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The Primacy of Religious Disposition in James M. Gustafson's Ethics from a Theocentric Perspective
A Sense of the Divine
Ethics
The Theory of Morality

Nathaniel Van Yperen offers an original argument for how wilderness can evoke a vision of a good life in which creaturely limits are accepted in gratitude, even in the face of ambiguity and mystery. Through the theme of gratitude, the book refocuses attention on the role of affection and testimony in ecological ethics and Christian ethics.

A Sense of the Divine

Christianity has been charged with being a key factor in the environmental crises experienced across the world. Young considers these charges in the light of a biblical understanding of creation and humankind's place therein, and argues that when Scripture is properly interpreted, the God-centered perspective that results actually provides the best foundation for confronting and solving environmental problems.

Ethics from a theocentric perspective, v.1: theology and ethics

In his 1994 A Sense of the Divine: The Natural Environment from a Theocentric Perspective, James M. Gustafson offered a long-awaited application of his theocentric ethics. In Intersections Gustafson continues to insist that theology and theological
ethics must overlap with other, diverse fields of study -- particularly the hard sciences -- if they are to remain rich, vital, and relevant in the years ahead. With trademark clarity, he relentlessly pursues the fundamental questions of theological ethics: the nature of being human, what distinguishes us from other species, how our self-interest conflicts with our sympathy and concern for others, and the role of religious faith. After contrasting two interpretations of human nature -- one from theologian Reinhold Niebuhr, the other from biologist Melvin Konner -- Gustafson suggests four modes of moral discourse about medicine, then examines styles of religious reflection in medical ethics. Briefly sharpening his focus on genetic therapy, he moves to larger questions of human viability, concluding with a stirring call to scholars, clergy, and laypersons alike to engage in these intellectual intersections -- intersections that have, above all, supreme practical importance in our daily lives.

Berkshire Encyclopedia of Sustainability 1/10

A sweeping historical account of the crises of income inequality and crony capitalism from a world-renowned public economist.

Intersections

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

**Environmental Ethics, Ecological Theology, and Natural Selection**

"Ethics from a Theocentric Perspective will surprise some, shock others, and unleash a flood of speculation about what has happened to James Gustafson. The answer quite simply is nothing has happened to Gustafson except that he has now turned his attention to developing his constructive theological position, and we should all be very glad. . . . In this, the first of two volumes, Gustafson displays his colors as a constructive theologian, and they are indeed brilliant and splendid. . . . Though Gustafson is a theologian who works in the Christian tradition, he reminds us that the God Christians worship is not merely the Christian God. For Gustafson the kind of God who is the object of the theologians's reflection eludes or surpasses the inevitably confessional
activity of Christian theological reflection. Thus Gustafson, the constructive theologian, is also Gustafson the revisionist theologian who takes as his task nothing less than challenging the anthropocentrism that he alleges characterizes mainstream Western Christian theology."—Stanley Hauerwas, Journal of Religion

**The Tangled Bank**

In response to the confluence of moral uncertainty with the increase of human power to alter nature, and through critical integration of the philosophical naturalism of Hans Jonas and the critical religious naturalism of James M. Gustafson, The Tangled Bank argues for an ecotheological ethics of responsible participation. By making the case that the moral pressures of our time call for a vision that is as deeply naturalistic as it is deeply theological, a critical perspective is advanced that is attuned to human embeddedness within nature as well as to human distinctiveness. In support of this, a moral anthropological method is deployed as a creative new way to integrate the comparative, critical, and constructive tasks of theological ethics. The insights of Hans Jonas and James M. Gustafson, interpreted comparatively for the first time, are critically drawn together to suggest new directions for scholarship and teaching in theology and religion and science studies.

**Ethics from a Theocentric Perspective: Ethics and theology**
In this first of three volumes, Dorrien identifies the indigenous roots of American liberal theology and demonstrates a wider, longer-running tradition than has been thought. The tradition took shape in the nineteenth century, motivated by a desire to map a modernist "third way" between orthodoxy and rationalistic deism/atheism. It is defined by its openness to modern intellectual inquiry; its commitment to the authority of individual reason and experience; its conception of Christianity as an ethical way of life; and its commitment to make Christianity credible and socially relevant to modern people. Dorrien takes a narrative approach and provides a biographical reading of important religious thinkers of the time, including William E. Channing, Ralph Waldo Emerson, Horace Bushnell, Henry Ward Beecher, Elizabeth Cady Stanton, and Charles Briggs. Dorrien notes that, although liberal theology moved into elite academic institutions, its conceptual foundations were laid in the pulpit rather than the classroom.

**Interactional Morality**

God is the source of humanity's good but does not guarantee it - a position that makes James M. Gustafson controversial as well as one of the best-known names in the field of ethics. His "theocentric perspective" requires that humanity place God, and not ourselves, at the center of our moral world. Born of the 1992 Moll Lectures at Baldwin-Wallace College, this expanded rumination analyzes humanity's relationship to the environment from the
perspective of theological ethics. Gustafson draws on theology, philosophy, and the hard sciences to claim that theocentric ethics, while never giving us easy answers, can nevertheless lead us to a new and deeper sensitivity toward a planet that is, he claims, in "disequilibrium." God may have other plans than just our welfare, and this position leads us to consider that humanity should be putting its efforts into living within nature rather than trying to control it. And a part of that living within nature is learning how to respect and appreciate it - perhaps even bringing to that respect and admiration a sense of awe and wonder. The book also contains a foreword by Frederick Blumer and appendixes, the latter containing two responses to Gustafson's work. Clear and reasonable and deeply felt, A Sense of the Divine has the power to engage the heart as well as the mind. It invites the reader into a new oneness with all things, a oneness with which our destiny is inextricably woven.

**Ethics from a Theocentric Perspective, Volume 1**

This new series of books brings thoughtful, biblically informed perspectives to contemporary issues in bioethics. Whether exploring abortion, assisted suicide, genetic engineering, or other controversial issues in bioethics, these volumes provide principled discussion of the ethical implications of today's medical and scientific breakthroughs. Extremely useful to students, scholars, and general readers alike, these volumes are ideal for classroom use --
nontheological as well as theological settings. This excellent text offers a broad-based introduction to the field of bioethics. Scott Rae and Paul Cox provide an assessment of various secular approaches to bioethics that are particularly influential today, and develop a framework for a Christian approach meant to assist people in addressing the many pressing issues in the field. Though touching on the numerous debated issues in bioethics, the authors are primarily concerned here to give an account of the central theological notions crucial to an informed Christian perspective on bioethics. Their work makes a stimulating and substantial contribution to a Christian bioethic that can effectively engage the pluralistic culture in which health care is practiced today.

**Ethics After Babel**

A fascinating study of moral languages and their discontents, Ethics after Babel explains the links that connect contemporary moral philosophy, religious ethics, and political thought in clear, cogent, even conversational prose. Princeton's paperback edition of this award-winning book includes a new postscript by the author that responds to the book's noted critics, Stanley Hauerwas and the late Alan Donagan. In answering his critics, Jeffrey Stout clarifies the book's arguments and offers fresh reasons for resisting despair over the prospects of democratic discourse.

**Healing the Earth**
God may have other plans than just our welfare, and this position leads us to consider that humanity should be putting its efforts into living within nature rather than trying to control it. And a part of that living within nature is learning how to respect and appreciate it - perhaps even bringing to that respect and admiration a sense of awe and wonder. The book also contains a foreword by Frederick Blumer and appendixes, the latter containing two responses to Gustafson's work. Clear and reasonable and deeply felt, A Sense of the Divine has the power to engage the heart as well as the mind. It invites the reader into a new oneness with all things, a oneness with which our destiny is inextricably woven.

**Ethics from a Theocentric Perspective**

**Termites of the State**

"Let us . . . nominate this the most important theoretical work on ethical or moral theory since John Rawls's Theory of Justice. If you have philosophical inclinations and want a good workout, this conscientious scrutiny of moral assumptions and expressions will be most rewarding. Donagan explores ways of acting in the Hebrew-Christian context, examines them in the light of natural law and rational theories, and proposes that formal patterns for conduct can emerge. All this is tightly reasoned, the argument is packed, but the language is clear."—Christian Century "The man value of this book seems to me to be that it shows the force of the
Hebrew-Christian moral tradition in the hands of a creative philosopher. Throughout the book, one cannot but feel that a serious philosopher is trying to come to terms with his religious-moral background and to defend it against the prevailing secular utilitarian position which seems to dominate academic philosophy."—Bernard Gert, Journal of Medicine and Philosophy

**Christian Theology and Medical Ethics**

What does Jesus have to do with ethics? There are two brief answers given by believers: "everything" and "not much." While evangelical or fundamentalist Christians would find authoritative guidance in the words and commands of Jesus as recorded in the New Testament, many mainstream Christian ethicists would say that Jesus is too concrete or narrowly particular to have any direct import for ethics. In this book, Williams Spohn takes a middle way, showing how Jesus is the "concrete universal" of Christian ethics. By forming a bridge from the lives of contemporary Christians to the words and deeds of Jesus, Jesus' story as a whole exemplifies moral perception, motivation and Christian identity. In addition, Spohn shows how the practices of Christian spirituality--specifically prayer, service, and community--train the imagination and reorient emotions to produce a character and a way of life consonant with Christian New Testament moral teaching.

**James M. Gustafson's Theocentric Ethics**
Ethics from a Theocentric Perspective, Volume 2

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.

**Consenting to God and Nature**

The Ethical Demand (1956) by K. E. Løgstrup is one of the great works of modern moral philosophy: it is presented here in a new translation with introduction and notes. Løgstrup puts forward his distinctive view concerning our vulnerability to each other and what this requires of us in response. He starts by considering Jesus's 'proclamation' to love your neighbour and how this can be understood in 'purely human terms' as relating to basic features of our existence. Reflecting on the phenomenon of trust, Løgstrup emphasizes the fundamental interdependence of human life and how this gives rise to an 'ethical demand' on us to care for the other, which he characterizes as radical, silent, one-sided, and unfulfillable. In order to make sense of a demand of this sort, Løgstrup argues, we must see 'life as a gift', rather than treating ourselves as the sovereign grounds for our own existence. He contrasts this demand to social norms, which are often reciprocal in this way, and argues that while such norms are changeable, the ethical demand itself is absolute. Løgstrup therefore makes a fundamental contribution to our understanding of the nature of-and basis for-our obligations to each other. In this critical edition, Løgstrup's original text is accurately rendered into readable English and paired with an
introduction which explains the main themes and wider context of the work.

Environmental Ethics, Ecological Theology, and Natural Selection

Theological Ethics After Gustafson

James M. Gustafson has been a leading and formative figure in the field of Christian ethics over the past fifty years. His many contributions to theological ethics have helped to define and shape ethical thinking by Christians who reflect on great moral issues. Gustafson's work must be dealt with by all students in this discipline, and his perceptive insights have given clarity and guidance to the process of moral discernment. The essays collected here are ones that have had a significant impact on discussions and debates over recent decades. The Library of Theological Ethics series focuses on what it means to think theologically and ethically. It presents a selection of important and otherwise unavailable texts in easily accessible form. Volumes in this series will enable sustained dialogue with predecessors though reflection on classic works in the field.

Can Ethics Be Christian?

"Ethics from a Theocentric Perspective will surprise some, shock others, and unleash a flood of speculation about what has happened to James
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**Go and Do Likewise**

The Spirit of Sustainability helps readers navigate the moral worlds and ethical concepts, and social and religious practices related to sustainability. In collaboration with the Forum on Religion and Ecology, an established network of leading scholars, it explores a wide range of topics and perspectives, from the promise and problems of approaching sustainability through global and indigenous religions, to major theories in philosophy and environmental ethics, and professional practices and social movements. This volume presents the various
goals of sustainability - ecological integrity, economic health, human dignity, fairness to the future, and social justice - and provides a framework for reasoning through many interrelated environmental challenges for both current and future generations.

**Gratitude for the Wild**

Poorman brings together ethics and pastoral practice in an interactional model that captures the distinctive character of Christian pastoral counseling. His work is especially important in a culture that often confuses pastoral counseling with therapy. It also challenges traditional notions which portray the pastoral minister as an instructor who dispenses the church's moral teaching. Poorman distinguishes the pastoral task from that of therapist or teacher, while drawing on the best resources of contemporary psychology and moral development theories. He brings moral theology into lively conversation with pastoral experience; at the same time, his clear presentation brings a critical method of moral discernment to Christian ministry which is rooted in faith and the wisdom of the community.

**Ethics from a Theocentric Perspective, Volume 1**

In the last few decades, religious and secular thinkers have tackled the world's escalating environmental crisis by attempting to develop an ecological ethic that is both scientifically accurate and free of human-centered preconceptions. This
groundbreaking study shows that many of these environmental ethicists continue to model their positions on romantic, pre-Darwinian concepts that disregard the predatory and cruelly competitive realities of the natural world. Examining the work of such influential thinkers as James Gustafson, Sallie McFague, Rosemary Radford Ruether, John Cobb, Peter Singer, and Holmes Rolston, Sideris proposes a more realistic ethic that combines evolutionary theory with theological insight, advocates a minimally interventionist stance toward nature, and values the processes over the products of the natural world.

**Morality Truly Christian, Truly African**

On a misty morning in eastern Kentucky, cross-bearing Christians gather for a service on a surface-mined mountain. They pray for the health and renewal of the land and for their communities, lamenting the corporate greed of the mining companies. On another day, in southern West Virginia, Andrew Jordon hosts Bible study in a small cabin overlooking a disused 1,400-acre surface mine. He believes his efforts to reclaim sites like these represent responsible environmental stewardship. In Sacred Mountains, Andrew R. H. Thompson highlights scenes such as these in order to propose a Christian ethical analysis of the controversial mining practice that has increasingly divided the nation and has often led to fierce and even violent confrontations. Thompson draws from the arguments of H. Richard Niebuhr, whose work establishes an
ideal foundation for understanding Appalachia. Thompson provides a thorough introduction to the issues surrounding surface mining, including the environmental consequences and the resultant religious debates, and highlights the discussions being carried out in the media and by scholarly works. He also considers five popular perspectives (ecofeminism, liberation theology, environmental justice, environmental pragmatism, and political ecology) and offers his own framework and guidelines for moral engagement with the subject. Thompson's arguments add to the work of other ethicists and theologians by examining the implications of culture in a variety of social, historical, and religious contexts. A groundbreaking and nuanced study that looks past the traditionally conflicting stereotypes about religion and environmental consciousness in Appalachia, Sacred Mountains offers a new approach that unifies all communities, regardless of their beliefs.

Bioethics

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
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**Ethics from a Theocentric Perspective**

In this book, originally published in 1968, James M. Gustafson asks the fundamental question, what is the significance of Jesus for the moral life? His answer is in the form of an ethical map, showing the ways in which theological affirmations about Christ relate to moral life in the writings of a number of important Christian thinkers. Gustafson has written a new preface for this edition. The Library of Theological Ethics series focuses on what it means to think theologically and ethically. It presents a selection of important and otherwise unavailable texts in easily accessible form. Volumes in this series will enable sustained dialogue with predecessors though reflection on classic works in the field.

**Ethics and Theology**

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**The Making of American Liberal Theology**

In this work, originally published in 1968, the distinguished theologian James M. Gustafson asks the fundamental question, "What is the significance of Jesus Christ for the moral life?" His answer is in the form of an ethical map, showing the ways in which theological affirmations about Christ relate to moral life in the writings of a number of important Christian thinkers.

**Christ and the Moral Life**

This book, an exploration in theological ethics, is motivated by two central questions. First: How can we think and speak with integrity about God as One who is active in human affairs and the world? How can God make a difference in our world and in our lives? Second, and no less important: What is the character of God's activity in the world, and how are we to relate and respond to this activity? How does God make a difference in our world and our lives, and what are some of the implications for our own actions? As the book's title indicates, Bangert claims that a proper engagement in theological ethics
requires both consenting to God and consenting to nature. This means both consenting to the reality that is God, the One with whom we ultimately have to do, and the acceptance of the natural or physical world as hugely determinative of the limits and possibilities of human life and all existence. He argues that this calls for a theocentric, naturalistic, theological ethics. Bangert shows how the work of three major contemporary Protestant thinkers, James M. Gustafson, Sallie McFague, and David Ray Griffin, may be fruitfully appropriated for the articulation of just such an ethics, one that is responsive to the Christian tradition while also sharing the modern commitment's appeal to human experience and reason. Each of these three thinkers eschews a priori appeal to the authority of religious tradition, as each takes seriously scientific knowledge of our world. Each accents ways in which current scientific understandings inform, and in some cases are informed by, contemporary appropriations of the language and thought of Christian tradition. Each is also concerned to relate his or her approach to human valuing, life, and action. A critical appraisal of their work shows that none provides a sufficient basis for an intellectually and religiously adequate theological ethics, but that each contributes elements necessary to the articulation of such an ethics within the Protestant Christian tradition as it confronts the religious and intellectual challenges of today's world.

**Moral Discernment in the Christian Life**

All of us want to be happy and live well. Sometimes
intense emotions affect our happiness—and, in turn, our moral lives. Our emotions can have a significant impact on our perceptions of reality, the choices we make, and the ways in which we interact with others. Can we, as moral agents, have an effect on our emotions? Do we have any choice when it comes to our emotions? In Aquinas on the Emotions, Diana Fritz Cates shows how emotions are composed as embodied mental states. She identifies various factors, including religious beliefs, intuitions, images, and questions that can affect the formation and the course of a person's emotions. She attends to the appetitive as well as the cognitive dimension of emotion, both of which Aquinas interprets with flexibility. The result is a powerful study of Aquinas that is also a resource for readers who want to understand and cultivate the emotional dimension of their lives.

The Tangled Bank

Aquinas on the Emotions

Lisa Sideris proposes a new way of thinking about the natural world, an environmental ethic that incorporates the ideas of natural selection and values the processes rather than the products of nature. Such an approach encourages us to take a minimally interventionist approach to nature. Only when the competitive realities of evolution are faced squarely, Sideris argues, can we generate practical environmental principles to deal with such issues as
species extinction and the relationship between suffering and sentience.

**Christ and the Moral Life**

**The Ethical Demand**

Determines the implications of Christian religious conviction for moral conduct through extensive philosophical inquiry into an incident involving an ethical decision

**Ethics from a Theocentric Perspective: Theology and ethics**

**The Primacy of Religious Disposition in James M. Gustafson's Ethics from a Theocentric Perspective**

Met een samenvatting in het Nederlands.

**A Sense of the Divine**

**Ethics from a theocentric perspective, v.2: ethics and theology**

Contemporary discourse in biomedical ethics has been greatly shaped, sustained and enriched through the insights and perspectives offered by its
theologian-contributors. This volume examines the work of four Christian theologians who have significantly influenced the field of bioethics in the U.S.: Richard McCormick, SJ; Paul Ramsey; Stanley Hauerwas; and James M. Gustafson. Each theorist's writings are explored in turn, in order to elucidate, compare and contrast their foundational theological premises, their particular approaches to moral reasoning, and their considered responses to selected medico-moral issues. The final chapter reflects some of the author's own critical responses in dialogue with the study's four subjects, and offers general suggestions about the moral perspective afforded by Christian theology. This volume should be of interest both to those seeking a fuller understanding of contemporary discussions in bioethics and to those studying Christian ethics in the modern era.

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