

# Research Bibliography on Virtue and Virtue Ethics

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For more titles in related areas of moral theology see James T. Bretzke, S.J., *A Research Bibliography in Christian Ethics and Catholic Moral Theology*, (Lewiston NY: Edwin Mellen Press, 2006).

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## Research Bibliography on Virtue and Virtue Ethics

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### Articles on Character, Vision and Virtue

AA.VV. "Virtue Ethics." *Studies in Christian Ethics* 12 (1/1999).

Entire issue devoted to virtue ethics.

Abbà, Giuseppe. "L'apporto dell'etica tomista all'odierno dibattito sulle virtù." *Salesianum* 52 (1990): 799-818.

Discusses how the Thomistic concept of virtue has been developed in modern ethics.

\_\_\_\_\_. "L'etica aristotelica e tomista delle virtù a confronto con l'etica moderna." *Filosofia ed insegnamento* 23 (1991): 27-39.

\_\_\_\_\_. "Il soggetto e la virtù. Dall'etica prudenziale di Tommaso all'etica normativa di Duns Scoto e di Ockham." *Filosofia e Teologia* 5 (1991): 185-206.

\_\_\_\_\_. "Virtù e dovere: valutazione di un recente dibattito." *Salesianum* 49 (1987): 421-484.

Also found in his *Felicità vita buona e virtù. Saggio di filosofia morale*, 76-132. Biblioteca di Scienze Religiose, 83. Roma: LAS, 1989.

Alderman, H. "By Virtue of a Virtue." *Review of Metaphysics* 36 (1982): 127-153.

Annas, Julia. "Prudence and Morality in Ancient and Modern Ethics." *Ethics* 105 (1995): 241-257.

Audi, Robert. "Acting From Virtue." *Mind* 104, no. 415 (July 1995): 449-471.

\_\_\_\_\_. "Responsible Action and Virtuous Character." *Ethics* 101 (1991): 304-321.

Baron, M. "Varieties of Ethics of Virtue." *American Philosophical Quarterly* 21 (1984): 47-53.

Barton, John. "Virtue in the Bible." *Studies in Christian Ethics* 12 (1/1999): 12-22.

Beauchamp, Thomas L. "What's So Special about the Virtues." In *Virtue and Medicine. Explorations in the Character of Medicine*, 307-327. Edited by Earl E. Shelp. Dordrecht, Boston, and Lancaster: D. Reidel Publishing, 1985.

Becker, L.C. "The Neglect of Virtue." *Ethics* 85 (1975): 110-122.

Beehler, R. "Critical Notice of Philippa Foot, *Virtues and Vices*, and James D. Wallace, *Virtues and Vices*." *Canadian Journal of Philosophy* 13 (1983): 262-264.

Bevere, Allan R. "Virtuous Liberals: An Essay on Virtue, the Liberal State and the Church as Alternative." *Ashland Theological Journal* 25 (1993): 55-67.

Bondi, Richard. "The Elements of Character." *Journal of Religious Ethics* 11 (1984): 201-218.

Bosley, Richard. "Do Mencius and Hume Make the Same Ethical Mistake?" *Philosophy East and West* 38 (1988): 3-18.

Bosley argues against confusing virtue with a natural property.

Bosley is professor of philosophy at the University of Alberta.

Brandt, R.B. "W.B. Frankena and the Ethics of Virtue." *The Monist* 64 (1981): 271-292.

Bretzke, James T., S.J. "The Common Good in a Cross-Cultural Perspective: Insights from the Confucian Moral Community." In *Religion, Ethics & the Common Good*, 83-105. Annual Publication of the College Theology Society, 41. Edited by James Donahue and Theresa Moser. Mystic CT: Twenty-Third Publications, 1996.

\_\_\_\_\_. "The *Tao* of Confucian Virtue Ethics." *International Philosophical Quarterly* 35 (1995): 25-41.

Investigates the key aspects of the Confucian virtue ethics in relation to the notions of the *chün-tzu* (Superior Person), the Five Relationships of society, the particular Confucian virtues of *jen* (benevolence) and *li* (propriety), the moral vision of the *tao* (Way), and the understanding of the *t'ien-ming* (Mandate of Heaven). The thesis of the article is that the moral matrix provided by the web of social relationships is what allows the Confucian ethics of virtue to function well.

- Brower, B.W. "Virtue Concepts and Ethical Realism." *Journal of Philosophy* 85 (1988): 679-683.
- Carl, Maria. "Law, Virtue, and Happiness in Aquinas's Moral Theory." *The Thomist* 61 (1997): 425-448.
- Carney, Frederick. "On Frankena and Religious Ethics." *Journal of Religious Ethics* 3 (1975): 18-22.
- \_\_\_\_\_. "The Virtue-Obligation Controversy." *Journal of Religious Ethics* 1 (1973): 5-19.
- Carr, D. "Two Kinds of Virtue." *Proceedings of the Aristotelian Society* 84 (1984-1985): 47-61.
- Cessario, Romanus, O.P. "The Meaning of Virtue in the Christian Moral Life: Its Significance for Human Life Issues." *The Thomist* 53 (1989): 173-196.
- "The Christian Virtue of Solidarity." *Catholic International* 4 (1993): 557-578.
- Dossier of several ecclesial statements covering various instances of pastoral application of the idea of Christian solidarity.
- Chong, Kim Chong. "Confucius' Virtue Ethics: *Li*, *Yi*, *Wen*, and *Chih* in the *Analects*." *Journal of Chinese Philosophy* 25 (March 1998): 101-130.
- Cloutier, David, and Mattison, William C. III. "The Resurgence of Virtue in Recent Moral Theology." *Journal of Moral Theology* 3/1 (2014): 228-259.
- Clowney, D. "Virtues, Rules and the Foundations of Ethics." *Philosophia* 20 (1990): 49-68.
- Coetzee, P. "Principles and Virtues--Or Principles Or Virtues." *South African Journal of Philosophy* 4 (1985): 25-28.
- Collins, C. "Before Virtue: A Critique of the New Essentialism in Ethics and Education." *Proceedings in Philosophy of Education* 40 (1984): 209-218.
- Coleman, John, S.J. "Values and Virtues in Advanced Modern Societies." *Concilium* 191 (1987): 3-13.
- Compagnoni, Francesco. "Virtù cardinali e teologali." In *Corso di morale*, 553-573. Vol. 1. A cura di Tullo Goffi e Giannino Piana. Brescia: Queriniana, 1983.
- Da Re, A. "Virtù, valore, razionalità pratica." In *La razionalità pratica. Modelli e problemi*, 153-166. A cura di Enrico Berti. Torino: Marietti, 1989.

Daly, Daniel. "The Relationship of the Virtues and the Norms in the *Summa Theologiae*." *Heythrop Journal* 60 (2010): 214-229.

Daly, who at this writing, taught at St. Anselm's College in Manchester NH, investigates "how secondary moral precepts, or moral norms, relate to acquired virtues. Three questions drive this study. First, what is the purpose of moral norms in the *Summa theologiae*? Second, how are moral norms generated in the *Summa*? Finally, how are moral norms applied in the *Summa*?" (P. 214).

Daubercies, P. "Les avatars de la vertu." Mélanges de Sciences Religieuses 44 (1987): 89-107.

Donahue, James A. "Jesuit Education and the Cultivation of Virtue." Thought 67 (1992): 192-206.

One of several articles in this number devoted to the general theme, "Virtues and the New Casuistry."

\_\_\_\_\_. "The Use of Virtue and Character in Applied Ethics." Horizons 17 (1990): 228-243.

Discusses the criticism made against "virtue ethics" that it is insufficiently normative, and therefore unable to assist practical decision making. Donahue claims that "virtue ethics" does yield some central moral norms, and also provides a compelling framework for moral choice. A case study is also used to illustrate the author's position.

\*\*N.B. the pagination is out of order in this article: p. 235 should be followed by pp. 238-241, and then p. 241 should be followed by pp. 236-237, which in turn should be followed by pp. 242-243.

Dy, Manuel B., Jr. "Social Justice, Virtue and Value in Contemporary Society." In The World Community in Post-Industrial Society. Vol. 3 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions, 109-118. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Dyck, Arthur. "A Unified Theory of Virtue and Obligation." Journal of Religious Ethics 1 (1973): 37-52.

Dykstra, Craig R. "Communities of Conviction and the Liberal Arts." Council of Societies for the Study of Religion Bulletin 19 (1990): 61-66.

Address presented on 16 March 1990 at the Annual Meeting of the Indiana Academy of Religion at DePaul University, Greencastle, Indiana. Dykstra describes his concept of a community of conviction, and applies it to the role of the university.

- Eisele, Thomas D. "Must Virtue Be Taught?" Modern Age 33 (1990): 235-248.
- Endres, J. "Tugend im Widerspruch." Theologie der Gegenwart 26 (1983): 116-126.
- Fleming, A. "Reviving the Virtues." Ethics 90 (1980): 587-595.
- Fletcher, J. "Virtue Is a Predicate." The Monist 54 (1970): 66-85.
- Foot, Philippa. "Utilitarianism and the Virtues." Mind 94 (1985): 196-209.
- Frankena, William. "The Ethics of Love Conceived as an Ethics of Virtue." Journal of Religious Ethics 1 (1973): 21-36.
- \_\_\_\_\_. "Pritchard and the Ethics of Virtue." The Monist 54 (1971): 1-17.
- Furger, Franz. "Prudence and Moral Change." Concilium 5 (4/1968): 62-68.
- Argues for a renewed understanding of prudence as an important guiding principle for application of ethics in our modern world and discusses the contribution of Rahner's existential ethics.
- Gaita, R. "Virtues, Human Good, and the Unity of a Life." Inquiry 26 (1983): 407-424.
- García, A.M. "Sobre las virtudes morales." Sapientia 35 (1980): 455-472.
- Garcia, J. "The Primacy of the Virtuous." Philosophia 20 (199): 69-91.
- Gert, Bernard. "Virtue and Vice." Chapter 9 in Morality: A New Justification of the Moral Rules, 179-201. New York: Oxford University Press, 1988.
- Gert teaches at Dartmouth.
- Gewirth, Alan. "Rights and Virtues." Review of Metaphysics 38 (1985): 739-762.
- Guariglia, O.N. "Moral del Deber o Moral de la Virtud?" Critica 18 (1986): 95-110.
- Guevin, Benedict M. "The Moral Imagination and the Shaping Power of the Parables." Journal of Religious Ethics 17 (1989): 63-79.
- Discusses how the literary impact of the parable story can affect the shaping of character. Much of Guevin's essay is done in light of the work of Stanley Hauerwas.
- Hall, Bruce C. "The Virtues of Listening: Some Buddhist Perspectives on the Role of Ethics in the Dialogue Among World Religions." Chapter 7 in Ethics,

*Religion, and the Good Society: New Direction in a Pluralistic World*, 172-177.  
 Edited by Joseph Runzo. Westminster: John Knox Press, 1992.

Hauerwas, Stanley M., and Pinches, Charles. "Virtue Christianity Considered." In *Christian Theism and Moral Philosophy*, 287-304. Edited by Michael Beaty, Carlton Fisher, and Mark Nelson. Macon GA: Mercer University Press, 1998.

Hauerwas, Stanley M. "Character, Narrative, and Growth in the Christian Life," Chapter 7 in Id. *A Community of Character: Toward a Constructive Christian Social Ethic*, 129-152. Notre Dame and London: University of Notre Dame Press, 1981.

\_\_\_\_\_. "Obligation and Virtue Once More." *Journal of Religious Ethics* 3 (1975): 27-44.

\_\_\_\_\_. "Virtue." In *The New Dictionary of Christian Ethics*, 648-650. Edited by James F. Childress and John Macquarrie. Philadelphia: Westminster Press, 1967, 1986.

\_\_\_\_\_. "Virtue." In *Powers That Make Us Human. The Foundations of Medical Ethics*, 117-140. Edited by Kenneth Vaux. Urbana: University of Illinois Press, 1985.

\_\_\_\_\_. "On Medicine and Virtue: A Response." In *Virtue and Medicine. Explorations in the Character of Medicine*, 347-355. Edited by Earl E. Shelp. Dordrecht, Boston, and Lancaster: D. Reidel Publishing, 1985.

Hawkesworth, M.E. "Freedom and Virtue. The Covert Connection." *Cogito* 2 (1984): 73-106.

Heil, J. "Thoughts on the Virtues." *The Journal of Value Inquiry* 19 (1985): 27-34.

Hepburn, R.W. "Vision and Choice in Morality." In *Christian Ethics and Contemporary Philosophy*, 181-195. Edited by Ian T. Ramsey. London: SCM Press, 1966.

*Traduzione italiana* in *Etica cristiana e filosofia contemporanea*. Bologna: EDP, 1971.

Hermes, E. "Virtue: A Neglected Concept in Protestant Ethics." *Scottish Journal of Theology* 35 (1983): 481-495.

Horne, James R. "Saintliness and Moral Perfection." *Religious Studies* 27 (1991): 463-471.

Discusses recent literature on the issue of moral perfection and "saints" as moral paradigms (which position Horne refutes). Article has a certain bibliographic value.

Hudson, S.D. "Character Traits and Desires." *Ethics* 90 (1980): 539-549.

\_\_\_\_\_. "Taking Virtues Seriously." *Australian Journal of Philosophy* 59 (1981): 189-202.

Hunt, L.H. "Quandaries and Virtues: Against Reductivism in Ethics." Philosophical Review 98 (1989): 396-398.

\_\_\_\_\_. "Character and Thought." American Philosophical Quarterly 15 (1978): 177-186.

Hwang, Kyung-Sig. "Complementarity of Duty Ethics and Virtue Ethics." In The World Community in Post-Industrial Society. Vol. 3 The Confusion in Ethics and Values in Contemporary Society and Possible Approaches to Redefinitions, 78-90. Edited by Christian Academy. Seoul: Wooseok Publishing Co., 1988.

Inglis, John. "Aquinas's Replication of the Acquired Moral Virtues: Rethinking the Standard Philosophical Interpretation of Moral Virtue in Aquinas." *Journal of Religious Ethics* 27 (Spring 1999): 3-28.

Iozzio, Mary Jo. "Barmherzigkeit in Gerechtigkeit und Freude oder Wo moralische und theologische Tugenden sich treffen, Das Zeugnis von Papst Franziskus." In *Barmherzigkeit und zärtliche Liebe: Das theologische Program von Papst Franziskus*. Edited by Kurt Appel and Jakob Helmut Diebl. Freiburg, De: Verlag Herder GmbH, (2016), 99-113.

At this article's publication Iozzio is professor of theological ethics at Boston College School of Theology & Ministry.

\_\_\_\_\_. "Justice is a Virtue both in and out of Healthcare." *Irish Theological Quarterly* 63 (1998): 151-166.

Briefly considers various interpretations of the principle of justice as it relates to health care and then outlines a "virtue theory of just case as an alternative to utilitarian, contract, principle and feminist theories in biomedical ethics" which is then illustrated with a neonatal case.

At the time of the article's appearance Iozzio taught ethics at Barry University in Florida.

Irwin, T.H. "Prudence and Morality in Greek Ethics." Ethics 105 (1995): 284-295.

Jacobs, Jonathan, and Zeis, John. "The Unity of the Vices." The Thomist 54 (1990): 641-653.

Just as a case can be made for the fact that the virtues are united, inasmuch as the moral virtues complement and complete one another, so in the same way vices can be viewed in terms of multiple failure and/or lack.

Jacobs, Jonathan. "Moral Imagination, Objectivity, and Practical Wisdom." International Philosophical Quarterly 31 (1991): 23-37.



Moral imagination is both a central issue in moral psychology and crucial to understanding virtue and vice. Discusses David's encounter with the prophet Nathan as evidence for a failure in David's own moral imagination.

Kaczynski, Edward, O.P. "La formazione morale cristiana. La coscienza, la responsabilità e la virtù." Angelicum 69 (1992): 351-367.

Kaczynski teaches at the Angelicum in Rome.

Keenan, James F., S.J. "Parenting and the Virtue of Prudence." Church (Spring 1994): 40-42.

Keenan did his dissertation on the Thomistic distinction between good and right under Josef Fuchs at the Pontifical Gregorian University. At this writing Keenan taught moral theology at the Weston Jesuit School of Theology in Cambridge, MA.

\_\_\_\_\_. "Proposing Cardinal Virtues." Theological Studies 56 (December 1995): 709-29.

\_\_\_\_\_. "Virtue and Identity." Concilium (2/2000): 67-77.

One of several articles on identity and narrative which treat this theme in relation to moral philosophy and/or theology.

\_\_\_\_\_. "Virtue Ethics." In *Christian Ethics: An Introduction*, 84-94. Edited by Bernard Hoose. Collegeville: Liturgical Press, 1998.

\_\_\_\_\_. "Virtue Ethics: Making a Case as It Comes of Age." Thought 67 (1992): 115-127.

One of several articles in this number devoted to the general theme, "Virtues and the New Casuistry." Keenan gives an overview of the development of the ethics of virtue theories in the English-speaking world (primarily the USA) from 1973 to present, highlighting some of the differences between these theories and those centered on deontological normative ethics.

\_\_\_\_\_. "The Virtue of Prudence." Church Fall (1994): 38-40.

Discusses temperance, using as a contextual example undergraduates and drinking.

Kilcullen, John. "Utilitarianism and Virtue." Ethics 93 (1983): 451-466.

Kosman, L.A. "Being Properly Affected: Virtues and Feelings in Aristotle's Ethics." In Essays on Aristotle's Ethics, 103-116. Edited by Amelie O. Rorty. Berkeley: University of California Press, 1981.

Kotva, Joseph J., Jr. "An Appeal for a Christian Virtue Ethic." Thought 67 (1992): 158-180.

One of several articles in this number devoted to the general theme, "Virtues and the New Casuistry." Kotva gives a good overview of the basic elements of an ethics of virtue theory, and shows the affinity of this sort of theory to Christian ethics. Kotva also shows how rules can and do function in a teleological theory.

\_\_\_\_\_. "Christian Virtue Ethics and the 'Sectarian Temptation'." The Heythrop Journal 35 (1994): 35-52.

Lamoureux, Patricia A. "Deadly Vices and Redeeming Virtues: A Feminist Perspective." New Theology Review 8, no. 2 (May 1995): 6-20.

Langan, J. "Augustine on the Unity and Interconnection of the Virtues." Harvard Theological Review 72 (1979): 81-95.

Lawler, Michael G., and Salzman, Todd A. "Virtue Ethics: Natural and Christian." Theological Studies 74/2 (June 2013): 442-473.

Begins by looking at the Aristotelian roots of Christian virtue ethics, then compares this with natural virtue ethics and concludes with an account of virtues necessary for human flourishing in the contemporary world.

The authors are professors at Creighton University in Omaha, Nebraska who frequently collaborate together in their published research.

Livezey, Lois Gehr. "Goods, Rights, and Virtues: Toward an Interpretation of Justice in Process Thought." In *Issues of Justice: Social Sources and Religious Meanings*, 91-110. Edited by Warren R. Copeland and Roger D. Hatch. Macon (GA): Mercer University Press, 1988.

Livezey teaches at Princeton Theological Seminary.

Lobkowicz, N. "La filosofia pratica come dottrina della virtù. Tentativo per una riabilitazione." La Nottola 2 (1983): 5-22.

Lombardi, L.G. "Character versus Codes: Models for Research Ethics." International Journal of Applied Philosophy 5 (1990): 21-28.

Louden, R.B. "On Some Vices of Virtue Ethics." American Philosophical Quarterly 21 (1984): 227-236.

Magill, Gerald. "Moral Imagination in Theological Method and Church Tradition: John Henry Newman." Theological Studies 53 (1992): 451-475.

Discusses how Newman integrated three characteristics of discernment in the moral imagination: dynamic, holistic, and subjective.

Magill teaches theology at St. Louis University.

Mauri Alvarez, Margarita. "Perspectivas actuales sobre la virtud. Estudio bibliografico." Pensamiento 48 (1992): 459-480.

Composed in April 1992.

McClendon, James William, Jr. "In Search of an Ethics of Character." In his Biography as Theology: How Life Stories Can Remake Today's Theology, 13-38. Nashville: Abingdon Press, 1974.

McClendon is a Baptist, who nevertheless teaches at the Church Divinity School of the Pacific (Episcopalian) at the Graduate Theological Union (GTU) of Berkeley, California.

McDowell, J. "Virtues and Reason." The Monist 62 (1979): 331-350.

Meilaender, Gilbert. "Josef Pieper: Explorations in the Thought of a Philosopher of Virtue." The Journal of Religious Ethics 11 (1983): 114-134.

Meilaender is Professor of Religion at Oberlin College.

\_\_\_\_\_. "Virtue in Contemporary Religious Thought." In Virtue. Public and Private, 7-29. Edited by Robert J. Neuhaus. Grand Rapids: William B. Eerdmans, 1986.

\_\_\_\_\_. "The Virtues. A Theological Analysis." In Virtue and Medicine. Explorations in the Character of Medicine, 133-150. Edited by Earl E. Shelp. Dordrecht, Boston, and Lancaster: D. Reidel Publishing, 1985.

Mieth, Dietmar and Pohier, Jacques, eds. "Changing Values and Virtues." Concilium 191 (1987).

Several articles on this general theme.

Mieth, Dietmar. "Continuity and Change in Value-Orientations." Concilium 191 (1987): 47-59.

Miller, David. "Virtues, Practices and Justice." In After MacIntyre: Critical Perspectives on the Work of Alasdair MacIntyre, 245-264. Edited by John Horton and Susan Mendus. Notre Dame: University of Notre Dame Press, 1994.

Montague, Phillip. "Virtue Ethics: A Qualified Success Story." American Philosophical Quarterly 29 (1992): 53-62.

Argues that Virtue Ethics fails to provide a comprehensive account of the respective roles of act-appraisal and person-appraisal in moral theory, and goes on to suggest how this relation should be understood.

Montague teaches at Western Washington University.

Moravcsik, J.M. "The Role of Virtues in Alternatives to Kantian and Utilitarian Ethics." Philosophia 20 (1990): 33-48.

Moser, Antônio and Leers, Bernardino. "God's Virtue and Human Virtues." Chapter 8 in Moral Theology: Dead Ends and Ways Forward, 153-174. Translated by Paul Burns. Wellwood: Burns & Oates; and Maryknoll: Orbis Books, 1990.

Translation from the Portuguese: Teologia moral: Impasses e alternativas. Petrópolis: Editoria Vozes Ltda, 1987.

*Traduzione italiana: Teologia morale: Conflitti e alternative*. A cura di G. Pompei. Assisi: Citadella, 1988.

*Traducción española: Teología Moral. Conflictos y Alternativas*. Cristianismo y Sociedad. Traducido por Alfonso Ortiz García. Madrid: Ediciones Paulinas, 1987.

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

Written in Brazil, this work deals with moral theology and theology of liberation. This chapter considers virtue especially within the context of social ethics, particularly in the Latin American situation of systemic oppression.

Mounce, H.O. "Virtue and Understanding." Analysis 27 (1967): 11-17.

Murdoch, Iris. "Vision and Choice in Morality." In Christian Ethics and Contemporary Philosophy, 195-218. Edited by Ian T. Ramsey. London: SCM Press, 1966.

*Traduzione italiana in Etica cristiana e filosofia contemporanea*. Bologna: EDB, 1971.

Nash, James, A. "Toward the Revival and Reform of the Subversive Virtue: Frugality." The Annual of the Society of Christian Ethics (1995): 137-60.

Nielsen, Kai. "Critique of Pure Virtue: Animadversions on a Virtue-Based Ethics." In Virtue and Medicine. Explorations in the Character of Medicine, 133-150. Edited by Earl E. Shelp. Dordrecht, Boston, and Lancaster: D. Reidel Publishing, 1985.

Also found as Chapter 11 in Nielsen's own book, Why Be Moral?, 229-244. Buffalo:

Prometheus, 1989.

Nielsen is professor of philosophy at the University of Calgary, Alberta.

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

O'Donahue, J.A. "A Return to Virtue." Church 5 (1987): 48-54.

Ogletree, Thomas W. "Values, Obligations, and Virtues: Approaches to Bio-medical Ethics." Journal of Religious Ethics 4 (1976): 105-130.

O'Meara, Thomas F., O.P. "Virtues in the Theology of Thomas Aquinas." *Theological Studies* 58 (1997): 254-285.

Argues that much of the contemporary work on the ethics of virtue in Thomas Aquinas is deficient since it neglects or insufficiently considers the relation of Thomas' virtue theory to his larger theological project. O'Meara seeks to give an exposition of Thomas' thought which situates the treatment of the virtues in the context of God, God's grace, and the relationships these have with human nature.

Outka, Gene H. "Character, Conduct, and the Love Commandment." In Norm and Context in Christian Ethics, 37-66. Edited by Gene H. Outka and Paul Ramsey. London: SCM Press, 1968.

\_\_\_\_\_. "Character, Vision, and Narrative." Religious Studies Review 6/2 (April, 1980): 110-118.

Discusses the way these terms function in the work of Stanley Hauerwas.

Palazzani, L. "Bioetica dei principi e bioetica delle virtù. Il dibattito attuale negli Stati Uniti." Medicina e morale 42 (1992): 59-85.

Patrick, Anne. "Narrative and the Social Dynamics of Virtue." Concilium 191 (1987): 69-80.

Peerenboom, R.P. "Confucian Justice: Achieving a Human Society." International Philosophical Quarterly 30 (1990): 17-32.

Discusses Confucian notion of a just society in contrast to John Rawls' well-known concept of "justice as fairness." Suggests that the Confucian concept might be both a challenge and a corrective to Rawls'. Good exposition of the importance of an ethics of virtue.

Pence, E. Gregory. "Recent Works on Virtues." American Philosophical Quarterly 21 (1984): 281-297.

Perotto, L. "La virtù della gratitudine." Sacra Doctrina 35 (1990): 58-70.

Analizza la dottrina tommasiana della gratitudine con frequenti richiami al pensiero di Cicerone e di Seneca.

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

The authors contend that the New Zealand Maori ethics is essentially a virtue ethics.

Perrett and Patterson are members of the philosophy department of Massey University, New Zealand.

Peterson, John. "The Interdependence of Intellectual and Moral Virtue in Aquinas." *The Thomist* 61 (1997): 449-454.

Pesch, Otto Hermann. "The Theology of Virtue and the Theological Virtues." Concilium 191 (1987): 81-100.

Philibert, Paul J., O.P. "Lawrence Kohlberg's Use of Virtue in His Theory of Moral Development." International Philosophical Quarterly 15 (1975): 455-479.

Pinches, Charles. "Pagan Virtue and Christian Prudence." Journal of Religious Ethics 23, no. 1 (Spring 1995): 93-115.

Pinckaers, Servais, O.P. "Habitude et Habitus." Dictionnaire de Spiritualité. Vol. 7, 2-11. Paris, 1969.

\_\_\_\_\_. "La vertu est toute autre chose qu'une habitude." Nouvelle Revue Théologique 82 (1960): 387-403.

Aussi en Le renouveau de la morale, 144-164. Tournai: Casterman, 1964.

*Traduzione italiana:* "La virtù è tutt'altra cosa che un abitudine." In Il rinnovamento della morale. Torino: Borla, 193-214.

Pincoffs, Edmund. "Quandary Ethics." Mind 80 (1971): 552-571.

Also found in Revisions: Changing Perspectives in Moral Philosophy, 92-112. Edited by Stanley M. Hauerwas and Alasdair MacIntyre. Notre Dame: University of Notre Dame Press, 1983.

Porter, Jean. "Perennial and Timely Virtues: Practical Wisdom, Courage and Temperance." Concilium 191 (1987): 60-68.

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

\_\_\_\_\_. "Recent Studies in Aquinas' Virtue Ethic: A Review Essay." *Journal of Religious Ethics* 26 (Spring 1998): 191-215.

\_\_\_\_\_. "What the Wise Person Knows: Natural Law and Virtue in Aquinas' *Summa Theologiae*." *Studies in Christian Ethics* 12 (1/1999): 57-69.

Putrill, R.L. "Alpha and Beta Virtues and Vices." *Faith and Philosophy* 4 (1987): 319-329.

Ray, A. Chadwick "A Fact About the Virtues." *The Thomist* 54 (1990): 429-451.

Robbins, J. Wesley. "Frankena on the Difference between an Ethic of Virtue and an Ethic of Duty." *Journal of Religious Ethics* 4 (1976): 57-62.

\_\_\_\_\_. "On the Role of Vision in Morality." *Journal of the American Academy of Religion* 45 (1977): 643-655.

Roberts, Robert C. "Emotions among the Virtues of the Christian Life." *Journal of Religious Ethics* 20 (1992): 37-68

Roberts holds that emotions enter into the structure of Christian virtues in especially central ways because of special features of the Christian virtues-system. He delineates four kinds of virtues: emotion virtues, behavioral virtues, virtues of will power, and attitudinal virtues. Roberts examines in depth an example of each of the last three virtues to indicate the structural dependency of these virtues on the Christian emotions.

Roberts is Professor in the Departments of Philosophy and Psychology at Wheaton College.

Rodes, R.E. "On Law and Virtue." In *Virtue, Public and Private*, 30-42. Edited by Robert J. Neuhaus. Grand Rapids: William B. Eerdmans, 1986.

Rogers, Eugene F., Jr. "Aquinas on Natural Law and the Virtues in Biblical Context: Homo sexuality as a Test Case." *Journal of Religious Ethics* 27 (Spring 1999): 29-56.

Romanyshyn, Alexandra T. "Marginalized Vices, Virtue as Intermediary, and Ethical Generalizations: Recognizing the Particularity of Attaining Virtue." *Heythrop Journal* 2018 Online version posted 21 FEB 2018 | DOI: 10.1111/heyj.12928

*From the author's introduction:* Following the work of MacIntyre, I call for a particularized approach to ethics. I do not base my argument on concrete situations, but rather, on the way virtue works. Following Aristotle's account, I contend that most

people's conception of virtue, even abstracted from particular situations, misses something key: the ways of attaining virtue can be vastly different, and even diametrically opposed, for different people. This difference exists even without differences in external factors. People struggling with divergent vices will need to practice virtue in divergent ways. Therefore, I contend that we need to particularize the way we view the attainment of virtue, not just because each person is in a different situation or context, but because not every person approaches virtue from the same vice."

Romanyshyn writes from St. Louis University.

Schaller, W.E. "Are Virtues No More Than Dispositions To Obey Moral Rules?" Philosophy 20 (1990): 195-207.

Schenck, David, Jr. "Re-casting the 'Ethics of Virtue/Ethics of Duty Debate'." Journal of Religious Ethics 4 (1976): 269-286.

Contends that this debate involves more than a disagreement about normative ethics. Using an outline of William Frankena's understanding of the conditions of moral reasoning, Schenk indicates where and why the disputed points in the debate naturally arise. Would be of some help in distinguishing characteristics of this debate, especially in terms of Frankena and Hauerwas.

Schlögel, Herbert, O.P. "Tugend-Kasuistik-Biographie. Trends und ökumenische Perspektiven in der Moraltheologie der USA." *Catholica* (3/1997): 187-200.

Discusses authors, approaches and issues prominent in moral theology in the United States in the mid-1990's.

Schmitz, Philip, S.J. "Tugend der alte und der neue Weg zur inhaltlichen Bestimmung des sittlich richtigen Verhaltens." *Theologie und Philosophie* 54 (1979): 161-182.

Also found in *Menschsein und sittliches Handeln. Vernachlässigte Begriffe in der Moraltheologie*, 107-132. Würzburg: Echter Verlag, 1980.

Schneewind, J.B. "The Misfortunes of Virtue." Ethics 101 (October, 1990): 42-63.

Schottlaender, R. "Die Tugendpragmatik im ethischen Relationsgefüge." Philosophisches Jahrbuch 90 (1983): 246-257.

Schüller, Bruno, S.J. "Die vermissten Tugenden." In Die Begründung sittlicher Urteile. Typen ethischer Argumentation in der Moraltheologie, 299-305. 2nd ed. Düsseldorf: Patmos, 1980.



*Traduzione italiana* (1st ed.): La fondazione dei giudizi morali. Assisi, 1975.

*Anche in* L'uomo veramente uomo. La dimensione teologica dell'etica nella dimensione etica dell'uomo. Collectio-Etica, 3. A cura di S. Privitera. Palermo: Edi Ofes, 1987.

Traduzione di due libri di Schüller: Die Begründung sittlicher Urteile. Typen ethischer Argumentation in der Moraltheologie, (Düsseldorf: Patmos Verlag, 1980), e Der menschliche Mensch. Aufsätze zur Metaethik und zur Sprache der Moral, (Düsseldorf: Patmos Verlag, 1982).

\_\_\_\_\_. "Zu den Schwierigkeiten, die Tugend zu rehabilitieren." Theologie und Philosophie 58 (1983): 535-555.

Selling, Joseph. "Virtue and Motivation." *Journal of Religion and Society Supplement Series Supplement* 11 (2015): 1-17.

At this writing Selling was professor emeritus of the Catholic University of Leuven.

Semmel, Bernard. "Democracy, Virtue, and Religion: A Historical Perspective." In Virtue. Public and Private, 43-52. Edited by Robert J. Neuhaus. Grand Rapids: William B. Eerdmans, 1986.

Sichel, Betty A. "Virtue and Character: Moral Languages and Moral Education." The Clearing House 64 (1991): 297-300.

Slote, Michael. "From Virtue to Freedom through Emotion." *Frontiers of Philosophy in China* 10/3 (December 2015): 430-443.

*From the author supplied abstract:* Spinoza conceived human freedom as a matter solely of rationality, but an understanding of the role emotion plays in moral virtue can lead one toward viewing emotionality as also essential to human freedom. A large part of human freedom consists in our tendency to give intrinsic importance to people or things outside ourselves and take them into our lives; this sense of importance, in rich and various ways, brings emotion into the center of our lives and our freedom as individuals.

Slote is Professor of Philosophy at the University of Maryland, College Park.

\_\_\_\_\_. "Is Virtue Possible?" *Analysis* 42 (1982): 70-76.

\_\_\_\_\_. "Some Advantages of Virtue Ethics." In *Identity, Character, and Morality: Essays in Moral Psychology*, 429-448. Edited by Owen Flanagan and Amélie Oksenberg Rorty. London: MIT Press, 1990.

According to Slote a virtue ethics can help correct the lack of attention to the moral agent's own self, which "moral asymmetry" Slote maintains is found in Kantian moral theory.

Smith, J. "Can Virtue Be in the Service of Bad Acts? A Response to Philippa Foot." New Scholasticism 58 (1984): 357-373.

Smith, Joanmarie. "The Need for "Rule" Ethics and the Practice of Virtue." Religious Education 80 (1985): 255-264.

Fearing an anti-intellectual strain in the current ethics of virtue, the author questions, in particular, assumptions in the work of Stanley Hauerwas. She criticizes his assumption that science claims to be value free, ahistorical or have access to a universal and certain truth. The author also takes issue with Hauerwas' contention that Christianity has a unique ethics. The article draws parallels between medical education, the study of ethics, health education, and education in virtue, concluding that as medical education is not to be confused with health education but feeds into it, so the study of ethics cannot be replaced by education in virtue.

Spohn, William C. "Passions and Principles." Theological Studies 52 (1991): 69-87.

As part of the "Notes in Moral Theology: 1990" Spohn reviews and discusses recent moral literature that stress aspects of the emotions, character, and virtue, and their involvement in morality. Two key concepts used in reference to the emotions are the criterion of "appropriateness" for moral assessments and strategies and the "education" of the emotions.

Spohn did his doctoral dissertation in Christian ethics under James M Gustafson at the University of Chicago on Jonathan Edwards' "Reasons of the Heart" and taught for many years at the Jesuit School of Theology-at-Berkeley, before taking a chair at Santa Clara University where he taught until his death in 2005.

Stackle, Erin C. "Aristotle the Virtue Doctor." *Heythrop Journal* (July 2016). Available at <http://onlinelibrary.wiley.com/doi/10.1111/heyj.12347/epdf>

*From the author's abstract:* It is difficult for us to effectively diagnose our current character state such that we can follow Aristotle's advice to aim for the opposite extreme. The law can provide us a general standard, and the household strives to fill in the particular gaps inevitable to laws that must be universal. Neither, however, can ensure a proper diagnosis. Careful attention to Aristotle's discussion (in both his *Metaphysics* and his *Nicomachean Ethics*) of how the medical doctor generates health gives us a model we can apply to Aristotle's discussions of character virtues and vices in Book IV of *Nicomachean Ethics*. The medical doctor must identify the form of health and its various lacks, must have a sufficiently varied set of images by which to properly grasp these in

the varied context of human beings, must attend carefully to the patient's impeded form of health, and must trace this impediment back to some cause on the basis of which she can act to correct the problem. By applying this model, we can more profitably employ Aristotle's discussions of individual virtues in our responsible attempts to diagnose and heal the characters of those who belong to us.

Stackle writes from Loyola Marymount University in Los Angeles, California.

Stoeckle, Bernhard, O.S.B. "Rechtfertigung der Tugend Heute." Stimmen der Zeit 192 (1974): 291-305.

\_\_\_\_\_. "Tugend." In Wörterbuch der Christlichen Ethik, 243-247. Herausgegeben von B. Stoeckle, O.S.B. Freiburg: Herder, 1975, 1983.

*Italian translation:* "Virtù." In Dizionario di etica cristiana, 461-467. Edizione italiana a cura di Tullo Goffi. Assisi: Cittadella, 1978.

Strasser, M. "The Virtues of Utilitarianism." Philosophy 208 (1990): 209-226.

Swanton, Christine. "Profiles of the Virtues." Pacific Philosophical Quarterly 76 (1995): 47-72.

Torchia, N. Joseph. "The Significance of the Moral Concept of Virtue in St. Augustine's Ethics." The Modern Schoolman 68 (1990): 1-17.

At this writing Torchia was a postdoctoral fellow at Catholic University in Washington, D.C.

Treloar, John L., S.J. "Moral Virtue and the Demise of Prudence in the Thought of Francis Suárez." American Catholic Philosophical Quarterly 65 (1991): 387-405.

One of several articles in this number which treat Suarez.

Trianosky, G.W. "Natural Affection and Responsibility for Character: A Critique for Kantian View of the Virtues." In Identity, Character, and Morality: Essays in Moral Psychology, 93-109. Edited by Owen Flanagan and Amélie Oksenberg Rorty. London: MIT Press, 1990.

\_\_\_\_\_. "Supererogation, Wrongdoing, and Vice: On the Autonomy of the Ethics of Virtue." The Journal of Philosophy 83 (1986): 26-40.

\_\_\_\_\_. "Virtue, Action, and the Good Life: Toward a Theory of the Virtues." Pacific Philosophical Quarterly 68 (1987): 124-147.

van der Ven, Johannes. "Moral Formation in the Church." Concilium 191 (1987): 117-127.

Waide, J. "Virtues and Principles." Philosophy and Phenomenological Research 48 (1987-1988): 455-472.

Waller, B.N. "The Virtues of Contemporary Emotivism." Erkenntnis 25 (1986): 61-75.

Walsh, J.J. "Buridan on the Connection of the Virtues." Journal of the History of Philosophy 24 (1986): 453-482.

Watson, Gary. "On the Primacy of Character." In Identity, Character, and Morality: Essays in Moral Psychology, 449-469. Edited by Owen Flanagan and Amélie Oksenberg Rorty. London: MIT Press, 1990.

In contra-distinction to John Rawls' formulation of two types of moral theories, those which define "right" in terms of good, and those which do not, Watson seeks to elaborate a fuller moral theory by retrieving the role and distinctive character of an ethics of virtue.

Watson is a philosophy professor at the University of California, Irvine.

Weithman, Paul J. "McDowell, Hypothetical Imperatives and Natural Law." American Catholic Philosophical Quarterly 65 (1991): 177-187.

Discusses John McDowell's "Are Moral Requirements Hypothetical Imperatives?" Proceedings of the Aristotelian Society (1978): 13-29, as well as other philosophers (e.g. Philippa Foot). Weithman holds McDowell's claim that "the motivational force of requirements of virtue can be adequately accounted for without appeal to inclinations of the virtuous person" is untrue for at least one claim of imperatives of virtue, i.e., imperatives which "express requirements of virtue arrived at through deliberation." p. 178.

Werpehowski, William. "Weeping at the Death of Dido: Sorrow, Virtue, and Augustine's *Confessions*." Journal of Religious Ethics 19 (1991): 175-192.

Christian ethics which consider the character of Jesus' disciples must also be concerned with both virtues and with the feelings or affections appropriate to such a character. Explores the affection of sorrow in its connection with the virtue of charity, using Augustine, Kierkegaard, Calvin. Concentrates on Augustine's *Confessions* to show how one may come to sorrow well, and points out a significant sort of failure in discrimination in how one should feel.

Whitehill, James. "Buddhist Ethics in Western Context: The 'Virtues' Approach." Journal of Buddhist Ethics 1 (1994): 1-22.

Wogaman, J. Philip. "Christian Character and the Virtuous Life." Chapter 2 in his Christian Moral Judgment. Louisville: Westminster, John Knox Press, 1989.

This is a revised edition of the author's 1976 work, A Christian Method of Moral Judgment, (Philadelphia: Westminster Press, 1976).

Wogaman is Professor of Christian Social Ethics at Wesley Theological Seminary in Washington, D.C.

Wolf, Jean-Claude. "A Bibliography on the Virtues." *Concilium* 191 (1987): 131-134.

Wolf, Susan. "Moral Saints." In Moral Philosophy: Selected Readings. Edited by George Sher. Toronto: Harcourt, Brace Jovanovich, 1987.

Woodill, Joseph. "Virtue Ethics: An Orthodox Appreciation." *Thought* 67 (1992): 181-191.

One of several articles in this number devoted to the general theme, "Virtues and the New Casuistry."

Yearley, Lee H. "Conflicts among Ideals of Human Flourishing." In Outka and Reeder, *Prospects for a Common Morality*, pp. 233-254.

\_\_\_\_\_. "New Religious Virtues and the Study of Religion." *Fifteenth Annual University Lecture in Religion at Arizona State University*. (February 10, 1994).

Suggests the possibility of discerning "new" virtues, such as the virtue of regret, as an important development in virtue ethics theory.

Yu, Jiyuan. "Virtue: Confucius and Aristotle." *Philosophy East and West* 48 (April 1998): 323-347.

Argues that Aristotle's concept of virtue relies on practical wisdom while Confucius' notion of *jen (ren)* focuses on filial love. Yu holds that Confucius can contribute to contemporary virtue ethics.

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## Books on Character, Vision and Virtue

Abbà, Giuseppe. *Felicità vita buona e virtù. Saggio di filosofia morale*. «Biblioteca di Scienze Religiose, 83». Roma: LAS, 1989.

Recensione da Giuseppe Razzino in *Filosofia e Teologia* 5 (1991): 315-318; review by Terence Kennedy, C.Ss.R. in *Studia Moralia* 29 (1991): 498-501.

Adams, Robert M. *The Virtue of Faith and Other Essays in Philosophical Theology*. New York: Oxford University Press, 1987.

Annas, Julia. *Intelligent Virtue*. Oxford: Oxford University Press, 2011.

*From the publisher supplied description: Intelligent Virtue* presents a distinctive new account of virtue and happiness as central ethical ideas. Annas argues that exercising a virtue involves practical reasoning of a kind which can illuminatingly be compared to the kind of reasoning we find in someone exercising a practical skill. Rather than asking at the start how virtues relate to rules, principles, maximizing, or a final end, we should look at the way in which the acquisition and exercise of virtue can be seen to be in many ways like the acquisition and exercise of more mundane activities, such as farming, building or playing the piano. This helps us to see virtue as part of an agent's happiness or flourishing, and as constituting (wholly, or in part) that happiness. We are offered a better understanding of the relation between virtue as an ideal and virtue in everyday life, and the relation between being virtuous and doing the right thing.

Annas teaches at the University of Arizona.

Arnold, Barry. *The Pursuit of Virtue: The Union of Moral Psychology and Ethics*. American University Studies, Series V, Philosophy. New York: Peter Lang, 1989.

Austin, Nicholas, S.J. *Aquinas on Virtue: A Causal Reading*. Washington, D.C.: Georgetown University Press, 2017.

*From the publisher's blurb:* [Revised Boston College doctoral dissertation] Taking Aquinas's neglected definition of virtue in terms of its "causes," this book offers a systematic analysis of Aquinas on the nature, genesis, and role of virtue in human life.

Positively reviewed by Steve W. Lemke in *Catholic Books Review* at <http://catholicbooksreview.org/2018/austin.html> (accessed May 1, 2018)

Barbour, John D. *Tragedy as a Critique of Virtue: The Novel and Ethical Reflection*. Scholars Press Studies in the Humanities Series. Chico: Scholars Press, 1984.

Berthoff, Warner. Literature and Continuances of Virtue. Princeton: Princeton University Press, 1986.

Berthoff proposes a conception of virtue, in the word's generative and root sense, as the essential subject matter of imaginative literature. He uses the term, virtue, to connote the integrity of the force which comes from persons, societies, or texts in consequence of their accomplishing their distinctive ends. Berthoff also outlines the notion of virtue from classical times to the present, and examines it as a formative presence in such major literary works as *Hamlet*, *All's Well That Ends Well*, *The Charterhouse of Parma*, plus

Robert Musil's *The Man Without Qualities* as well as the lyric poetry of Shelley, Yeats, and Frank O'Hara.

Berthoff is the Cabot Professor of English and American Literature at Harvard University.

Betz, O., Hrsg. *Tugenden für Heute*. München, 1973.

Bowlin, John R. *Tolerance among the Virtues*. Princeton: Princeton University Press, 2016.

Reviewed by Julia Fleming in *Theological Studies* 78/3 (September, 2017): 785-786; and by Stephen Wigley in *The Journal of Theological Studies*, flx223, <https://doi.org/10.1093/jts/flx223> (posted November 27, 2017), and by Molly Farneth in *Commonweal* (February 10, 2017): 32-34.

*Drawn from Fleming's review:* Bowlin identifies a confusion between "acts of toleration" done from a variety of motives with the character trait of virtuous tolerance that enables a person to act tolerantly for right reasons under appropriate circumstances. Bowlin draws upon Aquinas and Wittgenstein in the construction of his account of the virtue of tolerance.

*Drawn from Wigley's review:* "Bowlin's study was triggered by his reflections on the issue of cockfighting in Oklahoma. This review is written just as American politics have been convulsed by the violence over civil war statues in Charlottesville, Virginia. These and other recent events suggest that issues about 'just boundaries of the community' remain far from resolved, and not just in America. They also suggest that understanding and ownership of history, addressing the relationship between social attitudes and power, and reflecting on the impact of the internet and social media upon wider societal relationships will also have a significant role to play, if any basis for toleration is to be found. So while the issue of toleration remains a pressing one, it is one which cannot be resolved simply by adopting 'Tolerance among the virtues'."

Braun, Hans-Jürg, ed. *Ethische Perspektiven: "Wandel der Tugenden"*. Zürcher Hochschulforum 15. Zürich: Verlag der Fachvereine, 1989.

Bryant, David J. *Faith and the Play of Imagination: On the Role of Imagination in Religion*. Macon GA: Mercer University Press, 1989.

Burtchaell, James Tunstead, C.S.C. *The Giving and Taking of Life: Essays Ethical*. Notre Dame: University of Notre Dame Press, 1989.

Essays, initially published elsewhere, on a wide variety of issues, such as abortion, fetal tissue research, liberation theology, and terrorism. Burtchaell's two principal criteria are 1) the moral import of human actions resides in their capacity to develop or stunt the agent's character; and 2) the criterion for discerning moral character lies ultimately with

the Christian community.

Reviewed by Francis Kane in Theology Today 47 (1990): 346-348.

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.

Carr, David. Educating the Virtues: An Essay on the Philosophical Psychology of Moral Development and Education. London: Routledge, 1991.

Reviewed by Gregory Velazco y Trianosky in Ethics 103 (1992): 192-193.

Casey, John. Pagan Virtue: An Essay in Ethics. Oxford: Oxford University Press, 1990.

Drawing on a variety of authors, such as Aristotle, Augustine, Thomas, Shakespeare, Hume, Jane Austen, Hegel, Nietzsche, and Sarte, Casey argues that the classic virtues of courage, temperance, practical wisdom, and justice centrally define the good for humans, and that these virtues have been neglected in modern moral philosophy. Conflicting values of success, worldliness, and pride are active parts of our modern moral thinking and these conflicting values lead to tensions and contradictions in our understanding of the moral life.

Casey teaches at Cambridge.

Cates, Diana Fritz. *Choosing to Feel: Virtue, Friendship, and Compassion for Friends*. Notre Dame: University of Notre Dame Press, 1997.

Reviewed by Stephen J. Pope in *Theological Studies* 59 (1998): 167-169.

Cessario, Romanus, O.P. The Moral Virtues and Theological Ethics. Notre Dame: University of Notre Dame Press, 1991.

Instead of a voluntarist approach to theological ethics, which stresses norms and precepts, Cessario presents an ethics which aims to illustrate a moral life based on the cultivation of the virtues.

Reviewed very favorably by Alasdair MacIntyre in The Thomist 56 (1992): 339-344. Also reviewed by G.J. Woodall in New Blackfriars 73 (1992): 194-196; by Stephen J. Pope in



Theological Studies 53 (1992): 578-581; by Paul J. Philibert, O.P. in America (18 April 1992): 326-329; and by James P. Hanigan in Horizons 19 (1992): 336-337.

Cozzoli, Mauro. Etica teologale: Fede Carità Speranza. Cinisello Balsamo: Edizioni Paoline, 1991.

Questo volume è un contributo alla delineazione della coscienza assiologica dell'«essere persona in Cristo» come fonte di motivazione per l'agire. Vi è disegnato il personalismo etico cristiano, come essere e dover-essere di fede, carità, speranza, virtù che costituiscono i modi fondamentali della relazione con Dio. Non tre obblighi di vita cristiana e neppure tre atteggiamenti settoriali o categoriali, ma le tre espressioni strutturali della vita teologale: rivelative e decisive dell'essere e agire cristiano.

Crossin, John W., O.S.F.S. Walking in Virtue: Moral Decisions and Spiritual Growth in Daily Life. New York: Paulist Press, 1998.

Looks at how daily moral decisions shape our lives and how these decisions in turn are shaped by the guidance of the Spirit, Scripture, interaction with community, and formation of conscience.

\_\_\_\_\_. What Are They Saying About Virtue? New York: Paulist Press, 1985.

Curran, Charles, and Fullam, Lisa, eds. Virtue: Readings in Moral Theology No. 16. New York: Paulist Press, 2011. ISBN 9780809146857

Dent, N.J.J. The Moral Psychology of the Virtues. Cambridge: Cambridge University Press, 1984.

Duncan, Stephen M. A Primer of Modern Virtue Ethics. Lanham, MD: University Press of America, 1995.

Dykstra, Craig R. Vision and Character: A Christian Educator's Alternative to Kohlberg. New York: Paulist, 1981.

Farley, Benjamin W. In Praise of Virtue: An Exploration of the Biblical Virtues in a Christian Context. Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1995.

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

Ferlay, Philippe. Les vertus théologiques. Foi, charité, espérance. Paris: Desclée, 1991.

Recension par L.J. Renard, S.J. en Nouvelle Revue Théologique 114 (1992): 110.

Flanagan, Owen, and Rorty, Amélie Oksenberg, eds. Identity, Character, and Morality: Essays in Moral Psychology. London: MIT Press, 1990.

20 essays divided into an introduction and 5 parts: 1) Identity, Commitment, and Agency; 2) Character, Temperament, and Emotion; 3) Moral Psychology and the Virtues; 4) Rationality, Responsibility, and Morality; and 5) Virtue Theory. Many of the essays are concerned with aspects or critiques of Kantian morality.

Flanagan, Owen. Varieties of Moral Personality: Ethics and Psychological Realism. Cambridge: Harvard University Press, 1991.

Has several chapters which treat of virtue and character.

Foot, Philippa. Virtues and Vices and Other Essays in Moral Philosophy. Berkeley and Los Angeles: University of California Press, 1981.

Two of the essays are published here for the first time: "Virtues and Vices," and "Are Moral Considerations Overriding?"; the others had been previously published elsewhere between 1957 and 1976, though these contain some minor updating. Besides essays on the virtues, moral arguments and values, Foot includes treatment of abortion and the double effect, euthanasia, plus essays on Hume, Nietzsche, and a "Reply" to Frankena. Reviewed by B. Vermazen in Nous 17 (1983): 117-121.

French, Peter A., Uehling, Theodore E., and Wettstein, Howard K., eds. Ethical Theory: Character and Virtue. Midwest Studies in Philosophy, 13. Notre Dame: University of Notre Dame Press, 1988.

Good collection of articles covering a broad spectrum of philosophical positions on virtue ethics.

Galston William A. Liberal Purposes: Goods, Virtues, and Diversity in the Liberal State. Cambridge Studies in Philosophy and Public Policy. New York: Cambridge University Press, 1991.

Galston takes issue with the views of Rawls, Dworkin, and Ackerman who would hold that the essence of liberalism is such that it should remain neutral concerning varying conceptions of life and the good. Galston's view is that the modern liberal state is committed to a particular understanding of the human good and to that end has developed characteristic institutions and practices, which in turn help guide public policy, justice, the virtues, etc.

Galston is a professor in the School of Public Affairs at the University of Maryland at College Park and Senior Research Scholar at the Institute for Philosophy and Public Policy.

García de Haro, Ramón. L'agire morale e le virtù. Ragione & Fede, 6. Milano: Edizioni Ares, 1988.

García de Haro teaches at the Istituto Giovanni Paolo II in Rome.

Gatti, Guido. Educazione morale etica cristiana. Torino: Elle Di Ci, 1985.

Geach, Peter T. The Virtues. The Stanton Lectures, 1973-4. Cambridge: Cambridge University Press, 1977.

Glendon, Mary Ann and David Blankenhorn, eds. *Seedbeds of Virtue: Sources of Competence, Character, and Citizenship in American Society*. Lanham MD: Rowman and Littlefield Publishers, 1995.

Gula, Richard M., S.J. *The Way of Goodness and Holiness: A Spirituality for Pastoral Ministers*. Collegeville: Liturgical Press, 2011.

Looks at a variety of virtues and practices instrumental for helping develop and support a pastoral minister's moral and spiritual life.

Gula was professor of Moral Theology at the Franciscan School of Theology/Graduate Theological Union.

Happel, Stephen and Walter, James J. Conversion and Discipleship: A Christian Foundation for Ethics and Doctrine. Philadelphia: Fortress Press, 1986.

Harak, G. Simon, S.J. Virtuous Passions: The Formation of Christian Character. New York: Paulist Press, 1993.

In a twist on the virtue ethics debate Harak suggests that morality is best approached through a discussion of human passions which move the person toward God and life's joys. According to the author this approach requires a new model of human agency which can better take account of, and manage the passions. Thomas Aquinas and Ignatius of Loyola provide two dialogue partners for Harak's discussion.

Häring, Bernard, C.Ss.R. Zeitgemasse und unzeitgemasse Tugenden. Akademie-Publikationen, 68. Augsburg: Katholische Akademie, 1984.

*In English:* Timely and Untimely Virtues. Slough: St. Paul Publications, 1986.

Harned, David Baily. Faith and Virtue. Edinburgh: St. Andrew Press, 1973.

Harrington, Daniel, S.J. , and Keenan, James F., S.J. *Jesus and Virtue Ethics: Building Bridges between New Testament Studies and Moral Theology*. Kansas City: Sheed and Ward, 2002.

\_\_\_\_\_. *Paul and Virtue Ethics: Building Bridges between New Testament Studies and Moral Theology*. Lanham MD: Rowman and Littlefield, 2010.

Looks at Paul as a guide in an examination of how the virtues that flow from Scripture can provide a lens to interpret Scripture. The book also considers the theological virtues, natural virtues and vices, as well as social and sexual ethics.

From the Table of Contents: Pt. I. The shape of Christian virtue ethics. Virtue ethics and fundamental moral theology -- The shape of Paul's Christian virtue ethics -- The human condition before and after Christ : Pauline perspectives -- Conversion and the human condition : theological perspectives -- The many contexts of Paul's ethical teachings -- Experience and conscience in theology today -- Pt. II. The theological virtues : Paul and Thomas Aquinas. Faith : Pauline perspectives -- Faith : theological perspectives -- Love : Pauline perspectives -- Charity : theological perspectives -- Hope : Pauline perspectives -- Hope : Theological perspectives -- Pt. III. Other virtues and Christian life. Virtues and vices : Pauline perspectives -- Virtues and vices : theological perspectives -- Ethics in a communal setting : Pauline perspectives -- Ethics in a communal setting : theological perspectives -- Communal ethics and the eucharist -- Eucharist and virtue -- Pt. IV. The virtues and social and sexual issues. Social ethics : Pauline perspectives -- Social ethics : theological perspectives -- Relationships and sexual ethics : Pauline perspectives -- Relationships and sexual ethics : theological perspectives -- Epilogue: Paul, Dietrich, Martin, and Bernhard.

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

Hauerwas, Stanley M., with Bondi, Richard and Burrell, David B. *Truthfulness and Tragedy: Further Investigations in Christian Ethics*. Notre Dame and London: University of Notre Dame Press, 1977.

Hauerwas, Stanley M., and Jones, L. Gregory, eds. *Why Narrative? Readings in Narrative Theology*. Grand Rapids: Eerdmans, 1989.

Hauerwas, Stanley M., and Pinches, Charles. *Christians among the Virtues: Theological Conversations with Ancient and Modern Ethics*. Notre Dame: University of Notre Dame Press, 1997.

Reviewed by James T. Bretzke, S.J. in *America* 175 (23 May 1998): 33-34; and by Joseph J. Kotva, Jr. in *Theological Studies* 59 (1998): 186.

Hauerwas, Stanley M. *Character and the Christian Life: A Study in Theological Ethics*. San Antonio: Trinity University Press, 1975, 1985.

\_\_\_\_\_. *The Character of Virtue: Letters to a Godson*. Grand Rapids: Eerdmans, 2018.

Reviewed by Christiana Zenner in *America* (April 18, 2018) at <https://www.americamagazine.org/arts-culture/2018/04/18/intriguing-and-puzzling-new-book-stanley-hauerwas>

*From Zenner's review:* "After a preface by Samuel Wells and a baptismal letter from Hauerwas, the next 15 chapters of this volume are annual letters to godson Laurie, each focused on a different virtue. Readers will find here many classic Hauerwas tropes, such as sectarianism and the uncomfortable détente he believes Christians must have with the nation-state; nonviolence; and the "sad fact that America remains a country in denial" about the fundamental racisms and genocides on which it was founded."

Also reviewed by James T. Bretzke, S.J. in *Catholic Books Review* <http://catholicbooksreview.org/2018/hauerwas.html> (Posted June 7, 2018)

*From Bretzke's review:* "Hauerwas rejects the traditional division and distinction among cardinal, acquired, theological and infused virtues, and instead presents his collection somewhat as facets of a gem that reflects and refracts moral light in different ways under different circumstances. His list does include classic habits such as Courage, Temperance, Justice, Hope and Faith, as well as traits H. thinks important, but which do not usually make the list of key virtues. This latter group includes Constancy, Kindness, Simplicity, Joy, Generosity, and Humor (this last is paired with Humility). Others may seem at first glance to reflect basic moral or spiritual obligations, such as Truthfulness, Friendship, and Patience. ... H. grounds well the virtues (and their corresponding vices) in the moral character of the individual, as well as the relation to the larger Christian community and its mission in the world. He totally avoids the recipe for "cultivation of the virtues" as if these might represent a moral training program somewhat extrinsic to the nature of the individual him/herself, e.g., along the lines of developing some particular skill through repeated drilling and practice. H. reiterates frequently the need for the distinctiveness of "Christian" to modify, form, and determine "ethics," so it is more than a bit surprising that he doesn't include the particularly Christian virtue of Forgiveness.

\_\_\_\_\_. *A Community of Character: Toward a Constructive Christian Social Ethic*. Notre Dame and London: University of Notre Dame Press, 1981.

\_\_\_\_\_. *The Peaceable Kingdom: A Primer in Christian Ethics*. Notre Dame and London: University of Notre Dame Press, 1983.

\_\_\_\_\_. *Vision and Virtue: Essays in Christian Ethical Reflection*. Notre Dame: Fides Press, 1974.

Hawley, John Stratton, ed. *Saints and Virtues*. Comparative Studies in Religion and Society, 2. Berkeley: University of California Press, 1987.

Includes an essay by Tu Wei Ming on the Confucian sage.

Hooft, Stan van. *The Handbook of Virtue Ethics*. New York: Routledge, 2014.

**Contents:** Introduction, Stan van Hooft Section 1: Normative Theory 1. Eudaimonia in Contemporary Virtue Ethics, Anne Baril 2. Stoic Virtue Ethics, Matthew Sharpe 3. Naturalistic Virtue Ethics and the New Biology, Richard Hamilton 4. Virtue Ethics and Moral Sentimentalism, Michael Slote 5. Virtue Ethics and Utilitarianism, Justin Oakley 6. Virtues and Rules, Timothy Chappell 7. Virtue Ethics, Virtue Theory and Moral Theology, Glen Pettigrove 8. Nietzsche's Virtue Ethics, Christine Swanton 9. Right Action and the Targets of Virtue, Liezl Van Zyl 10. Qualified Agent and Agent-Based Virtue Ethics and the Problems of Right Action, Jason Kawall 11. The Virtuous Person and Normativity, Yuval Eylon 12. Virtue and Identity, Stan van Hooft Section 2: Some Virtues 13. What Virtues Are There?, Candace Upton 14. Intellectual Virtues, Heather Battaly 15. Virtue, Reason and Wisdom, Lorraine Code 16. Integrity, Damian Cox, Marguerite La Caze, and Michael Levine 17. The Ends of Courage, Patrick Shade 18. Wit, Raja Halwani and Elliot Layda 19. Humility, Kantian Style, Jeanine Grenberg 20. Love, Sex and Relationships, Mike W. Martin 21. Forgiveness and Forgivingness, David McNaughton & Eve Garrard 22. The Virtue of Justice Revisited, Mark LeBar 23. The Virtues of African Ethics, Thaddeus Metz 24. Classical Confucianism as Virtue Ethics, Hui-chieh Loy 25. Of Ethics and Virtue in Classical Indian Thinking, Purushottama Bilimoria 26. Mindfulness, Non-Attachment and other Buddhist Virtues, Leesa S. Davis 27. Virtue in Islam, Recep Alpyagil Section 3: Applied Ethics 28. Virtue in the Clinic, Matthew McCabe 29. Virtue Ethics and Management, Wim Vandekerckhove 30. Virtuous Leadership: Ethical and Effective, Paul Kaak and David Weeks 31. Virtue Ethics in the Military, Peter Olsthoorn 32. Sporting Virtue and its Development, Michael McNamee 33. Key Virtues of the Psychotherapist: A Eudaimonic View, Blaine J. Fowers & Emily Winakur Section 4: The Psychology of Virtue 34. Constancy, Fidelity and Integrity, Clea F. Rees and Jonathan Webber 35. Sympathy, Nancy Eisenberg, Tracy L. Spinrad and Zoe E. Taylor 36. The Problem of Character, Christian B. Miller 37. Situationism and Character: New Directions, Nancy Snow 38. Educating for Virtue, Nafsika Athanassoulis 39. Literature, Arts and the Education of Virtuous Emotion, David Carr 40. Virtue Ethics for Skin-Bags: An Ethics of Love for Vulnerable Creatures, Pedro Alexis Tabensky.

Ignatieff, Michael . *The Ordinary Virtues: Moral Order in a Divided World*. Cambridge: Harvard University Pres.

Reviewed by James Traub in *The New York Times* (October 11, 2017) at <https://www.nytimes.com/2017/10/11/books/review/ordinary-virtues-michael-ignatieff.html>

*From Traub's review:* "Ignatieff concludes that globalization has, in fact, shaped certain fundamental aspects of the moral reasoning of his interlocutors. The spread of democracy and of the idea of human rights universalized the notion that citizens have a right to be heard. The people Ignatieff speaks with have not only a sense of standing, but of equal standing. And even nondemocratic leaders find they must satisfy the aspirations of ordinary citizens. But more democracy does not necessarily lead to more respect for human rights. Ignatieff furnishes the dismaying example of Myanmar... What went wrong? Ignatieff explains that Myanmar is a plural society that never answered the primal question of who is "us," and who "them." Majority rule thus unleashed resentments that autocrats had suppressed, just as it had in the former Yugoslavia. In fact, globalization had not only failed to overcome an ancient divide but had widened it, for now local Muslims were seen as the advance guard of a mighty wave. Not just these Buddhists, but "Buddhism," was now at war with "Islam." All politics is not local, Ignatieff writes, but political responses are rooted in local loyalties and antagonisms. Yet this stubborn resistance to the universalisms that govern moral thought in the West is itself an alternative source of just behavior. This is the collection of habits and intuitions that Ignatieff calls "the ordinary virtues." People need a sense of moral order, he argues; they need to feel that their life has meaning beyond the mere struggle to survive. They need to feel that they have acted rightly. But before whom? Not before an abstraction like "mankind." They think instead about themselves and people like them, family and friends, caste and community. This sense of kinship is in turn the foundation of the ordinary virtues: loyalty, trust, forbearance. This is what Ignatieff finds in Rio's favelas, in the municipal workers of Fukushima, in the haggard, persistent survivors of genocidal violence in Bosnia."

Ignatieff is a moral philosopher who once taught at Harvard and at this writing is rector of the Central European University in Budapest.

Isaacs, D. *La educación de las virtudes humanas*. Pamplona: EUNSA, 1980.

*Traduzione italiana: L'educazione delle qualità umane*. Firenze: Le Monnier, 1981.

Jankélévich, Vladimir. *Traité des vertus*. Bibliothèque générale de philosophie. Paris: Ed. Bordas, 1949, 1968.

*In italiano: Trattato delle virtù*. Scelta a cura di F. Alberoni. Traduzione di E. Klersy Imberciadori. Milano: Garzanti, 1987.

Recensione da Lorenzo Biagi in *Rivista di Teologia Morale* 24 (1992): 125-129.

Kalluvachel, Varghese. "The Contemporary Revival of Virtue: A Critical Appraisal."  
 Doctoral Dissertation Extract, Salesian Pontifical University, Faculty of Philosophy.  
 Rome, 1988.

Discusses the work of several English-language moral philosophers and theologians, including Iris Murdoch, Stanley Hauerwas, Philippa Foot, William Frankena, etc. in terms of the relevance of duty-centered vs virtue-centered ethics.

Kaveny, Cathleen. *Law's Virtues: Fostering Autonomy and Solidarity in American Society*.  
 Washington, D.C.: Georgetown University Press, 2012.

[Adapted from the publisher's press blurb]: Argues that law can promote moral values even in pluralistic societies such as the United States. Using federal legislation such as the Americans with Disabilities Act, she argues that the law rightly promotes the values of autonomy and solidarity. At the same time, she cautions that wise lawmakers will not enact mandates that are too far out of step with the lived moral values of the actual community. According to Kaveny, the law is best understood as a moral teacher encouraging people to act virtuously, rather than a police officer requiring them to do so. She applies this theoretical framework to the controversial moral-legal issues of abortion, genetics, and euthanasia, and also proposes a moral analysis of the act of voting, in dialogue with the election guides issued by the US bishops.

Kaveny is John P. Murphy Foundation Professor of Law and Professor of Theology at the University of Notre Dame. She holds a JD and a PhD in religious ethics from Yale University.

Keane, Philip S., S.S. *Christian Ethics and Imagination: A Theological Inquiry*. New York and Ramsey: Paulist Press, 1984.

Keenan, James F., S.J. *Virtues for Ordinary Christians*. Kansas City: Sheed & Ward, 1996.

Compilation of articles which have appeared earlier in *Church*, as well as eight new essays. Designed primarily for the non-specialist, and appropriate for individual reflection as well as adult education groups.

Keenan did his dissertation on the Thomistic distinction between good and right under Josef Fuchs at the Pontifical Gregorian University. Currently Keenan teaches moral theology at Boston College.

Kekes, John. *Facing Evil*. Princeton: Princeton University Press, 1990?

Arguing that the prevalence of evil presents a fundamental problem for our secular sensibility, Kekes develops a conception of character morality as a response. Kekes maintains that the main sources of evil are habitual, unchosen actions produced by our



character defects and that we can increase our control over the evil we cause by cultivating a reflective temper. In addition to philosophical sources Kekes bases his arguments on the works of Sophocles, Shakespeare and Conrad.

Kent, Bonnie. Virtues of the Will: The Transformation of Ethics in the Late Thirteenth Century. Washington, D.C.: Catholic University of America Press, 1995.

Reviewed by Gerald Gleeson in *Theological Studies* 57 (1996): 555-557.

Kilpatrick, William K. Why Johnny Can't Tell Right from Wrong. New York: Simon and Schuster, 1992.

According to Kilpatrick, the basic problem with moral education in our schools is that traditional character education has been abandoned in favor of a "non-judgmental" value approach, which focusses on the student's own ego and feelings to the exclusion of moral principles.

Kilpatrick is professor of education at Boston College.

Klubertanz, George P., S.J. Habits and Virtues. New York: Meredith Publishing Co., 1965.

Traditional scholastic account.

Kotva, Joseph J., Jr. The Christian Case for Virtue Ethics. Moral Traditions and Moral Arguments. Washington, D.C.: Georgetown University Press, 1996.

Revised doctoral dissertation done at Fordham University. Kotva is a Mennonite pastor.

Reviewed by Kent Reames in *The Journal of Religion* 80 (April 2000): 353-354.

Kruschwitz, Robert B., and Roberts, Robert Campbell, eds. The Virtues: Contemporary Essays on Moral Character. Belmont CA: Wadsworth Publishing Company, 1987.

Essays organizes into three parts: 1) Ethical Theory and the Virtues; 2) Moral Psychology; and 3) Some Vices and Virtues.

Kupperman, Joel J. Character. Oxford: Oxford University Press, 1991.

According to the author, both Kantian and utilitarian traditions have largely ignored the ways in which decisions are integrated over time, and instead provide a "snapshot" model of moral decision. Kupperman offers his own theory which he feels corrects a number of the deficiencies of classical and contemporary ethical theories.

Kupperman teaches at the University of Connecticut, Storrs.

Langston, Douglas C. *Conscience and Other Virtues: From Bonaventure to MacIntyre*. University Park: Pennsylvania State University, 2001.

Reviewed by Linda Hogan in *Theological Studies* 63 (September 2002): 630-632.

Ledbetter, Mark. *Virtuous Intentions: The Religious Dimension of Narrative*. American Academy of Religion Academy Series. Ithaca: Scholars Press, 1989.

The author argues that narrative does not just simply tell a story, but also has the capacity to reveal the virtuous life. To this end he examines three texts: James Agee's A Death in the Family, Walker Percy's Love in the Ruins, and Robert Penn Warren's A Place to Come To, in order to demonstrate how a study of narrative structure, and particularly the narrative element character explores and reveals the life of virtue. The work concludes with a discussion of how moral criticism has a place in post-modern literary reflection.

Reviewed by Ann-Janine Morey in *Journal of the American Academy of Religion* 59 (1991): 409-410.

Lickona, Thomas. *Educating for Character*. New York: Bantam Books, 1991.

Macedo, Stephen. *Liberal Virtues: Citizenship, Virtue, and Community in Liberal Constitutionalism*. New York: Oxford University Press, 1990.

According to Macedo the liberal constitutional state promotes a particular set of "virtues," that accord with a commitment to the demands of public reasonableness.

Reviewed by John Tomasi in *Ethics* 102 (January 1992): 397-399.

MacIntyre, Alasdair. *After Virtue: A Study in Moral Theology*. 2nd ed. Notre Dame: University of Notre Dame Press, 1981, 1984.

*Traduzione italiana: Dopo la virtù: Saggio di teoria morale*. A cura di P. Capriolo. Milano: Feltrinelli, 1988.

*En español: Tras la virtud*. Crítica Filosofía. Barcelona: Ed. Crítica, 1987.

Die moralischen Krise der Moderne. Theorie und Gesellschaft, 5. Frankfurt-am-Main: Campus Verlag, 1987.

Mattison, William C. III. *Introducing Moral Theology: True Happiness and the Virtues*. Grand Rapids: Brazos Press, 2008.

*From the promotional advertisement:* Whether in the cafeteria, classroom, or dorm lounge, questions abound on college campuses. Not only do students grapple with

existential issues but they also struggle with ethical ones such as "Why be moral? " In *Introducing Moral Theology*, William Mattison addresses this question as well as grapples with the impact that religious belief has on day to day living. Structured in two parts, this unique text on Catholic moral theology covers cardinal virtues (temperance, prudence, fortitude, and justice) as well as theological virtues (faith, hope, and love). It is equipped with study questions, terms and their definitions, and illustrative case studies. Rooted in the Catholic tradition, this overview will also appeal to non Catholics interested in virtue ethics.

Mattison teaches at Catholic University of America.

Meilaender, Gilbert C. *The Theory and Practice of Virtue*. Notre Dame: University of Notre Dame Press, 1984.

Meilaender is Professor of Religion at Oberlin College.

McCullough, Thomas E. *The Moral Imagination and Public Life: Raising the Ethical Question*. Chatham NJ: Chatham House, 1991.

Mieth, Dietmar. *Die neuen Tugenden: ein ethischer Entwurf*. Schriften der Katholischen Akademie in Bayern, 104. Düsseldorf: Patmos Verlag, 1984.

Murdoch, Iris. *The Sovereignty of Good*. New York: Schocken Books, 1971; London: Routledge & Kegan Paul, 1985.

Murphy, Nancey; Mark Theissen Nation, and Brad J. Kallenberg, eds. *Virtues and Practices in the Christian Tradition: Christian Ethics after MacIntyre*. Harrisburg PA: Trinity Press International, 1997.

Essays treat from a "MacIntyrean" perspective family, homo sexuality, abortion, pacifism, feminism, business ethics, medical ethics, and economic justice.

Neal, B.S. *The Concept of Character in the Apocalypse with Implications for Character Education*. Washington, D.C.: University Press of America, 1983.

Nelson, Daniel Mark. *The Priority of Prudence: Virtue and Natural Law in Thomas Aquinas and the Implications for Modern Ethics*. University Park: Pennsylvania State University Press, 1992.

Argues that Thomas holds that prudence and the virtues have priority over natural law in moral understanding and decision-making. This is a revision of Nelson's doctoral dissertation done under Jeffrey Stout at Princeton.

Nelson is dean of upperclass students at Dartmouth College.

Neuhaus, Robert J., ed. Virtue. Public and Private. Grand Rapids: William B. Eerdmans, 1986.

Norton, David L. Democracy and Moral Development: A Politics of Virtue. Berkeley: University of California Press, 1991.

Applies classical concepts of virtue to the premises of a modern democracy in order to create a new political theory, based not on a minimalist rules system, but rather on the character ethics of the classical Greek tradition. Includes a proposed model of organizational management applicable to various "communities": the state, business, professions, and voluntary organizations.

O'Brien, W., ed. Jesuit Education and the Cultivation of Virtue. Washington, D.C.: Georgetown University Press, 1990.

O'Connor, June E. The Moral Vision of Dorothy Day. New York: Crossroad, 1991.

O'Connor is professor of religious studies at the University of California–Riverside and was president of the Society of Christian Ethics in 2003.

Palazzini, Cardinal Pietro. Vita e virtù cristiane, Roma, 1975.

One chapter of this book virtually reproduces (anticipates?) the Congregation for the Doctrine of the Faith [CDF]'s document, *Personae humanae* (Declaration on Certain Problems of Sexual Ethics) 29 December 1975, *AAS* 68 (1976): 77-96.

Peleáz, Michelangelo. Etica Professioni Virtù. Emmaus, Collana di Spiritualità. Milano: Edizioni Ares, 1989.

Un piccolo manuale delle virtù etiche che definiscono il buon professionista.

Pellegrino, Edmund D., and Thomasma, David C. *The Christian Virtues in Medical Practice.* Washington, D.C.: Georgetown University Press, 1996.

Through an examination of a virtue-based ethics, this book proposes a theological view of medical ethics that helps the Christian physician reconcile faith, reason, and professional duty.

Reviewed by Joseph Kotva, Jr. in *Theological Studies* 58 (1997): 585-586.

Peschke, Karl H. Christian Ethics: Moral Theology in the Light of Vatican II. 2 Volumes. 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.

Pieper, Josef. *Fortitude and Temperance*. Translated by Daniel F. Coogan. New York: Pantheon Books, 1954.

German originals: *Vom Sinn der Tapferkeit* and *Zucht und Mass*

Pinckaers, Servais, O.P. *Passions and Virtue*. [French original: *Passions et vertus*, 2009]. Translated by Benedict Guevin, O.S.B. Washington, D.C.: Catholic University of America Press, 2015.

*From the promotional advertisement:* This book, the last that noted moral theologian Servais Pinckaers, OP, wrote before his death, was conceived as a follow-up to his previous work *Plaidoyer pour la vertu* (An Appeal for Virtue) (2007) Pinckaers' aim in *Passions and Virtue* was to show the positive and essential role that our emotions play in the life of virtue. His purpose is part of a larger project of renewing moral theology, a theology too often experienced as an ethics of obligation rather than as a practical guide to living virtuously. To this end, Pinckaers sketches a positive psychology of the passions as found in the biblical tradition, in the writings of the Fathers of the Church, in pagan authors and, especially, in the writings of Saint Thomas Aquinas. In addition to treating the virtues as they relate to the concupiscible and irascible appetites, the will, and the intellect, Pinckaers expands the discussion to include such unexpected topics as humor, silence, the positive role of anger in the life of virtue, work, rest and leisure, sports, the psychology of the virtues and, finally, the positive limits to a life of virtue in the useless servant.

Reviewed by Robert Gay, OP in *New Blackfriars* December 12, 2016. Accessed online at <http://onlinelibrary.wiley.com/doi/10.1111/nbfr.12259/full> (accessed December 13, 2016)

\_\_\_\_\_. *Plaidoyer pour la vertu*. [An Appeal for Virtue] Paris: Parole et Silence: 2007.

Pincoffs, Edmund. *Quandaries and Virtues: Against Reductivism in Ethics*. Lawrence KA: University Press of Kansas, 1986.

Porter, Jean. *Justice as a Virtue: A Thomistic Perspective*. Grand Rapids: Eerdmans, 2016.

A revised version of lectures given elsewhere, primarily the Stone Lectures delivered at Princeton Theological Seminary in 2011. Porter's thesis is that Thomas Aquinas' theory of the natural law can only be properly understood in the context of his theory of virtue. Justice in Thomas' view goes beyond "objective standards for equity, fairness, and obligation" to represent for humans "a full and appropriate development—a perfection, in other words—of the capacity that it informs, the will" (p. ix). This closer study in turn will offer additional insights into Thomas' understanding of morality, moral judgment, and the norms of maleficence.

Reviewed by James Bretzke, SJ in *Catholic Books Review* (posted June 18, 2017 at <http://catholicbooksreview.org/2017/porter.html>) and by Lincoln Rice in *The Journal of Theological Studies*, flx225, <https://doi.org/10.1093/jts/flx225> (Published November 30, 2017)

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

\_\_\_\_\_. *The Perfection of Desire. Habit, Reason and Virtue in Aquinas*. The 2018 Père Marquette Lecture. Milwaukee: Marquette University Press, 2018.

\_\_\_\_\_. *The Recovery of Virtue: The Relevance of Aquinas for Christian Virtue*. Louisville: Westminster/John Knox, 1990.

Reviewed very favorably by Romanus Cessario, O.P. in *The Thomist* 55 (1991): 141-144.

Ramsey, Ian T., ed. *Christian Ethics and Contemporary Philosophy*. London: SCM Press, 1966.

*Traduzione italiana in Etica cristiana e filosofia contemporanea*. Bologna: EDP, 1971.

Roberts, Samuel K. *In the Path of Virtue: The African American Moral Tradition*. Cleveland: Pilgrim Press, 1999.

Sachs, John R., S.J. *The Christian Vision of Humanity: Basic Christian Anthropology*. Zaccheus Studies in Theology. Collegeville: Michael Glazier/Liturgical Press, 1991.

Sachs taught systematic theology at Weston Jesuit School of Theology in Cambridge, Massachusetts and later at the Boston College School of Theology & Ministry before his retirement in 2016. This is a revised version of his doctoral dissertation.

Sanford, Jonathan. *Before Virtue: Assessing Contemporary Virtue Ethics*. Washington, D.C.: Catholic University of America Press, 2015.

*From the promotional notice:* Classical virtue ethics, exemplified by Aristotle (d. 322 BC), asked: what can we know of human nature and the virtues by which it is perfected in order to live well? Dominant ethical theories today generally avoid the question of human nature, taking deontological (non-metaphysical) or utilitarian (maximizing perceived social benefit) approaches. Elizabeth Anscombe's 1958 article "Modern Moral Philosophy," sparked a revival of virtue ethics. She critiqued contemporary ethical theories and exhorted her readers to recover central features of an Aristotelian approach. Jonathan Sanford finds that despite the common origins of contemporary virtue ethics in Anscombe, the literature varies widely not just in its scope but in its basic commitments. What exactly is contemporary virtue ethics? In *Before Virtue*, Sanford develops strategies

for describing contemporary virtue ethics accurately. He then assesses contemporary virtue approaches by the Anscombean dual standard which inspired them: the degree to which they avoid the pitfalls of modern moral philosophy and the extent to which they exemplify a successful recovery of an Aristotelian approach to ethics. Sanford finds the results to be mixed. But an underlying and unifying theme emerges: an adequate virtue theory must incorporate at least preliminary answers to the questions of the nature of human beings, our ends, and the principles by means of which our ends are best pursued. It is only in light of recognizing the significance of those questions to moral philosophy that one can begin to appreciate the contribution of Aristotelian ethics. Ultimately, Anscombe's judgment about the need to eschew what she designates as modern moral philosophy is vindicated through a recovery of Aristotelian ethics that goes further in addressing those more basic questions than has most contemporary virtue ethics. The concluding chapters of this book contribute to that recovery.

Schüller, Bruno, S.J. *Der menschliche Mensch. Aufsätze zur Metaethik und zur Sprache der Moral.* Düsseldorf: Patmos Verlag, 1982.

*In English: The Wholly Human: Essays on the Theory and Language of Morality.* Washington, D.C.: Georgetown University Press, 1985.

Collection of several essays, many previously published elsewhere in German and/or English.

*Italian translation: L'uomo veramente uomo. La dimensione teologica dell'etica nella dimensione etica dell'uomo.* Collectio-Etica, 3. A cura di S. Privitera. Palermo: Edi Oftes, 1987.

The Italian translation is of two books by Schüller: Die Begründung sitlicher Urteile. Typen ethischer Argumentation in der Moraltheologie, (Düsseldorf: Patmos Verlag, 1980), and Der menschliche Mensch. Aufsätze zur Metaethik und zur Sprache der Moral, (Düsseldorf: Patmos Verlag, 1982).

Italian edition reviewed by Domenico Capone, C.Ss.R. in Studia Moralia 28 (1990): 648-652.

Shelp, Earl E., ed. Virtue and Medicine. Explorations in the Character of Medicine. Dordrecht, Boston, and Lancaster: D. Reidel Publishing, 1985.

Sherman, Nancy. The Fabric of Character: Aristotle's Theory of Virtue. Oxford: Clarendon Press, 1989.

Slote, Michael. Goods and Virtues. Oxford: Oxford University Press, 1983.

Series of essays which critique prevalent approaches to human good and virtue. Slote

argues that current approaches oversimplify the subject, and that a more exact approach is needed.

Slote teaches at the University of Maryland.

Sommers, Christina Hoff, ed. Vice and Virtue in Everyday Life. San Diego: Harcourt Brace Jovanovich, 1985.

Smith, Barbara Darling, ed. Can Virtue be Taught? Notre Dame: University of Notre Dame Press, 1993.

Statman, Daniel, ed. *Virtue Ethics: A Critical Reader*. Washington, D.C.: Georgetown University Press, 1997.

Taylor, Richard. Ethics, Faith, and Reason. Englewood Cliffs: Prentice-Hall, Inc. 1985.

Taylor seeks to use the ancient moral ideas of virtue, happiness, and pride in pursuing an ideal of personal excellence, rather than relying on concepts such as moral right and wrong, moral obligation, and the like.

Taylor is Leavitt-Spencer Professor of Philosophy at Union College.

Tessman, Lisa. *Burdened Virtues: Virtue Ethics for Liberatory Struggles*. Oxford University Press, USA, 2005.

From the publisher's description: "engages questions central to feminist theory and practice, from the perspective of Aristotelian ethics. Focused primarily on selves who endure and resist oppression, she addresses the ways in which devastating conditions confronted by these selves both limit and burden their moral goodness, and affect their possibilities of flourishing. She describes two different forms of "moral trouble" prevalent under oppression. The first is that the oppressed self may be morally damaged, prevented from developing or exercising some of the virtues; the second is that the very conditions of oppression require the oppressed to develop a set of virtues that carry a moral cost to those who practice them--traits that Tessman refers to as "burdened virtues." These virtues have the unusual feature of being disjoined from their bearer's own well being."

Wadell, Paul J., C.P. Friends of God: Virtues and Gifts in Aquinas. New York: Peter Lang, 1991.

Reviewed by Charles Pinches in New Theology Review 5 (1992): 112-114.

Wallace, James D. Virtues and Vices. Ithaca: Cornell University Press, 1978.



Weinstein, Michael A. The Finite Perfection: Reflections on Virtue. Amherst: University of Massachusetts Press, 1985.

Woodill, Joseph. *The Fellowship of Life: Virtue Ethics and Orthodox Christianity*. Moral Traditions and Moral Arguments Series. Washington, D.C.: Georgetown University Press, 1998.

Woodill is an Orthodox priest and the pastor of St. John Church in Alpha, New Jersey. His doctorate in ethics and systematic theology is from Fordham.

Yearley, Lee H. Mencius and Aquinas: Theories of Virtue and Conceptions of Courage. SUNY Series, Toward a Comparative Philosophy of Religions. Albany: SUNY Press, 1990.

Reviewed by J. Witek, S.J. in Theological Studies (1991).

Zagzebski, Linda Trinkaus. *Exemplarist Moral Theory*. New York: Oxford University Press, 2017.

Reviewed by Mark Hopwood in *The Journal of Theological Studies*, fly105, <https://doi.org/10.1093/jts/fly105> (Published: 09 August 2018).

*From Hopwood's review:* "We do know what we mean by 'virtue' and 'courage', but not because we have mastered some abstruse philosophical theory. We know what we mean when we talk about courage because we know courageous persons. Courage is simply the virtue possessed by persons like that. In fact, Zagzebski argues, we can supply definitions of all of the central concepts of moral philosophy in the same way, by reference to what she calls 'exemplars'. A virtue is 'a trait we admire in an exemplar'; a good motive is 'a motive we admire in an exemplar' and so on (p. 21). Exemplarism is a moral theory grounded not in abstract principles or concepts, but in the concrete examples provided by the family members, historical figures, spiritual leaders, and others to whom all of us look for moral guidance. ... The book has eight chapters, divided (after the overview provided by the introduction) into three sections. A discussion of the key concepts of admiration and exemplars in chapters 2 and 3 is followed by the construction of exemplarism as a comprehensive moral theory in chapters 4–7, and a final chapter on exemplarist semantics and meta-ethics."

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