

SIN AND RECONCILIATION IN CHRISTIAN ETHICS

Compiled by
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URL: <https://www2.bc.edu/james-bretzke/SinBibliography.pdf>

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N.B. For additional resources see the following published research bibliographies by James T. Bretzke, S.J.:

A Research Bibliography in Christian Ethics and Catholic Moral Theology. Lewiston NY: Edwin Mellen Press, 2006.

Bibliography on Scripture and Christian Ethics. Studies in Religion and Society, 39. Lewiston NY: Edwin Mellen Press, 1997.

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Articles or Chapters on Sin and Reconciliation in Christian Ethics

AA.VV. Journal of Religious Ethics 15 (1987).

"Focus" section devoted to three articles on the "Ethics of Forgiveness."

AA.VV. "Original Sin." Communio 18 (1991).

_____. "El pecado original." Communio 13 (1991).

_____. "Il peccato originale." Communio 118 (luglio-agosto, 1991).

Series of articles on various aspects of this theme; same articles contained in the Spanish edition for November-December.

AA.VV. "Peccato e peccati alla luce del Nuovo Testamento." La Scuola Cattolica 3-4 106 (1978).

Adams, Marilyn McCord. "Forgiveness: A Christian Model." In *Christian Theism and Moral*

Philosophy, 77-106. Edited by Michael Beaty, Carlton Fisher, and Mark Nelson. Macon GA: Mercer University Press, 1998.

von Allmen, Jean-Jacques. "The Forgiveness of Sins as a Sacrament in the Reformed Tradition." In Sacramental Reconciliation, 112-119. Edited by Edward Schillebeeckx. Concilium, 61. New York: Herder and Herder, 1971.

Bastianel, Sergio, S.J. "Strutture di peccato. Riflessione teologico-morale." Civiltà Cattolica 3328 (1989): 325-338.

In reference to *Sollicitudo rei socialis* Bastianel examines the structure of sin, in both its narrow and larger senses. Individual conversion would embrace both the personal and structural (social) dimensions at the same time.

Also found in Strutture di peccato: Una sfida teologica e pastorale, 15-38. Edited by Sergio Bastianel, S.J., et. al. Casale Monferrato: Piemme, 1989.

Paper given at the 1988 *Atto Academico* of the Gregorian University.

Batule, Robert J. "The Psychology of Reconciliation." *The Priest* 53 (February 1997): 8-12.

Warns against the tendency to blend Christianity, especially in the areas of sin and forgiveness, with psychology. Genuine forgiveness, as celebrated in the Sacrament of Reconciliation, will be more healing and of greater long-term value than many psychological approaches. One of several articles in this issue dealing with pastoral aspects of the Sacrament of Reconciliation.

Batule is a parish priest and adjunct professor at St. John's University in Jamaica, N.Y.

Baxter, Anthony. "Holiness and Sin." *New Blackfriars* 70 (1989): 506-517.

Bishop, Jeanne. "Lord, Have Mercy: Forgiving the Man Who Murdered My Sister." *America* (6 April 2015). Available online at <http://americamagazine.org/issue/lord-have-mercy> [accessed March 27, 2015]

This article is adapted from a section of her *Change of Heart: Justice, Mercy, and Making Peace With My Sister's Killer*. Louisville KY: Westminster John Knox Press, 2015.

Bishop is a public defender for Cook County in Chicago.

Bonagura, David, Jr. "The Fundamental Option: A Pernicious Choice." *The Catholic Thing* (blog) 27 July 2014. <http://www.thecatholicthing.org/columns/2014/the-fundamental-option-a-pernicious-choice.html> (accessed July 28, 2014).

The article both caricatures and betrays a woefully inadequate grasp of fundamental option theory, but is useful for pointing out how this theory can be misunderstood and/or maligned.

Bonagura has an M.A. in theology from St. Joseph's University in Dunwoodie NY where he also serves as an adjunct professor of theology. More on Bonagura can be found at <http://www.cdu.edu/about/administration/faculty/137-david-bonagura>

Boyle, Joseph. "Objective and Subjective Sin: Reflections on Full Consent." In Persona Verità e Morale: Atti del Congresso Internazionale di Teologia Morale (Roma, 7-12 aprile 1986), 453-460. Roma: Città Nuova Editrice, 1987.

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

Boyle is professor of philosophy at St. Michael's College at the University of Toronto.

Brady, Jude, O.S.B. "Off the Record?" *The Priest* 53 (July 1997): 32-33.

Discusses confidentiality in professional ministry, primarily in psychological counseling, though with some remarks on the sacramental seal of confession. This work though contains some serious misunderstandings regarding the seal of confession.

Brague, Rémi. "Ad ogni peccato, misericordia." Communio 118 (lugio-agosto, 1991): 46-54.

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

Bretzke, James T., S.J. "Sin and Failure in a Morally Complex World." Ch. 7 in Id. *A Morally Complex World: Engaging Contemporary Moral Theology*. Collegeville: The Liturgical Press, 2004, 191-208.

Brown, Neil. "The Communal Nature of Reconciliation—Moral and Pastoral Reflections." *Australasian Catholic Record* 77 (January 2000): 3-9.

One of several articles in this issue on the Sacrament of Reconciliation.

Burke, Margaret Ellen. "Social Sin and Social Grace." *The Way Supplement* 85 (January 1996): 40-54.

Discusses how the reality of social sin can be used in spiritual direction and pastoral action in discerning and responding to unjust structural situations.

Bürkle, Horst. "Guilt and its resolution outside the Christian tradition." Communio 16 (1989): 172-185.

Butler, Perry. "Introduction: Confession Today." In Confession and Absolution, 1-12.
 Edited by Martin Dudley and Geoffrey Rowell. London: SPCK, 1990.
 One of eleven essays covering aspects of the Christian tradition, contemporary pastoral practice, and the liturgies of penance. Based on some sociological type of inquiry, Butler discusses the situation in Anglican parishes.

Caffarra, Carlo, Cardinal. "Il peccato e le sue forme." In Persona Verità e Morale: Atti del Congresso Internazionale di Teologia Morale (Roma, 7-12 aprile 1986), 435-440.
 Roma: Città Nuova Editrice, 1987.

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

Caffarra was Director of the Pontifical John Paul II Institute of Studies on Marriage and the Family in Rome and is now cardinal archbishop of Bologna.

Calhoun, Cheshire. "Changing One's Heart." Ethics 103 (1992): 70-96.

Deals with forgiveness.

Cassola, Ovidio. "Crime and Sin in Canon Law." In Sin: Its Reality and Nature: A Historical Survey, 181-189. Edited by Pietro Palazzini. Translated by Brendan Devlin. Dublin: Scepter Publishers, 1964.

Catholic Theological Association of Great Britain. "1989 Conference Theme: Sin." New Blackfriars 70 (1989): 467-528.

Entire issue devoted to this theme.

Cessario, Romanus, O.P. "Christian satisfaction and sacramental reconciliation." Communio 16 (1989): 186-196.

Collins, Mary, and Power, David, eds.. "The Fate of Confession." Concilium 190 (1987).

Entire issue devoted to this theme.

Conlin, Daniel C. "General Absolution Diminishes the Priest." *Homiletic and Pastoral Review* 97 (January 1997): 7-12.

Suggests that the rite of communal reconciliation is theologically very problematic

inasmuch as it counters the role of the priest who *in persona Christi* is to take on the sins of the penitent which are confessed in individual confession. Thus, if no sins are individually confessed the priest cannot really be a priest, and the rite of communal reconciliation logically might not require a priest at all.

Conrad, Richard, O.P. "Making Sense of Original Sin." Priests and People 6 (1992): 109-113.

Overview of the traditional teaching on original sin.

Cooper, Eugene J. "A Newer Look at the Theology of Sin." Louvain Studies 3 (1971): 259-307.

_____. "The Notion of Sin in Light of the Theory of Fundamental Option." Louvain Studies 9 (1983): 363-383.

Cooper, Howard. "Sin in Biblical and Rabbinical Thought." The Month 254 (September/October 1993): 348-354.

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

Cooper is a rabbi and psychotherapist.

Cosgrave, William. "How Celtic Penance Gave Us Personal Confession." Doctrine and Life 41 (1991): 412-422

_____. "What Theologians Are Now Saying about Sin." Doctrine and Life 50 (May/June 2000): 287-295.

A brief overview which might be helpful for an adult education audience.

Courtier, David B., O.F.M. Cap. "Structural Sin, Structural Conversion, and Religious Formation." Review for Religious 50 (1991): 406-417.

Craghan, John F. "Sin, Cleansing and Restoration." The Bible Today 31 (1993): 68-72.

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

Cronin, Kieran, O.F.M. "Illness, Sin and Metaphor." Irish Theological Quarterly 61 (1995): 191-204.

Curran, Charles E. "Sin, Reconciliation, and the Manuals of Moral Theology." Ch. 1 in Id.

The Development of Moral Theology: Five Strands, 1-30. Washington, D.C.: Georgetown University Press, 2013.

Cummings, Owen F. "Reconciliation and Penance: Some Needed Distinctions." *Chicago Studies* 34 (August 1995): 145-157.

One of several articles in this issue on the communal rite of reconciliation. Suggests that even if communal penance and absolution were allowed and widely available, not all the problems associated with the sacrament would disappear. One still needs to confess wholly and honestly one's sinfulness to another person in order to find real forgiveness.

Curran, Charles E. "The Sacrament of Penance Today." In Id. *Contemporary Problems in Moral Theology*, 1-96. Notre Dame: Fides, 1970.

Dahl, Melissa. "Why Cats Don't Forgive...And other fascinating facts about closure and moving on." *Readers Digest* (May 2016): 31-33.

14 practical helpful hints on thinking about and practicing forgiveness.

Dalmaso, Gianfranco. "Il male anonimo. Dialogo fra Pelagio e un militante." *Communio* 118 (lugio-agosto, 1991): 69-74.

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

Daniel-Rops, Henri. "Sin in Our World." In *Sin: Its Reality and Nature: A Historical Survey*, 205-211. Edited by Pietro Palazzini. Translated by Brendan Devlin. Dublin: Scepter Publishers, 1964.

Dedek, John. "Devotional Confession." Chapter 12 in Id. *Titius and Bertha Ride Again: Contemporary Moral Cases*, 131-134. New York and London: Sheed and Ward, 1974.

Dedek, John F. "Invalid Marriages in the Internal Forum." Chapter 2 in Id. *Titius and Bertha Ride Again: Contemporary Moral Cases*, 25-39. New York and London: Sheed and Ward, 1974.

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.

Downing, Andrew, S.J. "Sin and Its Relevance to Human Nature in the *Summa Theologiae*."

Heythrop Journal 50 (2009): 793-805.

Dudley, Martin, and Pinnock, Jill. "Rites of Penance and Reconciliation." In *Confession and Absolution*, 181-205. Edited by Martin Dudley and Geoffrey Rowell. London: SPCK, 1990.

Compares different Christian liturgies of Penance. One of eleven essays covering aspects of the Christian tradition, contemporary pastoral practice, and the liturgies of penance.

Dudley, Martin. "The Sacrament of Penance in Catholic Teaching and Practice." In *Confession and Absolution*, 56-90. Edited by Martin Dudley and Geoffrey Rowell. London: SPCK, 1990.

One of eleven essays covering aspects of the Christian tradition, contemporary pastoral practice, and the liturgies of penance.

Duffy, Erin. "Parish removes priest who asked middle school students during confession if they masturbated or watched porn." *Omaha World Herald* (September 21, 2017) http://www.omaha.com/news/metro/parish-removes-priest-who-asked-middle-school-students-during-confession/article_39bdf4a7-c9e0-5dca-9a77-608c37b870ca.html

A concrete example of what can happen when the traditional principle on non-invasive questioning during confession is ignored.

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

Egan, Robert. "Epistemological Foundations for a Theology of Sin." *Heythrop Journal* 2016. <http://onlinelibrary.wiley.com/doi/10.1111/heyj.12318/epdf>

From the article's introduction: This article examines the notion of sin of the Jesuit philosopher and theologian, Bernard Lonergan, especially as it is expounded in his *Method in Theology* (1972). It argues that this notion of sin is firmly rooted in the epistemology of his earlier major work, *Insight* (1957), and is therefore capable of providing the necessary foundations for a critical theology of sin. Before proceeding with this examination, an attempt will be made to provide some evidence for the suggestion that an Anselmian approach to the theology of sin is inadequate in terms of engaging the more sceptical reader. To this end, there will be a review of the theologies of sin of four theologians: Bernard Häring, Richard M. Gula, Germain Grisez, and William E. May, a review which suggests that their notions of the good and moral discernment fail to provide sufficient epistemological foundations for their theologies of sin, as they presuppose a level of faith not necessarily held by their readers.

Egan writes from St Patrick's College, Maynooth.

Enright, Robert D. "The Psychology of Interpersonal Forgiveness." Ch. 5 in *Exploring Forgiveness*, 46-62. Edited by Robert D. Enright and Joanna North. Madison WI: University of Wisconsin Press, 1998.

Discusses the psychology of forgiveness based on a ten-year project involving weekly meetings held with students and faculty at the University of Wisconsin, focusing on what is interpersonal forgiveness, trying to devise of model to help people forgive, and exploring the psychological outcomes for those who do forgive.

Farley, Sr. Margaret, RSM. "Forgiveness in the Service of Love." Chapter 9 in *Love and Christian Ethics: Tradition, Theory, and Society*, 155-170. Edited by Frederick V. Simmons, with Brian Sorrells . Moral Traditions Series. Washington, D.C.: Georgetown University Press, 2017.

Quite well-done in terms of a theoretical overview of some of the contemporary concerns and debates dealing with forgiveness, especially in relation to social sin and oppression. Particularly helpful is Farley's exposition of the notion of "anticipatory forgiveness" in situations in which full forgiveness and reconciliation cannot be realized in the concrete at this particular moment in time, but prepares for the possibility in which "the one who is forgiven (the perpetrator) acknowledges the injury and becomes able to recognize and accept, in turn, a forgiving embrace. This is not to make anticipatory forgiveness 'conditional'; on the contrary, anticipatory forgiveness comes closer to 'unconditional' forgiveness than most forms of human forgiveness. It can be truly other-centered, though until it is received by the other, it cannot as forgiveness be finally fulfilled." (P. 167) Farley, Wendy. "Beyond Sociology: Studies of Tragedy, Sin, and Symbols of Evil." *Religious Studies Review* 22 (1996): 124-128.

Flanagan, Brian P. "Reconciliation and the Church: A Response to Bruce Morrill." *Theological Studies* 3/75 (September 2014): 624-634.

One of two responses to Bruce Morrill, S.J. "Sign of Reconciliation and Conversion? Differing Views of Power—Ecclesial, Sacramental, Anthropological—among Hierarchy and Laity." *Theological Studies* 3/75 (September 2014): 585-612.

Floristan, Cassiano, and Duquoc, Christian. "Forgiveness." *Concilium* 184 (1986).

Entire issue devoted to this theme.

Forsberg, Niklas. "A New Conception of Original Sin?" *Heythrop Journal* December 2014. Available at <http://onlinelibrary.wiley.com/doi/10.1111/heyj.12244/pdf>

Discusses original sin in light of the treatment by Iris Murdoch.

Fuchs, Josef, S.J. "Peccato e conversione." In *Sussidi 1980 Per Lo Studio Della Teologia Morale Fondamentale*. Per l'uso privato degli studenti. Roma: Pontificia Università Gregoriana, 1977, 1980.

In English in *Theology Digest* 14 (1966): 46-53.

_____. "The «Sin of the World» and Normative Morality." *Gregorianum* 61 (1980): 51-76.

Also found as ch. 8, pp. 153-175, of *Personal Responsibility and Christian Morality*, trans. William Cleves, et. al., (Washington, D.C.: Georgetown University Press, and Dublin: Gill and Macmillan, 1983).

Traduzione italiana: "Il «Peccato del Mondo» e la morale normativa." In Sussidi 1980 Per Lo Studio Della Teologia Morale Fondamentale, 415-435. (Per l'uso privato degli studenti). Roma: Pontificia Università Gregoriana, 1977, 1980.

Auf Deutsch: «Sünde der Welt» und normative Moral." In Anspruch der Wirklichkeit und christlicher Glaube: Probleme und Wege theologischer Ethik heute, 135-154. Hrsg. Helmut Weber und Dietmar Mieth. Düsseldorf: Patmos Verlag, 1980.

_____. "Structures of Sin." Chapter 4 in Idem. *Moral Demands and Personal Obligations*, 62-73. Washington, D.C.: Georgetown University Press, 1993.

German original: "Strukturen der Sünde." Stimmen der Zeit 206 (1988): 613-622.

Fulkerson, Mary McClintock. "Sexism as Original Sin: Developing a Theacentric Discourse." Journal of the American Academy of Religion 39 (1991): 653-675.

Gaffney, Leo. "Reconciliation." *America* 177 (29 November 1997): 25-27.

Discusses the contemporary celebration of the sacrament of reconciliation, using a communal ritual done in a local parish in which penitents wrote letters confessing their sins, which in turn were given to an individual priest and then burned. This ritual was subsequently discontinued under the orders of the local bishop.

Gaffney is the director of religious education at St. Mary's Parish in Lakeville, CT.

Gaskell, John. "Not as Judge but as Pastor." In Confession and Absolution, 147-159. Edited by Martin Dudley and Geoffrey Rowell. London: SPCK, 1990.

One of eleven essays covering aspects of the Christian tradition, contemporary pastoral practice, and the liturgies of penance.

Getty, Mary Ann. "Sin and Salvation in Romans." The Bible Today 31 (1993): 89-93.

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

Glaser, John W. "Transition between Grace and Sin: Fresh Perspectives." Theological Studies 29 (1968): 260-274.

Gleeson, Gerald. "The Future of the 'Third Rite' of Reconciliation." *Australasian Catholic Record* 77 (January 2000): 20-31.

Good overview of some of the theological, canonical, and pastoral tensions present in the contemporary conflict regarding the use (and non-use) of the Third Rite. One of several

articles in this issue on the Sacrament of Reconciliation.

Görres, Albert. "Annotazioni psicologiche sul peccato originale." *Communio* 118 (lugio-agosto, 1991): 55-68.

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

Graneris, Giuseppe. "Concept of Sin in Comparative Religion." In Sin: Its Reality and Nature: A Historical Survey, 11-27. Edited by Pietro Palazzini. Translated by Brendan Devlin. Dublin: Scepter Publishers, 1964.

_____. "Sin (Actual)." In *Dictionary of Moral Theology*, 1134-1135. Compiled and edited by Francesco Cardinal Roberti and Msgr. Pietro Palazzini. Translated from the Second Italian Edition Under the Direction of Henry J. Yannone. London: Burns & Oates, 1962.

Greany, Andrew. "Social Joys: Renewal in Preparing for Confession." In Confession and Absolution, 160-167. Edited by Martin Dudley and Geoffrey Rowell. London: SPCK, 1990.

One of eleven essays covering aspects of the Christian tradition, contemporary pastoral practice, and the liturgies of penance.

Grey, Mary. "Augustine and the Legacy of Guilt." *New Blackfriars* 70 (1989): 476-488.

_____. "Falling Into Freedom." *Scottish Journal of Theology* 47/2 (1994): 223-243.

Gritsch, Eric W. and Jenson, Robert W. "Christian Life--Brave Sinning." Chapter 10 in *Lutheranism: The Theological Movement and Its Confessional Writings*, 137-152. Philadelphia: Fortress Press, 1976.

Grondelski, John M. "Confession of Sins as an Essential Element of the Sacrament of Penance." *Angelicum* 78 (1/2000): 49-67.

Argues that the individual confession of sins in penance is dogmatically and not just disciplinarily required by the Sacrament, and thus holds that general absolute would be invalid. This view is grounded in a consideration of the nature of the Sacrament and its place in relation to the other sacraments, the role of the confessor as judge, the phenomenon of guilt, and an integral role of the human person, including his or her social nature and the communal effects of sin.

Grondelski teaches at the School of Theology at Seton Hall University in South Orange, New Jersey.

Gründel, Johannes. "Schuld--Strafe--Versöhnung aus theologischer Sicht." In Schuld--Strafe--Versöhnung. Ein interdisziplinäres Gespräch, 93-116. Herausgegeben von Arnold Köpcke-Duttler. Mainz: Grünewald, 1991.

Hall, Christine. "A View from the Foothills: Some Observations on Orthodox Practice of the Sacrament of Confession." In Confession and Absolution, 120-132. Edited by Martin Dudley and Geoffrey Rowell. London: SPCK, 1990.

One of eleven essays covering aspects of the Christian tradition, contemporary pastoral practice, and the liturgies of penance.

Halliburton, John. "'A Godly Discipline': Penance and Penitence in the Early Church." In Confession and Absolution, 40-55. Edited by Martin Dudley and Geoffrey Rowell. London: SPCK, 1990.

One of eleven essays covering aspects of the Christian tradition, contemporary pastoral practice, and the liturgies of penance.

Häring, Bernard, C.Ss.R. "Sin and Conversion." Chapter 8 in *Free and Faithful in Christ: Moral Theology for Priests and Laity*, 378-470. *Volume I: General Moral Theology*. Middlegreen, Slough: St. Paul Publications, 1978.

Häring's treatment on sin in his revised manual of moral theology.

Häring, who died in 1998, was a German theologian who taught all over the world and is well-known for his efforts to update Roman Catholic moral theology in the spirit of Vatican II.

_____. "Sins against Chastity within Marriage." In Idem. *Shalom: Peace. The Sacrament of Reconciliation*, 242-264. Rev. ed. Garden City: Doubleday Image Book, 1967, 1969.

_____. "Sin in Post-Vatican II Theology." In *Personalist Morals: Essays in Honor of Professor Louis Janssens*, 87-107. Edited by Joseph A. Selling. Louvain: University Leuven Press, 1988.

Traces briefly the manualistic heritage, the development of the theology of sin in Vatican II (especially in *Gaudium et spes*), the theology of fundamental option, new developments and challenges posed to a theology of sin (e.g., from Marxism and liberation theology), then next Häring examines the 1983 Bishops' Synod on sin and the subsequent Apostolic Exhortation, **Reconcilatio et Paenitentia**, before concluding with a brief overview of shortcomings which need to be overcome in a renovated theology of sin.

Harriott, John. "New Insights, New Rites." The Tablet (3 March 1990): 272-273.

First of a series of articles published in The Tablet during Lent, 1990. Argues for the expanded use and development of the communal rite of reconciliation. Similar content to the longer article in New Blackfriars.

_____. "Rites of Reconciliation." New Blackfriars 70 (1989): 518-528.

H. maintains that a cultural shift has occurred which makes private auricular confession less normative, and argues instead for expanded use of Rite III.

Headley, Donald. "Sin and Reconciliation in the Consciousness of Christians." *Chicago Studies* 34 (August 1995): 158-171.

One of several articles in the issue on the theme of communal reconciliation. Headley looks at biblical texts of mercy and forgiveness in Matthew and Luke and then moves to a theological consideration of sin and reconciliation, and ways in which this has been, and is being, celebrated in the Church throughout the centuries.

Henrici, Peter, S.J. "The Philosophers and Original Sin." *Communio* 18 (1991): 489-501.

En español: "Los filósofos y el pecado original." *Communio* 13 (1991): 497-507.

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

After teaching philosophy for several years at the Pontifical Gregorian University in Rome, Henrici was appointed auxiliary bishop in 1993 to the diocese of Chur, Switzerland.

Henriot, Peter, S.J. "The Concept of Social Sin." *Catholic Mind* 71 (1973): 38-53.

Heyer, Kristin. "Social Sin and Immigration: Good Fences Make Bad Neighbors." *Theological Studies* 71 (2010): 410-436.

Hidber, Bruno, C.Ss.R. "From Anguish to Refound Freedom: Penance in the Tension between Sacraments and Ethics." *Worship* 68 (1994): 98-116.

Hidber is professor of theology at the Alphonsianum in Rome.

Highfield, Ronald C. "The Freedom to Say 'No'? Karl Rahner's Doctrine of Sin." *Theological Studies* 56 (September 1995): 485-505.

Hoose, Bernard. "Sin, Power and the Church." *The Month* 254 (September/October 1993): 408-411.

One of a series of articles on various theological aspects of sin.

Hoose was on the faculty of Heythrop College.

Horne, Brian. "What Has Been Lost? Penance and Reconciliation Reconsidered." In *Confession and Absolution*, 135-146. Edited by Martin Dudley and Geoffrey Rowell. London: SPCK, 1990.

One of eleven essays covering aspects of the Christian tradition, contemporary pastoral practice, and the liturgies of penance.

Hug, James, S.J. "Social Sin, Cultural Healing." *Chicago Studies* 23 (1984): 333-351.

Hughes, Joseph A. "A Second Look at Penance Services." *The Priest* 53 (February 1997): 13-

16.

Criticizes the widespread use of the communal penance service in American parishes. Often this article caricatures the communal penance service, though some of his concerns may be genuine. One of several articles on the theme related to pastoral aspects of the Sacrament of Reconciliation in this issue.

Hughes is a retired priest of the diocese of Duluth, Minnesota.

Jacoby, Jeff. "No-string-attached forgiveness makes the world more deadly." *Boston Globe* 26 April 2017. <http://www.jeffjacoby.com/19848/automatic-forgiveness-makes-the-world-more>

Jacoby, a conservative Jewish columnist for the *Boston Globe*, argues forgiveness cannot (and therefore should not) be given to murderers. Contemporary examples are used in this Op-ed piece, but Jacoby articulated a similar position in Helen Whitney's documentary "Forgiveness" in the episode that treated the 2006 Nickel Mines, PA massacre of children in an Amish community.

Kaufman, Peter Ivan. "Augustine, Evil, and Donatism: Sin and Sanctity before the Pelagian Controversy." *Theological Studies* 51 (1990): 115-126.

Claims that Augustine's anti-Donatist treatises reveal much about his developing sense of sin and evil.

Keenan, James F., S.J. "The Problem with Thomas Aquinas's Concept of Sin." *Heythrop Journal* 35 (1994): 401-420.

Keenan, who did his doctoral work under Josef Fuchs at the Pontifical Gregorian University in Rome, taught at the Weston Jesuit School of Theology in Cambridge, Massachusetts before joining the faculty of Boston College.

_____. "Raising Expectations on Sin." *Theological Studies* 77/ (March 2016): 165-180.

Overview of the treatment of sin in the moral manuals and especially the consideration of the linkage between sex and sinfulness, before giving a summary of post-Conciliar approaches to sin, including some consideration of social sin—with attention given to a cross-section of contemporary moral theologians.

_____. "Sin." In Id. *Moral Wisdom: Lessons and Texts from the Moral Traditions*, 45-67. Lanham: Rowman and Littlefield, 2010.

Kelly, Kevin T. "The Changing Paradigms of Sin." *New Blackfriars* 70 (1989): 489-497.

Discusses various paradigms of sin such as "disobedience," "Person-injuring," "Heart Condition" [Fundamental Option], "Disease," "Systematic Dehumanization," "Historical-Cultural Realism," and "Anti-creational."

Kelly is a priest of the Liverpool Archdiocese and former lecturer in Christian ethics at Heythrop College.

_____. "Do We Believe in a Church of Sinners?" *The Way* 33 (1993): 106-116.

Kelly suggests that inasmuch as the Church is made up of sinners the Church itself (e.g., the Magisterium) will also reflect sin and sinfulness. A viable Christian spirituality needs to take account of this fact.

_____. "Sin, Spirituality and the Secular." *The Way* 32 (1992): 13-22.

Looks at Christian spirituality in terms of a lifelong growth-process out of being 'victims of sin' and 'agents of sin', while grappling with the objection that the notion of 'growth out of sin' implies a too negative starting point for Christian spirituality.

Kelsey, David. "Whatever Happened to the Doctrine of Sin?" *Theology Today* 50 (1993): 169-178.

Kertelge, Karl. "The Sin of Adam in the Light of Christ's Redemptive Act according to Romans 5: 12-21." *Communio* 18 (1991): 502-513.

En español: "El pecado de Adán a la luz de la obra redentora de Cristo según Rm 5, 12-21." *Communio* 13 (1991): 508-517.

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

Kochurthara, Shaji George. "Dowry as a Social-Structural Sin." In *Feminist Catholic Theological Ethics*, 108-122. Edited by Linda Hogan and A.E. Orobator, SJ. Maryknoll: Orbis, 2014).

Köpcke-Duttler, Arnold. "Schuld, Strafe, Versöhnung. Eine Interdisziplinäre Hinführung." In *Schuld--Strafe--Versöhnung. Ein interdisziplinäres Gespräch*, 9-33. Herausgegeben von Arnold Köpcke-Duttler. Mainz: Grünewald, 1991.

_____. "Schuld, Strafe, Versöhnung in pädagogischer Sicht." In *Schuld--Strafe--Versöhnung. Ein interdisziplinäres Gespräch*, 64-92. Herausgegeben von Arnold Köpcke-Duttler. Mainz: Grünewald, 1991.

Kottackal, Joseph. "The Biblical Understanding of Original Sin." *Bible Bhashyam* 20 (1994): 5-15.

Kuhlman, Thomas L., Desmond, John F., Tortorelli, Kevin. "The Floating Sacrament: How We Confess Today." *Commonweal* (27 March 2012).

Reflections on the state of confession today from a psychological, spiritual, and pastoral perspectives.

Lang, Berel. "Forgiveness." *American Philosophical Quarterly* 31 (1994): 105-118.

Argues that forgiveness should be understood not as a supererogatory act, but integral to a person's moral being, and therefore, morally obligatory.

Langan, John, S.J. "Sins of Malice in the Moral Psychology of Thomas Aquinas." *The Annual*

of the Society of Christian Ethics 12 (1987): 179-198.

Lanza, Sergio. "La comunità cristiana come luogo di riconciliazione: struttura e prassi." Lateranum 58 (1992): 207-239.

Lauritzen, Paul. "Forgiveness: Moral Prerogative or Religious Duty?" Journal of Religious Ethics 15 (1987): 141-154.

One of three articles devoted to articles on the "Ethics of Forgiveness."

Lipp, Wolfgang. "Schuld und Gesellschaft. Mechanismen der sozialen Zuschreibung, Bewältigung und Wandlung von Schuld." In Schuld--Strafe--Versöhnung. Ein interdisziplinäres Gespräch, 117-155. Herausgegeben von Arnold Köpcke-Duttler. Mainz: Grünewald, 1991

Lori, Bishop William E., D.D. "Pastoral Letter on the Sacrament of Penance." *Origins* 38:39 (12 March 2009): 625-627.

Lori, then bishop of Bridgeport, CT, speaks about a Lenten campaign in his diocese encouraging individual confession. In his Letter he addresses the basics of the theology of the Sacrament, as well as reasons why we should confess to a priest instead of just to God alone. He became Archbishop of Baltimore in 2012.

Mahoney, John, S.J. "The Influence of Auricular Confession." Chapter 1 in Id. *The Making of Moral Theology: A Study of the Roman Catholic Tradition*, 1-36. The Martin D'Arcy Memorial Lectures, 1981-2. Oxford: Clarendon Press, 1987.

Discusses how the preoccupation with sin in the sacrament of confession skewed the development of the discipline of moral theology.

Martínez de Pisón, Ramón, O.M.I. "Devons-nous encore parler du péché?" Pastoral Services 10 (1991): 47-59.

Discovery of a sense of sin is conditioned by another more fundamental discovery, namely, the "original" love of God. The article considers certain positive aspects of the loss of the sense of personal sin, and refers to biblical revelation on sin as a refusal to say "yes" to God's original love. The article concludes with certain pastoral consequences of this discovery of sin.

Martínez de Pisón is on the Faculty of Theology at the University of Saint Paul, Ottawa.

Massingale, Bryan. "The Sickness of the American Soul: How can we help our nation heal from the sin of racism?" *America* 11 December 2017 (217/13): 18-25.

Looks at racism in American culture in two ways---explicit racism, which is more easily recognized and denounced, and implicit bias which betrays a cultural ethos of white privilege and supremacy, and often is far more subtle and difficult to confront.

Mattam, Joseph. "The Sacrament of Reconciliation." African Ecclesial Review 34 (1992):

293-322.

McAreavey, John. "Abortion and the Sacrament of Penance." *The Furrow* 44 (1993): 230-235.

Discusses the canonical discipline related to a procured abortion.

McCarrick, Archbishop Theodore. "Pardon and Peace." *Origins* 25 (14 March 1996): 637-643.

Pastoral letter released at the beginning of Lent, 1996. Outlines a traditional theology of the sacrament of penance. McCarrick, then Archbishop of Newark, went on to become Cardinal Archbishop of Washington, D.C.

McCormick, Patrick, C.M. "Human Sinfulness: Models for a Developing Moral Theology." *Studia Moralia* 26 (1988): 61-100.

In recent centuries individualistic and juridical models of sin have dominated Catholic moral theology, and McCormick proposes two alternative models: sin as a disease, and sinful community. The last is particularly helpful in approaching social sin.

McDade, John. "The Death of Jesus and Sin." *The Month* 254 (September/October 1993): 340-347.

One of a series of articles on various theological aspects of sin.

McDonough, William. "Sin and Addiction; Alcoholics Anonymous and the Soul of Christian-Sin Talk." *Journal of the Society of Christian Ethics* 32/1 (Spring/Summer 2012): 39-55.

Looks at how *Alcoholics Anonymous* understands sin, and clarifies some misperceptions that AA only considers the alcoholic as a victim and not morally responsible for his/her drinking problems. He then turns to a consideration of *acedia* and *invidia* in Thomas Aquinas and suggests a hitherto unexplored parallel or bridge between the Thomistic thought and AA which might also help in contemporary theologies of sin and recovery from sin as addiction.

McDonough has his STD from the Alphonsianum in Rome and is a former priest of the Archdiocese of Minneapolis–St. Paul and currently an associate professor of theology at St. Catherine's University in St. Paul, MN.

McGreal, Wilfrid, O.Carm. "Guilt: Burden or Challenge?" *Priests and People* 6 (1992): 91-95.

In the modern complex society the sacrament of reconciliation can be a resource for creatively dealing with guilt in terms of personal growth and hope.

McKenna, Joseph H. "The Possibility of Social Sin." *Irish Theological Quarterly* 60 (1994): 125-140.

McLaughlin, Robert E. "Forgive Us Our Sins: But How?" *Commonweal* (6 December 2002): 13-15.

Argues for the pastoral appropriateness of General Absolution.

McLaughlin is a priest of the Archdiocese of Chicago and pastor of Mary Seat of Wisdom Parish in Park Ridge, Illinois.

McLean, Julienne. "The Role of the Confessional Process in Psychotherapy." In Confession and Absolution, 168-178. Edited by Martin Dudley and Geoffrey Rowell. London: SPCK, 1990.

One of eleven essays covering aspects of the Christian tradition, contemporary pastoral practice, and the liturgies of penance.

McMahon, Michael. "Paralysis of the Heart." The Bible Today 31 (1993): 85-88.

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

McNamara, Edward, LC. "Certificates for First Confessions: Delicate Issues at Stake." *Zenit* July 11, 2017 <https://zenit.org/articles/certificates-for-first-confession/> (accessed July 18, 2017)

Also gives a summary of the pertinent norms regarding First Confessions for children.

_____. "Confession during Lent." *Zenit* (23 February 2016).

_____. "Denying Communion to Someone." *Zenit* (27 March 2012).

_____. "Faculties to Absolve from Censures." *Zenit* (6 January 2015) Available at http://www.zenit.org/en/articles/faculties-to-absolve-from-censures?utm_campaign=dailyhtml&utm_medium=email&utm_source=dispatch

_____. "Seal of Confession and More on Blessings." *Zenit* (28 May 2013). Available at: http://www.zenit.org/en/articles/seal-of-confession?utm_campaign=dailyhtml&utm_medium=email&utm_source=dispatch

McSorley, Harry, C.S.P. "Luther and Trent on the Faith needed for the Sacrament of Penance." In Sacramental Reconciliation, 89-98. Edited by Edward Schillebeeckx. Concilium, 61. New York: Herder and Herder, 1971.

Meredith, Anthony. "Augustine on Sin." The Month 254 (September/October 1993): 367-371.

One of a series of articles on various theological aspects of sin.

Mieth, Dietmar. "The Ethic of Failure and Beginning Again: A Forgotten Perspective in *Theological Ethics*." Concilium (5/1990): 45-57.

Reflection based partially on a conference at the Paulus Academy in Zurich in 1987, attended by a majority of women who had experienced failed marriages.

Mohan, Terry. "Counselling: Confession without Absolution?" *Priests and People* 6 (1992): 101-103.

Not very profound.

Moore, Gerard. "The Forgiveness of Sins: A Ritual History." *Australasian Catholic Record* 77 (January 2000): 10-19.

One of several articles in this issue on the Sacrament of Reconciliation.

Morrill, Bruce, S.J. "Sign of Reconciliation and Conversion? Differing Views of Power–Ecclesial, Sacramental, Anthropological—among Hierarchy and Laity." *Theological Studies* 3/75 (September 2014): 585-612.

Contrasts the theologies of Monika Hellwig in her 1982 book on the history and theology of penance with that of Pope John Paul II's 1984 Apostolic Exhortation *Reconciliatio et Paenitentia*. Morrill concludes with a theological analysis of the contemporary situation.

See also the two responses to this article in the same issue: Joseph C. Mudd, "What Might Bernard Lonergan Say to Bruce Morrill," pp. 613-623; and Brian P. Flanagan, "Reconciliation and the Church: A Response to Bruce Morrill, pp. 624-634.

Moschetti, Stefano, S.J. "Una nuova teoria sul peccato originale." *Civiltà Cattolica* 145 (5 febbraio 1994): 260-269.

Critique of the excessive stress placed on the role of the devil in original sin as presented in J.A. Sayes' *Antropología del hombre caído. El pecado original*, (Madrid: Editorial Católica, 1991).

Mudd, Joseph C. "What Might Bernard Lonergan Say to Bruce Morrill." *Theological Studies* 3/75 (September 2014): 613-623.

One of two responses to Bruce Morrill, S.J. "Sign of Reconciliation and Conversion? Differing Views of Power–Ecclesial, Sacramental, Anthropological—among Hierarchy and Laity." *Theological Studies* 3/75 (September 2014): 585-612.

Mynatty, Hormis. "The Concept of Social Sin." *Louvain Studies* 16 (1991): 3-26.

Newman, Louis E. "The Quality of Mercy: On the Duty to Forgive in the Judaic Tradition." *Journal of Religious Ethics* 15 (1987): 155-172.

One of three articles devoted to articles on the "Ethics of Forgiveness."

Novak, Michael. "Structures of Virtue, Structures of Sin: A Theology of Natural Liberty." *America* 160 (28 January 1989): 54-60.

O'Connell, Maureen H. "Can You Sin When You Vote?" Ch. 12 in *Voting and Holiness*, 197-214. Edited by Nicholas P. Cafardi. New York: Paulist Press, 2012.

Aimed at an undergraduate or parish adult education audience this article brings a

number of helpful considerations to bear in helping moral discernment not only in voting decisions, but by extension in a wide variety of other life activities.

O'Connell teaches theology at Fordham University.

Orsy, Ladislav, S.J. "The Revival of the Sacrament of Penance: A Proposal." *Chicago Studies* 34 (August 1995): 136-144.

One of several articles in this issue on the communal rite of reconciliation. Highlights the role of the *sensus fidelium* over the centuries in fashioning a grass-roots reception (and/or non-reception) of various approaches to the sacrament of penance. Orsy goes on to suggest various pastoral situations in which a communal celebration of penance may be a more appropriate form.

O'Shea, Kevin, C.Ss.R. "The Function and Disfunctions of the Idea of Sin." In *Conscience: Studies in Honour of Seán O'Riordan, C.Ss.R.*, 199-211. Edited by Raphael Gallagher, C.Ss.R., and Brendan McConvery, C.Ss.R. Dublin: Gill and Macmillan, 1989.

O'Shea looks at sin in a broader perspective than just focusing on a "wrong" act. His thesis is that our "sin-language" both has the capacity to distort the meaning of the Jesus event, as well as the power to convey its meaning.

Osborne, Kenan B., O.F.M. "The Ambiguity of Communal Penance." *Chicago Studies* 34 (August 1995): 123-135.

One of several articles in this issue on the communal rite of reconciliation. Osborne notes that all sacraments are "communal" and the privatization of liturgical and sacramental ritual results in increasing ambiguity. Contains a good theological overview of some of the issues regarding the internal contradictions involved in secret confessions and the restrictions placed on the usage of the communal rite of reconciliation.

Osborne is professor emeritus of dogmatic theology at the Franciscan School of Theology in Berkeley, California.

Palazzini, Giuseppe. "Sin in the Apostolic Fathers." In *Sin: Its Reality and Nature: A Historical Survey*, 101-104. Edited by Pietro Palazzini. Translated by Brendan Devlin. Dublin: Scepter Publishers, 1964.

Palazzini, Cardinal Pietro. "La Perdita del Senso del Peccato." *Palestra del Clero* 72 (1993): 9-28.

Relazione tenuta da Sua Eminenza il Cardinale Pietro Palazzini il giorno 31 maggio 1992 a Pordenone durante la celebrazione del XXV Convegno dei Gruppi di Preghiera di Padre Pio del Triveneto.

_____. "Sin." In *Sin: Its Reality and Nature: A Historical Survey*, 151-179. Edited by Pietro Palazzini. Translated by Brendan Devlin. Dublin: Scepter Publishers, 1964.

- _____. "Sin in the Greek Apologists." In *Sin: Its Reality and Nature: A Historical Survey*, 105-109. Edited by Pietro Palazzini. Translated by Brendan Devlin. Dublin: Scepter Publishers, 1964.
- Peschke, Karl Heinz. "The Morally Bad Action: Sin." Chapter 5 in *Christian Ethics: Moral Theology in the Light of Vatican II*, 286-324. Alcester and Dublin: C. Goodliffe Neale, 1985,1986.
- Traduzione italiana: Etica cristiana; teologia morale alla luce del Vaticano II.* 2 vol. Roma: Pontificia Universitas Urbaniana, 1985-1986.
- Rather conservative, and very much tied to a manualistic scholastic framework, but good for an overview of the traditional teaching on sin.
- Peter, Carl. "Integral Confession and the Council of Trent." In *Sacramental Reconciliation*, 99-109. Edited by Edward Schillebeeckx. Concilium, 61. New York: Herder and Herder, 1971.
- Petrosino, Silvano. "L'intenzionalità di Satana e l'autocondanna della sguardo." *Communio* 118 (lugio-agosto, 1991): 84-98.
- One of a series of articles on various aspects of this theme.
- Phillips, Francis. "Sometimes Sacramental Confession can be more useful than counselling." *Catholic Herald UK* December 18, 2017
<http://catholicherald.co.uk/commentandblogs/2017/12/18/sometimes-sacramental-confession-can-be-more-useful-than-counselling/>
- Discussion of Peter Tyler's book *Confession: The Healing of the Soul* which maintains psychotherapy has its limits. Tyler is a Catholic psychotherapist and professor of Pastoral Theology and Spirituality at St Mary's University in the UK.
- Piolanti, Antonio. "Original Sin." In *Sin: Its Reality and Nature: A Historical Survey*, 129-150. Edited by Pietro Palazzini. Translated by Brendan Devlin. Dublin: Scepter Publishers, 1964.
- Pontifical Council for the Family. "Vade Mecum for Confessors Concerning Some Aspects of the Morality of Conjugal Life." *Origins* 26 (13 March 1997): 617; 619-235.
- Porter, Jean. "Sin, Sickness, and Transgression: Medieval Perspectives on Sin and Their Significance Today." In *Virtue and the Moral Life: Theological and Philosophical Perspectives*, 3-18; 115-131. Edited by Kathryn Getek Soltis and William Werpehowski Landham MD: Lexington, 2014.
- Préat, Marie-Paule, R.S.C.J. "Actualité d'une théologie de la réconciliation." *Nouvelle Revue Théologique* 122 (2000): 238-259.
- Suggests that the Pauline notion of reconciliation, viewed in light of the contemporary socio-cultural context, is particularly relevant today.

Rahner, Karl, S.J. "Forgotten Truths Concerning the Sacrament of Penance." In *Theological Investigations Vol. 2*, 135-174. Translated by Karl-H. Kruger. New York: Seabury, 1963.

_____. "The Status of the Sacrament of Reconciliation." In *Theological Investigations. Vol 23: Final Writings*, 205-218. Translated by Joseph Donceel, S.J. London: Darton, Longman and Todd, 1992.

Rahner investigates the current situation of the sacrament in light of both historical and theological perspectives.

Ravasi, Gianfranco. "All'ombra dell'albero della conoscenza del bene e del male. Note ermeneutiche su Genesis 2-3." *Communio* 118 (lugio-agosto, 1991): 25-35.

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

Ray, Stephen. "Structural Sin." Chapter 25 in *The T&T Clark Companion to the Doctrine of Sin*, 417-432. Ed. Keith L. Johnson and Kevin Lauber. London: Bloomsbury Publishing 2016.

Analyzes the police shooting of an unarmed Black man in Ferguson, MO and the resulting "Black Lives Matter" protest movement to illustrate the social ontology of racism as an exemplar of the Pauline notion of Powers and Principalities in play in structures of sin embedded in American culture.

Ray is the Neal F. and Ila A. Fisher Professor of Systematic Theology at Garrett-Evangelical Theological Seminary.

Reeder, John P., Jr. "Focus Introduction: Forgiveness: Tradition and Appropriation." *Journal of Religious Ethics* 15 (1987): 136-140.

Introduction to the "Focus" section which is devoted to articles on the "Ethics of Forgiveness."

Rigali, Norbert J., S.J. "Sin in a Relational World." *Chicago Studies* 23 (1984): 321-332.

Rigali argues for an understanding of the morality of human acts in terms of "the difference between constructive and destructive ways of relating to the world. Sin then appears as destructive or alienating ways of relating to the world," and to God. In this light, "when sin is understood as alienation or destructive modes of relating ones to the world, it is apparent that the defeat of sin involves healing in oneself and in the encompassing world--individual, interpersonal, communal, social, international, global, and environmental healings." p. 328

Roll, Susan K. "Reconciliation in 12 (not so easy) Steps." *Doctrine and Life* 43 (1993): 69-76.

Discusses how the Alcoholics Anonymous (AA) Twelve Step program deals with guilt in persons with addictive behavior, and what the Church might learn from this program in

the sacrament of reconciliation.

Rowell, Geoffrey. "The Anglican Tradition from the Reformation to the Oxford Movement." In Confession and Absolution, 91-119. Edited by Martin Dudley and Geoffrey Rowell. London: SPCK, 1990.

One of eleven essays covering aspects of the Christian tradition, contemporary pastoral practice, and the liturgies of penance.

Rymer, Joseph. "Jewish and Christian Understandings of Sin." New Blackfriars 70 (1989): 467-475.

Sachs, John Randall, S.J. "Sin." Chapter 6 in The Christian Vision of Humanity: Basic Christian Anthropology, 59-66. Zaccheus Studies in Theology. Collegeville: Michael Glazier/Liturgical Press, 1991.

Gives a brief overview of biblical perspectives on sin, as well as some dimensions of social sin.

Sachs was associate professor of systematic theology at the Boston College School of Theology & Ministry, and published this book while assistant professor at the Weston Jesuit School of Theology.

Sage, Athanase. "Sin in St. Augustine." In Sin: Its Reality and Nature: A Historical Survey, 111-127. Edited by Pietro Palazzini. Translated by Brendan Devlin. Dublin: Scepter Publishers, 1964.

Sarmiento, Augusto. "El 'Pecado Social'." In Persona Verità e Morale: Atti del Congresso Internazionale di Teologia Morale (Roma, 7-12 aprile 1986), 441-451. Roma: Città Nuova Editrice, 1987.

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

Sarmiento is professor of moral theology at the University of Navarra (Opus Dei).

Schaedel, Joseph F. "Children and Reconciliation." The Priest 53 (February 1997): 18-20.

Schaedel outlines what he considers to be the necessary components in a catechesis for young people who celebrate the Sacrament of Reconciliation. Not an especially helpful article.

Schaedel is the vicar general of the curia for the Archdiocese of Indianapolis.

Schreiter, Robert J., CPPS. "Reconciliation as a Missionary Task." Missiology 20 (1992): 3-10.

Senn, Frank. "The Confession of Sin in the Reformation Churches." Concilium 190 (2/1987): 105-116.

Sievernich, Michael. "Social Sin and its Acknowledgement." *Concilium* 190 (2/1987): 52-63.

Sobrino, Jon, S.J. "First World, Third World: Sin and Grace." *The Tablet* 246 (28 March 1992): 419-421.

Edited version of the Pope Paul VI Memorial Lecture given in March 1992 in Salford Cathedral.

_____. "Latin America: Place of Sin and Place of Forgiveness." *Concilium* 184 (1986).

_____. "Liberation from sin." *Theology Digest* 37 (1990): 141-145.

Specia, Megan. "How a Nation Reconciles After Genocide Killed Nearly a Million People." *New York Times* 26 April 2017

<https://www.nytimes.com/2017/04/25/world/africa/rwandans-carry-on-side-by-side-two-decades-after-genocide.html?smprod=nytcore-iphone&smid=nytcore-iphone-share>

Is a follow-up to the ongoing process of reconciliation used in Rwandan villages, utilizing a practice of collaborative community service projects called Umuganda. Some of the villagers pictured also figured in the unit on Rwandan Genocide and Reconciliation treated in the Helen Whitney documentary on "Forgiveness."

Spiazzi, Raimondo. "The Social Evil of Sin." In *Sin: Its Reality and Nature: A Historical Survey*, 191-203. Edited by Pietro Palazzini. Translated by Brendan Devlin. Dublin: Scepter Publishers, 1964.

Spilly, Alphonse. "Sin and Alienation in the Old Testament: The Personalist Approach." *Chicago Studies* 21 (Fall, 1982): 211-225.

Stasiak, Kurt, O.S.B. "The Dialogue between Confessor and Penitent, Part I." *The Priest* 47 (March 1991): 10-14.

_____. "The Dialogue between Confessor and Penitent, Part I." *The Priest* 47 (April 1991): 31-39.

Both articles deal with some helpful insights in hearing confessions.

Stuhlmüller, Carroll, C.P. "The Search for Original Sin." *The Bible Today* 31 (1993): 73-78.

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

Tambasco, Anthony J. "Prophetic Teaching on Sin." *The Bible Today* 31 (1993): 79-84.

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

Tanner, Norman, S.J. "Sin in the Middle Ages." *The Month* 254 (September/October 1993): 372-375.

One of a series of articles on various theological aspects of sin. Tanner critiques contemporary culture's efforts to abolish the idea of sin and contrasts this view with a consideration of sin in the Middle Ages in which there was a greater sense of personal sin, which in turn opened one up better to the possibility and necessity of divine forgiveness.

Uwineza, Marcel, S.J. "On Christian Hope: What makes it distinctive and credible?" *America* (4-11 April 2016). Available online at <http://americamagazine.org/issue/christian-hope> (accessed March 28, 2016)

Uwineza, a Rwandan Jesuit writing as a doctoral student at Boston College, reflects on the Christian response to that tragedy of genocide in light of the Christian virtue of hope and the mandate of forgiveness.

Uzukwu, Eugene Elochukwu. "Reconciliation and Inculturation: a Nigerian (Igbo) Orientation." *AFER* 25 (October 1983): 275-79.

Bearing in mind the 1983 Roman Catholic synod on reconciliation, this article reflects on reconciliation and the Igbo (Nigerian) context. Taking off from an experience of a traditional reconciliation ritual organized by a Catholic priest, the article underlines that for Christian reconciliation to be deeply rooted in the Igbo heart there must be emphasis on community (implicated throughout the ritual process), word (killing-healing), participation (no involvement by proxy), and celebration (sharing meal shows concrete reconciliation accomplished).

Van der Vloet, Johan. "Il potere del ricordo. L'utopia negata." *Communio* 118 (lugio-agosto, 1991): 36-45.

One of a series of articles on various aspects of this theme; same article contained in the Spanish edition for November-December.

En español: "El poder del recuerdo. La utopía en cuestión." *Communio* 13 (1991): 518-527.

Ventura, Thomas. "Old Wine in New Wineskins." *Chicago Studies* 34 (August 1995): 111-122.

One of several articles in this issue on the communal rite of reconciliation. Ventura discusses the 1994 process of dialogue among Cardinal Joseph Bernardin with the priests of his archdiocese of Chicago regarding the various pastoral practices of the communal rite of reconciliation. The article reports a good range of both practical and theoretical issues connected with the communal rite of reconciliation, as well as some of the wider tensions with some bishops and the Vatican over the usage of this rite.

Vergote, Antoine. "The Sacrament of Penance and Reconciliation." *Theology Digest* 43 (1996): 323-328.

Verkamp, Bernard J. "Recovering a Sense of Sin." *America* 149 (1983): 305-307.

- Vidal, Marciano, C.Ss.R. "Structural Sin: A New Category in Moral Theology?" In *Conscience: Studies in Honour of Seán O'Riordan, C.Ss.R.*, 181-199. Edited by Raphael Gallagher, C.Ss.R., and Brendan McConvery, C.Ss.R. Dublin: Gill and Macmillan, 1989.
- Weaver, Darlene Fozard. "How Sin Works: A Review Essay." *Journal of Religious Ethics* 29/3 (Fall 2001): 473-501.
- Looks at the work of James Alison, Alistair McFayden, Andrew Sung Park, Ted Peters, and Solomon Schimmel.
- Weaver, who completed her PhD from the University of Chicago in 1999, is associate professor of theology and director of the Theology Institute at Villanova University.
- _____. "Taking Sin Seriously." *Journal of Religious Ethics* 31 (Spring 2003): 45-74.
- Looks at the Roman Catholic theology of sin through the theology of Charles Curran and Jean Porter.
- Wetzel, James. "Moral Personality, Perversity, and Original Sin." *Journal of Religious Ethics* 23, no. 1 (Spring 1995): 3-25.
- See reply by Giblert Meilaender, "The First and the Second Adam: Reflections on James Wetzel's Reformulation of a Doctrine." *Journal of Religious Ethics* 23, no. 1 (Spring 1995): 27-33. Also see Wetzel's own response: James Wetzel, "The Missing Adam: A Reply to Gilbert Meilaender." *Journal of Religious Ethics* 23, no. 1 (Spring 1995): 35-38.
- _____. "Some Thoughts on the Anachronism in Forgiveness." *Journal of Religious Ethics* 27 (Spring 1999): 83-104.
- Whitney, Helen. "Forgiveness: A Time to Love, and a Time to Hate." (2011 PBS Documentary) <http://www.pbs.org/program/forgiveness/>
- From the online promotional information:* "provides an intimate look into the spontaneous outpouring of forgiveness: from the Amish families for the 2006 shooting of their children in Nickel Mines, Pennsylvania; the struggle of '60s radicals to cope with the serious consequences of their violent acts of protest; the shattering of a family after the mother abandons them, only to return seeking forgiveness; the legacy and divisiveness of apartheid and the aftermath of the Truth and Reconciliation Commission hearings in South Africa; the penitential journey of a modern-day Germany, confronting the horrific acts of the Holocaust; and the riveting stories of survivors of the unimaginably, brutal Rwandan genocide."
- Wiedenhofer, Siegfried. "The Main Forms of Contemporary Theology of Original Sin." *Communio* 18 (1991): 514-529.
- In italiano:* "Forme principali dell'attuale teologia del peccato originale." *Communio* 118 (lugio-agosto, 1991): 8-24.

En español: "Principales formas de la teología actual sobre el pecado original." Communio 13 (1991): 528-542.

One of a series of articles on various aspects of this theme; same article contained in the Spanish edition for November-December.

Williams, Cornelius, O.P. "Sin and Repentance." In Moral Theology Renewed: Papers of the Maynooth Union Summer School, 1964, 173-193. Edited by Enda McDonagh. Dublin: Gill and Son, 1965.

Williams, Michael E. "Sin in the Cinema." New Blackfriars 70 (1989): 498-506.

Williamson, David. "Penance: a Sacrament in Crisis?" Priests and People 6 (1992): 96-100.

Considers the question of the "crisis" of Penance today in the light of its history, theology and current pastoral practice.

Williamson is a priest of the Westminster Diocese and teaches moral theology at Allen Hall.

Books on Sin and Reconciliation in Christian Ethics

Alison, James. *The Joy of Being Wrong: Original Sin through Easter Eyes*. Foreword by Sebastian Moore. New York: Crossroad, 1998.

Discussed by Darlene Fozard Weaver in her "How Sin Works: A Review Essay." *Journal of Religious Ethics* 29/3 (Fall 2001): 473-501.

Ambe, John B. *Meaningful Celebration of the Sacrament of Reconciliation in Africa*. AMECEA Gaba Publications Spearhead 123-124. Eldoret, Kenya : AMECEA Gaba, 1992.

Anderson, Gary. *Sin: A History*. New Haven: Yale University Press, 2009.

(Edited from the promotional advertisement): What is sin? Is it simply wrongdoing? Why do its effects linger over time? Anderson shows how changing conceptions of sin and forgiveness lay at the very heart of the biblical tradition. Sin, once conceived of as a physical burden, becomes, over time, eclipsed by economic metaphors. Transformed from a weight that an individual carried, sin becomes a debt that must be repaid in order to be redeemed in God's eyes. Anderson shows how this ancient Jewish revolution in thought shaped the way the Christian church understood the death and resurrection of Jesus and eventually led to the development of various penitential disciplines, deeds of charity, and even papal indulgences. In so doing, it reveals how these changing notions of sin provided a spur for the Protestant Reformation.

Reviewed by Richard M. Gula, S.S. in *America* (29 September 2009): 32-33; and by James F. Keenan, S.J. in *Theological Studies* 72/4 (2011): 921-923.

Arnold, Johann Christoph. *Seventy Times Seven: The Power of Forgiveness*. Farmington PA: Plough Publishing, 1997.

Uses personal stories to emphasize the necessity and power of forgiveness in everyday lives.

Arnold, John. *Confession is Good for Your Soul: Receiving the Mercy of a Forgiving God*. Ann Arbor, MI: Servant Publications, 1995.

Banki, Peter. *The Forgiveness to Come: the Holocaust and the Hyper-ethical*. New York: Fordham University Press, 2017.

From the Publisher's Description: This book is concerned with the aporias, or impasses, of forgiveness, especially in relation to the legacy of the crimes against humanity perpetrated by the Nazis and their collaborators during World War II. Banki argues that, while forgiveness of the Holocaust is and will remain impossible, we cannot rest upon that impossibility. Rather, the impossibility of forgiveness must be thought in another way. In an epoch of "worldwidization," we may not be able simply to escape the violence of scenes and rhetoric that repeatedly portray apology, reconciliation, and forgiveness as accomplishable acts. Accompanied by Jacques Derrida's thought of forgiveness of the unforgivable, and its elaboration in relation to crimes against humanity, the book undertakes close readings of literary, philosophical, and cinematic texts by Simon Wiesenthal, Jean Améry, Vladimir Jankélévitch, Robert Antelme and Eva Mozes Kor. These texts contend with the idea that the crimes of the Nazis are inexpiable, that they lie beyond any possible atonement or repair. Banki argues that the juridical concept of crimes against humanity calls for a thought of forgiveness—one that would not imply closure of the infinite wounds of the past. How could such a forgiveness be thought or dreamed? Banki shows that if today we cannot simply escape the "worldwidization" of forgiveness, then it is necessary to rethink what forgiveness is, the conditions under which it supposedly takes place, and especially its relation to justice.

Belton, Francis George. *A Manual for Confessors: Being a Guide to the Administration of the Sacrament of Penance for the Use of Priests of the English Church*. Milwaukee: Young Churchman, 1916. ATLA monograph preservation program ; ATLA fiche 1990-5118.

Biller, Peter, and Minnis, A.J., eds. *Handling Sin: Confession in the Middle Ages*. York Studies in Medieval Theology, 2. Rochester NY: York Medieval Press, 1998.

Papers from a symposium held at the University of York in March 1996.

Reviewed by Natalie Molineaux in *Religious Studies Review* 26 (October 2000): 387-388.

Bishop, Jeanne. *Change of Heart: Justice, Mercy, and Making Peace With My Sister's Killer*. Louisville KY: Westminster John Knox Press, 2015.

A segment of this book is published as an article, "Lord, Have Mercy: Forgiving the Man Who Murdered My Sister." *America* (6 April 2015). Available online at <http://americamagazine.org/issue/lord-have-mercy> [accessed March 27, 2015]

Bishop is a public defender for Cook County in Chicago.

Boda, Mark J., and Smith, Gordan T., eds. *Repentance in Christian Theology*. Collegeville: Liturgical Press, 2006.

Essays from the American Academy of Religion/Society of Biblical Literature 2003-2004 meetings.

Boggs, William. *Sin Bodily, but Trust God More Boldly Still*. Nashville: Abingdon, 1990.

Bowman, Peg. *At Home with the Sacraments: Reconciliation*. Mystic CT: Twenty-Third Publications, 1991.

Short catechetical work (41 pages) suitable for workshop, RCIA usage, parents with children approaching the first celebration of the sacrament of reconciliation, etc.

Buckley, Thomas W. *Seventy Times Seven: Sin, Judgment, and Forgiveness in Matthew*. Zacchaeus Studies: New Testament. Collegeville: Michael Glazier/Liturgical Press, 1991.

Capps, Donald. *Deadly Sins and Saving Virtues*. Philadelphia: Fortress Press, 1987.

Capps uses Erik Erikson's life-cycle theory, as well as biblical narratives and the Beatitudes to indicate how the so-called "deadly sins" can be combatted by cultivating what Capps terms the "saving virtues." Capps links each of the traditional deadly sins with a particular stage of personality development, such as gluttony with infancy.

Capps is professor of pastoral theology at Princeton Theological Seminary.

_____. *The Depleted Self: Sin In a Narcissistic Age*. Minneapolis: Fortress Press, 1993.

Discussed by Darlene Fozard Weaver in her "How Sin Works: A Review Essay." *Journal of Religious Ethics* 29/3 (Fall 2001): 473-501.

Catholic Theological Society of America. Committee on the Renewal of the Sacrament of Penance. *Committee Report : The Renewal of the Sacrament of Penance*. Washington, D.C.: Catholic Theological Society of America, 1975.

Coate, Mary Anne. *Sin, Guilt, and Forgiveness. The Hidden Dimension of a Pastoral Press*. London: Society for Promoting Christian Knowledge, 1994.

Ciarrocchi, Joseph W. *The Doubting Disease*. Mahwah: Paulist Press, 1995.

Well-done psychological treatment of the obsessive-compulsive disorder and moral scruples, which can also be very helpful in pastoral counseling and confession situations. For a discussion of a pre-Vatican II nature see Vincent M. O’Flaherty, S.J., *How to Cure Scruples*, (Milwaukee: Bruce Publishing Company, 1966).

Coffey, David. *The Sacrament of Reconciliation*. Lex Orandi Series. Collegeville: Liturgical Press, 2001.

A somewhat densely-written and uneven work intending to outline the theology of the Sacrament of Reconciliation found in the revised Rite of Penance, the 1983 Code of Canon Law, recent Vatican legislation (especially in regards to the tight constraints placed on the use of Rite 3 [General Absolution]). The primary values of the book are found in its concise treatment of the history of the development of the Sacrament (Chapter 2) and its articulation of the theology of Sacrament in scholastic thought (especially Thomas Aquinas), the Council of Trent, and to a lesser extent Vatican II itself and contemporary theologians such as Rahner. Less successful is the author’s engagement with the actual practices and experiences of the faithful in the celebration of the Vatican II rites. He relies on many general assumptions, which may be partially true, but certainly do not reflect the whole range of attempts to celebrate the Sacrament faithfully in accord with both the theology and ritual of Vatican II. Surprisingly little attention is paid to the voice of Scripture and the public ministry of Jesus Christ as the *norma normans* (norming norm) of both the theology and practice of the Sacrament as well as engagement with the notions of social sin and structural evil, which certainly would have a key role to play in both the theology and practice of Rites Two and Three. One wonders, in fact, about the extent of Coffey’s own pastoral experience in celebrating the Vatican II rite in a variety of different milieux, as he provides virtually no personal references to his own experiences in celebrating the Sacrament, whether as priest or penitent. As the stated editorial intention of the *Lex orandi* series from the publisher is to “derive a theology of the seven sacraments primarily, though not exclusively, from the typical celebrations of the reformed Roman Rite” it seems at least to this reader that Coffey’s book might be faulted precisely for its weaknesses in teasing out the implications of the ancient axiom *lex orandi, lex credendi* (which I would render in the sense “as the Church prays so the Church believes”). In Coffey’s view it seems that *lex orandi* is not tied as much to *lex credendi* of the People of God (in the sense of a genuine *lex* [law] being grounded and verified in its acceptance and appropriation through the *consensus fidelium* [consensus of the faithful] of actual practice of the rite), as much as it primarily equated to *lex* in the sense of its articulation in the prescriptions of the Rite of Penance itself, the 1983 Code of Canon Law, and subsequent enforcement efforts of the Vatican to privilege Rite One (individual confession) while virtually excluding Rite Three. Thus, instead of *lex orandi lex credendi*, a more apt sub-title for this book might be *ecclesia docens* (the teaching Church) instructing the *ecclesia discens* (the learning Church). While Coffey’s work has its own merits, it would not supplant the earlier work of other authors on this Sacrament such as Dallen, Osborne, Häring, Gula, etc., and its mode of presentation will make it difficult for a generalized readership to follow

closely.

Community of St. Severin. *Confession: The Meaning and Practice of the Sacrament of Penance*. Translated by A.V. Littledale. Chicago: Fides, 1959.

Originally published in French as *La Confession*. Desclee de Brouwer et Cie, 1958.

Connolly, Hugh. *The Irish Penitentials and Their Significance for the Sacrament of Penance Today*. Blackrock, Co. Dublin: Four Courts Press, 1995.

Based on his doctoral dissertation done at the Pontifical Gregorian University.

_____. *Sin*. New Century Theology. New York and London: Continuum, 2002.

Reviewed by James T. Bretzke for *Catholic Studies: An Online Journal*
<http://www.adelphi.edu/cst/Reviews/>

Cornwell, John. *'The Dark Box': A Secret History of Confession*. London: Profile Books, 2014.

Cornwell is Director of the Science and Human Dimension Project at Jesus College, Cambridge.

Scathingly reviewed by historian Leslie Woodcock Tentler in *Commonweal* (19 April 2014): <https://www.commonwealmagazine.org/book-reviews/forgive-him-father>. For a brief interview with Cornwell see "The Trouble with Confession." Interview in the *Boston Sunday Globe Ideas* 16 February 2014.

Cuschieri, Andrew. *The Sacrament of Reconciliation: A Theological and Canonical Treatise*. Lanham: University Press of America, 1992.

Of some value to the specialist interested in developments in the theology and canon law of penance.

Reviewed by Robert Ombres, O.P. in *New Blackfriars* 74 (1993): 222-223.

Dallen, James. *The Reconciling Community: The Rite of Penance*. Studies in the Reformed Rites of the Church. New York: Pueblo Publishing, 1986.

Studies the underlying mystery of the Church in relation to Christ and the sinner through the forms the sacrament of reconciliation has taken in the past in order to illustrate how the Church can better exercise this ministry in the present and future.

Delhaye, Ph., ed. Pastoral Treatment of Sin. Tournai: Desclee, 1968.

Demmer, Klaus, M.S.C. Entscheidung und Verhängnis. Die moraltheologische Lehre von der Sünde im Licht christologischer Anthropologie. Konfessionskundliche und kontroverstheologische Studien, 38. Paderborn: Verlag Bonifacius Druckerei, 1976.

Doran, Kevin. *More Joy in Heaven! : Confession, the Sacrament of Reconciliation*.
Collegeville: Liturgical Press, 1988.

Appropriate for adult education and parish lectures, or for the average adult Catholic.

Doyle, William, S.J. *Scruples and Their Treatment*. 7th ed. Dublin: Office of the Irish Messenger, 1928.

Dudley, Martin, and Rowell, Geoffrey, eds. *Confession and Absolution*. London: SPCK, 1990.

Eleven essays covering aspects of the Christian tradition, contemporary pastoral practice, and the liturgies of penance.

Enright, Robert D. And North, Joanna, eds. *Exploring Forgiveness*. With a Foreword by Archbishop Desmond Tutu. Madison WI: University of Wisconsin Press, 1998.

Fagan, Sean, S.M. *Has Sin Changed?* Wilmington: Michael Glazier, 1977.

_____. *Has Sin Changed? A Book on Forgiveness*. Collegeville: Michael Glazier/Liturgical Press, 1988.

Favazza, J.A. *The Order of Penitents: Historical Roots and Pastoral Future*. Collegeville: Liturgical Press, 1989.

Fenn, Richard K. *The Secularization of Sin: An Investigation of the Daedulus Complex*. Louisville: Westminster/John Knox Press, 1991.

Discusses how the experience of sin has changed with the secularization of American society. Fenn uses the Daedulus myth as a metaphor to argue that the church frequently manipulates people for its own purposes by redirecting rather than resolving their guilt and inner conflicts.

Fernández, Domiciano. *The Father's Forgiveness: Rethinking the Sacrament of Reconciliation*.
Collegeville: Liturgical Press, 1991.

Fleming, Terrance L. *The Second Vatican Council's Teaching on the Sacrament of Penance and the Communal Nature of the Sacrament*. Dissertatio ad lauream in Facultate S. Theologiae apud Pontificiam Universitatem S. Thomae de Urbe. Romae, 1981.

Ford, S.D. *Sins of Omission: A Primer on Moral Indifference*. Minneapolis: Fortress Press, 1990.

Forest, Jim. *Confession: Doorway to Forgiveness*. New York: Orbis Books, 2002.

Francis, Pope. *The Name of God Is Mercy: A Conversation with Andrea Torielli*. Translated by Oonagh Stransky. New York: Random House, 2016.

Fredriksen, Paula. *Sin: The Early History of an Idea*. Princeton and Oxford: Princeton University Press, 2012.

(Edited from the promotional advertisement): Looks at early Christian concepts of sin, exploring the ways that sin came to shape ideas about God no less than about humanity, investigating how, in the four centuries between Jesus and Augustine, singular new Christian ideas about sin emerged, including the shift from the belief that sin is something one does to something that one is born into. As the original defining circumstances of their movement quickly collapsed, early Christians were left to debate the causes, manifestations, and remedies of sin.

Fucek, Ivan, S.J. *Il Peccato Oggi: Riflessione teologico-morale*. Roma: PUG, 1991.

Gaffney, James. *Sin Reconsidered*. New York: Paulist Press, 1983.

Gelin, Albert, and Descamps, Albert. *Sin in the Bible*. Translated by Charles Schaldenbrand. New York: Desclée, 1965.

Originally appeared in French as part of *Theologie du péché*.

Gestrich, Christoph. *The Return of Splendor in the World: The Christian Doctrine of Sin and Forgiveness*. Grand Rapids: Wm. B. Eerdmans, 1998.

Gives a historical treatment of the doctrine of sin from Augustine to contemporary thinkers. Emphasizes the role of sacraments as means for forgiveness and treats contemporary difficulties in dealing with the message of forgiveness.

Gestrich is professor of theology at Humboldt University in Berlin.

Green, R. *A Step Too Far: Exploration into Reconciliation*. London: Darton, Longman & Todd, 1990.

Gula, Richard M. *To Walk Together Again: The Sacrament of Reconciliation*. New York: Paulist Press, 1984.

Haber, Joram Graf. *Forgiveness*. Lanham MD: University Press of America, 1991.

In this book, Joram Graf Haber presents the first systematic philosophical exploration of the nature and value of forgiveness, and argues convincingly that it should be elevated to a proper status among other important virtues. Haber considers those concepts with which forgiveness is related but from which it is distinct, such as condonation, pardon, and mercy. Haber argues that we ought to resent wrongdoers when they have caused us injury and that failure to do so betrays a lack of self-respect. This being so, we ought not to forgive those who have wronged us, unless a wrongdoer has repented the wrong he has caused.

Häring, Bernard, C.Ss.R. *Shalom: Peace. The Sacrament of Reconciliation*. Rev. ed. Garden City: Doubleday Image Book, 1967, 1969.

This book grew out of courses given at the Pastoral Institute in Conception, Missouri in 1964 and 1966, and at the University of San Francisco in 1966.

Hamelin, Leonce. *Reconciliation in the Church : a theological and pastoral essay on the*

sacrament of penance. Translated by Matthew J. O'Connell. Collegeville: Liturgical Press, 1980.

Translation of *La reconciliation en Eglise.*

Heggen, F.J. Confession and the Service of Penance. London: Sheed and Ward, 1967.

Hellwig, Monika. Sign of Reconciliation and Conversion: The Sacrament of Penance for Our Time. Message of the Sacraments 4. Revised Edition. Williamsburg: Michael Glazier, 1982, 1984.

Highfield, Ronald. *Barth and Rahner in Dialogue: Toward an Ecumenical Understanding of Sin and Evil.* American University Studies: Series 7, Theology and Religion, 62. Frankfurt-am-Main, Bern, New York, Paris: Peter Lang, 1989.

Jacobs, Alan. *Original Sin: A Cultural History.* New York: HarperCollins, 2009.

(Edited from the promotional advertisement): Discusses the idea of original sin, its origins, its history, and its proponents and opponents, preparing the reader to answer the question: Are we really, all of us, bad to the bone?

Jean-Nesmy, Dom Claude. *Conscience and Confession.* Translated by Malachy Carroll. Chicago: Franciscan Herald Press, 1965.

French original: *Pratique de la Confession.* Les Editions Desclee de Brouwer, 1962.

Intended as an instruction in the sacrament for educated adult Catholics.

Jegen, Carol Frances, B.V.M. *Restoring Our Friendship with God: The Mystery of Redemption from Suffering and Sin.* Zaccheus Studies: Theology. Wilmington: Michael Glazier, 1989

John Paul II, Pope. *Reconciliatio et Paenitentia. On Reconciliation and Penance in the Mission of the Church Today.* Post-Synodal Apostolic Exhortation. Vatican City: 1984.

Post-synodal Apostolic Exhortation on the Sacrament of Reconciliation and its underlying theology in the Church today.

Johnson, Keith L., and Lauber, David. *T&T Clark Companion to the Doctrine of Sin.* London: Bloomsbury T&T Clark, 2016.

Sections on the Biblical Background (chapters 1-7), Historical Figures (chapters 8-17) and Dogmatic Issues (chapters 18-27).

Both editors are associate professors at Wheaton College.

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

Jone, Heribert, O.F.M. Cap. *Moral Theology.* Englished [sic] and adapted to the laws and customs of the United States of America by Rev. Urban Adelman, O.F.M. Cap. Westminster: The Newman Press, 1957.

Classic "pocket-size" moral manual of confessional casuistry and canon law, translated into numerous languages.

Jones, L. Gregory. *Embodying Forgiveness: A Theological Analysis*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1995.

Forgiveness is a way of life that carries with it distinctive concepts of love, community, confession, power, repentance, justice, punishment, remembrance, and forgetfulness. In Part I, Jones first recounts Dietrich Bonhoeffer's own struggle against the temptation to make forgiveness either too easy or too difficult in his thought and, even more, in his life and death at the hands of the Nazis. Jones then considers each of these temptations, focusing on the problem of "therapeutic" forgiveness and then forgiveness's 'eclipse' by violence. Part 2 shows why a trinitarian identification of God is crucial for an adequate account of forgiveness. In Part 3 Jones describes forgiveness as a craft and analyzes the difficulty of loving enemies. He deals particularly with the problems of disparities in power, impenitent offenders, and the relations between forgiveness, accountability, and punishment.

Kasper, His Eminence Walter Cardinal. *Mercy: The Essence of the Gospel and the Key to Christian Life*. Translated by William Madges. New York: Paulist Press, 2013.

Katongole, Emmanuel. *The Journey of Reconciliation: Groaning for a New Creation in Africa*. Maryknoll: Orbis Books, 2017.

Reviewed by Gladys Ganiel (Queen's University, Belfast, Northern Ireland) in Catholic Books Review February 26, 2018 at <http://catholicbooksreview.org/2018/katongole.html>

From Ganiel's Review: "The essays are divided into three parts. The first, 'Reconciling all Things,' features theoretical essays in which Katongole elaborates on his theological vision of reconciliation. ... The second part, 'For the Life of the World: The Church as Sacrament of God's Reconciliation in the World,' focuses on ecclesiological dimensions of reconciliation, providing a basis for Katongole's argument that the Church is uniquely well-placed to transcend so-called ethnic and tribal divisions. ... The third part, 'Improvising new Creation: On Being Ambassadors of Reconciliation in a Divided World,' focuses on the lives of Christian peace activists and identifies what can be learned from their witness."

Kearns, Patrick. *Sinful Social Structures*. New York: Paulist Press, 1974.

Kelly, George Anthony. *The Sacrament of Penance and Reconciliation*. Synthesis series. Chicago: Franciscan Herald Press, 1975.

Kelly, Gerald, S.J. *The Good Confessor*. New York: The Sentinel Press, 1951.

Intended as a short pastoral handbook, or overview, for priests in the exercise of the Sacrament of Penance. A chapter of Kelly's book is reprinted as "The Good Confessor" in *The Historical Development of Fundamental Moral Theology in the United States: Readings in Moral Theology, 11*, 155-166. Edited by Charles E. Curran and Richard A.

McCormick, S.J. New York: Paulist Press, 1999

Kelly was a well-known American moral theologian in the period immediately prior to Vatican II.

Kennedy, Robert J., ed. *Reconciliation: The Continuing Agenda*. Collegeville: Liturgical Press, 1987.

Papers from the Fifteenth Annual conference of the Notre Dame Center for Pastoral Liturgy held in 1986.

_____. *Reconciling Embrace: Foundations for the Future of Sacramental Reconciliation*. LTP, 1998.

Seven papers and responses from the 1995 Symposium on Reconciliation sponsored by the North American Forum on the Catechumenate.

Kidder, Annemarie S. *Making Confession, Hearing Confession : a History of the Cure of Souls*. Collegeville: Liturgical Press, 2010.

Kidder is an ordained Presbyterian minister and presents this work from within the Protestant theological perspective. Contents include: Setting the stage: the need for confession and its biblical beginnings -- The early church and the rise of public confession -- The rise of private confession and spiritual direction -- The practice of private confession -- Private confession in the monastery and in the church -- Doing penance: its use and abuse -- The rise of spiritual direction among the laity and the role of women in confession -- Martin Luther and confession -- The priesthood of all believers and mutual confession: pietism and methodism -- Discipline and corporate confession in the Reformed tradition: Bucer, Zwingli, Calvin -- The Church of England -- Confession and spiritual direction in the Roman Catholic Church after Trent -- Ignatius of Loyola and the Jesuits -- Biblical antecedents, historical trajectories, and contemporary expressions -- The decline of confession in the church -- A contemporary theology of confession : Rahner, Bonhoeffer, Peterson, von Speyr -- The choice of a confessor -- Serving as (a good) confessor to others -- What to confess -- The nature of penance -- A litany of private confession -- Catechetical considerations.

Köpcke-Duttler, Arnold, Hrsg. *Schuld--Strafe--Versöhnung. Ein interdisziplinäres Gespräch*. Mainz: Grünewald, 1991.

Kurtscheid, Bertrand, O.F.M. *A History of the Seal of Confession*. Translated by F.A. Marks. St. Louis: B. Herder Book Co., 1927.

Original version appeared in 1912.

Lauer, Werner. *Schuld--das komplexe Phänomen*. Ecihstätter Studien, 6. Kevelaer, 1972.

Lopresti, James, S.J. *Penance: A Reform Proposal for the Rite*. American Essays in Liturgy, 6. Washington, D.C: The Pastoral Press, 1987.

Luini, Edoardo. Il Sacramento della penitenza. Casale Monferatto: Piemme, 1990.

Madigan, Patrick, S.J. Penance, Contemplation, and Service: Pivotal Experiences of Christian Spirituality. Collegeville, MN: The Liturgical Press, A Michael Glazier Book, 1994

The author argues "that there are three essential elements to an authentic spirituality: penance or conversion, contemplation or adoration, and service or response." He develops this thesis using contemporary development theories, the AA recovery program, scripture, and the writings of the church fathers and classical spirituality.

Massingale, Brian N. "The Social Dimensions of Sin and Reconciliation in the Theologies of James H. Cone and Gustavo Gutiérrez: A Critical Comparative Examination." S.T.D. Dissertation. Rome: Academia Alphoniana, 1991.

Dissertation done under Brian V. Johnstone, C.Ss.R.

Massingale is a Black priest of the Archdiocese of Milwaukee and currently teaches moral theology at Fordham University in New York.

Mayo, Maria. *The Limits of Forgiveness: Case Studies in the Distortion of a Biblical Ideal*. Minneapolis: Fortress Press, 2015.

In this revised doctoral dissertation done at Vanderbilt's program of history and critical theories of religion, Mayo holds that the Forgiveness Mandate in the New Testament, especially in reference to Jesus' own dying words on the Cross have been chronically misused to command forgiveness of victims without the necessary accompanying repentance on the part of oppressors. Particular attention is given to a critique of the Truth and Reconciliation Commission in Post-Apartheid South Africa and pastoral counseling of victims of domestic abuse who are entreated to forgive those who have harmed them.

McCormick, Patrick, C.M. *Sin as Addiction*. New York: Paulist Press, 1989.

An elaboration of the basic insights included in McCormick's article in Studia Moralia.

McFayden, Alistair. *Bound to Sin: Abuse, Holocaust and the Christian Doctrine of Sin*. Cambridge: Cambridge University Press, 2000.

Discussed by Darlene Fozard Weaver in her "How Sin Works: A Review Essay." *Journal of Religious Ethics* 29/3 (Fall 2001): 473-501.

McFayden, Alistair, and Sarot, Marcel, eds. *Forgiveness and Truth: Explorations in Contemporary Theology*. New York: T. & T. Clark, 2001.

Menninger, Karl, M.D. *Whatever Became of Sin?* New York: Hawthorn Books, 1973.

Menninger, William A. The Process of Forgiveness. New York: Continuum, 1996.

Miller, Patrick D., Jr. *Sin and Judgment in the Prophets: A Stylistic and Theological Analysis*. Society of Biblical Literature Monograph Series, 27. Chico (CA): Scholars Press, 1982.

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

Morrow, Maria C. *Sin in the Sixties. Catholics and Confession, 1955-1975*. Washington, D.C. The Catholic University of America Press, 2016.

Reviewed by Péter Török, Károli Gáspár University of the Reformed Church in Hungary, Hungary. <http://catholicbooksreview.org/2017/morrow.html> and by Reviewed by Vivian Boland, O.P. in *New Blackfriars* (First published: 19 October 2018) <https://doi.org/10.1111/nbfr.12406>

From Török 's review: "Focusing on the States, the author examines the reasons of the diminishment of confession in six logically built-up chapters. The first introduces the concepts and the historical context prior to 1955. The next two chapters analyze the changes in both the theologians and laity's conceptions of sin. The fourth chapter connects the story of sacramental penance with that of non-sacramental practices. Maria Morrow convincingly suggests that it is beneficial to view them together because they are closely related. While chapter 5 examines the changes introduced by Vatican II and, consequently, the National Conference of Catholic Bishops in the United States, chapter 6 comes to the sad conclusion that, with the best intention of renewing the sacrament of penance, all lead to its decline."

From Boland's Review: "She develops a complex answer, parts of which are specific to the American context but most of which are applicable elsewhere. It was, she says, a combination of sociological changes in American Catholicism, changes in the penitential theology and practices of the Church, developments in moral theology particularly in relation to the understanding of sin, and the crisis of *Humanae Vitae*, that together account for the dramatic change. ... Morrow then contrasts the famous handbooks of neo-scholastic moral theology authored by the Jesuits Ford and Kelly with the then increasingly influential personalist moral theology of Bernard Häring. Very quickly the language within which the practice of frequent confession had made perfect sense was replaced with a theological language in which the sacrament was not rejected, but in which its practice was to be more intentional, conscious and free, more meaningful. ... Put all this together, add another forty years of argument about sexual and marital morality, and you get the present situation where the virtue of penance is hardly considered, the sacrament of penance is rarely celebrated, and the language of reparation, contrition and satisfaction is an unknown dialect for most Catholics under the age of sixty."

Mosher, Lucinda, and Marshall, David, eds. *Sin, Forgiveness, and Reconciliation: Christian and Muslim Perspectives*. Washington, D.C.: Georgetown University Press, 2016.

Papers from the Thirteenth Building Bridges Seminar hosted by Georgetown University April 27-30, 2014. The book is divided five parts: I Overviews from a Christian and

Muslim Perspective; II Sin; III Forgiveness; IV Reconciliation; V Reflection by Lucinda Mosher on the process of the Seminar. The sections on Sin, Forgiveness, and Reconciliation each have two essays and then these are followed by selections from Christian and Muslim scriptures that aim at creating a series of inter-religious “dialogues” on these topics.

Morrow, Maria C. *Sin in the Sixties: Catholics and Confession, 1955–1975*. The Catholic University of America Press, Washington D.C., 2016.

Nelson, Derek R. *What's Wrong with Sin: Sin in Individual and Social Perspective from Schleiermacher to Theologies of Liberation*. New York: Continuum, 2009.

The 20th century witnessed a vast proliferation of conceptions of sin in Christian thought. One hallmark thereof has been an increased emphasis on the non-individualistic dimensions of human sin. It is suggested here that there have been two primary types of rejections of individualism in doctrines of sin in the last half-century, the “structural sin” type and the “relational self” type. The book concludes with recommendations drawn from the preceding analyses for further understanding of the social dimensions of sin: the need for clarifying the agential status of a “social structure;” the moral culpability of a relational self; and a call to integrate the structural sin and relational self types into a future doctrine of social sin.

Derek Nelson is Assistant Professor of Religion and Co-Director of the Thiel Global Institute, Thiel College, Greenville, Pennsylvania.

O’Flaherty, Vincent M., S.J. *How to Cure Scruples*. Milwaukee: Bruce Publishing Company, 1966.

Classic in the field, representing the approach taken before Vatican II when scruples were often a major pastoral problem. O’Flaherty addresses how counseling sessions should be arranged and discusses the various phases of therapeutic treatment of the problem. He also makes references to St. Ignatius and his *Spiritual Autobiography* in which Ignatius relates his own struggles with scruples. For a more modern treatment of this problem from a psychological angle see Joseph W. Ciarrocchi, *The Doubting Disease*, (Mahwah: Paulist Press, 1995).

O’Keefe, Mark, O.S.B. *What Are They Saying About Social Sin?* New York: Paulist Press, 1990.

Orsy, Ladislav, S.J. *The Evolving Church and the Sacrament of Penance*. Denville NJ: Dimension Books, 1978.

Orsy is a well-known canonist who teaches at The Catholic University in Washington, D.C.

Osborne, Kenan, O.F.M. *Reconciliation and Justification: The Sacraments and Its Theology*. New York: Paulist Press, 1990.

Palazzini, Pietro. *Sin: Its Reality and Nature: A Historical Survey*. Translated by Brendan Devlin. Dublin: Scepter Publishers, 1964.

Versione originale: Il Peccato. Roma: Edizioni Ares.

Encyclopedic-type articles covering mainly historical and manualist understandings of sin.

At the time of this book's appearance Palazzini was Secretary to the Sacred Congregation of the Second Vatican Council. He later was named cardinal.

Park, Andrew Sung. *The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin*. Nashville: Abingdon Press, 1993.

Discussed by Darlene Fozard Weaver in her "How Sin Works: A Review Essay." *Journal of Religious Ethics* 29/3 (Fall 2001): 473-501.

Patton, John. *Is Human Forgiveness Possible?: A Pastoral Care Perspective*. Nashville: Abingdon Press, 1985.

Patton presents case studies from his pastoral counseling practice that illustrate the difficulty of forgiving and demonstrate his new solution to the problem of forgiveness. Offers practical suggestions.

Perrin, David B. *The Sacrament of Reconciliation: An Existential Approach*. Roman Catholic Studies 11. Lewiston NY: Edwin Mellen Press, 1998.

Uses the work of Mircea Eliade on symbols to look at how the traditional symbols of stole, words, hands, cross and place function in the ceremony of the sacrament of reconciliation.

Peters, Ted. *Sin: Radical Evil In Soul and Society*. Grand Rapids: Eerdmans, 1994.

Discussed by Darlene Fozard Weaver in her "How Sin Works: A Review Essay." *Journal of Religious Ethics* 29/3 (Fall 2001): 473-501.

Peters is professor of theology at the Pacific Lutheran Theological School in Berkeley, California.

Pieper, Josef. *The Concept of Sin*. Translated by Edward T. Oakes, S.J. South Bend IN: St. Augustine's Press, 2001.

Plantinga, Cornelius, Jr. *Not the Way It's Supposed to be: A Breviary of Sin*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1995.

Plantinga, who writes out of the Reformed tradition, defines sin as "culpable disturbance of shalom" (16), a disruption of the harmonious order of creation in the blurring of distinctions, the rupturing of covenantal bonds, the perversion of loyalties and energies, the corruption of bodies and relationships, addictive behaviors, attacks on human life and truth, and flights from responsibility. His work includes a lot of cultural critique, but his

treatment of sin is highly individualistic (very little acknowledgment of social sin and structural evil) and most of his examples speak to middle-class life experiences.

Poschmann, Bernhard. *Penance and the Anointing of the Sick*. London: Burns and Oates, 1964.

Poulin, Calvin H., S.J. *Preparing Pastoral Confessors: Moral and Practical Guidelines*. Loyola School of Theology Textbook Series. Quezon City: Loyola School of Theology, 1990.

Guidebook for preparing for the Jesuit confessional examination (*Ad audiendas*), and contains some helpful material for hearing confessions, as well as some contrived case studies meant to illustrate key canonical and/or moral points. However, the book is of limited value, and shows little overall appreciation for the historical, sacramental and theological dimensions of the Sacrament of Reconciliation.

Ray, Stephen. *Do No Harm: Social Sin and Christian Responsibility*. Minneapolis: Fortress Press 2002.

Ray is the Neal F. and Ila A. Fisher Professor of Systematic Theology at Garrett-Evangelical Theological Seminary.

Reid, Scott M.P. *General Sacramental Absolution: An Historical, Canonical and Pastoral Perspective*. St. Austin's Press.

Argues that contemporary usage of general absolution in parishes, e.g. during Lent or Advent, is illicit if not invalid.

RIC Supplement. *Penance and Reconciliation: International Bibliography 1975-1983*. RIC Supplement 86-87. Strasbourg: Cerdric Publications, 1984.

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Rist, John M. *Augustine Deformed: Love, Sin and Freedom in the Western Moral Tradition*. New York: Cambridge University Press, 2014.

Reviewed by William Collinge in *Horizons* 44/2 (December 2017): 459-465.

Roos, John R. *The Seal of Confession*. The Catholic University of America Canon Law Studies, 413. Washington, D.C.: The Catholic University of America Press, 1960.

Presented as the author's dissertation in canon law at the Catholic University of America. Includes as an appendix the 1915 Instruction of the Holy Office on the seal of confession.

Rosenthal, Abigail. *A Good Look at Evil*. Philadelphia: Temple University Press, 1987.

Schillebeeckx, Edward, ed. *Sacramental Reconciliation*. Concilium, 61. New York: Herder and Herder, 1971.

Contains a series of articles on various aspects of the history, dogma, and practice of sacramental reconciliation.

Schimmel, Solomon. *The Seven Deadly Sins: Jewish, Christian, and Classical Reflections on Human Psychology*. New York: Oxford University Press, 1997.

Discussed by Darlene Fozard Weaver in her "How Sin Works: A Review Essay." *Journal of Religious Ethics* 29/3 (Fall 2001): 473-501.

Schoenbechler, Roger, O.S.B. *Letters to a Scrupulous Person*. Huntington IN: Our Sunday Visitor Press, 1939.

Schoonenberg, Piet J. A. M. *Man and Sin: A Theological View*. Translated by Joseph Donceel. Notre Dame: University of Notre Dame Press, 1965.

Schoot, H.J.M. *Tibi Soli Peccavi: Thomas Aquinas on Guilt and Forgiveness*. Utrecht: Peters, 1996.

Studies presented at the 1995 Congress of the Thomas Institute at Utrecht.

Shriver, Donald W., Jr. An Ethic for Enemies: Forgiveness in Politics. New York: Oxford University Press, 1995.

Reviewed by Joseph J. Kotva, Jr. in Theological Studies 57 (1996): 386.

Sievernich, Michael. Schuld und Sünde in der Theologie der Gegenwart. Frankfurter theologische Studien, 29. Frankfurt: Knecht, 1982.

Stasiak, Kurt, O.S.B. *The Confessor's Handbook*. New York: Paulist Press, 2000.

Suchocki, Marjorie Hewitt. The Fall to Violence: Original Sin in Relational Theology. New York: Continuum, 1994.

Suchocki argues that the underlying root of "sin" is not what has been traditionally denominated as pride, but is human involvement in the triadic structure of our tendency toward aggression and violence, our sense of solidarity with each other and the world, and the social structures that mediate our consciences and consciousness. This book offers an interpretation of forgiveness as the active willing of the well-being of victim and violator. In this way, both--enmeshed in the web of contingent creation--can break the chain of violence, and thus answer the sinfulness of sin with the graciousness of Grace.

Swinburne, Richard. Responsibility and Atonement. Oxford: Clarendon Press, 1989.

Considers how the moral concepts of merit and guilt, praise and blame, reward and punishment, atonement, forgiveness, mercy, etc. apply to human dealings. Then in the light of this discussion Swinburne discusses the traditional Christian doctrines of sin, redemption, satisfaction, heaven and hell.

Swinburne is Nolloth Professor of Philosophy of the Christian Religion at Oxford.

Tambling, Jeremy. *Confession: Sexuality, Sin, The Subject*. Manchester and New York: Manchester University Press/St. Martin's Press, 1990.

Reviewed by Jamie S. Scott in *Religious Studies Review* 18 (1992): 315.

Tierney, Clement. *The Sacrament of Repentance and Reconciliation*. Dublin: Dominican Publications; Sydney: E.J. Dwyer; New York: Costello Publishing, 1983.

Tierney is a priest of the Archdiocese of Sydney and professor at the Catholic Institute of Sydney.

Turrini, Miriam. *La coscienza e le leggi. Morale e diritto nei testi per la confessione della prima età moderna*. Bologna: Il Mulino, 1991.

Tyler, Peter. *Confession: The Healing of the Soul*. London: Bloomsbury, 2017.

Tyler, is a Catholic psychotherapist and professor of Pastoral Theology and Spirituality at St Mary's University in the UK, maintains psychotherapy has its limits. See the discussion by Francis Phillips "Sometimes Sacramental Confession can be more useful than counselling." *Catholic Herald UK* December 18, 2017

<http://catholicherald.co.uk/commentandblogs/2017/12/18/sometimes-sacramental-confession-can-be-more-useful-than-counselling/>

From the publisher: Confession: The Healing of the Soul is not just about what is termed sacramental confession. Its frame of reference is much wider and includes discussion of those celebrated writers who wrote confessions – Augustine, Kierkegaard, Tolstoy, Foucault, Freud, Jung, John of the Cross and Wittgenstein. This book will be of interest to all Christians of any denomination who engage in sacramental confession – clergy but also pastoral workers and those millions who actually attend confession as part of their lives. In the post-Freudian age confession of any kind has had a bad press but is now coming back into popularity as guilt and sin become helpful concepts. Peter Tyler, an author and practicing psychotherapist, argues that rather than being something to consign to the rubbish heap of history, confession offers unexplored potential for the healing of the postmodern soul. The book addresses all those engaged in psychotherapeutic and healing practices and ministries. The chapters are as follows: Why Confession?, The Confessing Animal, The Birth of Confession, Wittgenstein's Philosophical Confessions, God's Laughter, Confessions of Fire, The Healing of the Soul.

Upton, Julia, R.S.M. *A Time for Embracing: Reclaiming Reconciliation*. Collegeville: Liturgical Press, 1999.

Discusses the Sacrament of Reconciliation, arguing that the sacrament is neither well understood nor well celebrated, and that this accounts for the relatively low numbers of people who frequent the sacrament.

Voiss, James K., S.J. *Rethinking Christian Forgiveness: Theological, Philosophical, and Psychological Explorations*. Collegeville MN: Liturgical Press, 2016.

From the publisher's promotional advertisement: Is there such a thing as "Christian Forgiveness"? Christians speak as though there is. But what would it be? How would it differ from forgiveness as a basic human enactment? And if there is a distinctive Christian forgiveness, what might it have to say to our world today? To answer these questions, the present work traverses three distinctive intellectual landscapes—continental philosophy, Anglo-American moral philosophy, and psychology—to establish a phenomenology of forgiving before turning to contemporary Christian literature. The multilayered dialogue that ensues challenges the assumptions of contemporary approaches—secular and Christian—and invites the reader to rethink the meaning of Christian forgiveness.

James K. Voiss, SJ, PhD, is a systematic theologian whose research interests have focused on the intersection of philosophy and theology, with a particular emphasis on theological method and cognitional processes. He received his PhD from the University of Notre Dame in 2000 while teaching full-time at Saint Louis University. He now serves as the assistant vice president for mission at Gonzaga University in Spokane, Washington, his alma mater.

Reviewed by Stephen Wigley in *The Journal of Theological Studies* 67/1 (April 2016) at <http://jts.oxfordjournals.org/content/early/2016/09/21/jts.flw121.full>

Weaver, Darlene Fozard. *The Acting Person and Christian Moral Life*. Moral Traditions Series. Washington, D.C.: Georgetown University Press, 2011.

Centers an account of morality and the moral life in terms of the person as moral agent acting in relation to God and highlights the dimensions of sinful estrangement and gracious reconciliation in God.

Weaver, who completed her PhD from the University of Chicago in 1999, is associate professor of theology and director of the Theology Institute at Villanova University.

Reviewed by James T. Bretzke, S.J. in *Catholic Studies: An On-line Journal* at <http://CatholicBooksRevue.org>

Wiley, Tatha. *Original Sin: Origins, Developments, Contemporary Meanings*. New York: Paulist Press, 2002.

(Edited from the promotional advertisement): Explores the Christian origins, patristic developments and medieval interpretations of original sin, then traces the emergence of the idea of original sin, the questions the idea answered, and the development of original sin as a Christian doctrine in the early centuries of Christianity. Finally, she brings the discussion to the present with the modern scientific, historical, and philosophical challenges posed to the doctrine along with contemporary reinterpretations of it.

Williams, Watkin Wynn. *The Moral Theology of the Sacrament of Penance*. London, A. R. Mowbray; Milwaukee: Young Churchman, 1917.

Deals with Penance in the Church of England.
