Aquinas, Thomas.  ST II-II, q. 64, n. 7

On killing the unjust aggressor Thomas maintains that one can never intend to kill the aggressor, rather the killing must always be indirect.


Proposes a threefold categorization of malum of evil as a way of avoiding the problem of equivocation in the proportionalist use of the term "ontic evil." Billy grounds his terminology in an analogous understanding of evil plus a recognition of the tension between certain Thomistic and Personalist categories.


The article has for context a focus of the contemporary Catholic re-examination of moral norms: the principle of double effect, which some claim can be reduced to the criterion of proportion between an act's good and evil consequences. The article locates this claim within the teleological model of ethics, but distinguishes the theory from utilitarianism.


Thomas’s account substantially differs from contemporary double-effect reasoning (DER) insofar as Thomas considers the ethical status of risking an assailant’s life while contemporary accounts of DER focus on actions causing harm foreseen as inevitable.


Critiques the use of proportionate reason.


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Crosby is professor of philosophy at the University of Dallas.


Drane, a professor of clinical medical ethics at Edinboro University of Pennsylvania, shares difficulties on the application of the term "in intrinsically evil" to any and all condom use. Drane suggests a more careful investigation of the moral issues involved, a full understanding of the natural law tradition, and the use of the principles of the double effect and counseling the lesser evil would all lead to a conclusion that in certain cases condom use in marriage would be morally licit.


Towards the end of this article Fuchs addresses himself to some of the mistaken understandings of proportionalism, as well as indicating what a correct understanding involves.


George is at Princeton University.


Is the judicial execution of the innocent permissible to deter crime? Some advocates of consequentialism would respond yes, while moral absolutists argue that certain kinds of conduct, including this one, are absolutely prohibited, no matter what the consequences. The 17 essays selected for inclusion represent the major contributions to its defense and
criticism, and define the contemporary discussion. In addition, Haber contributes an extensive bibliographic essay in which he defends his own version of moral absolutism.


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.


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. Also contains a good bibliography of the relevant literature.

At this writing Hoose was on the faculty of Heythrop College.


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.


Presents a careful reading of St. Thomas before moving on to developing the distinction between ontic evil and moral evil.


In this discourse the Pope repeated the affirmation of immutable concrete moral norms, and gave as two examples the prohibition against contraception and direct killing of the innocent. The tone of the Pope's discourse is clearly that of the Caffarra-Grisez-Finnis line, and contains many thinly veiled negative references to the Proportionalist school.

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Johnson teaches philosophy and religion at St. Joseph's College in Rensselaer, IN.


Johnstone, an Australian, is professor of moral theology at the Alphonsianum in Rome.


Historical overview of the tradition of double effect reasoning from Thomas Aquinas to Peter Knauer, indicating important distinctions and developments made in this field.


Questions the legitimacy of the present understanding of the application of the principle of the double effect in complicated cases, and argues instead that the principle should be interpreted primarily as being heuristic and confirming of prudential decisions, rather than as providing a justification for difficult moral decisions.


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Kelly is professor of ethics at the Holy Cross (Santa Croce) Center in Rome.


Negative view of proportionalism.

Kiely is professor of psychology at the Pontifical Gregorian University in Rome, and consultor to the Congregation for the Doctrine of the Faith [CDF].


Also found in English in Natural Law Forum 12 (1967): 132-162.


The German and English versions are a slightly reworked presentation of the French article, responding to certain criticisms the latter had evoked. In many ways this article can be taken as the beginning of the modern proportionalist debate.


Argues that referring to the particular "specifications" of an act may be one way of resolving the impasse in the debate between the proportionalists and traditionalists concerning the concept of intrinsically evil acts.


Includes essays by Baruch Brody, William K. Frankena, Bruno Schüller, S.J., as well as contributions by Ramsey and McCormick, all of which deal in some way with McCormick's reformulation of the principle of the double effect, given as the 1973 Père Marquette Lecture, delivered at Marquette University in Milwaukee, Wisconsin (and which is included in this volume as well).


McCormick's famous 1973 Père Marquette Lecture, delivered at Marquette University in Milwaukee, Wisconsin, on a reformulation of the principle of the double effect.

McCormick's evaluation of the essays included in this volume, all of which relate in some way to his own seminal work, "Ambiguity in Moral Choice."

___. "Il principio del duplice effetto." Concilium 12 (10/1976): 129-149.


Discusses the recent debate over premoral norms, the direct/indirect distinction, exceptionless norms, intrinsic evil, and moral authority in terms of procedural criteria for data selection, classification, and values-prioritization in the empirical methods of moral theology.

Author teaches moral theology at St. Paul University in Ottawa.


Discusses the *jus ad bellum* criteria in terms of the moral theory of proportionality. Clearly written and helpful in articulating just war theory.


Quite a good collection of articles by Protestant and Roman Catholic ethicists covering a number of topics related to the notion of moral norms and conflict situations.


This book was commissioned by the then Cardinal Prefect of the Congregation for the Doctrine of the Faith, Joseph Ratzinger, and its printing costs were also underwritten by the same Congregation.


Argues that the New Law, especially the Thomistic exposition of this, is at the cornerstone of Catholic moral theology outlined in *Veritatis Splendor*, and that the moral theory of proportionalism is incompatible with an ethics grounded in Scripture, and therefore ultimately inimical to Catholic moral theology.


Here Ramsey develops his own position of indeterminacy and incommensurability in moral conflict situations. Primarily he dialogues with the positions of Richard McCormick and Bruno Schüller, though others are mentioned as well.


Critiques McCormick's own critique of an earlier article by Rhonheimer, as well as proportionalist theory in regards to the disputed point over moral intentionality and intrinsically evil acts.


Critique of proportionalist theory, especially the distinction of moral and non-moral good/evil.

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