

Shaping the Moral Life

An Approach
to Moral Theology

Klaus Demmer, M.S.C.

Edited by James F. Keenan, S.J.

Translated by Roberto Dell'Oro

Foreword by Thomas Koppensteiner

Shaping The Moral Life An Approach To Moral Theology

Kristin E. Heyer



Shaping The Moral Life An Approach To Moral Theology:

Shaping the Moral Life Klaus Demmer,2000-10-27 Although he is one of the most influential Catholic theologians in Europe very few of Klaus Demmer's writings are available in English This translation of his well known work on moral theology introduces Demmer's thought to English speaking audiences In an original synthesis of scholastic and continental philosophy Demmer brings the Catholic moral tradition into conversation with contemporary philosophical schools transcendental hermeneutical and analytical to fashion a moral theology in the spirit of the Second Vatican Council He shows the richness of the neoscholastic tradition in shaping and being shaped by our contemporary self understanding A complete bibliography of Demmer's works will assist readers in seeking out more of his writings **A History of Catholic Moral**

Theology in the Twentieth Century James F. Keenan,2010-01-17 This is an historical survey of 20th Century Roman Catholic Theological Ethics also known as moral theology The thesis is that only through historical investigation can we really understand how the most conservative and negative field in Catholic theology at the beginning of the 20th could become by the end of the 20th century the most innovative one The 20th century begins with moral manuals being translated into the vernacular After examining the manuals of Thomas Slater and Henry Davis Keenan then turns to three works and a crowning synthesis of innovation all developed before during and soon after the Second World War The first by Odon Lottin asks whether moral theology is adequately historical Fritz Tillmann asks whether it's adequately biblical and Gerard Gilman whether it's adequately spiritual Bernard Haering integrates these contributions into his Law of Christ Of course people like Gerald Kelly and John Ford in the US are like a few moralists elsewhere classical gate keepers censoring innovation But with Humanae vitae and successive encyclicals bishops and popes reject the direction of moral theologians At the same time moral theologians like Josef Fuchs ask whether the locus of moral truth is in continuous universal teachings of the magisterium or in the moral judgment of the informed conscience In their move toward a deeper appreciation of their field as forming consciences they turn more deeply to local experience where they continue their work of innovation Each continent subsequently gives rise to their own respondents In Europe they speak of autonomy and personalism in Latin America liberation theology in North America Feminism and Black Catholic theology and in Asia and Africa a deep post colonial interculturatism At the end I assert that in its nature theological ethics is historical and innovative seeking moral truth for the conscience by looking to speak crossculturally **The Acting Person and Christian Moral Life** Darlene Fozard

Weaver,2011-11-18 What may we say about the significance of particular moral actions for one's relationship with God In this provocative analysis of contemporary Catholic moral theology Darlene Fozard Weaver shows the person as a moral agent acting in relation to God Using an overarching theological context of sinful estrangement from and gracious reconciliation in God Weaver shows how individuals negotiate their relationships with God in and through their involvement with others and the world Much of current Christian ethics focuses more on persons and their virtues and vices exemplified by the work of

virtue ethicists or on sinful social structures illustrated in the work of liberation theologians These judgments fail to appreciate the reflexive character of human action and neglect the way our actions negotiate our response to God Weaver develops a theologically robust moral anthropology that advances Christian understanding of persons and moral actions and contends we can better understand the theological import of moral actions by seeing ourselves as creatures who live move and have our being in God

Heroes, Saints, and Ordinary Morality Andrew Michael Flescher, 2003-11-25 Most of us are content to see ourselves as ordinary people unique in ways talented in others but still among the ranks of ordinary mortals Andrew Flescher probes our contented state by asking important questions How should ordinary people respond when others need our help whether the situation is a crisis or something less Do we have a responsibility an obligation to go that extra mile to act above and beyond the call of duty Or should we leave the braver responses to those who are somehow different than we are better somehow heroes or saints Traditional approaches to ethics have suggested there is a sharp distinction between ordinary people and those called heroes and saints between duties and acts of supererogation going beyond the expected Flescher seeks to undo these standard dichotomies by looking at the lives and actions of certain historical figures Holocaust rescuers Martin Luther King Jr Dorothy Day among others who appear to be extraordinary but were in fact ordinary people Heroes Saints and Ordinary Morality shifts the way we regard ourselves in relationship to those we admire from afar it asks us not only to admire but to emulate as well further it challenges us to actively seek the acquisition of virtue as seen in the lives of heroes and saints to learn from them a dynamic aspect of ethical behavior that goes beyond the mere avoidance of wrongdoing Andrew Flescher sets a stage where we need to think and act calling us to lead lives of self examination even if that should sometimes provoke discomfort He asks that we strive to emulate those we admire and therefore allow ourselves to grow morally and spiritually It is then that the individual develops a deeper altruistic sense of self a state that allows us to respond as the heroes of our own lives and therefore in the lives of others when times and circumstance demand that of us

Josef Fuchs on Natural Law Mark Graham, 2002-10-25 Appointed by Pope John XXIII to the Pontifical Commission on Population Family and Birth Fuchs ultimately found himself disappointed in his three years of service and spent the next thirty years exploring a broad array of issues pivotal to a reconstruction of Roman Catholic natural law theory This is the first full length analysis of Fuchs s efforts Beginning historically by looking at Fuchs s writings and beliefs before the Pontifical Commission appointment including his defense of natural law during the situation ethics debates of the 50s and 60s the concept of personal salvation and the status of nature and human nature Graham moves to the intellectual conversion that inspired Fuchs to reconsider his concepts following the commission appointment From there Graham engages in a sustained critique of Fuchs s natural theory addressing both the strengths and weaknesses to be found there and suggest possible avenues of development that would make a positive contribution to the ongoing quest to rehabilitate the Roman Catholic natural law theory that continues to dominate the landscape of moral theology today

Moral Struggle and Religious Ethics David A. Clairmont, 2011-03-31 *Moral Struggle and Religious Ethics* offers a comparative discussion of the challenges of living a moral religious life. This is illustrated with a study of two key thinkers Bonaventure and Buddhaghosa who influenced the development of moral thinking in Christianity and Buddhism respectively. Provides an important and original contribution to the comparative study and practice of religious ethics. Moves away from a comparison of theories by discussing the shared human problem of moral weakness. Offers a fresh approach with a comparison of the understanding of the problem of moral weakness between the two key thinkers Bonaventure and Buddhaghosa. Written by a highly respected academic in the dynamic and fast growing field of comparative religious ethics.

The Making of an African Christian Ethics Wilson Muoha Maina, 2016-07-13 An exploration of the development of a contextualized Roman Catholic moral theology in an African context is warranted in our day. This book is a study of the work of Benezet Bujo an African moral theologian. An analysis of Bujo's work shows the various aspects of an African Catholic moral theology. Bujo's work is viewed here as critically bridging African moral theology and the development of moral theology in the Catholic Church especially in the West. An African moral theology in this work builds on the elements of the renewal of moral theology after the Second Vatican Council. The renewal elements reflected in Bujo's work and other African Catholic theologians include among others the use of Scripture, the relevance of history, the debate on moral norms, the relevance of social sciences to moral discourse, the theory of natural moral law and the relation between the theologian and the magisterium. This work therefore locates the theology of Bujo in the development of moral theology after the Second Vatican Council. The author establishes a relation between African traditional religions, African history, Christology, natural moral law, moral autonomy, debate, the encyclical *Veritatis Splendor* and political liberation, theological ethics.

Reproductive Justice and the Catholic Church Emily Reimer-Barry, 2024-06-10 Pregnancy loss is profoundly complex, ambiguous and alienating but telling women who have procured abortions that they are murderers and sinners is not the best way forward. Magisterial teachings on abortion are too often presented as moral absolutes when in fact moral absolutism distorts the rich wisdom of the Catholic intellectual tradition. This book initiates a new conversation about women's experiences of miscarriage, stillbirth and abortion, arguing that we need not approach these difficult life experiences in a simplistic way. Dr Reimer Barry argues that both the pro-life and pro-choice movements make important and valuable claims yet each approach on its own is flawed. Drawing on the framework of reproductive justice together with Catholic social teaching, Dr Reimer Barry suggests a new way forward for abortion discourse that takes seriously the full human dignity of women and the intrinsic though not absolute value of prenatal life. She argues that instead of thinking of the Church as a moral teacher with leaders in Rome or Washington DC dictating to the consciences of the faithful, a better way to address the complexity of difficult pregnancy discernments would be to think of the Church as a community of support in the midst of and after difficult discernments, a community that seeks justice together and implements structural reforms while also providing

spiritual care to those in need What women deserve is justice **John Cuthbert Ford, SJ** Eric Marcelo O. Genilo, SJ, 2007-11-02 John Cuthbert Ford SJ 1902 1989 was one of the leading American Catholic moralists of the 20th century This is the first full length analysis of his work and influence one that not only reveals a traditionally Catholic method of moral analysis but also illuminates the conflicts behind and development of Catholic moral teaching during the volatile 1960s Ford is best known for his influential contribution to Catholic teachings on three moral issues His objection to the Allied practice of obliteration bombing during WWII by drawing a sharp distinction between combatants and noncombatants is still studied widely today Ford campaigned for alcohol education for both clergy and laity and introduced a pastoral approach for assisting and counseling alcoholics As a member of the Papal Commission on Population Family and Birth Rate during the 1960s Ford was an unyielding defender of the traditional Catholic teaching on birth control that still reigns today Drawing on the published works and personal papers of Ford Eric Genilo begins with a brief description of the theologian s life career and influence The book is divided into two parts In Part I Method Genilo offers an overview of Ford s moral theology in the manualist tradition a 300 year period during which Catholic priests used manuals to instruct the faithful on matters of morality and sin Genilo then examines Ford s two modes of resolving moral cases and presents Ford s approach to doctrinal development In Part II Moral Objectivity Genilo shows how Ford confronted the growing situation ethics movement then moves to how he understood freedom and subjective culpability particularly in the case of alcoholism Later chapters reveal Ford s theological conflicts with Josef Fuchs SJ on the issue of birth control his staunch opposition to totalitarianism and his moral analysis of how society should treat marginalized persons threatened by the abuse of power Genilo concludes with an assessment of Ford s legacy to the development and practice of moral theology leaving the reader with an in depth portrait of an extraordinary man who dedicated his life to defending the Church and protecting the most vulnerable persons in society

The Ethics of Aquinas Stephen J. Pope, 2002 In this comprehensive anthology twenty seven outstanding scholars from North America and Europe address every major aspect of Thomas Aquinas s understanding of morality and comment on his remarkable legacy While there has been a revival of interest in recent years in the ethics of St Thomas no single work has yet fully examined the basic moral arguments and content of Aquinas major moral work the Second Part of the Summa Theologiae This work fills that lacuna The first chapters of *The Ethics of Aquinas* introduce readers to the sources methods and major themes of Aquinas s ethics The second part of the book provides an extended discussion of ideas in the Second Part of the Summa Theologiae in which contributors present cogent interpretations of the structure major arguments and themes of each of the treatises The third and final part examines aspects of Thomistic ethics in the twentieth century and beyond These essays reflect a diverse group of scholars representing a variety of intellectual perspectives Contributors span numerous fields of study including intellectual history medieval studies moral philosophy religious ethics and moral theology This remarkable variety underscores how interpretations of Thomas s ethics continue to develop and evolve and stimulate

fervent discussion within the academy and the church This volume is aimed at scholars students clergy and all those who continue to find Aquinas a rich source of moral insight

Ethics and Economics of Assisted Reproduction Maura A. Ryan, 2003-06-11 For those who undergo it infertility treatment is costly time consuming invasive and emotionally and physically arduous yet technology remains the focus of most public discussion of the topic Drawing on concepts from medical ethics feminist theory and Roman Catholic social teaching Maura A Ryan analyzes the economic ethical theological and political dimensions of assisted reproduction Taking seriously the experience of infertility as a crisis of the self the spirit and the body Ryan argues for the place of reproductive technologies within a temperate affordable sustainable and just health care system She contends that only by ceasing to treat assisted reproduction as a consumer product can meaningful questions about medical appropriateness and social responsibility be raised She places infertility treatments within broader commitments to the common good thereby understanding reproductive rights as an inherently social rather than individual issue Arguing for some limits on access to reproductive technology Ryan considers ways to assess the importance of assisted reproduction against other social and medical prerogatives and where to draw the line in promoting fertility Finally Ryan articulates the need for a compassionate spirituality within faith communities that will nurture those who are infertile

Overcoming Our Evil Aaron Stalnaker, 2006-07-26 Can people ever really change Do they ever become more ethical and if so how Overcoming Our Evil focuses on the way ethical and religious commitments are conceived and nurtured through the methodical practices that Pierre Hadot has called spiritual exercises These practices engage thought imagination and sensibility and have a significant ethical component yet aim for a broader transformation of the whole personality Going beyond recent philosophical and historical work that has focused on ancient Greco Roman philosophy Stalnaker broadens ethical inquiry into spiritual exercises by examining East Asian as well as classical Christian sources and taking religious and seemingly aesthetic practices such as prayer ritual and music more seriously as objects of study More specifically Overcoming Our Evil examines and compares the thought and practice of the early Christian Augustine of Hippo and the early Confucian Xunzi Both have sophisticated and insightful accounts of spiritual exercises and both make such ethical work central to their religious thought and practice Yet to understand the two thinkers recommendations for cultivating virtue we must first understand some important differences Here Stalnaker disentangles the competing aspects of Augustine and Xunxi's ideas of human nature His groundbreaking comparison of their ethical vocabularies also drives a substantive analysis of fundamental issues in moral psychology especially regarding emotion and the complex idea of the will to examine how our dispositions to feel think and act might be slowly transformed over time The comparison meticulously constructs vivid portraits of both thinkers demonstrating where they connect and where they diverge making the case that both have been misunderstood and misinterpreted In throwing light on these seemingly disparate ancient figures in unexpected ways Stalnaker redirects recent debate regarding practices of personal formation and more clearly exposes the intellectual and

political issues involved in the retrieval of classic ethical sources in diverse contemporary societies illuminating a path toward a contemporary understanding of difference

Freedom and Purpose Robert Gascoigne, 2004 *Freedom and Purpose* is a contemporary introduction to Christian ethics in the Roman Catholic tradition Christian ethics is presented as a distinctive contribution to a universally human task grounded in the love of God revealed in Christ and deriving its distinct contours and motivation from the shape of Christian revelation from back cover

Catholic Theological Ethics Todd A. Salzman, Michael G. Lawler, 2015-11-23 This book has two objectives one explicit and one implicit The explicit objective is to explore the normative implications for both general and sexual ethics of the methodological and anthropological developments in Catholic tradition The implicit objective is to stimulate dialogue in the Church about ethics particularly sexual ethics a dialogue that must necessarily include all in the communion Church laity theologians and hierarchy Since we believe that genuine and respectful dialogue about sexual morality is sorely needed to clarify Christian truth today we intend this book to be part of that genuine dialogue

Prophetic and Public Kristin E. Heyer, 2006-06-02 The United States was founded on a commitment to religious tolerance Based on this commitment it has become one of the most religiously diverse and religiously observant liberal democracies in the world Inherent in this political reality is the question What is the appropriate relationship between religious beliefs and public life This is not a new question but in contemporary US politics it has become a particularly insistent one In this intelligent wide ranging book Kristin Heyer provides new and nuanced answers *Prophetic and Public* employs the discourse of public theology to consider what constitutes appropriate religious political engagement According to Heyer public theology connects religious faith concepts and practices to their public relevance for the wider society Her use of public theology concepts to address the appropriate possibilities and limits for religious political engagement in the United States is both useful and enlightening Heyer approaches the relationship between public morality and religious commitment through the example of the Catholic Church She looks at two prominent Catholics Michael Baxter and Bryan Hehir as a way of discussing norms for practice of public theology Heyer also analyzes case studies of three US Catholic advocacy groups The US Conference of Catholic Bishops NETWORK and Pax Christi USA Through her analysis she shows the various ways that the organizations Catholic identity impacts their social and political efforts From her investigations come norms that define possibilities and limits for political actions based on religious conviction This deeply thoughtful book examines what is truly fundamental and inescapable about public life and private religious belief in the United States In doing so it makes skillful use of the tools of theology philosophy law and advocacy to demonstrate that the Catholic Church reveals great diversity in its public theology providing legitimate options for a faithful response to urgent political issues

American Protestant Ethics and the Legacy of H. Richard Niebuhr William Werpehowski, 2002-09-20 In this careful analysis and evaluation of the monumental influence of Niebuhr Werpehowski traces four streams that flow from Niebuhr's theology particularly as it deals with ethics In a tightly knit and comprehensive

investigation of the work of four contemporary ethicists important in their own right Paul Ramsey Stanley Hauerwas James Gustafson and Kathryn Tanner Werpehowski explores how the legacy of Niebuhr has made an impact on their thought and work He presents a clear concise nuanced analytical criticism of the development of the four ethicist s construction of ethics and does it in a way that interweaves and puts the four into a dialogue and conversation with Niebuhr and each other Addressing a number of substantive issues including the viability of just war tradition and the relationship between church and world American Protestant Ethics and the Legacy of H Richard Niebuhr demonstrates that Christian ethics operates within a set of polar tensions and that such conversations as are developed within need to be a part of moral discourse inside and between a variety of communities of faith Morality Truly Christian, Truly African Paulinus Ikechukwu Odozor C.S.Sp.,2014-11-15 Given the largely Eurocentric nature of moral theology in the history of the Roman Catholic Church what will it take to invest the theological community in the history and moral challenges of the Church in other parts of the world especially Africa What is to be gained for the whole Church when this happens in a deep and lasting way In this timely and important study Paulinus Ikechukwu Odozor brings greater theological clarity to the issue of the relationship between Christianity and African tradition in the area of ethical foundations He also provides a constructive example of what fundamental moral theology done from an African and Christian especially Catholic moral theological point of view could look like Following a brief history of the development of African Christian theology Odozor examines responses of African theologians to African tradition and Christian responses to the reality of non Christian religions In a context where the African religious experience and heritage are powerful sources of meaning and identity Christian evangelization raises questions both about the African primal religions and about Christianity itself and its claims Odozor takes up the subject of moral reasoning in an African Christian theological ethics and concludes with case studies that show how the African Church has tried to inculturate moral discourse on a religiously pluralistic continent and relate the healing gospel message to African situations Students and scholars of moral theology and ethics and church leaders will profit from the issues raised in Morality Truly Christian Truly African *The Global Face of Public Faith* David Hollenbach,2003-10-09 The Global Face of Public Faith addresses the hotly debated question of the role religion should play in politics in both the American and international contexts It engages the fears that public religion threatens American democracy and could lead to a global clash of civilizations and new wars of religion It analyzes how Christianity can attain common ground with other religious communities thus becoming a force for peace and human rights The separation of church from state need not mean the privatization of religion Religious engagement in public life can strengthen civic life by encouraging active citizen participation that promotes both justice and peace The question of religion and politics should thus become an argument about how faith becomes public not whether it does Religious communities Christianity in particular should be vigorous advocates of human rights democratic governance and economic development worldwide In so doing they will also become

peacemakers David Hollenbach is a calm voice of reason in a chaotic world with an eye that sees beyond national horizons to where human needs and human rights converge He is convinced that religious traditions can find common ground through the use of rights and rights language The Global Face of Public Faith reinforces his commitment to confronting such issues as poverty and economic development globalism and interreligious dialogue He focuses here on faith and the Catholic tradition in politics the role of the church in American public life and the wider issues of global challenges and ethics in a search for a common set of moral standards and a international ethic through a commitment to universal human rights While not denying the difficulties of forging such a consensus he nonetheless sees the possibility for justice and reasons for hope And hope is something the world can always use *Aquinas, Feminism, and the Common Good* Susanne M. DeCrane, 2004-01-29 To dismiss the work of philosophers and theologians of the past because of their limited perceptions of the whole of humankind is tantamount to tossing the tot out with the tub water Such is the case when feminist scholars of religion and ethics confront Thomas Aquinas whose views of women can only be described as misogynistic Rather than dispense with him Susanne DeCrane seeks to engage Aquinas and reflect his otherwise compelling thought through the prism of feminist theology hermeneutics and ethics Focusing on one of Aquinas's great intellectual contributions the fundamental notion of the common good in short the human will toward peace and justice DeCrane demonstrates the currency of that notion through a contemporary social issue women's health care in the United States and specifically black women and breast cancer In her skillful re engagement with Aquinas DeCrane shows that certain aspects of religious traditions heretofore understood as oppressive to women and minority groups can actually be parsed retrieved and used to rectify social ills *Aquinas Feminism and the Common Good* is a bold and intellectually rigorous feminist retrieval of an important text by a Catholic scholar seeking to remain in the tradition while demanding that the tradition live up to its emphasis on human equity and justice

The Sexual Person Todd A. Salzman, Michael G. Lawler, 2008-05-21 Two principles capture the essence of the official Catholic position on the morality of sexuality first that any human genital act must occur within the framework of heterosexual marriage second each and every marriage act must remain open to the transmission of life In this comprehensive overview of Catholicism and sexuality theologians Todd A Salzman and Michael G Lawler examine and challenge these principles Remaining firmly within the Catholic tradition they contend that the church is being inconsistent in its teaching by adopting a dynamic historically conscious anthropology and worldview on social ethics and the interpretation of scripture while adopting a static classicist anthropology and worldview on sexual ethics While some documents from Vatican II like *Gaudium et spes* the marital act promotes self giving by which spouses enrich each other gave hope for a renewed understanding of sexuality the church has not carried out the full implications of this approach In short say Salzman and Lawler emphasize relationships not acts and recognize Christianity's historically and culturally conditioned understanding of human sexuality *The Sexual Person* draws historically methodologically and anthropologically from the best

of Catholic tradition and provides a context for current theological debates between traditionalists and revisionists regarding marriage cohabitation homosexuality reproductive technologies and what it means to be human This daring and potentially revolutionary book will be sure to provoke constructive dialogue among theologians and between theologians and the Magisterium

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