# SEXUAL ETHICS SELECT BIBLIOGRAPHY

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I apologize for the problems with the sequential pagination in this Table of Contents. If you place your cursor within the desired sub-section it should take you automatically to that section.

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CHURCH DOCUMENTS

Papal Magisterial Documents

N.B. Many of these official Church documents are widely available on a number of Catholic related Web-sites on the Internet


Contains the text of *Familiaris Consortio*, a commentary, plus John Paul II’s Wednesday audiences on the theology of the body.


Apostolic Exhortation given after the 1980 Synod of Bishops which considered the same theme.


Originally given in a Vatican meeting of 18 March 1994 with Nafis Sadik, executive director of the U.N. Fund for Population Activities, this is Pope John Paul II's critique of the final draft document prepared for the September 1994 U.N. International Conference on Population and Development held in Cairo, Egypt.

Among numerous other sources, the Encyclical can be found in Austin Flannery, O.P., ed. *Vatican Council II. More Post-Conciliar Documents*, 397-416. Collegeville: The Liturgical Press, 1982. It is also on the web-site of the Holy See (Vatican) at this URL: http://www.vatican.va/holy_father/paul_vi/encyclicals/documents/hf_p-vi_enc_25071968_humanae-vitae_en.html. This was to be Pope Paul VI's last Encyclical even though he reigned another ten years.

Organized into three major sections: *New Aspects of the Problem and Competency of the Magisterium*, *Doctrinal Principles*, and *Pastoral Directives*.


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**Curial Documents**


This document corresponds very closely with a chapter from Cardinal Pietro Palazzini's Vita e virtù cristiane, (Roma, 1975).


"Responses on Uterine Isolation and Related Matters." 31 July 1993.

Latin text published in L'Osservatore Romano; English translation found in Origins 24 (1 September 1994): 211-212.

The CDF replied that a hysterectomy could not be performed to avert future pregnancy even if it is probably foreseen that such a pregnancy might endanger the life or health of the mother, since this would amount to a case of direct sterilization, which is always illicit.

Revised text issued after the initial CDF letter to the US Bishops was leaked to the press. The revised text can be found in \textit{Catholic International} 3 (1992): 857-860.

Congregation of Catholic Education. “Guidelines for the Use of Psychology In the Admission and Formation of Candidates for the Priesthood.” 29 June 2008. Found at the following URL:


\textit{Instruction Concerning the Criteria for the Discernment of Vocations with Regard to Persons with Homosexual Tendencies in View of Their Admission to the Seminary and to Holy Orders.”} 4 November 2005. Found in \textit{Origins} 35:26 (8 December 2005): 429-443; also found on the Holy See’s web-site at the following URL:


Vatican Background Paper for the United Nations sponsored meeting in Geneva, 23-26 March 1993, on population problems in Western Europe, United States, and Canada. The Vatican paper concerns migration, fertility control, responsible parenthood, and other population issues.

\textbf{Other Church, Magisterial Documents or Related Titles}


Bishop Bacani, then an auxiliary bishop of the Archdiocese of Manila, Philippines, looks at the issue of birth control in the context of the population crisis in the Philippines, and also considers the possibility that a wife might legitimately use artificial contraception if her husband refused to cooperate with her in the practice of natural family planning.

Bacani was installed in January, 2003 as the first bishop of the new diocese of Novaliches, in Metro Manila.


Address given on 16 February 1993 to the University of Illinois Health Care Community.

Bernardin was Cardinal Archbishop of Chicago until his death in 1996.


Extract of a pastoral letter.


Paragraph #26 states: Counsellors may meet others who, accepting the teaching of the Holy Father, find that because of particular circumstances they are involved in what seems to them a clear conflict of duties, e.g., the reconciling of conjugal love and responsible parenthood with the education of children already born or with the health of the mother. In accord with the accepted principles of moral theology, if these persons have tried sincerely but without success to pursue a line of conduct in keeping with the given directives, they may be safely assure that, whoever honestly chooses that course which seems right to him does so in good conscience.


Speaking on behalf of the bishops of Ontario, Canada Cardinal Collins outlined their opposition to anti-bullying legislation aimed at protecting gay students that would mandate creation of a Gay-Straight Alliance school organization, since this could be
perceived as being counter to Catholic teaching on the moral impermissibility of homosexual acts.


Curtiss, who is Archbishop of Omaha, Nebraska, presented this document in the form of a pastoral letter to his archdiocese on 1 March 1994.


Originally appeared in The Tablet on 21 September 1968.


Contains the text of Familiaris Consortio, a commentary, plus John Paul II’s Wednesday audiences on the theology of the body.


Originally presented on 6 March 1995 and in this address he stresses that homophobia has no place among Catholics, and that the Church's teaching on homosexuality should never be used to "justify" homophobic attitudes. The article also discusses the 1986 CDF Letter on the Pastoral Care of Homosexual Persons.

Hume was Primate of England until his death in 1999.


Is a compendium of official Church documents on sexual ethics covering the period from 1880 to 1976.


Response to President Clinton's announced plan to end the ban on homosexuals in the military.


Decries the excesses of the sexual revolution and attributes concepts such as the moral acceptability of homosexuality and gay-marriage to a breakdown on the respect for the inseparability of the procreative and unitive dimensions of sexual expression.

Martino is Bishop of Scranton, Pennsylvania


Notes that HIV/AIDS is truly a world-wide scourge which has caused untold suffering, McCarrick warns against trusting in messages of “safe sex” and condom usage, since these practices often fail to protect, and that condom usage “contradicts our faith’s understanding of sexual union as an expression of spousal love through a mutual and total gift of the self” (p. 84). Embracing chastity is the only acceptable means to combat AIDS. Nevertheless, health care is affirmed as a right for every person, even those who have contracted HIV through failures in chastity. Finally the Cardinal exhorts all to pray to God the Father that a cure can be found for AIDS.


Contains statements and background notes from major churches: Roman Catholic, Orthodox, principal Protestant denominations, Jewish groups, etc.

Contains an introductory essay on the historical background of AIDS, plus discussion of reasons for divergent religious positions on the issue, followed by a collection of unabridged statements and background notes from 45 major churches or religious groups: Roman Catholic, Orthodox, principal Protestant denominations, Jewish groups, etc.


Deals in a sensitive manner with the question of homosexuality.


Pastoral letter of the U.S. Catholic Bishops calling for compassion and acceptance of homosexuals by their parents and others. A Revised Version was issued in the summer of 1998 which responded to various concerns for “clarity” raised by some bishops and the Vatican’s Congregation for the Doctrine of the Faith (CDF). The Revised Version has the CDF’s approval.

Also available on the Internet at: http://www.nccbuscc.org/comm/archives/97-208.htm


Polish Catholic Bishops. See Vescovi della Polonia.


Quinn is the former Archbishop of San Francisco.


These three men were German Bishops at the time of the document’s writing, and Lehmann and Kasper are now cardinals.


Looks at a range of contemporary sexual issues and the official Roman Catholic response, which seems not to have changed in any significant way since 1968.


Stafford is former Archbishop of Denver, Colorado and went on to become a cardinal working in the Vatican.


Statement of the United States Catholic Bishops on abortion and euthanasia approved during their June 1995 meeting in Chicago.


Critiques the polarizing effect of Humanae vitae, noting that "In the eyes of many people, the teaching Church has committed a teacher's cardinal sin: it has become more concerned about itself than about the truth." (p. 12)

Untener was until his death Bishop of Saginaw, Michigan.


Pastoral letter on abortion by the Bishops of Poland. Also found in Il Regno--Documenti (1992): 419-425.


Originally appeared in 1983 in Catholic Northwest Progress.

Statement outlining the Church’s position against prejudice and discrimination against homosexual individuals, as well as an outline of the Church’s teaching on the homosexual orientation. Sensitively done pastoral statement, adopted by the bishops of Washington State.


Archbishop Weakland's concluding remarks at the end of the sessions he sponsored with women in the Milwaukee Archdiocese in which they were encouraged to speak openly on their reactions to Church teaching. Weakland affirms the Church's teaching, but indicates a great deal of pastoral compassion to the women involved. Weakland incurred a good deal of wrath from the conservative right of the Catholic Church, as well as the Vatican, for sponsoring these sessions.
Weakland was Abbot Primate of the Benedictines and then Archbishop of Milwaukee, Wisconsin until his retirement in 2002.


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**ABORTION**

*Articles/Chapters on Abortion*


Special issue devoted to the larger question of whether a Christian law-maker (including a referendum in which every voter would be a "law-maker") is obliged to insert Christian moral teaching into civil law. The specific context for this question is the abortion question in Ireland.


Two articles in this issue which narrate two pro-life Catholic feminists: one, Shannon Crounse, is a recent Fordham graduate who had always been strongly pro-life, but who recognizes now the shades of gray in the abortion debate; and the other, Jennifer Fulwiler, who chronicles how the abortion debate lead her on a personal journey from a position of being a pro-choice atheist to a pro-life Catholic.


Makes a somewhat confused (and confusing!) distinction between formal and material cooperation that departs significantly from the Catholic moral tradition on several key points. In his “application” section Barker claims that under virtually no circumstance
could one vote for a pro-choice candidate without sinning. Even, Barker adds, if a voter “disagrees with a candidate’s pro-abortion stance but still votes for him, one is guilty of material cooperation with evil” (which elsewhere he indicates would also be sinful). The only situation in which one could vote for a pro-choice candidate over another candidate would be in the case that the other candidate would “concurrently hold another position so evil as to nullify his pro-life stance (say that the United States engage in a nuclear war.).”

Barker is professor of philosophy and theology at Notre Dame Seminary, New Orleans.


Author supplied abstract: Despite the apparently irreconcilable conflict between ‘pro-life’ and ‘pro-choice’ activists in the abortion debate, many feminists and Catholic theologians agree that questions of consciousness, relationality and foetal development are of greater ethical significance than theological claims about the personhood of the embryo or feminist claims about women’s autonomy. This article argues that absolutist positions based on the embryo’s right to life or the woman’s right to choose fail to represent the reality of abortion and the dilemmas it poses. It suggests an approach in which maternal consciousness and foetal development are together recognized as intrinsic to the process of humanization, and argues for a gradual shift in emphasis from the primacy of the woman’s right to choose in the first trimester, to the right to life of the foetus in the third semester. It concludes with a reflection on Mary and Eve, as symbols of women’s eschatological hope and existential reality with regard to childbearing.

Beattie teaches at the University of Roehampton in the UK.


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.


____. "Ignorance of Fetal Status as a Justification of Abortion: A Critical Analysis." In Live and Learning IV: Proceedings of the Fourth University Faculty for Life Conference Held at
Abortion


For a reply to this article see James F. Keenan, S.J., "Reply to Beckwith: Abortion--Whose Agenda Is It Anyway?" _International Philosophical Quarterly_ 32 (1992): 239-245. Keenan treats the issue of whether feminism is at the root of the prochoice agenda. Beckwith has a rejoinder to Keenan in the subsequent number.


Address given on 16 February 1993 to the University of Illinois Health Care Community.

Bernardin was Cardinal Archbishop of Chicago until his death in 1996.


Extract of a pastoral letter.


This article details the post-abortion outreach program used in the Oakland Diocese in light of the Church's pastoral mission to those who have suffered through abortions.


Details a method to facilitate both the teaching and general discussion of this hot-button issue using a method of moral analysis called the "Moral Triangle," and employing a cross-cultural role-playing exercise dealing with gender selection elective abortion that brings together well-known pro-choice and pro-life authors such as Beverly Harrison, Kate Michelman, Naomi Wolfe, Serrin Foster (Feminists for Life), Sidney Callahan, and the late Pope John Paul II. Students who have used this model and participated in this
role-playing exercise have listed this unit as one of the most helpful of the course, and
have indicated that they can see more easily now how to analyze for themselves and
discuss other controversial ethical issues with a cross-section of view-holders.

Burke, Theresa Karminski, with Barbara Cullen. *Rachel's Vineyard: A Psychological And
Spiritual Journey Of Post Abortion Healing: A Model For Groups*. Staten Island, NY:


Byrne, Msgr. Harry J. “A Pro-Life Strategy of Persuasion.” *America* (22-29 January 2001): 12-
16.

In the wake of the 2000 national election Byrne raises the question of the effectiveness of
American bishops’ documents and public statements in actually convincing politicians
and voters to endorse pro-life policies. Byrne questions the strategy of banning pro-
choice candidates from election fora and states that “a pro-life strategy must, however,
grassroots discourse and interchange if the arguments of pro-choice advocates are to be
persuasively rebutted.” (p. 15). Instead, we need to develop a “theology of persuasion”
which includes a strong and legitimate feminism that doesn’t rely on authority that may
be viewed as coercive for its moral force.

One of several articles in this issue of *America* on the Church’s response to abortion.


Address given to the second annual conference of University Faculty for Life, 5 June
1992 at Georgetown University.


*Abstract*: This essay examines the consistency and coherence of arguments about
abortion. Theological, philosophical, and public policy discussions of abortion are linked
by the necessity of understanding the legitimate claims of the fetus on the woman who
bears it and on the community. The tools of moral philosophy are widely employed to
evaluate abortion as one solution to problematic pregnancies. Theologians examining the
problem of abortion from the standpoint of normative ethics take into account some of
the seminal work in recent moral philosophy. However, the logic of the moral arguments
Abortion

adduced is not always given critical attention in either "pro-choice" or "pro-life" positions, whether religious, philosophical, or political in character. The analogical argument is used broadly. Burdensome pregnancy can be compared to other situations in which the duty of one individual to protect the rights of another is sustained or modified. Different evaluations of the morality of abortion can be clarified and reduced by probing ways in which morally significant features of fetal dependency and of maternal and societal obligation are partly revealed yet partly hidden by analogical moral argument.

Cahill, a married Roman Catholic mother, 1993 President of the Catholic Theological Society of America (CTSA) and 1997 President of the Society of Christian Ethics (SCE), is Professor of Theological Ethics at Boston College, studied under James Gustafson at the University of Chicago.


Article adapted from Cahill's John Courtney Murray Forum lecture delivered at Fordham University Law School on 5 May 1993.

Good nuanced, pro-life, examination of the wide range of issues connected with the abortion debate. Argues that a simplistic "single-issue" approach to pro-life arguments will be ultimately counter-productive.


Analyzes current uncertainty, arising from recent scientific and technological developments, about the "personhood" of life in the earliest stages of embryonic development, as well as to how human life should be treated in any possible prepersonal stages.


Callahan critiques the ProChoice Movement's reluctance/refusal to discuss the morality of abortion in terms of a failure to accept pluralism in the concrete. Also critiques similar attitudes among those in the ProLife Movement.
Abortion


_____. “Hopes for Pro-life Feminism.” *America* 14 March 2016. Available online at [http://www.americamagazine.org/content/all-things/hopes-pro-life-feminism](http://www.americamagazine.org/content/all-things/hopes-pro-life-feminism)

In contrast with Second Wave feminists of the 1960's and 1970's who held firmly to a pro-choice position as essential to feminism Callahan observes that contemporary “pro-life feminists assert the alternative inclusive justice of Western morality: Equal protection and nonviolent support is owed to each and every human life. Protect, protect.” Such pro-life feminists can be allied with Cardinal Bernardin’s “Consistent Ethic of Life” approach, and as such these “Consistent Lifers work for nonviolent nonlethal alternatives to abortion, euthanasia, capital punishment and war. Pro-life feminists continue their pro-woman, pro-life work in groups such as Feminists for Life and Feminists for NonViolent Choices. They join in the struggle against abortion and abuses of women.” Callahan acknowledges that “these movements renew conflicts over abortion and are reflected in legal and political struggles. The question then arises, why are these shifts in the cultural winds taking place now?”


Carlin was Rhode Island state senator for twelve years, and currently is associate professor of sociology at the Community College of Rhode Island.


At the time of this writing Carlin was the majority leader in the State Senate of Rhode Island.


Issued in Korean on 8 December 1991 to mark Human Rights Day. Planned during the Bishops' autumn plenary session, the letter warns against the prevailing disregard for life which manifests itself in abortion, suicide, euthanasia, sterilization, and other forms of self-mutilation. The letter is addressed to the Korean government, the Catholic community, and all people of good will.


The CDF document develops in a typical fashion: introduction, a brief look at Scripture, then on to the constant Tradition of the Church, before moving to the consideration of the question from the point of view of "reason" and the natural law. A strong paradigm of "law" governs the whole Declaration. Some "objections" are anticipated and replied to, but here one wonders if the objections have been taken seriously in all their complexity, and/or if the "replies" will be at all convincing to those to whom they are supposedly directed. The document then moves to a discussion of the inter-relation between morality and law in reference to legislation covering abortion. The document concludes by calling Christians to "heroism" if necessary "in order to remain faithful to the requirements of the divine law" and does concede that while one can never approve of abortion "it is above all necessary to combat its causes."


Part of two articles in this issue collectively entitled “Facing Life Choices” which narrate two pro-life Catholic feminists: one, Shannon Crounse, is a recent Fordham graduate who had always been strongly pro-life, but who recognizes now the shades of gray in the abortion debate; and the other, Jennifer Fulwiler, who chronicles how the abortion debate lead her on a personal journey from a position of being a pro-choice atheist to a pro-life Catholic. See also the Fulwiler article, “A Sexual Revolution: One Woman’s Journey from Pro-Choice Atheist to Pro-life Catholic,” in the same issue.

Abortion

Davis teaches law at Cleveland-Marshall College of Law, Cleveland State University.


Foster is president of *Feminist for Life of America*.

Abortion

An updated version of Serrin Foster’s basic stump speech on the feminist arguments against elective abortion.


Very critical of removal of the fetus in ectopic pregnancies—calling it a “direct abortion” and asking for a strong condemnation of this practice by the CDF.


Part one of two articles in this issue collectively entitled “Facing Life Choices” which narrate two pro-life Catholic feminists. Fulwiler gives an autobiographical reflection on how the author moved from being a staunch pro-choice believer to the questions that arose that bit by bit lead her to change her position on this issue, and the belief in God. See also the other article, “Cheering for Change: A Young Feminist Embraces the Pro-life Cause,” by Shannon Crounse, who is a recent Fordham graduate who had always been strongly pro-life, but who recognizes now the shades of gray in the abortion debate.


Argues that the usual way of forming the abortion debate in terms of "rights" of the woman vs. those of the fetus represents an inappropriate model. Gatens-Robinson argues for a "paradigm shift" to an ethics of care in which the emphasis is placed on responsibility rather than rights. In this paradigm, "the thinking is contextual or situated rather than universalizing. Such thinking involves a well-honed imaginative capacity to put oneself in the place of another, rather than an emphasis on a capacity to abstract from individual situations to unexceptional principles." (pp. 39-40).

Gatens-Robinson teaches philosophy at Southern Illinois University in Carbondale. She also holds a master's degree in cell biology.

Abortion


A moving personal account of one Catholic woman's difficult decision to terminate a pregnancy. Would be helpful for pastoral analysis of casuistry.


Greeley is a well-known priest sociologist and professor social science at the University of Chicago.

Gudorf, Christine E. "How will I recognize my conscience when I find it? [example of abortion]" *Philosophy and Theology* 1 (1986): 64-83.


Gustafson first delineates what he calls the "salient features" of a traditional Roman Catholic approach to a moral issue like abortion, and then proposes what he considers to be a better alternative approach.

Gustafson is a well-known Protestant ethician who studied under H. Richard Niebuhr, and has taught at Yale, The University of Chicago, and Emory.


See especially Section F: "Abortion," pp. 94-119 for a good discussion of the basic issues involving abortion.

Häring was a well-known German Redemptorist moral theologian who taught for many years at the Alphonsianum in Rome.

Häring considers abortion in light of traditional Roman Catholic moral theology, especially in reference to pastoral counseling.


Strong defense of abortion as a basic human right for women. Harrison and her work have had extensive influence on the proponent’s of abortion rights among feminist theologians.


Argues that abortion should be treated not as a “political” issue in the liberal political arena, but as a religious issue calling for a faith-based response from Christians.

Hauerwas is a well-known Methodist ethician who taught for a dozen years at Notre Dame, and is now on the faculty of Duke.


[Edited from the book’s promotion summary:] Lianyungang, a booming port city, has China’s most extreme gender ratio for children under four: 163 boys for every 100 girls. By the time those children reach adulthood, their generation will have twenty-four million more men than women. Asia now has 163 million females "missing" from its population. Gender imbalance reaches far beyond Asia, affecting Georgia, Eastern Europe, and cities in the U.S. where there are significant immigrant populations. The world, therefore, is becoming increasingly male, and this mismatch is likely to create profound social upheaval. Historically, eras in which there have been an excess of men have produced
Abortion periods of violent conflict and instability. Hvistendahl looks at not only the consequences of the misbegotten policies of sex selection but Western complicity with them.


Outlines the several ways in which being a pro-choice politician is not morally equivalent to supporting the Jewish Genocide by the Nazis in the Third Reich.


Kaveny takes a careful look at the status of public moral discourse in America. In Part One she considers analyses offered by Alasdair Maclntyre, John Rawls, and Stephen Carter and concludes that despite many insights and merits each thinker shares certain
assumptions which ultimately fall short of a more complete evaluation of both the history and current practice of moral discourse in large parts of American civil society. In particular all three overlook the mode of religious and political discourse termed the jeremiad, with its stress on prophetic denunciation and moral indictment. Analysis of the social issues of abortion and torture in the 2004 presidential contest between the Democratic challenger John Kerry and the Republican incumbent George W. Bush is used to illustrate contrasting approaches taken by those who utilize prophetic denunciation (especially in regards to abortion) and those who prefer a closer investigation of the relevant moral features using what Kaveny terms “moral deliberation” in coming to decide whom to support in the election.


Kelly is a professor of sociology at Fordham University.


According to the author, the great majority of Americans do not approve of abortion for non-medical reasons, as a method of birth control, and oppose abortion for most of the circumstances for which women seek them.


Discusses the effects of the New Jersey welfare cap in forging an odd alliance between political interests groups which were traditionally antithetical to one another. Liberal, pro-choice groups oppose the spending cap since it targets the poor and conservative, pro-life groups oppose the spending cap because it tends to pressure poor women into electing abortion, rather than have their welfare benefits frozen.


Symposium of short statements by a number of figures connected with the Pro-Life movement who were asked to comment on the "justifiable homicide" defense advanced by people like Paul Hill who have murdered doctors who provided abortions.


Abortion

Kolenc is assistant professor of law at the U.S. Air Force Academy in Colorado Springs.


K. finds problems with typical ethical argumentation based on the Genesis theme of the dominion of God's human image to justify abortion. Such themes are isolated from their biblical contexts, and conflict with more pervasive biblical themes such as the limitations of human freedom, human life as sacred and belonging to God alone, and God's forming and electing humans even from the womb.


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


One article of a special issue devoted to the larger question of whether a Christian law-maker (including a referendum in which every voter would be a "law-maker") is obliged to insert Christian moral teaching into civil law. The specific context for this question is the abortion question in Ireland.


In the wake of the infamous Phoenix “Abortion/Excommunication” case in which Bishop Thomas Olmsted declared Sr. Margaret MacBride, a hospital administrator, excommunicated and stripped St. Joseph’s Hospital of its “Catholic” designation this article revisits the moral dilemma of the pregnant woman who faced certain death and in which regardless of what was done or not done the fetus would not survive. Magill argues (counter to the Bishop) that the termination of the pregnancy was justified according to the principle of the double-effect.
Abortion

Magill is professor of health-care ethics at the Center for Healthcare Ethics at Duquesne University in Pittsburgh.


_____. "Pro-Life, Pro-Choice: Can We Talk?" The Christian Century, 3-10 January 1996, 12-14, 15.


Discusses the canonical discipline related to a procured abortion.


Revised presentation given at the 1991 meeting of the College Theology Society.

McCormick teaches moral theology at St. John's University in New York.


Suggests taking seriously the “consistent ethic of life,” and therefore treating abortion more as a “social issue” that might unite otherwise divided forces to work together to make abortion rarer in our country.


Abortion

One article of a special issue devoted to the larger question of whether a Christian law-maker (including a referendum in which every voter would be a "law-maker") is obliged to insert Christian moral teaching into civil law. The specific context for this question is the abortion question in Ireland.


One of two articles giving opposing perspectives on the abortion debate. For the opposing article see Serrin Foster, “The Feminist Case Against Abortion,” *The Commonwealth* (September 1999): 5-6.


Moore is pastor of Grace Church in Randleman, North Carolina.


Personal account of her abortion and how she eventually came to terms with it and the process of self-forgiveness.

One of several articles in this issue of *America* on the Church’s response to abortion.


Noonan is a Federal District Court Judge and a legal historian.


O’Brien critiques some of the American bishops’ approach to the issue of abortion as essentially being too focused on rhetoric and insufficiently attentive to the more difficult complex public policy issues of how to render abortion less common.

O’Brien is the president emeritus of the University of Rochester.
Abortion


Paper discussed at the Special Interest Session on Comparative Ethics at the Annual Convention of the Society of Christian Ethics, 7-9 January 1994 in Chicago and also presented at the annual meeting of the Society of Christian Ethics (Western Region) held at the University of Southern California, Los Angeles, California, 18 February 1994.

O'Connor teaches in the Department of Religious Studies at the University of California, Riverside.


Practical and theological reflections on the Pro-Life Movement, and what a local priest might do in his parish to help foster the movement.


Polish Catholic Bishops. See *Vescovi della Polonia*.


Ramsey is a well-known Protestant ethician who taught at Yale for many years, and died in 1988.

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Abortion


Tolerance of the political activities of the pro-life movement is sociologically analyzed with data from a Lexington, KY survey.


The article addresses the problem of human animation by applying the metaphysics of the human composite to the data of modern reproductive biology. It identifies the spiritual soul as the informing power that gives individual life to the human cell. It argues that the human person must be present ontologically from the very first moment of fertilization.


Reidy is a diocesan priest in Dublin who teaches moral theology at Holy Cross College, Clonliffe, Dublin.


Refers to the Irish situation in which an young girl, pregnant through rape, was prevented from traveling from Ireland to England in order to procure an abortion.

Riordan is Dean of the Faculty of Philosophy at the Milltown Institute of Philosophy and Theology.


One article of a special issue devoted to the larger question of whether a Christian law-maker (including a referendum in which every voter would be a "law-maker") is obliged to insert Christian moral teaching into civil law. The specific context for this question is the abortion question in Ireland.
Abortion


This article first appeared in Hastings Center Report 20 (July/August 1990): 6-12.


Sappington is a student in the M.A. Christian Thought program at Trinity Evangelical Divinity School.


One article of a special issue devoted to the larger question of whether a Christian law-maker (including a referendum in which every voter would be a "law-maker") is obliged to insert Christian moral teaching into civil law. The specific context for this question is the abortion question in Ireland.


Steinfels, Peter. “Beyond the Stalemate Forty Years after ‘Roe’” Commonweal 14 June 2013 (print version; 3 June 2013 online version: http://www.commonwealmagazine.org/beyond-stalemate
Abortion

Provocative look at many of the moral assumptions used in the pro-choice/pro-life debate over the morality of abortion. A very good selection of Letters to the Editor responding to the article, along with the author’s own response to the responses is found in the 16 August 2013 print edition, and posted online on 5 August 2013 at http://www.commonwealmagazine.org/letters-abortion-stalemate-authors-reply


Statement of the United States Catholic Bishops on abortion and euthanasia approved during their June 1995 meeting in Chicago.


Pastoral letter on abortion by the Bishops of Poland. Also found in *Il Regno--Documenti* (1992): 419-425.


Archbishop Weakland's concluding remarks at the end of the sessions he sponsored with women in the Milwaukee Archdiocese in which they were encouraged to speak openly on their reactions to Church teaching. Weakland affirms the Church's teaching, but indicates a great deal of pastoral compassion to the women involved. Weakland incurred a good deal of wrath from the conservative right of the Catholic Church, as well as the Vatican, for sponsoring these sessions.

Weakland was Abbot Primate of the Benedictines and then Archbishop of Milwaukee, Wisconsin until his retirement in 2002.


Whitmore teaches theological ethics at the University of Notre Dame.

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Deals with the situation in Ireland.


One article of a special issue devoted to the larger question of whether a Christian lawmaker (including a referendum in which every voter would be a "law-maker") is obliged to insert Christian moral teaching into civil law. The specific context for this question is the abortion question in Ireland.


Argues against political compromise on the abortion issue, since such compromise would amount to betrayal of the key principle of the sanctity of life.

Whitehead is a former Assistant Secretary for Postsecondary Education in the Department of Education.


Details what programs and promotional work has been done to advertise the various outreach initiatives the Church has for women who have suffered an abortion.

One of several articles in this issue of *America* on the Church’s response to abortion.


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*Books Either On, or Which Treat Abortion*

Abortion

Presents stories of the Society for Humane Abortion--otherwise known as the Jane Collective--and draws political lessons about program, success, and co-optation that are relevant to the agendas of abortion-rights groups today.


Beckwith teaches philosophy at the University of Nevada and Geisler is an author.


Argues 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.


Reviewed by Andrew Fiala in *Journal of Church and State*(2017) 59/2: 309-311. DOI: https://doi.org/10.1093/jcs/csx008 (Published: 16 March 2017)

*From Fiala’s review:* “Charles Bellinger’s critique of abortion occurs within a larger theological critique of violence and secular politics. Building upon the insights of Søren Kierkegaard and René Girard, Bellinger locates violence in denial of spiritual growth and rejection of the vertical dimension of religious life. Bellinger also criticizes individualism, autonomy, and liberal political philosophy. Arguing that contemporary social and moral systems are based on nominalism, Bellinger offers Christian moral realism as a solution. ... His argument is consistent and extensive. But it is also hyperbolic. He suggests that *Roe v. Wade* author Justice Harry Blackmun is a modern Pontius Pilate. He argues that abortion represents an abandonment of Christ in favor of the “dread spirit” who tempted Christ (p. 208). ... Bellinger does not offer an alternative to liberal politics. Perhaps he imagines a Christian state that would prohibit abortion. But theocentrism is difficult to imagine in our diverse society. Although Bellinger suggests
that “we know not what we do,” secular liberals are knowingly committed to religious liberty. But religious liberty is not a concern in Bellinger’s argument against abortion.”


The author claims that every argument constructed to support a fetus’ right to life fails on its own terms. Furthermore, he asserts that even if a fetus were to have a right to life, abortion would still be morally permissible, again on the abortion critics’ own arguments. While these are broad claims indeed, a close reading of the text shows that Boonin constructs the rules to engage an analysis of anti-abortion arguments in such a way that critical pro-life arguments (such as the existence of an immortal soul) are simply discounted as not being an argument that both sides of the debate could accept.

Therefore, a more truthful book jacket blurb might be redrafted to state that Boonin has demonstrated that there is no pro-life/anti-abortion argument that will be accepted by both sides of the debate as morally persuasive. Of course such a publicity statement, while true, would probably not sell many books.

Boonin is Associate Professor of Philosophy at the University of Colorado, Boulder.

Reviewed by James T. Bretzke, S.J. in *Theological Studies*.

Bosgra, Tj. *Abortion, the Bible and the Church*. Honolulu: Right to Life Educational Foundation, 1981.

A survey of 150 denominational views.


Examines the issues of selective abortion in light of prenatal diagnosis involving different genetic disorders, amniocentesis, CVS, etc. Arguments for selective abortion are rebutted, and Boss challenges the ethical use of prenatal diagnosis itself as a tool for selective abortion.

Abortion

In this anthology of new and classic articles, fifteen noted feminist philosophers explore contemporary ethical issues that uniquely affect the lives of women. These issues in applied ethics include autonomy, responsibility, sexual harassment, women in the military, new technologies for reproduction, surrogate motherhood, pornography, abortion, coerced birth control, cosmetic surgery, anorexia nervosa, in vitro fertilization, feminist masochism and nonfeminist women.


Ten original essays which analyze the efforts of the Catholic Church in the United States to shape public policy on abortion.


Ch. 1 - When Does Life Begin? Ch. 2 - Should Abortion Remain a Personal Choice? Ch. 3 - Is Abortion Immoral? Ch. 4 - Can Abortion Be Justified? Ch. 5 - Should Abortion Remain Legal?
Abortion


Supports the mother's right to abortion and the individual's right to euthanasia.


Everett ran a large abortion clinic in Texas, and eventually moved into the pro-life movement.


Good selection of readings on this issue.


Abortion


Fowler is an ordained Presbyterian minister and professor of New Testament at Columbia Graduate School of Bible and Missions in Columbia.


This anthology argues for an expansion of the single-issue abortion-rights movement into a multi-cultural feminist movement.


Contains fifteen pro-life essays from a broad range of contributors.


Abortion


*Mizuko kuyō* offers ritual atonement for women who chose to have abortions, sometimes decades earlier. The ritual was popularized during the 1970's when religious entrepreneurs published frightening accounts of fetal wrath and spiritual attacks.


22 essays supporting the Church's teaching on abortion, covering perspectives from history, philosophy, feminist concerns, dissent, and pluralism.


These crucial moral issues are: moral reasoning; reproductive technology; abortion; sexual ethics; social justice; euthanasia; war; and capital punishment. For each of the issues the author presents several hypothetical human situations (your local high school board decides to distribute condoms at the high school, for example). Then he explores the principle moral issues to be decided, presenting pros and cons, without trying to steer the reader either side. Following several questions for discussion is a list of books and documents for further reading that draws heavily on Catholic-Christian sources.


Abortion


One chapter argues that the emphasis on "rights" has made illegal and occasionally violent activity on the part of pro-life activists increasingly likely. Another chapter suggests that abortion is an instance of the more general right to self-defense. A chapter considers the problem of abortion from the standpoint of participants in the political process. And chapters examine the political tactics of the Roman Catholic Church and abortion rights in terms of constitutional due process.


Twenty-five contributions on the different attitudes towards abortion in the American Catholic Church.


Deontologist point of view.

Kamm is Associate Professor of Philosophy at New York University.


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

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


Kaveny takes a careful look at the status of public moral discourse in America. In Part One she considers analyses offered by Alasdair MacIntyre, John Rawls, and Stephen Carter and concludes that despite many insights and merits each thinker shares certain assumptions which ultimately fall short of a more complete evaluation of both the history
and current practice of moral discourse in large parts of American civil society. In particular all three overlook the mode of religious and political discourse termed the jeremiad, with its stress on prophetic denunciation and moral indictment. Analysis of the social issues of abortion and torture in the 2004 presidential contest between the Democratic challenger John Kerry and the Republican incumbent George W. Bush is used to illustrate contrasting approaches taken by those who utilize prophetic denunciation (especially in regards to abortion) and those who prefer a closer investigation of the relevant moral features using what Kaveny terms “moral deliberation” in coming to decide whom to support in the election.


The stories of Maureen, Heidi, Patsy, Lianne, Marie and Liz. Each of these women, in the depth of her personal crisis, chose abortion. Each story is different, but each has the same underlying theme: I cannot face what I have done, yet I live in devastating inner conflict when I don't face it.


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


Philosophical exposition of the pro-life position.


This book records and adorns Lejeune's testimony as an expert witness as Davis vs. Davis for Blount County, Tennessee, September 21, 1989. A French geneticist, Lejeune,
Abortion

Served as an expert witness for one side of a fascinating custody case in Tennessee. Mary Sue Davis and her husband, Junior Lewis Davis, had artificially procreated and cryogenically preserved seven concepti. Now they were separated and disputing disposition of the concepti. Mrs. Davis, attesting that the concepti are children, wanted to thaw them and donate them for implantation in women who could not otherwise conceive. Mr. Davis wanted them left frozen or destroyed, citing his right to not become a father against his will. The Judge, influenced by Lejeune's views, found for Mrs. Davis. He decided that the concepti are embryos, not pre-embryos, and that the embryos are children whose best interests would by served by implanted.


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 around a common theme that argues that alternative views of the world’s religions do in fact allow for both contraception and abortion.


These essays, generated by a variety of experts at a Post-Abortion Aftermath Conference recently held in Washington, DC, cover a variety of issues involved in understanding the impact of abortion on women and families, including the many faces of post-abortion grief. Additionally, these experts consider the medical, emotional, and physical effects of pregnancy loss on both the woman and her family, and, on a more social level, the cultural impact of abortion and its infecting of society's values.


Handbook for post-abortion counseling. New chapters include: "Abortion and Men," which confirms the significance of men's influence on women's decisions to seek or not to
Abortion

seek abortion; "It's Safe to Come Home," where he writes of the Church that seeks to be an agent of healing for all, including those who have undergone abortion; and "The Spiritual Vision of Project Rachel."


Chapters divided in four sections: Ethics and Theology; The Beginning of Life (Abortion, In-vitro Fertilization, etc.); The End of Life (Euthanasia, Withdrawal of Nutrition and Hydration, etc.); and Community (Marital and Political).

Meilaender is Professor of Religion at Oberlin College.


Contains statements and background notes from major churches: Roman Catholic, Orthodox, principal Protestant denominations, Jewish groups, etc.


The natural law tradition, Protestant ethical traditions, and American religious pluralism, fundamentalism, and secularism in the 1950's and 1960's are all examined for their implications on the abortion issue.

The authors are law professors at SUNY, Buffalo.


Reviewed by Nancy Ann Davis in *Ethics* 103 (1992): 211.

Abortion


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


After some introductory material on normative ethics, the authors treat the ethical issues involved in abortion, infanticide, euthanasia, suicide, capital punishment, and war.


Presents demographic and sociological research, results of polls, philosophical abstracts of classic articles, eighteen official policy statements of various religious groups, plus seven statements from abortion advocacy groups, and excerpts from court decisions dealing with abortion.


Includes essays by Noonan, Paul Ramsey, James Gustafson, Bernard Häring, George Hunston Williams, John Finnis, and David Louisell.


While personally opposed to abortion in principle O’Brien believes that the Catholic Church has adopted the wrong approach in dealing with abortion as a political issue. After a brief history of abortion legislation he then looks at the issue from legal, moral,
Abortion

and Christian perspectives to support his thesis that Church leaders and Catholics should stop trying to overturn Roe v. Wade.

O’Brien is former president of the University of Rochester and Bucknell University, and has also served as professor and dean at Princeton University and Middlebury College.


29 readings set in a Pro and Con format, divided into eight sections. Includes the three major Supreme Court decisions.


These essays, presented originally at a conference at St. Louis University in 1993, examine the scientific, philosophical, theological, legal, and political dimensions of public policy on abortion.


Contains a series of essays on the topic of abortion.


Martin Rhonheimer is professor of ethics and political philosophy at the Pontifical University of the Holy Cross (Santa Croce) the Opus Dei school in Rome.
Abortion


A study originally commissioned by the Congregation for the Doctrine of the Faith in 2000 and which was ordered published (first in German) “so that the theses it contains could be discussed by specialists.” While Rhonheimer does not follow what he considers to be a “weighing of goods” approach to moral analysis (which he identifies as the theory of proportionalism condemned in *Veritatis splendor*) he does take issue with traditionalistic arguments that in his view are now “obsolete,” “outdated,” and ultimately misconstrue the correct meaning of discerning the distinction between “direct” and “indirect” in terms of abortion.


Presents a Catholic moral theology based on Pope John Paul II and Thomas Aquinas and then applies those principles to contemporary ethical issues.

Scarnecchia is associate professor of human life studies and legal studies at Franciscan University of Steubenville and visiting associate professor of law at Ave Maria School of Law.


Develops a legal history of abortion in Judaism from biblical references up to the present.
Abortion

Schiff is at the Jewish Education Institute in Pittsburgh.


*From the publisher's blurb:* "Despite the claim by many Christian leaders that the pro-life/antiabortion position is the only faithful response to the debate about reproductive rights, many people of faith find themselves in a murky middle of this supposedly black-and-white issue. Christians who are pro-abortion rights are rarely pro-abortion. However, they view the decision to carry a pregnancy to term as one to be made by the woman, her medical team, her family, or personal counsel rather than by politicians. Pro-Choice and Christian explores the biblical, theological, political, and medical aspects of the debate in order to provide a thoughtful Christian argument for a pro-choice position with regard to abortion issues. Kira Schlesinger considers relevant Scriptures, the politics of abortion in the United States, and the human realities making abortion a vital issue of justice and compassion. By examining choice from a Christian perspective, Schlesinger provides a common vocabulary for discussing faith and reproductive rights.

Reviewed by James T. Bretzke, S.J. in *Theological Studies* (forthcoming)


Written from an ecumenical perspective. Looks at the traditional "marks" of the church—the Word and sacraments—and asks what difference the church, living out its life in the world, can make in the lives of human beings affected by abortion. The authors argue that the church will minister most effectively by remembering and preserving its own distinctiveness.


Tradotto dal francese.


Schwarz is professor of philosophy at the University of Rhode Island.


Argues that *Rove v. Wade*’s regulatory scheme of a six-month time span for abortion on demand polarized public debate and obscured other alternatives which might have had
greater public support. Shrage proposes an alternative plan which allows for a shorter time span than 6 months for non-therapeutic abortions.

Shrage teaches at California State Polytechnic University in Pomona.


Strives to strike a balance between "Pro-Choice" and "Pro-Life" positions, and claims that some abortions are morally permissible while others are not. He argues that the goods of life are relational, not absolute, and that under certain conditions and according to certain principles (similar to just war argumentation) an abortion can be morally justified.

Steffen is associate professor of religious studies and University chaplain at Lehigh University in Pennsylvania.


Book is organized in four parts. Part One treats "The Value of Human Life" and "Pre-Persons and Post-Persons." Part Two investigates human values and technology. Part Three considers the value of human life in relationship to the religious, philosophical and political heritages. Part Four argues for the development of a "life-affirming" society.

Thomasma is the Michael I. English, S.J. Professor of Medical Ethics at the Loyola University of Chicago Medical Center.


Tribe is a professor of constitutional law.

Abortion

Wenz, Peter S. *Abortion Rights as Religious Freedom*. Philadelphia: Temple University Press,

Deals with the ethical aspects of abortion and euthanasia.


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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.


*Catholic International*. 1 (October, 1987).
Good selection of various Bishops' Pastoral statements on the Aids crisis is collected in this first sample issue.


Investigates the question of suffering of gay and lesbians in the age of HIV/AIDS and points to inadequacies of traditional Christian answers to such suffering.


Crowley did his doctoral studies under Michael Buckley at the Graduate Theological Union, and teaches theology at Santa Clara University.


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


The focus is on the U.S., but the issue of how much mandated or optional pre-natal and neo-natal testing for HIV should take place is of global importance. The contributors consider legal, ethical, medical, and public health criteria for HIV screening.


Fullam is a veterinarian and theological ethicist with a ThD from Harvard, and O’Neill has his PhD in theological ethics from Yale. Both are associate professors at the Jesuit School of Theology Santa Clara.


Report on the 2004 15th International AIDS Conference held in July, 2004 in Bangkok by these two attendees.

Fuller is an AIDS physician who teaches at the Boston University School of Medicine and Keenan is professor of moral theology at the Weston Jesuit School of Theology.


Argues that the Vatican now accepts the “lesser of two evils” principle as applying in some cases to recommendation of condom usage for purposes of AIDS prevention. This article occasioned a sustained debate among Vaticanists, some bishops, and several moral theologians.


Fuller is assistant director of the Clinical AIDS Program at Boston Medical Center and assistant clinical professor of medicine at Boston University School of Medicine, and an ordained Roman Catholic priest.


Based on a talk originally given at the St. Louis University Health Sciences Center on 22 October 1996.

Guevin argues the usage of condoms among even married HIV discordant couples is *always* morally evil regardless of disease-prevention, while Rhonheimer takes the opposite view.


Argues that three points: 1) that these issues are not confined to sexual morality; 2) that the issue of condom use not be distorted; and 3) that the primary response of Christians ought to be in terms of gospel, not law.

Hannon is professor of moral theology at St. Patrick's College in Maynooth.


Text of a talk presented by the Bishop of Edinburgh of the Scottish Episcopal Church.


Reviewed by Daniel P. Sulmasy in *America* 184 (26 March 2001: 32-34.


Kelly, an English moral theologian, reflects on some of the ethical challenges posed by the AIDS epidemic to some of the traditional understandings of sexual ethics, sin, etc. Using the experience of Africa Kelly notes how the AIDS epidemic involves a number of complex factors, including structural evil, and suggests that intransigence in the Catholic Church's stand against contraception and condom use may be need to be re-examined.

### New Directions in Sexual Ethics: Moral Theology and the Challenge to AIDS

Despite its title, this book is really an (excellent) treatment of Roman Catholic sexual ethics as a whole, and stresses trying to develop a positive theology both of sexuality and applications to issues of sexual ethics.


This book examines the Roman Catholic Church in the United States as it responds to the AIDS crisis and persons with AIDS from a critical sociological perspective using organizational theory.


Consideration of health care issues, disclosure to employees, etc.


Notes that HIV/AIDS is truly a world-wide scourge which has caused untold suffering, McCarrick warns against trusting in messages of “safe sex” and condom usage, since
these practices often fail to protect, and that condom usage “contradicts our faith’s understanding of sexual union as an expression of spousal love through a mutual and total gift of the self” (p. 84). Embracing chastity is the only acceptable means to combat AIDS. Nevertheless, health care is affirmed as a right for every person, even those who have contracted HIV through failures in chastity. Finally the Cardinal exhorts all to pray to God the Father that a cure can be found for AIDS.


Rather harsh and conservative article, arguing against being overly compassionate towards AIDS sufferers. McDermott argues that respect for a proper notion of God requires us to accept that God does punish sinful behavior, such as homosexual activity, but this punishment is not “vengeful” but rather a call to salvation through acceptance of the Cross and suffering as a means of effecting conversion.

McDermott is a systematic theologian who has taught at Fordham University, the Pontifical Gregorian University (at the time of the article’s publication), then subsequently at the Pontifical Josephinum, and is currently on the faculty of Sacred Heart Seminary in Detroit.


Contains an introductory essay on the historical background of AIDS, plus discussion of reasons for divergent religious positions on the issue, followed by a collection of unabridged statements and background notes from 45 major churches or religious groups: Roman Catholic, Orthodox, principal Protestant denominations, Jewish groups, etc.


Looks at the *status quaestionis* of the debate over the moral legitimacy of using condoms with HIV discordant couples in light of the controversy ignited by Martin Rhonheimer, O.D.’s acceptance of this condom usage in his 2004 *Tablet* article. Newton indicates that a good part of the difficulty comes from the fact that Rhonheimer is “highly respected and doctrinally orthodox” yet holds a position that is considered heterodox by many other moralists who strong support *Humanae vitae* such as Janet Smith, David Crawford, Benedict Guevin, O.S.B., and Stephen Long. After examining the various positions the author concludes that neither side has definitively proven its case and so we must await for a definitive statement by the Magisterium. Nevertheless, he argues that the “contraceptive choice” remains “intrinsically evil,” but the disputed issue is whether condom usage of married HIV discordant couples represents “contraceptive choice” or not.

Newton is assistant professor at the International Theological Institute in Trumau, Austria and can be contacted at w.newton@iti.ac.at


Argues against condom distribution in high schools, but does counsel condom use if one has the HIV virus and has already decided to engage in "sinful sexual activity."


Quinn was Archbishop of San Francisco at the time this article was authored.

Reimer-Barry uses her fieldwork on Catholic women suffering from HIV/AIDS in Chicago and Kenya to outline a call for “empathetic listening” that seeks first to discover what is genuinely going on in people’s lives—before moving to a judgment of what the proper ethical position might be. In this regard she is particularly critical of Pope Benedict XVI’s 2009 negative comments about condom use in Africa which he delivered in an airborne news conference on the way to Africa. Far more effective would have been to land in Africa, talk with a variety of people there who knew the situation first-hand, and then—and only then—presume to take a position on a practical issue like the advisability of condom usage in a situation common in sub-Saharan Africa.

At this writing Reimer-Barry was Assistant Professor of theological ethics at the University of San Francisco.


Reflections from Catholic and Protestant participants in a National Council of Churches study group.


Discusses how AIDS and HIV-positive patients are treated culturally in Japan. The Japanese ethos tends to stigmatize very severely people like AIDS sufferers, while downplaying, almost to the point of denial, the reality of the existence of the HIV virus in Japan. The article chronicles well how cultural traditions can impede a compassionate treatment of those who suffer from this disease.

Sottile-Malona, Beverly. "Condoms and AIDS." *America* 165 (2 November 1991): 317-319. According to the author, the effectiveness of condoms to reduce the risk of HIV transmission is not as good as the public has been led to believe.

Sottile-Malona is diocesan coordinator of Natural Family Planning for the Diocese of Buffalo, NY.

Smith, a corporate strategist at Cafod, the Catholic development agency of England and Wales, argues that simplistic messages like abstinence and fidelity alone as a response to HIV often are based on erroneous assumptions that fail to take into account more complex economic and cultural realities which if left untended will put more people at risk for HIV transmission. Smith argues that condom usage should be considered as part of the prevention strategy in certain places in the world.


Smith argues that probably condoms could not be licitly used by HIV discordant couples, but that it may be morally permissible if the condom were perforated, and thus no longer a complete physical block to conception.


After many years teaching at the Jesuit School of Theology-at-Berkeley, Spohn is now Professor of Theology at the University of Santa Clara, California.

The Tablet 29 April 2006. (An editorial and two articles on AIDS and condom usage).


Thampu critiques secular Western culture which he asserts has imposed biases which must be counteracted by the prophetic dimension of the Gospel, and which also neglect the cultural backgrounds of non-Western societies in developing strategies for confronting a global problem such as AIDS.
Birth Issues: Birth Control

Thampu is a member of the TRACI community and lecturer and Chaplain of St. Stephen's College in Delhi, India.


Various episcopal responses to the flap over the NCCB policy statement on AIDS education.


Includes the official statement of the WCC Central Committee which came out of a 1994 mandated study.


Brief diocesan message.

Wuerl was archbishop of Pittsburgh at the time and is currently cardinal archbishop of Washington, D.C.

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BIRTH ISSUES

Birth Control


Congress supporting Humanae vitae sponsored by the John Paul II Pontifical Institute for the Study of Marriage and the Family (Lateran University) and two institutions of Opus Dei: Centro Accademico Romano della Santa Croce and the Università di Navarra.

Three main parts deal with 1) Experience of NFP, 2) Sciences, and 3) Theology. An appendix provides excerpts various magisterial documents dealing with contraception. Theological contributions from Carlo Caffarra, Edouard Hamel, S.J., Bonifice Honings, Gustave Martelet, S.J., Dionigi Tettamanzi, and Marcellino Zalba, S.J.

Translations also in French, German, Italian, Japanese, Polish, and Spanish.


While upholding the value of NFP and the SDM as natural means of avoiding conception Astorga does note that the current magisterial teaching on artificial contraception has not been formulated infallibly, and that we should be careful of laying undue pastoral burdens on poor people in this regard, and allow them to follow their own consciences in this area.

Originally delivered at the Loyola School of Theology on 18 June 2003.

Astorga was professor of theology at the Ateneo de Manila and at the Loyola School of Theology in Quezon City, Philippines and now works at the University of Portland, Oregon.


Bishop Bacani, then an auxiliary bishop of the Archdiocese of Manila, Philippines, looks at the issue of birth control in the context of the population crisis in the Philippines, and also considers the possibility that a wife might legitimately use artificial contraception if her husband refused to cooperate with her in the practice of natural family planning.

Bacani was installed in January, 2003 as the first bishop of the new diocese of Novaliches, in Metro Manila. He was forced to resign a little over a year later in a controversy regarding possible sexual harassment of a secretary.


Argues that many of the ideas in *Humanae vitae* can be traced to the moral philosophy and involvement of Karol Wojtyla (later Pope John Paul II), and that this then would further weaken the force of the Encyclical if it were in fact found to be so reliant upon the influence of this one individual and his own small circle of advisers and collaborators (such as the Polish psychiatrist Dr. Wanda Poltawska who held that women often suffered from neuroses caused by contraception usage).


*From the author supplied abstract:* This article considers recent debates and conflicts between the Holy See and secular voices at the United Nations with regard to sexual and reproductive health and rights, and the language of gender. While recognising that Pope Francis has ushered in a more conciliatory and open approach to such issues, deep differences still remain over the nature and extent of rights in relation to issues of sexuality, procreation and gender. The author asks if the language of dignity rather than rights might afford a better perspective from which to approach these issues. Focusing in particular on the maternal capacity of the female body, the author explores the concept of dignity in Catholic social teaching, in engagement with Martha Nussbaum's feminist interpretation of Amartya Sen's capabilities approach. The author argues that the shared Aristotelian perspectives of Nussbaum and Catholic social teaching contribute to a rich dialogue between the two, but ultimately the Catholic understanding of dignity surpasses that of any secular theory of human rights or dignity, including that of Nussbaum, because it makes human dignity ontological and not dependent on either citizenship or rights.

Beattie teaches at the University of Roehampton, London.


Looks at the evolving understandings of gender, sexual and reproductive rights as these have surfaced since the watershed 1994 International Conference on Population and Development in Cairo. Special attention is given to a critique of the roles the Holy See played in these various conferences and consultations, looking also to the de facto
political alliances between supporters of the Holy See’s discourse and that of the American Christian right.


Cahill, a married Roman Catholic mother, 1993 President of the CTSA, 1997 President of the Society of Christian Ethics, and Professor of Theological Ethics at Boston College, studied under James Gustafson at the University of Chicago.


See paper by Msgr. Elio Sgreccia in the same volume.


Articles and essays by theologians and doctors opposed to *Humanae vitae*.


Paragraph #26 states: Counsellors may meet others who, accepting the teaching of the Holy Father, find that because of particular circumstances they are involved in what seems to them a clear conflict of duties, e.g., the reconciling of conjugal love and responsible parenthood with the education of children already born or with the health of the mother. In accord with the accepted principles of moral theology, if these persons have tried sincerely but without success to pursue a line of conduct in keeping with the given directives, they may be safely assure that, whoever honestly chooses that course which seems right to him does so in good conscience.


A married woman's account with her frustration at the ineffectiveness of Natural Family Planning, and those who argue for it while not paying adequate attention to the method's problems.


Examines the position of Ford, Grisez, Boyle, Finnis, and May on *Humanae vitae* (i.e., that contraception is evil because it is "contra-life"), and argues that the moral theory of the encyclical would be better served by considering its grounding in the objectivity of the Thomistic esse of the person.


Much of this chapter deals with the arguments and claims revolving around papal Catholic Social Teaching from Leo XIII onwards, and special focus on Paul VI’s 1968 *Humanae vitae* and John Paul II’s 1993 *Veritatis Splendor*.


Article which uses extensive letter excerpts from Maritain to indicate his analysis (and approval) of the possibility of non-barrier contraceptive means such as the pill or Norplant (though these would be developed only after his death). The analysis Maritain provides of the *finis operantis* issues in this instance runs counter to the line of argumentation adopted in *Humanae vitae* and maintained since by its principal defenders.


Dulles, an ecclesiologist, lists what he calls "seven deleterious consequences" of the wide-spread dissent from the teaching of *Humanae vitae*. His listing is quite straightforward, and calls both sides to greater reflection.

Address given in a workshop on medical and moral issues sponsored by the Pope John XXIII Medical-Moral Research and Education Center, and held in Dallas from 1-5 February 1993.


Writing as a philosopher Dummett concludes that the argumentation and principles utilized by *Humanae vitae* to condemn artificial contraception as always immoral are illogical and therefore indefensible.

Dummett was professor of logic at Oxford until his retirement in 1992.


Faggioli, a church historian with expertise in the reception of Vatican II, notes that “the U.S. bishops are far more excited about celebrating the anniversary of *Humanae Vitae* than their counterparts in the rest of the world, who seem to be looking at marriage and family with a different kind of focus. And this ‘enthusiasm gap’ is reflective of more than just the present moment; it suggests continuation of the skirmishes within the Church that have persisted through Francis’s papacy.” Faggioli goes on to outline several problems, including an a-historical anti-intellectualism about the drafting of the Encyclical, as well as a “tendency to reduce understanding of a particularly sensitive papal teaching and its reception to a particular cultural and geographic point of view, and then universalize it,”
and finally, and perhaps most “grievously” on the part of the ultra-conservative HV culture warriors a lament that “[w]hat is unforgivable, for some, is that Pope Francis is not part of the neo-conservative and neo-traditionalist American consensus.”

Faggioli is professor of theology at Villanova University.


Considers NFP as a form of ascetical fasting which in turn would have spiritual benefits for those who use it. However, the presentation has a number of unexamined premises which are rather weak logically.

Fehring is a registered nurse and associate professor of nursing at Marquette University.


The author, a married man, presents some of the physical, psychological and interpersonal difficulties of relying on NFP as the form of contraception.


Argues strongly for the existence of moral absolutes, and discusses the problem of contraception, which historically gave rise to the current formal attack on moral absolutes.


See the Response immediately following by Richard A. McCormick, S.J. on pp. 11-14.

Flannery at that time was assistant professor of ancient philosophy at the Pontifical Gregorian University and Koterski was assistant professor of philosophy at Fordham University.

The authors argue that the teaching on contraception fulfills the requirements to be considered infallible, and therefore binding and irreformable.


*Status questionis* presented by two well-known pre-Vatican II American moral theologians.


Defends the teaching of *Humanae vitae* and suggests that contraception should be considered to be as grievous as abortion. Also discusses and critiques the Canadian bishops statement on *Humanae vitae*, the so-called “Winnipeg Statement,” as not being as clear and strict about the teaching against contraception as it should be, and argues that it should be formerly recalled. The book contains both the texts of the Winnipeg Statement and *Humanae vitae*.


Address given in a workshop on medical and moral issues sponsored by the Pope John XXIII Medical-Moral Research and Education Center, and held in Dallas from 1-5 February 1993.


Very sympathetic exposition of John Paul II’s sexual ethics.

Grabowski teaches at the Catholic University of America.


Grisez's thesis is that "For one who engages in sexual intercourse directly to will any positive deed by which conception is thought to be prevented, or even rendered less probable, is intrinsically and seriously immoral" (p. 12).

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Contraception...Is It Always Wrong? Huntington IN: Our Sunday Visitor, 1965.


Gudorf is Professor of Religious Studies, Florida International University.


Hagen is a lawyer in Minneapolis and Tentler is professor of history at The Catholic University of America.


Maintains that the Encyclical is formally infallible.


Fr. Harvey is well-known as the founder of “Courage”–a Catholic organization for homosexual men and women which is grounded on the traditional magisterial teachings and demands sexual continence for its members.


Argues from a scientific stand-point that the Church's traditional teaching on marriage as derived from its interpretation of natural law is flawed, being based on both bad biology and poor reductionistic analysis.


Contains reports of various bishops' conferences to *Humanae vitae*.


Originally given in a Vatican meeting of 18 March 1994 with Nafis Sadik, executive director of the U.N. Fund for Population Activities, this is Pope John Paul II's critique of the final draft document prepared for the September 1994 U.N. International Conference on Population and Development held in Cairo, Egypt.


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

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


*From the promotional advertisement:* Kalbian outlines the Church's position against artificial contraception as principally rooted in three biblical commandments. In addition, Kalbian shows how discourses about sexuality, both in the Church and in culture, are often tied to discourses of violence, harm and social injustice. These ties reveal that sexual ethics is never just about sex; it is about the vulnerability of the human body and the challenges humans face in trying to maintain just and loving relationships. As Kalbian explores and contrasts the Catholic Church's stance toward condoms and HIV/AIDS, emergency contraception in cases of rape, and contraception and population control, she underscores how contraception is not just a private decision, but a deeply social, cultural, and political one, with profound global implications. Kalbian concludes that even the most tradition-bound communities rely on justificatory schemes that are fluid and diverse. Taking this diversity seriously helps us to understand how religious traditions change and develop.

Kalbian is associate professor of religion at Florida State University.


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


According to the Church’s constant and unequivocal teaching, children are the greatest good of marriage, the good that defines it as such, and the very glue that holds it together” (p. 23). Natural Family Planning if used to limit children “in circumstances that are not defensibly serious...can thereby turn sinful, even mortally so, for the couple” (p. 25). Continence, instead of NFP, is counseled to be used which also helps the couple “devote more time to prayer, study, teaching, hospitality, or some other ministry for which a desire has been planted within us by the Lord” (p. 24). The sufferings involved in bearing and rearing children “should be borne in a spirit of patient love and reparation. One should not plan things overmuch, for Jesus tells us not to be anxious about tomorrow; Christians are not calculators but lovers” (p. 27).

Kwasniewski did his doctorate in philosophy from The Catholic University of America and teaches philosophy and theology at Wyoming Catholic College.


Essays around a common theme that argues that alternative views of the world’s religions do in fact allow for both contraception and abortion.


Critiques the Billings method and its exaggerated claims.


*From the publisher's overview:* Applies Thomas Kuhn's *The Structure of Scientific Revolutions* to the Catholic theology and argues that Pope Paul VI's encyclical *Humanae Vitae* caused a paradigm shift in American Catholic thought. Questions the theological foundations of Catholic teachings on sexuality, birth control, gay marriage and abortion.

*From the publisher’s blurb:* On July 29, 1968, Pope Paul VI ended years of discussion and study by Catholic theologians and bishops by issuing an encyclical on human sexuality and birth control entitled *Humanae Vitae*: "On Human Life." That document, which declared that "each and every marriage act must remain open to the transmission of life," lead to widespread dissent and division within the Church, particularly in the United States. The divide that *Humanae Vitae* opened up is still with us today. Massa argues that American Catholics did not simply ignore and dissent from the encyclical's teachings on birth control, but that they also began to question the entire system of natural law theology that had undergirded Catholic thought since the days of Aquinas. Natural law is central to Catholic theology, as some of its most important teachings on issues such as birth control, marriage, and abortion rest on natural law arguments. Drawing inspiration from Thomas Kuhn's classic work *The Structure of Scientific Revolutions*, Massa argues that *Humanae Vitae* caused a paradigm shift in American Catholic thought, one that has had far-reaching repercussions.

Massa is professor of historical theology at Boston College and Director of its Boisi Center for Religion and the Public Life.


May is Michael J. McGivney Professor of Moral Theology at the John Paul II Institute for Studies on Marriage and Family in Washington, D.C.


Paper read at a Congress supporting *Humanae vitae* sponsored by the John Paul II Pontifical Institute for the Study of Marriage and the Family (Lateran University) and two institutions of Opus Dei: Centro Accademico Romano della Santa Croce and the Università di Navarra.


_____. "A Response." *America* 169 (25 September 1993): 11-14. McCormick's response to Kevin Flannery's and Joseph Koterski's "Paul VI Was Right" which is found in the same issue on pp. 7-11.


McGowan, a married woman with adult children, takes issue with simplistic and condemnatory opinions offered by some conservative priests in their presentation of what a choice to practice contraception seemingly implies. She rejects as a gross oversimplification the *New York Times* (February 18, 2012) piece by Mark Oppenheimer “The Message on Contraception, Without Apology” on Fr. Roger Landry, a priest of the her old diocese of Fall River, Massachusetts, who is quoted as saying, “What happens in the use of contraception, rather than embracing us totally as God made the other, with the masculine capacity to become a dad, or the feminine capacity to become a mom, we reject that paternal and maternal leaning.”


McMahon articulates some of the major arguments against the acceptance of *Humanae vitae*, and then refutes these arguments. His statement of the dissenting views is fairly presented, though his counter-arguments would probably not change anyone's informed position on the issue.

Address given in a workshop on medical and moral issues sponsored by the Pope John XXIII Medical-Moral Research and Education Center, and held in Dallas from 1-5 February 1993.


Long-acting and reversible contraceptives, such as Norplant and Depo-Provera, have been praised as highly effective, moderately priced and generally safe. Yet, as this book argues, the very qualities that make these contraceptives an important alternative for individual choice in family planning also makes them a potential tool of coercive social policy, for example, when policymakers link their use to welfare benefits, or judges, to probation agreements. In this book, authors from the fields of medicine, ethics, law, and
the social sciences probe the unique and vexing ethical and public policy issues raised by long-acting contraception.


Answers that a couple validly marries (though sins) if they practice contraception, as long as they intend at the time of contraception to have children at some future date. Those who would preclude children absolutely would attempt marriage invalidly and the priest should not marry them in this case.


Defending the work of Martin Rhonheimer, O.D. the author supports *Humanae vitae* and contends that all contraceptive acts are intrinsically evil.

Murphy received his STD from the Pope John Paul II Institute at the Catholic University of America and is associate professor of moral theology at the Josephinum.


Presents an 8-point positive view of *Humanae vitae*.

Murray is an elementary school teacher in Pocatello, Idaho, married with four children, and with his wife, Susan, a NFP instructor.


Encyclopedic study of the various notions and practices of contraception from pre-Christian times onwards. Noonan takes great care to investigate the social context of the various positions in order to demonstrate that while the "teaching" against contraception may have been "constant" in the Church, the reasons given for that teaching and the concomitant issues involved have changed very much throughout the centuries.


In the aftermath of the CDF ruling O'Donnell recants his earlier position on the acceptability of this procedure. However, he gives no arguments, other than the fact of the Vatican statement, for his change of position.


Deals with the pastoral ministry of Fr. Roger Landry, a priest of the diocese of Fall River, Massachusetts, who is quoted as saying, “What happens in the use of contraception, rather than embracing us totally as God made the other, with the masculine capacity to become a dad, or the feminine capacity to become a mom, we reject that paternal and maternal leaning.” For a counter-point to Landry’s views see Jo McGowan, “Simplifying Sex: What Some Priests Don’t Understand About Contraception. *Commonweal* (20 April 2012). McGowan, a married woman with adult children, takes issue with simplistic and condemnatory opinions offered by some conservative priests in their presentation of what a choice to practice contraception seemingly implies.

O'Rourke, Kevin, O.P. "*Humanae Vitae*, a 25-Year Retrospective." *Linacre Quarterly* 60 (November 1993): 76-80.

O'Rourke was Director of the Center for Health Care Ethics at the St. Louis University Medical Center until his death on March 28, 2012.


Pojol looks at various arguments put forward by those arguing for the moral difference between natural family planning and artificial contraception, such as proof of love, gains of NFP over artificial contraception, and so on. These arguments fail to show the moral difference between the two methods. Pojol does look more favorably though on the position put forward by Grisez and others that NFP is non-procreative, while artificial contraception is anti-procreative. The former may be licit at times, while the latter is not, and would be intrinsically evil. In the final section of the article, though, Pojol acknowledges that while not all moral theologians are convinced by the claim of artificial contraception as being intrinsically evil, it nevertheless still represents the current teaching of the Magisterium of the Church.

At this writing Pojol was a priest-graduate student at the Loyola School of Theology, Quezon City, Philippines.


Challenges the view that feminism demands acceptance of contraception.


Quay holds that "each single act of coition is a natural sign of the full, mutual procreative love of two partners," and that contraception substitutes a sign of "monstrous selfishness." Therefore, a husband who uses a condom "worships" his wife "with his body--but not enough to share with her his substance." Likewise, "The woman who uses a diaphragm has closed herself to her husband. She has accepted his affection but not his substance. She permits him entrance but does not suffer him to be master." In Quay's view such a sexual union would be the "sign and symbol of wifely submission, of patriarchal authority, [which] is made over covertly to serve the purposes of a weakly uxorious male and a domineeringly feminist wife" (p. 35).


In italiano in Riflessioni sull'enciclica "Humanae vitae". Punti scottanti di teologia, 26.


Paper read at a congress supporting Humanae vitae sponsored by the John Paul II Pontifical Institute for the Study of Marriage and the Family (Lateran University) and two institutions of Opus Dei: Centro Accademico Romano della Santa Croce and the Università di Navarra.

Also found in Linacre Quarterly 56 (1989).


Martin Rhonheimer is professor of ethics and political philosophy at the Pontifical University of the Holy Cross (Santa Croce) in Rome.


At this writing Richie is a doctoral student in theological ethics at Boston College.


Rigali contends that the controversy over artificial birth control is a conflict between classical and historical consciousness.


Presents a Catholic moral theology based on Pope John Paul II and Thomas Aquinas and then applies those principles to contemporary ethical issues.

Scarnecchia is associate professor of human life studies and legal studies at Franciscan University of Steubenville and visiting associate professor of law at Ave Maria School of Law.


Article abstracted from Selling's 1977 dissertation done under Louis Janssens at the University of Louvain.

Selling taught for many years at the Catholic University of Louvain, Belgium.


Using the evolving Church teaching on the moral licitness of regulating fertility by married couples Selling outlines several differing modes of moral reasoning and analysis employed in the various teachings, and raises significant problems associated with an insufficiently nuanced understanding of terms such as “intrinsically evil/immoral.” He illustrates his discussion by using examples from Augustine to John Paul II, and focuses especially on the development of moral reasoning from Pius XI’s *1931 Casti Connubii* to Pius XII’s 1951 Address to the Italian Midwives, to Vatican II’s 1965 *Gaudium et spes* and then on to Paul VI’s 1968 *Humanae vitae* before concluding with John Paul II’s employment of terms such as “culture of life” and “culture of death” in his 1995 *Evangelium vitae* and elsewhere.


Begins with a brief historical overview of traditional Anglican moral theology with reference to the Thomistic natural law tradition. Smith then summarizes statements from the Lambeth Conferences of 1930, 1958, and 1968 to show the development of Anglican thinking on contraception. Finally the positions of 5 representative theologians are summarized: R.C. Mortimer, Kenneth Kirk, Joseph Fletcher, John Macquarrie, and Herbert Waddams.

Smith is professor of moral theology and community health science at Duke University.

Discusses the controversy over the Encyclical from both a theological and philosophical point of view.

Smith taught philosophy at the University of Dallas and is now professor of moral theology at Sacred Heart Seminary in Detroit.

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22 essays defending Humanae Vitae, including a new annotated translation of the Encyclical itself. Authors include Paul Quay, Dietrich Von Hildebrand, G.E.M. Anscombe, John Finnis, Carlo Caffarra, John Kippley, William E. May, and Smith herself, who also provides her own translation of "Humanae Vitae" and an introduction to each essay. The articles focus frequently on the "anthropological ground" of the assertion that each act of intercourse must remain inseparably unitive and procreative.


Collection of Tettamanzi's articles which have appeared in L'Osservatore Romano.


Paper read at a congress supporting Humanae vitae sponsored by the John Paul II Pontifical Institute for the Study of Marriage and the Family (Lateran University) and two institutions of Opus Dei: Centro Accademico Romano della Santa Croce and the Università di Navarra.


Critiques the polarizing effect of Humanae vitae, noting that "In the eyes of many people, the teaching Church has committed a teacher's cardinal sin: it has become more concerned about itself than about the truth." (p. 12)

Untener was Bishop of Saginaw, Michigan.
This is an excellent book which synthesizes and documents the wide range of theological and ecclesiastical opinions regarding the status quaestionis regarding the possible moral legitimacy of contraception. It should be noted that the original Italian version of the book was published in 1967, prior to the promulgation of Pope Paul VI’s Encyclical Humanae vitae (which is included as an Appendix to the English version).


Wirth, Elizabeth. “Like a Natural Woman.” Re:Generation Quarterly 6:4 nd.

Catholic woman speaks about her decision process to practice NFP.

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**Genetics, Ensoiulment, Fetal Experimentation, In-Vitro Fertilization, etc.**


Analyzes current uncertainty, arising from recent scientific and technological developments, about the "personhood" of life in the earliest stages of embryonic development, as well as to how human life should be treated in any possible prepersonal stages.
Cahill, a married Roman Catholic mother, Past-President of the Catholic Theological Society of America (CTSA) and the Society of Christian Ethics, and Professor of Theological Ethics at Boston College, studied under James Gustafson at the University of Chicago.

### "What is the Nature of the Unity of Sex, Love and Procreation? A Response to Elio Sgreccia."


See paper by Msgr. Elio Sgreccia in the same volume.


### "Responses on Uterine Isolation and Related Matters."

31 July 1993.

Latin text published in L'Osservatore Romano; English translation found in Origins 24 (1 September 1994): 211-212.

The CDF replied that a hysterectomy could not be performed to avert future pregnancy even if it is probably foreseen that such a pregnancy might endanger the life or health of the mother, since this would amount to a case of direct sterilization, which is always illicit.


Aspects of the Human Genome Project.


Critiques the CDF argument against IVF as poorly based; a better argument would be drawn on the treatment of the embryo or future child, rather than stressing, as the CDF document did, the failure to respect the dignity of the parents as procreators.


Adapted from *Ethics for a Brave New World* by John S. and Paul D. Feinberg (Westchester IL: Crossway, 1993).

Feinberg is Professor of Biblical and Systematic Theology at Trinity Evangelical Divinity School.


Janssens claims there are eight fundamental dimensions of the human person: (1) subject; (2) embodied subject; (3) part of the material world; (4) interrelational with other persons; (5) an interdependent social being; (6) historical; (7) equal but unique; (8) called to know and worship God. Classic article for the expression of the principle of totality in the personalist model. Janssens' personalist moral system is critiqued by Brian Johnstone, C.Ss.R. in the latter's "From Physicalism to Personalism," Studia Moralia 30 (1992): 71-96.


A Quaestio disputata on the moral state of the pre-embryo in the light of contemporary biological and theological reflection.


Johnstone, an Australian, was professor of moral theology at the Alphonsianum in Rome and now teaches at the Catholic University of America2.


This book brought together philosophers, theologians, scientists, lawyers, and scholars from across the United States.


Chapters divided in four sections: Ethics and Theology; The Beginning of Life (Abortion, In-vitro Fertilization, etc.); The End of Life (Euthanasia, Withdrawal of Nutrition and Hydration, etc.); and Community (Marital and Political).

Meilaender is Professor of Religion at Oberlin College.


This article first appeared in Hastings Center Report 20 (July/August 1990): 6-12.


Taking the experience of infertility as a crisis of the self, the spirit, and the body, she argues for the place of reproductive technologies within a temperature, affordable, sustainable, and just health care system.


See response by Lisa Cahill in the same volume.


Bishop Sgreccia, Secretary of the Pontifical Council for the Family, presents his ethical reflections on the idea of cloning human beings, in the wake of the report of the first human cloning achieved in October 1993 at George Washington University.


Reviews the scientific literature to help determine when the early human embryo becomes an individual, a single entity, and analyzes the claim to personhood in the light of these findings.


A Quaestio disputata on the moral state of the pre-embryo in the light of contemporary biological and theological reflection.


Tentler concentrates on the lay people in the American pews and the priests in the pulpits and confessionals from a period which commences with the nearly unanimous opposition to birth control by religious leaders in the late nineteenth century and concludes with the period of the initial reaction, and large-scale rejection which the American Catholic laity accorded to Paul VI’s 1968 Encyclical *Humanae vitae* which reaffirmed the unconditional ban on artificial contraception. Along the way Tentler shows the larger forces of cultural change and the development of mores which would impact views of sex and sexuality beyond simply the contraception question/issue. Her work brings together an incredible amount of research into the archives of dioceses and religious orders, especially those who preached the once popular parish missions which were a bulwark of support for the Church’s position on birth control. This archival research is augmented by a considerable number of interviews conducted with American clergy who were ordained prior to 1960. The book concludes with a riveting account of the role played by John Ford, S.J. as a *peritus* at Vatican II, and his behind-the-scenes efforts to thwart the Pontifical Birth Control Commission’s majority report which had called for a change in the Church’s absolute opposition to birth control. Tentler shows, though, that Ford’s victory with the publication of *Humanae vitae* had the opposite effect of what he expected, since the resulting fallout did not prevent American Catholics’ practice of birth control from mirroring that of the general population and exacerbated a significant decline in the obedience and respect given to the Church’s hierarchical authority.

Tentler is professor of history at The Catholic University of America.


Celibacy


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Celibacy

Celibacy


French original: Mariage et celibat dans le service pastoral de l'Eglise.


Basset, William, and Huizing, Peter, eds. Celibacy in the Church. Concilium no. 78 (1972).


Bordisso, a former bishop in the Old Catholic tradition, and Provincial General and co-founder of the ecumenical religious Order of Saint John Vianney, argues for alternative models of celibacy for Roman Catholic priests that “recognize both a traditional (sexual abstinence) and a contemporary (sexually active) definition of celibacy,” which should “embrace the reality that a significant number of priests are indeed sexually active” (pp. x-xi). After a brief introductory chapter outlining some of the research on clerical sexual activity conducted by Richard Sipe and Bordisso himself, the bulk of this short work is given over to extended anecdotal reports of a number of priest-respondents to Bordisso’s questionnaire on lived sexual experiences among the clergy. These reports are grouped by sexual orientation (heterosexual, homosexual and bisexual) and present a spectrum of frank responses to the difficulties encountered in trying to remain continent. Some men continue the struggle, others have given up, and others have staked out a sort of middle ground of maintaining a committed, though private longer-term relationship with another individual. Echoing Sipe's well-known position on the problems in structurally maintaining an enforced discipline of clerical celibacy in the Church, Bordisso's operative thesis seems to be that since there are a significant number of individuals who have struggled and failed to live celibate lives the Church should simply recognize this reality and change her expectations of committed celibacy, which he then outlines in the book's two very brief concluding chapters (pp. 60-71).
Celibacy


La disponibilité au service du Royaume est souvent invoquée pour rendre compte du célibat religieux. C'est en faire un moyen. Il vaut mieux le fonder sur la foi même, sur l'expérience religieuse de confiance la plus intime.


Contributions by Edith Blais, et. al.


This book is aimed primarily at young people and explains how to live the charism of virginity and celibacy charismatically, "as a gift, in all humility, in joy and perfect freedom."

Cantalamessa was preacher to the papal household during the pontificate of Pope John Paul II and Pope Benedict XVI.


One of several articles in the number of the issue devoted to the theme of celibacy.


French original: Origines apostoliques du celibat sacerdotal.

Celibacy


Crosby, Michael H.  *Celibacy: Means of Control or Mandate of the Heart?*  Ave Maria Press, 1996.

Uses personal stories to discuss celibacy, arguing that when mandated by an institution it ceases to be a gift of the Spirit but rather becomes a means of control.


Demmer was Professor of Moral Theology at the Pontifical Gregorlan University in Rome.


One of several articles in this issue devoted to various aspects of sexuality and spirituality.


One of several articles in the number of the issue devoted to the theme of celibacy.


Celibacy


Papers which were presented at the symposium held 6-8 September 1967 at the University of Notre Dame and sponsored by the National Association for Pastoral Renewal.


German original: Laiengedanken zum Zölibat.


Written as a “practical guide” for younger single individuals Groeschel argues for chastity against secular values and also applauds groups like “Courage” that help homosexuals to maintain a celibate life. The book originally grew out of chapters written for that group.

Groeschel was a Capuchin at the time of the book’s publication but subsequently left to co-found a new order “Franciscan Friars of Renewal” (C.F.R.) and currently is involved in a number of activist initiatives and Eternal Word Television Network (EWTN).


Celibacy


Harvey is noted for his organization, "Courage," which counsels celibacy for all homosexuals, in accord with the Magisterium's teachings.


German original: Zölibat und Glaubenskrise.

von Hildebrand was a well-known Catholic lay philosopher who taught for many years at Fordham University after coming to America.


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.


One of several articles in the number of the issue devoted to the theme of celibacy.


Discusses an ethic of "single sexuality."
Lebacqz was professor of Christian ethics for many years at the Pacific School of Religion and the Graduate Theological Union in Berkeley, California, and is now on the Faculty of Religious Studies at McGill University in Montreal.


One of several articles in the number of the issue devoted to the theme of celibacy.


Manuel was involved in Jesuit formation for many years in the California Province of the Society of Jesus, and at this writing is professor of psychology at the University of San Francisco.

Given a mixed review by Donald Cozzens in Theological Studies 74 (September 2013): 772-773.


French original: Celibat et communauté.


Argues that both the nature of sexuality as well as the implications from some of the Church's own teaching on sexuality call for those who are homosexual to acknowledge this fact publicly. Also offers some helpful reflections on the nature of celibacy for priests, religious, and seminarians who find their sexual orientation to be essentially homosexual.
Celibacy

At this writing McDonough was a priest of the Archdiocese of St. Paul/Minneapolis, teaching moral theology at the University of St. Thomas School of Divinity. He has since resigned the priesthood and teaches at the College of St. Catherine in St. Paul, MN.


One of several articles in the number of the issue devoted to the theme of celibacy.


French original: Le Celibat.


One of several articles in the number of the issue devoted to the theme of celibacy.


Notes that for many celibacy will be a life-long struggle, since there is a “near abyss” that is meant to be filled only by another human person, and that neither God nor anything else is designed to fill this “near abyss.”  Quite a worthwhile article.

Celibacy

French original: Celibat pour notre temps.

Raguin is an expert in Buddhism and has lived and worked for many years in China and Taiwan.


One of several articles in the number of the issue devoted to the theme of celibacy.


One of several articles in the number of the issue devoted to the theme of celibacy.


Looks at the practical implications of celibacy.


Looks at scriptural and early church history to argue that priestly celibacy should be an option, and not a requirement. Nevertheless, he holds the gospel value of celibacy, but feels this is best seen as a charism rather than a legal discipline.
Celibacy


One of several articles in the number of the issue devoted to the theme of celibacy.

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CORPOREAL ETHICS, GENDER, TRANS-GENDER, AND THE PHYSICAL LIFE

N.B., For gender issues more specifically related to feminist ethics see the separate section *Feminist Ethics*.


In this comprehensive multi disciplinary study of human sexuality, an international team of scholars looks at the influences of nature and nurture, biology and culture, and sex and gender in the sexual experiences of humans and other primates. Using as its center the idea that sexual pleasure is the primary motivational force behind sexuality and that reproduction is simply a byproduct of the pleasurable nature of sex, this book examines sexuality at the individual, societal, and cultural levels.


*From the author supplied abstract:* This article considers recent debates and conflicts between the Holy See and secular voices at the United Nations with regard to sexual and reproductive health and rights, and the language of gender. While recognising that Pope Francis has ushered in a more conciliatory and open approach to such issues, deep differences still remain over the nature and extent of rights in relation to issues of sexuality, procreation and gender. The author asks if the language of dignity rather than rights might afford a better perspective from which to approach these issues. Focusing in particular on the maternal capacity of the female body, the author explores the concept of dignity in Catholic social teaching, in engagement with Martha Nussbaum's feminist interpretation of Amartya Sen's capabilities approach. The author argues that the shared Aristotelian perspectives of Nussbaum and Catholic social teaching contribute to a rich dialogue between the two, but ultimately the Catholic understanding of dignity surpasses that of any secular theory of human rights or dignity, including that of Nussbaum, because it makes human dignity ontological and not dependent on either citizenship or rights.

Beattie teaches at the University of Roehampton, London.

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Looks at the evolving understandings of gender, sexual and reproductive rights as these have surfaced since the watershed 1994 International Conference on Population and Development in Cairo. Special attention is given to a critique of the roles the Holy See played in these various conferences and consultations, looking also to the de facto political alliances between supporters of the Holy See’s discourse and that of the American Christian right.


Part of the annual “Notes on Moral Theology” section, which in this volume deals with sexual ethics.


Cahill, a married Roman Catholic mother, former president of both the Catholic Theological Society of America (CTSA) and the Society of Christian Ethics (SCE), and Professor of Theological Ethics at Boston College, studied under James Gustafson at the University of Chicago.


Uses the 12 Step model of addiction and recovery to discuss sexual addiction.


Brief overview of the stages of psychosexual development, written for the non-specialist audience, with observations regarding how an arrested development at one or another stage will have deleterious effects on one’s life.


Both authors are retired Lutheran pastors in the ELCA.


Contrasting (though not outright competing) approaches to the question of transgender responses by the Church. Cloutier concludes that “Given the conceptual difficulties involved in discerning the gender implications of ‘who I really am’, plus the longstanding preference in both Christianity and in the general society for a unified body-soul anthroplogy, and the significant capacity for human folly and self-deception in these matters, at the very least we would seem to need a yellow light, not a green one.” (P. 18)

Johnson calls for a careful discernment of the Spirit in regards to this question and argues that “the church ought to be the place where openness to change is a corollary of belief in the new creation and its endless inventiveness, even as it remains the place where the goral of change is greater than the discovery of the autonomous self. As Paul wrote to the Corinthians, ‘Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another, for this comes the Lord, the Spirit’.” (P. 23).

Cloutier is a moral theologian who taught for a number of years at Mount St. Mary’s Seminary in Emmitsburg, MD and is at this writing associate professor at the Catholic University of America. Johnson is a well-known New Testament biblical scholar and emeritus Woodruff Professor at Emory University.


This volumes examines the dominant research models from the United States and Western Europe and proposes a new perspective, one sensitive to the social construction of sexuality and its research and to variation in sexual practices across cultures.


Dominian is an English psychiatrist.


Argues that the black church community has treated sexuality as a taboo subject and this has hampered constructive responses to a variety of sexual issues such as teenage pregnancies, AIDS, intolerance of sexuality diversity, etc.

Explores the diversity of religious rituals and mythologies pertaining to sexuality as a way of examining conventional notions of what is normative in our sexual lives.


Argues that the current moral problem in the sexual and family crisis is not “sexuality” but sexual injustice. This sexual injustice stems from a pervasive negativity toward sex, coupled with heterocentrism, compulsory heterosexuality, and the eroticization of patterns of dominance in social relations. Thus, a liberating moral discourse is required--a justice-centered discourse that will be pro-feminist, pro-gay/lesbian, and anti-racist.


Two dozen essays which play off the controversial 1991 Presbyterian study co-authored by the editors entitled “Keeping Body and Soul Together: Sexuality, Spirituality, and Social Justice.”


The authors are therapists and co-directors of the TARA counseling and renewal center near Seattle.


These sixteen essays illuminate the shifting tensions between sexual reform and repression as seen in historical explorations of men's and women's sexuality, of the sexual-social dynamics of lesbians and gay men, of the violent repression of African-American sexuality.


*From the promotional advertisement:* Gay marriage, transgender rights, birth control--sex is at the heart of many of the most divisive political issues of our age. The origins of these conflicts, historian R. Marie Griffith argues, lie in sharp disagreements that emerged among American Christians a century ago. From the 1920s onward, a once-solid Christian consensus regarding gender roles and sexual morality began to crumble, as liberal Protestants sparred with fundamentalists and Catholics over questions of obscenity, sex education, and abortion. Both those who advocated for greater openness in sexual matters and those who resisted new sexual norms turned to politics to pursue their moral visions for the nation. *Moral Combat* is a history of how the Christian consensus on sex unraveled, and how this unraveling has made our political battles over sex so ferocious and so intractable.

R. Marie Griffith is the John C. Danforth Distinguished Professor at Washington University in St. Louis, where she directs the Danforth Center on Religion and Politics.


Presents a Catholic view of sexual ethics based on a Christian theological anthropology. Includes treatment of the natural law and liturgy in forming the virtue of chastity.

Guevin is Professor of Theology at St. Anselm College in New Hampshire.
Abstract: Can a discourse on human sexuality be theological? The argument is that this discourse does not become theological because biblical or traditional sexual precepts are transmitted and commented upon. To be theological, sexual anthropology and ethics must measure up to the standard of God's self-revelation so that the sexual behavior of someone who is made in God's image may reveal to that individual and to others the God of Jesus the Christ. It is argued that sexual behaviour understood as the language of intimacy manifests God as benevolent, relational, loving and covenantal. Hence the theological plausibility of this paradigm.

Habemus Gender! The Catholic Church and 'Gender Ideology'. Religion and Gender 6/2 (2016)
https://www.religionandgender.org/580/volume/6/issue/2/

Articles: Mary Anne Case. The Role of the Popes in the Invention of Complementarity and the Anathematization of Gender (155-172)

Eric Fassi.n Gender and the Problem of Universals: Catholic Mobilizations and Sexual Democracy in France (173-186)

Sara Garbagnoli. Against the Heresy of Immanence: Vatican’s ‘Gender’ as a New Rhetorical Device against the Denaturalisation of the Sexual Order (187-204)

Mario Pecheny, Daniel Jones, Lucía Ariza. Sexual Politics and Religious Actors in Argentina (205-225)

Interview: The Sin of Turning Away from Reality: An Interview with Father Krzysztof Charamsa (226-246) David Paternotte, Mary Anne Case, Sarah Bracke. With Responses: Tina Beattie: Gender and Meaning in a Postmodern World: An Elusive Quest for Truth (247-250); Gloria Careaga-Pérez: Moral Panic and Gender Ideology in Latin America (251-255); Sonia Corrèa: ‘Theologies’ and Contexts in a Latin American perspective (256-263); Elsa Dorlin: Unreal: Catholic Ideology as Epistemological War (264-267); Agnieska Graff: ‘Gender Ideology’: Weak Concepts, Powerful Politics (268-272); Mary Hunt: Catholic Gender Denial (273-275); Mark Jordan: Vetera novis augere: Notes on the Rhetoric of Response (276-281); Kapya Kaoma: The Vatican Anti-Gender Theory and Sexual Politics: An African Response (282-292); Elzbieta Korolczuk: The Vatican and the Birth of Anti–Gender Studies (293-296); Andrea Peto: How are Anti-Gender Movements Changing Gender Studies as a Profession? (297-299); Joan W. Scott: Gender and the Vatican (300-301); Juan Marco Vaggione: Francis and ‘Gender Ideology’: Heritage, Displacement and Continuities (302-307)


Deals with male sexuality.


Hart is dean of the Graduate School of Psychology at Fuller.


Middle-of-the-road common sense oriented practical approaches on dealing with high school aged students who desire to express a gender change.


Janssens claims there are eight fundamental dimensions of the human person: (1) subject; (2) embodied subject; (3) part of the material world; (4) interrelational with other persons; (5) an interdependent social being; (6) historical; (7) equal but unique; (8) called to know and worship God. Classic article for the expression of the principle of totality in the personalist model.

From the promotional advertisement: Argues that theology can respond faithfully to the living God only by paying due attention to human bodily experience. Scripture points to the human body and lived experience as the preeminent arena of God's continuing revelation in the world. Attentively discerning the manifestations of God's Spirit in and through the body is essential for theology to recover its nature as an inductive art rather than — as traditionally conceived — a deductive science. Willingness to risk engaging actual human situations — as opposed to abstract conceptualizations of those situations — is required of the theologian, Johnson argues. He celebrates the intimations of divine presence and power in such human experiences as play, pain, pleasure, work, and aging, showing how theology can respond faithfully to the living God only by paying due attention to human bodily experience.

Reviewed, largely favorably, under the title “Variety Incarnate” by Terrence Tilley in Commonweal (12 February 2016): 30-31. Also found at https://www.commonwealmagazine.org/revelatory-body (Accessed March 21, 2016)


From the promotional advertisement: “The regulation of human sexuality in contemporary Catholicism, a topic that monopolizes public conversation about the Catholic Church, is also a central concern of Catholic theological discussions of religious ethics. Aline H. Kalbian traces the history of the connection between moral theology and sexual ethics as it applies to the concern for order in official teachings on marriage, reproduction, and sex. She explores order as it is reflected in the theology of marriage, the 20th-century challenge to that order in the debates on contraception and assisted reproduction, and the way attitudes about gender in Catholicism connect theological and moral order with ecclesiastical order.”

Kalbian is associate professor of religion at Florida State University.


Considers various notions of the body throughout the Christian tradition. Has a lot of good bibliographical information.

Keenan is Professor of Moral Theology at Boston College.


Discusses the full range of sexual experience, from celibacy to marriage, heterosexuality and homosexuality, sexuality in love and relationships, as well as the relation of sexuality to Scripture and psychology.


Anthology of contemporary readings grouped around various themes of sexual ethics.


Lenhart, Erik, OFM, Cap. “People Born with Intersex Conditions: Pastoral and Bioethical Considerations.” *National Catholic Bioethics Quarterly* 15/3 (Autumn 2015): 453-463. Also available at

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.


Designed as a college textbook to aid students in making informed choices about sexual matters.

The authors are all of East Carolina University.


From the Pia Matthews review: “In his note to the reader Anthony McCarthy warns ‘this book is essentially a work of philosophy and some content is of a fairly technical nature’ (p.9). This seems true not only of the chapters that McCarthy specifically indicates as possible to ‘avoid’, without losing the thread, Chapter 1, Contraception as Contralife and Chapter 4, Marital Willing, but of the book as a whole. This reflects the book's origins in McCarthy's PhD thesis, as perhaps does the book's structure: a perceptive preface by the renowned philosopher Josef Seifert, the main narrative of just short of 200 pages, an appendix consisting of an article previously published by McCarthy, then a lengthy 90
pages of endnotes providing extensive additional material and comment. ... According to McCarthy, and in response to thinkers like Peter Singer, sex is not insignificant. Nor is it on a level with other important activities, as Germain Grisez, Joseph Boyle and John Finnis seem to argue through their New Natural Law theory with its incommensurable ‘basic goods’. Nor is it a social construction as claimed by those who have attempted to re-define marriage to include same-sex unions. McCarthy sets out to show that sex is fundamentally ‘about the physical/bodily, the biological and teleological/functional, which is the basis for its real, objective importance’ (p.106): and he concludes that essentially, ethical sex is marital.”


Anthropological approach using case studies to illustrate the connection between universal human sexuality and its local manifestations in cultural contexts.


Argues against a conception that sees each individual as having a determinate sexual nature as part of one's biological inheritance and physical constitution, which should then be used to determine sexual norms. Thus, what is in accord with this nature would be good, and what is against it would be bad.


Phipps suggests how Jesus' life and teaching undermine traditional attitudes toward women and the human body and how the Jesus of the Gospels can inform contemporary discussions of sexuality and gender.


Rossi brings together fourteen diverse essays on sexual behavior, covering adolescence through old age and addressing such groups as singles, married couples, homosexuals, and African-American men and women.


From the authors’ abstract: “Mystery is a term that permeates and energizes the Catholic tradition. In its strictest terms, it refers to the infinite incomprehensibility of God, but the USCCB speaks also of “the great mystery” of human sexuality. In this essay, only to establish the meanings of mystery as we use the word, we consider, first and briefly, the mystery of God and the *oikonomia* established by God and, then and more extendedly [sic], the mystery of human sexuality. We offer a meditation on this mystery, leading to a theological understanding of it as a lower-case sacrament of the presence of the incomprehensible God in human history. This analysis leads us to conclude that human sexuality demands ongoing analysis to be better understood physically, psychologically and spiritually in order to be better understood theologically as a lower-case sacrament revelatory of the presence of God.”

The authors are professors of theology at Creighton University in Omaha, Nebraska.


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 Johannesevangelium.” *Evangelische Theologie* 57/5 (1997): 437-444.

Seitz is Professor of Old Testament at Yale Divinity School.


Written version of a workshop given in 1997 for the New Ways Ministry conference.

Selling is married and was professor of moral theology at Leuven until his retirement in 2011.


Argues that ecological ethics should ground all of ethics, and thus authentic justice seeks right relations among all creation. An appropriate response to creation should be rooted in an appreciation of the erotic.


Lauds Pope John Paul II’s personalist ethics which the author claims are grounded in the virtue of chastity and which can help reform the regrettable “motivation for maligning chastity [which] often springs from resentment, which tends to negate high moral standards precisely because they are difficult to achieve.”

Spinello teaches moral philosophy in various schools at Boston College.


Anthology of a wide variety of readings and authors, grouped into four categories: 1) Sex Roles, Equality, and Social Policy; 2) Sexual Norms and Ethics; 3) Erotic Love; and 4) Friendship and Familial Love.

Anthology of readings, many already published elsewhere (even in other anthologies), organized thematically which deal with issues of sexuality, gender, power, relationship, and violence.


Short statement congratulating President Trump for removing the anti-discrimination protocols for trans-gender students put in place by the Obama administration.


From the promotional advertisement:  *Winner speaks candidly to Christians about the difficulty-and the importance-of sexual chastity. With honesty and wit, she talks about her struggle to live a celibate life. Never dodging tough terms like "confession" and "sin," Winner grounds her discussion of chastity first and foremost in Scripture. She confronts cultural lies about sex and challenges how we talk about sex in church. Her biblically grounded observations and suggestions will be especially valuable to unmarried Christians struggling with the sexual mania of today's culture.*


Considers the current legal controversies over trans-gender access to public bathrooms in light of the significant incidence of inter-sex individuals and what this implies for the principle "equal protection under the law." "A regularly cited 1991 study of nearly 35,000 newborn children found that 1 in 426 did not have strictly XX or XY chromosomes. In addition, the World Health Organization reports that 1 in every 2,000 births worldwide are visibly intersex, because the child's genitals are either incomplete or ambiguous, which equates to five newborn Americans a day. This represents a sizable U.S. population that cannot be ignored by the law.

"If such individuals have the right to equal protection, to privacy and to use a public restroom, what clear and science-based legal principle can our judiciary employ to determine whether they lawfully used the correct bathroom?"

Wise is a Superior Court Judge in California.


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**FEMINIST SEXUAL ETHICS**


Throughout these interdisciplinary pieces, Addelson draws examples from the feminist, civil rights, and antiwar movements to offer a different way of approaching philosophical ethics.


Armour is associate professor of religious studies at Rhodes College in Memphis.


Gives an apologia for the Vatican’s policy of non-ordination of women and their continued exclusion from leadership roles in the Church. His basic thesis is that which “appears” as an “injustice” is a legitimate distinction between personal equality and functional difference. This distinction is grounded in the hierarchical nature of the order of creation, grounded in the natural law, and furthermore positively willed by Jesus himself.


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

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


In this anthology of new and classic articles, fifteen noted feminist philosophers explore contemporary ethical issues that uniquely affect the lives of women. These issues in applied ethics include autonomy, responsibility, sexual harassment, women in the military, new technologies for reproduction, surrogate motherhood, pornography, abortion, coerced birth control, cosmetic surgery, anorexia nervosa, in vitro fertilization, feminist masochism and nonfeminist women.


Available online at:
http://www.scu.edu/bannancenter/eventsandconferences/lectures/archives/cahill.cfm [HTML]

Cahill, a married Roman Catholic mother, 1993 President of the CTSA, and Professor of Theological Ethics at Boston College, studied under James Gustafson at the University of Chicago.


Discusses how Roman Catholic sexual ethics has, and has not, engaged the modern world with its teaching. Cahill delineates changes already made, and suggests further developments and ramifications which should flow from these changes, especially in more nuanced understanding of what constitutes a woman's proper gender-based roles.


Callahan is a psychologist.


_____. “Hopes for Pro-life Feminism.” *America* 14 March 2016. Available online at http://www.americamagazine.org/content/all-things/hopes-pro-life-feminism

In contrast with Second Wave feminists of the 1960's and 1970's who held firmly to a pro-choice position as essential to feminism Callahan observes that contemporary “pro-life feminists assert the alternative inclusive justice of Western morality: Equal protection and nonviolent support is owed to each and every human life. Protect, protect.” Such pro-life feminists can be allied with Cardinal Bernardin’s “Consistent Ethic of Life” approach, and as such these “Consistent Lifers work for nonviolent nonlethal alternatives to abortion, euthanasia, capital punishment and war. Pro-life feminists continue their pro-woman, pro-life work in groups such as Feminists for Life and Feminists for NonViolent Choices. They join in the struggle against abortion and abuses of women.” Callahan acknowledges that “these movements renew conflicts over abortion and are reflected in legal and political struggles. The question then arises, why are these shifts in the cultural winds taking place now?”


General overview of Daly's development of her feminist ethics.

Dipose holds that most ethics have been based on presuppositions which omit critical analysis of sexual difference and the embodied effects of this difference, e.g., even feminist ethics tends to exclude women’s bodies. Dipose aims to correct this omission by using insights drawn from Foucault’s “aesthetics of self” and Derrida’s notion of “gift.”


One of several articles in the number of the issue devoted to the theme of celibacy.


Farley was long-time Professor of Christian Ethics at Yale University.


A lesbian sexual ethics.


One of a series of articles on feminist theology.

Hunt is lesbian feminist theologian.


A moving and graphic account of one Philippine girl's entrapment in the Asian sex industry in Japan and the Philippines.


The Last Sex is a theoretical examination of the "new" feminism. Written from the inside of a new sexual horizon, The Last Sex broadens the traditional feminist debate to include contributions from transsexuals writing about their transsexuality, as well as gay and lesbian reflections on the major shifts taking place in feminist theory.


One of a series of articles devoted to the general theme of sexual ethics.


Pellauer is from the Commission for Women, Evangelical Church in America.


Phipps suggests how Jesus' life and teaching undermine traditional attitudes toward women and the human body and how the Jesus of the Gospels can inform contemporary discussions of sexuality and gender.


Challenges the view that feminism demands acceptance of contraception.


Essays by contemporary male representatives from a variety of religious traditions.

Discusses the connections among economics, gender, and sex, focusing on questions such as women’s inferior treatment in the economic section, sexual harassment, domestic violence, and inequitable responsibility for child-bearing.

Robb is Professor of Christian Ethics at the San Francisco Theological Seminary and the Graduate Theological Union in Berkeley, California.


Ross is professor of theology at Loyola University, Chicago.


This article first appeared in *Hastings Center Report* 20 (July/August 1990): 6-12.


This book is a lesbian and feminist critique of Christian teachings and sexuality.


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**GENERAL & MISCELLANEOUS SEXUAL ETHICS**


Discusses sexual issues from physiological, psychological and theological perspectives in order to assist in the formulation of pastoral responses.


Drawing upon psychiatry, theology and philosophy, Aumann and Baars formulate an approach to love and sexuality that stresses the need to subject human emotions to the rational powers of the intellect and will.

Aumann teaches at the Angelicum in Rome, and Baars died in 1981.


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


Dispense del suo corso dato presso l’Istituto Giovanni Paolo II.


Historical, Biblical and Ecumenical discussions.

Cahill, a married Roman Catholic mother, 1993 President of the CTSA, 1997 President of the Society of Christian Ethics, and Professor of Theological Ethics at Boston College, studied under James Gustafson at the University of Chicago.


Explores the origins and significance of personalism in Roman Catholic sexual ethics, and how this language is used variously by different authors and schools to promote rather different understandings of human sexuality.


Basically details Richard McCormick's contribution to the understanding of sexual ethics.


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.


Discusses how Roman Catholic sexual ethics has, and has not, engaged the modern world with its teaching. Cahill delineates changes already made, and suggests further developments and ramifications which should flow from these changes, especially in more nuanced understanding of what constitutes a woman's proper gender-based roles.


Balanced critique of the first draft of the Universal Catechism's treatment of the issues relating to sexual ethics.


Brings together much of Cahill’s recent work on sexual ethics from a feminist perspective. 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


Dans son enseignement social, l'Eglise fait appel à la responsabilité des hommes, à leur reflexion. Sur la sexualité, le jugement, prédéterminé, ne laisse place à aucune délibération propre. Les deux domaines sont-ils si différents?


Author provided Abstract: The Catholic Church claims that its ethical teaching, especially on sex, is based upon natural law. I first show that natural law theories prior to the Middle Ages provide no authority for the Church’s teaching on sex. I then examine Aquinas’s teaching on natural functions and natural law in the two Summae. I suggest that he partly anticipates Enlightenment thinking about law and morals. I compare his theory of natural law with that of Germain Grisez and John Finnis. Finally, I examine the notion of a principle of practical reasoning and indicate how such principles could be formulated to correspond to elements in human nature.

Miscellaneous Sexual Ethics

1990 Presidential Address of the American Academy of Religion.


Comprehensive work on sexual ethics, drawing data from the sciences, as well as Scripture and the Magisterium.

Coleman was rector and professor of moral theology at St. Patrick's Seminary in Menlo Park, California.


After many years teaching New Testament at Louvain, Collins is now on the faculty of the Catholic University of America.


Miscellaneous Sexual Ethics


Contrasts the development, or lack thereof, of Roman Catholic social and sexual teaching by considering each in terms of three methodological issues: a shift from classicist to historical consciousness; a shift from abstract consideration of human nature to a personalist view, with concomitant stress on freedom, equality, and participation; and a shift from a legal ethical model to acceptance of a relationality-responsibility model. Curran's position is critiqued by John S. Grabowski and Michael J. Naughton in their article "Catholic Social and Sexual Ethics: Inconsistent or Organic?" The Thomist 57 (1993): 555-578.


Originally appeared in Christian Century.


Curran's critique of the 1975 Congregation for the Doctrine of the Faith's Personae humanae (Declaration on Certain Problems of Sexual Ethics).


Divided into nine parts: General Perspective, Responsible Parenthood and Creation, Sterilization, Artificial Insemination and In Vitro Fertilization, Homosexuality, Masturbation, Chastity, Sin, and Sexuality Outside Marriage, North American Scene, and Overall Evaluation.

Reviewed by Julie Clague in The Tablet 248 (17 September 1994).
Curran discusses and critiques the traditional theological opinion that masturbation always involves objectively grave matter. Curran proposes a different stance in light of fundamental option theory, and a close analysis of St. Thomas Aquinas' understanding of the difference between mortal and venial sin. Curran's book does have a Nihil obstat and an Imprimatur, even though Curran advances some of the theories which eventually led to his 1986 condemnation by the Congregation for the Doctrine of the Faith.


Diverse collection divided into two principal sections: analysis and construction.


Dominian is a Catholic psychiatrist.


Patrick Dunn, M.D., is an obstetrician and gynecologist in Auckland, New Zealand. He bases his teaching on natural law and official Catholic teaching. The topics he treats include: some basic principles of Christian medical ethics; official ethics codes; doctor-patient relationships; death and euthanasia; abnormal children; reproduction; contraception; sterilization; abortion; homosexuality; fertility; pregnancy and delivery; and sexology.


Reflections on the phenomenon of sexuality from the Christian standpoint, i.e., the view of God and the human condition which becomes real in the words and life of Jesus.

Looks at justice as the key criterion for all loving. Farley begins with a historical and cross-cultural overview before moving to questions of embodiment, gender, and sexuality. She also addresses issues of same-sex relationships, marriage, family, divorce, second marriage, celibacy, and the “negativities” of sex. Reviewed by Luke Timothy Johnson under the title “What’s Justice Got To Do With It?” in *Commonweal* (posted 22 January 2007 at http://commonwealmagazine.org/whats-justice-got-do-it-0 ). On 4 Jun3 2012 the book was the object of a critical “Notification” by the Congregation for the Doctrine of the Faith which listed “grave doctrinal errors” in Farley’s treatment of masturbation, homosexual acts and homosexual unions, the indissolubility of marriage, divorce and remarriage. This Notification occasioned an immediate and considerable amount of op-ed pieces and news coverage both pro and con.

Farley is a past-president of the Society of Christian Ethics, President of the Catholic Theological Society of America, and professor emerita of theological ethics at Yale University.


Looks at the issue of justice from the perspective of issues of marriage, parenting, divorce, homosexual relationships, and celibacy, considering these within the framework of cultural diversity, gender analysis, and human embodiment.


Foucault holds that the very notion of "sexuality" is a historical construct, generally employed by the interests of the bourgeoisie.


Fucek was Professor of Moral Theology at the Pontifical Gregorian University in Rome.


This article completes Fucek's earlier article, "L'unità e la dignità della persona nell'antropologia sessuale cristiana."


This article is concluded in Fucek's "Prospettive teologiche ed etiche in tema di corporeità umana."


Designed as an undergraduate textbook, Genovesi treats sexual ethics in the larger context of an understanding of basic Roman Catholic moral theology.

Favorably reviewed by Edward Vacek in *America* (5 September 1987).
Miscellaneous Sexual Ethics


Critiques the position of Charles Curran, developed in the latter's "Catholic Social and Sexual Teaching: A Methodological Comparison" *Theology Today* 45 (1988), and also challenges some aspects of the personalist paradigm.


Looks at the various personalist approaches from Dietrich von Hildebrand and Herbert Doms through Louis Janssens, Paul Quay, and Karol Wojtyla.

Grabowski studied systematic theology under Donald Keefe, S.J. at Marquette University and was associate professor of moral theology at the Catholic University of America at the time of this article’s publication.


Chapters cover a variety of topics: Augustinian legacy, birth control, sexual abuse, love and marriage, relationships, marital infidelity, relationship between sex and religion, and love after sixty.

Greeley was a priest-sociologist and some-time novelist.


This collection focuses primarily upon Western Christianity and is divided into three sections. In the first section, there are essays on Christianity and sexuality, with attention to the theological traditions of the West, particularly Roman Catholicism, as well as the
practices of ordinary Christians. In addition, there are essays on homosexuality and the patriarchal family. The last two sections of the book are more oriented towards either the experience of some contemporary Christians or the response of clinicians to those experience. Not surprisingly, the focus of attention is upon the way(s) in which the religious background of the clients interfere with their healthy sexual functioning.


Discusses a wide range of issues involved in marriage, including contraception, sterility, abortion, the number and spacing of children, sex education, etc. The work went through numerous editions and several revisions.

Griffith was a member of the Royal College of Surgeons and Physicians.


Book criticized by the Congregation for the Doctrine of the Faith on grounds of its theological method, the understanding of human sexuality and related issues, its anthropology, and discussion of specific issues such as homosexuality, pre-marital sex, and marriage by phases. For the text of the CDF critique see *Origins* 21 (13 February 1992): 573; 575-580. For a text of Guindon's response to the CDF critique see *Origins* 22 (25 February 1993): 630-636.


Hanigan, a former Jesuit, is married and taught moral theology at Duquesne University.


Hoose, an Australian, lectures in moral theology at Heythrop College.


From the publisher: The collection covers a wide range of topics: same-sex marriage, sexual minorities and biblical interpretation, sex and power, sexual harassment and sexual abuse, HIV/AIDS and prevention strategy, the military and masculinities, mobile porn and sexting, human trafficking, moral discernment, and more. Contributors represent various theological traditions and draw on scriptural texts as well as such disciplines as philosophy, sociology, psychology, and the life sciences. Each essay is followed by a set
of discussion questions—for the classroom or for students to use as an assignment outline—and suggestions for further reading and research.


Janssens claims there are eight fundamental dimensions of the human person: (1) subject; (2) embodied subject; (3) part of the material world; (4) interrelational with other persons; (5) an interdependent social being; (6) historical; (7) equal but unique; (8) called to know and worship God. Janssens' personalist moral system is critiqued by Brian Johnstone, C.Ss.R. in the latter's "From Physicalism to Personalism," Studia Moralia 30 (1992): 71-96.


The fifteen essays are divided into an Introduction (by Patricia Beattie Jung) followed by sections on Interpreting Church Teachings (with the lead essay by Bishop Thomas Gumbleton, the only non-lay contributor), Interpreting the Bible (looking at hermeneutical issues, sexual violence, and same-sex issues in the Old and New Testaments presented by biblical scholars), Interpreting Secular Disciplines (with contributions by psychologists and philosophers), and a final section on Interpreting Human Experience with essays by two lay Catholic women ethicians, Cristina Traina and Mary Hunt. The book also contains a helpful index and list of ecclesial documents cited in the various essays. While not every area is given the same focus or breadth of treatment, by and large the essays are quite well-written and a good attempt has been made to incorporate a balanced variety of issues, viewpoints, and approaches, including special attention to the insights that the
**Miscellaneous Sexual Ethics**

various disciplines of theology, Scripture, ethics, and the social sciences might bring to a better understanding of sexuality-in all of its rich diversity and moral complexity.

Reviewed by James T. Bretzke, S.J. in *Landas*.


Collection of essays that came from three symposia sponsored by Loyola University in Chicago.


Anthology of historical documents that illustrate how gender is a prime determinant of social position in both American society and the Church.


Written as a textbook for a seminary-type course in Catholic sexual ethics.


Includes Msgr. William B. Smith's article, "Morality and Sexuality: What the Church Teaches."


Classic pre-Vatican II moral manual of sexual ethics for college-age students. Also published under the title *Chastity: A Guide for Teens and Young Adults*.


Despite its title, this book is not primarily about AIDS, but serves as an excellent treatment of Roman Catholic sexual ethics as a whole, and stresses trying to develop a positive theology both of sexuality and applications to issues of sexual ethics.
Miscellaneous Sexual Ethics


The so-called “Kinsey Report” on male sexual practices in the United States, which revolutionized conceptions of popular moral practices by indicating that the interviews conducted for the study held that 90% of those interviewed had masturbated, 85% had engaged in pre-marital intercourse, between 30-45% had had extramarital sex, 70% had visited prostitutes, and that 37% had experienced orgasm in at least one homosexual act.


Controversial study which presents a spectrum of possible views held by various Roman Catholic moral theologians on a wide variety of issues in sexual ethics.


A rather more conservative group of authors.


Seeks to indicate limits on appropriate and inappropriate sexual expression between clergy and parishioners.


López teaches in the Facultad de Teología Gartuja de Granada.


McMahon teaches at Mt. St. Mary's in Emmitsburg, MD.


A helpful commentary on some of the problems associated with the drafting of Personae humanae (Declaration on Certain Problems of Sexual Ethics).


A rather neo-conservative anti-feminist treatment.
Miscellaneous Sexual Ethics


This book is about sexual morality, the Christian Church, and moral argument in late modernity. The book offers a critical evaluation of the intellectual and cultural contexts in which the practical moral discourse of institutions takes place, and then seeks to build a constructive ethical argument about sexual morality in a Christian context.


One of a series of articles devoted to the general theme of sexual ethics.

See article by Egbert Schroten in the same issue.


One of several articles in this issue devoted to various aspects of sexuality and spirituality.


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

Miscellaneous Sexual Ethics

Seeks to give a comprehensive and integrated treatment of sexuality in relationship to both ethics and spirituality. 34 essays, all previously published elsewhere, are divided into five sections: 1) Methods and Sources; 2) Sexuality and Spirituality; 3) Gender and Orientation; 4) Ethical Issues in Sexuality; and 5) Sexual Orientation: A Test Case for the Church.


Using the example of the issue of sexual education, O'Connell raises the issue of how moral values are transmitted in religious education. Brief references are made to the work of several contemporary American moral theologians.

O'Connell is Director of the Institute of Pastoral Studies at Loyola University, Chicago.


Payer is Professor of Philosophy at Mount Saint Vincent University.


Phipps suggests how Jesus' life and teaching undermine traditional attitudes toward women and the human body and how the Jesus of the Gospels can inform contemporary discussions of sexuality and gender.

**Miscellaneous Sexual Ethics**


Is conceived as a text for education of Catholic youth written from a quite conservative “traditionalist” perspective common before Vatican II, but “updated” by treating newer moral problems and “sins” such as sex outside of marriage, contraception, same-sex orientation, drugs, etc.

Piderit’s academic credentials are in economics, and he served as president of Loyola University in Chicago. Currently he is moderator of the curia and vicar for clergy in the Archdiocese of San Francisco. More on Piderit can be found at [http://www.sfarchdiocese.org/home/archdiocese/vicarforadministration/FrPideritSJ](http://www.sfarchdiocese.org/home/archdiocese/vicarforadministration/FrPideritSJ) (accessed April 18, 2015).


Proceedings of the Workshop for the Hierarchies of the United States and Canada Sponsored by the Pope John Center held in Dallas, Texas from 2-6 February 1981.


Uses Max Scheler's four modalities of value in this analysis, in which Post maintains "that the modern cultural assumption that happiness is achieved as a matter of course through liberation from sexual control has proved unfounded" (p. 403).

Post teaches at Case Western Reserve Medical School.


Miscellaneous Sexual Ethics


Catholic teaching on friendship and sexuality.


Contains chapters on marriage, moral education of youth, corporeal ethics, and a short reflection on homosexuality.

Rhymes was Canon Librarian of Southwark Cathedral.


Looks at the role of sex as a civilizing force in Western culture in the Judeo-Christian tradition from ancient to modern times.

Riley is a former lecturer at the Catholic University of America.


*From the promotional blurb:* This book has two objectives, one explicit and one implicit. The explicit objective is to explore the normative implications for both general and sexual
Miscellaneous Sexual Ethics

ethics of the methodological and anthropological developments in Catholic tradition. The implicit objective is to stimulate dialogue in the Church about ethics, particularly sexual ethics, a dialogue that must necessarily include all in the communion—Church, laity, theologians, and hierarchy. Since we believe that genuine and respectful dialogue about sexual morality is sorely needed to clarify Christian truth today, we intend this book to be part of that genuine dialogue.


*From the promotional advertisement:* “Two principles capture the essence of the Catholic tradition on sexual ethics: that each and every marriage act must remain open to the transmission of life, and that any human genital act must occur within the framework of marriage. In the Catholic tradition, moral sexual activity is institutionalized within the confines of marriage and procreation, and sexual morality is marital morality. Salzman and Lawler contend that there is a disconnect between many of the Church’s absolute sexual norms and other theological and intellectual developments explicitly recognized and endorsed in the Catholic tradition, especially since the Second Vatican Council.”


Though well-received in the academic community this book was severely criticized by the USCCB Committee on Doctrine for its approach which was judged to be incompatible with traditional Magisterial teaching. See the United States Conference of Catholic Bishops (USCCB) Committee on Doctrine, “Inadequacies in Theologians’ Book [Salzman/Lawler *The Sexual Person].” *Origins* 40/21 (28 October 2010): 328-335. A modified and somewhat simplified version of this book, with “Catholic” removed from the subtitle, is published as *Sexual Ethics: A Theological Introduction* (Washington, D.C.: Georgetown University Press, 2012).


One of a series of articles devoted to the general theme of sexual ethics.

See article by Maureen Mulholland in the same issue.


21 chapters organized into three areas: Tradition, Theory, and Society covering Western Christian thought about the ethical significance of love, enduring theoretical questions, and the implications of Christian love for social ethics - See more at: [http://press.georgetown.edu/book/georgetown/love-and-christian-ethics?utm_source=Georgetown+University+Press+List&utm_campaign=c60f47daf3-EMAIL_CAMPAIGN_2016_11_10&utm_medium=email&utm_term=0_1d585fd2a9-c60f47daf3-386328478&ct=t(AAR11_16_2016)&mc_cid=c60f47daf3&mc_eid=ff57132e0c#sthash.OjixrSdY.dpuf](http://press.georgetown.edu/book/georgetown/love-and-christian-ethics?utm_source=Georgetown+University+Press+List&utm_campaign=c60f47daf3-EMAIL_CAMPAIGN_2016_11_10&utm_medium=email&utm_term=0_1d585fd2a9-c60f47daf3-386328478&ct=t(AAR11_16_2016)&mc_cid=c60f47daf3&mc_eid=ff57132e0c#sthash.OjixrSdY.dpuf)


Msgr. William B. Smith is an Opus Dei theologian who taught moral theology at Dunwoodie, NY, and wrote for many years the Question/Answer column on moral matters for *Homiletic and Pastoral Review*.


Spong is an Anglican bishop.


Original title: *The Sexual Christian*.

Miscellaneous Sexual Ethics


One of a series of articles devoted to the general theme of sexual ethics.

See response by Christopher D. Wiltser in the same issue, pp. 14-15.


Designed as an undergraduate text-book on the intersection of sex, sexual ethics, and religion in the Judeo-Christian tradition.
Miscellaneous Sexual Ethics


Reviewed by Lisa Sowle Cahill in *America* 3 February 1990.


Authored by a well-known Catholic husband and wife team who present psychological workshops on marriage and relationships.

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HOMOSEXUALITY:

Articles or Chapters on Homosexuality


Series of articles by strongly conservative authors seeking to highlight the danger of acceptance of homosexuality in society today.


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.


At this writing Msgr. Baker was on the staff of the Congregation of Bishops and Bishop Gumbleton was auxiliary bishop of the Archdiocese of Detroit.


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 the revisions to the original texts of the *Catechism of the Catholic Church* and the U.S. Bishops’ Pastoral Letter *Always Our Children*. It has a good analysis of the textual changes and lifts up some of the implied difficulties in the revised texts.


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.

Blount is Asst. Professor of New Testament at Princeton Theological Seminary and an ordained minister of the Presbyterian Church.


Looks at Aquinas' claim to know God’s eternal law based on the argument that when we know the work of art (i.e., the human) we can ascertain the intent of the artist (i.e., God’s eternal law). Using Heidegger’s hermeneutical account of the work of art suggests that Aquinas has the simile wrong. If this is the case, then perhaps there are grounds to rethink the traditional Catholic position on homosexuality.


Carlin was Rhode Island state senator for twelve years, and currently is associate professor of sociology at the Community College of Rhode Island.

Carlin argues that Catholics should oppose the so-called agenda of the Gay Rights movement. See the response by David S. Toolan, S.J., "In Defense of Gay Politics: Confessions of a Pastoralist," which follows in the same issue on pages 18-21.


One of several articles in this issue devoted to various aspects of sexuality and spirituality.

Coleman is rector of St. Patrick's Seminary in Menlo Park, California.


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Is a response to the *Theological Studies* June 87 article by Bruce Williams, critiquing the Vatican Document on the use and interpretation of certain Biblical passages condemning homosexual behavior. Raises the question of what constitutional homosexuality means in reference to the morality of homosexual behavior for such a person himself, as opposed to drawing general norms for the heterosexual population. Criticizes the Vatican document for seeming to imply that homosexual orientation is a matter of more-or-less free choice on the part of homosexuals.


Speaking on behalf of the bishops of Ontario, Canada Cardinal Collins outlined their opposition to anti-bullying legislation aimed at protecting gay students that would mandate creation of a Gay-Straight Alliance school organization, since this could be perceived as being counter to Catholic teaching on the moral impermissibility of homosexual acts.


Revised text issued after the initial CDF letter to the US Bishops was leaked to the press. The revised text can be found in *Catholic International* 3 (1992): 857-860.
Homosexual Ethics


One of a series of articles devoted to the general theme of sexual ethics.

See response by David Atkinson in the same issue, pp. 38-41.


Questions the current magisterial teaching which counsels gay Catholics to join their sufferings to the Cross of Christ, especially in its assumptions about homosexuality, suffering as a dimension of sexuality, and the meaning of the Cross, inasmuch as the implication may be that a “crucifixion” of the homosexual inclination would be required.


While not overtly homophobic, Cuyás still sees homosexuality as a "handicap" and his reflections are basically a re-statement of the Vatican position, though not vitriolic.

Cuyás is a Spaniard who lectures regularly in medical ethics at the Pontifical Gregorian University in Rome.


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.


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
Homosexual Ethics

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.


Flannery explicitly accepts the immorality of homosexuality and agrees with the conclusions condemning homosexuality advanced by Grisez and Finnis. In this article he seeks to close a potential argument against this position by accepting the possibility of acknowledging that pleasure can be a quasi-end of sexual activity, but that for homosexual this “please becomes ‘disengaged’ from the activity in which he is engaged and he begins to seek it for its own sake.” (P. 371). Following Aristotle, Flannery argues that “for such people, the pleasure does not inhere in their lives. They may indeed find pleasure in their “sex lives” (a modern coinage which says much about our age); but for sexual pleasure to ‘inhere in their lives” their sexual behavior would have to be integrated into lives that include a unique spouse, possibly children, and ‘the total reciprocal self-giving of husband and wife’ [Familiaris Consortio, #32] of which, for example, John Paul II speaks.” p. 371.

Flannery is Dean of the Faculty of Philosophy of the Pontifical Gregorian University.


Strong Lutheran theological consideration of the normativity of faith in Christ alone, and the relation of the Christian believer's stance toward the Gospel and the Law. No clear conclusions about contemporary homosexual issues are given, however. This article is
part of several papers on related themes of human sexuality, originally presented at a Luther Seminary (St. Paul) forum in February, 1994.


Argues that the movement to exclude gay men from seminaries will have the effect of creating an unhealthy psychological environment.


Using the acceptance of eunuchs in Third Isaiah as evidence of a "new word" in the biblical canon on how believers might deal creatively with a group formerly held as "excommunicant," Gaiser argues for the possibility of developing an analogous theology of acceptance of practicing homosexuals into the Christian community. This article is part of several papers on related themes of human sexuality, originally presented at a Luther Seminary (St. Paul) forum in February, 1994.


Discusses and critiques the 1992 CDF document on allowing discrimination against homosexuals.


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.


Glenn, a psychotherapist and former Jesuit scholastic for ten years, looks back on his experience of being gay in a Jesuit high school (though he was not yet “out” to himself or anyone else at this time). This was a talk originally given to the student body of Glenn’s alma mater, Creighton Preparatory High School, in Omaha, Nebraska.


Discusses Brawley’s *Biblical Ethics and Homosexuality*; Seow’s *Homosexuality and Christian Community*; Brootten’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*.


Related statements of both Nugent, Gramick and their respective religious superiors regarding the further restrictions on their ability to speak regarding their earlier removal from ministry to homosexuals by the Congregation for the Doctrine of the Faith on 14 July 1999. The further action prohibits them from speaking or writing in the public forum about the July 14, 1999 notification itself, the ecclesiastical processes that led up to it, or about the issue of homosexuality.


At this writing Msgr. Baker was on the staff of the Congregation of Bishops and Bishop Gumbleton was auxiliary bishop of the Archdiocese of Detroit.


The late Fr. Harvey was noted for his organization, "Courage," founded in 1980 which counsels celibacy for all homosexuals, in accord with the Magisterium's teachings. Courage uses the 12 Steps of Alcoholics Anonymous, changing only the First Step to state “I am a person with homosexual inclinations and I am powerless over this condition.”

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Harvey begins with a brief autobiographical account of his professional interest in the topic, beginning with his initial personal belief that same-sex attraction was simply not possible. While psychologists used the term “inverts” Harvey notes that the term used by moralists to refer to such persons is “perverts.” He then goes on to stress “(1) the responsibility of the person with homosexual tendencies to live a life of chastity, and (2) the need for priests to provide adequate pastoral programs for those who seek his guidance. Such guidance should be based upon the recognition that chastity is a supernatural gift.” (P. 53.) Courage’s Five Goals, the first of which is “loyalty to the teaching of the Church” (p. 54) and which Goals have as its “primary benefit” to move the homosexual from “lust (or illicit sexual desire) to chastity of the heart, or a spiritual state in which by God’s grace one is able to control lustful desires with ease.” (P. 54) Harvey also speaks of the possibility of “recovery” of “natural heterosexual tendencies” for homosexuals through therapy and Courage “continues to work with the National Association for Research and Therapy of Homosexuality (NARATH).” (p. 55).


Harvey’s first article of his career on this theme.


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.


Hume, Basil Cardinal. "Note on Church Teaching Concerning Homosexual People." *Origins* 24 (27 April 1995): 765; 767-769. Originally presented on 6 March 1995 and in this address he stresses that homophobia has no place among Catholics, and that the Church's teaching on homosexuality should never be used to "justify" homophobic attitudes. The article also discusses the 1986 CDF Letter on the Pastoral Care of Homosexual Persons.

Hume is Primate of England.


Outlines in the Lutheran tradition a careful exegesis and hermeneutics of Paul's references to "homosexual" behaviors in Romans 1. Cautions against a simplistic reading of the biblical text, and considers the broader challenges which confront the development of any credible Christian contemporary sexual ethics. This article is part of several papers on related themes of human sexuality, originally presented at a Luther Seminary (St. Paul) forum in February, 1994.


Homosexual Ethics


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 of Homiletics and Liturgics at Princeton Theological Seminary and an ordained minister of the Presbyterian Church.


The author is a post-operative transsexual who offers this well-written account of some of the ethical issues involved in reflecting on the meaning of transsexuality.


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.


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.


From the author supplied abstract: Traditional Christian descriptions of homosexuality as a “sin against nature” rely on a claim about the transparency of the sexed body to universal reason: homosexual acts are sins against nature because natural law renders them obviously unnatural. This moral description “unnatural” subverts itself for two
reasons. First, neo-traditionalist descriptions conflate “natural” and “normal.” Dialogue with Didier Eribon's work on the “insult” shows how such moral descriptions self-subvert and render chastity impossible. Second, neo-traditionalists use the description to require celibacy, which the tradition teaches is likely impossible without a special gift. This use of natural law thus fails to be self-consistent or true to reality and so undermines its ability to serve as a critical principle in the search for truth. A critical use of natural law allows for an alternative, non-insulting description of homosexual characters. This essay outlines the character description through immanent critique of two spheres of Catholic teachings about sex: Augustinian sexual ethics and nuptial theology.


A “case study” dealing with parents of a gay child who comes out to them, and detailing some emotions which might be experienced and some helpful pastoral strategies.


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.


Author supplied abstract: This article focuses on the nexus between sexual diversity, secularism, and empire as sites of contestation and collaboration that continue to influence articulations and constructions of how to be simultaneously Muslim and part of a sexual minority. The politics of same-sex sexuality during the colonial period will be
examined and it will be argued that colonialism had a detrimental effect in influencing the sexual epistemology of the colonized, in particular, Muslims and homoeroticism. We will also argue that the contemporary struggle for gay liberation is easily manipulated to serve a not-entirely-benign agenda of dominant powers and could serve as a mechanism to further marginalize certain people including both straight and queer Muslims. Finally, we engage with a critique of the postcolonial treatment of same-sex sexuality and attempt to explore ways in which such a critique can operate in tandem with a positive recognition of the humanity and existence of sexual minorities and the need for Muslim religious discourse to seriously consider formulating a response to sexual diversity that is grounded in the ethics of justice.


Response to President Clinton's announced plan to end the ban on homosexuals in the military.

At the time Cardinal Mahoney was Archbishop of Los Angeles.


Outlines the need for the reformation of the process of Moral Discernment in relation to 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
Homosexual Ethics

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 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.


Balanced and compassionate view of the issues, possibilities and problems connected with gay priests serving the Church.


Argues for the role of same-sex unions with the practices of marriage.

Matzko teaches at the College of Saint Rose in Albany, NY.


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.

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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 contravene 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.


Reviews the positions of various representative Catholic moralists, the relevant recent Vatican documents, and offers a critique of various aspects of these positions.


Argues that both the nature of sexuality as well as the implications from some of the Church's own teaching on sexuality call for those who are homosexual to acknowledge this fact publicly. Also offers some helpful reflections on the nature of celibacy for priests, religious, and seminarians who find their sexual orientation to be essentially homosexual.

McDonough was a priest of the Archdiocese of St. Paul/Minneapolis, and taught moral theology at the University of St. Thomas School of Divinity. He now teaches at St. Catherine’s.


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 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.


Review essay of several books dealing with homosexuality. Moberly is a psychotherapist well-known for her strong views that homosexuality is a (curable) psychological disease.


Deals in a sensitive manner with the question of homosexuality.
Homosexual Ethics


Argues that while the admission (and ordination) of homosexuals into the seminary is dangerously imprudent the celebration of the sacraments by homosexual men would still be valid.


Pastoral letter of the U.S. Catholic Bishops calling for compassion and acceptance of homosexuals by their parents and others. A Revised Version was issued in the summer of 1998 which responded to various concerns for “clarity” raised by some bishops and the Vatican’s Congregation for the Doctrine of the Faith (CDF). The Revised Version has the CDF’s approval.

Also available on the Internet at: [http://www.nccbuscc.org/comm/archives/97-208.htm](http://www.nccbuscc.org/comm/archives/97-208.htm)


*Author supplied abstract:* This essay aims to clarify the debate over same-sex unions by comparing it to the fourth-century conflict concerning the nature of Jesus Christ. Although some suppose that the council of Nicaea reiterated what Christians had always believed, the Nicene theology championed by Athanasius was a dramatic innovation that only won out through protracted struggle. Similarly, despite the widespread assumption that Christian tradition univocally condemns homosexuality, the concept of sexuality is a nineteenth-century invention with no exact analogue in the ancient world. Neither heterosexuality nor homosexuality is addressed directly in Christian tradition; for this reason, the significance of older authorities for the modern debate is necessarily indirect. The dichotomy between progressive and conservative positions is therefore misguided: it is necessary neither to abandon tradition for the sake of progress nor to oppose innovation for the sake of fidelity.


Presents a careful critique of some of the argumentation contained in the CDF’s 1992 statement on legislative proposals on the non-discrimination of homosexual persons.

Nugent was co-founder of New Ways Ministry and worked in it until ordered to cease by the Congregation of the Doctrine for the Faith in 2000.


Related statements of both Nugent, Gramick and their respective religious superiors regarding the further restrictions on their ability to speak regarding their earlier removal from ministry to homosexuals by the Congregation for the Doctrine of the Faith on 14 July 1999. The further action prohibits them from speaking or writing in the public forum about the July 14, 1999 notification itself, the ecclesiastical processes that led up to it, or about the issue of homosexuality.


Counter to Sokolowski’s claim that procreation is the primary end of marriage Pope suggests that it is possible to think of procreation as neither the primary nor exclusive natural end of sex. Pope also notes the increasing number of children being raised outside of marriage, including gay couples who adopt. Pope acknowledges that critics of same-sex marriage have a number of valid concerns, but avers that this “discussion needs to be informed by a perspective that acknowledges that love and commitment are at the center of marriage.” (P. 14.).

Drafted as a response to Sokolowski’s article “The Threat of Same-Sex Marriage” *America* (7-14 June 2004): 12-16. See the further response by Sokolowski, “The Primacy
of Procreation” on pp. 14-15. In this response Sokolowski acknowledges his use of the preconciliar ethic in maintaining the primacy of procreation in marriage, but says this is because “the preconciliar ethic is the one we have now; human nature does not change” (p. 14) and he reaffirms that he believes the term “‘conjugal debt’ is not a bad term for the obligations spouses have to each other in justice as well as devotion.” (p. 15).

Pope is professor of theological ethics at Boston College and Sokolowski is professor of philosophy at The Catholic University of America, Washington, D.C.


Article which critiques the Congregation for the Doctrine of the Faith’s 2003 document “Considerations Regarding Proposals to Give Legal Recognition to Unions Between Homosexual Persons,” against same-sex unions, especially for the CDF’s failure to recognize the constructive role which monogamy plays in the lives of gay and lesbian couples.


Considers the possibility of support for the legalization of same-sex unions based on the natural law theories developed by scholastic theologians and jurists in the 12th and 13th centuries, and concludes that while these theorists never would have conceived of the possibility of same-sex marital unions the trajectory they developed might give support to the legal recognition of such unions.

Porter is professor of theology at the University of Notre Dame.


Quinn is former Archbishop of San Francisco.
Homosexual Ethics


Critical response to so-called claims of the gay liberation movement by this group of largely conservative philosophers, theologians and clerics. For a critical response to the group's statement see "A Counter-Response" signed by a number of members of the National Association of College and University Chaplains, and published in the Letters to the Editors section of the August/September 1994 issue of First Things, pp. 2-3.


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.


Salzman and Lawler, who are lay professors of theology at Creighton University, look carefully at the moral concept of scandal and then question whether withholding the sacraments or Catholic funerals to those in same-sex relationships actually meets the standard criteria for taking a course of action “to avoid scandal.”

Answers the question unequivocally in the affirmative and states that the Catholic bishops “must urge Cardinal Bertone and the Vatican Congregation for Catholic Education to make it absolutely clear that all homosexuals are barred from entering the seminary for their own sake and for the sake of the entire Church” (p. 30) He puts forward many reasons both theological (only a heterosexual male can act credibly *in persona Christi*, p. 29) and practical ("Healthy heterosexual men, therefore, are sure to be put off by not know if homosexuals will be admitted to the seminary" p. 29), but his primary objection to homosexuals being admitted to the seminary is based on the CDF's 1986 “Letter to the Bishops on the Pastoral Care of Homosexual Persons" which states in #3 that "the homosexual condition or tendency is 'intrinsically disordered'. Considering the seriousness of a personality disorder, one cannot help but wonder about the wisdom of permitting men with even a slight personality disorder to study for the priesthood" (p. 28).


Author holds that human beings, including homosexuals, have an innate sexual inclination which should not be repressed. Human sexuality is essentially a form of communication based on mutual love and respect, and therefore this approach to sexual ethics will require the Church to rethink her pastoral and moral approach to homosexuals.


Uses the *Catechism of the Catholic Church’s* teaching on sexuality, chastity, and homosexuality to critique an overly physicalist view of sexual expression and to point up some of the inconsistencies and/or problematic areas of the current magisterial teaching. The author also makes some tentative remarks about developing what he believes would be a more credible and consistent Catholic sexual ethics.

Selling is Professor of Moral Theology at Leuven (Louvain).

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.


Response to San Francisco Archbishop John Quinn's America article on the CDF Pastoral Letter on Homosexuality. Quinn's original article is published in the same volume, pp. 13-19.

Shannon is Professor Emeritus at Nazareth College in Rochester, New York.


Shekleton reflects on his coming out as a gay man and the concomitant departure from the Society of Jesuits in which he had lived for ten years as a seminarian.


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

Essentially the same article as the one listed immediately above.


Argues that contrary to some contemporary philosophers such as John Corvino, John McNeill and Burton Leiser, one can reasonably argue that the view of sodomy as a sin against nature is “not only intelligible, but reasonable,” which can be clarified by looking more carefully at the varying ways the term “against nature” is used. Thomas Aquinas is used to clarify and bolster the position that sodomy is indeed a sin against nature.

Skalko is a graduate student who teaches philosophy as an adjunct at the University of St. Thomas in Houston, TX. More on him can be found at http://stthom.academia.edu/JohnSkalko


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


Argues for the primacy of procreation as the chief teleological end of marriage and argues that anyone who separates procreation from marriage lives in illusion and lies about the matter.

See the response essay by Stephen J. Pope, “Same-Sex Marriage: Threat or Aspiration?” *America* (6 December 2004): 11-14, and a further response by Sokolowski, “The Primacy of Procreation” on pp. 14-15. In this response Sokolowski acknowledges his use of the preconciliar ethic in maintaining the primacy of procreation in marriage, but says this is because “the preconciliar ethic is the one we have now; human nature does not change” (p. 14) and he reaffirms that he believes the term “‘conjugal debt’ is not a bad term for the obligations spouses have to each other in justice as well as devotion.” (p. 15).

Sokolowski is professor of philosophy at The Catholic University of America, Washington, D.C. and Pope is professor of theology at Boston College.


Defends the “heterosexual norm” as found in the classical Christian tradition. 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.


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.


Stowasser is at the Institut für Neuestamentliche Bibelwissenschaft of the Catholic Theological Faculty of the University of Vienna.


Written as a response to David R. Carlin's "The Gay Movement and Aggressive Secularism," in the same issue at pages 12-16.
Homosexual Ethics


Highly critical of the 1992 CDF document on the "Non-Discrimination of Homosexual Persons." Tuohey points out that the casuistry of the CDF document seems to make use of intending an end by evil means, without use of proportionate reason.


Seeks to clarify what is, and what is not, meant by the term “objective disorder” in the Church’s teaching on homosexuality. The author argues that properly understood only homosexual acts, rather than the homosexual orientation itself, constitute the “objective disorder.”


Argues that the fact that good, celibate gay men have been and are priests gives prima facie evidence that the movement to exclude gay seminarians in the future is fundamentally flawed.

Vacek was professor of Christian ethics at the Boston College School of Theology and Ministry.


Homosexual Ethics

Originally appeared in 1983 in *Catholic Northwest Progress*.

Statement outlining the Church’s position against prejudice and discrimination against homosexual individuals, as well as an outline of the Church’s teaching on the homosexual orientation. Sensitively done pastoral statement, adopted by the bishops of Washington State.


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.

Williams taught moral theology at the Angelicum in Rome.


In this book, the author attempts to answer whether national constitutions or international human rights treaties be interpreted as prohibiting discrimination against gays, lesbians, and bisexuals. The author examines three of the most commonly used arguments in favor of such an interpretation: sexual orientation is an "immutable status", sexual orientation is a "fundamental choice" (or part of "privacy"), and sexual orientation discrimination is sex discrimination.


Critique of John Boswell's Same Sex Unions in Premodern Europe, (New York: Villard Books, 1994), in which he claims to have found evidence that up to the Middle Ages there was a much greater tolerance in the Christian Church for homosexuality, to the point that liturgies existed for the celebration of same-sex unions.


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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Books on Homosexuality


From the book’s promotional announcement: “Homosexuality in its myriad forms has been scientifically documented in more than 450 species of mammals, birds, reptiles, insects, and other animals worldwide. Biological Exuberance is the first comprehensive account of the subject, bringing together accurate, accessible, and nonsensationalized information. Drawing upon a rich body of zoological research spanning more than two centuries, Bruce Bagemihl shows that animals engage in all types of nonreproductive sexual behavior. Sexual and gender expression in the animal world displays exuberant variety, including same-sex courtship, pair-bonding, sex, and co-parenting—even instances of lifelong homosexual bonding in species that do not have lifelong heterosexual bonding.”


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.


Homosexual Ethics

Good anthology of a cross-section of articles and documents covering philosophical, etiological, legal, military, and religious perspectives.


Reviewed by Richard P. Hardy in *Heythrop Journal* 43 (April 2002): 345-347


Large selections of articles from both Catholics and Protestants.


Despite its title no essay is by a current priest and the focus comes from a 2000 American Academy of Religion session devoted to praise of Mark Jordan’s *The Silence of Sodom: Homosexuality in Modern Catholicism*, (Chicago: University of Chicago Press, 2000).


Chapter 4, "The Scriptures," is a treatment of homosexuality in the Bible.


Based on rather questionable evidence and interpretation Boswell claims that up to the Middle Ages there was a much greater tolerance in the Christian Church for homosexuality, to the point that liturgies existed for the celebration of same-sex unions. Boswell's book has been widely criticized by academics, and for one example see Constance Wood's "Same-sex unions or semantic illusions?" *Communio* 22 (1995): 316-342.


*From the Publisher’s description:* *Sexual Disorientations* brings some of the most recent and significant works of queer theory into conversation with the overlapping fields of biblical, theological and religious studies to explore the deep theological resonances of questions about the social and cultural construction of time, memory, and futurity. Apocalyptic, eschatological and apophatic languages, frameworks, and orientations pervade both queer theorizing and theologizing about time, affect, history and desire. The volume fosters a more explicit engagement between theories of queer temporality and affectivity and religious texts and discourses.


Series of essays around the theme of ‘Welcome’ aimed to convey a liberation theology through the lens of texts which reference same-sex relationships. *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 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


Volume initiated by the ELCA seminary presidents in response to a Church-wide mandate for the study of issues related to how Christians should respond to various aspects of homosexuality as they interact with the Church. The book contains five essays, a bibliography of selected readings, plus a table talk on how specific issues in the Church are affected by various perspectives on these issues.

Childs is the Sittler Professor of Christian Ethics at Trinity Lutheran Seminary in Columbus, Ohio.


Both authors are retired Lutheran pastors in the ELCA.

Homosexual Ethics


Investigates the question of suffering of gay and lesbians in the age of HIV/AIDS and points to inadequacies of traditional Christian answers to such suffering.


Subjects include "What does it mean to be a homosexual?"; the origin of homosexuality, biblical documentation; homosexuality in Church teaching; spirituality and other pastoral concerns; discrimination and homophobia; HIV/AIDS; and pastoral, personal and professional reflections.

Coleman is rector of St. Patrick's Seminary in Menlo Park, California.


A guide to the debate on the moral problem of homosexuality within the Church, also discussed in light of historical attitudes to homosexuality in the Church.


Based on twenty-two recent empirical studies of gay people in organized religion and another ten "religion-related" studies. This book provides a comprehensive examination to date of the place of homosexuals within religious communities, including Jewish, Buddhist, Muslim, and Native American traditions.

Homosexual Ethics


Anthology on a variety of issues connected with homosexuality.


Corvino writes a column as “The Gay Moralist” and addresses objections to homosexuality in the context of culture wars.


Contributions from De La Torre, Marvin Ellison, Larry Kent Graham, Janis Han, Luis Leon, Irene Monroe, James Oraker, Ken Stone, and Mona West. Deals with how to lead a congregation to discuss this controversial topic.


Discusses homosexuality in the Bible.


Ch. 1 - What Causes Homosexuality? Ch. 2 - Should Society Encourage Increased Acceptance of Homosexuality? Ch. 3 - Can Homosexuals Change Their Sexual Orientation? Ch. 4 - Should Society Legally Sanction Gay Relationships?


Homosexual Ethics

Translation (?) of Male Homosexuality.


Most Holy Redeemer Parish is located in the heart of the Castro area of San Francisco.

Godfrey is an Irish Jesuit who is currently director of campus ministry at the University of San Francisco.


25 contributions, plus the CDF Letter itself, divided into three parts. Part I gives analyses and critiques of the CDF Letter; Part II discusses various pastoral and personal responses to the issue of homosexuality and Roman Catholic sexual ethics; Part III considers possible future debates and developments.


Sections on Ecclesial perspectives, Personal perspectives, and Ministerial perspectives.
Homosexual Ethics


This collection focuses primarily upon Western Christianity and is divided into three sections. In the first section, there are essays on Christianity and sexuality, with attention to the theological traditions of the West, particularly Roman Catholicism, as well as the practices of ordinary Christians. In addition, there are essays on homosexuality and the patriarchal family. The last two sections of the book are more oriented towards either the experience of some contemporary Christians or the response of clinicians to those experience. Not surprisingly, the focus of attention is upon the way(s) in which the religious background of the clients interfere with their healthy sexual functioning.


Written as a “practical guide” for younger single individuals Groeschel argues for chastity against secular values and also applauds groups like “Courage” that help homosexuals to maintain a celibate life. The book initially grew out of chapters written for that group.

Groeschel was a Capuchin at the time of the book’s publication but subsequently left to co-found a new order “Franciscan Friars of Renewal” (C.F.R.) and currently is involved in a number of activist initiatives and Eternal Word Television Network (EWTN).


The book addresses psychological and moral perspectives on counseling, including chapters on masturbation, homosexuality, alcoholism, mental illness, etc. Is of interest as an example of pre-Vatican II pastoral moral counseling.


In many ways this book is an amplification of Hanigan's 1982 work, What Are They Saying About Sexual Morality. Hanigan's central approach to sexuality is that of vocation, and he concludes that it is impossible to understand homosexual relationships in this way.


Harvey is noted for his organization, "Courage," which counsels celibacy for all homosexuals, in accord with the Magisterium’s teachings.


Harvey indicates that this book updates his “positions on gay marriage, pornography, masturbation and several organizations within the Church who do not really support the teaching of the Church.”


Includes articles by Jeffrey Satinover who questions whether Same-Sex Attractions (SSA) are innate; Joseph Nicolosi, who treats the “gay deception”; Kevin Miller on Scripture and homosexuality; Benedict Ashley, O.P. on the theology of heterosexuality and homosexuality; John Finnis who writes about homosexuality as “An Intrinsically Disordered Inclination,” and a legal consideration about same-sex marriage by Gerard Bradley. Helen Hull Hitchcock writes on the Church’s teaching, and a Protestant, Alan P. Medinger, writes on how one’s self-perception is clouded by using labels such as “gay” or “lesbian.” Harvey includes a chapter on “Questions and Answers for Parents of Persons with Same-Sex Attractions,” and the book contains as an Appendix the US Bishops revised version of the Pastoral Letter “Always Our Children.” Harvey concludes by adding his own observations to the revised Letter.

Homosexual Ethics

A monograph published simultaneously as the *Journal of Homosexuality*, Vol. 18, Nos. 3/4.


Ten essays, which argue that there are elements in the Judeo-Christian tradition that authorize religious and civil recognition of same-sex couples.

Jordan is Asa Griggs Candler Professor of Religion at Emory University.


Argues that Thomas Aquinas’ analysis of luxuria and “unnatural vice” is inadequate for a contemporary Christian evaluation of gay and lesbian relationships.


Challenges sexual morality based on a heterosexual ethic which the authors claim is improperly and prejudicially imposed in an unjustifiable manner on gays and lesbians.


Homosexual Ethics

Part of the annual “Notes on Moral Theology” section, which in this volume deals with sexual ethics.


The Last Sex is a theoretical examination of the "new" feminism. Written from the inside of a new sexual horizon, The Last Sex broadens the traditional feminist debate to include contributions from transsexuals writing about their transsexuality, as well as gay and lesbian reflections on the major shifts taking place in feminist theory.


From the book’s publication announcement: What causes a child to grow up gay or straight? In this book, neuroscientist Simon LeVay summarizes a wealth of scientific evidence that points to one inescapable conclusion: Sexual orientation results primarily from an interaction between genes, sex hormones, and the cells of the developing body and brain.


McNeill, a former Jesuit priest, 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.

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Part 1 deals with freedom of conscience and how ancient church teachings have an urgency for all lesbian and gay persons to deal with God on a direct and personal basis. Part 2 looks at the liberating process of "coming out" as spirit-filled effort to become fully alive in God. Part 3 considers twelve-step spirituality specific to the needs of lesbians and gay men. Part 4 deals in part with problems as well as unique qualities of gay persons' love for God. Essential reading. Includes appendixes and notes.

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*From the promotional blurb*: Meyers refutes anti-gay arguments by showing that they are based on unreasonable or demonstrably false ideas about the nature of morality. Working through the morality arguments against homosexuality, Meyers shows how the nature of morality demands impartial, overriding reasons to act. He argues that morality is not grounded in visceral feelings of disgust, commands from the scriptures, or mysterious Platonic essences. In clear, convincing discussion, Meyers examines morality to promote the moral logic of granting rights to all people, no matter their sexual orientation.


Moberly presents a psychological interpretation that focuses on root causes, rather than symptoms. Moberly argues that "the homosexual condition involves legitimate developmental needs, the fulfillment of which has been blocked by an underlying ambivalence to members of the same sex." Moberly then argues that such a position will require both reassessment and restatement of the traditional Christian distinction between the homosexual condition and its expression in homosexual activity.

Moberly works as a research psychologist, specializing in psychoanalytic developmental psychology.


Many Christians accept that 'homosexual acts are wrong' on the authority of the Church. For many others such teaching contradicts what they know to be the obvious truth. In this book Gareth Moore closely and dispassionately examines the bases of Christian 'anti-gay' arguments. Moore critically explores the language that we use to describe and define human sexuality and what this means for what we think we know about sex, identity and morality. At the centre of this work is a thorough and revolutionary analysis of the Bible on homosexuality posing such questions as: Is there a unified biblical teaching on sex or homosexuality? Are we misreading the Bible by applying modern thinking and terms? Must Christians accept Paul's supposed rejection of homosexuality when they do not follow all of his teaching (for example his low estimation of marriage - 1, Cor, 7)? For Moore the criticism that gay practice is remote from Christian values is just as true of straight life. Gay Christians are often responsible and thoughtful moral agents and to propose otherwise is both unreasonable and deeply disrespectful. It is a precondition of being heard that we listen and in the end the gospel can only be preached effectively by those who listen.

Redacted From the book's promotional endorsement: Many Christians accept that 'homosexual acts are wrong' on the authority of the Church. For many others such teaching contradicts what they know to be the obvious truth. In this book Gareth Moore
examines the bases of Christian 'anti-gay' arguments, exploring the language that we use to describe and define human sexuality and what this means for what we think we know about sex, identity and morality. At the centre of this work is a thorough and revolutionary analysis of the Bible on homosexuality posing such questions as: Is there a unified biblical teaching on sex or homosexuality? Are we misreading the Bible by applying modern thinking and terms? Must Christians accept Paul's supposed rejection of homosexuality when they do not follow all of his teaching (for example his low estimation of marriage - 1, Cor, 7)? For Moore the criticism that gay practice is remote from Christian values is just as true of straight life. Gay Christians are often responsible and thoughtful moral agents and to propose otherwise is both unreasonable and deeply disrespectful.


Morrison, who acknowledges struggling with homosexual attraction, argues for the correctness of the Catholic Church’s magisterial teachings on homosexuality.


An anthology that addresses ethical questions involving key moral issues of today-sexual morality, outing, gay and lesbian marriages, military service, anti-discrimination laws, affirmative action policies, the moral significance of sexual orientation research, and the legacy of homophobia in health care. It focuses on these issues within the social context of the lives of gay men and lesbians and makes evident the ways in which ethics can and should be reclaimed to pursue the moral good for gay men and lesbians.


Homosexual Ethics

The author has doctorates in both biology and theology.


Uses queer theory to revision Christian ethics.

Rudy is assistant professor of ethics and women’s studies at Duke University.


Calls for the formation of a “loyal opposition” that is committed to the process of forgiveness and reconciliation in this polarizing issue.


Challenges the hypothesis of constitutional homosexuality and the discovery of the so-called “gay gene.” Argues against accepting “alternative sexual lifestyles.”


Focuses on debate with the Evangelical Luther Church in America. Looks at the Orders of Creation theology used to exclude homosexuals in the Lutheran tradition.


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 new examination of the pertinent biblical texts on the issue is undertaken.


Essays address the various exegetical, interpretive, and practical issues pertaining to the issue of homosexuality in the church. These include the ordination of homosexuals and the blessing of homosexual unions, as well as broader issues dealing with liturgical and theological language about God and the role of the church in a pluralistic society. The essays are divided into three sections: Part I, “What Do the Scriptures Say?”; 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.


Perspectives from Scripture, Tradition, philosophy, biology, etc. are examined by two authors each, one more conservative and one more liberal.


Argues that ecological ethics should ground all of ethics, and thus authentic justice seeks right relations among all creation. An appropriate response to creation should be rooted in an appreciation of the erotic.

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).


Deals with counseling parents on how to accept their homosexual children, and includes discussion of the relevant biblical texts on homosexuality.

Both authors are professional employed in pastoral care and counselling.


Reviewed by André Guindon in *Eglise et Théologie* 17 (1986): 57-84.
Homosexual Ethics


Thompson, a formerly gay man, calls Christians to disarm the gay community by “loving first.”


Thurston identifies three basic approaches to the issue, traditional, mediating and revisionist, and provides a thorough discussion of the biblical, historical, philosophical and scientific foundations underlying these three currents of thought. Using Liberation Theology as a starting point, he proposes a new approach to sexual ethics based on the three virtues: *aphrodisia*, *agape* and *philia*. Thurston argues for an ethic informed by faith, acceptance and love.


This book is a lesbian and feminist critique of Christian teachings and sexuality.


Williams taught moral theology at the Angelicum in Rome.


Selections from Protestant and Catholic authors.

Homosexual Ethics

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.


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MARRIAGE AND/OR FAMILY

General and/or Miscellaneous


Argues that the Roman Catholic theology about the indissolubility of marriage creates not only an official impasse in regards to granting of annulments, but is in itself not sustainable theologically. Originally presented as the author's doctoral dissertation.


Cahill, a married Roman Catholic mother, 1993 President of the CTSA, 1997 President of the Society of Christian Ethics, and Professor of Theological Ethics at Boston College, studied under James Gustafson at the University of Chicago.


Along with standard marriage preparation topics such as motivations for getting married, individual and couple growth, communications, parents and friends, sexuality and
parenthood, the author includes areas of caution and potential problems which are realistic and practical.


The passages in this collection are divided into four chapters which documents the chronological development of Augustine's sexual ethic. The first chapter includes passages that pertain to Augustine's own life and illustrate some of his positive and negative models of marital relation. The second chapter recounts Augustine's responses to the Manichean teachings on the body, reproduction, and marriage. The third chapter contains passages marking Augustine's reaction to the ascetic debates within late fourth-century Latin Christianity. The fourth chapter illustrates Augustine's mature sexual and marital ethic, which he elaborated in the midst of arguments with Pelagian writers.


Coleman brings together the separate disciplines of the Old Testament, the New Testament and social history, creating a unique resource for students with an interest in Christianity and sociology, as well as historical Christianity.


An ecumenical program of marriage preparation which includes a comprehensive guidebook and a workbook for engaged couples, both focusing on basic Christian teachings about married love.


Suggests that an appropriate model for understanding Christian marriage would be that of a lived vocation in communication.  Seems to use Habermas' theology of communication.  Rather abstract presentation.


Dominian is an English psychiatrist.


Discusses Christian marriage, as well as the other states of life, plus prayer, grief, maturity, etc.


Marriage: An Anatomy of Contemporary Love. Heinemann, 1995?


One of a series of articles devoted to the general theme of sexual ethics.
See response by Richard Franklin in the same issue, pp. 50-52.


A systematic theology of marriage by an Australian convert, who did his doctoral research at the John Paul II Institute on the Family in Rome, and who, since 1987, has worked in the Pontifical Council for the Family.


Develops a theology and spirituality of marriage which stresses the positive role of sex and sexuality in the sacrament of relationship.


Discusses a wide range of issues involved in marriage, including contraception, sterility, abortion, the number and spacing of children, sex education, etc. The work went through numerous editions and several revisions.

Griffith was a member of the Royal College of Surgeons and Physicians.


Study of gender and power among the Bakwena people in Africa.


Contents: La permissivité hétéro-sexuelle chez les jeunes adultes: documents du magistère: présentation, réflexions, suggestions, by A.Luneau; Couple et sexualité selon le Nouveau Testament, by M. Dumais; Marriage among early Christians: a consideration for the future, by J.K. Coyle; Is a marriage "in the church" a marriage "in the Lord"? by W. Marrevee; Couple et ritualisation d'après le type de société, by J.Rémy; A propos d'un type de discours moral, by R.Bellemare; Case for a "consummated" sexual bond before a "ratified" marriage, by A.Guindon; The pre-ceremonial couple: reflections for a spirituality, by R.P.Hardy.


Abstract: The author claims that sexual fecundity is a more important concept for sexual ethics than procreation. This article applies, therefore, a renewed notion of human sexual fecundity to different types of family relationships in an effort to redirect the current debate in an ethically and theologically acceptable direction. When fecundity is dissociated from a mere biological notion of fertility and viewed as the fruitfulness of a well-spoken sexual language, it becomes possible to speak of conjugal, parental and juvenile fecundities and to suggest some ways in which different family members are sexually fecund towards one another.

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Abstract: This analysis to determine the main concepts of sexual fidelity found in current Christian literature and to uncover ethical paradigms conditioning the diverse theological discourses on sexual fidelity identified three patterns: institutional fidelity, a conformity to past conventions because of fatalistic, biosociological constraints; personal fidelity, a
conscious disposition to keep the ultimate good effectively present in one's life and to implement this virtuous resolution of time within the duration of one's specific commitments; and relational fidelity, a conscious disposition to maintain through time the quality and intensity of a loving presence between persons.


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.


Fr. Harvey is well-known as the founder of “Courage”–a Catholic organization for homosexual men and women which is grounded on the traditional magisterial teachings and demands sexual continence for its members.


Argues from a scientific stand-point that the Church's traditional teaching on marriage as derived from its interpretation of natural law is flawed, being based on both bad biology and poor reductionistic analysis.


Chapter One deals with the past recovery of the tradition in Pius XI and Pius XII. Chapter Two deals with the present recovery of the tradition by looking at *Gaudium et spes*, *Humanae vitae*, and *Donum vitae*. Chapter Three outlines an emerging position on marriage as a human relationship, and Chapter Four is an epilogue which gives responses to questions raised in the earlier edition. These treat the departure from the earlier Catholic tradition on marriage and includes a discussion of the possibility of homosexual marriage.


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


Apostolic Exhortation given after the 1980 Synod of Bishops which considered the same theme.


Responds to one aspect of Cahill’s article, “Marriage: Developments in Catholic Theology and Ethics.” Theological Studies 64 (March 2003): 78-105.


Responds to one aspect of Cahill’s article, “Marriage: Developments in Catholic Theology and Ethics.” Theological Studies 64 (March 2003): 78-105.


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Chapters divided in four sections: Ethics and Theology; The Beginning of Life (Abortion, In-vitro Fertilization, etc.); The End of Life (Euthanasia, Withdrawal of Nutrition and Hydration, etc.); and Community (Marital and Political).

Meilaender is Professor of Religion at Oberlin College.


Argues that types of foreplay that are specifically procreative and which symbolize "total personal self-giving" are neither rational nor dignified, and therefore should probably be avoided. Morrow states his principle that "the best sex is not the most pleasurable, but the most personal." Citing the teaching of Pope Pius XII in his 1951 Address to Midwives, Morrow notes the danger in "unchecked satisfaction of the sexual instinct tending only to pleasure and enjoyment" but with Pius XII accepts "pleasure in the conjugal act as a secondary goal" (all from p. 61). Morrow thus concludes that "oral-genital and anal-
genital acts should be considered illicit in (or out of) marriage" (p. 63) even if these foreplay activities would conclude with procreative vaginal intercourse.

Fr. Morrow has his doctorate from the John Paul II Institute for Studies in Marriage and Family. His work can be found at www.cfalive.org


Considers biblical foundations of marriage as well as cultural, historical, spiritual, and moral dimensions of marriage.


### “To Have and to Hold: Roman Catholic Marriage and the Doctrine of Ratum et Consummatum.” PhD Dissertation: Duquesne University, 1998.


Answers that a couple validly marries (though sins) if they practice contraception, as long as they intend at the time of contraception to have children at some future date. Those who would preclude children absolutely would attempt marriage invalidly and the priest should not marry them in this case.


Obach is assistant professor in the classics curriculum at Antioch University and teaches philosophy at Sinclair College.


Commentary on the 1983 Code, and contains the Latin text, the author's own translation, and then his commentary. A general historical perspective is also provided.


Written for a popular audience this brief article presents the outlines of a conjugal spirituality, with reference largely to resources drawn from traditional Christian spirituality and Vatican II, in which the married couple together respond to God’s call to holiness for them.


This collection of essays by prominent lawyers, theologians, social scientists, policy makers and activists examines the reasons why the once treasured institution of marriage has been steadily displaced by a culture of divorce and unwed parenthood resulting in tragic hardships for children, poverty within families, and insupportable social costs. The book includes the full text of The Council on Families in America’s 1995 investigation, *Marriage in America: A Report to the Nation*, and is sponsored by the Institute for American Values.

Counter to Sokolowski’s claim that procreation is the primary end of marriage Pope suggests that it is possible to think of procreation as neither the primary nor exclusive natural end of sex. Pope also notes the increasing number of children being raised outside of marriage, including gay couples who adopt. Pope acknowledges that critics of same-sex marriage have a number of valid concerns, but avers that this “discussion needs to be informed by a perspective that acknowledges that love and commitment are at the center of marriage.” (P. 14.).

Drafted as a response to Sokolowski’s article “The Threat of Same-Sex Marriage” America (7-14 June 2004): 12-16. See the further response by Sokolowski, “The Primacy of Procreation” on pp. 14-15. In this response Sokolowski acknowledges his use of the preconciliar ethic in maintaining the primacy of procreation in marriage, but says this is because “the preconciliar ethic is the one we have now; human nature does not change” (p. 14) and he reaffirms that he believes the term “‘conjugal debt’ is not a bad term for the obligations spouses have to each other in justice as well as devotion.” (p. 15).

Pope is professor of theological ethics at Boston College and Sokolowski is professor of philosophy at The Catholic University of America, Washington, D.C.


Contains chapters on marriage, moral education of youth, corporeal ethics, and a short reflection on homosexuality.
Rhymes was Canon Librarian of Southwark Cathedral.


Designed for marriage preparation and/or senior high school or college marriage courses.

Roberts is married and teaches theology at the University of Dayton.


From the promotional advertisement: *What are Christian families called to be and do in contemporary society?* Weaving together theology, social science, and her experience as a wife and mother, Julie Hanlon Rubio answers this provocative and timely question. She explores the marriage liturgy, the New Testament and Christian tradition and then reflects on the ways Christian husbands and wives, fathers and mothers, and children can live out their vocations in changing times. She concludes with chapters on divorce and the mission of the family.


From the promotional advertisement: *How can ordinary Christians find moral guidance for the mundane dilemmas they confront in their daily lives?* To answer this question, Julie Hanlon Rubio brings together a rich Catholic theology of marriage and a strong commitment to social justice to focus on the place where the ethics of ordinary life are played out: the family. Sex, money, eating, spirituality, and service. According to Rubio, all are areas for practical application of an ethics of the family. In each area, intentional practices can function as acts of resistance to a cultural and middle-class conformity that promotes materialism over relationships. These practices forge deep connections within the family and help families live out their calling to be in solidarity with others and participate in social change from below. It is through these everyday moral choices that most Christians can live out their faith -- and contribute to progress in the world.


Papers from a symposium organized by the Center for the Study of Family Development of the University of Dayton.


Presents a Catholic moral theology based on Pope John Paul II and Thomas Aquinas and then applies those principles to contemporary ethical issues.

Scarnecchia is associate professor of human life studies and legal studies at Franciscan University of Steubenville and visiting associate professor of law at Ave Maria School of Law.


Designed as an anthology of 37 readings for an undergraduate course in marriage taught at Roman Catholic institutions. An appendix contains church documents on marriage preparation, Jewish--Christian relations, and annulment procedures.

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

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


Negatively reviewed by Anne Borrowdale in *Expository Times* (May 2000): 282. Borrowdale critiques the author for presenting a one-sided approach, with gross oversimplifications and caricatures of opinions and practices which differ from those of John Paul II. She concludes her review by observing that “[w]hile this is a useful book for those wishing to understand the basis of the Pope’s thinking, for a new vision of marriage, it seems remarkably like the old.”

Shivanandan teaches at the John Paul II Institute for Studies on Marriage and Family.


Msgr. William B. Smith is an Opus Dei theologian who teaches moral theology at Dunwoodie, NY, and for many years wrote the Question/Answer column on moral matters for *Homiletic and Pastoral Review*.


Argues for the primacy of procreation as the chief teleological end of marriage and argues that anyone who separates procreation from marriage lives in illusion and lies about the matter.
See the response essay by Stephen J. Pope, “Same-Sex Marriage: Threat or Aspiration?” *America* (6 December 2004): 11-14, and a further response by Sokolowski, “The Primacy of Procreation” on pp. 14-15. In this response Sokolowski acknowledges his use of the preconciliar ethic in maintaining the primacy of procreation in marriage, but says this is because “the preconciliar ethic is the one we have now; human nature does not change” (p. 14) and he reaffirms that he believes the term “‘conjugal debt’ is not a bad term for the obligations spouses have to each other in justice as well as devotion.” (p. 15).

Sokolowski is professor of philosophy at The Catholic University of America, Washington, D.C. and Pope is professor of theology at Boston College.


Treats Eph 5:32 and *Familiaris consortio*


One of several articles in this issue devoted to various aspects of sexuality and spirituality.


Authored by a well-known Catholic husband and wife team who present psychological workshops on marriage and relationships.

Essays from the 22nd Annual Convention of the Fellowship of Catholic Scholars held in Chicago in September 1999. Speakers included Alice von Hildebrand, Robert George, William E. May, and Jean Bethke Elshtain.


Considers five conflicting models of marriage: Roman Catholic, Lutheran, Anglican, Calvinist, and Enlightenment, and the impact of these on domestic legislation and organization in the last millennium.

Witte is Jonas Robitscher Professor of Law and Director of the Law and Religion Program at the School of Law at Emory University.


Yount is a pastoral counselor and Marriage Encounter leader.


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Divorce and Annulment


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).
Divorce and/or Annulment

At this writing Attanasi taught at Luther College in Decorah, IA.


Argues that the Roman Catholic theology about the indissolubility of marriage creates not only an official impasse in regards to granting of annulments, but is in itself not sustainable theologically. Originally presented as the author’s doctoral dissertation.


Gives a good thumbnail sketch of the theological grounding of the difference between the internal and external forum, and suggests that current Church practice might make desirable pastorally sensitive solutions to some marriage cases rather too difficult to achieve.


The author has a doctorate in canon law, and the book includes chapters on annulments, conscience, and the internal forum.


Divorce and/or Annulment


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


Writing before the new Code of Canon Law was promulgated (in 1983) Dedek outlines two kinds of irregular marriage cases: 1) the canonically legitimate “internal forum” case in which the invalidity of the marriage is morally certain but which cannot be “proven” in the external forum of the Marriage Tribunal; and 2) the so-called “pastoral hardship” case in which the first, presumably valid, marriage has irretrievably broken down and the individual(s) being in a stable second marriage would like to return to the Sacraments, but cannot expect to gain an annulment.


Dominian is an English psychiatrist.


A collection of some thirty lectures delivered at Australia's Institute of Tribunal Practice on various fundamental aspects of the tribunal process.


Format of 101 questions and answers, illustrated by concrete examples, which cover the various aspects of marriage and annulments.

Foster is the Associate Judicial Vicar of the Archdiocese of Boston.


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.

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


The authors note that the present teaching of the Catholic Church on indissolubility has had a complex history and propose that the teaching may be open to revision, and furthermore, that current arguments against the revision of the teaching are insufficient. See the critique published at the insistence of the Congregation for the Doctrine of the Faith authored by Peter F. Ryan, S.J. and Germain Grisez: “Indissoluble Marriage: A Reply to Kenneth Himes and James Coriden.” *Theological Studies* 72 (June 2011): 369-415.

Kaiser is professor emeritus of canon law at the University of Regensburg.


Kelly is a moral theologian who lectures at Heythrop College in London, and is pastor of a poor parish in Liverpool.
Divorce and/or Annulment


Challenges the misconception that the concept of marriage in the Catholic Church has remained constant and unchanging since New Testament times by looking at contemporary teaching in *Gaudium et spes* and then working backwards in time through Neo-Scholasticism, *Casti Connubii*, Thomas Aquinas and then forwards again looking at insights from history and social science.


Responds to criticism in the June 1994 issue of the three German Bishops' controversial letter on divorced and remarried Catholics.


Written before Mackin, a former Jesuit, left the priesthood at age 70 to marry.


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


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


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


Eights articles which treat the pastoral situation in the United States, a critique of the ITC statement on indissolubility of marriage, New Testament passages on divorce, Eastern Orthodox tradition, effects of divorce on culture, and canon law and sacramental aspects of divorce and second marriages.
Divorce and/or Annulment


Strong critique that the Congregation for the Doctrine of the Faith required the editors of *Theological Studies* to publish of the Kenneth Himes and James Coriden “The Indissolubility of Marriage: Reasons to Reconsider,” *Theological Studies* 65 (September 2004): 453-499. 2004 article. Himes & Coriden argued that the present teaching of the Catholic Church on indissolubility has had a complex history and propose that the teaching may be open to revision, and furthermore, that current arguments against the revision of the teaching are insufficient. The end of the article argues that this position meets all of the requirements for an infallible teaching of the Church in the ordinary Magisterium.

Ryan is professor of moral theology and Grisez emeritus professor at Mount Saint Mary’s in Emmitsburg MD.


These three men are German Bishops and Kasper went on to become a cardinal and Vatican official.


Stafford is former Archbishop of Denver, Colorado and went on to become a cardinal in the Vatican.

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Divorce and/or Annulment


Uses divorce as a test case for making a moral decision, following four principle guidelines: 1) "Get away" from the decision by returning to centeredness in the Ultimate; 2) Try to become aware of all possible influences (psychological, social, religious, etc.) which may hinder a free decision; 3) Consider the decision in light of its components, various alternatives, consequences, etc.; and 4) Evaluate all data and make the final decision under the overall principle of "choosing life," which is what each moral decision should lead to.

Vacek was professor of Christian ethics at the Boston College School of Theology and Ministry.


Written out of deep anger at his own unrequested annulment, the author, who is a retired sociologist, launches a severe attack against the whole annulment process in the United States.


Divorce and/or Annulment

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


Analyzes the history and social significance of divorce in American society.


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.


Written for a popular audience to explain the Church’s thinking about what an annulment means, using brief illustrative examples. Appropriate for adult education groups.

Zyskowski is editor of The Catholic Spirit Newspaper, a diocesan newspaper in Minneapolis /St. Paul.

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PRE-VATICAN II AND/OR HISTORICAL WORKS ON SEXUAL ETHICS

Pre-Vatican II Works


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


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


Historical, Biblical and Ecumenical discussions.

Cahill, a married Roman Catholic mother, 1993 President of the CTSA, and Professor of Theological Ethics at Boston College, studied under James Gustafson at the University of Chicago.


A guide to the debate on the moral problem of homosexuality within the Church, also discussed in light of historical attitudes to homosexuality in the Church.


Farley is Professor of Christian Ethics at Yale University.


*Status questionis* presented by two well-known pre-Vatican II American moral theologians.


Foucault holds that the very notion of "sexuality" is a historical construct, generally employed by the interests of the bourgeoisie.


*German original*: Laiengedanken zum Zölibat.


Discusses a wide range of issues involved in marriage, including contraception, sterility, abortion, the number and spacing of children, sex education, etc. The work went through numerous editions and several revisions.

Griffith was a member of the Royal College of Surgeons and Physicians.


Grisez's thesis is that "For one who engages in sexual intercourse directly to will any positive deed by which conception is thought to be prevented, or even rendered less probable, is intrinsically and seriously immoral" (p. 12).


Gustafson is a well-known Protestant ethician who studied under H. Richard Niebuhr, and has taught at Yale, The University of Chicago, and Emory.

The book addresses psychological and moral perspectives on counseling, including chapters on masturbation, homosexuality, alcoholism, mental illness, etc. Is of interest as an example of pre-Vatican II pastoral moral counseling.


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

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


An examination of the sexual attitudes of seventeenth- and eighteenth-century Puritan England and their impact on modern ideas, historically detailed and philosophically reflective. Drawing upon the insights of psychoanalysis and a wide array of historical and literary sources, Leites shows that the Puritans called for a lifelong integration of sensuality, purity, and constancy within marriage.


Discusses the effect of Augustine's theology, especially his understanding of sin and sexuality, on the development of moral theology.


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.


The natural law tradition, Protestant ethical traditions, and American religious pluralism, fundamentalism, and secularism in the 1950's and 1960's are all examined for their implications on the abortion issue.

The authors are law professors at SUNY, Buffalo.

Includes essays by Noonan, Paul Ramsey, James Gustafson, Bernard Häring, George Hunston Williams, John Finnis, and David Louisell.


Commentary on the 1983 Code, and contains the Latin text, the author's own translation, and then his commentary. A general historical perspective is also provided.


Quay holds that "each single act of coition is a natural sign of the full, mutual procreative love of two partners," and that contraception substitutes a sign of "monstrous selfishness." Therefore, a husband who uses a condom "worships" his wife "with his body--but not enough to share with her his substance." Likewise, "The woman who uses a diaphragm has closed herself to her husband. She has accepted his affection but not his substance. She permits him entrance but does not suffer him to be master." In Quay's view such a sexual union would be the "sign and symbol of wifely submission, of patriarchal authority, [which] is made over covertly to serve the purposes of a weakly uxorious male and a domineeringly feminist wife" (p. 35).

Contains chapters on marriage, moral education of youth, corporeal ethics, and a short reflection on homosexuality.

Rhymes was Canon Librarian of Southwark Cathedral.


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

Selling teaches moral theology on the Faculty of Theology at the Catholic University of Louvain.


Begins with a brief historical overview of traditional Anglican moral theology with reference to the Thomistic natural law tradition. Smith then summarizes statements from the Lambeth Conferences of 1930, 1958, and 1968 to show the development of Anglican thinking on contraception. Finally the positions of 5 representative theologians are
summarized: R.C. Mortimer, Kenneth Kirk, Joseph Fletcher, John Macquarrie, and Herbert Waddams.

Smith is professor of moral theology and community health science at Duke University.


*From the Daniel-Hughes Review:* “[C]hallenges the view that current American sexual mores—ones that sustain heterosexual marriage and family—are ‘Judeo-Christian’ values. Conversely, the sexual morality that guides conservative Americans, argues David Wheeler-Reed, does not reflect that of early Christians, who largely advocated an end to marriage and child-bearing. If conservative Americans want to look for an ancient corollary to their focus on the family, then according to *Regulating Sex in the Roman Empire*, they should look to the imperialist policies of the Roman Emperor Augustus.

**SEXUAL ABUSE, EXPLOITATION, PORNOGRAPHY, VIOLENCE, ETC.**


Sexual Exploitation, Pornography, etc.

Gives a good overview of sexual addiction and the process of recovery, following the 12-Step program.


From the author supplied abstract: “Virtuous Pedophiles” (or VPs) have a sexual attraction to children but view child/adult sexual relations as wrong. Research on VPs is nascent but has theoretical importance for our understanding of sexuality, labeling, and extreme stigma. Their relevance is particularly acute in regard to religious coping and framing. As their primary stressor is a predisposition towards a highly stigmatized (or “sinful”) activity, religious VPs find themselves in a unique situation, and it is unknown to what extent they employ conventional religious coping mechanisms. I investigate how VPs use their religious frameworks to make sense of and react to their pedophilia with a survey of respondents recruited from an online VP forum, a content analysis of forum discussions, and several in-depth, semistructured interviews. Religious VPs tend to employ the same basic religious coping mechanisms (both positive and negative) but customize their approaches to accommodate their unique situation. Positive and negative religious coping show the same relationships with mental health as found in other populations. Religiosity is associated with both lower mental distress as well as less cognitive distortions associated with sexual offending.


Narrates and provides a commentary on a survey of a collection of documents from official and unofficial sources ranging from 60 CE up to the present contemporary scandal of clerical sexual abuse in the Church.


Deals with the 1989 Vatican document on pornography and violence in the mass media.

Fucek was professor of Moral Theology at the Pontifical Gregorian University in Rome.


From the author’s abstract: The relative neglect of the New Natural Law Theory (NNLT) as a non-sectarian theory is unfortunate, for it contains theoretical resources under-appreciated and under-utilized by both the new natural lawyers and their critics, which, when recovered and deployed, can bring new insights into sexual ethics. Is there a harm uniquely intrinsic to rape? Our answer unfolds in four sections: (1) identification of three common logics of inquiry used to identify nature of rape's harm; (2) a reconstruction from NNLT a robust account of embodied (but not yet sexuate) selfhood as something self-constituted; (3) recovering a NNLT account of the sexuate self; (4) a demonstration of how the NNLT reveals rape's uniquely intrinsic harm as a particular wrong to selfhood.


Employing the biblical narrative of Rahab the Harlot as a framework, Guider recounts the 500-year history and social meaning of prostitution in Brazil. She then tracks the Brazilian church's increasing consciousness of the issues and its determination to address the plight of prostitutes as marginalized women, as victims not sinners.

Sr. Guider was a professor of theology at the then Weston Jesuit School of Theology in Cambridge, Massachusetts.


In the wake of the sexual abuse crisis Keenan argues that new ways are needed to build trust and open communication in the Church on all levels, from bishops to parishioners.

Keenan is professor of moral theology at Boston College.


Linnane did his doctorate under Sr. Margaret Farley, RSM at Yale and is currently president of Loyola College, Baltimore.


Loftus is former executive director of Southdown, and a professor of psychology at St. Jerome’s College of the University of Waterloo. For the last many years he has been on the pastoral staff of St. Ignatius Church in Boston.


Contains statements and background notes from major churches: Roman Catholic, Orthodox, principal Protestant denominations, Jewish groups, etc.


Discusses the author’s class on ministry in a Protestant seminary in Manila and how students’ stereotypes and judgments changed (or did not change) about women caught up in the sex industry.

Mercer currently is Associate Professor of Christian Education at San Francisco Theological Seminary in San Anselmo, part of the Graduate Theological Union of Berkeley, California.


Part of the annual "Notes on Moral Theology" review of moral issues published in the March issue of Theological Studies. Contains many helpful bibliographical resources for an overview of this problem.

Rigali is Emeritus Professor of Theology at the University of San Diego.


Schiltz is an attorney who has been involved in hundreds of clerical sexual abuse cases involving virtually every major religious denomination. Without in any condoning the abusive behavior and hierarchical coverup that occurred, he nevertheless argues that the media by and large fastened attention on cases a decade old or longer, cases which already had appeared in the press before.


Proceedings of the Church-sponsored Symposium on ecclesial sexual abuse held at Rome’s Pontifical Gregorian University from 6-9 February 2012.


Considers the history of the Church has dealt canonically with sexual abuse through the centuries and argues that these procedures have hindered effective dealing with perpetrators of clerical sexual abuse, while at the same time further harming the victims.


Tapsell is a retired Australian jurist who was a one-time seminarian who also studied canon law.


Frank Walsh tells how the church's influence in Hollywood grew through the 1920s and reached its peak in the 1930s, when the film industry allowed Catholics to dictate the Production Code, which became the industry's self-censorship system, and the Legion of Decency was established by the church to blacklist any films it considered offensive.


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