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preeminent Catholic moral theologians of his generation. His highly acclaimed works, among them *The Sources of Christian Ethics*, offer a thoroughly Thomistic and contemporary vision of the Christian moral life.

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Pinckaers' influential work not only gives way to a better understanding of Thomistic ethics but also contributes constituents for the postconciliar renewal

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of moral theology.

This text is essential
for all those who are
searching for basic
knowledge in the field
of Christian

ethics."--Eberhard
Schockenhoff, Albert-
Ludwigs-Universität
Freiburg

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Other works in
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Morality: the Catholic
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MacIntyre); The
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Moral Theology
(2005), a collection of
his most significant
essays, subsequent
to the publication of
The Sources of
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Sexual revolution,
terrorism, student

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riots, civil rights,
Stonewall Riots,
feminism, and the
publication of
Humane vitae. The
year 1968 is a
milestone in twentieth-
century history. The
papers presented in
this volume mark an
interdisciplinary and
wide-ranging
approach to a year,
and indeed a decade,

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whose movements
and events are still
very much alive in
contemporary society.

The fruits of the
conference are
published in this
volume to invite
ongoing reflection and
a critical discourse to
a watershed moment
in our history and
culture.

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Thomas Aquinas and William Langland inherited the dynamic metaphor of journeying as a fundamental concept of the Christian life and harnessed it to animate their magisterial texts: the Summa Theologiae and Piers Plowman. Christians' journey back to God consists

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in the way of charity,
yet it is far from
straightforward or
sequential. Rather, it
is impinged upon by
epistemic ambiguity,
our willful continued
habits of resistance,
and inherent
limitations on our
perfection. In sum, the
virtues are divine gifts
humanly received,
treasure in earthen

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vessels. Together these authors show the complexity we ourselves will find along this life's journey, enable our understanding to appreciate that complexity, and in limited ways cultivate in us the virtues they describe.

Pope John Paul's

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Theology of the Body catecheses has garnered tremendous popularity in theological and catechetical circles.

Students of the Theology of the Body have generally interpreted it as innovative not only in its presentation of the Church's teaching on marriage and

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sexuality, but also as radically advancing that teaching. Aquinas and the Theology of the Body offers a somewhat different interpretation. Fr. Thomas Petri argues that the philosophy and theology of Thomas Aquinas substantially contributed to John Paul's intellectual

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formation, which he never abandoned. A correct interpretation of the Theology of the Body requires, therefore, a thorough understanding of Thomistic anthropology and theology, which has been mostly lacking in commentaries on the pope's important contributions on the

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subject of marriage
and sexuality.

Eight story-reflections,
each based on a
different Beatitude,
offer accounts of
immigrant children
who fled Central
America on their own
to escape violence
and poverty. Artwork
created by immigrant
youth and meditations

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written by Jesuit

Father Leo

O'Donovan

accompany the

stories.

In modern theological
discourse, and more
particularly, in
theological
anthropology, the
evangelical counsels
are rarely presented
as integral parts of the

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human person's vocation in grace. Rather, theology after the Council of Trent preferred to speak about the counsels as optional obligations, taken up over the commandments, as an area of the greater generosity of those who strive for more perfection. This is why the fundamental

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question this work poses is: how can we formulate an intrinsic bond between poverty, chastity and obedience, and the human person's vocation in grace? This is a question addressed to Saint Thomas Aquinas, as the first theologian to offer a systematic theology of religious

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life, whose theological vision predates the modern separation between human and divine, and between the different branches of the theological science. The Angelic Doctor situates the counsels into the dynamism of the virtue of charity which is not a static entity but implies a spiritual

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development. The
counsels are
identified as a stage
of spiritual generosity
and a sign of growth
in charity: in a certain
way, they concern
every Christian. Then,
according to Aquinas,
the proper context of
the counsels is the
New Law of graced
freedom: the counsels
arise from the wisdom

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and love of Christ, the
wise friend, who
invites everyone to
the perfection of love.

These two aspects
allow for a remarkably
different perception of
the counsels than
merely optional
obligations.

Introduction A Peek at
Renewal in
Contemporary Moral

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Renewing
Theological reflection
Thomistic Moral
Theology
on friendship, as a

particular form of
Christian love,
emerges in Holy
Scripture and
continues to be
elaborated in the
Christian tradition.
However, “love of
friendship” was at
times absorbed into

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the other traditional understanding of love—"love of God and of neighbor." After a philosophical-historical study of the Greco-Roman roots of friendship in moral reflection, and how (and to what extent) this was appropriated in the Christian tradition, this book illustrates the

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transcendental
character and the
novelty of the
Christian
understanding of
friendship found in
Holy Scripture,
focusing particularly
on the most relevant
texts in the Fourth
Gospel where “love”
and “friendship”
stand to be important
themes. It also shows

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How Saint Thomas Aquinas, through his exegesis of the Fourth Gospel, his synthesis of the Christian tradition, and his ability to rearticulate Christian theology through Aristotelian philosophy, inimitably defines the theological virtue of caritas as “friendship with God.” In so doing

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he depicts friendship as the finality, the telos, of the Christian life. Finally, the book aims to show how the retrieval of a proper theology of friendship, rooted in Holy Scripture and Christian tradition, can enrich the life of an authentic Christian and contribute to the ongoing process of

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renewing moral
theology.

Rowland showcases
here the dominant
contemporary
approaches to doing
Catholic theology.

Chapter 1 offers a
summary of the two
International
Theological
Commission (ITC)
documents on the

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discipline of Catholic theology. These documents set out the general principles which should govern any approach to Catholic theology (at least according to the ITC). The subsequent chapters each focus on one of four different approaches frequently found in contemporary

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Catholic academics:
the approach of
Thomists, members of
the Communio milieu,
members of the
Concilium milieu and
promoters of different
varieties of Liberation
Theology. Rowland's
work is pitched at the
level of first time
students of theology
who are trying to
make sense of the

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methodological choices which undergird the different approaches to Catholic theology.

Rowland concludes with four appendices: a list of all Doctors of the Church, a list of all encyclicals since the 19th century, a list of the documents of the Second Vatican Council, and a list of

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definitions of the various Christological heresies which were the subject of the debates of the early Church Councils. These appendices will provide useful reference tables for young scholars, including seminarians.

Why do many U.S. residents, Catholics

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and Catholic leaders

among them, too

often fall short of

adequately

challenging the use of

violence in U.S.

policy? The

opportunities and

developments in

approaches to

peacemaking have

been growing at a

significant rate.

However, violent

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Methods continue to hold significant sway in U.S. policy and society as the commonly assumed way to "peace." Even when community organizers, policymakers, members of Catholic leadership, and academics sincerely search for alternatives to violence, they too

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often think about nonviolence as primarily a rule or a strategy. Catholic Social Teaching has been moving toward transcending the limits of these approaches, but it still has significant room for growth. In order to contribute to this growth and to impact U.S. policy, McCarthy

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draws on Jesus,
Gandhi, Ghaffar
Khan, and King to
offer a virtue-based
approach to
nonviolent
peacemaking with a
corresponding set of
core practices. This
approach is also set
in conversation with
aspects of human
rights discourse to
increase its possible

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impact on U.S. policy.
As a whole, *Becoming
Nonviolent
Peacemakers* offers
an important
challenge to
contemporary
accounts of
peacemaking in the
U.S.

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