

# Between The Sexes Lisa Sowle Cahill

Journal of Moral Theology, Volume 11, Issue 1 - Jason King 2022-01-14

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"This volume honors Lisa Cahill's 45 years of teaching Christian ethics at Boston College. With contributions from most of the doctoral students she directed during her career, it provides an interpretive overview of Cahill's specific contributions to Christian ethics"--

**Between the Sexes** - Lisa Sowle Cahill 1989

The basis for a Christian sexual ethic, says Cahill, is a correlation of four sources: Scripture, Christian tradition (of faith, theology, and practice), philosophy, (normative accounts), and the empirical sciences (descriptive accounts).

**From Christ to the World** - Wayne G. Boulton 1994

Here is a single volume that effectively introduces students to the full breadth of the discipline of Christian ethics. Essays deal with both concrete issues and theoretical foundations. Relevant biblical readings and a series of case studies accentuate the text.

*Blessed Are the Peacemakers* - Lisa Sowle Cahill 2019-03-02

This book is a contribution to the Christian ethics of war and peace. It advances peacebuilding as a needed challenge to and expansion of the traditional framework of just war theory and pacifism. It builds on a critical reading of historical landmarks from the Bible through Augustine, Aquinas, the Reformers, Christian peace movements, and key modern figures like Dietrich Bonhoeffer, Reinhold Niebuhr, and recent popes. Similar to just-war theory, peacebuilding is committed to social change and social justice but includes some theorists and practitioners who accept the use of force in extreme cases of self-defense or humanitarian intervention. Unlike just-war theorists, they do not see the justification of war as part of the Christian mission. Unlike traditional pacifists, they do see social change as necessary and possible and, as such, requiring Christian participation in public efforts. Cahill argues that transformative Christian social participation is demanded by the gospel and the example of Jesus, and can produce the avoidance, resolution, or reduction of conflicts. And yet obstacles are significant, and expectations must be realistic.

Decisions to use armed force against injustice, even when they meet the criteria of just war, will be ambiguous and tragic from a Christian perspective. Regarding war and peace, the focus of Christian theology, ethics, and practice should not be on justifying war but on practical and hopeful interreligious peacebuilding.

*Global Justice, Christology and Christian Ethics* - Lisa Sowle Cahill 2013-01-17

A Christian response to global realities of human inequality, poverty, violence and ecological destruction in the twenty-first century.

**Gender and Theology** - Elaine Wainwright 2012-08-31

Concilium has long been a household-name for cutting-edge critical and constructive theological thinking. Past contributors include leading Catholic scholars such as Hans Küng, Gregory Baum and Edward Schillebeeckx, and the editors of the review belong to the international "who's who" in the world of contemporary theology. Published five times a year, each issue reflects a deep knowledge and scholarship presented in a highly readable style, and each issue offers a wide variety of viewpoints from leading thinkers from all over the world.

**Journal of Moral Theology, Volume 1, Number 1** - David M. Cloutier 2013-12-09

Formative Figures of Contemporary American Catholic Moral Theology Volume 1, Number 1, January 2012 Edited by David Cloutier and William C. Mattison III Moral Theology in the Ruins: Introducing the Journal of Moral Theology David Matzko McCarthy Bernard Häring's Influence on American Catholic Moral Theology James F. Keenan, S.J. Servais Pinckaers and the Renewal of Catholic Moral Theology Craig Steven Titus Religious Freedom, Morality and Law: John Courtney Murray Today David Hollenbach, S.J. James M. Gustafson and Catholic Theological Ethics Lisa Sowle Cahill The Luminous Excess of the Acting Person: Assessing the Impact of Pope John Paul II on American Catholic Moral Theology John Grabowski Stanley Hauerwas's Influence on Catholic Moral Theologians Jana Marguerite Bennett Review Essay: Method in American Catholic Moral Theology After Veritatis Splendor David Cloutier and William C. Mattison III *Theological Bioethics* - Lisa Sowle Cahill 2005-11-16

The field of bioethics was deeply influenced by religious thinkers as it emerged in the 1960s and early 1970s. Since that time, however, a seemingly neutral political liberalism has pervaded the public sphere, resulting in a deep suspicion of those bringing religious values to bear on questions of bioethics and public policy. As a theological ethicist and progressive Catholic, Lisa Sowle Cahill does not want to cede the "religious perspective" to fundamentalists and the pro-life movement, nor does she want to submit to the gospel of a political liberalism that champions individual autonomy as holy writ. In *Theological Bioethics*, Cahill calls for progressive religious thinkers and believers to join in the effort to reclaim the best of their traditions through jointly engaging political forces at both community and national levels. In Cahill's eyes, just access to health care must be the number one priority for this type of "participatory bioethics." She describes a new understanding of theological bioethics that must go beyond decrying injustice, beyond opposing social practices that commercialize human beings, beyond painting a vision of a more egalitarian future. Such a participatory bioethics, she argues, must also take account of and take part in a global social network of mobilization for change; it must seek out those in solidarity, those involved in a common calling to create a more just social, political, and economic system. During the past two decades Cahill has made profound contributions to theological ethics and bioethics. This is a magisterial and programmatic statement that will alter how the religiously inclined understand their role in the great bioethics debates of today and tomorrow that yearn for clear thinking and prophetic wisdom.

**A Christian Theology of Marriage and Family** - Julie Hanlon Rubio 2003

What are Christian families called to be and do in contemporary society? Weaving together theology, social science, and her experience as a wife and mother, Julie Hanlon Rubio answers this provocative and timely

question. She explores the marriage liturgy, the New Testament and Christian tradition and then reflects on the ways Christian husbands and wives, fathers and mothers, and children can live out their vocations in changing times. She concludes with chapters on divorce and the mission of the family. Relevant, academically oriented yet popularly written, and filling a need by its attention to family issues, this book will make an ideal text for courses in: --marriage. --family ethics. --social justice. --Christian ethics. + [Diverse Voices in Modern US Moral Theology](#) - Charles E. Curran 2019-02-15

In Charles E. Curran's latest book, *Diverse Voices in Modern US Moral Theology*, he presents the diverse voices of US Catholic moral theologians from the mid-twentieth century to the present. The book discusses eleven key individuals in the development and evolution of moral theology as well as the New Wine, New Wineskins movement. This diversity, which differs from the monolithic understanding of moral theology that prevailed until recently, comes from the diverse historical circumstances or *Sitz im Leben* of the authors. Each of these theologians developed her or his approach in light of these circumstances and in response to shifts in the three audiences of moral theology—the Church, the academy, and the broader society. By exploring this diversity, Curran recognizes the deep divisions that exist within Catholic moral theology between the so-called “liberal” and “conservative” approaches and acknowledges the need for greater dialogue between them, providing a deeper understanding of the methods and approaches of these significant figures. This new book from a major figure in the field will be an important resource for students and scholars of US Catholic moral theology and for anyone seeking to understand the current state of moral theology in America today.

**Family** - Lisa Sowle Cahill 2000

IS there an authentically Christian notion of family? Cahill asserts that the usual religious agenda of restoring the traditional nuclear family is actually misinformed and misguided. Her study of the early church, John Chrysostom, Martin Luther, the Puritans, and recent Church teachings reveals an alternative Christian vision of the altruistic family, animated by Christian discipleship to stand for compassion, generosity, and justice.

*A Theology and Praxis of Gender Equality* - Lisa Sowle Cahill 2018

*Moral Development, Virtue and Gender* - Christopher P. Klofft 2000

[More Lasting Unions](#) - Stephen Garrard Post 2000

A powerful reassertion of the social and spiritual significance of marriage and the family. Many recent social theorists maintain that marriage and the nuclear family are not particularly important to the fabric of our culture. In this powerful refutation, grounded in both Christian teaching and social-science data, Stephen G. Post asserts that the bonds of marriage and family are fundamental to our social and spiritual well-being. Unique in the field for its wide treatment of relevant issues, *More Lasting Unions* also takes up these important topics: the special needs of children and of aging parents; adoption as an alternative way of family building; the perils of family self-indulgence and consumerism; balancing family commitments and concern for neighbors.

*Love Your Enemies* - Lisa Sowle Cahill 1994

The author examines the theological bases of just war theory and pacifism, especially in the light of the concept of God, as that motif illuminates Christian discipleship. Differences between the theory of just war and the practice of pacifism are highlighted in the overview of the history of Christian thought on the subject, and the inclusiveness of the ideal of the kingdom for pacifism is emphasized.

[Social Ethics in the Making](#) - Gary Dorrien 2011-04-06

In the early 1880s, proponents of what came to be called “the social gospel” founded what is now known as

social ethics. This ambitious and magisterial book describes the tradition of social ethics: one that began with the distinctly modern idea that Christianity has a social-ethical mission to transform the structures of society in the direction of social justice. Charts the story of social ethics - the idea that Christianity has a social-ethical mission to transform society - from its roots in the nineteenth century through to the present day. Discusses and analyzes how different traditions of social ethics evolved in the realms of the academy, church, and general public. Looks at the wide variety of individuals who have been prominent exponents of social ethics from academics and self-styled “public intellectuals” through to pastors and activists. Set to become the definitive reference guide to the history and development of social ethics. Recipient of a CHOICE Outstanding Academic Title for 2009 award.

[Feminist Ethics and Natural Law](#) - Cristina L. H. Traina 1999-04-28

Heated debates over such issues as abortion, contraception, ordination, and Church hierarchy suggest that feminist and natural law ethics are diametrically opposed. Cristina L.H. Traina now reexamines both Roman Catholic natural law tradition and Anglo-American feminist ethics and reconciles the two positions by showing how some of their aims and assumptions complement one another. After carefully scrutinizing Aquinas's moral theology, she analyzes trends in both contemporary feminist ethics, theological as well as secular, and twentieth-century Roman Catholic moral theology. Although feminist ethics reject many of the methods and conclusions of the scholastic and revisionist natural law schools, Traina shows that a truly Thomistic natural law ethic nonetheless provides a much-needed holistic foundation for contemporary feminist ethics. On the other hand, she offers new perspectives on the writings of Josef Fuchs, Richard McCormick, and Gustavo Gutierrez, arguing that their failure to catch the full spirit of Thomas's moral vision is due to inadequate attention to feminist critical methods. This highly original book proposes an innovative union of two supposedly antagonistic schools of thought, a new feminist natural law that would yield more comprehensive moral analysis than either existing tradition alone. This is a provocative book not only for students of moral theology but also for feminists who may object to the very notion of natural law ethics, suggesting how each might find insight in an unlikely place.

**Sexuality and the U.S. Catholic Church** - Lisa Sowle Cahill 2006

No issue in the contemporary Church evokes more controversy than sexuality. In the wake of the clerical abuse scandals, the Catholic Church has come under intense scrutiny, criticized for being either too repressive or too lenient in its approach to human sexuality. In *Sexuality and the U.S. Catholic Church*, Lisa Sowle Cahill, John Garvey, and T. Frank Kennedy, S.J. introduce the work of leading Catholic theologians, writers, and scholars to help ground the conversation in the tradition, identify modern-day challenges, and point to resources for the future. Topics include homosexuality and marriage; theology of the body: possibilities and limitations; views of celibacy past and present; rebuilding community; childbearing; sexual discipleship; and future challenges.

**Sex, Gender, and Christian Ethics** - Lisa Sowle Cahill 1996-08-28

This book endorses feminist critiques of gender, yet upholds the insight of traditional Christianity that sex, commitment and parenthood are fulfilling human relations. Their unity is a positive ideal, though not an absolute norm. Women and men should enjoy equal personal respect and social power. In reply to feminist critics of oppressive gender and sex norms and to communitarian proponents of Christian morality, Cahill argues that effective intercultural criticism of injustice requires a modest defence of moral objectivity. She thus adopts a critical realism as its moral foundation, drawing on Aristotle and Aquinas. Moral judgment should be based on reasonable, practical, prudent and cross-culturally nuanced reflection on human experience. This is combined with a New Testament model of community, centred on solidarity, compassion and inclusion of the economically or socially marginalised.

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