



scientific treatises, my book has thus gradually become an exhaustive statement and vindication of the principles of Catholic morality -- principles which in our day receive much discussion in Protestant and liberal-philosophical circles, and which are often represented as being inconsistent with the demands of modern culture. In dealing with these principles I followed a method, which, while firmly rooted in ecclesiastical teaching and tradition, nevertheless strives to keep in view the demands of modern religious and scientific life, and it has not only found much approval among educated Catholics, clergy as well as laity, but has also made in many instances a deep and favourable impression upon unprejudiced Protestants. It is obvious that the demands made upon apologetics, and upon the treatment of its subject, differ according to the various needs of different countries and peoples. However, it is just as obvious that the principles and most important points of controversy, especially in matters of morality, are to-day universal and they recognize no intellectual boundaries. In English and in German speaking countries the influence of Protestant thought and sentiment is much the same. The accusations, partly malicious, against the practise of confession, against casuistry in morals, etc., find a ready reception with nearly all opponents of the Church. Serious lack of understanding and radical misconception, regarding the conscience and its relation to God and to Church authority, sin and salvation, the moral law and its relation to liberty, justification, interior and exterior action of grace, ecclesiastical and worldly life, permeate contemporaneous non-Catholic theology and literature. To these must be added the important questions of public morality, of obedience to State and Church, of economic independence and unity, of Catholic organization and permissible union of action with other creeds, all questions upon which even within the Church there exist differences of opinion that have led to important expressions by ecclesiastical authority. The discussion of such matters must arouse in every thinking man a lively interest, and there are many points in science and economics that interest equally the people of America, England, and Germany. Some statements, especially in the introduction, indicate that the matters that gave rise to them had their origin in Germany, so that an adaptation to conditions closer to readers of this English version might have seemed in place. The translator, however, has refrained from any such attempt, and I believe correctly so, because such matters do not interfere here with the objective statement of questions and points, they rather aid by giving it a concrete form. Furthermore, I remember that in reading German translations of English works, those of Newman, Manning, and Gibbons for instance, the tracing of thought and principles to their origin and individuality seemed to me to be rather an attraction than an obstacle to their full appreciation. May my book in this English edition spread and deepen the conviction of the truth, grandeur, and beauty of Catholic moral teaching, and thus contribute to the honour and better understanding of the Church, and to the consolation and encouragement of the faithful. THE AUTHOR. MÜNSTER, August, 1914.

Your Life in Christ

The Development of Moral Theology

Understanding Catholic Morality

A Vindication of Catholic Morality, or a refutation of the charges brought against it by Sismondi, etc

My Catholic Morals!

With Modifications from the Editio Typica

Many people today believe that the traditional Catholic view of sex is antiquated, unrealistic, and potentially harmful. In Catholic Sexual Morality, Dr. Robert Fastiggi asks whether the permissive sexual attitude of today's culture is really contributing to deeper love, better relationships, and true happiness for men, women, children, and families. He begins with the example of St. Augustine who recognized he was a slave to lust and in need of true freedom. Fastiggi then examines the foundations for Catholic sexual morality in Scripture, reason, and human experience. The hope is that people will realize that the Catholic Church is not "against sex" but sees sexual intimacy as something so beautiful and life-giving that it requires the stability of marriage for its true and rightful expression. Catholic Sexual Morality is grounded in the belief that the church's teachings on sex correspond to God's plan for human happiness. These teachings are challenging, and the church understands how easy it is to fail in sexual matters. God's mercy, however, is more powerful than human weakness and sin. This book explains the reasons why the Catholic Church teaches as she does on matters such as pornography, masturbation, fornication, adultery, contraception, divorce, and homosexual acts. It presents these teachings in a realistic way with full recognition of the reasons why people reject them. The ultimate desire is to help people understand that Catholic sexual morality is not a creation of church leaders but a response to what God has made known to us in Sacred Scripture and the natural law. In a world filled with infidelity, divorce, wounded children, and broken hearts, the wisdom of traditional Catholic sexual morality deserves a more sympathetic view—not just because it is Catholic but because it is true.

Sloyan vibrantly demonstrates the implications of the Catholic tradition of social morality for our use of possessions, the use and abuse of our bodies, and our collective understanding of success and failure in a "for-profit" culture.

The Catholic tradition has always tried to explain its theology in a coherent and systematic way, but the great changes and tensions existing within Catholic moral theology today have made it difficult to develop systematic approaches to what was once called fundamental moral theology. Now a leading scholar active in this field for forty years offers a synthesis of Catholic moral theology set in the context of the broader Catholic tradition and the significant developments that have occurred since the Second Vatican Council. Charles E. Curran's succinct, coherent account of his wide-ranging work in Catholic moral theology points out agreements, disagreements, and changes in significant aspects of the Catholic moral tradition. His systematic approach explores major topics in a logical development: the ecclesiological foundation and stance of moral theology; the person as moral subject and agent; virtues, principles and norms; conscience and decision making; and the role of the church as a teacher of morality. Curran's work condenses and organizes a large amount of material to show that the Catholic theological tradition is in dialogue with contemporary life and thought while remaining conscious of its rich history. Of great interest to theologians for its broad synthetic scope, this book is also a thorough introduction to the Catholic moral tradition for students and interested readers, including non-Catholics.

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 century 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 Gilleman, 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 interculturalism. 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.

Virtuous Husbands, Powerful Wives

Gender, Catholicism, and Morality in Brazil

Catholic Morality

Method and Catholic Moral Theology

In the Breath of God

In Pursuit of Love

*While retaining the basic structure of the original book, this new edition has been thoroughly updated in light of some official Catholic documents and other theological writings dealing with sexual morality that have appeared since 1986. The Catechism of the Catholic Church, Pope John Paul II's encyclicals Veritatis splendor and Evangelium vitae, and the 1986 and 1992 statements of the Congregation for the Doctrine of the Faith on pastoral care of homosexuals and the issue of discrimination against them are among the more recent magisterial publications considered in this text. This edition also contains several new sections: the misuses of sex (adultery, pornography, prostitution, sexual violence); four rationales for viewing a committed love relationship as the only appropriate context for sexual intercourse; marriage as a sacrament and marital sexuality and love as embodiments of commitment, intimacy, and passion; and public policy and the civil rights of homosexuals. This edition also includes an expanded discussion of topics such as sexism, sexually transmitted diseases?especially HIV/AIDS?and the moral questions raised by new family-planning methods (Norplant, Depo-Provera), RU-486, postcoital hormonal interventions against pregnancy, the start of human life, and abortion."Rarely can one find in a single volume both a thorough and accurate account of the teaching of the magisterium and a clear and consistent appreciation of the best insights of contemporary Catholic theology . . . Honest and courageous, In Pursuit of Love is destined to be a standard text in its field." Peter C. Phan"In the way it synthesizes the positions of mainline Catholic moralists, it ranks among the best." America "A welcome addition in the rather barren field." Dr. Jack Dominian*

*A History of Catholic Moral Theology in the Twentieth Century*

*The Ongoing Reconstruction*

*Large Print Edition*

*A New Look at Christian Morality*

*Catholic Morality and Human Sexuality*

*The Ten Commandments*