

Moral Theology Karl Rahner And The Ignatian Exercises

Karl Rahner (1904-1984) has been called the most important and influential Roman Catholic thinker of the twentieth century. He was a major influence at the Second Vatican Council, and his extensive writings have inspired generations of modern students of theology. Dych provides a concise introduction to Rahner's theological interests and covers his thinking from his student days to the time of his death. Rahner's writings are numerous and complex, but this volume provides a sure and accessible guide to his legacy. In addition, Dych attempts to connect Rahner's main theological teachings with those of Vatican II and with the teachings found in the Exercises of St. Ignatius Loyola. In so doing, Dych places Rahner in the context of modern Catholic doctrine and the ongoing experience of Christians anxious to explore the mysteries of God and creation.

The Catholic Tradition requires the faithful to form and follow their conscience. This is the case even with the recognition that consciences can be malformed and one can make errors in practical judgments. *Water Shaping Stone* examines various aspects of this tradition regarding conscience by using, among other sources, twentieth-century magisterial documents, theologians' works, and Scripture. Kathryn Lilla Cox argues that while the Magisterium retains teaching authority, and a responsibility to help form consciences through its teaching, focusing only on the Magisterium leads to incomplete formation. A more holistic vision of conscience formation means considering the formation of the moral agent to be a multifaceted process that draws on, for example, teaching, prayer, rituals, Scripture, practices, and virtues, along with relationships with the Triune God and communities of accountability. This vision of conscience formation retains the magisterial teaching authority while acknowledging discipleship as the theological basis for making and assessing practical judgments of conscience.

A collection of essays by leading moral theologians on the topic of how being good is related to being holy in the context of pastoral life.

Self love is an inescapable problem for ethics, yet much of contemporary ethics is reluctant to offer any normative moral anthropologies. Instead, secular ethics and contemporary culture promote a norm of self-realization which is subjective and uncritical. Christian ethics also fails to address this problem directly, because it tends to investigate self love within the context of conflicts between the self's interests and those of her neighbors. *Self Love and Christian Ethics* argues for right self love as the solution of proper self-relation that intersects with love for God and love for neighbor. Darlene Fozard Weaver explains that right self love entails a true self-understanding that is embodied in the person's concrete acts and relations. In making this argument, she calls upon ethicists to revisit ontological accounts of the self and to devote more attention to particular moral acts.

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.

This book examines what some of the most prominent voices of Christianity's distant past have taught about the Eucharist. Book jacket.

Following the model of the previous volumes, Charles Curran has gathered here fourteen articles relating to three areas in moral theology: I. Vatican II and Its Aftermath. II. *Humane Vitae* and Its Aftermath. III. Subsequent Developments

This first book-length treatment of Thomas Aquinas's theory of the body presents a Catholic understanding of the body and its implications for social and political philosophy. Making a fundamental contribution to antitotalitarian theory, McAleer argues that a sexual politics reliant upon Aquinas's theory of the body is better (because less violent) than other commonly available theories. He contrasts this theory with those of four other groups of thinkers: the continental tradition represented by Kant, Schopenhauer, Merleau-Ponty, Nancy, Levinas, and Deleuze; feminism, in the work of Donna Haraway; an alternative Catholic theory to be found in Karl Rahner; and the Radical Orthodoxy of John Milbank.

With the re-structuring of the entire edifice of Western thinking along anthropocentric lines in the wake of Descartes' "Cogito, ergo sum" and Kant's "Critique of pure reason", the names of Ludwig Feuerbach, Karl Marx and Friedrich Nietzsche mark the foundations of a widespread conviction that any inquiry setting out from an anthropological point of view arrives at atheistic conclusions, namely, the overthrow of the divinity that, from the standpoint of the human being, is "alienating". Hence, one might ask, is theology that sets out from an anthropological point of view not from the very beginning an "absurdity", a "contradictio in se"? On the contrary! "Precisely today," as Karl Rahner puts it, theology "must make contact with the human being whose own existence is of the utmost importance to him or her."

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Locating the central point of departure for the theology of Karl Rahner in the concerns and questions of human beings, this text provides Christians and theologians with an access to Rahner's thinking, thus making a theological inspection of his work possible.

"What ought we to do?" In this third edition of *Conscience and Conflict: How to Make Moral Choices*, Jesuit theologian Kenneth Overberg discusses the sex abuse scandal in the Catholic church, homosexuality, stem-cell research, globalization, terrorism and preemptive war, euthanasia, artificial conception and contraception, managed care and other tough issues that confront us as individuals and as global communities.

This book is an attempt to develop a dialogue between the philosophy of Emmanuel Levinas, Jean Porter's Thomistic theory of the natural law, and the virtue of solidarity as expressed in

Catholic Social Teaching. It seeks to explore the implications that such a dialogue would have for our understanding of moral reasoning. Attentiveness to Vulnerability rests on the hypothesis that it is possible to develop a set of robust links between these thinkers and bodies of thought--markedly different as they are in terms of philosophical disposition and framework. Such links specify the ethical implications of Levinas' thought and develop Porter's theory in an original way. This work requires further specification through a developed anthropology, which allows for expansion within the tradition of Catholic theological ethics. The inclusion of Levinas and a focus on the virtue of solidarity allows for an advancement of virtue theory and theological ethics, to the extent that the virtue of solidarity becomes a key aspect of any ethical reasoning.

Gustafson's two-volume work has been hailed as a major contribution to Christian ethics. In this second volume, Gustafson considers marriage, suicide, and the allocation of resources in famine and in biomedical research to develop an ethical outlook in which divine purpose is the basis of moral activity. "Breadth and subtlety, wisdom and insight . . . Gustafson is a first-rate theologian."—Commonweal "The two-volume work, now complete, will be a benchmark for discussions of Christian ethics for years to come. With it Gustafson becomes one of the thinkers by whom others can, by agreement or divergence, define their own ethics."—Roger L. Shinn, *Christianity and Crisis* "Gustafson's theocentrism is an original and creative contribution to modern ethical discussion."—Douglas Sturm, *Ethics*

By Knowledge and By Love represents a major contribution to Thomistic moral theology and philosophy by providing a thoughtful examination of Aquinas' psychology of action and his theology of charity.

The essays in this volume explore three areas in which St. Thomas Aquinas's voice has never fallen silent: sacred doctrine, the relationship of sacraments and metaphysics, and the central role of virtue in moral theology.

Moral thinking today finds itself stranded between the particular and the universal. Alasdair MacIntyre's work on narrative, discussed here along with that of Stanley Hauerwas and H. T. Engelhardt, aims to undo the perceived damage done by the Enlightenment by returning to narrative and abandoning the illusion of a disembodied reason that claims to be able to give a coherent explanation for everything. It is precisely this - a theory that holds good for all cases - that John Rawls proposed, drawing on the heritage of Emmanuel Kant. Who is right? Must universality be abandoned? Must we only think about morality in terms that are relative, bound by space and time? Alexander Lucie-Smith attempts to answer these questions by examining the nature of narrative itself as well as the particular narratives of Rawls and St Augustine. Bound and rooted as they are in history and personal experience, narratives nevertheless strain at the limits imposed on them. It is Lucie-Smith's contention that each narrative that points to a lived morality exists against the background of an infinite horizon, and thus it is that the particular and the rooted can also make us aware of the universal and unchanging.

The topics examined in this book include the development of 'virtue morality' and its practice in today's Catholic Church; tensions between local churches and the universal church; and the celebration of the liturgy and the sacraments.

One of the best-loved spiritual classics of all time is now more accessible than ever. While many contemporary readers seek the richness of classical spirituality, some find the language and thought patterns of *The Imitation of Christ* distant and difficult to understand. Fr. Dennis Billy, noted teacher and spiritual guide, helps today's readers interpret *The Imitation* by raising their awareness of how the world of Thomas à Kempis colored and shaped his presentation of the spiritual life. Using the accessible translation of *The Imitation of Christ* by William Creasy, Fr. Billy highlights how today's Christians can interpret and apply *The Imitation* to their own spiritual journeys. Each chapter is preceded by a brief introduction and followed by a set of thoughtful reflection questions that help readers understand and apply the text.

Organized as a companion volume to Karl Rahner's master work, *Foundations of Christian Faith*, this book, now again available, also provides the most useful introduction to his theology as a whole. Each chapter presents a broad commentary on the corresponding chapter of *Foundations*, beginning with Rahner's method and anthropology and concluding with his theology of the church and eschatology. It includes a separate chapter on Rahner's moral thought. Valuable for classroom or individual use, this volume provides questions for discussion, suggestions for further reading, and an extensive glossary of specialized terminology.

Moral Absolutes sets forth a vigorous but careful critique of much recent work in moral theology. It is illustrated with examples from the most controversial aspects of Christian moral doctrine, and a frank account is given of the roots of the upheaval in Roman Catholic moral theology in and after the 1960s.

This volume compiles writings by leading moral theologians and ethicists on an important, emerging topic in the field of ethics. As spirituality asserts its broad humanistic interdisciplinarity, and moral theology emerges from its fixation on sin to address broader questions of human formation and Christian discipleship, the need for the two disciplines to be in dialogue is clear.

Sketches the development of fundamental moral theology in the U.S. and then uses original sources to document the significant changes that have occurred in the discipline, as well as the primary issues in Catholic moral theology today.

SUMMARY: "A critical examination of Rahner's understanding of both Fundamental Option and Virtue Ethics and the link between them in the light of their classical antecedents and contemporary developments in Moral Theology, Moral Philosophy and Fundamental Theology". - t.p.

New Wine, New Wineskins: A Next Generation Reflects on Key Issues in Catholic Moral Theology offers a snapshot of how the new generation of Catholic moral theologians understands not only topics in the field, but the effects of their own identity and formation on their treatment of those topics. The distinctive contribution of this volume is the interweaving of three key concerns, all of which arise out of a critical self-reflection on the task of moral theology today: the character and adequacy of training and ongoing formation in the field of Catholic moral theology, the purpose and nature of teaching Catholic moral theology, and the fittingness of methodological debates with regard to the

needs of the Christian life. Each essay makes a contribution to its specific area of interest-ranging from economic ethics, to Patristic rhetoric, to the nature and development of practical reasoning-while probing what exactly young Catholic moral theologians are doing, and how they can do what they do better.

Introduction to Catholic Theology is an accessible but in-depth examination of the ways in which Catholic theology is rooted in and informs Catholic practice. Weaves together discussion of the Bible, historical texts, reflections by important theologians, and contemporary debates for a nuanced look at belief and practice within the Catholic faith Provides an overview of all major theological areas, including scriptural, historical, philosophical, systematic, liturgical, and moral theology Appropriate for students at all levels, assuming no prior knowledge yet providing enough insight and substance to interest those more familiar with the topic Written in a dynamic, engaging style by two professors with more than 50 years of classroom experience between them

This book, a re-issue of the 1999 edition, demonstrates that the way of life we call Christian is lived in relationships to others. Christian faith, understood as practical piety, calls for a life opened to the world at large, concerned for the "stranger" as well as for the neighbor. Sedgwick further emphasizes that the Christian life is grounded in the experience and worship of God. His work thus develops Christian ethics as "sacramental ethics," an ethic that has at its center a deepening encounter with God. Written in a style accessible to non-specialists, this book provides teachers, pastors, counselors, and general readers with an ideal introduction to Christian ethics. It renews the topic of Christian ethics by showing readers that faithful moral living is achieved through the daily practices of grace and godliness. The author first explores the foundations of Christian ethics as seen by both Catholics and Protestants, and then develops a constructive view of morality as a way of life. Taking into account the central themes of Christian ethics, he shows that effective piety is built on spiritual disciplines that deepen our experience of God: prayer, worship, self examination, simplicity, and acts of hospitality.

Presents points of view on the *sensus fidelium* from a wide range of theologians and pastors and makes an outstanding contribution by widening its application to ethical and not only doctrinal issues.

Proposing a new method for moral theology, Christina Astorga seeks to recast our understanding of the discipline by drawing from the faith vision of the entire theological enterprise, including scripture, dogmatic theology, social ethics, and spirituality.

Introduction David Cloutier and Robert Koerpel "But from the beginning it was not so": The Jewish Apocalyptic Context of Jesus's Teaching on Marriage, Divorce, and Remarriage John W. Martens Historical Theology and the Problem of Divorce and Remarriage Today David G. Hunter Saint John Henry Newman, Development of Doctrine, and *Sensus Fidelium*: His Enduring Legacy in Roman Catholic Theological Discourse Kenneth Parker The Risk of Tradition: With de Certeau toward a Postmodern Catholic Theory Philipp W. Rosemann Tradition as Given: Eucharist, Theological Pugilism, and Eschatological Patience Jonathan Martin Ciraulo Interpreting Chapter Eight of *Amoris Laetitia* in Light of the Incarnation Nicholas J. Healy, Jr. Beyond the Law-Conscience Binary in Catholic Moral Thought David Cloutier and Robert Koerpel Inculturating through the Lens of Liberation: John Mary Waliggo and the Renewal of Catholic Tradition in Africa J.J. Carney Gnoseological Concupiscence, Intersectionality, and Living Truthfully: Insights into How and Why Moral Theology Develops Kathryn Lilla Cox The Challenge of Technology to Moral Theology Paul Scherz Book Reviews Thomas Crean and Alan Fimister, Integralism: A Manual of Political Philosophy Kent J. Lasnoski Marie Dennis, ed., Choosing Peace. The Catholic Church Returns to Gospel Nonviolence Margaret R. Pfeil Kevin Flannery, Action and Character According to Aristotle: The Logic of the Moral Life Michael Bolin Richard Grigg, Science Fiction and the Imitation of the Sacred Kim Paffenroth Elizabeth T. Groppe, ed., Seeing with the Eyes of the Heart: Cultivating a Sacramental Imagination in an Age of Pornography Matthew Sherman Matthew Hanley, Determining Death by Neurological Criteria: Current Practices and Ethics Gina Maria Noia Theodora Hawksley, Peacebuilding and Catholic Social Teaching Caesar A. Montevecchio Albert de Mingo Kaminouchi, Brother John of Taizé, trans., An Introduction to Christian Ethics: A New Testament Perspective Thomas P. Scheck Han-Luen Kantzer Komline, Augustine on the Will: A Theological Account J. M. Stewart Matthew Levering, Aquinas's Eschatological Ethics and the Virtue of Temperance Steven J. Jensen Matthew Levering, Engaging the Doctrine of Marriage: Human Marriage as the Image and Sacrament of the Marriage of God and Creation Timothy P. O'Malley Marcus Mescher, The Ethics of Encounter: Christian Neighbor Love as a Practice of Solidarity Jessica Wroblewski Kelley Nikondeha, Defiant: What the Women of Exodus Teach us About Freedom Patricia Sharbaugh Michael S. Sherwin, OP, On Love and Virtue: Theological Essays James W. Stroud Janet E. Smith, Self-Gift: Essays on *Humanae Vitae* and the Thought of John Paul II John Sikorski

An essential and reliable reference work and manual of the Christian faith this book provides both students and interested readers with a basic text presenting the findings of modern scholarly thought and research. Ecumenical in spirit and approach, no responsible and inquiring Christian can afford to be without it.

This second edition of *Living in the Gap* is prompted by the Church's celebration throughout 2015 of a Year for Consecrated Life to mark both the 50th anniversary of the Second Vatican Council and the 50th anniversary of *Perfectae Caritatis*, "The Decree on the Adaptation and Renewal of Religious Life." The book wishes to raise awareness of the importance of the vocation to the consecrated life in the life of Church and to help religious in their efforts towards the new evangelization. The challenge before religious today and before all those called to evangelical counsels of chastity, poverty, and obedience is to do their best to narrow the gap between vision and reality. The question they should be asking themselves is not whether the gap between vision and reality exists in their lives, but whether it is getting larger or smaller.

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