BIBLIOGRAPHY ON SCRIPTURE AND ETHICS

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Dedication

To John R. Donahue and William C. Spohn

Two mentors in Scripture and Ethics
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<tr>
<td>AA.VV.</td>
<td>Various authors (collective work)</td>
</tr>
<tr>
<td>A cura di</td>
<td>Edited by (Italian)</td>
</tr>
<tr>
<td>Festschrift</td>
<td>Essays done in honor of an individual, usually by former students and/or professional colleagues. (German, though used in English)</td>
</tr>
<tr>
<td>Herausgegeben von</td>
<td>Edited by (German)</td>
</tr>
<tr>
<td>Hrsg.</td>
<td>Edited by (German: Herausgegeben von)</td>
</tr>
<tr>
<td>Mélanges</td>
<td>French version of a Festschrift</td>
</tr>
<tr>
<td>S.T.D.</td>
<td>Doctor of Sacred Theology; terminal degree in theology according to the ecclesiastical academic system. Equivalent to a Ph.D.</td>
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**Religious order initials:**

Initials following an individual’s name indicate that person is a member of a Roman Catholic Religious Order of either men or women (i.e., priest, brother, or sister). Some of the more common examples found in this bibliography are *C.Ss.R.* (Congregation of the Most Holy Redeemer--Redemptorist); *O.P.* (Order of Preachers--Dominican); and *S.J.* (Society of Jesus--Jesuit). Often the initials stand for the Latin name of the Religious Order, and so are not always easily identifiable with its English equivalent, e.g. *C.S.C.* refers to the Latin name of the Holy Cross Fathers and Brothers.
INTRODUCTION

Scripture has always played an important role in ethics in the Judeo-Christian tradition, though the ways in which the biblical material has been employed has differed widely throughout history, not to mention the considerable differences found among both individual authors and confessional approaches. Just how one conceives of Scripture and its authority for the life of the believers who hold the text as sacred and revelatory, and therefore as having a sacred claim on their lives will do much to determine how this text is employed in moral and ethical reflection. Similarly, how one conceives of the nature of morality and task of ethics will figure in what sources, the Bible included, will be brought to bear on one’s ethical reflection. Obviously a reference bibliography of this sort cannot answer these questions for the individual works listed, but it is important to bear in mind these two organizing questions of what is Scripture and what is ethics as one uses the material contained in the bibliography.

The bibliography itself contains works in English, French, German, Italian and Spanish. English titles are listed according to the University of Chicago (Turabian) manual of style, but the non-English titles are entered according to the most common academic bibliographic conventions of the language of the particular entry. The List of Abbreviations and Foreign Conventions contains some commonly used terms in these non-English titles which will aid the unfamiliar reader in understanding terms such as “editor” in non-English titles (e.g., a cura di for Italian, and Hrsg. or Herausgegeben for German).

The bibliography itself is divided into five major sections. The first section, General Works and /or Methodology which contains articles and books dealing with methodological
issues on the usage of Scripture in ethics, or general works which treat a broad topic related to Scripture and ethics. The second section, *Ethics in the Hebrew Scriptures and/or Jewish Ethics* contains works dealing with what Christians traditionally term the Old Testament. Though the majority of the titles contained in this section are from Christian authors, several entries are from Jewish authors as well, and some titles concern themselves primarily with how Jewish ethics uses biblical material. The third section, *New Testament Ethics*, contains a number of subsections dealing with New Testament ethics, the individual authors of the New Testament books, and two principal New Testament ethical themes, namely, Law and Gospel, and the Love Command. The fourth section, *Special Questions in Scripture and Ethics*, contains a number of sub-sections which list books and articles dealing with a variety of individual ethical issues--ranging from ecology to war and peace. The fifth and final section of the bibliography gathers together *Pre-1962 and/or Historical Works on Scripture and Ethics*. The date for this last section corresponds to the opening of the Second Vatican Ecumenical Council of the Roman Catholic Church (1962-1965). Vatican II, as it is commonly called, proved to be a major watershed for a renaissance of the employment of Scripture in Roman Catholic moral theology, and therefore works written after that time often differ markedly from approaches prior to the Council.

Cross-referencing has been included as far as possible within the bibliography. Thus, if a given title deals, for example, with Paul’s use of the theme of Law and Gospel in Galatians the same title will be entered in both the sections of Pauline Ethics and the Love Command in the New Testament. Similarly, a title deal with ecological themes in the Book of Genesis will be listed under Ecology and Ethics in the Hebrew Scriptures. Because of the extensive cross-
referencing employed throughout the bibliography the Index is limited almost exclusively to individual authors (and a few texts, such as a papal encyclical like *Veritatis Splendor* (Pope John Paul II’s 1993 encyclical on moral theology) which uses Scripture in a major way.

It would be impossible in a work of this size to include an annotation for each and every entry, but a good number of such annotations are included, as well as an indication of the individual’s professional background. This latter information is included so that the reader might better know the professional and/or confessional context out of which a given author is writing.

Finally, while it would be impossible to provide a workable list of “key” titles in any given section of the bibliography it might be helpful to indicate a couple of works which have proven especially helpful in dealing with a number of the central methodological issues in approaching Scripture and ethics. To this end I would suggest the following texts: William C. Spohn’s *What Are They Saying About Scripture and Ethics?* (Rev. ed., New York: Paulist Press, 1984, 1995), is a very good introduction to the field and discusses five principal models or ways in which Scripture is and has been used in Christian ethics and/or moral theology, with illustrations from well-known Protestant and Roman Catholic theologians, including Divine Command (Karl Barth and Dietrich Bonhoeffer) Moral Reminder (Josef Fuchs, S.J. and Bruno Schüller, S.J.), Liberation (e.g., Gustavo Gutiérrez), Response to Revelation (H. Richard Niebuhr), Call to Discipleship (e.g., Stanley Hauerwas), and Spohn’s own model of Responding Love (based partially on Spohn’s work on Jonathan Edwards’ notion of religious affections. The original 1984 edition contains a discussion of Rudolf Bultmann, Sallie McFague, Letty Russell, Phyllis Trible and John Howard Yoder; treatment of these authors has been largely dropped from the revised edition.
The essays edited by Charles E. Curran and Richard A. McCormick, S.J. in Readings in Moral Theology No. 4: The Use of Scripture in Moral Theology (New York: Paulist Press, 1984) contain a good cross-section of representative theologians, both Protestant and Roman Catholic, on the use of Scripture in Christian ethics. Each individual article is listed separately in this bibliography, and I would recommend especially James M. Gustafson’s two essays: "The Changing Use of the Bible in Christian Ethics" and "The Place of Scripture in Christian Ethics: A Methodological Study."

For two particularly important works done by biblical exegetes on New Testament ethics see Wolfgang Schrage’s The Ethics of the New Testament, (Philadelphia: Fortress Press, 1988) and Richard B. Hays’ The Moral Vision of the New Testament (San Francisco: HarperSanFrancisco, 1996). Schrage’s work discusses in detail the “ethical material” contained in the individual books of the New Testament, while Hays proposes three central organizing metaphors from the New Testament, namely, Community, Cross, and New Creation, as a basic methodological approach to utilizing the biblical material in Christian ethics. Hays also names and treats four principal “tasks” of using the Bible in ethics: the descriptive task (what is being said); the synthetic task (how does this or that passage, text, etc., fit within the larger biblical text in a coherent manner); the hermeneutical task of interpreting the biblical texts for ethics, and finally the “pragmatic” task of “living under the Word” (applying the biblical texts to concrete moral issues). Finally Hays treats several such issues in individual chapters: non-violence, divorce and remarriage, homosexuality, anti-Judaism and ethnic conflict, and abortion.

Finally, since so much of the whole task of using Scripture in ethics depends on how one reads, interprets and applies the biblical text in the first place it is important to attend to the
whole area of biblical hermeneutics. Numerous works which deal with this area are included in
the bibliography, but for a good introduction to the field see Sandra M. Schneiders’ *The
Revelatory Text: Interpreting the New Testament as Sacred Scripture*, (San Francisco.

This bibliography, while extensive, makes no pretensions to absolute completeness.
Moreover, the whole field of Scripture and ethics grows almost daily with the publication of new
articles and books. As one way of trying to keep abreast of some of the more important
contributions in this field see the annual bibliographies in moral theology published in the
periodicals *Moralia* (in Spanish) and *Studia Moralía* (in English and French). Both usually
contain sections on biblical ethics. Also helpful are the abstracts contained in *Old Testament

GENERAL WORKS AND/OR METHODOLOGY

Articles on General Works and/or Methodology


German translations of Latin American theological articles on biblical hermeneutics and exegesis in the Latin American context.


Discussion of cross-cultural perceptions and how they may inform and misinform a Christian biblical ethics. Adeney grew up in Asia as a child of missionary parents, and currently teaches in Indonesia.


Discusses how noted American Roman Catholic moral theologian Richard McCormick utilizes (and fails to utilize) the Bible in his moral reasoning and methodology.


Alvarez-Verdes is professor of biblical moral theology at the Academia Alfonsiana in Rome.


Ashley lists eight "difficulties" proposed by various theologians against the use of Scripture in moral theology, and then refutes these. He argues that Jesus Christ is the supreme norm of all Christian morality, and that therefore "we must turn to the Scriptures as authentically interpreted in the living tradition of the Church for an account of Him and his Way" (p. 651).

The Congress was sponsored jointly the John Paul II Pontifical Institute for the Study of Matrimony and the Family of the Lateran University (Msgr. Carlo Caffarra), and the Holy Cross (Santa Croce) Center in Rome of the University of Navarra (Opus Dei).

Ashley is Professor of Moral Theology at the Aquinas Institute of St. Louis University, St. Louis, Missouri.


See the four essays under the name of Marc Ouellet, et. al, in *Communio* 17 (3:1990) for a discussion of Balthasar's Christian ethics.


Contribution which came out of a meeting of social philosophers, biblical scholars, and ethicians which met at the University of Richmond in the autumn of 1986 under the sponsorship of the Committee for the Scientific Examination of Religion (CSER) and its Biblical Criticism Research Project.


Offers certain cautions about the use of the Bible for social ethics.


Contiene anche una bibliografia ampia del tema.

Also contains an ample bibliography on the subject.


The answer to the question, "in che senso intendere la normatività del testo biblico per la nostra morale cristiana oggi?" (p. 197) [in what sense does one understand the
The normativity of the biblical text for our contemporary Christian morality depends largely on our pre-understanding of what morality and moral theology or ethics are all about. According to Bastianel, "Il testo [biblico] è normativo non in primo luogo per un contenuto specifico isolabile come tale, bensì in primo luogo per il modello etico che vi è presentato. Dire che è normativo significa che vincola in coscienza, non alla maniera della legge, ma al modo della coscienza, nella sua verità, nella sua libertà e responsabilità." p. 201. [The {biblical} text is not normative in the first place for a specific content which can be isolated from the text itself, but rather for the ethical model which is presented. This is to say that the normative significance of the biblical text binds the conscience, not in the manner of a law, but in the mode of conscience which perceives truth in freedom and responsibility.]


Paper given at a seminar on The Historicity of Morality and Conscience held at Villa San Luigi, Italy on 1-2 May 1987.

Bastianel is professor of moral theology at the Pontifical Gregorian University in Rome.


For a listing of recent books on Scripture and ethics, see especially Section 6, "Biblical Moral Theology," pp. 277-289.


Intervento al congresso tenuto a La Mendola (Trento) 27 luglio - 4 agosto 1985.

Paper given at a conference held at La Mendola (Trent, Italy) from 27 July to 4 August 1985.


One of several articles in this issue on scriptural ethics.


Böckle was professor of moral theology at the University of Bonn, Germany.


A brief article for the periodical's 25th anniversary, highlighting contributions published in the field. Of little value, however, since the article is neither critical nor comprehensive.

Bosetti is professor of Scripture at the Pontifical Gregorian University in Rome.


This article, which is part of a dedicated issue celebrating fifty years of the Pontifical Biblical Commission, explores how the 2008 document from the Pontifical Biblical Commission, *The Bible and Morality: Biblical Roots of Christian Conduct*, might contribute to Vatican II’s mandate that Scripture be truly the soul of all theology and that moral theology in particular be more nourished by the Bible.

Bretzke was professor of moral theology at the Pontifical Gregorian University in Rome from 1990-93, at the Jesuit School of Theology-at-Berkeley from 1993-2003 and from 2003-2008 at the University of San Francisco, and since 2008 at the Boston College School of Theology & Ministry.


Though much work has been done on the overall understanding of the interplay between
the Bible and Christian ethics nevertheless, one of persistent issues in Scripture and ethics is how in the concrete one considers the Bible to be “normative” for applied Christian ethics. Addressing this problem necessarily will involve various understandings of what constitutes normativity on one hand, and on the other hand, developing a proper methodology for bringing the biblical material to illuminate and guide individuals’ responses to concrete moral dilemmas or situations. In this article I propose a tri-partite template of context, core, and coherence for approaching moral normativity and as an aid to the methodological process for bring Scripture to bear on concrete moral situations. Finally, I use this template and methodology to discuss two recent articles connected with dealing with aspects of homosexuality in the Christian community.


Looks at how Scripture should and should not be used methodologically in Christian ethics. As a negative example the supposed biblical claim of the “God Hates Fags!” movement is critiqued.

"Scripture and Ethics: Some Methodological Considerations for an Ecumenical Christian Ethics."

Considers some aspects of an "ecumenical methodology," which, though cognizant of the traditional differences between Protestant Christian ethics and Roman Catholic moral theology, nevertheless aims to develop an approach of complementarity and mutual enrichment. To this end, greater attention should be given to the "sacred claim" of Scripture in any Christian ethics. In particular, Roman Catholic moral theology will have to take more seriously the mandate given in Optatam Totius (Vatican II’s 1965 Decree on the Training for Priests) that Scripture be the "soul" for all theology. Suggests a hybrid model of a Four-Sector Grid (Scripture, Tradition, Philosophical Ethics, and Science and Experiential Data), based on the work of James Gustafson, as an approach which both Protestants and Catholics can use which allows them to develop both the biblical aspect of Christian ethics, as well as allowing the voices of the different theological traditions to be heard and taken in account.

Paper given during the Seminar on The Theology of Moral Issues, sponsored by the Boston Theological Institute in collaboration with The Pontifical Council for the Unity of Christians (Rome, 26 May 1993). At that time Bretzke was professor of moral theology at the Pontifical Gregorian University in Rome.

The initial response of Vatican II's call in *Optatam Totius* (Vatican II’s 1965 Decree on the Training for Priests) for greater attention to Scripture in all moral theology, might be termed a "First Stage," in which both ethicists and exegetes tried to highlight better the ethical dimension of Scripture better in their respective disciplines and to allow Scripture as a whole to nourish theology more completely. However, now we need to move beyond this First Stage to a Second and Third Stage. This Second Stage, which is the focus of this article, suggests a reconsideration of some of the relevant documents from Vatican II, especially *Optatam Totius* and *Dei Verbum* (Vatican II’s 1965 Dogmatic Constitution on Divine Revelation), in order to ground better our reflections on the integration of Scripture with theology as whole, and moral theology in particular. The article concludes by outlining some of the issues, such as the authority of Scripture and the problematic of hermeneutics, which still need to be addressed if Scripture is truly to nourish our Roman Catholic moral theology. Finally, this Second Stage itself points to the necessity of a Third Stage in which reflection will center on development of a concrete and practical methodology for the use of Scripture in Christian ethics.


Article done for the *Festschrift* for James M. Gustafson made up of contributions from his former students.

Cahill is a Roman Catholic and did her doctoral studies at the University of Chicago under the direction of James M. Gustafson. She is Professor of Theological Ethics at Boston College, and past President of both the Catholic Theological Society of America (CTSA) and the Society of Christian Ethics (SCE).


Using the example of sexual ethics, Cahill gives an overview of the traditional approaches of Roman Catholic moral theology, contrasts these with various Protestant usages of Scripture in ethics, and then concludes by outlining a revised approach to sexuality and gender issues which would be more sensitive to the creative use of the Bible.

Lecture presented at the University of Tulsa on 15 March 1992.


*From the author supplied abstract:* The past two decades have seen significant developments in the field of biblical ethics. The article looks at these in three dimensions so as to provide a more comprehensive understanding of the efforts of biblical scholars and Christian ethicists. The author perceives that a more integrated approach to biblical ethics, collaboration on various levels, innovation in our approaches, and humble learning from our colleagues worldwide can throw light on our search for future direction in the field. The article focuses though on New Testament ethics.

Chan did his doctoral dissertation under James Keenan, SJ at Boston College and now teaches at Marquette University.


Chiavacci is a moral theologian.


Childress, James F.  "Scripture and Christian Ethics."  In *Readings in Moral Theology No. 4: The Use of Scripture in Moral Theology*, 276-288.  Edited by Charles E. Curran and Richard


Two-part article which traces the overall vision and development of Häring's use of Scripture in his writings in moral theology. Häring (born 1912) is a major Roman Catholic moral theologian who sought to incorporate Scripture into his approach to moral theology, and who taught moral theology for a number of years at the Academia Alphonsianum in Rome. Clark did his doctoral dissertation on the same theme at the Pontifical Gregorian University. See his The Use of Sacred Scripture in the Moral Theology of Father Bernard Häring, C.Ss.R. Excerpta ex dissertatione ad Doctoratum in Facultate Theologiae Pontificiae Universitatis Gregorianae. Roma, 1979.

Clark is a professor of Scripture at the Oblate College of Mary Immaculate in Washington, D.C.


Collins taught New Testament for many years at Louvain in Belgium, and is now at Catholic University in Washington, D.C.


Attempts to present the main lines of a biblical ethic in order to clarify its chief features which would characterize any Christian moral doctrine.


____. "Le recours à l'Ecriture Sainte en théologie morale." Esprit et Vie 85 (1975): 33-43; 49-

One of several articles in this issue by Protestant and Catholic German theologians discussing various aspects of ecumenical Christian ethics.

Demmer is Professor of Moral Theology at the Pontifical Gregorian University in Rome.


A bibliographical essay on various themes connected with the use of Scripture in moral theology, obviously a bit dated, but still valuable for the history of the movement. Emphasis is on European works, though some mention is made of English language contributions.


Considers Mk 7: 31-35; Lk 13:10-17, and 1 Kings 21:17-19.


Written for a popular audience Distefano, who comes from an Evangelical background, outlines some of the difficulties with a literalist reading of biblical inerrancy. This article would be helpful in dealing pastorally with those Christians who might hold such views.


Detailed exegetical consideration of the two versions of the Decalogue contained in the Old Testament, considering also their historical context, linguistic formulations, etc. Dohmen stresses the unity of composition of the whole Decalogue as the key for its authentic ethical interpretation: "It follows that the individual commandments of the Decalogue have their meaning only within this unity, a unity that is rooted in God's act of deliverance as described in the prelude. This unity is underscored by the broadly formulated principal commandment, which stipulates that our 'image of God' determines our 'image of man' to the extent that our relationship with God becomes a mirror of our interhuman relationships. Consequently, every ethical precept derived from the Bible, especially from the Decalogue, needs to orient itself toward the unity and completeness of the Decalogue. Thus, no social commandments may claim their authority from the Decalogue if they stand isolated from the context of its principal commandment and its prelude; neither can there be a 'theology of the Decalogue' without a consideration of the social commandments." p. 56.

Dohmen is professor of Old Testament exegesis at the University of Osnabrück, Germany.


Donahue studied under Norman Perrin at the University of Chicago is Professor of Biblical Studies (New Testament) at the Jesuit School of Theology and Graduate Theological Union, Berkeley, California.

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"What Does the Lord Require? A Bibliographical Essay on the Bible and Social Justice."
Excellent introductory essay to the major themes of biblical social ethics, plus an annotated bibliography 211 titles thematically arranged, complete with index.


Comment dégager la valeur actuelle des normes morales contenues dans la Bible, en respectant leur historicité, c'est-à-dire en dégageant leurs valeurs permanentes au-delà des circonstances concrètes de mentalité de civilisation, de culture dans lesquelles elles ont été promulguées, et qui ne sont plus les nôtres?

Treats the question of how one extracts the contemporary value of moral norms contained in the Bible while continuing to respect the historicity and cultural formation in which the biblical norms are necessarily formulated.

Dreyfus teaches at the Ecole Biblique et Archeologie Française in Jerusalem.


Includes treatment of "Human Life as Story" and "The Bible as Ethical Story."


Brief report of the Continuing Seminar in Moral Theology on some of the issues in the use of Scripture in Christian ethics.


Intervento al congresso tenuto a La Mendola (Trento) 27 luglio - 4 agosto 1985.

Paper given at a conference held at La Mendola (Trent, Italy) from 27 July to 4 August 1985.


Overview of the biblical theme of conversion. Originally presented as a paper for a "Consultation on Conversion" held in Hong Kong in January 1988.
France is Principal of Wycliffe Hall, Oxford.


Paper presented at a conference on Creative Biblical Exegesis at Tel-Aviv University, 16-17 December 1985.

Frey is Professor of Christian Ethics on the Evangelisch-Theologische Fakultät of the Ruhr-Universität in Bochum.


Explores examples from both Testaments to indicate that the way of God and Christ does not employ violence. Christians, therefore, may have to suffer violence at times so as not to replace old injustice with new.


Fuchs is professor emeritus of moral theology at the Pontifical Gregorian University in Rome, and one of the leading Roman Catholic moral theologians of the twentieth century.


Also found as Chapter 10 in Gaffney's *Matters of Faith and Morals*, 134-151, (Kansas City: Sheed and Ward, 1987).


Gilbert is on the faculty and former rector of the Pontifical Biblical Institute in Rome.


Discusses how the literary impact of the parable story can affect the shaping of character. Much of Guevin's essay is done in light of the work of Stanley Hauerwas.


Gula was Professor of Moral Theology for many years at St. Patrick's Seminary in Menlo Park, California, and now is Professor of Moral Theology at the Franciscan School of Theology in Berkeley, California. This selection is taken from his widely-used textbook on moral theology.


Recent scholarship on the relation between Scripture and ethics has often overlooked the ecclesial and liturgical contexts in which the believing communities interpret and apply the Bible. The author aims to correct this omission through investigation of the uses of the Bible in the ecclesial and liturgical contexts of the Orthodox tradition, analyzing, for example, the uses of the beatitudes in Byzantine liturgy, John Chrysostom's homiletics, use of Pauline texts for ethical instruction in the celebration of baptism, etc.

Guroian teaches theology and ethics at Loyola College in Baltimore.


Gustafson is an ordained minister in the United Church of Christ, and currently Henry R. Luce Professor of Humanities and Comparative Studies at Emory University. Previously he taught at Yale and the University of Chicago. He has studied at the Chicago Theological Seminary, University of Chicago, and his Ph.D. is from Yale (1955), done under H. Richard Niebuhr. He has also taught at Yale and the University of Chicago.


Also found in Readings in Moral Theology No. 4: The Use of Scripture in Moral Theology, 151-177. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1984.

This is a very key article for a consideration of many of the methodological issues involved in Scripture and Christian ethics.


One of several articles in this issue on scriptural ethics.


This study discusses the principal developments in the renewal of moral theology in
reference to the usage of Scripture in the years 1940-1980, and considers how the Roman Catholic Magisterium addressed the issue, makes reference to Protestant employment of Scripture in Christian ethics, and moves on to methodological questions of why and how Scripture should be used in moral theology. For an English digest of this article see Hamel's "Scripture and Moral Theology: 1940-1980." *Theology Digest* 36 (1989): 203-207.

Hamel was professor of moral theology at the Pontifical Gregorian University until 1986.


Examines the theme of the "overview of situations" in the Old and New Testament, as well as Hellenistic literature, and then proceeds to a hermeneutical consideration of the Magnificat for the contemporary Church, concluding that the prayer should be interpreted as an incentive to the promotion of justice.


Hamel distinguishes three stages of moral renewal in the Roman Catholic Church since 1940: 1) addition of brief scriptural introductions to moral tracts; 2) "renewal" of moral theology in the light of charity and the imitation of Christ; and 3) moralists joining forces with exegetes in using Scripture as a decisive force in theology. Meanwhile in the Protestant community since 1940 Hamel discerns an inverse movement, from Biblical "infallibility" to a divided Protestant view with some holding that now there is "too much" Bible in moral theology.


Unpacks the metaphors of "soul" and "nourishment" used by Vatican II to indicate possible roles and applications of Scripture to moral theology. Concludes with a brief look at Pauline morality to illustrate the relationship between a moral theology rooted in both the faith kerygma and human reason. The text was given as a lecture at the University of Sydney (Australia), and follows upon another study published in *Fondamenti biblici della teologia morale* (Brescia: Paideia, 1973.)

Hamel considers the proper role and relationship of Scripture to moral theology, outlining some of the methodological problems, stressing the need for an ongoing hermeneutical application, and discussing in brief how St. Paul utilized both Scripture and contemporary Greek moral philosophy in his Letters.


The moral authority of Scripture depends ultimately about what kind of community the

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church must be, a life centered on a faithful remembering based on the narratives of Scripture.

Hauerwas (born 1940) is a Methodist who currently is Gilbert T. Rowe Professor of ethics at the Divinity School of Duke University in North Carolina. He studied under James M. Gustafson and for over a dozen years was on the faculty of the University of Notre Dame.

Hendel, Ronald S. "When God acts immorally: is the Bible a good book?" Bible Review 7 (June 1991): 34,37,46,48,50.


Instituto Superior de Ciencias Morales. See "Vidal, Marciano, et. al."


Contribution which came out of a meeting of social philosophers, biblical scholars, and ethicists which met at the University of Richmond in the autumn of 1986 under the sponsorship of the Committee for the Scientific Examination of Religion (CSER) and its Biblical Criticism Research Project.

Larue is Professor Emeritus of Archaeology and Biblical History at the University of Southern California.


Exposition of Protestant research in the field.


A brief overview of some of the issues of using Scripture in connection to contemporary moral theology, including some recent use of Scripture in magisterial documents such as *Persona humana* (1975 Vatican document on sexual ethics issued by the Congregation for the Doctrine of the Faith document).

Mannucci riesamina da biblista la teologia sui cui si fonda l'enciclica col suo ripetuto richiamo alla Genesi che disegna l'uomo nelle sue relazioni fondamentali, di cui il lavoro è tratto essenziale.

Mannucci examines from the perspective of a biblical exegete the theology on *Laborem Exercens* (Pope John Paul II’s 1981 Encyclical on Work), especially the usage of Genesis which holds that work is foundational to a consideration of the nature of the human person.


First section of an extended paper which was presented at a symposium on "The Church, State and Justice" at Victoria University of Wellington, New Zealand on 19 November 1993. Marshall outlines five interrelated sources of Christian ethics and discusses why a *sola scriptura* approach is inadequate in dealing with many complex contemporary ethical issues.

Marshall is Head of the Department of the New Testament Studies Bible College of New Zealand in Auckland, New Zealand.


This article originally appeared in *Theological Studies* in 1981.

Meier is professor of New Testament at the Catholic University of America.


Mieth is a moral theologian.


Discusses the use of Scripture in Pope John Paul II’s 1993 Encyclical *Veritatis Splendor* on fundamental moral theology.


Mouw is an ethician and president of Fuller Theological Seminary in California.


Navone is professor of biblical theology in the Institute of Spirituality of the Pontifical Gregorian University in Rome.


Brief overview of some principal biblical theologians and Christian ethicists' approaches to Scripture and ethics in the context of narrative.

Revised version of a 1984 doctoral dissertation done at Yale.

Is a popular textbook in moral theology for seminarians which aims to replace the old moral manuals, yet without falling into the legalistic approach which characterized that genre.


O'Donovan is an evangelical Anglican ethician.


Discourse given in Italian on 29 September 1972 to the Associazione Biblica Italiana on their "Settimana Biblica" (Biblical Week) in which Paul VI speaks of the necessary cooperation between biblical exegetes and moral theologians in the use of Scripture in Christian ethics. The Pope cites *Optatam Totius* #16 in reference to the place of Scripture in moral, and also quotes *Dei Verbum* #1, which speaks of the need of the Church to listen to the Word of God, and of the role of the exegete (*Dei Verbum* #12).

Paul VI was Pope from 1963 to 1978, and presided over the Second Vatican Council (1962-1965) after the death of Pope John XXIII in 1963.


Allocution given in French on 14 March 1974 to members of the Pontifical Biblical Commission in which Pope Paul VI underlined the necessity of cooperation among biblical exegetes and dogmatic and moral theologians in their respective disciplines.

Text of a lecture delivered on 20 June 1996. Pinckaers reviews the deficiencies of pre-Vatican moral manuals which paid insufficient attention to Scripture, and argues that moral theology needs to be better nourished by the Sermon on the Mount and Thomas Aquinas’ theology of the New Law, which provides some helpful criteria for reading Scripture, namely, to read Scripture with faith in Christ and with charity. The lecture is rather general and does not involve itself with contemporary authors who deal with Scripture and ethics.

Pinckaers is a moral theologian who teaches in Switzerland and who is often consulted by the Vatican concerning Roman Catholic moral theology.


Discusses the use of Scripture in Pope John Paul II’s 1993 Encyclical *Veritatis Splendor* on fundamental moral theology.


While contemporary moral theologians tend to look at biblical and natural law ethics as distinct approaches, for medieval theologians the natural law was seen as a scriptural doctrine since Scripture attested to the existence of a natural law. Aims also to explore the implications for the interpretation of Scripture itself.

Porter is professor of theological ethics at the University of Notre Dame.


Ratzinger attended Vatican II as a peritus (theological expert) and is head of the Vatican’s Congregation for the Doctrine of the Faith (CDF).


Contribution which came out of a meeting of social philosophers, biblical scholars, and ethicists which met at the University of Richmond in the autumn of 1986 under the sponsorship of the Committee for the Scientific Examination of Religion (CSER) and its Biblical Criticism Research Project.


Una rassegna bibliografica dei libri italiani sul tema dell'etica e la Scrittura.

A bibliographical essay of Italian books on the theme of Scripture and ethics.


Robinson develops the thesis that conscience is the area where the individual experiences the Spirit of God, and that the Bible is the means by which God addresses the human person today. This address is not so much a narrative as a confrontation with conscience which results in confession, repentance, restitution and change. Uses the story of David and Nathan, plus makes some remarks about Jesus' use of parables.


For a good critique of, and response to, Schüller’s position, see James Gaffney’s "On Paranasis and Fundamental Moral Theology." The Journal of Religious Ethics 11 (1983): 24-34. This same article is also found as Chapter 10 in Gaffney's Matters of Faith and Morals, 134-151, (Kansas City: Sheed and Ward, 1987).

Schüller did his doctorate in moral theology at the Pontificia Gregorian University in
Rome, and was professor of moral theology at the University of Muenster, Germany.


Discusses Stanley Hauerwas and Elisabeth Schüssler Fiorenza.


Critical discussion of Elisabeth Schüssler Fiorenza’s methodology employed in her *In
Segalla is professor of New Testament Exegesis at the Theological Faculty of Milan.


Presented as a Plenary Address at the 1994 Catholic Theology Society of America (CTSA) Convention.

Spohn studied under James Gustafson at the University of Chicago, taught moral theology at the Jesuit School of Theology-Berkeley for many years, and taught at the University of Santa Clara until his death in 2005.


Discusses the use of Scripture in Pope John Paul II’s 1993 Encyclical Veritatis Splendor on fundamental moral theology.


Discusses recent biblical scholarship on parables and the approach of narrative theology in reference to their uses in Christian ethics.


Brief overview of the exegetical, hermeneutical, methodological and theological tasks involved in the employment of Scripture in the area of moral theology.


Reprinted from Asian Challenge.

Intervento al congresso tenuto a La Mendola (Trento) 27 luglio - 4 agosto 1985.

Paper given at a conference held at La Mendola (Trent), Italy from 27 July to 4 August 1985.


Shalom means more than peace and its opposite is not merely war, but evil and calamity. Shalom is closely related to biblical righteousness, and is God's gift to humankind. For Christians shalom is also understood as the offering of mutual forgiveness.

Vellanickal, M. "Norm of Morality according to the Scripture." *Bible Bhashyam* 7 (3, 1981): 121-146.


Article done for the *Festschrift* for James M. Gustafson made up of contributions from his former students.

Verhey was the Evert J. and Hattie E. Blekkink Professor of Religion at Hope College and later Robert Earl Cushman Professor of Christian Theology at Duke University until
his death on February 26, 2014.


Abstract: Christian ethics is founded upon three major hermeneutical principles: sola scriptura, the distinction between law and Gospel, and solus Christus. Scripture has been misused, e.g., in respect to: not treating a human fetus as a human being and its father not assuming his parental responsibility, men and women not accepting the roles assigned them by God in this world, the church engaging in politics or denying her principles because of political expediency, and building Christian ethics upon so-called inherent human rights. Providing everything Christians need physically and spiritually, God as Creator and Saviour calls them to responsibility and sacrificial service.


Abstract: This article examines ways in which the Bible can be validly used in applying it to social ethical issues. In order to avoid the common approach of randomly picking texts, it seeks first to adopt a canonical approach, seeing the Bible as fundamentally a
story with a beginning (creation), an end (new creation), and a middle (redemption in history), and then allowing each important section of the biblical story to shed its light on any particular issue that one is bringing inductively to the biblical text. When working deductively, outwards from the text to see its relevance to various issues, the article applies a triangular approach, seeing the Bible's fundamental "angles" as God, humans, and the earth, within which the redemptive triangle also operates, i.e., God, Israel, and the land. This redemptive triangle then extends into the NT church and the social and economic dimensions of its fellowship and ultimately becomes eschatological: God, redeemed humanity, and the new creation. The article mentions a number of polarizations in contemporary social thought which this approach helps to reconcile.


*Abstract:* The Bible is a persistent witness to the fact that behavior flows from a noetic wellspring. Noetic depravity, expressed by various terms and idiomatic combinations in both testaments, necessitates a redirection of man's faculties. Repentance establishes an initial reorientation; however, the Scriptures stress that the key to a godly life-style is a sustained spiritual mind-set. This is the focal point of biblical ethics.

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*Books on General Works and/or Methodology*


STD doctoral dissertation done under Edouard Hamel, S.J. at the Pontifical Gregorian University in Rome.


Allen is a well-known American comedian.


Discusses how to use the Scriptures to bring political and ethical guidance to modern cultures, while still being aware of the distinctive nature of the biblical texts and their own historico-cultural milieu.

Bauckham is lecturer in the History of Christian Thought at the University of Manchester.


Discusses how fundamentalists perceive the Bible as their only authority, maintaining at the same time that fundamentalism is not anti-intellectual as such, but rather an
intellectual movement of a very particular type.


This book-length annotated bibliography (364 pages) is a comprehensive and ecumenical bibliography of titles related to Scripture and ethics of titles of both books and periodicals in English, French, German, Italian, and Spanish. Many of the entries contain brief annotations which indicate the scope or thesis of the particular entry. The entries themselves are arranged both according to the Old and New Testament, as well as the individual books and/or authors of the New Testament. Entries are also given according to certain key thematic issues, such as methodology of the interplay and usage of the Bible in ethics, liberation theology and Scripture, biblical authority, feminist issues in biblical hermeneutics, as well as a number of theological themes such as justice and righteousness, the love command, law and gospel, sin and reconciliation, etc. Finally, entries are provided which cover a number of particular ethical themes such as ecology, economics, medical ethics, sexual ethics and gender issues, war and peace. A final section gathers titles which were published prior to the Second Vatican Council (1962-1965) which marked a watershed for the greater appropriation of Scripture in the discipline of Roman Catholic moral theology. This bibliography provides a good overview of the vast array of material available, topics covered, and approaches used by authors not only from around the world writing in the five principal Indo-European languages, but also representing all of the major Christian traditions, as well as Jewish ethics and material drawn largely from the Old Testament. Thus, this work will be a valuable reference guide for any individual research project into any of the various areas of biblical ethics, whether the individual principal emphasis be on biblical interpretation and theology or within the field of religious (Christian and/or Jewish) ethics.

Bretzke was professor of moral theology at the Pontifical Gregorian University in Rome from 1990-93, and at the Jesuit School of Theology-at-Berkeley from 1993-2003. Since 2003 he is a professor in the Theology Department of the University of San Francisco.

22 essays coming from annual meetings of the Society of Biblical Literature.


Burton-Christie teaches at Loyola Marymount University in Los Angeles, California.


Treats the use of Scripture in moral theology by Edouard Hamel, S.J., who was professor of moral theology at the Pontifical Gregorian University in Rome until 1986.


The authors explore "the relevance of divine love, as revealed in the Judeo-Christian Scripture, to the ethical decisions and moral conduct of mankind." Topic treated include: the inadequacy of humanistic ethics, the Ten Commandments, ethics of the Old Testament Prophets and Wisdom literature, ethics of the New Testament. Attention is also given to the ethics of John Wesley, and Christian ethics in relation to the state, military defense, public education, the family, and other trends in contemporary Christian ethics.

Carter is scholar-in-residence, and Thompson is professor of philosophy and religion at Indiana Wesleyan University.


Reviews and critiques the major attempts at biblical ethics over the past twenty years by both biblical theologians and theological ethicists, focusing on New Testament ethics as an illustration.
Revised doctoral dissertation done under James Keenan at Boston College. Chan seeks to discover both what these key texts originally meant, as well as what they mean today.


Much of this material can also be found in Clark’s "The Major Scriptural Themes in the Moral Theology of Father Bernhard Häring." (Two parts). *Studia Moralia* 30 (1992): 3-16; 277-288. This two-part article which traces the overall vision and development of Häring's use of Scripture in his writings in moral theology. Häring (born 1912) is a major Roman Catholic moral theologian who sought to incorporate Scripture into his approach to moral theology, and who taught moral theology for a number of years at the Academia Alphonsianum in Rome.

Clark is a professor of Scripture at the Oblate College of Mary Immaculate in Washington, D.C.


Collins taught New Testament for many years at Louvain in Belgium, and is now at Catholic University in Washington, D.C.


One of his “rules” is that the purpose or justification behind a moral rule should carry more interpretive weight than the scriptural expression of the rule itself. Another rule is the rule of analogy which suggests this as an appropriate mode for the application of Scripture to a given issue. Cosgrove also puts forth a rule of counter cultural witness which should give greater voice to the marginalized and powerless in society (over the dominant voices of a culture).


Contains a good cross-section of representative theologians, both Protestant and Roman Catholic, on the use of Scripture in Christian ethics. Each individual article is listed separately in this bibliography.


Reviewed by John W. Rogerson (University of Sheffield, jwrrogs@btinternet.com) in *Journal of Theological Studies* October 2016 at [http://jts.oxfordjournals.org/content/early/2016/10/11/jts.flw112.full?papetoc](http://jts.oxfordjournals.org/content/early/2016/10/11/jts.flw112.full?papetoc)

From Rogerson’s review: “This book is about reading and interpretation and not about ethics strictly speaking, despite several references to Habermas’s discourse ethics. The main argument is that texts have authors that are subjects with writing intentions, and that reading and interpretation should respect such authors and their intentions. To do this is to read ethically. Passages from the New Testament are used to illustrate the arguments. An example used several times shows why the Parable of the Good Samaritan should not be read from the robbers’ point of view as condoning robbery and violence. Stated thus baldly, the main argument is obvious enough; but matters are much more complicated. Some theorists, entangled in webs of their own creation, have argued that there are no such things as texts, or authors, or intentions, or meanings. Even if one is not persuaded by such arguments, it seems reasonable to accept that there are presumed authors and presumed readers, that reading is not an innocent activity, and that intentions may not
necessarily be straightforward or transparent. In the case of the Bible (including the New Testament) authors may be unknown or texts may be the result of growth and redaction.”


Eenigenburg was Professor Christian Ethics and Philosophy of Religion at Western Theological Seminary.


Farley examines both the Old and the New Testament and applies their teachings on moral character to the Christian life today. In the process, Farley critically reviews the current philosophical and theological interest in virtue, engages the Aristotelian, Thomist, and modern views of virtue, incorporates and responds to feminist concerns, and discusses the importance of the biblical virtues for our pluralistic age.

In part 1, Fedler introduces readers to the discipline of ethics, exploring perennial issues from the classical tradition such as relativism, utilitarianism, character, deontology, and virtue from a Christian perspective. In part 2, he explores the various ways Scripture can be used responsibly in Christian ethics, particularly discussing whether the Bible should be used as a book of rules. Finally, in part 3, he presents and analyzes the sections of Scripture that have been most influential in Christian morality and ethics: creation and the fall, the Mosaic covenant, the prophets, the teachings of Jesus, the life of Jesus, writings of the Johannine community, and the letters of Paul.


Fourteen essays, mostly in a post-modern context, with topics covering a wide range.


Brings Scripture to bear on ethical decision making.


Designed as a basic textbook for either college or church courses.


The authors, an Anglican and a United Methodist, maintain that recent writing on the relevance of the Bible to contemporary ethical issues has placed too much emphasis on an agenda set by professional exegetes and ethicians. According to the authors, it is the vocation of all Christians to *embody* Scripture in their lives, and therefore believers need to develop the moral and theological judgment that will enable them to discern faithfully Scripture's claims on contemporary life. Fowl and Jones develop their argument in relation to the friendships and practices of Christian communities, analyzing "interpretive disputes" among Christians, and also by stressing the importance of listening to the voices of outsiders. A final chapter considers Dietrich Bonhoeffer as a model "performer" of Scripture.

Both authors taught theology at the time at Loyola College, Baltimore.


Short booklet, with contributions from Furger, Fredrich Beutter, Eugen Ruckstuhl and Hermann-Josef Venetz. Topics include: Freiheit, Gebote, Verschiedene Wertung biblischer Forderungen, Fordert Jesus die Revolution?, Sklaven, Arme, Ehelosigkeit, Unkeuschheit, Ehebruch, and Onanie.


Encyclopedic work on a wide spectrum of ethical topics, including many that would not normally be found in other works on biblical ethics.
Hagen, Kenneth, Daniel J. Harrington, S.J., Grant Osborne, Joseph A. Burgress. *The Bible in the Churches: How Different Christians Interpret the Scriptures.*

Biblical scholars from the Lutheran, Roman Catholic, and Evangelical Churches discuss how Scripture is viewed in their respective traditions.


Hanson is Bussey Professor of Divinity and of Old Testament at Harvard University.


Includes twelve sermons preached by Hauerwas on various topics.

Hauerwas (born 1940) is a Methodist who currently is Gilbert T. Rowe Professor of ethics at the Divinity School of Duke University in North Carolina. He studied under James M. Gustafson and for over a dozen years was on the faculty of the University of Notre Dame.


Contributions which came out of a meeting of social philosophers, biblical scholars, and ethicists which met at the University of Richmond in the autumn of 1986 under the sponsorship of the Committee for the Scientific Examination of Religion (CSER) and its Biblical Criticism Research Project.

This book is divided into two parts: Part I contains essays on Old and New Testament Ethics, as well as a consideration of John Wesley's Ethics and a discussion of Christian perfection as love for God; Part II addresses contemporary issues, such as abortion, homosexuality, economy, etc., though not necessarily from a strictly biblical ethical point of view.


Author writes out of the Lutheran tradition, arguing that the Bible is normative not so much on the level of deontological norms as material absolutes, but as universal ideals (what might be termed formal norms). Attention must be paid to both context and contemporary culture in the application of the Bible to the world of ethics and Jersild applies his own method to three issues: physician assisted suicide, homosexuality, and human genetics.


Looks at the Biblical view of goals and motives for Christian living, and then looks at a variety of moral dilemmas such as sexuality, economic justice, and truthfulness.


Kaiser is president emeritus of Gordon-Conwell Theological Seminary.


Concentrating on three themes: sexuality, property, and political power, Keeling examines the foundations of Christian ethics in the Bible and their embodiment in the Church. Follows a chronological structure and considers the influence of liberation theology on perceptions of social justice.


See especially Ch. 5 “Biblical Connections” (which discusses Paul and the Gospel of Matthew) and Ch. 6 “Theological and Biblical Objections” for a discussion of how the Bible can figure in the development of a Christian approach to virtue ethics.

Revised version of Kotva’s doctoral dissertation done at Fordham University.

Kotva is pastor of the First Mennonite Church in Allentown, Pennsylvania.


In this short booklet Kraemer, a Dutch layman, calls for a renewal in the Christian social ethic which will be more faithful to the Bible and at the same time more relevant to the modern situation.

Originally presented as lectures at the Ecumenical Institute IV at the WCC conference center at Château de Bossey, Switzerland.

Lambrecht is a New Testament exegete.


Tradotto dal tedesco.

Translated from the German.

Lohfink is professor of Old Testament Exegesis at Sankt Georgen in Frankfurt-am-Main.


Takes a contrasting approach to that of Stanley Hauerwas, Long discusses how contemporary moral decisions can be enlightened by considering the biblical stories of persons and groups who confronted similar concerns.


Treats the theme of how Christians, Roman Catholic and Protestant, interpret the Bible both in its historical dimension, as well as contemporary approaches such as Story Theology, Liberation Theology, Process Theology, etc.


H[elmut] Richard Niebuhr lived from 1894-1962 and was professor of Christian ethics at Yale University.


Quite an important book for detailing a theological approach to the reading and usage of Scripture in ethics. This work has been quite influential in the work of a range of theologians since its publication.


Ogletree was at the time Professor of Theological Ethics at Drew University in Madison, New Jersey.


This highly confessional book chronicles the process by which the author became conscious of the fallacy of detached, disinterested exegesis and plunged into the world of multidimensional readings of biblical texts.


This colloquium included biblical scholars and ethicists who gathered to discuss appropriate ways of using the Bible to face the ethical challenges of the late twentieth century.


Part One looks at the history of the use of the Bible in social, moral and political questions from the use of the Old Testament in the New Testament to the present day. Part Two looks at particular case studies, including human and sexual relationships, life issues, usury, and authority.

Rogerson is Emeritus Profess of Biblical Studies at the University of Sheffield and a Canon Emeritus of Sheffield Cathedral.


Excellent work on biblical interpretation and hermeneutical theory, particular that of
Hans Georg Gadamer and Paul Ricoeur. While not explicitly dealing with the interplay between Scripture and ethics, the book is nevertheless quite useful in approaching methodological issues of the exegesis and interpretation of biblical texts and their subsequent application to ethical issues.

Schneiders is professor of New Testament and Spirituality at the Jesuit School of Theology in Berkeley, California.


Analyzes eight twentieth-century Protestant and Catholic theologians’ use of Scripture in their respective works: Reinhold Niebuhr, H. Richard Niebuhr, Bernhard Häring, Paul Ramsey, Stanley Hauerwas, Gustavo Gutiérrez, James Cone, and Rosemary Radford Ruether. Siker addresses five questions to each author’s work: 1) which biblical texts are used; 2) how are the texts used; 3) how does the author envision biblical authority; 4) what kind of hermeneutics are employed; and 5) what does the respective author’s approach to the Bible yield in terms of Christian ethics. A concluding chapter focuses on the authors’ respective appropriations of the Sermon on the Mount.


Siker is an ordained Presbyterian minister and Associate Professor of Theology at Loyola Marymount University in Los Angeles.


Describes 20 different ways that cults misread the Bible.


Looks at how various churches use the Bible to address contemporary ethical issues, particularly nuclear war and abortion, and also considers the issue of biblical authority in
terms of four major styles of moral reflection, i.e., law, prophecy, apocalypse, and wisdom. The book is designed for adult study groups and contains practical exercises.

Sleeper is Professor of Religion at Roanoke College in Salem, Virginia.


Spohn studied under James Gustafson at the University of Chicago, taught moral theology at the Jesuit School of Theology-Berkeley for many years, and taught Christian ethics at the University of Santa Clara until his death in 2005.


Translated from the German.

de Surgy, Paul, ed., *Ecriture et pratique chrétienne,* Congrès de l'ACFEB (Association


Wallis is a well-known evangelical pastor, justice activist, and founder of the progressive periodical, *Sojourners*.


Addresses two fundamental questions: What is the nature of authentic conversion? and How can we heed the biblical call to conversion today? Wallis presents a new social vision grounded in the gospel, and directions for action in justice issues.


Volume 2, "The Insights of History" was published in 1981.


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ETHICS IN THE HEBREW SCRIPTURES AND/OR JEWISH ETHICS

Articles on Ethics in the Hebrew Scriptures and/or Jewish Ethics


Bailey, Randall C. “They’re Nothing but Incestuous Bastards: The Polemical Use of Sex and Sexuality of Hebrew Canon Narratives.” In Reading from This Place: Vol. I: Social

Barton is Oriel and Laing Professor of the Interpretation of Holy Scripture at the University of Oxford.


One of several articles on Old Testament ethics in this issue.


Survey of various meanings of the term "justice" in Hebrew Scriptures.


One of a series of articles under the general theme, "The Dignity of the Despised of the Earth."


Bird, Phyliss A. "'Male and Female He Created Them': Gen. 1:27b in the Context of the Priestly

One of several articles on Old Testament ethics in this issue.


Jesus' often paradoxical attitude toward this commandment reflected the conflict between the role of parents in transmitting God's word to their children, and Jesus' call to revelation and discipleship.

"Le paradoxe existe, mais il s'explique si on rapelle que le rôle des parents est, entre autres, de transmettre la parole de Dieu à leurs enfants. Or, face à la révélation qu'apporte Jésus comme envoyé du Père, les liens familiaux peuvent constituer des obstacles, car les parents peuvent s'opposer à ce que leurs enfants puissent devenir disciples de Jésus. Dès
lors ils ne remplissent plus le rôle qui était le leur avec l'irruption de la Bonne Nouvelle de Jésus-Christ. En passant de l'ancienne à la nouvelle alliance les parents, compris comme ceux qui sont chargés de transmettre la parole de Dieu, sont confrontés eux-mêmes à celui qui est le Verbe fait chair; en fonction des choix qu'ils font des tensions peuvent naître au sein d'une même famille. La croix de Jésus est un signe de contradiction qui peut bouleverser les rapport entre parents et enfants tels qu'ils étaient définis dans le judaïsme." p. 215.


Butler, Sr. M. Pierce, M.S.B.T. "Must We Teach Morality according to the Decalogue?" Worship 37 (1963): 293-300.


Cahill is a Roman Catholic and did her doctoral studies at the University of Chicago under the direction of James M. Gustafson. She is Professor of Theological Ethics at Boston College, and past President of both the Catholic Theological Society of America (CTSA) and the Society of Christian Ethics (SCE).


Collins taught New Testament for many years at Louvain in Belgium, and is now at Catholic University in Washington, D.C.


One of a series of articles on various theological aspects of sin. Cooper looks at the various ways "sin" is presented in the Hebrew Scriptures and rabbinic interpretation. 
Cooper is a rabbi and psychotherapist.

Focuses on Psalm 51, and is one of several articles in this issue on the theme of "The Bible on Sin."


Argues that Hosea 2:4a does not contain a divorce formula but only a negation of the marriage formula.


Outlines some of the methodological problems of the study of Old Testament ethics when the focus is limited to the functions of Israelite law, since ethical values, conduct, and obligations frequently go beyond what is legally prescribed or proscribed. Also considers how a "natural law" type of ethics might be operative in both ancient Israel and some of the biblical texts of the Old Testament.


Day is Senior Pastor of the Bellewood Presbyterian Church in Bellevue, Washington.


One of several articles on biblical economic justice in this issue.


Considers Mk 7: 31-35; Lk 13:10-17, and 1 Kings 21:17-19.


Detailed exegetical consideration of the two versions of the Decalogue contained in the Old Testament, considering also their historical context, linguistic formulations, etc. Dohmen stresses the unity of composition of the whole Decalogue as the key for its authentic ethical interpretation: "It follows that the individual commandments of the Decalogue have their meaning only within this unity, a unity that is rooted in God's act of deliverance as described in the prologue. This unity is underscored by the broadly
formulated principal commandment, which stipulates that our 'image of God' determines our 'image of man' to the extent that our relationship with God becomes a mirror of our interhuman relationships. Consequently, every ethical precept derived from the Bible, especially from the Decalogue, needs to orient itself toward the unity and completeness of the Decalogue. Thus, no social commandments may claim their authority from the Decalogue if they stand isolated from the context of its principal commandment and its prologue; neither can there be a 'theology of the Decalogue' without a consideration of the social commandments." p. 56.

Dohmen is professor of Old Testament exegesis at the University of Osnabrück, Germany.


Dreyfus teaches at the Ecole Biblique et Archeologie Française in Jerusalem.


Ethics in the Hebrew Scriptures and/or Jewish Ethics


One of several articles under this number's general theme of "La Sexualidad: Aproximacion Biblica."


Originally appeared in French as part of Theologie du pêché.


Biblical texts examined from the Book of Wisdom consider the human embryo as a person, especially in view of the relation with God, seen as a vivifying spirit, who gives life to the embryo.

Gilbert is on the faculty and former rector of the Pontifical Biblical Institute in Rome.

___. "‘Une seule chair’ (Gn 2,24).” Nouvelle revue théologique 100 (1978): 66-89.
Ethics in the Hebrew Scriptures and/or Jewish Ethics


L'accueil: une loi pour Israël.

Hospitality is a law for Israel.


General overview of moral themes in the Pentateuch.

Guinan is professor of Old Testament at the Franciscan School of Theology in Berkeley, California.


One of several articles on Old Testament ethics in this issue.


Examines the theme of the "overview of situations" in the Old and New Testament, as well as Hellenistic literature, and then proceeds to a hermeneutical consideration of the Magnificat for the contemporary Church, concluding that the prayer should be interpreted as an incentive to the promotion of justice.

Hamel was professor of moral theology at the Pontifical Gregorian University until 1986.

Hammershaimb, E. "On the Ethics of the Old Testament Prophets." *Supplements to Vetus*
Ethics in the Hebrew Scriptures and/or Jewish Ethics


Hamilton has a Pd.D. from Brandeis University and is professor of religion at Ashbury College.


One of several articles on biblical economic justice in this issue.


One of several articles under this number's general theme of "La Sexualidad: Aproximacion Biblica."


Argues that even though the basic ethical principles are consequence of human nature they do not lose their validity even after they are viewed theologically and eschatologically. To demonstrate this point the author outlines the development of the term saddîq in Proverbs and the later Wisdom books.
Ethics in the Hebrew Scriptures and/or Jewish Ethics


One of several articles on Old Testament ethics in this issue.


Most of the article focuses on a summary of the principal issues facing the use of Scripture in ethics. The Old Testament is used as a point of reference for Knight's discussion, and the fundamental values of the Old Testament ethos are presented.


Kurz is professor of New Testament at Marquette University in Milwaukee, Wisconsin.


Reviews some of the major changes that have occurred in the understanding of some biblical texts traditionally used in reference to homosexuality, such as Gn 19; Jg 19; Lv 18-20; Dt 23:17-18; 1 Cor 6:9-11; Rm 1:26-27; and Jde 6-7. Raises hermeneutical questions which these texts present, and includes bibliography for further study.


The sequence of most talmudic discussion on religious law opens with a Mishnah which includes a religious law, followed by a halakhic discussion on the ways in which this law is to be put in practice, and a variety of interpretations and opinions of the Sages on this subject. Then the discussion crystallizes into the application of objective principles which are formal, logical and rational. Then a detailed haggadic story is introduced which shows a person fulfills the law. The story concludes with "justification" in form of a miracle, or admission by the Sages that this individual has furthers the preservation of the Jewish tradition.


One of a series of articles on various aspects of the theological meaning and significance of human rights.


Lochman is a Czechoslovakian Protestant (Reformed) theologian. His work considers not only the Bible, but also the Protestant tradition as well as Marxism.


Lohfink is professor of Old Testament Exegesis at Sankt Georgen in Frankfurt-am-Main.
Violence is the central human sin, and this creates a difficult theological problem in evaluating the Old Testaments concepts of the Holy War and the Ban (consecration to destruction). Lohfink argues that this "holy war" ethos might be understood as only an intermediate (i.e., not permanent) phase in Israel's life, and the God's People must ultimately renounce all forms of violence as Jesus offered God's Lordship without violence.

Lohfink finds that the law codes of ancient Mesopotamia and Israel evidence a better care for the poor than our modern societies.

Originally given as a paper at the 53rd General Meeting of the Catholic Biblical Association of America on 14 August 1990 at the University of Notre Dame.


Overview of this theme.


Ethics in the Hebrew Scriptures and/or Jewish Ethics


Historical study which moves from Scripture through the early Church, the Church Fathers, and the medieval and reformation periods. Modern challenges to Christian marriage are addressed, as well as an attempt to spell out a contemporary theology of marriage. Designed as an undergraduate text, includes study questions and recommendations for further reading after each chapter. See also Chapter 3, "Marriage in the New Testament."

Martin is a professor in the Religious Studies Department of Dayton University.


One of several articles in this issue on various theological aspects of ecology.


Argues that the creation accounts in Genesis hold that gender difference is key to humanity’s creation in the image of God and part of the human stewardship role in creation. Furthermore, despite issues raised by feminist hermeneutics and contemporary debates over sexuality Meadowcroft maintains that the Old Testament vision of the complementarity of the sexes remains normative for a Christian understanding of sexuality.


Survey of social concerns in Israel's legal traditions.


Milgrom is Professor Emeritus of Bible at the University of California at Berkeley.


Miller is Charles T. Haley Emeritus Professor of Old Testament Theology at Princeton Theological Seminary.


Mullen, Alyce Miller. "A Study of the Relationship of Sin, Distress, and Health in the Old
Ethics in the Hebrew Scriptures and/or Jewish Ethics


Brief overview of the moral message of the Book of Proverbs.

Mulroney teaches biblical studies at Heythrop College.


One of a series of articles on various aspects of this issue.


Nash teaches Religious Studies at LeMoyne College.


One of several articles dealing with feminist issues in Japan.


North is Professor Emeritus at the Pontifical Biblical Institute in Rome.


Treats Dt 5:6-7; Mt 22:340-40; and Gal 4:3,8.


Ethics in the Hebrew Scriptures and/or Jewish Ethics

Looks carefully at the context and purpose of the Old Testament Covenant found in Deuteronomy and then similarly does a carefully exegesis of the Sermon on the Mount to note contrasts as well as complementary features in understanding the biblical Love Command. Ogletree concludes that the Sermon on the Mount is “congruent with Deuteronomy’s repeated declarations of the Lord’s steadfast love for the people of Israel and the corresponding summons to the people to love the Lord in return” but that Jesus’ “primary focus was to generate a grassroots movement devoted to renewing and transforming Israel’s formative traditions in ways that would enable people to orient their lives toward God’s ultimate redemptive purposes. In important respects, this movement embodied Israel’s prophetic legacy, revealing what had been hidden and uncovering what was concealed” and “embrace not simply love for God and for neighbors and strangers, but also love for enemies and prosecutors. Such love finds expression in concrete initiatives to address and to resolve deep-seated divisions and conflicts among human beings.” Pp. 32-3.

Ogletree at this writing is Frederick Marquand Professor Emeritus of Ethics and Religious Studies at Yale Divinity School.


Following an excellent synthesis of recent contributions to the use of Scripture in Christian ethics the author turns to a consideration of the major themes of the Deuteronomic Code, how these functioned in developing an ethic for ancient Israel, and what implications this Code would have for the contemporary Christian community. The paper also contains a good bibliography of relevant works connected with Deuteronomy.

Oosthuizen is Professor of Biblical Studies at the University of Port Elizabeth.


One of several articles on Old Testament ethics in this issue.


One of several articles on Old Testament ethics in this issue.


Ethics in the Hebrew Scriptures and/or Jewish Ethics


Brief consideration of the Hebrew torah tradition on economic matters.


An extended review of Eckart Otto's Theologische Ethik des Alten Testaments (Stuttgart, Berlin, Köln: Kohlhammer, 1994), in which Prato presents a wide-ranging discussion of the problematic, as well as includes much helpful recent bibliography.

One of a series of articles on various aspects of this theme.


One of a series of articles on various aspects of the theme of solidarity.


The Occidental Christian concepts of retributive and punitive justice are inadequate for understanding the Hebrew concept of righteousness (zedaqah). In the Hebrew Scriptures righteousness refers above all to God's relationship with God's people. Several Old Testament texts, plus the opinion of many biblical exegetes are marshaled to support the author's thesis.
Ethics in the Hebrew Scriptures and/or Jewish Ethics


Robinson develops the thesis that conscience is the area where the individual experiences the Spirit of God, and that the Bible is the means by which God addresses the human person today.  This address is not so much a narrative as a confrontation with conscience which results in confession, repentance, restitution and change. Uses the story of David and Nathan, plus makes some remarks about Jesus' use of parables.


Rodd is editor of Expository Times.


Ethics in the Hebrew Scriptures and/or Jewish Ethics


One of several articles on Old Testament ethics in this issue.


Looks primarily at the Old Testament texts used most frequently in the debate, but suggests the inclusion of other texts as well, such as texts from the Wisdom literature. One of a series of essays in Part I, “What Do the Scriptures Say?”. The other two sections are Part II, “How Do the Scriptures Inform Our Theological Reflection?” and
Part III, “How Do We Live Faithfully?”. All the contributors are members of the Princeton Theological Faculty.

Seow is the Henry Snyder Gehman Professor of Old Testament Language and Literature and Princeton Theological Seminary and an ordained minister of the Presbyterian Church.


Sicre, José Luis. "La precoupación por la justicia en el Antiguo Oriente (I y II)." *Proyección* 28 (1981): 3-19; 91-104.


Adapted from an address given to the Convocation of the National Council of Churches of Christ held in Cleveland in 1982.


Stone argues that the biblical condemnation of same sex activity is based on attempts to define a non-acceptable “other” in terms of deviant sexual practice. Thus, sexual practice is used as a basis for insult, stereotyping and condemnation. Efforts by gay-affirmative scholars at trying to detoxify the biblical passages on the condemnation of homosexuality by linking these condemnations to abhorrence of cultic prostitution and the like thus fall into the same trap of using a “hermeneutics of abomination” in which the other is condemned in terms of sexuality. What is required instead is replacing this whole hermeneutic with one which is positive towards affirmation of gay sexuality.

Stone is Associate Professor of Hebrew Bible at Chicago Theological Seminary, Chicago, Illinois.


**Ethics in the Hebrew Scriptures and/or Jewish Ethics**

Book includes the text of the Bishops' Letter on the Economy, plus 12 essays organized into three sections: 1) The Biblical Perspective; 2) The Ethical Perspective; and 3) The Pastoral Perspective.

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Conducts a "biblical search" on the doctrine of original sin. One of several articles in this issue on the theme of "The Bible on Sin."

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**Prophetic Teaching on Sin.** *The Bible Today* 31 (1993): 79-84.

Considers especially the prophetic teaching of sin in the aspects of idolatry, externalism and injustice. One of several articles in this issue on the theme of "The Bible on Sin."

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Taking up the ethical dilemma which faced Susanna in the Old Testament (Dn 13) which had been used by Pope John Paul II in his encyclical *Veritatis Splendor* to illustrate the notion of moral absolutes Traina critiques this a strong “absolutist” strain of natural law interpretation in the thought of Pope John Paul II, as well as moral philosophers such as Germain Grisez and John Finnis. Traina offers alternative solutions to the problem of
relativism and consequentialism which so troubles moral absolutists by considering insights from the tradition of cooperation with evil and the epistemological nature of moral norms.


Trible finds in Jonah not entertainment and humor, but rather dissonances of sovereignty and freedom, mercy and caprice, leaving readers with unsettling questions regarding both theology and ecology.


One of several articles under this number's general theme of "La Sexualidad: Aproximacion Biblica."


Investigates the possibility of integrating Genesis 8:20-9:17 with a Reformed covenant theology to produce a conception of the natural law as a universal God-given standard
Ethics in the Hebrew Scriptures and/or Jewish Ethics

mediated through a fallen world that could be in conversation with biblical exegetes as well as the Protestant and Catholic natural law traditions.

VanDrunen is the Robert B. Strimple Professor of Systematic Theology and Christian Ethics at Westminster Seminary California.


Argues that the Book of Proverbs supports an understanding of the concept of a natural law in certain key areas: a natural moral order grounded in God’s creation, a “realist” epistemology, and the implicit acknowledgment of moral wisdom and insights across cultures.


Verhey was the Evert J. and Hattie E. Blekkink Professor of Religion at Hope College and later Robert Earl Cushman Professor of Christian Theology at Duke University until his death on February 26, 2014.


Maintains that faith and justice are constant terms in the biblical message, and that it is necessary to investigate the manner in which the Bible takes up these terms.

Ethics in the Hebrew Scriptures and/or Jewish Ethics


Westbrook teaches at Johns Hopkins University.


Examines the creation narratives in the first three chapters of Genesis. One of a series of essays in Part I, “What Do the Scriptures Say?”. The other two sections are Part II, “How Do the Scriptures Inform Our Theological Reflection?” and Part III, “How Do We Live Faithfully?”. All the contributors are members of the Princeton Theological Faculty.

Whitaker is Information Research Specialist and Lecturer in Old Testament at Princeton Theological Seminary and an ordained minister in the United Methodist Church.

Argues that neither Boughton nor Boswell uses "sufficiently elaborated models of culture and cultural variation to address the issue of whether the actions proscribed in the Bible are equivalent in meaning (p. 286)."


Examines the biblical texts of Genesis 19, Leviticus 18-20, Romans 1:1, 1 Corinthians 6, and 1 Timothy 1 in light of three traditional core values of Mediterranean culture: honor, reproductivity, and holiness. White's thesis is that these texts frame the ethical issue of "homosexuality" in terms of fulfilling traditional cultural roles, and therefore these texts do not address the contemporary issues of same-sex orientation.


Williamson, David. "Il nuovo nel contesto del «ricordo». Le nuove soluzioni desunte da antichi principi nelle leggi dell'Antico Testamento." In *Il Problema del nuovo nella teologia*
Ethics in the Hebrew Scriptures and/or Jewish Ethics


Treats Psalms 15 and 24.


One of several articles on Old Testament ethics in this issue.


This article appeared originally in *Cross Currents* in 1973.

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*Books on Ethics in the Hebrew Scriptures and/or Jewish Ethics*


____. *Lass dich nicht gelüsten deines Nächsten Hauses... noch alles, was dein Nächsten hat.* Die zehn Gebote, 10. Stuttgart: Radius Verlag, 1988.


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Ethics in the Hebrew Scriptures and/or Jewish Ethics

From the Niggemann review: The book originated as his 2013 doctoral dissertation at the University of Aberdeen. In it, he argues that he finds within the Book of Ecclesiastes an ethic of work, and that this helps to fill a lacuna in scholarly attention to Ecclesiastes within Old Testament ethics.”


Investigates three Old Testament issues: ecology, sexual morality, and property, to demonstrate how the understanding of morality is motivated both by the will of God and the natural law. Barton concludes that the notion of moral truth in the Old Testament is conveyed through the specific, rather than by way of generalizations or abstractions.


Barton is Oriel and Laing Professor of the Interpretation of Holy Scripture at the University of Oxford.


From Lapsley’s review: “Barton takes pains to clarify that his work is not ‘Old Testament ethics’: that is, he is not interested in the relevance of the ethics of the Hebrew Bible to modern contexts. He explores instead the ethics of ancient Israel, for which the texts of
the Hebrew Bible are a source, though he includes extra-canonical sources as well, both from the ancient Near East and post-exilic Jewish communities, because they are equally suitable for such a project. Because he is not focused on the interaction of the ethics of these texts with modern contexts, Barton does not take on directly perennially troublesome issues of “Old Testament ethics,” such as the violence of the conquest or divine wrath, except as part of his descriptive task. He acknowledges that a goal of his work is to convince readers who might think that the ethics of ancient Israel was primitive or unsophisticated that they are mistaken.”

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Part One considers how biblical narratives, law collections, oracles, and wisdom writings all contribute to a fuller understanding of the Old Testament. Part Two looks at the moral vision of the Prophets, especially Amos, Isaiah, and Daniel.


38 Jewish and Christian scholars reflect in the light of the post-9/11 world on Psalm 10:17-18: “Lord you will hear the desire of the meek: you will strengthen their heart...so that those from earth may strike terror no more.”

Ethics in the Hebrew Scriptures and/or Jewish Ethics

Discusses methodological questions, the importance of the Hebrew narratives as a moral resource, and specific texts and themes which might inform Christian ethics.


Bloch is a Jewish rabbi and author of several other books.


Articles previously published over the last twenty years.


Looks at five Old Testament passages that reflect core virtues of Humility, wisdom, trust, charity and receptivity which Briggs holds necessary to read the Old Testament well.

Briggs is director of biblical studies and hermeneutics at Cranmer Hall, St. John’s College of Durham University.


The book contains both revised studies originally published in Hebrew or English, as well as several new studies. Part I on “Selected Problems in Biblical Law” deals with the “double laws” in the Bible, namely laws that treat different circumstances of the same essential case, as well as sanctions against those who fail to fulfill legal obligations, the treatment of the poor, and various other issues in Qumran law. Part II on “The Laws of the First Born” deals with the various components of the first born laws.
Ethics in the Hebrew Scriptures and/or Jewish Ethics


This book traces the theme of moral identity and conduct throughout the wisdom literature of the Old Testament, with a concluding reflection on the Epistle of James in the New Testament, and explores a range of issues that includes literary characterization, moral discourse, world view, and the theology of the ancient sages. Brown argues that the aim of the biblical wisdom literature is for the formation of moral character, both for individuals and for the community as a whole.

Brown is professor of Old Testament at Columbia Theological Seminary.


Looks at five creation texts or traditions to discuss the moral significance of these accounts for both the ancient and contemporary communities of faith.


Essays are arranged in three major sections: 1) the history of interpretation; 2) contemporary reflections on the Decalogue as a whole; and 3) contemporary reflections on individual commandments.

Close analysis of Genesis 18:16–20:18 reveals that the context of the implied law in the narrative is creational.

Bruckner is Professor of Old Testament at North Park University in Chicago.


Excellent book for understanding the theological function of the Promised Land in the Covenant Theology of the Old Testament, as well as its implications for the New Testament.

Brueggemann is McPheeder Professor of Old Testament at Columbia Theological Seminary in Decatur, Georgia.


A collection of fifteen essays by Professor Brueggemann which appeared from 1977 to 1991. They include: Covenant as a Subversive Paradigm; Israel's Social Criticism and Yahweh's Sexuality; Theodicy in a Social Dimension; The Prophet as a Destabilizing Presence; Rethinking Church Models through Scripture; and Revelation and Violence: a Study in Contextualization.

Uses a semiotic approach to show how biblical conceptions of seriousness are presented through a variety of descriptive and performative registers. Seven case studies illustrate the levels of seriousness in offences, and a concluding chapter looks at implications for a contemporary understanding of crime and punishment.

Burnside is lecturer in criminal law at the University of Bristol.


Looks at the reception of the Sodom and Gomorrah study in Genesis 19, together with the parallel story in Judges 19-21, the outrage at Gibeah, in both Christian and Jewish traditions from the early periods up to the Reformation. The book’s aim is to “detoxify the dominant homophobic interpretation of Genesis 19.” Carden argues that the Jewish traditions of the Genesis 19 interpretation highlight concerns about inhospitality, xenophobia, and abuse of the poor, and that these traditions could provide a corrective to the traditional Christian interpretation.

Carden teaches biblical studies and comparative religion at the University of Queensland.


The authors explore "the relevance of divine love, as revealed in the Judeo-Christian Scripture, to the ethical decisions and moral conduct of mankind." Topic treated include: the inadequacy of humanistic ethics, the Ten Commandments, ethics of the Old Testament Prophets and Wisdom literature, ethics of the New Testament. Attention is also given to the ethics of John Wesley, and Christian ethics in relation to the state, military defense, public education, the family, and other trends in contemporary Christian ethics.

Carter is scholar-in-residence, and Thompson is professor of philosophy and religion at Indiana Wesleyan University.


Revised doctoral dissertation done under James Keenan at Boston College. Chan seeks to discover both what these key texts originally meant, as well as what they mean today.


Author holds that there are three, and not two, basic versions of the Ten Commandments, (Exodus 20, Deuteronomy 5) and the third and oldest version which he terms the Ritual Decalogue is found in Exodus 34.


Looks at ways of navigating the ethical problems in the Old Testament in a way that can reconcile the seemingly disconnected images of God found in the Scriptures.

Copan has his doctorate from Marquette University and teaches philosophy and ethics at Palm Beach Atlantic University.


Fourteen essays on Old Testament ethical themes by various authors, plus a curriculum vitae and bibliography of J. Philip Hyatt.


An introduction plus 8 articles ranging from A.S. Peake's 1905 essay on Job to Crenshaw's own 1975 treatment on the problem of human bondage in Sirach. Other contributors include Walther Eichrodt, Ronald J. Williams, Klaus Koch, Gerhard von Rad, Martin Buber, and Harmut Gese.


**Ethics in the Hebrew Scriptures and/or Jewish Ethics**


Looks at what the Old Testament, the Dead Sea Scrolls, and the Targum have to say about the portrayal of God and humanity in mutual dialogue. Themes treated include friendship and holy war.


Written primarily for Bible study groups at the adult level.
Doorly holds a D.Min. degree from Lancaster Seminary.


Short introductory book on Amos, with discussion of economic justice, including ten homiletic themes drawn this topic in Amos.


Treats the Book of Hosea in its social and political context, and concludes with some contemporary spiritual lessons which can be learned from Hosea.


Helpful background study on Israel's social legislation.


Original in German.
Ethics in the Hebrew Scriptures and/or Jewish Ethics


This volume addresses the perennial questions concerning the legislation in Leviticus 25 on the Jubilee with the method of the sociology of knowledge, especially as articulated by Berger and Luckmann. An earlier version of this work was the author's dissertation (1987).


With Scripture and other classic texts as bases readers will explore faith responses to personal and family ethical issues, community and national ethical concerns, and international and interfaith issues.


Farley examines both the Old and the New Testament and applies their teachings on moral character to the Christian life today. In the process, Farley critically reviews the current philosophical and theological interest in virtue, engages the Aristotelian, Thomist, and modern views of virtue, incorporates and responds to feminist concerns, and discusses the importance of the biblical virtues for our pluralistic age.


The authors explore ways in which the Bible's "first story" (Genesis through Kings) presents images of gender, and how this story, with its embedded legal codes, affects our understanding of the theological motifs of power and promise. They contend that reading Scripture is each time an exercise of power: interpretation is always invested in ideology, whether spoken or unspoken. By according special attention to the construction and depiction of character, the authors examine and seek to understand these ideologies. They demonstrate that the reader's choice of a character's perspective as a basis for his or her reading and understanding of the text is a crucial interpretive decision.

Ethics in the Hebrew Scriptures and/or Jewish Ethics


Collection of essays in which Fuchs argues that the Bible constructs a fictional universe in which women are portrayed as promoting male interests and largely also appear as secondary characters whose own voices are suppressed. Looks at “types” of women represented in the Hebrew Bible, e.g. mothers, brides, wives, daughters, sisters, and notes that in most cases the women are presented as helping furthering positions of power for men. Deconstructing biblical sexual politics Fuchs raises the question of whose interests are ultimately being served by the “good” women of the Bible.


Fuchs is Professor in the Program of Judaic Studies and the Department of Near Eastern Studies of the University of Arizona in Tucson.


Traces the biblical attitudes on possessions from the Old Testament through the New Testament.


Controversial account of Israel's entry into the Promised Land. Gottwald uses a certain Marxist analysis in his interpretation.


Hamel was professor of moral theology at the Pontifical Gregorian University until 1986.


Harrelson argues that the ten commandments are important not only for Jews and Christians, but for all who seek to find or to reaffirm a moral foundation for their life and for the life of their children, their religious community, and their society. The fact that the commandments are put negatively means that the community that claims them and builds on them must work out for itself the positive import of not having other gods, not worshiping idols, not profaning the Sabbath, not killing and stealing, and committing adultery. Put negatively, these commitments become the groundwork for a humanly free
and responsible search for the will of God for individual, family, and corporate life today and in any day.

Walter Harrelson was University Professor at Wake Forest University and Distinguished Professor emeritus of Hebrew Bible at Vanderbilt University Divinity School.

Reviewed by Edward F. Campbell, Jr. in *Journal of Religion* 64 (1984): 242-244.


Besides discussion of the Old Testament material, Hobbs includes sections devoted to "New Testament Insights." Brief bibliography is also included, pp. 234-242.


Hobbs is Professor of Old Testament Interpretation at McMaster Divinity College in Hamilton, Ontario.
Ethics in the Hebrew Scriptures and/or Jewish Ethics


Gives a picture of the economic structures of the ancient Israelites and explores how this knowledge informs modern economic ideas, and then turns to a consideration of how the principles of the biblical covenant might apply to the United States.

Horsley is Distinguished Professor of Liberal Arts and the Study of Religion at the University of Massachusetts-Boston.


Hugenberger is senior minister of Park Street Church in Boston and teaches Old Testament at Gordon-Conwell Theological Seminary.


Uses five Old Testament stories to exemplify proper ethical behavior and a way of understanding the ethical message of the Old Testament. The five paradigms used include 1) the priestly paradigm and the holy life; 2) the sapiential paradigm and the wise life; 3) the royal paradigm and the just life; 4) the prophetic paradigm and the suffering servant life; and 5) the familial paradigm, which involves three particular components: human life modeled on the family and genealogy, a specific relationship to the land, and a commitment to others symbolized through hospitality.

Janzen is Professor of Old Testament and German at the Canadian Mennonite Bible College in Winnipeg.


Considers exegetical principles for the study of Old Testament ethics, as well as examining the "moral" texts of the Old Testament and considers their meaning for contemporary believers.

Ethics in the Hebrew Scriptures and/or Jewish Ethics

Looks at the fear of gender reversal as expressed in Ezekial’s reworking of the marital metaphor, interpreting the “wife of Jerusalem’s” abomination as an attempt to pass for a male, thus crossing gender boundaries and upsetting world order.

Kamionkowski is Assistant Professor of Biblical Studies at the Reconstructionist Rabbinical College in Wyncote, Pennsylvania.


Keefe’s thesis is that certain androcentric assumptions have determined the reading of Hosea’s adulterous wife as the metaphor for Israel. However, Keefe seeks to show that a consideration of the context of sexual transgression and social violence in biblical literature could lead to reading the Hosea story as a critical commentary on the structural violence in Israelite society, and especially on the “agribusiness” of land consolidation.

Keefe is Professor of Religious Studies at the University of Wisconsin, Stevens Point.

Written for a popular audience, the book contains very short chapters giving moral and spiritual reflections on the meaning of the commandments, as well as related topics in Christian ethics.

Keenan was professor of moral theology at the Weston Jesuit School of Theology in Cambridge, Massachusetts at this time; currently he is Founders Professor of Theology at Boston College.


Ethics in the Hebrew Scriptures and/or Jewish Ethics


Considers problematic and complex images of God in the Old Testament to uncover God’s true character.

Lamb teaches Old Testament at the Biblical Theological Seminary in Hatfield PA.


See especially chapters 2-4 for Old Testament background and material.


Draws on Scripture and rabbinic literature and recounts anecdotes from Jewish lore. Lelyveld reveals which values became normative in the liberal Jewish tradition and how tradition has attempted to resolve conflicts between these values in cases of abortion, warfare, and capital punishment.

Essays which look at the relation of Near Eastern law and the Pentateuch.


Reviewed by M. Bockmeuhl (in English) in *The Journal of Theological Studies* 51 (April 2000): 171-173.


Details how the Sodom and Gomorrah account has been used in the Bible as well as in extra-biblical literature and traditions.

Ethics in the Hebrew Scriptures and/or Jewish Ethics


Lochman is a Czechoslovakian Protestant (Reformed) theologian. His work considers not only the Bible, but also the Protestant tradition as well as Marxism.


Explains the ritual purity system of the Hebrew Bible and its development in rabbinic thought. Also discusses ritual purity in the New Testament and maintains that contrary to popular misconception ritual impurity is not to be identified with sin.

Malchow argues that the concept of social justice did not originate with Israel, but that she combined understandings of social justice from her neighbors with her own understandings in order to combat injustice with resources both “old” and “new.”


Ethics in the Hebrew Scriptures and/or Jewish Ethics

Examines the positive value of each commandment and places it in the context of contemporary culture. Treats the commandments as "ten liberating values" which can function as "persuasive moral guides" when seen in the context of love.


The two moral worlds of Jerusalem and the exile provide the key to Ezekiel’s ethics.


Contends that at a deeper level Second Samuel is an appraisal of the appeal and limitations of power.

Revised version of a doctoral dissertation done at Queen’s College, Oxford, which studies the various ethical themes and metaphors used in Deuteronomy, such as covenant, journey, law, as well as the moral dilemmas posed by the nations for Israel.

Millar is the associate minister of Hamilton Road Presbyterian Church in Bangor, County Down, Northern Ireland.


Treats the question of the correspondence of sin and judgment in the prophetic writings, concentrating on Hosea, Amos, Micah and Isaiah.

Miller is Charles T. Haley Emeritus Professor of Old Testament Theology at Princeton Theological Seminary.


Looks at each commandment in its original context, its modern relevance, and how each commandment influenced the New Testament.

Ethics in the Hebrew Scriptures and/or Jewish Ethics

Argues that the Old Testament stories build upon a moral vision across the levels of cosmos, community and person, which in turn furnish interpretive concepts for the reading of these texts. Also holds that biblical morality involves a plurality of meaning and cannot be reduced to a single unified reading which would yield a single-dimensional personal ethics of behavior.


Shigeyuki Nakanose, a Catholic priest born in Japan, now works with base communities in Brazil. He shows how "the so-called Deuteronomic reform spearheaded by King Josiah - including a revamped Passover festival as one of its cardinal features - decisively strengthened the small ruling elite of Judah to the detriment of the economic, social, political, and religious well-being of the majority of Israelites." He then goes on to show "how his understanding of biblical Passover was shared with leaders and lay participants in Brazilian basic ecclesial communities in and around São Paulo, as well as how they responded to it."

Using approaches from anthropology, comparative literature, and feminist studies, the author considers a number of war ideologies present in the Hebrew Bible.


Reviewed by Gian Luigi Prato under the title, "Un'etica teologica dell'Antico Testamento condannata a fallire?" *Rassegna di Teologia* 37 (1996): 63-78.


Ethics in the Hebrew Scriptures and/or Jewish Ethics

Presents a sociological study of the Hebrew Bible with a view to understanding its social vision by examining biblical statements on social ethics, in the framework of Israel’s social institutions and the wider social location and history of Israel and the Israelites.


Pleins teaches at Santa Clara University.


German original: Heilige Krieg im alten Israel


Collection of papers from the eighth annual symposium between the Chaim Rosenberg School of Jewish Studies of Tel Aviv University and the Faculty of the University of Ruhr, Bochum, held in June, 2007.


Essays covering a wide range of social issues including abortion, nuclear disarmament, and work and unemployment.

Rogerson is former head of the department of Theology and Religious Studies at the University of Sheffield and Canon Emeritus of Sheffield Cathedral.


Uses a post-colonial gender critical stance informed by the approaches of Homi Bhabha, Louis Althusser, Jacques Lacan, Slovoj Zizek, who are all key figures in cultural studies.
Ethics in the Hebrew Scriptures and/or Jewish Ethics

Runions is a postdoctoral Research Associate at the Center for Research on Women, at Barnard College of Columbia University.


Translated from the German.


From Millar’s Review: “argues that the moral world of the book of Proverbs is much more complex than has previously been assumed. Proverb’s pedagogical aim is character formation, including the whole person—their intellect, emotion, desire and imagination. The book’s use of poetry is an important strategy to this end.”
Ethics in the Hebrew Scriptures and/or Jewish Ethics


Contributors come from a variety of backgrounds, both religious, gender, and orientation. YHWH as Erastes / Theodore W. Jennings, Jr. -- Yahweh as Top: A lost Targum / Roland Boer -- Violent Femmes and S/M: Queering Samson and Delilah / Lori Rowlett -- Lovers and raisin cakes: Food, sex and divine insecurity in Hosea / Ken Stone -- The gift of voice, the gift of tears: A Queer reading of Lamentations in the context of AIDS / Mona West -- Remembering Pelotit: A Queer Midrash on calling down fire / Michael Carden -- Cruising as methodology: Homoeoroticism and the Scriptures / Timothy R. Koch -- (Cor)Responding A letter to the editor / Tat-Siong Benny Liew -- A gay male ethicist's response to Queer readings of the Bible / Daniel T. Spencer -- Yahwist desires: Imagining divinity queerly / Laurel C. Schneider.

Stone is Associate Professor of Hebrew Bible at Chicago Theological Seminary, Chicago, Illinois.


VanDrunen is the Robert B. Strimple Professor of Systematic Theology and Christian Ethics at Westminster Seminary, California.


From Dell’s review: “Van Drunen calls for ‘a theological-ethical exploration of natural law that is grounded in the thorough exegesis of Scripture, set in the context of the larger biblical story of creation, fall, preservation, redemption and consummation, and developed upon a distinctively Protestant theological foundation’ (p. 9), In good Reformed tradition he sees the biblical covenants as the main organizational principle for biblical theology. Unlike the Reformers, however, he places a particular focus on the covenant with Noah. He does not see that as a ‘covenant of grace’ (as those with Adam, Jesus, other Old Testament figures, and the New Testament church) but rather as a ‘covenant of works’, alongside other reflections on nature/creation/life in the biblical tradition. The Noachic covenant as a universal covenant links up with the natural order and human society. Therefore the contrast is not between covenantal and not, rather it is between different types of covenant. Whilst the original covenant was of creation, with Adam, after the Fall natural law was refracted through the covenant with Noah. The original goal of a ‘new creation’ was postponed into an ever more eschatological future, but the plan of salvation was enacted through Jesus Christ. VanDrunen explores how the
natural law involves ethical obligations and their consequences—it is law not in the sense of rules but through general principles, nature, and the moral order. It is divinely revealed through the medium of wisdom. He adopts a canonical approach in that interpreting individual parts of Scripture needs to be done in the context of the whole.”


Investigates ways in which the Hebrew Prophets' descriptions of divine love, compassion, and commitment to the covenant, as well as the prophetic discourse, rhetoric and sexual metaphors used, became linked to violence against women, such as battery, infidelity, rape and mutilation.

Weems teaches Hebrew Bible at Vanderbilt Divinity School.


Shows that the biblical expression "to do justice (mishpat) and righteousness (zedekah)" generally refers to acting on behalf of the poor and oppressed. After an analysis of the meaning of the terms, Weinfeld investigates the ideal of justice in relation to social reforms promoted by Israelite monarchy, the implications of the ideal in individual life, and the theological implications of all aspects of the concept.


Undergraduate level textbook for the study of law in the Old Testament, which uses ancient legal materials to show how Israelites settled their grievances, especially in issues such as property, family, contracts, and crimes.

Westbrook was professor of Near Eastern Studies at Johns Hopkins University. Wells is Assistant Professor of Hebrew Bible at St. Joseph’s University in Philadelphia.


Contains five previously published essays on this theme, plus two previously unpublished essays.

Westbrook was professor of Near Eastern Studies at Johns Hopkins University.


Ethics in the Hebrew Scriptures and/or Jewish Ethics


Same book as *Living as the People of God*.

Excellent, very readable approach to a "typology" of Old Testament ethics. Has a good basic bibliography of further books and articles for each chapter of the book.


Same book as *An Eye for an Eye*.

Wright first investigates the perennial issues in approaching Scripture's ethical authority. He then considers the various ways in which the church had understood and lived under the ethical authority of the Old Testament, including a survey of contemporary approaches. Finally he employs his method by exploring the specific issues of land, jubilee, the state, human rights and the struggle against corruption, dishonesty and injustice.
NEW TESTAMENT ETHICS

General and Miscellaneous Works in New Testament Ethics

Articles on General New Testament Ethics


Essentially the same bibliographical article is also found under the title "La etica del Nuevo Testamento, *Panorámica actual*," in *Studia Moralia* 29 (1991): 421-454.


Argues that the “compassion” (splanchna) exhibited by Jesus has ethical import for Christians inasmuch as the moral life is viewed as a listening, acceptance and response to God’s divine word revealed in Christ and Christ’s own attitudes of concern and compassion.

Bielinski is Visiting Professor at the Alphonsianum Academy in Rome.


Outlines some of the issues in approaching the ethical material of the New Testament, and the methodological concerns these present to the moral theologian. The concept of "norms" as such does not fit well into the ethical discourse of the Bible, and interpretation of the scriptural material is an indispensable requirement for any application to the concrete issues of contemporary moral theology.

New Testament Ethics

In Spanish: "Unidad y pluralidad en la ética del NT." *Concilium* 17 (1981): 526-537.

Outlines an ethos of "itinerant radicalism" and its relation to eschatology visible in the Synoptic tradition coming out of rural Palestine, and contrasts this with the change of ethos to a "love radicalism" seen in the Pauline and Deutero-Pauline literature. Concludes that the constant task facing Christians is 'always to confront Jesus' ethical sayings and those of the New Testament traditions/authors with changing socio-cultural circumstances and to put them in practice.' p. 70.


Bonora, who is a biblical exegete, is not very impressed by either the integration of Scripture in Pope John Paul II’s 1988 social encyclical or the level of exegesis of the Biblical citations which are included.


Jesus' often paradoxical attitude toward this commandment reflected the conflict between the role of parents in transmitting God's word to their children, and Jesus' call to revelation and discipleship.
"Le paradoxe existe, mais il s'explique si on rappelle que le rôle des parents est, entre autres, de transmettre la parole de Dieu à leurs enfants. Or, face à la révélation qu'apporte Jésus comme envoyé du Père, les liens familiaux peuvent constituer des obstacles, car les parents peuvent s'opposer à ce que leurs enfants puissent devenir disciples de Jésus. Dès lors ils ne remplissent plus le rôle qui était le leur avec l'irruption de la Bonne Nouvelle de Jésus-Christ. En passant de l'ancienne à la nouvelle alliance les parents, compris comme ceux qui sont chargés de transmettre la parole de Dieu, sont confrontés eux-mêmes à celui qui est le Verbe fait chair; en fonction des choix qu'ils font des tensions peuvent naître au sein d'une même famille. La croix de Jésus est un signe de contradiction qui peut bouleveraser les rapport entre parents et enfants tels qu'ils étaient définis dans le judaïsme." p. 215.


The Bible guides Christian ethics by showing how Jesus and early Christianity transformed the moral conventions of first-century Greco-Roman society by making them more inclusive and compassionate. This is the one side of the coin. The other side, however, is that the Bible also attests to the problem of the existence of evil and suffering in human life. In Paul's theology of cross and resurrection, Christian ethicists confront the ineradicable nature of this problem and the need to identify with those who must suffer.

Cahill is a Roman Catholic and did her doctoral studies at the University of Chicago under the direction of James M. Gustafson. She is Professor of Theological Ethics at Boston College, and past President of both the Catholic Theological Society of America (CTSA) and the Society of Christian Ethics (SCE).
Cahill discusses several leading theologians who use Scripture in their ethical analysis: Stanley Hauerwas, John Howard Yoder, Bruce Birch and Larry Rasmussen, Thomas Ogletree, Gustavo Gutiérrez, Halvor Moxnes, Richard A. Horsley, Ched Myers, Michael Crosby, Dan O. Via, Herman C. Waetjen, and Richard J. Cassidy. Her discussion centers on the role of an authoritative Scripture for contemporary ethical reflection, specifically on how the socially radical communities reflected in Scripture may propose authoritative patterns for today. Cahill concludes by posing a number of what she terms "veridical problems" in evaluating both the possibility and use of ethically normative biblical material.


From the author supplied abstract: The past two decades have seen significant developments in the field of biblical ethics. The article looks at these in three dimensions so as to provide a more comprehensive understanding of the efforts of biblical scholars and Christian ethicists. The author perceives that a more integrated approach to biblical ethics, collaboration on various levels, innovation in our approaches, and humble learning from our colleagues worldwide can throw light on our search for future direction in the field. The article focuses though on New Testament ethics.

Chan did his doctoral dissertation under James Keenan, SJ at Boston College and now teaches at Marquette University.

Collins taught New Testament for many years at Louvain in Belgium, and is now at Catholic University in Washington, D.C.

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Collins' presentation is followed by two responses (found in the same volume of the CTSA Proceedings): the first by John Dedek, pp. 243-246; and the second by Val Peter, pp. 247-253.


Builds on William C. Spohn’s foundational insight using the analogical imagination to mediate Jesus Christ as the “concrete universal” in New Testament ethics, especially with reference to Spohn’s notion of the “grace of indirection” as it relates to the potential impact of the arts (such as short stories) on the moral imagination and moral discernment.

Connors is professor of theology at St. Catherine’s University in St. Paul, MN.

New Testament Ethics


Presents first an overview of some of the principal issues involved in the question of the place of revelation, and especially the New Testament, for moral theology, and then discusses a number of recent works in three sub-areas: general New Testament ethics, ethics in the various gospels, and ethics in the Pauline literature.


L'articolo traccia un quadro sintetico dello status questiones epistemologico circa la relazione tra le due discipline: l'etica e la Scrittura. La selezione bibliografica però manca un grande numero dei titoli più recenti delle lingue non-italiana.

Discusses the status questiones of relation between ethics and Scriptural studies. However, the bibliography considered in the article omits many recent works which are not in Italian.


Discusses the specificity of Christian ethics and the relation Scripture plays to this issue.


Reviews Jesus' principal statements about the kingdom and messiahship and then traces the origin and understanding of humility in Jesus' ethic.

New Testament Ethics


Following some preliminary observations on hermeneutics and normativity, Fee raises the question of authorial intent in reference to the New Testament imperatives. Suggests that these are best understood as part of the gospel, and not some new form of law.


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


New Testament Ethics


This has established itself as a foundational essay in the area of methodology of Scripture and New Testament ethics.

Gustafson is an ordained minister in the United Church of Christ, and currently Henry R. Luce Professor of Humanities and Comparative Studies at Emory University. Previously he taught at Yale and the University of Chicago. He has studied at the Chicago Theological Seminary, University of Chicago, and his Ph.D. is from Yale (1955), done under H. Richard Niebuhr. He has also taught at Yale and the University of Chicago.


"On a proposé le mot «parénèse». Mais il n'a pas de fondement biblique. Il est encore trop moralisant. La Bible parle de paraclèse: ce mot rappelle immédiatement le paraclet, celui qui console, encourage, rend possible (les termes parakalein, paraklesis, et parakletos, figurent plus de cent fois dans le Nouveau Testament). C'est le concept-clé d'une intervention éthique pneumatologiquement juste. Il exprime toujours en premier lieu le message de la grâce, de l'action de l'Esprit-Saint, de la vocation «dans le Christ», et
Suggests that rather than speaking of “paranesis” (exhortation) in biblical morality one should speak instead of “paraclesis”--the gift and action of the Holy Spirit--as being the key to understanding how Christians live their lives of faith.

Häring (born 1912) is a major Roman Catholic moral theologian who sought to incorporate Scripture into his approach to moral theology, and who taught moral theology for a number of years at the Academia Alphonsianum in Rome.


Hays is professor of New Testament at Duke University Divinity School, and taught for a number of years previously at Yale.


Gives a good review of the principal problems and principles in using Scripture in moral theology. Hays concentrates on the hermeneutical issues involved in this use of Scripture, and concludes his article with a trial application to a "test case" involving the Christian community's response to the problem of the homeless.
New Testament Ethics


This article originally appeared in Hiers' *Jesus and Ethics, Four Interpretations*.


"The Gospel provides only one fundamental element for a normative view of man, and that is the model of man's absolute involvement with his fellow man in need, the model of complete human solidarity. All the rules of human conduct found in the Gospel can be traced back to this." p. 57.


Johnson is professor of New Testament at the Candler School of Theology at Emory University.


Keck is Winkley Professor of Biblical Theology at Yale Divinity School.


One of several articles in this issue on scriptural ethics.


Review of the book of the same title by Giuseppe Segalla.
New Testament Ethics


Overview of some the issues and problems associated with the use of Scripture in ethics, focusing primarily on the contributions of Richard Longenecker and Richard B. Hays.

Marshall is Honorary Research Professor of New Testament at the University of Aberdeen, Scotland.


This is the first of a four-part series, “Four ‘Bad’ Words in the New Testament,” delivered as the W.H. Griffith Thomas Lectures at Dallas Theological Seminary, 6-9 February 2001.


This is the second of a four-part series, “Four ‘Bad’ Words in the New Testament,” delivered as the W.H. Griffith Thomas Lectures at Dallas Theological Seminary, 6-9 February 2001.

Failure to grasp Jesus Christ's gospel relevance results in the acceptance of worldly standards for human behavior. A proper Christian doctrine also will preserve Christian distinctiveness so that it not be lost in the liberal American culture.


Brief overview of the principal moral themes in the Gospels.

McIlhone teaches Scripture at Mundelein Seminary.
New Testament Ethics


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Discusses reasons why the image of Jesus might be out of focus in both contemporary Christian ethics and popular consciousness, and utilizing the work of many exegetes suggests ways in which some of the problematic elements might be avoided in appropriating ethics based in New Testament biblical texts.

Perkins is professor of New Testament at Boston College.

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New Testament Ethics


Festschrift für Herbert Braun zum 70. Geburtstag.


### 1.

"Menschenwürde und Menschenrechte im Licht der «Offenbarung Iesu Christi»."  


### 2.

"Moraltheologische Ansätze in der Mahnungen und Weisungen Jesus. Questiones disputandae."  

### 3.

Scroggs, Robin. "The New Testament and Ethics: How Do We Get from There to Here?"  


Includes a discussion of James M. Gustafson.

### 4.

Segalla, Giuseppe.  "C'è un'etica «cristiana» nel Nuovo Testamento?"  


Segalla is professor of New Testament Exegesis at the Theological Faculty of Milan.
New Testament Ethics


   Considers the function of human experience in the sapiential ethics of Jesus. 30 of these sayings are examined both exegetically and theologically, comparing Jesus' sayings with the Law, eschatological message, and finally, with experience used as a metaphor.


Part of the annual "Notes on Moral Theology" in which Spohn examines three themes which have had an important impact in recent theological literature: the shift from history to ethics, Jesus as subversive sage versus eschatological prophet debate, and the use of analogical reasoning in addressing the normativity of Jesus for Christian ethics.

Spohn studied under James Gustafson at the University of Chicago, taught moral theology at the Jesuit School of Theology-Berkeley for many years, and taught Christian ethics at the University of Santa Clara until his death in 2005.


Presented as a Plenary Address at the 1994 CTSA Convention.


Tettamanzi did his doctorate in moral theology under Josef Fuchs, S.J. at the Pontifical Gregorian University in Rome, and later was made a bishop.

New Testament Ethics

Vanni is professor of New Testament at the Pontifical Gregorian University in Rome.


Wall has a Th.D from Dallas Theological Seminary and is associate professor of biblical studies and ethics at Seattle Pacific University.

Jesus' ethics envisaged not the individual—as so much of modern scholarship has mistakenly supposed—but restored Israel as a community brought into being through appropriate response to Jesus' proclamation of the kingdom.


Williams is Bishop of Monmouth, Wales.


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*Books on General New Testament Ethics*


The 1963 Cato Lecture.
**New Testament Ethics**


Festschrift für Herbert Braun zum 70. Geburtstag.

*Festschrift* for Herbert Braun on the occasion of his 70th birthday.

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Looks at the writings of the New Testament from a liberationist perspective to show “how such a reading influences the understanding of ethics from an African American perspective.” Blount argues that those who would deny the hermeneutical liberationist perspective for reading the New Testament “can only do so because they do not appreciate the impact of culture on biblical interpretation.”

At this writing Blount was Associate Professor of New Testament at Princeton Theological Seminary and an ordained minister in the Presbyterian Church. Currently he is president and professor of New Testament at Union Presbyterian Seminary, Richmond, VA, and Charlotte, NC.

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German original: *Nachfolge.* München: Chr. Kaiser Verlag, 1937.

Classic work of the well-known German Lutheran theologian was imprisoned in April 1943 for his role in the Nazi resistance hanged at the age of 39 by the Gestapo in the Nazi concentration camp at Flossenbürg in April 1945. The book contains a theological discussion of the meaning of Christian discipleship and for this Bonhoeffer devotes an extended discussion of the Call of Levi in Matthew’s Gospel and the Sermon on the Mount.


Braaten is a well-known American Lutheran theologian.


Briggs lived from 1841-1913.


Burridge was Dean of King’s College in London at the time of the book’s writing. He had spent time in Cape Town, South Africa teaching and researching in the area of how apartheid had been legitimated by some who drew on New Testament materials.


The authors explore "the relevance of divine love, as revealed in the Judeo-Christian Scripture, to the ethical decisions and moral conduct of mankind." Topic treated include: the inadequacy of humanistic ethics, the Ten Commandments, ethics of the Old Testament Prophets and Wisdom literature, ethics of the New Testament. Attention is also given to the ethics of John Wesley, and Christian ethics in relation to the state, military defense, public education, the family, and other trends in contemporary Christian ethics.

Carter is scholar-in-residence, and Thompson is professor of philosophy and religion at Indiana Wesleyan University.


Reviews and critiques the major attempts at biblical ethics over the past twenty years by both biblical theologians and theological ethicists, focusing on New Testament ethics as an illustration.

Chan did his doctorate at Boston College and died suddenly of a heart attack while an Assistant Professor at Marquette University in 2015.


Series of essays which deal with various aspects of New Testament ethics.
New Testament Ethics


Discusses much of the ethical material in the gospel parables.

Donahue studied under Norman Perrin at the University of Chicago is Professor of Biblical Studies (New Testament) at the Jesuit School of Theology and Graduate Theological Union, Berkeley.


Reviewed by John W. Rogerson (University of Sheffield, jwrogs@btinternet.com) in *Journal of Theological Studies* October 2016 at http://jts.oxfordjournals.org/content/early/2016/10/11/jts.flw112.full?papetoc

From Rogerson’s review: “This book is about reading and interpretation and not about ethics strictly speaking, despite several references to Habermas’s discourse ethics. The main argument is that texts have authors that are subjects with writing intentions, and that
reading and interpretation should respect such authors and their intentions. To do this is to read ethically. Passages from the New Testament are used to illustrate the arguments. An example used several times shows why the Parable of the Good Samaritan should not be read from the robbers’ point of view as condoning robbery and violence. Stated thus baldly, the main argument is obvious enough; but matters are much more complicated. Some theorists, entangled in webs of their own creation, have argued that there are no such things as texts, or authors, or intentions, or meanings. Even if one is not persuaded by such arguments, it seems reasonable to accept that there are presumed authors and presumed readers, that reading is not an innocent activity, and that intentions may not necessarily be straightforward or transparent. In the case of the Bible (including the New Testament) authors may be unknown or texts may be the result of growth and redaction.”


Farley examines both the Old and the New Testament and applies their teachings on moral character to the Christian life today. In the process, Farley critically reviews the current philosophical and theological interest in virtue, engages the Aristotelian, Thomist, and modern views of virtue, incorporates and responds to feminist concerns, and discusses the importance of the biblical virtues for our pluralistic age.


New Testament Ethics


Also critically discussed by Giuseppe Segalla in his essay "L'Ermeneutica biblica femminista di E. Schüssler Fiorenza," *Studia Patavina* 37 (1990): 585-599


Brief consideration of the distinctive "moral personality" of eight "authors" of the New Testament in reference to the Christian life: James, Paul, 1 Peter, Hebrews, as well as the four gospels. Goldsmith's treatment is aimed primarily at the interested lay reader rather than the professional exegete or ethician.
Goldsmith is an ordained minister in the Presbyterian Church.


Utilizes material from Green’s edited *Dictionary of Scripture and Ethics* the book’s twenty-two authors present a variety of articles aiming at the use of the New Testament in moral formation appropriate for classroom use.

At this writing Green is professor of New Testament and associate dean for the Center for Advanced Theological Studies at Fuller Theological Seminary. Previously he taught at the American Baptist Seminary of the West (part of the Graduate Theological Union) and Asbury University.


Harrington is Professor of New Testament at the Boston College School of Theology & Ministry and Keenan is Founders Professor of Theology at Boston College.

New Testament Ethics

Harvey is Sub-Dean of Westminster, a former theology lecturer at the University of Oxford, and a New Testament scholar.


States that Jesus did not offer a set of moral commands, and that in fact he was little interested in morals as such. Through an analysis of some of the "hard sayings" of Jesus Harvey intends to show that these should lead us to a creative freedom in which we can explore new dimensions of human life.

Harvey taught Christian ethics at Queen's College in Birmingham and is now a freelance writer and speaker.


Hays proposes three central organizing metaphors from the New Testament, Community, Cross, and New Creation, as a basic methodological approach to utilizing the biblical material in Christian ethics. Hays also names and treats four principal “tasks” of using the Bible in ethics: the descriptive task (what is being said); the synthetic task (how does this or that passage, text, etc., fit within the larger biblical text in a coherent manner); the hermeneutical task of interpreting the biblical texts for ethics, and finally the “pragmatic” task of “living under the Word” (applying the biblical texts to concrete moral issues). Hays treats several such issues in individual chapters: non-violence, divorce and remarriage, homosexuality, anti-Judaism and ethnic conflict, and abortion.

Hays is professor of New Testament at Duke University Divinity School, and taught for a number of years previously at Yale.


Horsley is Distinguished Professor of Liberal Arts and the Study of Religion at the University of Massachusetts-Boston.
New Testament Ethics


Hoskyns lived from 1884-1937.


Houlden's basic position is contemporary Christians should not turn to the New Testament for specific guidance, but rather should approach moral issues by asking the question, "On the basis of what we know of God through Christ, what should we now do?"

Houlden is Professor of Theology at King's College, University of London.


See Johnson’s *Scripture and Discernment: Decision Making in the Church* for a 1996 revised and expanded edition of this work.

Johnson is professor of New Testament at the Candler School of Theology at Emory University.


Examines the ministry of Jesus, Paul and the life-style of the early church depicted in Luke-Acts to show that the early Christians fostered a way of life in which individuals acted as "God's guests and hosts on behalf of the world." Hospitality and openness to strangers are viewed as both crucial to the Christian life and the development of the faith and ethics of the early believers.
New Testament Ethics


Also includes Old Testament background material.


Lohse is a Lutheran bishop and former New Testament professor at the University of Göttingen.


An unrevised version of the Ayer Lectures given at Colgate-Rochester Divinity School and published posthumously.


Marxsen maintains that one should not seek a "normative" ethic in the New Testament, but rather a "Christian" ethic--christological and existential.

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New Testament Ethics


Marxsen is emeritus professor of New Testament at the Protestant Theological Faculty of the Westphalian Wilhelms-University in Münster.


The author explores the broad range of ethical concerns found in the teachings of Jesus and Paul and illuminates in identifiable unity that underlies the ethical teachings of both.


Festschrift for Rudolf Schnackenburg by a large number of authors. Essays range on Jesus and the Synoptics (7); Johannine literature (2); Pauline (7) and Deutero-Pauline literature (4); Letter to James (1); Revelation (2); and Miscellaneous themes (6).


Criticizes the view that Jesus' teachings cannot be invoked for contemporary systematic social justice concerns.

New Testament Ethics


Presents the historical background of the New Testament beginnings of the Church and then considers the ethics of Clement of Alexandria, Basil, John Chrysostom and Augustine, using four themes of righteousness, discipleship, faith and love.


Includes articles from a 20 year period which deal with three principal areas of renewal in moral theology: gospel-morality relationship, restoration of hope and love to a central place in moral methodology, and the correction of a false individualism. A key organising theme in Pinckaers’ work is *bonheur*, or beatitude and happiness.


Offers a post-modern perspective Pregeant considers the literary character of each of the canonical books as well as to the sociopolitical environment of the Jesus movement in asking and answering what knowing the truth and doing the good would mean. The book concludes with an outline of a social ethic grounded in concern for the common good.
New Testament Ethics

At this writing Pregeant was Professor of Religion and Chaplain at Curry College and visiting professor at Andover Newton Theological School.


Reumann's essay is entitled "'Justification by Grace through Faith' as Expression of the Gospel: The Biblical Witness to the Reformation Emphasis."


Analyzes and critiques the basic ethical perspectives found in the New Testament, with six chapters devoted to "Jesus," the Synoptics and Acts, Paul, Deutero-Pauline Epistles, Johannine Literature, and the Later Epistles and the Apocalypse. Sanders holds that the ethical perspective of Jesus is inseparably linked to his eschatological expectation of the imminent coming of the Kingdom of God, and that New Testament ethics can offer nothing to a contemporary ethics.


Original in German, translations (among others) in French and Italian.


German original: *Die sittliche Botschaft des Neuen Testaments*. München: Max Hüber Verlag, 1962..


Also translated into French, Spanish, etc.
New Testament Ethics


Excellent exegetical treatment of the ethical material found throughout the New Testament.


Scott lived from 1868 to 1954.
New Testament Ethics


This book contains several articles published between 1977-1987, somewhat revised and expanded, in light of the author’s courses given in the Licentiate Program at the Facoltà Teologica Settentrionale--sede centrale in Milan, Italy.

See also the review by Giovanni Leonardi in *Studia Patavina* 37 (1990): 601-625; and the review by Elena Bosetti in *Rivista di Teologia Morale* 23 (1991): 400-402.

Segalla is professor of New Testament Exegesis at the Theological Faculty of Milan.

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Spohn studied under James Gustafson at the University of Chicago, taught moral theology at the Jesuit School of Theology-Berkeley for many years, and taught Christian ethics at the University of Santa Clara until his death in 2005.

The authors wish to outline an approach which will let Jesus and especially the Sermon on the Mount set the agenda for Christian ethics. After sections on the Kingdom of God and moral authority and norms they treat a variety of issues raised by the Sermon on the Mount such as sexuality, gender, marriage, justice, economics, ecology, politics, and so on.

Stassen is Lewis B. Smedes Professor of Christian Ethics at Fuller Theological Seminary and Gushee is Graves Professor of Moral Philosophy at Union University in Jackson, Tennessee.


Discusses the correlation between the theological and ethical convictions of the first Christians, as well as the social realities of the world in which they lived.


Verhey considers first the ethic of Jesus, and then analyzes the various in which the early church handed down this teaching until its ultimate development of a moral tradition.
New Testament Ethics

The final part of the book focuses on the use of the New Testament in the context of the contemporary Church's Christian ethics.


Verhey was the Evert J. and Hattie E. Blekkink Professor of Religion at Hope College and later Robert Earl Cushman Professor of Christian Theology at Duke University until his death on February 26, 2014.


[From the book’s own publicity]: In the past decade many Christians have embraced the "What Would Jesus Do?" campaign, which encourages them to base their decisions and actions on this question. Verhey asserts that following Jesus requires remembering him, and in order to remember Jesus, Christians must read and understand Scripture, where the memory of Jesus is found. By remembering Jesus, this book contributes to the effort of Christians to discern the shape and style of life "worthy of the gospel." More specifically, this book displays the implications of Christian integrity for sexual, medical, economic, and political ethics, seeking to understand what Jesus would really have to say about these issues today.


Wakefield, Gordon S. See Hoskyns, Edwin Clement.

The author's wide-ranging survey of NT perfection includes modern theologians (from Schleiermacher to Cullman), second temple Judaism, Hebrews, 1 John, and the Pauline epistles. The cardinal result: NT perfection (more akin to Judaism than to Hellenism) is an endowment which pertains to moral behavior both now (faith, obedience, endurance, etc.) and in the eschatological future (the consummation of such acts), rather than some static, unchanging, absolute state of being as the ontological norm against which all else is measured. Perfection, thus equated with the Christian life itself, becomes a matter of degree.


Wiebe argues that Jesus' ethical teachings are comprehensible only with the double context of his own consciousness as messianic king, and his intent to restore a faithful community. In this context Jesus' ethics are best interpreted as an ethics for a repentent and restored people of God, i.e., for the church.


Author argues that Jesus did teach a specific Christian ethics of non-violence, and that the New Testament is directly normative in this respect for contemporary Christians.

Yoder is a well-known ethicist in the Mennonite tradition who taught at the University of Notre Dame until his death in 1997.


Yoder examines first the theoretical and scriptural foundations of Christian social ethics, then he reviews the historical efforts of the Anabaptists to "return" to the fundamental ethics of the New Testament, before concluding with an analysis of democracy and civil religion in the contemporary world.

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Sermon on the Mount

Articles on the Sermon on the Mount

AA.VV. "$\text{"Et moi, je vous dis'. Le sermon sur la montagne dans l'évangile de Matthieu."}$


Betz is professor of New Testament at the University of Chicago.


Cahill is a Roman Catholic and did her doctoral studies at the University of Chicago under the direction of James M. Gustafson. She is Professor of Theological Ethics at Boston College, and past President of both the Catholic Theological Society of America (CTSA) and the Society of Christian Ethics (SCE).

Sermon on the Mount

Carrón, J. "«Bienaventurados los que tienen hambre y sed de justicia porque ellos serán saciados» (Mt 5,6)." Revista Católica Internacional 12 (1990): 521-541.


Collins taught New Testament for many years at Louvain in Belgium, and is now at Catholic University in Washington, D.C.


Sostanzialmente lo stesso testo pubblicato come seconda parte dell'articolo in *La Scuola Cattolica* 100 (1972): 83-97, però aggiornato bibliograficamente e modificato anche in base ad alcuni suggerimenti avuti durante la Settimana Biblica della Associazione biblica italiana.

This is essentially the same article originally published as part two of an article in *La Scuola Cattolica* 100 (1972): 83-97, though with some bibliographic additions, and slight revisions suggested during the Italian “Settimana Biblica” (Biblical Week) meeting.


Surveys “inadequate” answers to the question, such as absolutely or relatively negating the ethics by calling the it “unworkable,” “futurist,” “impossible precept,” “elitist” and so on. The author then proposes his own solution which combines an acceptance of the “absoluteness” of the Sermon’s ethics, but with its application in a “non-literalist” manner.

Guillemette is professor of New Testament at the Loyola School of Theology, Ateneo de Manila.


One of a series of articles in this issue devoted to various aspects of the Lord's Prayer.
Sermon on the Mount

Hall is Professor of Christian Theology on the Faculty of Religious Studies at McGill University.


One of several articles in this issue on scriptural ethics.


One of a series of articles on the Kingdom of God in this issue.

Hauerwas is a well-known Methodist ethician who taught for many years at the University of Notre Dame and is now Gilbert T. Rowe Professor of Theological Studies at Duke University.


Ogletree at this writing is Frederick Marquand Professor Emeritus of Ethics and Religious Studies at Yale Divinity School.
Sermon on the Mount


The Matthean rites of passage or initiation introduce the disciples to a vision in which the passion of Christ and eschatological reward are translated into a new ethical mode that
**Sermon on the Mount**

encourages concrete acts of love and non-violence as the re-enactment of redemption. The general and typical elements of paraenesis are subsumed by this transformational process into a rhetorical mode of "excess" (Frank Kermode).


Argues for non-violence and though not non-resistance to evil. Bases his arguments largely on an exegesis of Mt 5:38-42.


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**Books on the Sermon on the Mount**


Betz is professor of New Testament at the University of Chicago.


German original: *Nachfolge*. München: Chr. Kaiser Verlag, 1937.


Classic work of the well-known German Lutheran theologian was imprisoned in April 1943 for his role in the Nazi resistance hanged at the age of 39 by the Gestapo in the Nazi concentration camp at Flossenbürg in April 1945. The book contains a theological discussion of the meaning of Christian discipleship and for this Bonhoeffer devotes an extended discussion of the Call of Levi in Matthew’s Gospel and the Sermon on the Mount.
Sermon on the Mount


Focuses on scholarship published since 1960.


Revised doctoral dissertation done under James Keenan at Boston College. Chan seeks to discover both what these key texts originally meant, as well as what they mean today.


Intended as a further Matthean reflection in line with the author's earlier work, *Thy Will Be Done: Praying the Our Father as Subversive Activity*.

Crosby's contention is that many Christians pray the Our Father inauthentically when they fail to ask what changes should be brought about in their lives and their world. An authentic praying of the Our Father will involve Christian conversion, and then a "subversion" of the cultural idols of our time.


Häring (born 1912) is a major Roman Catholic moral theologian who sought to incorporate Scripture into his approach to moral theology, and who taught moral theology for a number of years at the Academia Alphonsianum in Rome.
Sermon on the Mount


Translated from the Dutch.


Jeremias outlines three traditional approaches to the ethical material of the Sermon: perfectionist code, impossible ideal, or interim ethic. He sees certain values in each, but notes they share a common failing in viewing the Sermon as Law rather than Gospel, in other words, an indicative depiction of incipient life in the Kingdom of God, which presupposes as its condition of possibility the experience of conversion.

German original: *Die Bergpredigt.* Calwer Hefte, no. 27. Stuttgart: Calwer Verlag, 1959.


Lambrecht is a New Testament exegete.


Sermon on the Mount


Lohse is a Lutheran bishop and former New Testament professor at the University of Göttingen.


Translated from German.


Analyzes eight twentieth-century Protestant and Catholic theologians’ use of Scripture in their respective works: Reinhold Niebuhr, H. Richard Niebuhr, Bernhard Häring, Paul Ramsey, Stanley Hauerwas, Gustavo Gutiérrez, James Cone, and Rosemary Radford Ruether. Siker addresses five questions to each author’s work: 1) which biblical texts are used; 2) how are the texts used; 3) how does the author envision biblical authority; 4) what kind of hermeneutics are employed; and 5) what does the respective author’s approach to the Bible yield in terms of Christian ethics. A concluding chapter focuses on the authors’ respective appropriations of the Sermon on the Mount.

Siker is an ordained Presbyterian minister and Associate Professor of Theology at Loyola Marymount University in Los Angeles.

Sermon on the Mount


Translated from the German.


Translated from French.


Thompson lived from 1894 to 1985.


Author is not an exegete or theologian, but rather a philosophy professor at Pennsylvania State University. He presents both an exposition of the meaning of the Sermon on Mount as well as a commentary which deals with the central issues of Jesus' teaching and their relevance today.


A meditation on Christian ethics.

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206
Other Works on the Gospel of Matthew

Articles on the Gospel of Matthew


Treats the Last Judgment Parable found in Mt 25:31-46, the present debate on the meaning of the parable, and offers an interpretation which posits the parable as a radical challenge to the Christian community.

Donahue studied under Norman Perrin at the University of Chicago is Professor of Biblical Studies (New Testament) at the Jesuit School of Theology and Graduate Theological Union, Berkeley.


Keck is Winkley Professor of Biblical Theology at Yale Divinity School.


Discusses Paul and the Gospel of Matthew as part of a larger for a discussion of how the Bible can figure in the development of a Christian approach to virtue ethics. See also Ch. 6 “Theological and Biblical Objections” (pp. 143-166).

Revised version of Kotva’s doctoral dissertation done at Fordham University.

Kotva is pastor of the First Mennonite Church in Allentown, Pennsylvania.


The Law is bound up with righteousness, and this means an undivided commitment to Jesus' teachings on mercy and compassion.

Focuses on the cure of the paralytic in Matthew 9:2-8 to show Jesus' attitude toward sin. One of several articles in this issue on the theme of "The Bible on Sin."

Treats Dt 5:6-7; Mt 22:340-40; and Gal 4:3,8.

Other Works on the Gospel of Matthew


Segalla is professor of New Testament Exegesis at the Theological Faculty of Milan.


Via is Professor of New Testament at The Divinity School of Duke University.


Re-examines the death of Judas in a more positive light, through a consideration of suicide in the context of the honor-shame culture of the ancient world.

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*Books on the Gospel of Matthew*

In revisioning the usual interpretation of the Parable of the Wedding Feast in Matthew 22 the study first shows how various Hebrew, Greek and Roman texts depict bridegrooms associated with violence and death, and then uses a feminist reading to illustrate how Matthew creates a fictive family by disrupting biological and marital ties, while redefining masculinity and undermining the desirability of marriage and procreation.

Blickenstaff did her doctorate at Vanderbilt and is an editor at Abingdon Press.


Translations available in many other languages, including French, La Prix de la grâce, and Italian, Sequela, Nuovi Saggi Queriniana, 3, (Brescia: Queriniana, 1971).

Classic work of the well-known German Lutheran theologian was imprisoned in April 1943 for his role in the Nazi resistance hanged at the age of 39 by the Gestapo in the Nazi concentration camp at Flossenbürg in April 1945. The book contains a theological discussion of the meaning of Christian discipleship and for this Bonhoeffer devotes an extended discussion of the Call of Levi in Matthew’s Gospel and the Sermon on the Mount.

Examines Matthean notions of sin and judgment and discusses the Gospel's portrayal of Jesus as Savior, in that through this self-offering sin is forgiven, guilt expiated, and humanity renewed in hope.


Other Works on the Gospel of Matthew

Meier is professor of New Testament at the Catholic University of America.


Powell inquires into the direction and thrust of Matthew's Gospel in categories related to pastoral theology rather than systematic theology. In successive chapters, Matthew's understanding of mission, worship, teaching, stewardship, and social justice are described in such a way as to assist the reader in understanding the theology of Matthew as a whole.


Treats the concepts of sin (self-deception) and salvation (recovery of wholeness), in the context of the anthropology, soteriology and ethics of Paul and Matthew.

Via is Professor of New Testament at The Divinity School of Duke University.

Gospel of Mark


Beck argues that Mark portrays Jesus as one who does not avoid conflict, but who enters into it without resorting to violence himself, and which Gospel message therefore challenges our cultural myth of “constructive violence.”


Considers Mk 7: 31-35; Lk 13:10-17, and 1 Kings 21:17-19.


One-volume collection of journal articles which have previously appeared from 1982 to 1988. Dunn also includes some additional notes responding to various critiques made to his articles.


Also reviewed by Frank J. Matera in Theology Today 46 (1990): 354.


Tolbert is Professor of New Testament at the Pacific School of Religion in Berkeley, California.


Via uses a hermeneutical approach to analyze the Gospel of Mark in order to inform both New Testament and "constructive" ethics. Via focuses on narrative method and considers a number of significant Gospel motifs, such as eschatology, revelation, faith, and the messianic secret. The "Middle of Time" refers both to Mark 10 and to the paradoxical position of the disciple who is placed in the period of the overlapping of the Kingdom of God and the age of the hardness of heart.


Via is Professor of New Testament at The Divinity School of Duke University.


Waetjen is professor emeritus of New Testament at San Francisco Theological Seminary in San Anselmo, California.

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*Luke/Acts*

*Articles on Luke/Acts*


Baergen is pastor of the First Mennonite Church in Kitchener, Ontario.

Exegetical comments in line with the 1991 draft paper of the Australian Bishops' statement, "Common Wealth and Common Good."


Considers Mk 7: 31-35; Lk 13:10-17, and 1 Kings 21:17-19.


Donahue studied under Norman Perrin at the University of Chicago and is Professor of Biblical Studies (New Testament) at the Jesuit School of Theology and Graduate Theological Union, Berkeley.


Luke/Acts


Treats the material in Acts and Paul, as one of a series of articles under the general theme, "The Dignity of the Despised of the Earth."


Examines the theme of the "overview of situations" in the Old and New Testament, as well as Hellenistic literature, and then proceeds to a hermeneutical consideration of the Magnificat for the contemporary Church, concluding that the prayer should be interpreted as an incentive to the promotion of justice.

Hamel was professor of moral theology at the Pontifical Gregorian University until 1986.

Argues that Luke attacks greed while counseling a carefree attitude towards riches, yet still demanding good stewardship.


O'Toole is a member of the faculty and the former rector of the Pontifical Biblical Institute in Rome.


Reid teaches New Testament at the Catholic Theological Union in Chicago.

One of several articles on biblical economic justice in this issue.


Segalla is professor of New Testament Exegesis at the Theological Faculty of Milan.


Topel is professor of theology at Seattle University in Seattle, Washington.
Luke/Acts


Argues that the Golden Rule is unique to Jesus, grounded in his filial relation to God the Father and can furnish the basic insight for a world-transforming morality.


One of several articles in this issue on the theme of "Power and Authority."

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Books on Luke/Acts


Treats the cultural context of the ancient world, and then considers perspectives in light of the Gospels, Paul, and Acts.


Has a good bibliography on both Lucan and related materials.


Uses sociology and anthropology to re-examine Lucan theology in terms of a response to social and political pressures of the Christian community of the time. Special attention is given to Lucan themes such as table-fellowship, the law, the Temple, poverty and riches and politics.


Argues that the reader is challenged to make faith decisions about one's money and personal resources. The study includes literary features of Luke-Acts, three approaches to possessions, the privileged place of the poor, the theme of possessions as it relates to discipleship, and the use of possessions in the early Church.

Girardet, Giorgio. *Il Vangelo della liberazione: letture politica di Luca*.


Hays did his New Testament doctoral studies in Oxford and concentrates in wealth ethics. He teaches at the Biblical Seminary of Colombia in Medellin.


Very readable, excellent treatment of the theme of wealth and possessions in the Lukan Christian community, and its implications for a contemporary biblical perspective on wealth.

Johnson is professor of New Testament at the Candler School of Theology at Emory University.

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Examines the ministry of Jesus, Paul and the life-style of the early church depicted in Luke-Acts to show that the early Christians fostered a way of life in which individuals acted as "God's guests and hosts on behalf of the world." Hospitality and openness to
strangers are viewed as both crucial to the Christian life and the development of the faith and ethics of the early believers.


Lambrecht is a New Testament exegete.


In addition to exegesis and discussion of ancient economics, Moxnes uses some concepts developed by cultural anthropologists, such as Mary Douglas, to analyze the socio-economic conflict between the Pharisees and other traditional social groups in First Century Palestine. Moxnes argues for the so-called rural-based "moral values of the Magnificat" against the urban -centered Pharisees' love of money.


Mueller reflects upon Jesus’ prayers of forgiveness (Lk 23:34) and surrender (Lk 23:46) as they appear in the Gospel of Luke, using the example of a couple whose young on is
killed by an unrepentant and unreformed drunk driver. The text is written in a manner readily accessible to undergraduates and adult education classes.


Argues that Luke not only emphasizes the universality of salvation, but also “the required change in thinking and living that enables diverse individuals to receive the salvation of God and to live together as a community of God’s people.” Special attention is given to the various uses of *metanoeo* and *metanoia* in Greek, Hellenistic, Jewish, New Testament, and early Christian literature, as well as the role and function of repentance in the preaching of John the Baptist, Jesus, and the disciples in Luke-Acts.

Nave teaches at Luther College in Decorah, Iowa.


Uses Luke 4:16-30 to introduce different methods in Gospel study and as an entry into Luke’s gospel in particular, as well as to explore ways to connect Luke’s “liberation theology” with contemporary liberation theologies.


Revised 2008 doctoral dissertation done at Emory under Gail O’Day. Rindge’s thesis builds on a critique that the usual “read” of the Parable of the Rich Fool” uses a prophetic lens that focuses on avarice, and the author proposes that it would be better to read the parable in the context of sapiential texts that have as their context a Second Temple discussion about possessions and death.


Analyzes and critiques the basic ethical perspectives found in the New Testament, with six chapters devoted to "Jesus," the Synoptics and Acts, Paul, Deutero-Pauline Epistles, Johannine Literature, and the Later Epistles and the Apocalypse. Sanders holds that the ethical perspective of Jesus is inseparably linked to his eschatological expectation of the
imminent coming of the Kingdom of God, and that New Testament ethics can offer nothing to a contemporary ethics.


Revised doctoral dissertation.


Wilson treats Luke's view of the law and the way in which the relevant material would most probably have been understood at the time of Luke's writing.

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**Johannine Literature**


One of several articles in this issue on various theological aspects of ecology.


Notes the in the Johannine version of the Love Command (13:34; 15:12) the command to love one’s neighbor (*plesion*) is missing, and that instead the disciples are commanded to love each other. Nevertheless, this is not to be taken as a limitation of the Love Command, but rather must be seen in the broader context of the disciples’ mission to the whole world.


Looks at six examples of gender pairs in which each pair is portrayed in either a parallel or contrasting faith encounter with Jesus.

Beirne is Principal and Lecturer in Biblical Studies at the Centre for Christian Spirituality at Randwick, New South Wales, Australia.


**Johannine Literature**


STD dissertation done under Ugo Vanni, S.J.


Ignace De la Potterie is on the faculty of the Pontifical Biblical Institute in Rome.


Argues that the Epistle is best understand as a corrective to the docetic tendencies, both Christological and ethical, found in the Gospel of John. The Epistle teaches that Christology determines ethics, and that God’s love first manifested in Christ is fulfilled in the ethical transformation of the disciple.


Kenney is a Senior Lecturer at Eastern Washington University.
Johannine Literature


Treats the theme of agape in both the Epistles and the Johannine writings.


Discusses the use of Scripture in Pope John Paul II’s 1993 Encyclical Veritatis Splendor on fundamental moral theology.


Uses a narrative approach focusing not just on Jesus’ words, but also his actions in the Fourth Gospel.

At this writing Moloney was Senior Professional Fellow of the Australian Catholic University in Melbourne and former Provincial of the Salesians and former professor of religious studies and dean of the School of Theology at the Catholic University of America.

Johannine Literature


Considerazioni etiche sulla nozione di libertà nel Quattro Vangelo e della teologia della libertà.

Ethical consideration of the concept of freedom in the Fourth Gospel, and in the theology of freedom (liberty).
Russo è professore di Etica sessuale all' Univ. Pont. Salesiana di Messina.

Russo is professor of sexual ethics at the Pontifical Salesian University in Messina, Sicily.


Analyzes and critiques the basic ethical perspectives found in the New Testament, with six chapters devoted to "Jesus," the Synoptics and Acts, Paul, Deutero-Pauline Epistles, Johannine Literature, and the Later Epistles and the Apocalypse. Sanders holds that the ethical perspective of Jesus is inseparably linked to his eschatological expectation of the imminent coming of the Kingdom of God, and that New Testament ethics can offer nothing to a contemporary ethics.


One of several articles under this number's general theme of "La Sexualidad: Aproximacion Biblica."


Argues that lack of exegetical attention to sexual connotations that may be found in John’s Gospel has resulted in a non-reflective, patriarchal and misogynist hermeneutic that could be corrected by considering Johannine dualism in a way that incorporates bodily existence into salvation–giving human bodies their proper dignity. This article is
Johannine Literature


Verhey was the Evert J. and Hattie E. Blekkink Professor of Religion at Hope College and later Robert Earl Cushman Professor of Christian Theology at Duke University until his death on February 26, 2014.


Von Wahlde is professor of New Testament at Loyola University, Chicago.

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**N.B.** For purposes of this bibliography Deutero-Pauline literature and the Letter to the Hebrews are included in this section on Pauline Ethics.

**Articles on Pauline Ethics**


In the Pauline ethic ‘reason’ is a theme of fundamental importance. An in-depth analysis of the text shows that ύλ in Paul. The renewal of ύλ in the believer does not signify either its abandonment or rejection: rather, it is developed through acquiring a new horizon of understanding. The mediating role of ύλ is, for Paul, an essential condition so that the fundamental imperative can be translated into the concrete imperatives of a positive ethic.

Alvarez-Verdes is Professor of Sacred Scripture at the Academia Alphonsianum in Rome.
Pauline Ethics


Looks at how the Bible might be read in a congregation and uses Romans 1:18-32 as an illustrative case. One of a series of essays in Part II, “How Do the Scriptures Inform Our Theological Reflection?” The other two sections are Part I, “What Do the Scriptures Say?” and Part III, “How Do We Live Faithfully?” All the contributors are members of the Princeton Theological Faculty.

Bartow is the Carl and Helen Egner Professor of Speech Communication in Ministry at Princeton Theological Seminary and an ordained minister of the Presbyterian Church.


Betz is professor of New Testament at the University of Chicago.

Pauline Ethics


In Spanish: "Unidad y pluralidad en la ética del NT." *Concilium* 17 (1981): 526-537.

Outlines an ethos of "itinerant radicalism" and its relation to eschatology visible in the Synoptic tradition coming out of rural Palestine, and contrasts this with the change of ethos to a "love radicalism" seen in the Pauline and Deutero-Pauline literature. Concludes that the constant task facing Christians is "always to confront Jesus' ethical sayings and those of the New Testament traditions/authors with changing socio-cultural circumstances and to put them in practice." p. 70.


Critiques Liberation theology's understanding of liberation, and suggests that it differs considerably from Paul's understanding of liberation as presented in the Letter to the Galatians. This problem leads to further difficulties in Christology, anthropology, soteriology, and missiology.

Examines the Pauline references to homoerotic activity, and argues that these pronouncements are socially and historically conditioned, and therefore should be distinguished from Paul’s faith pronouncements. One of a series of essays in Part I, “What Do the Scriptures Say?”. The other two sections are Part II, “How Do the Scriptures Inform Our Theological Reflection?” and Part III, “How Do We Live Faithfully?”. All the contributors are members of the Princeton Theological Faculty.

At this writing Blount was Asst. Professor of New Testament at Princeton Theological Seminary and an ordained minister of the Presbyterian Church. Currently he is president and professor of New Testament at Union Presbyterian Seminary, Richmond, VA, and Charlotte, NC.


Bosetti is professor of New Testament at the Pontifical Gregorian University in Rome.


The Bible guides Christian ethics by showing how Jesus and early Christianity transformed the moral conventions of first-century Greco-Roman society by making them more inclusive and compassionate. This is the one side of the coin. The other side, however, is that the Bible also attests to the problem of the existence of evil and suffering in human life. In Paul's theology of cross and resurrection, Christian ethicists confront the ineradicable nature of this problem and the need to identify with those who must suffer.

Cahill is a Roman Catholic and did her doctoral studies at the University of Chicago under the direction of James M. Gustafson. She is Professor of Theological Ethics at Boston College, and past President of both the Catholic Theological Society of America (CTSA) and the Society of Christian Ethics (SCE).

For Paul baptism establishes an ethic of renouncement of sin (Rm 6), and is also the unifying factor of all the baptized in the one savior, Jesus Christ.

Clark is Professor of Religion at Duke University.

Collins taught New Testament for many years at Louvain in Belgium, and is now at Catholic University in Washington, D.C.

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The article contains one major argument and one minor argument. The major argument is that Paul's strictures against homosexual practice were taken over from Leviticus and expressed concern of Hellenistic Judaism. The Pauline subversion of the web of relations which make sense of the exclusion of homosexual practice within the Jewish tradition, however, leaves the Pauline strictures without warrant. The minor argument is that we in the twentieth century should subvert the Pauline assumption of difference between males.
Pauline Ethics

and females, again adopted from the Jewish tradition, and that we should recognize a continuum and variety. Such a subversion would allow us to see ourselves primarily as people rather than primarily as either men or women.


Centers on 1 Cor 8-9 and the relation between the individual's conscience and community norms.

Dawes, Gregory W. "'But If You Can Gain Your Freedom' (1Cor 7:17-29)." *Catholic Biblical Quarterly* 52 (1990): 681-697.


Presents first an overview of some of the principal issues involved in the question of the place of revelation, and especially the New Testament, for moral theology, and then discusses a number of recent works in three sub-areas: general New Testament ethics, ethics in the various gospels, and ethics in the Pauline literature.


Treats the material in Acts and Paul, as one of a series of articles under the general theme, "The Dignity of the Despised of the Earth.

The notion of *soma* runs through all of Paul's theology: his ethics, sacraments, ministry, ecclesiology, and eschatology.

Using the problem of citizen-state relations in Rom 13:1-7, Emslie argues that Paul is not formulating general principles but rather addresses an *ad hoc* situation. The historico-socio-political ethos of the audience provides an important interpretive key to the text. In terms of using Scripture in ethics there should not be a direct move from biblical imperatives or analogies to a specific application.

Instead of looking at this unit as focusing on the concepts of “ethics” or “paranesis” Esler suggests an approach the integrates social identity theory with understandings of the good
life and virtues in the Aristotelian tradition, in which Paul outlines a vision of the moral life to new members of the Christ-movement.

Esler is Professor of Biblical Criticism in the University of St. Andrews, Scotland.


Fowl is professor of biblical theology at Loyola College, Baltimore.

Pauline Ethics


Fuchs is Professor Emeritus of Moral Theology at the Pontifical Gregorian University in Rome.


Furnish argues that Paul's ethical reflection and moral judgments in 1 Corinthians are largely based not on citations from Scripture, nor by teachings attributed to the Lord, nor by insights ascribed to the Spirit's leading, but rather these "have been informed primarily by the truth of the gospel, as he understands that." p. 157.


One of several articles in this issue on the theme of "The Bible on Sin."


Considers the ways in which Paul grounds his ethical advice in 1 Corinthians 7, noting that he invokes his own authority as well as the Lord's rulings and the commands of God. Gooch's thesis is that theological ethics in this case at least cannot be reduced to simple obedience to religious authority.


Unpacks the metaphors of "soul" and "nourishment" used by Vatican II to indicate possible roles and applications of Scripture to moral theology. Concludes with a brief look at Pauline morality to illustrate the relationship between a moral theology rooted in both the faith kerygma and human reason. The text was given as a lecture at the University of Sydney (Australia), and follows upon another study published in Fondamenti biblici della teologia morale (Brescia: Paideia, 1973.)

Hamel was professor of moral theology at the Pontifical Gregorian University until 1986.


Texte d'un rapport rédigé pour la Commission Théologique Internationale.

Paper prepared for the International Theological Commission, of which Hamel was a member at the time.
Hamel considers the proper role and relationship of Scripture to moral theology, outlining some of the methodological problems, stressing the need for an ongoing hermeneutical application, and discussing in brief how St. Paul utilized both Scripture and contemporary Greek moral philosophy in his Letters.


Discusses Romans 1:18-32.

Hays is professor of New Testament at Duke University Divinity School, and taught for a number of years previously at Yale.


See Chapter 4, "The Scriptures," of John Boswell’s Christianity, Social Tolerance, and Homosexuality: Gay People in Western Europe from the Beginning of the Christian Era to the Fourteenth Century, (Chicago: University of Chicago Press, 1980): 91-117 for the treatment discussed in this article, as well as for a listing of other works which deal with Boswell’s position.


In the face of what she calls an “aggressive demand” stemming from the “invention of homosexuality,” Healy maintains that “Scripture can clarify, deepen and enrich our public defense of marriage by examining St. Paul’s exhortations to husbands and wives in Ephesians 5:21-33,” including helping to “ground a natural law defense of marriage.”

Dr. Healy teaches Scripture at Sacred Heart Seminary in Detroit.


One of a series of articles on various aspects of this issue.


Argues that the vocabulary used by Paul can be seen as an attempt to translate some common Jewish ideas and practices regarding betrothal and marriage into a Greek idiom.


Keck is Winkley Professor of Biblical Theology at Yale Divinity School.


Pauline Ethics


One of a series of articles on various aspects of this theme.


Kilner describes Paul's approach to moral dilemmas as God-centered, reality-bounded, and love-impelled. For Paul ethical living is seen as a response to and empowerment by God, while at the same time moral living involves both faith in God and fidelity to Him. Also discusses the roles of freedom and discernment in Pauline ethics. For Paul the right action is the most loving one, provided that no God-given moral realities are violated.


Discusses Paul and the Gospel of Matthew as part of a larger for a discussion of how the Bible can figure in the development of a Christian approach to virtue ethics. See also Ch. 6 “Theological and Biblical Objections” (pp. 143-166).

Revised version of Kotva’s doctoral dissertation done at Fordham University.

Kotva is pastor of the First Mennonite Church in Allentown, Pennsylvania.


Part One.


Part Two.


Pauline Ethics

Lambrecht is a New Testament exegete.


Reviews some of the major changes that have occurred in the understanding of some biblical texts traditionally used in reference to homosexuality, such as Gn 19; Jg 19; Lv 18-20; Dt 23:17-18; 1 Cor 6:9-11; Rm 1:26-27; and Jde 6-7. Raises hermeneutical questions which these texts present, and includes bibliography for further study.


Treats the theme of agape in both the Epistles and the Johannine writings.


Lodge's thesis is that the generosity urged by Paul to the Corinthians was crucial to building unity within the entire early Church.


Lohse is a Lutheran bishop and former New Testament professor at the University of Göttingen.

Pauline Ethics


Argues that the Pauline prohibition against homosexuality is both transcultural and transhistorical, and therefore holds for today. Homosexuality represents a reversal of God's created order according to Malick.


Looks at the source and function of the list of qualifications for elders in 1 Timothy 3:1-7.
Mappes teaches biblical studies at Cedarville University in Cedarville, Ohio.


This article, concentrating on two articles by Richard B. Hays, critiques recent interpretation of Rom. 1:18-32. Modern interpreters, influenced more by particularly modern forms of heterosexism and its construction of homosexuality, desire, and "nature" than by a straightforward historical-critical reading of Paul's letter, portray Paul as referring to the "Fall" of Genesis 1-3 in Romans 1. Paul, it is assumed, takes homosexuality to be a sign of "humanity's fallen state." These interpreters, therefore, ascribe homosexual desire to universal fallen humanity in a way that Paul does not do. Paul is referring not to the Fall in Romans 1 but to the invention of idolatry and polytheism by the Gentiles; homosexual intercourse is therefore not a symptom of "the Fall" but of Gentile polytheism. Paul also is not giving an etiology of homosexual desire, which for him as for most ancients was not different from heterosexual desire, but an etiology of homosexual intercourse. Furthermore, modern scholars misconstrue Paul's references to "nature" and acts "contrary to nature" because they import into Paul's discourse particularly modern notions of "natural" and "unnatural" not available in the ancient world. Heterosexist scholars interpret Paul the way they do not because they are simply and objectively "reading the text," as they claim, but because of their implication in homophobia, a particularly modern ideological system that construes desire, "nature," and sexuality in particular ways.


In Portuguese.


Maintains that while Romans 1:27 clearly condemns male homosexual practice, 1:26 is best understood as not describing female homosexual activity, but unnatural heterosexual intercourse such as contraception.


Apartheid advocates have often used this Pauline passage as a biblical warrant. This view has been criticized by signers of the 1985-1986 Kairos Document, who relativize the passage's applicability by referring to both situational and total biblical context. This approach is critiqued in turn by Munro, who suggests that the passage is part of an overall
redaction of Pauline letters connected with the Pastoral Epistles. Munro suggests a hermeneutical method of applying the passage in the sense of identifying a "kindred struggle" among 2nd Century Christians in Asia Minor.

Ms. Munro is a South African who teaches religion at St. Olaf's College in Northfield, MN.


Treats Dt 5:6-7; Mt 22:340-40; and Gal 4:3,8.


Using several Pauline texts Outka uses the case of personal harm done to others to consider how the norm of love should function as guide to Christian action and discernment.


One of several articles in this issue devoted to an analysis of *Veritatis Splendor*, Pope John Paul II’s 1993 Encyclical on fundamental moral theology.


Pauline Ethics


Perkins is professor of New Testament at Boston College.


Working against Käsemann's thesis that the mystical tradition of Hellenism is the principal inspiration for Paul's thinking, Peterson fleshes out Paul's thinking in reference to its theological background in the Hebrew Scriptures and development within the body of the Letter itself. According to Peterson, "the function of the worship terminology in Romans 12:1 is to proclaim the possibility of a new kind of service to God and to summon believers to respond to God's gracious initiative by the daily offering of themselves, in a whole-person commitment" (p. 281).


Suggests that the Pauline notion of reconciliation, viewed in light of the contemporary socio-cultural context, is particularly relevant today.


Paul's supposedly negative and strict sexual ethics arose out of his desire to preserve the purity of the whole Christian community by means of the purity of its individual members.


Pauline Ethics


Deals with masturbation.


One of several articles under this number's general theme of "La Sexualidad: Aproximacion Biblica."

Sampley, J. Paul. “Reasoning From the Horizons of Paul’s Thought World: A Comparison of Galatians and Philippians.” Part I, Chapter 8 in *Theology and Ethics in Paul and His*


Pauline Ethics


Sklba is a biblical theologian and auxiliary bishop of Milwaukee, Wisconsin.


Examines three New Testament texts, 1 Cor 6:9; Rm 1:26-27; and 1 Tm 1:10, in the light of the Greco-Roman cultural milieu and the literary design of each passage.


Smith is Associate Professor of History at Albertson College in Caldwell, Idaho.


Written while Spohn was a Roman Catholic priest in the Society of Jesus.

Spohn studied under James Gustafson at the University of Chicago, taught moral theology at the Jesuit School of Theology-Berkeley for many years, and taught Christian ethics at the University of Santa Clara until his death in 2005.


Pauline Ethics


One of several articles on biblical economic justice in this issue.


[Author’s abstract] This article provides evidence that Romans 1:26b–27 was interpreted by the early Christian church as a reference to the sexual practices of the goddess cults, and was used as an attack on polytheistic religions, not a reference to homosexuality. I clarify the rhetorical usefulness of the goddess cults for the early church in making the antipolytheistic case in relation to the Patristic contrast between free will and determinism. While the early church did not originally interpret Romans 1:26b as female homogenitality, a transition to this view is apparent as the Western Roman Empire began to collapse. A queer theory lens is incorporated into the discussion about Romans 1 by introducing cultural practices of gender, sexuality, and religion uncommon today.

Jeramy Townsley, Sociology, Indiana University-Purdue University Indianapolis, IN, USA. E-mail: jtownsle@iupui.edu

Given at a symposium held at St. Charles Borromeo Seminary in Overbrook, Pennsylvania held on 17-20 January 1990.

Vanhoye is former rector of the Pontifical Biblical Institute in Rome, and member of the Pontifical Biblical Commission.


Pauline Ethics

Argues that neither Boughton nor Boswell uses "sufficiently elaborated models of culture and cultural variation to address the issue of whether the actions proscribed in the Bible are equivalent in meaning (p. 286)."


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Examines the biblical texts of Genesis 19, Leviticus 18-20, Romans 1:1, 1 Corinthians 6, and 1 Timothy 1 in light of three traditional core values of Mediterranean culture: honor, reproductivity, and holiness. White's thesis is that these texts frame the ethical issue of "homosexuality" in terms of fulfilling traditional cultural roles, and therefore these texts do not address the contemporary issues of same-sex orientation.


Wilson offers an extended exegesis of 1 Cor 11:2-16, and concludes that the theological point made by Paul is that the female/male distinction, ordained by God, is what must be preserved. The actual choice of the appropriate cultural symbol (e.g. headcoverings) to show such distinction may well change from epoch to epoch, or culture to culture.
Wilson is Pastor-Teacher of the Anchorage Bible Fellowship.


Argues that feminist positions which hold that the ideals of kenosis and/or Christian service legitimizes victimization or subjugation of women misrepresent the Pauline text, which if properly understood would speak to feminist concerns for the mutuality of women.

Wood is Associate Professor of Theology at St. John’s University in Collegeville, Minnesota.


Pauline Ethics


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Books on Pauline Ethics


Barclay's thesis is that the hortatory section of Galatians (5:13--6:10) is a continuation of Paul's central argument with the Galatian community, and therefore should not be "detached" from the interpretation of the rest of the Letter. Barclay discusses Paul's pneumatology here in its various aspects and concludes with a broad-ranging survey of the relationship to other questions of Pauline interpretation, such as the Lutheran position that Paul is arguing against dependence on works to merit salvation.


Barclay lectures in biblical studies at the University of Glasgow, Scotland.


1997 Boston University dissertation which argues that there is a distinction in the usages of “in Christ” and “Christ in You,” the latter referring specifically to the proper functioning of faith in life.


Pauline Ethics

Treats the cultural context of the ancient world, and then considers perspectives in light of the Gospels, Paul, and Acts.


Does a comparative study of three types of texts: genuine Pauline letter (1 Corinthians), Deutero-Pauline literature (Colossians, Ephesians, and the Pastoral Epistles) and some tractates from the Nag Hammadi library to show different ways in which the texts can be read.


Using the *Letter to Philemon* as a touchstone for an approach to contemporary moral issues Burthchaell discusses peace and violence, sex and ritual, prayer and penance--in an attempt to fashion a Christian vision of the world. Written in a popular, rather than academic style.


Argues that New Testament scholarship has not adequately explored the consequences of Paul’s abandoning a covenantal Jewish “nomism” for a christological nomism. Das asserts that for Paul the law demands an unattainable perfection when it is misused as a human means for achieving righteousness. Paul offers Christ as an alternative to the law and it is only in the light of Christ that the Jewish use of the law as reliance on human effort can be seen.


Das teaches theology at Elmhurst College in Illinois.

Pauline Ethics

The intention of this study is to relate Pauline ethics to its proper theological context and within that context to examine certain important problems of a more special nature, among them the indicative-imperative relationship in Paul, the specifically religious character of Christian love, the status of Paul's ethical "directives," and the role of external law in Christian living.


This book challenges the traditional interpretation of Paul's thinking on marriage and celibacy, by looking at the established theories about the main influences on Paul's theology and by reconstructing the Stoic and Cynic discourse on marriage that formed its context, Deming offers a reassessment of both Paul's understanding of marriage and his place in the history of Christian asceticism, while also providing new information for discussions of Christian sexuality and feminist evaluations of the Bible.

Diaz-Rodelas, Juan Miguem. *Pablo y la ley. La novedad de Rom 7,7-8,4 en el conjunto de la reflexion pauliana sobre la ley.* Estella: Verbo Divino, 1994.


One-volume collection of journal articles which have previously appeared from 1982 to 1988. Dunn also includes some additional notes responding to various critiques made to his articles.


For centuries the apostle Paul has been invoked to justify oppression—whether on behalf of slavery, to enforce unquestioned obedience to the state, to silence women, or to legitimate anti-Semitism. Elliott argues that the struggle to liberate human beings from the power of death and oppression requires "liberating Paul" from the unfortunate consequence of the way he has usually been read, or rather misread, in the churches.


Focuses on Paul and his interpreters.


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Pauline Ethics


Fowl is professor of theology at Loyola College, Baltimore.


Argues that a careful analysis of Paul's letters shows that he was more concerned with what the new converts believed about Christ rather than how they behaved. Faithfulness toward God and moral probity are his primary messages.

Freed is Emeritus Professor of Religion at Gettysburg College.


Treats sexual questions, such as marriage and divorce, homosexuality, as well as other issues, such as the place of women in the Church, and the relationship between Christians and governing authorities.

An earlier version of Furnish's 1985 book.


An exegetical and historical analysis of the history of the Pauline collection for the church at Jerusalem which raises the question of socio-political responsibility of biblical hermeneutics in a concluding reflection on Paul's understanding of the nature of money and the consequences for contemporary economic arrangements.


Considers both Pauline texts (Colossians and Ephesians), as well as 1 Peter.


Brief consideration of the distinctive "moral personality" of eight "authors" of the New Testament in reference to the Christian life: James, Paul, 1 Peter, Hebrews, as well as the four gospels. Goldsmith's treatment is aimed primarily at the interested lay reader rather than the professional exegete or ethician.

Goldsmith is an ordained minister in the Presbyterian Church.
While gender does not appear explicitly in Romans the authors connected with the project “Romans through History and Cultures” hold that this letter of Paul is crucial to his understanding of gender and feminist concerns.

Harrington is professor of New Testament and Keenan is professor of moral theology at Boston College.


Using narrative criticism the authors treat questions such as whether the biblical tradition gives humanity license to exploit the earth for their benefit, and suggests a Pauline perspective can provide a more healthy ecological vision.


Horrell is Senior Lecturer in New Testament Studies at the University of Exeter.


Pauline Ethics

Based on his comparative analysis of both authors Huttunen concludes that Paul’s ideas on law have clear affinities with Stoic ideas.

Huttunen teaches at the University of Helsinki in Finland.


Looks at the rhetoric of obedience, especially in Philippians and Ephesians.

Examines the ministry of Jesus, Paul and the life-style of the early church depicted in Luke-Acts to show that the early Christians fostered a way of life in which individuals acted as "God's guests and hosts on behalf of the world." Hospitality and openness to strangers are viewed as both crucial to the Christian life and the development of the faith and ethics of the early believers.


Koperski is professor of theology at Barry University, Miami Shores, FL.


Pauline Ethics

Addressed the evangelical controversy regarding gender roles, and argues that questions of God and gender are related, showing that in 1 Corinthians Paul articulates sexual difference by looking at the sexes as related in a way similar to that of God and Christ to the cosmos.

Lakey teaches at Ripon College Cuddesdon, UK.


Argues that Paul synthesizes theology and ethics, which interpreters frequently separate, as integrated aspects of Christian thinking and living. Shows that Paul uses a complex process of theological and moral reasoning, which the author terms “theo-ethical reasoning,” and that Paul encourages his churches to employ this reasoning in the communal discernment.


The author explores the broad range of ethical concerns found in the teachings of Jesus and Paul and illuminates in identifiable unity that underlies the ethical teachings of both.


Focuses on an analysis of 2 Cor 10-13 and suggests that the Pauline phrase of "in word and deed" at 2 Cor 10:11 is the key to Paul's vision of the moral life.
Pauline Ethics


Contradicts the view that traditional Jewish attitudes toward purity and impurity have no place in Christianity. By using a concept of purity also found in the Qumranic literature and Pharisaic Judaism, Paul was able to elucidate his views on the church, the divine presence, the basis of ethical behavior, and the significance of the death of Jesus.


Looks at 1 Corinthians 11-14 within the larger context of gender models and sanctuary spaces as discovered through archaeological and cultural studies. The author argues that Paul is primarily concerned about marking off clear boundaries around the sanctuary space established by rituals in the *ekklesia*, which would effectively engender the church as a male space.

Økland is Lecturer in Biblical Studies at the University of Sheffield.


O'Toole uses the method of compositional redaction criticism to investigate the sources Paul employed in those passages which related directly to ethical matters of Christian living. The book's four sections are devoted to Paul's sources for Christian ethics, his moral directives, his understanding of morality in light of the Parousia, and the contemporary relevance of Pauline ethics.

O’Toole is a member of the faculty and the rector of the Pontifical Biblical Institute in Rome.


Looks at the argumentation of Paul in 1 Corinthians against the background of Stoic ideas, and using rhetorical analysis shows Paul’s concern for the sanctified life of the community.

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Pauline Ethics


Perkins is professor of New Testament at Boston College.


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To introduce the study of Paul's ethics, Rosner has drawn together fourteen essays—including work by Adolf von Harnack, Traugott Holtz, Edwin Judge, Bruce Winter, Gerd Theissen, Gerald Harris, Alfred Seeberg, Lars Hartman, Rudolf Bultmann, Michael Parsons, Eduard Lohse, Eckhard Schnabel, Wolfgang Schrage, and Richard Longenecker—to consider the origin, context, social dimension, shape, logic, foundations, and relevance of Paul's ethics.


Revised doctoral dissertation directed by Moisés Silva at Westminster Theological Seminary in 1991. Russell’s thesis is that in Galatians Paul used *sarf* and *pneuma* primarily not to designate a vertical split between the “worldly” life of the “flesh” as opposed to the life of the “spirit,” but rather to represent an external contrast on the horizontal level between the mind-set of law observance and the Spirit-led mode of existence of Christian believers.


Discusses the presence and function of the Roman legal "partnership," the consensual *societas*, in several Pauline epistles: Galatians, Philippians, Corinthians, and Philemon. Paul adapted these legal traditions and terminology of *societas* (*koinonia*) for theological purposes.


Sampley explores early Christian ethics as developed by Paul's understanding of his own times.


Analyzes and critiques the basic ethical perspectives found in the New Testament, with six chapters devoted to "Jesus," the Synoptics and Acts, Paul, Deutero-Pauline Epistles, Johannine Literature, and the Later Epistles and the Apocalypse. Sanders holds that the ethical perspective of Jesus is inseparably linked to his eschatological expectation of the imminent coming of the Kingdom of God, and that New Testament ethics can offer nothing to a contemporary ethics.


Pauline Ethics


Original in German.

Combines a psychological-historical approach to the New Testament with a theological perspective to show how belief in Christ enables previously unconscious aspects of life to become conscious.


Thurén is Senior Research Fellow at the Academy of Finland.


See especially Chapter 5: "Ethical Perspectives: The Spirit and Sin"; and Chapter 6: "Ethics in Practice: Freedom and Community."


Pauline Ethics


Treats the concepts of sin (self-deception) and salvation (recovery of wholeness), in the context of the anthropology, soteriology and ethics of Paul and Matthew.

Via is Professor of New Testament at The Divinity School of Duke University.


Among Wagener's conclusions: for the Pastorals, the church is the "house of God," with its own proper male head of the family (along civil lines); wealth meant power, even for
women; hence the letter's injunctions against ostentatious dress are a male power-play to keep women subordinate in the church. On the positive side, the Pastorals exalt marriage and family at the expense of a misunderstood encratism.


Argues that the Pauline texts on sexuality need not be viewed negatively and that they can help form a positive ethic. The terms agape and eros though are insufficiently analyzed in the view of Edward Collins Vacek, S.J, who reviewed the book in *Theological Studies* 61 (December 2000): 795.


Pauline Ethics

Wright is Fellow, Tutor in Theology, and Chaplain of Worcester College, Oxford, and University Lecturer in New Testament Studies.


Discusses the pauline and confucian notions of perfection and moral self-cultivation, comparing Paul’s usage of téleios with the confucian notion of ch’eng (sincerity) in the confucian classic, the Doctrine of the Mean (Chung-yung).


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The Epistle of James


Author's revised thesis done at King's College, University of Aberdeen.


This book traces the theme of moral identity and conduct throughout the wisdom literature of the Old Testament, with a concluding reflection on the Epistle of James in the New Testament, and explores a range of issues that includes literary characterization, moral discourse, world view, and the theology of the ancient sages. Brown argues that the aim of the biblical wisdom literature is for the formation of moral character, both for individuals and for the community as a whole.

Brown teaches Old Testament at Union Theological Seminary and Presbyterian School of Christian Education in Richmond, Virginia.


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**Epistle of James**

Brief consideration of the distinctive "moral personality" of eight "authors" of the New Testament in reference to the Christian life: James, Paul, 1 Peter, Hebrews, as well as the four gospels. Goldsmith's treatment is aimed primarily at the interested lay reader rather than the professional exegete or ethician.

Goldsmith is an ordained minister in the Presbyterian Church.


Published on the occasion of the *Festschrift* given to Bernard Häring, C.Ss.R. in this volume of *Studia Moralia*.


Revised 1998 University of Chicago dissertation which looks at the notion of the implanted logos and argues that “James’ soteriological thought has been woven from Jewish, Christian and Greek philosophical discourse.”


The author, who comes from Jamaica, gives a sociological reading to an exegesis of the Letter of James in order to show how the community is summoned to an ethic with strong public and economic implications.


Study of the Epistle of James.

According to Elliott, the theology of 1 Peter was aimed to counteract those forces which threatened to undermine the religious commitment and social solidarity of believers who were alienated from society. Thus the epistle asserts the distinctive communal identity, internal cohesion, and embracing sectarian ideology which should characterize and sustain the worldwide Christian brotherhood.

Elliott is Professor of Theology and Religious Studies at the University of San Francisco.


Considers both Pauline texts (Colossians and Ephesians), as well as 1 Peter.

Brief consideration of the distinctive "moral personality" of eight "authors" of the New Testament in reference to the Christian life: James, Paul, 1 Peter, Hebrews, as well as the four gospels. Goldsmith's treatment is aimed primarily at the interested lay reader rather than the professional exegete or ethician.

Goldsmith is an ordained minister in the Presbyterian Church.


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*Law and Gospel in the New Testament*

Law and Gospel in the New Testament

Essay written for the Canon Law Society of America's seminar on The Role of Law in the Church.


Questions as being unduly narrow James D.G. Dunn's thesis that Paul's use of the term, "works of the Law," refers specifically to Jewish practices which would distinguish them from their Gentile neighbors.


Aims to correct overly negative interpretations of Jewish law in previous scholarship, and shows how an understanding of Jewish law is important to interpreting the emergence of Christianity. A variety of ancient sources are considered: biblical texts, the Dead Sea Scrolls, the pseudepigrapha, Josephus, Philo, and early rabbinic material.

Crossley teaches at the University of Sheffield, UK.


Argues that for Paul the law demands an unattainable perfection when it is misused as a human means for achieving righteousness. Paul offers Christ as an alternative to the law and it is only in the light of Christ that the Jewish use of the law as reliance on human effort can be seen.

Law and Gospel in the New Testament

Diaz-Rodelas, Juan Miguem. *Pablo y la ley. La novedad de Rom 7,7-8,4 en el conjunto de la reflexion pauliana sobre la ley.* Estella: Verbo Divino, 1994.


Papers from the Third Durham–Tübingen Research Symposium on Earliest Christianity.


One-volume collection of journal articles which have previously appeared from 1982 to 1988. Dunn also includes some additional notes responding to various critiques made to his articles.


Following some preliminary observations on hermeneutics and normativity, Fee raises the question of authorial intent in reference to the New Testament imperatives. Suggests that these are best understood as part of the gospel, and not some new form of law.


Law and Gospel in the New Testament


Habilitationschrift Ruhr-Universität Bocum.


Based on his comparative analysis of both authors Huttunen concludes that Paul’s ideas on law have clear affinities with Stoic ideas.

Huttunen teaches at the University of Helsinki in Finland.


Jeremias outlines three traditional approaches to the ethical material of the Sermon: perfectionist code, impossible ideal, or interim ethic. He sees certain values in each, but
notes they share a common failing in viewing the Sermon as Law rather than Gospel, in other words, an indicative depiction of incipient life in the Kingdom of God, which presupposes as its condition of possibility the experience of conversion.

German original: *Die Bergpredigt*. Calwer Hefte, no. 27. Stuttgart: Calwer Verlag, 1959.


Law and Gospel in the New Testament


Part One.


Part Two.


Lambrecht is a New Testament exegete.


Reviewed by M. Bockmeuhl (in English) in The Journal of Theological Studies 51 (April 2000): 171-173.


Law and Gospel in the New Testament


The Law is bound up with righteousness, and this means an undivided commitment to Jesus' teachings on mercy and compassion.


Looks at the primary Scriptural texts through the Law/Gospel dialectic in order to develop a hermeneutic of pastoral care in dealing with the contemporary context on divorce.

Molldrem is the pastor of the First Evangelical Lutheran Church in Beaver Dam, Wisconsin.


**Law and Gospel in the New Testament**


Looks at how various churches use the Bible to address contemporary ethical issues, particularly nuclear war and abortion, and also considers the issue of biblical authority in terms of four major styles of moral reflection, i.e., law, prophecy, apocalypse, and wisdom.  The book is designed for adult study groups and contains practical exercises.

Sleeper is Professor of Religion at Roanoke College in Salem, Virginia.


Argues that baptized Jews and converted pagans do not regard the Law and its fulfillment in the same way. For the Jews this fulfillment takes the form of a messianic halakha (way of life) which enables them to keep the commandments, but for pagans the fulfillment of the Law comes as a fulfillment of the law of conscience.

Conference given at the Centre Culturel des Fontaines at Chantilly, France.


This volume seeks to present an objective and well-argued "presentation of major alternatives regarding the Mosaic Law, its relationship to the Gospel, and the role it plays in personal sanctification as well as in ethical systems." Willem A. VanGemeren presents a non-theonomic Reformed view of the use of the Law. Greg L. Bahnsen argues for a theonomic Reformed approach. Walter C. Kaiser, Jr., maintains that the weightier matters of the Law of Moses are binding on believers today. Wayne G. Strickland treats the dispensational view of the Law-Gospel question. Douglas J. Moo proposes a modified Lutheran approach with a clear antithesis between Law and Gospel. Each author's presentation is followed by responses from the other four contributors.

Law and Gospel in the New Testament

Translated from the German.


Examines the question of the extent to which Christians remain bound and/or are freed from the Mosaic Law.


VanDrunen is the Robert B. Strimple Professor of Systematic Theology and Christian Ethics at Westminster Seminary, California.


Wilson treats Luke's view of the law and the way in which the relevant material would most probably have been understood at the time of Luke's writing.


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The Love Command in the New Testament

**See also War, Peace, and Non-violence section of the Bibliography**


Notes the in the Johannine version of the Love Command (13:34; 15:12) the command to love one’s neighbor (*plesion*) is missing, and that instead the disciples are commanded to love each other. Nevertheless, this is not to be taken as a limitation of the Love Command, but rather must be seen in the broader context of the disciples’ mission to the whole world.


The authors explore "the relevance of divine love, as revealed in the Judeo-Christian Scripture, to the ethical decisions and moral conduct of mankind." Topic treated include: the inadequacy of humanistic ethics, the Ten Commandments, ethics of the Old Testament Prophets and Wisdom literature, ethics of the New Testament. Attention is also given to the ethics of John Wesley, and Christian ethics in relation to the state,
military defense, public education, the family, and other trends in contemporary Christian ethics.

Carter is scholar-in-residence, and Thompson is professor of philosophy and religion at Indiana Wesleyan University.


Collins taught New Testament for many years at Louvain in Belgium, and is now at Catholic University in Washington, D.C.


Daly was a professor of theology at Boston College.


Donahue studied under Norman Perrin at the University of Chicago and is Professor of Biblical Studies (New Testament) at the Jesuit School of Theology and Graduate Theological Union, Berkeley.
The Love Command in the New Testament


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Hallet analyzes six positions on agapaic neighbor-love: self-preference, parity, other-preference, self-subordination, self-forgetfulness, and self-denial. He argues that the fourth type, self-subordination, is most in line with the Christian tradition.


Horsley is Distinguished Professor of Liberal Arts and the Study of Religion at the University of Massachusetts-Boston.


Uses a narrative approach focusing not just on Jesus’ words, but also his actions in the Fourth Gospel.

At this writing Moloney was Senior Professional Fellow of the Australian Catholic University in Melbourne and former Provincial of the Salesians and former professor of religious studies and dean of the School of Theology at the Catholic University of America.
The Love Command in the New Testament


Ogletree at this writing is Frederick Marquand Professor Emeritus of Ethics and Religious Studies at Yale Divinity School.


Using several Pauline texts Outka uses the case of personal harm done to others to consider how the norm of love should function as guide to Christian action and discernment.


Perkins is professor of New Testament at Boston College.


Argues that true love of enemies might involve actions which confront and change the "enemy."

Schottroff is professor of New Testament at the University of Kassel, Germany.


A meditation on Christian ethics.

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SPECIAL QUESTIONS IN SCRIPTURE AND ETHICS

Ecology and Nature


Testo ampliato della conferenza tenuta a Villaminozzo (RE) il 18 gennaio 1989, nell'ambito del convegno "Pace, non violenza, salvaguardia del creato. Il punto di vista di alcune dottrine religiose."

This is a revised text of a talk given in Villaminozzo, Italy on 18 January 1989 in a conference on “Peace, Non-Violence, Safe-guarding of Creation: Perspectives from Some Religious Doctrines.”


One of several articles in this issue on various theological aspects of ecology.


Investigates three Old Testament issues: ecology, sexual morality, and property, to demonstrate how the understanding of morality is motivated both by the will of God and the natural law. Barton concludes that the notion of moral truth in the Old Testament is conveyed through the specific, rather than by way of generalizations or abstractions.


Looks at the ecological perspectives in the Book of Job, the Psalms, and the Gospels—all of which the author suggests requires a re-evaluation of the biblical tradition of “dominion,” and posits instead a “community of creation” in which humans are viewed as fellow members with God’s other creatures and true reconciliation involves the whole of creation.


See also the response to Clifford's article by Bernhard W. Anderson, "The Sacredness of the Earth," in the same volume, pp. 27-32.
Ecology and Nature

Clifford is Professor of Old Testament at the Boston College School of Theology & Ministry.


Written in part for the 1990 Seoul WCC Conference on Peace, Justice, and the Integrity of Creation.


Consideration of "nature" in the abstract is largely foreign to the Bible. In order to tap the Bible for an ecological spirituality it is necessary to see how the former might support the qualities described by the latter.
Ecology and Nature

Gulick is Professor of Philosophy, Humanities, and Religious Studies at Eastern Montana College in Billings, Montana.


Using narrative criticism the authors treat questions such as whether the biblical tradition gives humanity license to exploit the earth for their benefit, and suggests a Pauline perspective can provide a more healthy ecological vision.


One of several articles in this issue on various theological aspects of ecology.


Trible finds in Jonah not entertainment and humor, but rather dissonances of sovereignty and freedom, mercy and caprice, leaving readers with unsettling questions regarding both theology and ecology.


Ecology and Nature


Discusses issues of diet as Christian witness, fasting, vegetarianism, animal sacrifices, etc. in light of practicing compassionate biblical stewardship.

Webb is associate professor of religion and philosophy at Wabash College.


Wink is a biblical scholar at Auburn Theological Seminary in New York City.

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Economic Issues


(Edited from the promotional advertisement): Argues that the poor constituted the privileged place where Jews and Christians met God. Though concerns for social justice were not unknown to early Jews and Christians, the poor achieved the importance they did primarily because they were thought to be “living altars,” a place to make a sacrifice, a loan to God that he, as the ultimate guarantor, could be trusted to repay in turn. Contrary to the assertions of Reformation and modern critiques, belief in a heavenly treasury was not just about self-interest. Sifting through biblical and postbiblical texts, Anderson shows how charity affirms the goodness of the created order; the world was created through charity and therefore rewards it.


Baergen is pastor of the First Mennonite Church in Kitchener, Ontario.


Economic Issues


Investigates three Old Testament issues: ecology, sexual morality, and property, to demonstrate how the understanding of morality is motivated both by the will of God and the natural law. Barton concludes that the notion of moral truth in the Old Testament is conveyed through the specific, rather than by way of generalizations or abstractions.


Treats the cultural context of the ancient world, and then considers perspectives in light of the Gospels, Paul, and Acts.


Book includes the text of the Bishops' Letter on the Economy, plus 12 essays organized into three sections: 1) The Biblical Perspective; 2) The Ethical Perspective; and 3) The Pastoral Perspective.


*From the publisher's description:* The Bible has more to say about the use of wealth than it does about other moral issues of our day, yet this teaching seldom enters into the conscience of believers. In Wealth, Wages, and the Wealthy: New Testament Insight for Preachers and Teachers Fr. Raymond F. Collins redresses this issue and provides the reader with a careful examination not only of what Jesus said about wealth but also of
Economic Issues

what each of the New Testament authors wrote about the topic. For more go to https://litpress.org/Products/8784/Wealth-Wages-and-the-Wealthy


Exegetical comments in line with the 1991 draft paper of the Australian Bishops' statement, "Common Wealth and Common Good."


One of several articles on biblical economic justice in this issue.


Donahue is Professor of Biblical Studies (New Testament) at the Jesuit School of Theology and Graduate Theological Union, Berkeley.


Treats the material in Acts and Paul, as one of a series of articles under the general theme, "The Dignity of the Despised of the Earth."
Economic Issues


This volume addresses the perennial questions concerning the legislation in Leviticus 25 on the Jubilee with the method of the sociology of knowledge, especially as articulated by Berger and Luckmann. An earlier version of this work was the author's dissertation (1987).


An exegetical and historical analysis of the history of the Pauline collection for the church at Jerusalem which raises the question of socio-political responsibility of biblical hermeneutics in a concluding reflection on Paul's understanding of the nature of money and the consequences for contemporary economic arrangements.


Getz has taught at the Moody Bible Institute and Dallas Theological Seminary, and is now senior pastor of the Fellowship Bible Church in North Plan, Texas.


Reader is challenged to make faith decisions about one's money and personal resources. Study includes literary features of Luke-Acts, three approaches to possessions, the
Economic Issues

privileged place of the poor, the theme of possessions as it relates to discipleship, and the
use of possessions in the early Church.

____. “Poverty, Riches, and the Challenge of Discipleship.” The Bible Today 35 (November

Ginsberg, E. "Studies in the Economics of the Bible." Jewish Quarterly Review 22 (1932): 343-
408.


Spanish translation: Comunidad y propiedad en la tradición bíblica. Col. Buena Noticia,

Traces the biblical attitudes on possessions from the Old Testament through the New
Testament.

Gonzalez, Justo L. Faith and Wealth: A History of Early Christian Ideas on the Origin,

Gordon, Barry. The Economic Problem in Biblical and Patristic Thought. Supplements to
Focuses especially on the economic problem of scarcity, tracing its treatment in both the Old and New Testaments, then continuing on with the early Christian communities and the Church Fathers up to Augustine.


Surveys the theme of poverty in the Old Testament, Qumran texts, and the New Testament, stressing how poverty becomes a witness to the risen Christ.

Guinan is professor of Old Testament at the Franciscan School of Theology in Berkeley, California.


Hays did his New Testament doctoral studies in Oxford and concentrates in wealth ethics. He teaches at the Biblical Seminary of Colombia in Medellin.

Economic Issues


Book includes the text of the Bishops' Letter on the Economy, plus 12 essays organized into three sections: 1) The Biblical Perspective; 2) The Ethical Perspective; and 3) The Pastoral Perspective.

One of several articles on biblical economic justice in this issue.


Gives a picture of the economic structures of the ancient Israelites and explores how this knowledge informs modern economic ideas, and then turns to a consideration of how the principles of the biblical covenant might apply to the United States.

Horsley is Distinguished Professor of Liberal Arts and the Study of Religion at the University of Massachusetts-Boston.


Very readable, excellent treatment of the theme of wealth and possessions in the Lukan Christian community, and its implications for a contemporary biblical perspective on wealth.

Johnson is now professor of New Testament at the Candler School of Theology at Emory University. This work was his doctoral dissertation.

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Economic Issues


Looks at the Biblical view of goals and motives for Christian living, and then looks at a variety of moral dilemmas such as sexuality, economic justice, and truthfulness.


Keck, Leander E. "The Poor Among the Saints in Jewish Christianity and Qumran." *Zeitschrift für Neutestamentliche Wissenschaft* 57 (1966): 54-78.


Keefe’s thesis is that certain androcentric assumptions have determined the reading of Hosea’s adulterous wife as the metaphor for Israel. However, Keefe seeks to show that a consideration of the context of sexual transgression and social violence in biblical literature could lead to reading the Hosea story as a critical commentary on the structural violence in Israelite society, and especially on the “agribusiness” of land consolidation.

Keefe is Professor of Religious Studies at the University of Wisconsin, Stevens Point.

Concentrating on three themes: sexuality, property, and political power, Keeling examines the foundations of Christian ethics in the Bible and their embodiment in the Church. Follows a chronological structure and considers the influence of liberation theology on perceptions of social justice.


Kvalbein, Hans. “Jesus and the Poor: Two Texts and a Tentative Conclusion.” *Themelios* 12 (April 1987).


Argues that the Kingdom of God should evoke a "contrast society" to secular values.

Lohfink is professor of Old Testament Exegesis at Sankt Georgen in Frankfurt-am-Main.

Economic Issues

Lohfink finds that the law codes of ancient Mesopotamia and Israel evidence a better care for the poor than our modern societies.

Originally given as a paper at the 53rd General Meeting of the Catholic Biblical Association of America on 14 August 1990 at the University of Notre Dame.


The author, who comes from Jamaica, gives a sociological reading to an exegesis of the Letter of James in order to show how the community is summoned to an ethic with strong public and economic implications.

Reviewed by Dwight E. Stevenson in *Mid-Stream* 29 (1990): 444-446.


In addition to exegesis and discussion of ancient economics, Moxnes uses some concepts developed by cultural anthropologists, such as Mary Douglas, to analyze the socio-economic conflict between the Pharisees and other traditional social groups in First Century Palestine. Moxnes argues for the so-called rural-based "moral values of the Magnificat" against the urban -centered Pharisees' love of money.


Shigeyuki Nakanose, a Catholic priest born in Japan, now works with base communities in Brazil. He shows how "the so-called Deuteronomic reform spearheaded by King Josiah - including a revamped Passover festival as one of its cardinal features - decisively strengthened the small ruling elite of Judah to the detriment of the economic, social, political, and religious well-being of the majority of Israelites." He then goes on to show
Economic Issues

"how his understanding of biblical Passover was shared with leaders and lay participants in Brazilian basic ecclesial communities in and around São Paulo, as well as how they responded to it."


Includes the text of the Bishops' Letter on the Economy, plus 12 essays organized into three sections: 1) The Biblical Perspective; 2) The Ethical Perspective; and 3) The Pastoral Perspective. Suggestions for further reading, and short discussion questions follow most sections.

Brief consideration of the Hebrew torah tradition on economic matters.


One of a series of articles on various aspects of the theme of solidarity.


One of several articles on biblical economic justice in this issue.

Revised 2008 doctoral dissertation done at Emory under Gail O’Day. Rindge’s thesis builds on a critique that the usual “read” of the Parable of the Rich Fool uses a prophetic lens that focuses on avarice, and the author proposes that it would be better to read the parable in the context of sapiential texts that have as their context a Second Temple discussion about possessions and death.


Starting from an analysis of the current financial situation of the Church, Rosenblatt then argues that contemporary church administrators may profit from a consideration of the early Church's fragile economic structure as portrayed in the New Testament and the underlying spiritual values and ideals which nourished philanthropy and the sharing of resources.


Non mancano, nei libri dell'Antico Testamento, e specialmente nei profeti, riflessioni che costituiscono le radici per la comprensione di una «economia di comunione». Dopo avervi fatto riferimento l'A. sintetizza l'insegnamento di Gesù in merito alla povertà e alla
ricchezza e spiega la concezione e l'esperienza della comunione dei beni nella prima comunità cristiana. Ne emerge che l'economia di comunione tende a superare l'«economia di sopravvivenza» che caratterizzava la comunità primitiva, per trovare applicazione anche in una società nella quale non ci siano più «poveri in mezzo a voi».

Discusses the concept of “economy of communion” in the Old Testament, the teachings of Jesus as presented in the Gospels, and the experience of the early Christian community, in order to apply this concept to contemporary society so that there would no longer be “poor among you.”


Book includes the text of the Bishops' Letter on the Economy, plus 12 essays organized into three sections: 1) The Biblical Perspective; 2) The Ethical Perspective; and 3) The Pastoral Perspective.
Economic Issues


One of a series of articles under the general theme, "The Dignity of the Despised of the Earth."

Sobrino is a Spanish Jesuit who has worked for many years in Central America and is a noted Liberation theologian.


Adapted from an address given to the Convocation of the National Council of Churches of Christ held in Cleveland in 1982.


Economic Issues


Book includes the text of the Bishops' Letter on the Economy, plus 12 essays organized into three sections: 1) The Biblical Perspective; 2) The Ethical Perspective; and 3) The Pastoral Perspective.


One of several articles on biblical economic justice in this issue.


contains five previously published essays on this theme, plus two previously unpublished essays.

Westbrook teaches at Johns Hopkins University.


Justice, Rights and Righteousness

**See also Scripture and Economic Issues, and Liberation Theology sections


Survey of various meanings of the term "justice" in Hebrew Scriptures.


Discusses methodological questions, the importance of the Hebrew narratives as a moral resource, and specific texts and themes which might inform Christian ethics.


One of a series of articles on various aspects of the theological meaning and significance of human rights.


Justice, Rights and Righteousness


Co-published by arrangement with the Notre Dame Center for Ethics and Religious Values in Business.


Cook is professor of theology at Gonzaga University in Spokane, Washington.


Examines the manifestations of violence in Scripture and the ways in which Scripture is used to justify violence and aggression.


Donahue was Professor of Biblical Studies (New Testament) at Vanderbilt, the Jesuit School of Theology and Graduate Theological Union, Berkeley, and St. Mary’s Seminary in Baltimore.


From the promotional advertisement: Here is a study of the major themes of both the Old and New Testament that bear on issues of social justice, e.g., creation; exodus; liberation; prophets; psalms and wisdom literature; Jesus and the Kingdom of God; Matthew and the heritage of Israel; Luke: Jesus as a Prophet who proclaims good news to the Poor; Paul justification and community solidarity. Concluding reflections are included. The work will consist of reflections on each of these themes followed by resource bibliographies that will help people to continue their own study. The book has arisen from three decades of speaking and writing on the issues of social justice in the Bible and from engagement in over twenty-five Preaching the Just Word retreats founded by the late Walter Burghardt, SJ, and given to priests throughout the country.

Reviewed by former colleagues John Endres, SJ and Francois Racine in America (30 March 2015), and available online at http://americamagazine.org/issue/culture/many-voices-one-spirit


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Justice, Rights and Righteousness

Excellent introductory essay to the major themes of biblical social ethics, plus an annotated bibliography 211 titles thematically arranged, complete with index.


Short introductory book on Amos, with discussion of economic justice, including ten homiletic themes drawn this topic in Amos.


Written in part for the 1990 Seoul WCC Conference on Peace, Justice, and the Integrity of Creation.


Helpful background study on Israel's social legislation.


Frey is Professor on the Evangelisch-Theologische Fakultät of the Ruhr-Universität in Bochum.


Justice, Rights and Righteousness

Hamm is professor of New Testament at Creighton University in Omaha, Nebraska.


Three major areas of concern are addressed: biblical studies, social ethics, and legal theory. Stressing the underlying justice and compassion inherent in biblical law Hiers looks at matters of civil law, such as the death penalty and due process (including tort law, contracts, equal protection, and so on).

Hiers teaches at the University of South Florida


Discusses the concepts of "ethics of justice" (Kohlberg) with "ethics of care" (e.g. Gilligan) and examines these two versions of moral theory in light of biblical themes of justice and mercy. The authors emphasize the paradoxical relationship between justice and mercy in morality.


Looks at the Biblical view of goals and motives for Christian living, and then looks at a variety of moral dilemmas such as sexuality, economic justice, and truthfulness.


Using biblical images and models the author portrays divine justice and God's call for us to heed the cry of suffering and to work for justice in an unjust world.

Lebacqz is professor of Christian ethics at the Pacific School of Religion in Berkeley, California.


One of a series of articles on various aspects of the theological meaning and significance of human rights.

Malchow argues that the concept of social justice did not originate with Israel, but that she combined understandings of social justice from her neighbors with her own understandings in order to combat injustice with resources both “old” and “new.”


Overview of this theme.


Examines the new concept of “restorative justice” (which moves away from “retributive justice”) in reference to the New Testament and contemporary social issues involving crime and punishment, including capital punishment.


Survey of social concerns in Israel's legal traditions.


One of a series of articles devoted to the ethics of liberation.


Doctoral dissertation which offers a good source of information on the economic life of ancient Palestine.


Pinckaers is a moral theologian.


Ramsey was a very well-known American Protestant ethician who lived from 1913-1988.


The Occidental Christian concepts of retributive and punitive justice are inadequate for understanding the Hebrew concept of righteousness (*zedaqah*). In the Hebrew Scriptures righteousness refers above all to God's relationship with God's people. Several Old Testament texts, plus the opinion of many biblical exegetes are marshalled to support the author's thesis.


____. "La preocupación por la justicia en el Antiguo Oriente (I y II)." *Proyección* 28 (1981): 3-19; 91-104.


Translated from the German.
Shalom means more than peace and its opposite is not merely war, but evil and calamity. Shalom is closely related to biblical righteousness, and is God's gift to humankind. For Christians shalom is also understood as the offering of mutual forgiveness.


Shows that the biblical expression "to do justice (mishpat) and righteousness (zedekah)" generally refers to acting on behalf of the poor and oppressed. After an analysis of the meaning of the terms, Weinfeld investigates the ideal of justice in relation to social...
reforms promoted by Israelite monarchy, the implications of the ideal in individual life, and the theological implications of all aspects of the concept.


CHERCHER À ARTICULER SANS CESSÉ FOI ET JUSTICE EST UNE CONSTATE DU MESSAGE BIBLIQUE; ENCORE FAUT-IL ÉTUER DE PRÈS LA MANIÈRE DONT LA BIBLE S'Y PREND. A PARTIR D'UN TEXTE PRÉCIS (Dt 26), FINEMENT ANALYSÉ, L'AUTEUR MONTE COMME LA LOI DE MOÏSE CONTIENT UNE EXIGENCE DE JUSTICE; PUIS IL EN PRÉSENTE LES ÉCHOS DANS L'A.T. (DIEU ET LE PROCHAIN; INJUSTICE ET IDÔLATRIE; LES PROPHÈTES) ET LES PROLONGEMENTS DANS LE N.T. AINSI EST DÉGAGÉ, NON SANS CLARTE, UN MESSAGE CENTRAL, TRÈS ÉLOQUENT POUR NOTRE TEMPS.

Maintains that faith and justice are constant terms in the biblical message, and that it is necessary to investigate the manner in which the Bible takes up these terms.


Uses the concept of *shalom* in both Old and New Testament in application to themes of justice, freedom, liberation, law, salvation and atonement.

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Liberation Themes and Scripture


Based in part on his eleven years' experience of working in Lima, Baker aims to present a continuous and unified story of covenant as it emerges from the beginning to the end of the Bible. The final chapter deals specifically with the "Covenant Dimension in Liberation Theology."


Critiques Liberation theology's understanding of liberation, and suggests that it differs considerably from Paul's understanding of liberation as presented in the Letter to the Galatians. This problem leads to further difficulties in Christology, anthropology, soteriology, and missiology.


Looks at the writings of the New Testament from a liberationist perspective to show "how such a reading influences the understanding of ethics from an African American perspective.” Blount argues that those who would deny the hermeneutical liberationist perspective for reading the New Testament “can only do so because they do not appreciate the impact of culture on biblical interpretation.”
At this writing Blount was Associate Professor of New Testament at Princeton Theological Seminary and an ordained minister in the Presbyterian Church. Currently he is president and professor of New Testament at Union Presbyterian Seminary, Richmond, VA, and Charlotte, NC.


Cahill discusses several leading theologians who use Scripture in their ethical analysis, including Gustavo Gutiérrez. Her discussion centers on the role of an authoritative Scripture for contemporary ethical reflection, specifically on how the socially radical communities reflected in Scripture may propose authoritative patterns for today. Cahill concludes by posing a number of what she terms "veridical problems" in evaluating both the possibility and use of ethically normative biblical material.

Cahill is a Roman Catholic and did her doctoral studies at the University of Chicago under the direction of James M. Gustafson. She is Professor of Theological Ethics at Boston College, and past President of both the Catholic Theological Society of America (CTSA) and the Society of Christian Ethics (SCE).


Gives a reading of the prophet Amos within the framework of some novels of dissent in Latin America in order to give a perspective on dealing with militarism in Latin America.

Liberation Themes and Scripture

Cook is professor of theology at Gonzaga University in Spokane, Washington.


Fullenbach served as a missionary in the Philippines and teaches theology at the Pontifical Gregorian University in Rome.


Italian original: *Il Vangelo della liberazione: letture politica di Luca.*

Gottwald is the sole editor of the original 1983 edition. Horsley is Distinguished Professor of Liberal Arts and the Study of Religion at the University of Massachusetts-Boston.


Discusses the impact of differences in the social context between North and South America upon the reading of Scripture in reference to the use of Scripture in Liberation Theology.


Concentrating on three themes: sexuality, property, and political power, Keeling examines the foundations of Christian ethics in the Bible and their embodiment in the Church. Follows a chronological structure and considers the influence of liberation
Liberation Themes and Scripture

theology on perceptions of social justice. His second chapter specifically addresses the Bible as the source of authority in Christian ethics.


Lochman is a Czechoslovakian Protestant (Reformed) theologian. His work considers not only the Bible, but also the Protestant tradition as well as Marxism.


Lohfink is professor of Old Testament Exegesis at Sankt Georgen in Frankfurt-am-Main.

Critiques two key liberation theologians' (Jon Sobrino and Juan Luis Segundo) use of Scripture in their theology in terms of their exegesis and interpretation.

Meier is professor of New Testament at the Catholic University of America.


Searches for the biblical sources for liberation and justice concerns which have implications for how the church should deal with a range of issues such as homosexuality, abuse of women, and the use of power.  Uses Thomas Kuhn's concept of a "paradigm shift" to argue that white males need to reevaluate their roles in contemporary social structures.  Miller proposes that Liberation Theology provides a framework for such a paradigm shift.


Shigeyuki Nakanose, a Catholic priest born in Japan, now works with base communities in Brazil. He shows how "the so-called Deuteronomic reform spearheaded by King Josiah - including a revamped Passover festival as one of its cardinal features - decisively strengthened the small ruling elite of Judah to the detriment of the economic, social, political, and religious well-being of the majority of Israelites." He then goes on to show "how his understanding of biblical Passover was shared with leaders and lay participants in Brazilian basic ecclesial communities in and around São Paulo, as well as how they responded to it."


Uses Luke 4:16-30 to introduce different methods in Gospel study and as an entry into Luke’s gospel in particular, as well as to explore ways to connect Luke’s “liberation theology” with contemporary liberation theologies.


One of a series of articles on various aspects of the theme of solidarity.

Considers the women portrayed in the Book of Acts, such as Sapphira (marriage property issue), Lydia (dye seller), Candace (queen of Ethiopia), Tabitha (disciple), Priscilla (co-apostle with her husband, Aquila), and others.


Rowland is Dean Ireland Professor of New Testament Exegesis at the University of Oxford.


Schottroff is professor of New Testament at the University of Kassel, Germany.

These exegetical studies are contributions to feminist liberation theology. They treat Freedom and Liberation According to Biblical Evidence; How Justified Is the Feminist Critique of Paul?; "Leaders of the Faith" or "Just Some Pious Women-folk"?; Women as Disciples of Jesus; Lydia: A New Quality of Power; The Woman Who Loved Much and the Pharisee Simon; The Virgin Birth; Mary Magdalene and the Women at Jesus' Tomb.


Segundo is a well-known Latin American liberation theologian.


Analyzes eight twentieth-century Protestant and Catholic theologians’ use of Scripture in their respective works: Reinhold Niebuhr, H. Richard Niebuhr, Bernhard Häring, Paul Ramsey, Stanley Hauerwas, Gustavo Gutiérrez, James Cone, and Rosemary Radford Ruether. Siker addresses five questions to each author’s work: 1) which biblical texts are used; 2) how are the texts used; 3) how does the author envision biblical authority; 4) what kind of hermeneutics are employed; and 5) what does the respective author’s approach to the Bible yield in terms of Christian ethics. A concluding chapter focuses on the authors’ respective appropriations of the Sermon on the Mount.

Siker is an ordained Presbyterian minister and Associate Professor of Theology at Loyola Marymount University in Los Angeles.


Treats primarily the work of Gustavo Gutiérrez and his use of Scriptural themes in liberation theology. Mention also made of other liberation theologians such as Juan Luis Segundo, as well as two feminist theologians, Letty Russell and Phyllis Trible.
Liberation Themes and Scripture

Spohn studied under James Gustafson at the University of Chicago, taught moral theology at the Jesuit School of Theology-Berkeley for many years, and taught Christian ethics at the University of Santa Clara until his death in 2005.


Book includes the text of the Bishops' Letter on the Economy, plus 12 essays organized into three sections: 1) The Biblical Perspective; 2) The Ethical Perspective; and 3) The Pastoral Perspective.


Collection of essays which focus on the contribution of Latin American, Asian and Black authors to biblical exegesis. Critiques the European dominance of this field.

Concentrates on Segundo's use of Scripture in his treatment of the ethical concerns of liberation. Special attention is given to Segundo's use of the hermeneutical circle in his efforts to demonstrate how the Bible can be normative for Christian ethics.


Topel is professor of Seattle University in Seattle, Washington.


Critiques liberation theology's use of Scripture in ethics.

Yoder is a well-known ethicist in the Mennonite tradition who teaches at the University of Notre Dame.

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Medical Issues and Scripture


Anderson is president of Probe Ministries in Richardson, Texas.


Based on extensive field work investigation done in South Africa the author examines how the Bible is used in Pentecostal churches to discourage condom usage and divorce, even in circumstances in which the wife’s health and life are at risk. She goes on to outline how a scriptural case can be made for both condom usage and divorce (the “C” and “D” of the “Abstinence” and “Be Faithful” counsel the churches do allow).

At this writing Attanasi taught at Luther College in Decorah, IA.


Key presentations from the national symposium, "Ministry Perspectives on Disability." Scripture scholar Donald Senior identifies themes often associated with scripture--such as the notion that sin and guilt somehow cause sickness and disability--that contribute to non-welcoming attitudes toward disabled persons. Presentations by John Macquarrie and Stanley Hauerwas emphasize the dignity of all persons and the responsibility of the community to respond in love to those with disabilities.


Medical Ethics and Scripture


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Medical Ethics and Scripture


Mouw writes out of the Calvinist tradition and is professor of Christian Philosophy and Ethics and President at Fuller Theological Seminary.


Medical Ethics and Scripture


Treats Dt 5:6-7; Mt 22:340-40; and Gal 4:3,8.


Verhey was the Evert J. and Hattie E. Blekkink Professor of Religion at Hope College and later Robert Earl Cushman Professor of Christian Theology at Duke University until his death on February 26, 2014.

Wilkinson is a physician.

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Miscellaneous Questions


Published version of the author's doctoral dissertation in moral theology done under Bernard Häring, C.Ss.R. at the Accademia Alfonsiana in Rome.


The author is the founder of the Family Abuse Ministries, which seeks to bring a Christian presence to the battered women’s movement. Her book looks at the scriptural
Miscellaneous Questions

outlines for family relationships and considers Satan and others as enemies of those relationships. The book also contains sections on the types of family abuse and practical instructions for troubled relationships.


Clemons is Professor of New Testament at Wesley Theological Seminary in Washington, D.C.


Hays treats anti-Judaism and ethnic conflict as a “pragmatic” task (and test) of his proposed approach to New Testament ethics. He proposes three central organizing metaphors from the New Testament, Community, Cross, and New Creation, as a basic methodological approach to utilizing the biblical material in Christian ethics. Hays also names and treats four principal “tasks” of using the Bible in ethics: the descriptive task (what is being said); the synthetic task (how does this or that passage, text, etc., fit within the larger biblical text in a coherent manner); the hermeneutical task of interpreting the biblical texts for ethics, and finally the “pragmatic” task of “living under the Word” (applying the biblical texts to concrete moral issues). Hays treats several such issues in individual chapters: non-violence, divorce and remarriage, homosexuality, and abortion.

Hays is professor of New Testament at Duke University Divinity School, and taught for a number of years previously at Yale.


Three major areas of concern are addressed: biblical studies, social ethics, and legal theory. Stressing the underlying justice and compassion inherent in biblical law Hiers
Miscellaneous Questions

looks at matters of civil law, such as the death penalty and due process (including tort law, contracts, equal protection, and so on).

Hiers teaches at the University of South Florida


Book is divided into three parts: punishment in the Old Testament, punishment in the New Testament, and biblical insights and penal history.

Hoyles is a retired Methodist minister who spent much of his time as a prison chaplain.


Considers the issue in light of a critical need for dialogue not only within the community of faith, and between the community of faith and the larger society, but also between people of faith and the Scriptures.


Survey of biblical images of God and their relation to social ministry, as well as pastoral reflections on such ministry.

Critical of modernist conceptions of the natural law the author tries to establish an approach to moral theology which brings together a conversation in which both Scripture and the natural law can enrich one another. The author discusses Thomas Aquinas as well as contemporary moral theologians such as Martin Rhonheimer, Servais Pinckaers and Graham McAleer.


It is at the juncture between human imagination and textual interpretation that biblical hermeneutics will aid the preacher.


In this revised doctoral dissertation done at Vanderbilt’s program of history and critical theories of religion, Mayo holds that the Forgiveness Mandate in the New Testament, especially in reference to Jesus’ own dying words on the Cross have been chronically misused to command forgiveness of victims without the necessary accompanying
Miscellaneous Questions

repentance on the part of oppressors. Particular attention is given to a critique of the Truth and Reconciliation Commission in Post-Apartheid South Africa and pastoral counseling of victims of domestic abuse who are entreated to forgive those who have harmed them.


McDermott is a systematic theologian who has taught at Fordham University, the Pontifical Gregorian University, and is currently on the faculty of the Josephinum.


The essays in this volume argue that biblical criticism needs a more profound sense of critical rhetoric and an ethic of inquiry.


Pinckaers is a moral theologian.


Looks at how various churches use the Bible to address contemporary ethical issues, particularly nuclear war and abortion, and also considers the issue of biblical authority in terms of four major styles of moral reflection, i.e., law, prophecy, apocalypse, and wisdom. The book is designed for adult study groups and contains practical exercises.

Sleeper is Professor of Religion at Roanoke College in Salem, Virginia.


Argues that misguided readings of biblical passages seem to call for corporal punishment of children, slaves, or wrongdoers, but that if these passages are set properly in their ancient cultural contexts it would be easier to read Scripture with God’s redemptive movement in mind.
Webb is adjunct professor of New Testament studies at Tyndale Seminary in Toronto.


Re-examines the death of Judas in a more positive light, through a consideration of suicide in the context of the honor-shame culture of the ancient world.

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Politics, Power, Authority, and/or Dissent in Scripture

N.B., See also sections dealing with Liberation Theology, Economy, Justice, and War and Peace.

Articles on Power and Politics


Offers certain cautions about the use of the Bible for social ethics.


One of several articles in this issue on the theme of "Power and Authority."


Blank’s central thesis is "The decisive factor in the New Testament understanding of the concepts of `power, sovereignty', etc., is that all exercise of power in Christ's Church is understood fundamentally as *diakonia* [ministry/service] and not as *arché* [power/sovereignty]." p. 8.


One of several articles on Old Testament ethics in this issue.

Emslie, B.L. "The Methodology of Proceeding from Exegesis to an Ethical Decision."


Using the problem of citizen-state relations in Rom 13:1-7, Emslie argues that Paul is not formulating general principles but rather addresses an *ad hoc* situation. The historico-socio-political ethos of the audience provides an important interpretive key to the text. In
Politics, Power, Authority, and/or Dissent in Scripture

terms of using Scripture in ethics there should not be a direct move from biblical imperatives or analogies to a specific application.


Because the current crisis of scriptural authority is not simply a crisis of Scriptures but also a crisis of modernity, any understanding of this crisis must consider the current intellectual environment as well as the way in which the Scriptures are viewed.


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Considers the ways in which Paul grounds his ethical advice in 1 Corinthians 7, noting that he invokes his own authority as well as the Lord's rulings and the commands of God. Gooch's thesis is that theological ethics in this case at least cannot be reduced to simple obedience to religious authority.


The moral authority of Scripture depends ultimately about what kind of community the church must be, a life centered on a faithful remembering based on the narratives of Scripture.

Hauerwas (born 1940) is a Methodist who currently is Gilbert T. Rowe Professor of ethics at the Divinity School of Duke University in North Carolina. He studied under James M. Gustafson and for over a dozen years was on the faculty of the University of Notre Dame.
Politics, Power, Authority, and/or Dissent in Scripture


One of a series of articles on various aspects of this issue.


Compilation of papers read at a consultation convened by Christians for Biblical Equality, held in 1994 conference on "Women, Abuse, and the Bible" looked for answers, and fifteen select papers appear in this collection. This book analyzes statistics and tells personal stories, showing how Bible concepts can be misused to feed tendencies toward control and violence.


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One of several articles in this issue on the theme of "Power and Authority."


One of a series of articles on various aspects of this issue.


Politics, Power, Authority, and/or Dissent in Scripture


*Abstract:* The author urges evangelicals to adopt a new vision for public life, based not upon the secular, materialistic vision that currently dominates western thought, but upon the scriptures. He argues that because the Bible 1) supplies the Christian's basic perspective on all reality and 2) provides normative paradigms for problem solving, it must be the Christian's foundation for shaping public policy, a foundation rendered inoperative without a sophisticated understanding of contemporary society. While defending the necessity and virtue of separation of church and state, the author maintains that the idea of separating public life from religiously-grounded ethical values is both impossible and immoral. Thus, the Christian public policy maker should lobby for programs shaped by Christian ethical norms. However, not all ethical norms should be legislated; rather, only when the infraction of these norms violates the rights of others should the state assess criminal penalties. This biblically shaped approach to public policy abandons ideologies of left and right and formulates a consistent "pro-life" stance that cuts across current political party lines.


Sklba is a biblical theologian and auxiliary bishop of Milwaukee, Wisconsin.


One of several articles in this issue on the theme of "Power and Authority."


Vanni is professor of New Testament at the Pontifical Gregorian University in Rome.


One of a series of articles on various aspects of this issue.

Abstract: Christian ethics is founded upon three major hermeneutical principles: *sola scriptura*, the distinction between law and Gospel, and *solus Christus*. Scripture has been misused, e.g., in respect to: not treating a human fetus as a human being and its father not assuming his parental responsibility, men and women not accepting the roles assigned them by God in this world, the church engaging in politics or denying her principles because of political expediency, and building Christian ethics upon so-called inherent human rights. Providing everything Christians need physically and spiritually, God as Creator and Saviour calls them to responsibility and sacrificial service.


Argues that feminist positions which hold that the ideals of kenosis and/or Christian service legitimizes victimization or subjugation of women misrepresent the Pauline text, which if properly understood would speak to feminist concerns for the mutuality of women.

Wood is Associate Professor of Theology at St. John’s University in Collegeville, Minnesota.

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*Books on Politics and Power*


Discusses how to use the Scriptures to bring political and ethical guidance to modern cultures, while still being aware of the distinctive nature of the biblical texts and their own historico-cultural milieu.

Bauckham is lecturer in the History of Christian Thought at the University of Manchester.


Has a good bibliography on both Lucan and related materials.


Politics, Power, Authority, and/or Dissent in Scripture


For centuries the apostle Paul has been invoked to justify oppression—whether on behalf of slavery, to enforce unquestioned obedience to the state, to silence women, or to legitimate anti-Semitism. Elliott argues that the struggle to liberate human beings from the power of death and oppression requires "liberating Paul" from the unfortunate consequence of the way he has usually been read, or rather misread, in the churches.


Uses sociology and anthropology to re-examine Lucan theology in terms of a response to social and political pressures of the Christian community of the time. Special attention is given to Lucan themes such as table-fellowship, the law, the Temple, poverty and riches and politics.


Short booklet, with contributions from Furger, Fredrich Beutter, Eugen Ruckstuhl and Hermann-Josef Venetz. Topics include: Freiheit, Gebote, Verschiedene Wertung biblischer Forderungen, Fordert Jesus die Revolution?, Sklaven, Arme, Ehelosigkeit, Unkeuschheit, Ehebruch, and Onanie.

Girardet, Giorgio. *Il Vangelo della liberazione: letture politica di Luca*.


See Johnson’s *Scripture and Discernment: Decision Making in the Church* for a 1996 revised and expanded edition of this work.

Johnson is professor of New Testament at the Candler School of Theology at Emory University.


Argues that the Church should not make decisions according simply to good management policy, but in response to God’s activity in the world. Revised and expanded edition of Johnson’s *Decision Making in the Church: A Biblical Model,* (Philadelphia: Fortress Press, 1983).

Politics, Power, Authority, and/or Dissent in Scripture


Concentrating on three themes: sexuality, property, and political power, Keeling examines the foundations of Christian ethics in the Bible and their embodiment in the Church. Follows a chronological structure and considers the influence of liberation theology on perceptions of social justice.


Reviewed by Dwight E. Stevenson in *Mid-Stream* 29 (1990): 444-446.


Also reviewed by Frank J. Matera in *Theology Today* 46 (1990): 354.


Identifies Jesus’ central stance as accepting and recognizing the necessary role of those who govern, but remained a constant critic of the political and religious establishment.


Pilgrim teaches at Pacific Lutheran University in Tacoma, Washington.


Discusses the presence and function of the Roman legal "partnership," the consensual *societas,* in several Pauline epistles: Galatians, Philippians, Corinthians, and Philemon. Paul adapted these legal traditions and terminology of *societas (koinonia)* for theological purposes.


Translation from English.
Politics, Power, Authority, and/or Dissent in Scripture


Waetjen is professor emeritus of New Testament at San Francisco Theological Seminary in San Anselmo, California.


Among Wagener's conclusions: for the Pastorals, the church is the "house of God," with its own proper male head of the family (along civil lines); wealth meant power, even for women; hence the letter's injunctions against ostentatious dress are a male power-play to keep women subordinate in the church.  On the positive side, the Pastorals exalt marriage and family at the expense of a misunderstood encratism.


Author argues that Jesus did teach a specific Christian ethics of non-violence, and that the New Testament is directly normative in this respect for contemporary Christians.

Yoder is a well-known ethicist in the Mennonite tradition who teaches at the University of Notre Dame.

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Sexual Ethics and/or Gender Issues

General and/or Miscellaneous Sexual Ethics


Investigates three Old Testament issues: ecology, sexual morality, and property, to demonstrate how the understanding of morality is motivated both by the will of God and the natural law. Barton concludes that the notion of moral truth in the Old Testament is conveyed through the specific, rather than by way of generalizations or abstractions.


Beckwith's general thesis is that the pro-life position often has not responded adequately to the pro-choice position, and thus Beckwith offers what he feels are stronger arguments. In this chapter he considers some of the illustrative biblical texts usually employed in arguing against abortion.

Beckwith teaches philosophy at the University of Nevada.


Looks at six examples of gender pairs in which each pair is portrayed in either a parallel or contrasting faith encounter with Jesus.

Beirne is Principal and Lecturer in Biblical Studies at the Centre for Christian Spirituality at Randwick, New South Wales, Australia.


Argues that the biblical view affirms full equality of the sexes in both the Church and the family.
Bosgra, Tj. *Abortion, the Bible and the Church*. Honolulu: Right to Life Educational Foundation, 1981.

A survey of 150 denominational views.


Using the *Letter to Philemon* as a touchstone for an approach to contemporary moral issues Burthchaell discusses peace and violence, sex and ritual, prayer and penance--in an attempt to fashion a Christian vision of the world. Written in a popular, rather than academic style.


*Adapted from Megan Daffern’s book review:* Writing from an Anglican perspective and using primarily a liberation theology approach the essays consider texts chosen because of some reference to same-sex relationships. The essays follow the canonical order of the occurrence of texts in the Bible, moving from Meg Warner’s reading of Genesis 2:24 to Gillian Townsley’s focus on Euodia and Syntyche in Philippians 4:2 and. The same-sex relationships of Ruth and Naomi, and David and Jonathan, are treated by Ruth Mathieson and James Harding respectively. Richard Treloar considers Esther and ‘Coming Out’ while Gregory C. Jenks looks at Jonah and the generosity of God. Alan Cadwallader treats the centurion of Matt. 8:5–13 and his care for his ‘servant’, and the Canaanite woman who argues with Jesus that even the ‘dogs’ can receive crumbs from their master (Matt. 15:21–8). Matthew 19:12 and Acts 8:26–40 then provide the central texts for Ceri Wynne’s discussion of eunuchs. Gillian Moses looks at the relationship between Mary
General and/or Miscellaneous Sexual Ethics

and Martha in Bethany. Two Pauline texts are treated next—Rom. 4:16 and 1 Cor. 12:12–31—by authors Marian Free and Joan Riley in subsequent essays, both reflecting on inclusivity in St Paul’s teaching, before the piece on Phil. 4:2 ends the volume. The collection also includes a Prologue, Preface, Foreword, and Introduction, written respectively by Cadwallader, Cynthia Kittredge, Peter Francis, and Elizabeth J. Smith.

Positively reviewed by Megan Daffern of Jesus College, Oxford (megan.daffern@jesus.ox.ac.uk) in The Journal of Theological Studies 66/1 (2015). Available at http://jts.oxfordjournals.org/content/66/1/277.full?etoc


Cahill is a Roman Catholic and did her doctoral studies at the University of Chicago under the direction of James M. Gustafson. She is Professor of Theological Ethics at Boston College, and past President of both the Catholic Theological Society of America (CTSA) and the Society of Christian Ethics (SCE).


Using the example of sexual ethics, Cahill gives an overview of the traditional approaches of Roman Catholic moral theology, contrasts these with various Protestant usages of Scripture in ethics, and then concludes by outlining a revised approach to sexuality and gender issues which would be more sensitive to the creative use of the Bible.

Lecture presented at the University of Tulsa on 15 March 1992.


The author addresses the ethics of sexuality, marriage, parenthood and family from a feminist standpoint. She wants to reaffirm the traditional unity of sex, love and parenthood as a guiding framework, not as an absolute norm. She also develops the significance of New Testament models of community and of moral formation, to argue that the human values associated with sex and family should be embodied in a context of concern for society's poor and marginalized.

Reviewed by Christine Gudorf in Theological Studies 58 (1997): 385-387


After many years teaching New Testament at Louvain, Collins is now on the faculty of the Catholic University of America.
General and/or Miscellaneous Sexual Ethics


Examines how women's various roles, and their social changes, in the ancient Greco-Roman world are portrayed in the gospel accounts which deal with women.


Countryman teaches New Testament at the Church Divinity School of the Pacific in Berkeley, California.


Short booklet, with contributions from Furger, Fredrich Beutter, Eugen Ruckstuhl and Hermann-Josef Venetz. Topics include: Freiheit, Gebote, Verschiedene Wertung biblischer Forderungen, Fordert Jesus die Revolution?, Sklaven, Arme, Ehelosigkeit, Unkeuschheit, Ehebruch, and Onanie.


Treats sexual questions, such as marriage and divorce, homosexuality, as well as other issues, such as the place of women in the Church, and the relationship between Christians and governing authorities.
General and/or Miscellaneous Sexual Ethics


An earlier version of Furnish's 1985 book.


Biblical texts examined from the Book of Wisdom consider the human embryo as a person, especially in view of the relation with God, seen as a vivifying spirit, who gives life to the embryo.

Gilbert is on the faculty and former rector of the Pontifical Biblical Institute in Rome.

____. “Une seule chair’ (Gn 2,24).” Nouvelle revue théologique 100 (1978): 66-89.


While gender does not appear explicitly in Romans the authors connected with the project “Romans through History and Cultures” hold that this letter of Paul is crucial to his understanding of gender and feminist concerns.


Hays treats abortion as a “pragmatic” task (and test) of his proposed approach to New Testament ethics. He proposes three central organizing metaphors from the New Testament, Community, Cross, and New Creation, as a basic methodological approach to utilizing the biblical material in Christian ethics. Hays also names and treats four principal “tasks” of using the Bible in ethics: the descriptive task (what is being said); the synthetic task (how does this or that passage, text, etc., fit within the larger biblical text in a coherent manner); the hermeneutical task of interpreting the biblical texts for ethics, and finally the “pragmatic” task of “living under the Word” (applying the biblical texts to concrete moral issues). Hays treats several other such issues in individual chapters: non-violence, divorce and remarriage, homosexuality, anti-Judaism and ethnic conflict.

Hays is professor of New Testament at Duke University Divinity School, and taught for a number of years previously at Yale.


**General and/or Miscellaneous Sexual Ethics**

Within the context of evangelical theology the author evaluates six traditional objections to masturbation based on biblical texts. The author concludes that the biblical texts provide limiting principles but do not support a universal condemnation of the practice.

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Looks at the Biblical view of goals and motives for Christian living, and then looks at a variety of moral dilemmas such as sexuality, economic justice, and truthfulness.

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One of several articles under this number's general theme of "La Sexualidad: Aproximacion Biblica."

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Looks at the fear of gender reversal as expressed in Ezekial’s reworking of the marital metaphor, interpreting the “wife of Jerusalem’s” abomination as an attempt to pass for a male, thus crossing gender boundaries and upsetting world order.

Kamionkowski is Assistant Professor of Biblical Studies at the Reconstructionist Rabbinical College in Wyncote, Pennsylvania.
Concentrating on three themes: sexuality, property, and political power, Keeling examines the foundations of Christian ethics in the Bible and their embodiment in the Church. Follows a chronological structure and considers the influence of liberation theology on perceptions of social justice.


Kurz is professor of New Testament at Marquette University in Milwaukee, Wisconsin.


Addressed the evangelical controversy regarding gender roles, and argues that questions of God and gender are related, showing that in 1 Corinthians Paul articulates sexual difference by looking at the sexes as related in a way similar to that of God and Christ to the cosmos.
General and/or Miscellaneous Sexual Ethics

Lakey teaches at Ripon College Cuddesdon, UK.


Considers problematic and complex images of God in the Old Testament to uncover God’s true character.

Lamb teaches Old Testament at the Biblical Theological Seminary in Hatfield PA.


Employs not only New Testament, but also Jewish and Greco-Roman sources on sexuality and sexual ethics, including treatment of special issues such as same-sex relationships, celibacy, and the roles of men and women in community leadership.

Loader is professor emeritus of New Testament at Murdoch University in Perth, Australia.

Martin argues that the contemporary obsession with marriage and “right” sexual relationships is ultimately antithetical to the Gospel message.

Martin is Woosley Professor of Religious Studies at Yale University.


Reviewed by Dwight E. Stevenson in *Mid-Stream* 29 (1990): 444-446.


General and/or Miscellaneous Sexual Ethics

Argues that the creation accounts in Genesis hold that gender difference is key to humanity’s creation in the image of God and part of the human stewardship role in creation. Furthermore, despite issues raised by feminist hermeneutics and contemporary debates over sexuality Meadowcroft maintains that the Old Testament vision of the complementarity of the sexes remains normative for a Christian understanding of sexuality.


Contradicts the view that traditional Jewish attitudes toward purity and impurity have no place in Christianity. By using a concept of purity also found in the Qumranic literature and Pharisaic Judaism, Paul was able to elucidate his views on the church, the divine presence, the basis of ethical behavior, and the significance of the death of Jesus.


One of several articles dealing with feminist issues in Japan.

Looks at 1 Corinthians 11-14 within the larger context of gender models and sanctuary spaces as discovered through archaeological and cultural studies. The author argues that Paul is primarily concerned about marking off clear boundaries around the sanctuary space established by rituals in the *ekklesia*, which would effectively engender the church as a male space.

Økland is Lecturer in Biblical Studies at the University of Sheffield.


One of several articles under this number's general theme of "La Sexualidad: *Aproximacion Biblica*.


Paul's supposedly negative and strict sexual ethics arose out of his desire to preserve the purity of the whole Christian community by means of the purity of its individual members.

General and/or Miscellaneous Sexual Ethics


Deals with masturbation.


One of several articles under this number's general theme of "La Sexualidad: Aproximacion Biblica."

One of several articles under this number's general theme of "La Sexualidad: Aproximacion Biblica."


Argues that lack of exegetical attention to sexual connotations that may be found in John’s Gospel has resulted in a non-reflective, patriarchal and misogynist hermeneutic that could be corrected by considering Johannine dualism in a way that incorporates bodily existence into salvation—giving human bodies their proper dignity. This article is the digested form of “Sexualität in Johanneusevangelium.” *Evangelische Theologie* 57/5 (1997): 437-444.


Seitz is Professor of Old Testament at Yale Divinity School.


General and/or Miscellaneous Sexual Ethics

Looks at how various churches use the Bible to address contemporary ethical issues, particularly nuclear war and abortion, and also considers the issue of biblical authority in terms of four major styles of moral reflection, i.e., law, prophecy, apocalypse, and wisdom. The book is designed for adult study groups and contains practical exercises.

Sleeper is Professor of Religion at Roanoke College in Salem, Virginia.


Written while Spohn was a Roman Catholic priest in the Society of Jesus.

Spohn studied under James Gustafson at the University of Chicago, taught moral theology at the Jesuit School of Theology-Berkeley for many years, and taught Christian ethics at the University of Santa Clara in 2005.


Stone is Associate Professor of Hebrew Bible at Chicago Theological Seminary, Chicago, Illinois.


Argues that the Pauline texts on sexuality need not be viewed negatively and that they can help form a positive ethic. The terms agape and eros though are insufficiently analyzed in the view of Edward Collins Vacek, S.J. who reviewed the book in *Theological Studies* 61 (December 2000): 795.


Abstract: Christian ethics is founded upon three major hermeneutical principles: sola scriptura, the distinction between law and Gospel, and solus Christus. Scripture has been misused, e.g., in respect to: not treating a human fetus as a human being and its father not assuming his parental responsibility, men and women not accepting the roles assigned them by God in this world, the church engaging in politics or denying her principles because of political expediency, and building Christian ethics upon so-called inherent human rights. Providing everything Christians need physically and spiritually, God as Creator and Saviour calls them to responsibility and sacrificial service.

Gender Issues


Using the example of sexual ethics, Cahill gives an overview of the traditional approaches of Roman Catholic moral theology, contrasts these with various Protestant usages of Scripture in ethics, and then concludes by outlining a revised approach to sexuality and gender issues which would be more sensitive to the creative use of the Bible.

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Cahill is a Roman Catholic and did her doctoral studies at the University of Chicago under the direction of James M. Gustafson. She is Professor of Theological Ethics at Boston College, and past President of both the Catholic Theological Society of America (CTSA) and the Society of Christian Ethics (SCE).


The author addresses the ethics of sexuality, marriage, parenthood and family from a feminist standpoint. She wants to reaffirm the traditional unity of sex, love and parenthood as a guiding framework, not as an absolute norm. She also develops the significance of New Testament models of community and of moral formation, to argue that the human values associated with sex and family should be embodied in a context of concern for society's poor and marginalized.

Reviewed by Christine Gudorf in *Theological Studies* 58 (1997): 385-387


Gender Issues

Cheney develops three “reading strategies” specifically for women whose church traditions would expect them to base sermons on biblical texts, and yet who wish their sermons to reflect a feminist consciousness.


Raises the question, in light of contemporary gender issues in the church, of whether the Bible speaks good news to women, or only the bad news of subjection to men. Essays are by the members of the Princeton Theological Seminary faculty.


Looks at how Bible-reading communities can use the Bible for liberation in the HIV/AIDS struggle, by looking at how the Bible affirms life, the right to healing, care, and human rights of all.


The authors explore ways in which the Bible's "first story" (Genesis through Kings) presents images of gender, and how this story, with its embedded legal codes, affects our understanding of the theological motifs of power and promise. They contend that reading Scripture is each time an exercise of power: interpretation is always invested in ideology, whether spoken or unspoken. By according special attention to the construction and depiction of character, the authors examine and seek to understand these ideologies. They demonstrate that the reader's choice of a character's perspective as a basis for his or her reading and understanding of the text is a crucial interpretive decision.


Gender Issues

Also critically discussed by Giuseppe Segalla in his essay "L'Ermeneutica biblica femminista di E. Schüssler Fiorenza," Studia Patavina 37 (1990): 585-599


Collection of essays in which Fuchs argues that the Bible constructs a fictional universe in which women are portrayed as promoting male interests and largely also appear as secondary characters whose own voices are suppressed. Looks at “types” of women represented in the Hebrew Bible, e.g. mothers, brides, wives, daughters, sisters, and notes that in most cases the women are presented as helping furthering positions of power for men. Deconstructing biblical sexual politics Fuchs raises the question of whose interests are ultimately being served by the “good” women of the Bible.


Fuchs is Professor in the Program of Judaic Studies and the Department of Near Eastern Studies of the University of Arizona in Tucson.


The author looks at the overall outline of biblical teaching on relationships between men and women which in turn provides the foundation for examining selected biblical passages specifically relating to gender issues.


Gender Issues


Challenges the androcentric and theological assumptions involved in reading Hosea’s metaphor of Israel as the adulterous wife of God by looking at how the symbolic associations of women with nature, sexual temptation, and sin have anachronistically determined this metaphor as referring to Israel’s apostasy to a fertility cult.


Compilation of papers read at a consultation convened by Christians for Biblical Equality, held in 1994 conference on "Women, Abuse, and the Bible" looked for answers, and fifteen select papers appear in this collection. This book analyzes statistics and tells
personal stories, showing how Bible concepts can be misused to feed tendencies toward control and violence.


Mansley, Cody. Feminism and the Bible Research Guide Boston College School of Theology and Ministry Library (July 2017) http://libguides.bc.edu/bible_feminism

Online resource guide to Feminism and the Bible, organized with sub-categories “Hebrew Bible and Feminism” http://libguides.bc.edu/bible_feminism/ot; “New Testament and Feminism” http://libguides.bc.edu/bible_feminism/nt; and “Womanism and the Bible” http://libguides.bc.edu/bible_feminism/womanism


Gender Issues


Considers the women portrayed in the Book of Acts, such as Sapphira (marriage property issue), Lydia (dye seller), Candace (queen of Ethiopia), Tabitha (disciple), Priscilla (co-apostle with her husband, Aquila), and others.


Examines sexual ethics in biblical times and the double-standards that existed against women. Simple recourse to biblical injunctions will not solve the problems connected with sexual ethics, and in this sense the Christian community must go "beyond the Bible" for its norms and laws.


Uses a post-colonial gender critical stance informed by the approaches of Homi Bhabha, Louis Althusser, Jacques Lacan, Slovoj Zizek, who are all key figures in cultural studies.

Runions is a postdoctoral Research Associate at the Center for Research on Women, at Barnard College of Columbia University.


These exegetical studies are contributions to feminist liberation theology. They treat Freedom and Liberation According to Biblical Evidence; How Justified Is the Feminist Critique of Paul?; "Leaders of the Faith" or "Just Some Pious Women-folk"?; Women as Disciples of Jesus; Lydia: A New Quality of Power; The Woman Who Loved Much and the Pharisee Simon; The Virgin Birth; Mary Magdalene and the Women at Jesus' Tomb.

Schottroff teaches New Testament at the University of Kassel in Germany.

Schüssler Fiorenza, Elisabeth. See Fiorenza, Elizabeth Schüssler.


This book is a collection of Biblical investigations which focus on the role of violence and women as they are represented in Genesis, the Gospels, the Acts of the Apostles, and the Book of Revelation. It explores new interpretations of Biblical violence as well as the roles women played in leadership in the Gospels.
Gender Issues


Considers women who engaged in prostitution, adultery, and other “sexual crimes” as creating independence for themselves and producing options not open generally to women who were limited by the political and religious laws of ancient Israel and early Christianity. The actions of these women subverted the social system and led to punishment for some, but power for others.

The author is Associate Professor of Religious Studies at Rhodes College.


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Among Wagener's conclusions: for the Pastorals, the church is the "house of God," with its own proper male head of the family (along civil lines); wealth meant power, even for women; hence the letter's injunctions against ostentatious dress are a male power-play to keep women subordinate in the church. On the positive side, the Pastorals exalt marriage and family at the expense of a misunderstood encratism.


Investigates ways in which the Hebrew Prophets' descriptions of divine love, compassion, and commitment to the covenant, as well as the prophetic discourse, rhetoric and sexual metaphors used, became linked to violence against women, such as battery, infidelity, rape and mutilation.

Weems teaches Hebrew Bible at Vanderbilt Divinity School.


One of several articles in this issue on scriptural ethics.

Wilson offers an extended exegesis of 1 Cor 11:2-16, and concludes that the theological point made by Paul is that the female/male distinction, ordained by God, is what must be preserved. The actual choice of the appropriate cultural symbol (e.g. headcoverings) to show such distinction may well change from epoch to epoch, or culture to culture.

Wilson is Pastor-Teacher of the Anchorage Bible Fellowship.


Argues that feminist positions which hold that the ideals of kenosis and/or Christian service legitimates victimization or subjugation of women misrepresent the Pauline text, which if properly understood would speak to feminist concerns for the mutuality of women.

Wood is Associate Professor of Theology at St. John’s University in Collegeville, Minnesota.
Homosexuality


Discusses Christian sexual ethics as being based on a theological understanding of the relationships between God and Jesus, Israel, and the Church. One of a series of essays in Part III, “How Do We Live Faithfully?”. The other two sections are Part I, “What Do the Scriptures Say?” and Part II, “How Do the Scriptures Inform Our Theological Reflection?”. All the contributors are members of the Princeton Theological Faculty.

Adam is Asst. Professor of New Testament at Princeton Theological Seminary and an ordained Episcopal priest.


Bahnsen sees the homosexual orientation as intrinsically sinful, but holds that homosexuals themselves are not beyond the power of God's transforming love.

Bahnsen teaches apologetics and ethics at the Reformed Theological Seminary in Jackson, Mississippi.

Homosexuality


Reviewed by Richard P. Hardy in *Heythrop Journal* 43 (April 2002): 345-347


Looks at how the Bible might be read in a congregation and uses Romans 1:18-32 as an illustrative case. One of a series of essays in Part II, “How Do the Scriptures Inform Our Theological Reflection?” The other two sections are Part I, “What Do the Scriptures Say?” and Part III, “How Do We Live Faithfully?” All the contributors are members of the Princeton Theological Faculty.

Bartow is the Carl and Helen Egner Professor of Speech Communication in Ministry at Princeton Theological Seminary and an ordained minister of the Presbyterian Church.


Looks at genetics and the growing evidence that there may be an organic basis for homosexual orientation.

Examines the Pauline references to homoerotic activity, and argues that these pronouncements are socially and historically conditioned, and therefore should be distinguished from Paul’s faith pronouncements. One of a series of essays in Part I, “What Do the Scriptures Say?”. The other two sections are Part II, “How Do the Scriptures Inform Our Theological Reflection?” and Part III, “How Do We Live Faithfully?”. All the contributors are members of the Princeton Theological Faculty.

At this writing Blount was Asst. Professor of New Testament at Princeton Theological Seminary and an ordained minister of the Presbyterian Church. Currently he is president and professor of New Testament at Union Presbyterian Seminary, Richmond, VA, and Charlotte, NC.


Homosexuality


See reply to this article by Leland J. White, "Biblical Texts and Contemporary Gay People: A Response to Boswell and Boughton." *Irish Theological Quarterly* 59 (1993): 286-301. For Boswell’s own position see his Chapter 4, "The Scriptures," of John Boswell’s *Christianity, Social Tolerance, and Homosexuality: Gay People in Western Europe from the Beginning of the Christian Era to the Fourteenth Century*, (Chicago: University of Chicago Press, 1980): 91-117, as well as for a listing of other works which deal with Boswell’s position.


Nine papers are compiled here from a 1995 Consultation on Biblical Ethics and Human Sexuality, which brought primarily Presbyterian biblical scholars together to discuss the relevance of the Bible to contemporary reflection on sexual ethics. Most of the papers are exegetical or descriptively ethical in focus. Authors employ historical, sociological, philological, and literary methods of biblical interpretation to illuminate the moral worlds of biblical authors.


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Looks at how Scripture should and should not be used methodologically in Christian ethics. As a negative example the supposed biblical claim of the “God Hates Fags!” movement is critiqued.


Series of essays around the theme of ‘Welcome’ aimed to convey a liberation theology through the lens of texts which reference same-sex relationships.


Looks at the reception of the Sodom and Gomorrah study in Genesis 19, together with the parallel story in Judges 19-21, the outrage at Gibeah, in both Christian and Jewish traditions from the early periods up to the Reformation. The book’s aim is to “detoxify the dominant homophobic interpretation of Genesis 19.” Carden argues that the Jewish traditions of the Genesis 19 interpretation highlight concerns about inhospitality, xenophobia, and abuse of the poor, and that these traditions could provide a corrective to the traditional Christian interpretation.

Carden teaches biblical studies and comparative religion at the University of Queensland.

Homosexuality


The article contains one major argument and one minor argument. The major argument is that Paul's strictures against homosexual practice were taken over from Leviticus and expressed concern of Hellenistic Judaism. The Pauline subversion of the web of relations which make sense of the exclusion of homosexual practice within the Jewish tradition, however, leaves the Pauline strictures without warrant. The minor argument is that we in the twentieth century should subvert the Pauline assumption of difference between males and females, again adopted from the Jewish tradition, and that we should recognize a continuum and variety. Such a subversion would allow us to see ourselves primarily as people rather than primarily as either men or women.


Supports traditional biblical condemnations of active homosexuality and in particular critiques “revisionist” biblical studies of John Boswell, Robin Scroggs, William Countryman and others. He also includes fictional narratives of characters as Lot's wife, a Canaanite temple prostitute and a future Christian.

DeYoung teaches New Testament at Western Seminary in Oregon.


Brief overview of how biblical texts can and should be read and interpreted, the meaning of biblical “revelation,” along with a short consideration of some of the biblical texts.
which deal with homosexual activity. The article is followed by a “Our Readers Write” forum, pp. 239-242, which contains some reflections on pastoral counseling of those with homosexual orientation who find themselves in a conflict with accepting this orientation and still trying to remain true to a biblically nourished faith. The dilemma is sharpened by a consideration of the Sodom and Gomorrah story. This article might be helpful as a handout to a parish study group as an introduction to some of the issues involved in using the Bible in dealing with contemporary issues like homosexuality.


Using the 1993 “Princeton Declaration” on the non-ordination of practicing homosexuals as her illustrative text, Duff argues that one must consider contrary arguments to one’s moral position, even when one is absolutely convinced of the correctness of one’s moral position. One of a series of essays in Part III, “How Do We Live Faithfully?”. The other two sections are Part I, “What Do the Scriptures Say?” and Part II, “How Do the Scriptures Inform Our Theological Reflection?”. All the contributors are members of the Princeton Theological Faculty.

Duff is Associate Professor New Testament at Princeton Theological Seminary and an ordained minister of the Presbyterian Church.


Condemns homosexuality as a violation of the order of creation and marshals biblical evidence for this position.
Homosexuality


Challenges assumptions that the contemporary context renders irrelevant the Bible’s rejection of same-sex intercourse, and also counters attempts to identify love and inclusivity with affirmation of homosexual practice.

Gagnon is Associate Professor of New Testament at Pittsburgh Theological Seminary.
Reviewed by Daniel J. Harrington in America (11 March 2002): 24-25. See also
Gagnon’s work co-authored with Dan O. Via, Homosexuality and the Bible: Two Views,
(Minneapolis, Fortress Press, 2002).

Gillespie, Thomas W. “The Pastoral Dilemma.” In Homosexuality and Christian Community,

Considers the dilemma between dealing with homosexual persons and maintaining
fidelity the gospel which the pastor faces in dealing with homosexuality. One of a series
of essays in Part III, “How Do We Live Faithfully?”. The other two sections are Part I,
“What Do the Scriptures Say?” and Part II, “How Do the Scriptures Inform Our
Theological Reflection?”. All the contributors are members of the Princeton Theological
Faculty.

Gillespie is President and Professor of New Testament at Princeton Theological Seminary
and an ordained minister of the Presbyterian Church.


Discusses Brawley’s Biblical Ethics and Homosexuality; Seow’s Homosexuality and
Christian Community; Brooten’s Love Between Women: Early Christian Responses to
Female Homoeroticism; Nissinen’s Homoeroticism in the Biblical World and Frontain’s
Reclaiming the Sacred: The Bible in Gay and Lesbian Culture.

Hays, Richard B. "Awaiting the Redemption of Our Bodies: The Witness of Scripture
Concerning Homosexuality." In Homosexuality in the Church: Both Sides of the Debate,

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Homosexuality

Hays is professor of New Testament at Duke University Divinity School, and taught for a number of years previously at Yale.


 Discusses Romans 1:18-32.


Hays treats and condemns homosexual activity as a “pragmatic” task (and test) of his proposed approach to New Testament ethics. He proposes three central organizing metaphors from the New Testament, Community, Cross, and New Creation, as a basic methodological approach to utilizing the biblical material in Christian ethics. Hays also names and treats four principal “tasks” of using the Bible in ethics: the descriptive task (what is being said); the synthetic task (how does this or that passage, text, etc., fit within the larger biblical text in a coherent manner); the hermeneutical task of interpreting the biblical texts for ethics, and finally the “pragmatic” task of “living under the Word” (applying the biblical texts to concrete moral issues). Hays treats several other such issues in individual chapters: non-violence, divorce and remarriage, anti-Judaism and ethnic conflict, and abortion.

See Chapter 4, "The Scriptures," of John Boswell’s *Christianity, Social Tolerance, and Homosexuality: Gay People in Western Europe from the Beginning of the Christian Era to the Fourteenth Century*, (Chicago: University of Chicago Press, 1980): 91-117 for the treatment discussed in this article, as well as for a listing of other works which deal with Boswell’s position.


In the face of what she calls an “aggressive demand” stemming from the “invention of homosexuality,” Healy maintains that “Scripture can clarify, deepen and enrich our public defense of marriage by examining St. Paul’s exhortations to husbands and wives in Ephesians 5:21-33,” including helping to “ground a natural law defense of marriage.”

Dr. Healy teaches Scripture at Sacred Heart Seminary in Detroit.


Considers New Testament narratives that include and seem to affirm homoerotic desire and same sex relationships.

Examines both traditionalist and reformist preachers on the subject of homosexuality. One of a series of essays in Part II, “How Do the Scriptures Inform Our Theological Reflection?” The other two sections are Part I, “What Do the Scriptures Say?” and Part III, “How Do We Live Faithfully?” All the contributors are members of the Princeton Theological Faculty.

Kay is Associate Professor Homiletics and Liturgics at Princeton Theological Seminary and an ordained minister of the Presbyterian Church.


As a rule the New Testament presents morality in terms of the Christians' new identity in God's eschatological act in Christ, and locates specific moral issues in the context of the local church community where moral discernment is to take place.

Kotva is pastor of the First Mennonite Church in Allentown, Pennsylvania.


Reviews some of the major changes that have occurred in the understanding of some biblical texts traditionally used in reference to homosexuality, such as Gn 19; Jg 19; Lv
18-20; Dt 23:17-18; 1 Cor 6:9-11; Rm 1:26-27; and Jde 6-7. Raises hermeneutical questions which these texts present, and includes bibliography for further study.


Details how the Sodom and Gomorrah account has been used in the Bible as well as in extra-biblical literature and traditions.


Reflects on how the Bible might be read in ordinary congregations, and uses a story of an American family dealing with the death of their gay son. One of a series of essays in Part II, “How Do the Scriptures Inform Our Theological Reflection?” The other two sections are Part I, “What Do the Scriptures Say?” and Part III, “How Do We Live Faithfully?” All the contributors are members of the Princeton Theological Faculty.

Long is the Francis Landey Patton Professor of Preaching and Worship at Princeton Theological Seminary and an ordained minister of the Presbyterian Church.


Argues that the Pauline prohibition against homosexuality is both transcultural and transhistorical, and therefore holds for today. Homosexuality represents a reversal of God's created order according to Malick.
Homosexuality


This article, concentrating on two articles by Richard Hays, critiques recent interpretation of Rom. 1:18-32. Modern interpreters, influenced more by particularly modern forms of heterosexism and its construction of homosexuality, desire, and "nature" than by a straightforward historical-critical reading of Paul's letter, portray Paul as referring to the "Fall" of Genesis 1-3 in Romans 1. Paul, it is assumed, takes homosexuality to be a sign of "humanity's fallen state." These interpreters, therefore, inscribe homosexual desire into universal fallen humanity in a way that Paul does not do. For one thing, Paul is referring not to the Fall in Romans 1 but to the invention of idolatry and polytheism by the Gentiles; homosexual intercourse is therefore not a symptom of "the Fall" but of Gentile polytheism. For another, Paul is not giving an etiology of homosexual desire, which for him as for most ancients was not different from heterosexual desire, but an etiology of homosexual intercourse. Furthermore, modern scholars misconstrue Paul's references to "nature" and acts "contrary to nature" because they import int Paul's discourse particularly modern notions of "natural" and "unnatural" not available in the ancient world. Heterosexist scholars interpret Paul the way they do not because they are simply and objectively "reading the text," as they claim, but because of their implication in homophobia, a particularly modern ideological system that construes desire, "nature," and sexuality in particular ways.

Martin is Woosley Professor of Religious Studies at Yale University.


Argues that the issue of homosexuality cannot be separated from the larger understanding of sexuality, and asserts that the New Testament perspective on sexual ethics is significantly shaped by the sexual gender differentiation found in the book of Genesis.
One of a series of essays in Part I, “What Do the Scriptures Say?”. The other two sections are Part II, “How Do the Scriptures Inform Our Theological Reflection?” and Part III, “How Do We Live Faithfully?”. All the contributors are members of the Princeton Theological Faculty.

Mauser is the Otto A. Piper Professor of Biblical Theology and Culture at Princeton Theological Seminary and an ordained minister in the Presbyterian Church.


Questions whether homosexuality should be termed a sin, and suggests looking at the issue from a “theo-ethical hermeneutic of grace and sin” in order to ask if homosexual activity in fact contravenes God’s will and action in and through Jesus Christ. One of a series of essays in Part II, “How Do the Scriptures Inform Our Theological Reflection?”. The other two sections are Part I, “What Do the Scriptures Say?” and Part III, “How Do We Live Faithfully?”. All the contributors are members of the Princeton Theological Faculty.

McClain-Taylor is Associate Professor of Theology and Culture at Princeton Theological Seminary and an ordained minister of the Presbyterian Church.


Discusses approaches to homosexuality in Scripture, Church Tradition, the human sciences, before moving on to outline a more positive moral and pastoral theological consideration of homosexuality and the homosexual community.
Homosexuality

McNeill is a former Jesuit, who left the Order in protest over the 1986 CDF document on the Pastoral Care of Homosexual Persons.


Argues that the creation accounts in Genesis hold that gender difference is key to humanity’s creation in the image of God and part of the human stewardship role in creation. Furthermore, despite issues raised by feminist hermeneutics and contemporary debates over sexuality Meadowcroft maintains that the Old Testament vision of the complementarity of the sexes remains normative for a Christian understanding of sexuality.


Maintains that while Romans 1:27 clearly condemns male homosexual practice, 1:26 is best understood as not describing female homosexual activity, but unnatural heterosexual intercourse such as contraception.


Argues that one must distinguish between the “core” of what the Bible teaches from the specifics which each generation of believers must work out for itself in resolving the tension between the “rule of faith” and the “rule of love.” One of a series of essays in Part II, “How Do the Scriptures Inform Our Theological Reflection?” The other two
sections are Part I, “What Do the Scriptures Say?” and Part III, “How Do We Live Faithfully?”. All the contributors are members of the Princeton Theological Faculty.

Miller is Charles T. Haley Professor of Old Testament at Princeton Theological Seminary and an ordained minister of the Presbyterian Church.


Searches for the biblical sources for liberation and justice concerns which have implications for how the church should deal with a range of issues such as homosexuality, abuse of women, and the use of power. Uses Thomas's concept of a "paradigm shift" to argue that white males need to reevaluate their roles in contemporary social structures. Miller proposes that Liberation Theology provides a framework for such a paradigm shift.


Looks at biblical texts and portrayals of homosocial and homoerotic relationships in the larger context of the Ancient Near East.

Homosexuality


At this writing Richie was a student at Gordon Conwell Theological Seminary, and has since moved on to the doctoral program in theological ethics at Boston College.


Scroggs describes the prevalent model of homosexuality, namely pederasty, as well as various attitudes toward it, in the Judeo-Greco-Roman world. Against this background a fresh examination of the pertinent biblical texts on the issue is undertaken.


Looks primarily at the Old Testament texts used most frequently in the debate, but suggests the inclusion of other texts as well, such as texts from the Wisdom literature. One of a series of essays in Part I, “What Do the Scriptures Say?” The other two sections are Part II, “How Do the Scriptures Inform Our Theological Reflection?” and Part III, “How Do We Live Faithfully?” All the contributors are members of the Princeton Theological Faculty.

Seow is the Henry Snyder Gehman Professor of Old Testament Language and Literature and Princeton Theological Seminary and an ordained minister of the Presbyterian Church.


Homosexuality


Seow is the Henry Synder Gehman Professor of Old Testament Language and Literature and Princeton Theological Seminary and an ordained minister of the Presbyterian Church.


Siker is an ordained Presbyterian minister, and Associate Professor of Theology at Loyola Marymount University in Los Angeles.


Examines three New Testament texts, 1 Cor 6:9; Rm 1:26-27; and 1 Tm 1:10, in the light of the Greco-Roman cultural milieu and the literary design of each passage.

Smith is Associate Professor of History at Albertson College in Caldwell, Idaho.


One of a series of essays in Part III, “How Do We Live Faithfully?”. The other two sections are Part I, “What Do the Scriptures Say?” and Part II, “How Do the Scriptures Inform Our Theological Reflection?”. All the contributors are members of the Princeton Theological Faculty.

Stackhouse is the Stephen Colwell Professor of Christian Ethics at Princeton Theological Seminary and an ordained minister of the United Methodist Church.


Starr is a Wisconsin Evangelical Lutheran Synod pastor. Succinctly stated, his position is that "The Christian sees only one cause for homosexuality--sin. It is a sin against nature, society, and most of all, God." (p. 58).

Homosexuality

Stone argues that the biblical condemnation of same sex activity is based on attempts to define a non-acceptable “other” in terms of deviant sexual practice. Thus, sexual practice is used as a basis for insult, stereotyping and condemnation. Efforts by gay-affirmative scholars at trying to detoxify the biblical passages on the condemnation of homosexuality by linking these condemnations to abhorrence of cultic prostitution and the like thus fall into the same trap of using a “hermeneutics of abomination” in which the other is condemned in terms of sexuality. What is required instead is replacing this whole hermeneutic with one which is positive towards affirmation of gay sexuality.

Stone is Associate Professor of Hebrew Bible at Chicago Theological Seminary, Chicago, Illinois.


Contributors come from a variety of backgrounds, both religious, gender, and orientation. YHWH as Erastes / Theodore W. Jennings, Jr. -- Yahweh as Top : A lost Targum / Roland Boer -- Violent Femmes and S/M : Queering Samson and Delilah / Lori Rowlett -- Lovers and raisin cakes : Food, sex and divine insecurity in Hosea / Ken Stone -- The gift of voice, the gift of tears : A Queer reading of Lamentations in the context of AIDS / Mona West -- Remembering Pelotit : A Queer Midrash on calling down fire / Michael Carden -- Cruising as methodology : Homoeroticism and the Scriptures / Timothy R. Koch -- (Cor)Responding A letter to the editor / Tat-Siong Benny Liew -- A gay male ethicist's response to Queer readings of the Bible / Daniel T. Spencer -- Yahwist desires : Imagining divinity queerly / Laurel C. Schneider.


Stowasser is at the Institut für Netuestamentliche Bibelwissenschaft of the Catholic Theological Faculty of the University of Vienna.


[Author’s abstract] This article provides evidence that Romans 1:26b–27 was interpreted by the early Christian church as a reference to the sexual practices of the goddess cults, and was used as an attack on polytheistic religions, not a reference to homosexuality. I clarify the rhetorical usefulness of the goddess cults for the early church in making the antipolytheistic case in relation to the Patristic contrast between free will and determinism. While the early church did not originally interpret Romans 1:26b as female homogenitality, a transition to this view is apparent as the Western Roman Empire began to collapse. A queer theory lens is incorporated into the discussion about Romans 1 by introducing cultural practices of gender, sexuality, and religion uncommon today.

Jeramy Townsley, Sociology, Indiana University-Purdue University Indianapolis, IN, USA. E-mail: jtownsle@iupui.edu


Contrasting views offered by two biblical scholars, including a response to each other’s position. See also Gagnon’s *The Bible and Homosexual Practice: Text and Hermeneutics*, (Nashville: Abingdon, 2001).
Homosexuality

Via is Professor Emeritus of New Testament at Duke Divinity School and Gagnon is Associate Professor of New Testament at Pittsburgh Theological Seminary.


Examines the creation narratives in the first three chapters of Genesis. One of a series of essays in Part I, “What Do the Scriptures Say?” The other two sections are Part II, “How Do the Scriptures Inform Our Theological Reflection?” and Part III, “How Do We Live Faithfully?”. All the contributors are members of the Princeton Theological Faculty.

Whitaker is Information Research Specialist and Lecturer in Old Testament at Princeton Theological Seminary and an ordained minister in the United Methodist Church.


Argues that neither Boughton nor Boswell uses "sufficiently elaborated models of culture and cultural variation to address the issue of whether the actions proscribed in the Bible are equivalent in meaning (p. 286)."

Examines the biblical texts of Genesis 19, Leviticus 18-20, Romans 1:1, 1 Corinthians 6, and 1 Timothy 1 in light of three traditional core values of Mediterranean culture: honor, reproductivity, and holiness. White's thesis is that these texts frame the ethical issue of "homosexuality" in terms of fulfilling traditional cultural roles, and therefore these texts do not address the contemporary issues of same-sex orientation.


Analyzes the biblical passages relating to homosexuality in light of their Near Eastern background, contesting the work of “revisionist interpretation” such as that of John Boswell’s Christianity, Social Tolerance, and Homosexuality. Wold has a doctorate in biblical and Judaic Studies from the University of California at Berkeley, and has served as an pastor in the evangelical tradition.


Challenges the supposed contemporary consensus that biblical passages on homosexuality are irrelevant. Reexamines the early church's use of the both the Old and New Testament relevant passages.

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Marriage and/or Divorce


Based on extensive field work investigation done in South Africa the author examines how the Bible is used in Pentecostal churches to discourage condom usage and divorce, even in circumstances in which the wife’s health and life are at risk. She goes on to outline how a scriptural case can be made for both condom usage and divorce (the “C” and “D” of the “Abstinence” and “Be Faithful” counsel the churches do allow).

At this writing Attanasi taught at Luther College in Decorah, IA.


Does a comparative study of three types of texts: genuine Pauline letter (1 Corinthians), Deutero-Pauline literature (Colossians, Ephesians, and the Pastoral Epistles) and some tractates from the Nag Hammadi library to show different ways in which the texts can be read.
Marriage and/or Divorce


In revisioning the usual interpretation of the Parable of the Wedding Feast in Matthew 22 the study first shows how various Hebrew, Greek and Roman texts depict bridegrooms associated with violence and death, and then uses a feminist reading to illustrate how Matthew creates a fictive family by disrupting biological and marital ties, while redefining masculinity and undermining the desirability of marriage and procreation.

Blickenstaff did her doctorate at Vanderbilt and is an editor at Abingdon Press.


Focuses on the interpretation in their literary and historical contexts of Jesus' pronouncements on divorce.

After many years teaching New Testament at Louvain, Collins is now Dean of the Catholic University of America.


Marriage and/or Divorce


Donahue studied under Norman Perrin at the University of Chicago is Professor of Biblical Studies (New Testament) at the Jesuit School of Theology and Graduate Theological Union, Berkeley.


Short booklet, with contributions from Furger, Fredrich Beutter, Eugen Ruckstuhl and Hermann-Josef Venetz. Topics include: Freiheit, Gebote, Verschiedene Wertung biblischer Forderungen, Fordert Jesus die Revolution?, Sklaven, Arme, Ehelosigkeit, Unkeuschheit, Ehebruch, and Onanie.


Marriage and/or Divorce


Harvey is Sub-Dean of Westminster, a former theology lecturer at the University of Oxford, and a New Testament scholar.


Discusses the Christian vision of marriage, especially in light of the Biblical injunctions against divorce. Harvey concludes the Jesus did not intend to issue an absolute prohibition against divorce, but rather was challenging people to look at marriage in a new way.


Hays treats divorce and remarriage as a “pragmatic” task (and test) of his proposed approach to New Testament ethics. He proposes three central organizing metaphors from the New Testament, Community, Cross, and New Creation, as a basic methodological approach to utilizing the biblical material in Christian ethics. Hays also names and treats four principal “tasks” of using the Bible in ethics: the descriptive task (what is being said); the synthetic task (how does this or that passage, text, etc., fit within the larger biblical text in a coherent manner); the hermeneutical task of interpreting the biblical texts for ethics, and finally the “pragmatic” task of “living under the Word” (applying the biblical texts to concrete moral issues). Hays treats several other such issues in individual chapters: non-violence, homosexuality, anti-Judaism and ethnic conflict, and abortion.

Hays is professor of New Testament at Duke University Divinity School, and taught for a number of years previously at Yale.


Historical and biblical analysis of the Christian teaching on divorce. The authors argue that the early Church view which allowed divorce but denied the right to remarry has the most to commend it, and therefore a radical shift in evangelical understanding is required.


Marriage and/or Divorce


Hugenerberger is senior minister of Park Street Church in Boston and teaches Old Testament at Gordon-Conwell Theological Seminary.


Argues that the vocabulary used by Paul can be seen as an attempt to translate some common Jewish ideas and practices regarding betrothal and marriage into a Greek idiom.


Argues that the message of the New Testament is that divorce is allowed, but should be avoided if possible.


Marriage and/or Divorce


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


In Portuguese.


Historical study which moves from Scripture through the early Church, the Church Fathers, and the medieval and reformation periods. Modern challenges to Christian marriage are addressed, as well as an attempt to spell out a contemporary theology of marriage. Designed as an undergraduate text, includes study questions and recommendations for further reading after each chapter. See especially Chapter 2, "Marriage in the Old Testament," and Chapter 3, "Marriage in the New Testament."

Martin is a professor in the Religious Studies Department of Dayton University.

Looks at the primary Scriptural texts through the Law/Gospel dialectic in order to develop a hermeneutic of pastoral care in dealing with the contemporary context on divorce.

Molldrem is the pastor of the First Evangelical Lutheran Church in Beaver Dam, Wisconsin.


Includes a detailed discussion of the Church Fathers' and Protestant reformers' treatment of the divorce texts in Scripture.


Marriage and/or Divorce


One of several articles under this number's general theme of "La Sexualidad: Aproximacion Biblica."


Investigates ways in which the Hebrew Prophets' descriptions of divine love, compassion, and commitment to the covenant, as well as the prophetic discourse, rhetoric and sexual metaphors used, became linked to violence against women, such as battery, infidelity, rape and mutilation.

Weems teaches Hebrew Bible at Vanderbilt Divinity Sch


Discusses the sayings of Jesus in the gospels in light of traditional and contemporary Korean society.

Yang teaches New Testament at the Jesuit School of Theology-at-Berkeley, California.

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Sin, Forgiveness, Reconciliation, and/or Evil in Scripture


Examines Matthean notions of sin and judgment and discusses the Gospel's portrayal of Jesus as Savior, in that through this self-offering sin is forgiven, guilt expiated, and humanity renewed in hope.
Sin, Forgiveness, Reconciliation, and/or Evil in Scripture


Uses a semiotic approach to show how biblical conceptions of seriousness are presented through a variety of descriptive and performative registers. Seven case studies illustrate the levels of seriousness in offences, and a concluding chapter looks at implications for a contemporary understanding of crime and punishment.

Burnside is lecturer in criminal law at the University of Bristol.


Using the Letter to Philemon as a touchstone for an approach to contemporary moral issues Burthchaell discusses peace and violence, sex and ritual, prayer and penance--in an attempt to fashion a Christian vision of the world. Written in a popular, rather than academic style.


One of a series of articles on various theological aspects of sin.


Focuses on Psalm 51, and is one of several articles in this issue on the theme of "The Bible on Sin."


An introduction plus 8 articles ranging from A.S. Peake's 1905 essay on Job to Crenshaw's own 1975 treatment on the problem of human bondage in Sirach. Other contributors include Walther Eichrodt, Ronald J. Williams, Klaus Koch, Gerhard von Rad, Martin Buber, and Harmut Gese.


One of several articles on Old Testament ethics in this issue.

Sin, Forgiveness, Reconciliation, and/or Evil in Scripture

Originally appeared in French as part of Theologie du péché.


Flora is professor of New Testament at Ashland Theological Seminary.


Fucek is professor of moral theology at the Pontifical Gregorian University in Rome.


Originally appeared in French as part of *Theologie du pêché*.


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


Sin, Forgiveness, Reconciliation, and/or Evil in Scripture


This is the first of a four-part series, “Four ‘Bad’ Words in the New Testament,” delivered as the W.H. Griffith Thomas Lectures at Dallas Theological Seminary, 6-9 February 2001.

Marshall is Honorary Research Professor of New Testament at the University of Aberdeen, Scotland.


This is the second of a four-part series, “Four ‘Bad’ Words in the New Testament,” delivered as the W.H. Griffith Thomas Lectures at Dallas Theological Seminary, 6-9 February 2001.


This is the third of a four-part series, “Four ‘Bad’ Words in the New Testament,” delivered as the W.H. Griffith Thomas Lectures at Dallas Theological Seminary, 6-9 February 2001.
This is the fourth of a four-part series, “Four ‘Bad’ Words in the New Testament,” delivered as the W.H. Griffith Thomas Lectures at Dallas Theological Seminary, 6-9 February 2001.


Focuses on the cure of the paralytic in Matthew 9:2-8 to show Jesus’ attitude toward sin. One of several articles in this issue on the theme of "The Bible on Sin."


Treats the question of the correspondence of sin and judgment in the prophetic writings, concentrating on Hosea, Amos, Micah and Isaiah.


Mueller reflects upon Jesus’ prayers of forgiveness (Lk 23:34) and surrender (Lk 23:46) as they appear in the Gospel of Luke, using the example of a couple whose young son is killed by an unrepentant and unreformed drunk driver. The text is written in a manner readily accessible to undergraduates and adult education classes.
Sin, Forgiveness, Reconciliation, and/or Evil in Scripture


Suggests that the Pauline notion of reconciliation, viewed in light of the contemporary socio-cultural context, is particularly relevant today.


One of a series of articles on various aspects of this theme.


Translated from the German.


Conducts a "biblical search" on the doctrine of original sin. One of several articles in this issue on the theme of "The Bible on Sin."
Sin, Forgiveness, Reconciliation, and/or Evil in Scripture


Considers especially the prophetic teaching of sin in the aspects of idolatry, externalism and injustice. One of several articles in this issue on the theme of "The Bible on Sin."


Shalom means more than peace and its opposite is not merely war, but evil and calamity. Shalom is closely related to biblical righteousness, and is God's gift to humankind. For Christians shalom is also understood as the offering of mutual forgiveness.


Treats the concepts of sin (self-deception) and salvation (recovery of wholeness), in the context of the anthropology, soteriology and ethics of Paul and Matthew.

Via is Professor of New Testament at The Divinity School of Duke University.


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Slavery, Racism, and Apartheid


See also the article by Willem Vorster on the same theme.


Discusses how the Bible has been used historically to bolster apartheid arguments, and how biblical scholars discount the appropriateness of such argumentation.


Official English translation of Ras, Volk en Naise en Volkereverhoudinge in die lig van die Skrif, which was accepted by the DRC's General Synod in October, 1974. This document furnishes scriptural support for the South African policy of apartheid. For a
good discussion of the problematic nature of this sort of biblical ethical interpretation see
Stephen E. Fowl and L. Gregory Jones, *Reading in Communion: Scripture and Ethics in


For centuries the apostle Paul has been invoked to justify oppression—whether on behalf of
slavery, to enforce unquestioned obedience to the state, to silence women, or to legitimate
anti-Semitism. Elliott argues that the struggle to liberate human beings from the power of
death and oppression requires "liberating Paul" from the unfortunate consequence of the
way he has usually been read, or rather misread, in the churches.

Felder, Cain Hope. *Troubling Biblical Waters: Race, Class, and Family*.  Bishop Henry McNeal


Verlag, 1974.

Short booklet, with contributions from Furger, Fredrich Beutter, Eugen Ruckstuhl and
Hermann-Josef Venetz. Topics include: Freiheit, Gebote, Verschiedene Wertung
biblischer Forderungen, Fordert Jesus die Revolution?, Sklaven, Arme, Ehelosigkeit,
Unkeuschheit, Ehebruch, and Onanie.
**Slavery, Racism, and Apartheid**


Giles is the Rector of St. Matthew's Church, Kensington, Adelaide.


Looks at Philemon, 1 Corinthians, Romans, Luke-Acts, and the household codes, and uses Greco-Roman evidence as well as how the New Testament was used in the antebellum South.

Harrill teaches at Indiana University.


Considers problematic and complex images of God in the Old Testament to uncover God’s true character.

Lamb teaches Old Testament at the Biblical Theological Seminary in Hatfield PA.

Meeks, Wayne A. “The ‘Haustafeln’ and American Slavery: A Hermeneutical Challenge.” Part III, Chapter 1 in *Theology and Ethics in Paul and His Interpreters: Essays in Honor of*
Apartheid advocates have often used this Pauline passage as a biblical warrant. This view has been criticized by signers of the 1985-1986 *Kairos Document*, who relativize the passage's applicability by referring to both situational and total biblical context. This approach is critiqued in turn by Munro, who suggests that the passage is part of an overall redaction of Pauline letters connected with the Pastoral Epistles. Munro suggests a hermeneutical method of applying the passage in the sense of identifying a "kindred struggle" among 2nd Century Christians in Asia Minor.

Ms. Munro is a South African who teaches religion at St. Olaf's College in Northfield, MN.

Priest, Josiah. *Bible Defence of Slavery: or, The origin, history, and fortunes of the Negro race, as deduced from history, both sacred and profane, their natural relations, moral, mental and physical, to the other races of mankind, compared and illustrated, their future destiny predicted, etc. To which is added a plan of national colonization adequate to the entire removal of the free Blacks, and all that may hereafter become free, in a manner harmonizing with the peace and well-being of both races, by W.S. Brown*. 6th stereotype ed. Glasgow: W.S. Brown, 1853.

Priest lived from 1788 to 1851.
Slavery, Racism, and Apartheid


See also the article by Douglas Bax on the same theme.


Argues that misguided readings of biblical passages seem to call for corporal punishment of children, slaves, or wrongdoers, but that if these passages are set properly in their ancient cultural contexts it would be easier to read Scripture with God’s redemptive movement in mind.

Webb is adjunct professor of New Testament studies at Tyndale Seminary in Toronto.

One of several articles in this issue which treat various aspects of religion and slavery.

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War, Peace and Non-Violence

**See also Love Command section of the Bibliography


War, Peace, Capital Punishment, and Non-Violence

Beck argues that Mark portrays Jesus as one who does not avoid conflict, but who enters into it without resorting to violence himself, and which Gospel message therefore challenges our cultural myth of “constructive violence.”


38 Jewish and Christian scholars reflect in the light of the post-9/11 world on Psalm 10:17-18: “Lord you will hear the desire of the meek: you will strengthen their heart...so that those from earth may strike terror no more.”


Argues the biblical writers did not intellectually understand evil, but grappled to overcome it, and this led to much of the “theological” talk of the purposes of God in pain and suffering.


Using the *Letter to Philemon* as a touchstone for an approach to contemporary moral issues Burthchaell discusses peace and violence, sex and ritual, prayer and penance—in an attempt to fashion a Christian vision of the world. Written in a popular, rather than academic style.


Covers the first three centuries.


Gives a reading of the prophet Amos within the framework of some novels of dissent in Latin America in order to give a perspective on dealing with militarism in Latin America.


War, Peace, Capital Punishment, and Non-Violence


Daly is professor of theology at Boston College.


Includes a good overview of the pertinent texts.


Examines the manifestations of violence in Scripture and the ways in which Scripture is used to justify violence and aggression.

Looks at what the Old Testament, the Dead Sea Scrolls, and the Targum have to say about the portrayal of God and humanity in mutual dialogue. Themes treated include friendship and holy war.


Donahue studied under Norman Perrin at the University of Chicago is Professor of Biblical Studies (New Testament) at the Jesuit School of Theology and Graduate Theological Union, Berkeley.


Written in part for the 1990 Seoul WCC Conference on Peace, Justice, and the Integrity of Creation.
War, Peace, Capital Punishment, and Non-Violence

Reviewed by Newton B. Fowler, Jr. in Mid-Stream 29 (1990): 442-444.


Explores examples from both Testaments to indicate that the way of God and Christ does not employ violence. Christians, therefore, may have to suffer violence at times so as not to replace old injustice with new.

Short booklet, with contributions from Furger, Fredrich Beutter, Eugen Ruckstuhl and Hermann-Josef Venetz. Topics include: Freiheit, Gebote, Verschiedene Wertung biblischer Forderungen, Fordert Jesus die Revolution?, Sklaven, Arme, Ehelosigkeit, Unkeuschheit, Ehebruch, and Onanie.


Besides discussion of the Old Testament material, Hobbs includes sections devoted to "New Testament Insights." Brief bibliography is also included, pp. 234-242.


Hobbs is Professor of Old Testament Interpretation at McMaster Divinity College in Hamilton, Ontario.
War, Peace, Capital Punishment, and Non-Violence


Horsley is Distinguished Professor of Liberal Arts and the Study of Religion at the University of Massachusetts-Boston.


Includes treatment of Jewish and Hellenistic thought as well as the New Testament.


Lambrecht is a New Testament exegete.


Draws on Scripture and rabbinic literature and recounts anecdotes from Jewish lore. Lelyveld reveals which values became normative in the liberal Jewish tradition and how tradition has attempted to resolve conflicts between these values in cases of abortion, warfare, and capital punishment.


Violence is the central human sin, and this creates a difficult theological problem in evaluating the Old Testaments concepts of the Holy War and the Ban (consecration to destruction). Lohfink argues that this "holy war" ethos might be understood as only an intermediate (i.e., not permanent) phase in Israel's life, and the God's People must
War, Peace, Capital Punishment, and Non-Violence

ultimately renounce all forms of violence as Jesus offered God's Lordship without violence.

Lohfink is professor of Old Testament Exegesis at Sankt Georgen in Frankfurt-am-Main.


Examines the new concept of “restorative justice” (which moves away from “retributive justice”) in reference to the New Testament and contemporary social issues involving crime and punishment, including capital punishment.


Primarily an examination of the urgency for working for peace, using relevant passages from the Gospels, Acts, and Paul, Mauser argues that the core of both Jesus' message and actions indicates that Jesus is essentially the peacemaker.

Gives an overview of the pertinent texts. Could serve well as a text for parish-study groups.


Using approaches from anthropology, comparative literature, and feminist studies, the author considers a number of war ideologies present in the Hebrew Bible.


War, Peace, Capital Punishment, and Non-Violence


Argues that true love of enemies might involve actions which confront and change the "enemy."

Schottroff is Professor of New Testament at the University of Kassel, Germany.


One of several articles on Old Testament ethics in this issue.


Translation from English.

Looks at how various churches use the Bible to address contemporary ethical issues, particularly nuclear war and abortion, and also considers the issue of biblical authority in terms of four major styles of moral reflection, i.e., law, prophecy, apocalypse, and wisdom. The book is designed for adult study groups and contains practical exercises.

Sleeper is Professor of Religion at Roanoke College in Salem, Virginia.


War, Peace, Capital Punishment, and Non-Violence


Abstract: The article summarizes a methodological study of a task force of the Catholic Biblical Association on the relationship of the Bible to Christian ethics and brings this to bear on Dale Aukerman's study of the Bible on nuclear war, Darkening Valley: A Biblical Perspective on Nuclear War, (New York: Seabury Press, 1981). The author shows that biblical interpretation is influenced by presuppositions, that the Bible functions well for ethics on the level of "story", and that "normativity" of the Bible can mean many different things. The article then commends Aukerman's use of Bible as story but criticizes the limited images that he derives from the story and suggests enlarging the prior judgments brought to the biblical text.


Essays from a task force of the Catholic Biblical Association on the use of Scripture in ethics, and especially on application to issues of world peace.


Shalom means more than peace and its opposite is not merely war, but evil and calamity. Shalom is closely related to biblical righteousness, and is God's gift to humankind. For Christians shalom is also understood as the offering of mutual forgiveness.

Searches for a biblical ethical response to the township violence in South Africa.


Argues that misguided readings of biblical passages seem to call for corporal punishment of children, slaves, or wrongdoers, but that if these passages are set properly in their ancient cultural contexts it would be easier to read Scripture with God’s redemptive movement in mind.

Webb is adjunct professor of New Testament studies at Tyndale Seminary in Toronto.


Discusses the "scapegoat" theory of René Girard and then applies this the Bible and compares the biblical revelation to American culture.
War, Peace, Capital Punishment, and Non-Violence

Williams teaches Scripture at Syracuse University.


Investigation and discussion of the biblical passages on both war and the abolition of war in both the Hebrew Scriptures and the New Testament.


Looks at different models of war, e.g., the “holy war” presented in the Bible.


Uses the concept of *shalom* in both Old and New Testament in application to themes of justice, freedom, liberation, law, salvation and atonement.


Dr. Zerbe shows that the non-retaliatory ethics of the NT stand solidly in line with Jewish tradition except that the NT texts tend to ground their appeal in the example of Jesus and to extend the responses of love and blessing to persecutors of the elect community, a stance in some tension with the notion of deferring vengeance to God.


PRE-1962 AND/OR HISTORICAL WORKS ON SCRIPTURE AND ETHICS

N.B. Virtually all the works listed below also appear in their respective “thematic” sections, such as Pauline ethics, Sermon on the Mount, Marriage, etc. The only exception to this would be the works below which deal specifically and solely with Scriptural ethics in an historical context.

General or Miscellaneous Works


Briggs lived from 1841-1913.

Burton-Christie teaches at Loyola Marymount University in Los Angeles, California.


Originally appeared in French as part of *Theologie du péché.*


Unpacks the metaphors of "soul" and "nourishment" used by Vatican II to indicate possible roles and applications of Scripture to moral theology. Concludes with a brief look at Pauline morality to illustrate the relationship between a moral theology rooted in both the faith kerygma and human reason. The text was given as a lecture at the University of Sydney (Australia), and follows upon another study published in *Fondamenti biblici della teologia morale* (Brescia: Paideia, 1973.)

Hamel was professor of moral theology at the Pontifical Gregorian University until 1986.


Hamel distinguishes three stages of moral renewal in the Roman Catholic Church since 1940: 1) addition of brief scriptural introductions to moral tracts; 2) "renewal" of moral theology in the light of charity and the imitation of Christ; and 3) moralists joining forces with exegetes in using Scripture as a decisive force in theology. Meanwhile in the Protestant community since 1940 Hamel discerns an inverse movement, from Biblical "infallibility" to a divided Protestant view with some holding that now there is "too much" Bible in moral theology.


Pre-1962 and/or Historical Works on Scripture and Ethics


Priest, Josiah. *Bible Defence of Slavery: or, The origin, history, and fortunes of the Negro race, as deduced from history, both sacred and profane, their natural relations, moral, mental and physical, to the other races of mankind, compared and illustrated, their future destiny predicted, etc. To which is added a plan of national colonization adequate to the entire removal of the free Blacks, and all that may hereafter become free, in a manner harmonizing with the peace and well-being of both races*, by W.S. Brown. 6th stereotype ed. Glasgow: W.S. Brown, 1853.

Priest lived from 1788 to 1851.


Robinson develops the thesis that conscience is the area where the individual experiences the Spirit of God, and that the Bible is the means by which God addresses the human person today. This address is not so much a narrative as a confrontation with conscience which results in confession, repentance, restitution and change. Uses the story of David and Nathan, plus makes some remarks about Jesus' use of parables.

Classic example of proof-texting technique. The work is divided into six sections: 1) God; 2) Our Last End; 3) The Theological and Cardinal Virtues; 4) The Word of God; 5) Sin, Justification, Merit; and 6) The Four Last Things.

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New Testament Works


The 1963 Cato Lecture.
Pre-1962 and/or Historical Works on Scripture and Ethics


Hoskyns lived from 1884-1937.


German original: *Die Bergpredigt*. Calwer Hefte, no. 27. Stuttgart: Calwer Verlag, 1959.
Pre-1962 and/or Historical Works on Scripture and Ethics


Jeremias outlines three traditional approaches to the ethical material of the Sermon: perfectionist code, impossible ideal, or interim ethic. He sees certain values in each, but notes they share a common failing in viewing the Sermon as Law rather than Gospel, in other words, an indicative depiction of incipient life in the Kingdom of God, which presupposes as its condition of possibility the experience of conversion.


An unrevised version of the Ayer Lectures given at Colgate-Rochester Divinity School and published posthumously.


Scott lived from 1868 to 1954.


Segalla is professor of New Testament Exegesis at the Theological Faculty of Milan.
Pre-1962 and/or Historical Works on Scripture and Ethics


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Old Testament Works

An introduction plus 8 articles ranging from A.S. Peake's 1905 essay on Job to Crenshaw's own 1975 treatment on the problem of human bondage in Sirach. Other contributors include Walther Eichrodt, Ronald J. Williams, Klaus Koch, Gerhard von Rad, Martin Buber, and Harmut Gese.


Pre-1962 and/or Historical Works on Scripture and Ethics


North is Professor Emeritus at the Pontifical Biblical Institute in Rome.


Thompson lived from 1894 to 1985.
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