): 119-129.

Biernatzki, William E., S.J. "Symbol and Root Paradigm: The Locus of Effective Inculturation." In *Effective Inculturation and Ethnic Identity*. Inculturation: Working Papers on Living

Inculturation, Comparative Ethics, and Relativism

Faith and Cultures, no. 9, edited by Ary A. Roest Crolius, S.J., 49-68. Rome: Centre "Cultures and Religions" - Pontifical Gregorian University, 1987.

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.

Blank, Josef. "Unity and Plurality in New Testament Ethics." *Concilium* 150 (1981): 65-71.

Bretzke, James T., S.J. "Cultural Particularity and the Globalization of Ethics in the Light of Inculturation." *Pacifica* 9 (1996): 69-86.

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.

_____. "Moral Theology Out of East Asia." *Theological Studies* 61 (March 2000): 106-121.

Review of some of the main issues, recent developments and contributions of Christian ethicists and others working in East Asia. Special attention is paid to the recent Synod on Asia.

_____. "The Three Bonds and Five Relationships: A Korean Root Paradigm." *Inculturation* 5 (Summer, 1990): 16-18.

Discusses the possibility of identifying the Confucian Three Bonds and Five Relationships as a cultural root paradigm in Korean society.

Bujo, Bénézet. "Can Morality Be Christian in Africa?" *Theology Digest* 36 (1989): 211-215.

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Argues for a contextualization of the gospel message with pre-existing black African values in order to reach Africans. Condensed from African Christian Studies 41 (1988): 5-39.

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

_____. "Die christologischen Grundlagen einer afrikanischer Ethik." Freiburger Zeitschrift für Philosophie und Theologie 29 (1982): 223-238.

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

Digest of "Pour une ethique africano-christocentrique." Bulletin de Théologie Africaine 3 (1981): 41-52.

_____. "Ethics and Aging in Africa." Concilium (3/1991): 106-113.

_____. "Gibt es eine spezifisch afrikanische Ethik? *Eine Anfrage an westliches Denken.*" Stimmen der Zeit 114 (1989): 591-606.

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.

_____. "Die pastoral-ethische Beurteilung der Polygamie in Afrika." Freiburger Zeitschrift für Philosophie und Theologie 31 (1984): 177-189.

_____. "Pour une ethique africano-christocentrique." Bulletin de Théologie Africaine 3 (1981): 41-52.

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

Considers Christ as proto-ancestor.

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_____. "La remise en question du discours traditionnel en morale face à un monde polycentrique." In Novitas et Veritas Vitae: Aux sources du renouveau de la morale chrétienne, 161-173. Edited by Carlos-Josaphat Pinto de Oliveira. Paris: Editions du Cerf, 1991.

_____. "The Understanding of Conscience in African Ethics." Studies in Interreligious Dialogue 2 (1992): 5-30.

Butterworth, Charles. "Islamic Philosophy and Religious Ethics." Journal of Religious Ethics 11 (1983): 224-239.

Concentrates on three Islamic philosophers: Farabi, Avicenna, and Averroes.

Cahill, Lisa Sowle. "Moral Theology and the World Church." Catholic Theological Society of America Proceedings of the Thirty-Ninth Annual Convention. (1984): 35-51.

Clooney, Francis X., S.J. "Finding One's Place in the Text: *A Look at the Theological Treatment of Caste in Traditional India*." Journal of Religious Ethics 17 (1989): 1-29.

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.

Curran, Charles E. "The Gospel and Culture: Christian Marriage and Divorce Today." In Ministering to the Divorced Catholic, 15-36. New York: Paulist Press, 1979.

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

Dye, Wayne. "Toward a Cross-Cultural Definition of Sin." Missiology 4 (1976): 27-41.

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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Elias, J.L. "A Cultural Approach to Religious Moral Education." Living Light 17 (1980): 234-241.

Etienne, Jacques. "Nature et culture selon la théologie morale." Le Supplément 182-183 (Octobre-Décembre 1992): 253-270.

One of several articles on the general theme of "Nature et Culture." This article is followed by a Discussion, pp. 271-282.

Fuchs, Josef, S.J. "Moral Aspects of Human Progress." In Theology Meets Progress: Human Implications of Development, 145-169. Edited by Philip Land, S.J. Rome: Gregorian University Press, 1971.

Traducción española en La Teología al encuentro del progreso. Nueva Biblioteca de Teología. Bilbao: Desclée de Brouwer, 1973.

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

Furger, Franz. "Christliche Ethik zwischen Inkulturation und Einheit." Studia Moralia 20 (1982): 259-275.

_____. "Hilfe zur Freiheit. *Ethische Verkündigung in einer pluralistischen Gesellschaft.*" Studia Moralia 15 (1977): 713-730.

_____. "Inkulturation -- eine Herausforderung an die Moralthologie: *Bestandesaufnahme und methodologische Rückfragen.*" Neue Zeitschrift für Missionswissenschaft. 40 (1984): 177-258.

_____. "Natur und Kultur -- die sozialetische Perspective." In Natur im ethischen Argument, 87-104. Hrsg. von Bernhard Fraling. Freiburg i.B.: Herder, 1990.

García, Vicente. "La inculturación de la moral cristiana. Aplicación a la cultura negro-africana." Moralia 22 (1/1999): 57-76.

Gebara, Ivone. "Religion, Culture and Aging: A Latin American Viewpoint." Concilium (3/1991): 93-105.

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Gesch, Patrick. "I am Saved"--The Ethical Dimension: A Rejoinder in Melanesia." Catalyst 21 (1991): 171-174.

See article by Laurenti Megaesa in same issue.

Goffi, Tullo. "Etica cristiana acculturata." Parte Prima, Cap. 3 in Problemi e Prospettive di Teologia Morale, 75-92. A cura di Tullo Goffi. Brescia: Queriniana, 1976.

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

Häring, Bernard, C.Ss.R. "Das Evangelium, das uns heilt." Ordenskorrespondenz 32 (1991): 55-61.

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

Irrarrazaval, Diego, C.S.C. "Misión latinoamericana: liberación inculturada." Medellín 18 (Marzo, 1992): 108-125.

Joblin, Joseph, S.J. "La doctrine social de l'Eglise est-elle universelle?" Gregorianum 74 (1993): 659-687.

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 historico-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.

Komonchak, Joseph. "Moral Pluralism and the Unity of the Church." Concilium 150 (1981): 89-94.

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Koyama, Kosuke. "Participation of Culture in the Transfiguration of Humanity." Asia Journal of Theology 7 (1993): 214-230.

La Fleur, William R. "Contestation and Consensus: *The Morality of Abortion in Japan*." Philosophy East and West 40 (1990): 529-542.

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

Lambino, Antonio, S.J. "Dialogue, Discernment, Deeds: An Approach to Asian Challenges Today." Landas 4 (1990): 147-160.

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.

Lobo, George V. "Teachings of the Church on Human Rights from an Indian Perspective." Indian Theological Studies 28 (1991): 209-233.

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

Mananzan, Mary John, O.S.B. "Religion, Culture and Aging: An Asian Viewpoint." Concilium (3/1991): 83-92.

Mantovani, Ennio. "Christian Dialogue with Melanesian Values and Ethics." Catalyst 20 (1990): 97-115.

_____. "The Melanesian and the Christian Ideal of Marriage." Catalyst 21 (1991): 13-26.

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_____. "Traditional and Present Day Melanesian Values and Ethics." Catalyst 21 (1991): 65-81.

McCormick, Richard, S.J. "The Teaching Office as a Guarantor of Unity in Morality." Concilium 150 (1981): 72-81.

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

Megaesa, Laurenti. "'I am Saved'--The Ethical Dimension." Catalyst 21 (1991): 161-170.

See rejoinder in same issue by Patrick Gesch.

Misfud, Tony, S.J. "Ethos, cultura y evangelio." Medellín 18 (Marzo, 1992): 91-107.

Mongillo, Dalmazio. "Esigenze morali dell'evangelo e culture." In Evangelizzazione e cultura: atti del congresso internazionale scientific di missiologia, vol. 1, ed. Beda Rigaux, et al, 209-26. Rome: Pontificia Università Urbaniana, 1976.

Mooney, Christopher, S.J. "The Claim of the Church to be Guardian of a Universal Natural and Moral Law," Concilium 135 (1980): 23-32.

Odi Assamoi, Georgette. "The Family in African Tradition and Christian Moral Teaching: Contact and Conflict." Concilium 150 (1981): 36-43.

O'Donovan, Leo J., S.J. "Christ, Culture, and the Foundations of Authority." In Riding Time Like a River: The Catholic Moral Tradition Since Vatican II, 1-16. Edited by William J. O'Brien. Washington, D.C.: Georgetown University Press, 1993.

O'Neill, William, S.J. "Ethics and Inculturation: The Scope and Limits of Rights' Discourse." The Annual of the Society of Christian Ethics (1993): 73-92.

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

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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.

Palazzini, Cardinal Pietro. "Morale acculturata e compromesso etico." Studi Cattolici 21 (1977): 83-93.

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.

Peri, Calogero. "Inculturazione della fede e dell'etica: mediazione del linguaggio religioso." Laurentianum 33 (1992): 335-373.

Perrett, Roy W., and Patterson, John. "Virtue Ethics and Maori Ethics." Philosophy East and West 41 (1991): 185-202.

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.

Pieris, Aloysius, S.J. "A Theology of Liberation in Asian Churches?" The Month. 19:9 (September, 1986) 231-239; 247.

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

_____. "Towards an Asian Theology of Liberation: Some Religio-cultural Guidelines," The Month. (May, 1979): 148-159.

Pohier, Jacques and Mieth, Dietmar, eds. "Christian Ethics: Uniformity, Universality, Pluralism." Concilium 150 (1981).

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Rigali, Norbert J., S.J. "Moral Pluralism and Christian Ethics." Louvain Studies 13 (1988): 305-321.

Rigali teaches moral theology at the University of San Diego.

Sicari, Antonio. "Evangelizzazione delle culture o cultura della evangelizzazione?" Communio 118 (luglio-agosto 1991): 75-83.

"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 lo 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.

Stoeckle, Bernhard, O.S.B.. "Ethos." In Concise Dictionary of Christian Ethics, 87-88. Edited by Bernhard Stoeckle. New York: Seabury Press, 1979.

Swiecicki, Andrzej. "Moral Polarization of Cultures." in Cultural Change and Liberation in a Christian Perspective. Inculturation: Working Papers on Living Faith and Cultures, no. 10, edited by Ary A. Roest Crolius, S.J., 47-63. Rome: Centre "Cultures and Religions" -- Pontifical Gregorian University, 1987.

Tamez, Elsa. "The Indigenous Peoples Are Evangelizing Us." Ecumenical Review 44 (1992): 458-466.

Ucko, Hans. "Culture and Religion or Culture and Faith: Which Way for the Inner-Church Dialogue and the Dialogue with Other Religions and Ideologies?" Current Dialogue 22 (June 1992): 32-39.

Paper presented to a German Lay Academies Seminar held in Geneva on 24 March 1992.

Vecsay, Christopher. "Navajo Morals and Myths, Ethics and Ethicists." Journal of Religious Ethics 43/1 (March 2015): 78-121.

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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.

Vidal, Marciano, C.Ss.R. "Inculturación." In DicEtTeo, 305-308. Estella: Verbo Divino, 1991.

Wachege, P.N. "African Inculturation, Liberation Theology." African Christian Studies 8 (1992): 43-56.

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, Preston N. "Family, Culture and Ethics: Their Interaction and Impact upon African Americans and White Americans." In In All Things: Religious Faith and American Culture, 41-64. Papers of the Inaugural Conference of The Jesuit Institute at Boston College. Edited by Robert J. Daly, S.J. Kansas City: Sheed and Ward, 1990.

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

Wilred, Felix. "The Language of Human Rights--An Ethical Esperanto?" Vidyajyoti 56 (1992): 194-214.

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, Noboru, C.Ss.R. "Tasks for Moral Theology in Japan Today." *Studia Moralia* 22 (1984): 89-108.

Yoshiyama teaches moral theology at Sophia University in Tokyo.

Books on Inculturation of Ethics

Battin, Margaret P. Ethics in the Sanctuary: Examining the Practices of Organized Religion. New Haven: Yale University Press, 1990.

Becher, Jeanne, ed. Women, Religion and Sexuality: Studies on the Impact of Religious Teachings on Women. Philadelphia: Trinity Press International, 1991.

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.

Bevans, Stephen B., S.V.D. *Models of Contextual Theology: The Struggle for Cultural Relevance*. Faith and Culture Series. Maryknoll: Orbis Press, 1991.

Biernatzki, William E., S.J. *Roots of Acceptance: The Intercultural Communication of Religious Meanings*. *Inculturation: Working Papers on Living Faith and Cultures*, no. 13, edited by Ary A. Roest Crolius, S.J. Rome: Centre "Cultures and Religions" - Pontifical Gregorian University, 1991.

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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Moral Theology in Korea. Excerpta ex dissertatione ad Doctoratum in Facultate Theologiae Pontificiae Universitatis Gregoriana. Rome: Pontifical Gregorian Press, 1989.

Dissertation done under Jacques Dupuis, S.J.

Bujo, Bénédet. African Christian Morality at the Age of Inculturation. Nairobi: Daughters of St. Paul, 1989-1990.

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.

_____. African Theology in Its Social Context. Translated by John O'Donahue. Maryknoll: Orbis Press, 1992.

German original: Afrikanische Theologie in ihrem gesellschaftlichen Kontext. Theologie Interkulturell, 1. Düsseldorf: Patmos Verlag, 1986.

Camenisch, Paul F., ed. Religious Methods and Resources in Bioethics. Dordrecht: Kluwer Academic Publishers, 1994.

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

Carmody, Denise Lardner, and Carmody, John Tully. The Republic of Many Mansions: Foundations of American Religious Thought. New York: Paragon, 1990.

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 aesthetics. In this context one figure for each key idea is presented, respectively Jonathan Edwards, Thomas Jefferson, and William James.

Reviewed by Phyllis H. Kaminski in Horizons 19 (1992): 316-317.

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Darmaputera, Eka. Pancasila and the Search for Identity and Modernity in Indonesian Society: A Cultural and Ethical Analysis. Leiden, New York: E.J. Brill, 1988.

Das, Somen. Christian Ethics and Indian Ethos. Delhi: ISPCK, 1989.

Fowler, James W. Weaving the New Creation: Stages of Faith and the Public Church. San Francisco: Harper & Row, 1991.

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, Bernard, C.Ss.R. Evangelization Today. Revised edition. Middlegreen, Slough: St. Paul Publications, 1990.

Traduzione italiana della prima edizione: Morale ed evangelizzazione del mondo di oggi: La morale dell'evangelizzazione e l'evangelizzazione della morale. Teologia Morale, Oggi. Bari: Edizioni Paoline, 1974.

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

_____. Free and Faithful in Christ: Moral Theology for Priests and Laity. Volume I: General Moral Theology. Middlegreen, Slough: St. Paul Publications, 1978.

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

See especially Chapter 7: "Traditions, Laws, Norms and Context," pp. 302-377, and most especially pp. 321-324.

Haselbarth, Hans. Christian Ethics in the African Context. Ibadan: Daystar Press, 1976.

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

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Hillman, Eugene, C.S.Sp. Polygamy Reconsidered: African Plural Marriage and the Christian Churches. Maryknoll: Orbis Books, 1975.

Hünemann, Peter et al. Evangelización de la cultura y inculturación del Evangelio. Buenos Aires: Guadalupe, 1988.

Translated from the German.

Jesudasan, Ignatius, S.J. A Gandhian Theology of Liberation. Maryknoll: Orbis Books, 1984.

Traduzione italiana: La teologia della liberazione in Gandhi. Teologia/Saggi. Assisi: Cittadella, 1986.

Auf Deutsch: Mahatmas Gandhis Weg zur Freiheit. Freiburg-Olten: Walter, 1987.

Revised doctoral dissertation done at Marquette University under Matthew Lamb.

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

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

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

Mayer, Adrian C., ed. Culture and Morality: Essays in Honour of Christoph von Furer-Haimendorf. Delhi and New York: Oxford University Press, 1981.

Miranda, Dionisio M., S.V.D. Loob: The Filipino Within. A Preliminary Investigation into a Pre-theological Moral Anthropology. Manila: Divine Word Publications, 1989.

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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Montefiore, Hugh, ed. The Gospel and Contemporary Culture. London: Mowbray, 1992.

Moser, Antônio and Leers, Bernardino. Moral Theology: Dead Ends and Ways Forward. Translated by Paul Burns. Wellwood: Burns & Oates; and Maryknoll: Orbis Books, 1990.

Portuguese original: Teologia moral: Impasses e alternativas. Petrópolis: Editoria Vozes Ltda, 1987.

Traduzione italiana: Teologia morale: conflitti e alternative. Ed. ital. a cura di G. Pompei. Assisi: Citadella, 1988.

En español: Teología Moral. Conflictos y Alternativas. Cristianismo y Sociedad. Traducido por Alfonso Ortiz García. Madrid: Ediciones Paulinas, 1987.

Auf Deutsch: Moraltheologie: Engpässe und Auswege. Bibliothek Theologie der Befreiung. Düsseldorf: Patmos Verlag, 1989.

Written in Brazil, this work deals with moral theology and theology of liberation. Italian edition reviewed by Giuseppe Mattai in Rassegna for Teologia, 31 (gennaio--febbraio, 1990): 99-100; English edition reviewed by James Bretzke in Gregorianum 72 (1991).

Niebuhr, H. Richard. Christ and Culture. New York: Harper and Row, 1951.

Classic presentation of Niebuhr's five models for considering the relationship of Jesus Christ to human culture.

Oglesby, Enoch H. Born in the Fire: Case Studies in Christian Ethics and Globalization. New York: The Pilgrim Press, 1990.

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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Oppenheim, Frank M., S.J., ed. *The Reasoning Heart: Toward A North American Theology*. Washington, D.C.: Georgetown University Press, 1986.

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.

Padipurackal, John. "Development and Culture: A Moral Theological Analysis of the Theological Approaches in India Since the Second Vatican Council." *Dissertatio ad Doctoratum in Facultate Theologiae Pontificae Universitatis Gregoriana*. Roma, 1993.

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