

THEOLOGICAL ETHICS OUT OF THE UNITED STATES

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In my previous essay, "Theological Ethics out of Latin America, Africa, and Asia,"¹ I examined how, in many ways the three "southern" continents – Latin America, Africa, and Asia – have developed a contextual ethics specific to their continents. In this essay I turn to describe developments from my own country, the United States.²

Because of its geographical proximity and more importantly its deep historical (and often oppressive) involvement in Latin America, United States' citizens were deeply affected by the irruption of liberation theology onto the theological scene. Soon, central premises from liberation theology became incorporated by North American

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¹ *Asian Horizons* 4.1 (2010) 13-30.

² James F. Keenan, *A History of Catholic Moral Theology in the Twentieth Century: From Confessing Sins to Liberating Consciences*, New York: Continuum, 2010.

theologians into the overall theological foundations of Catholic theological ethics, especially the notions of social sin,³ and the option for the poor.⁴

The clearest connection between liberation theology in Latin America and theological movements in the United States became black theology. One year after publishing *Black Theology and Black Power*,⁵ James Cone published *A Black Theology of Liberation*.⁶ Later, in response to reviews that criticized Cone's dependence on European theologians, he offered a theology of black traditions and experience in *The God of the Oppressed*.⁷

M. Shawn Copeland is arguably the most prolific Catholic theological writer in Black theology. She has written about liberation theology for women, the nature, method and traditions of black theology,⁸ racism,⁹ and the experience and narratives of suffering of black women who live a theology of resistance.¹⁰ More recently, she has developed from those narratives a theology of freedom.¹¹

Bryan Massingale is its leading theological ethicist. In his dissertation he studied the social dimensions of sin and reconciliation in the

³Peter Henriot, "The Concept of Social Sin," *Catholic Mind* (1973) 38-53; Kenneth Himes, "Social Sin and the Role of the Individual," *Annual of the Society of Christian Ethics* (1986) 183-213; Mark O'Keefe, *What Are they Saying about Social Sin?*, New York: Paulist Press, 1990; Margaret Pfiel, "Doctrinal Implications of Magisterial Use of the Language of Social Sin," *Louvain Studies* 27 (2002) 132-152, at 152.

⁴Donal Dorr, *Option for the Poor: A Hundred Years of Vatican Social Teaching*, Maryknoll: Orbis, 1983.

⁵James Cone, *Black Theology and Black Power*, Maryknoll: Orbis, 1969, 1987.

⁶Cone, *A Black Theology of Liberation*, Maryknoll: Orbis, 1970.

⁷Cone, *The God of the Oppressed*, Maryknoll: Orbis, 1987.

⁸Copeland, "Doing Black Catholic Theology: Rhythm, Structure, and Aesthetics," *Chicago Studies* 42.2 (Summer 2003) 127-141; "Tradition and the Traditions of African American Catholicism," *TS* 61 (2000) 632-671; "Method in Emerging Black Catholic Theology," Diana Hayes and Cyprian Davis, ed., *Taking Down Our Harps*, Maryknoll: Orbis, 1998, 120-144.

⁹Copeland, "The Interaction of Racism, Sexism and Classism in Women's Exploitation," Elisabeth Schüssler Fiorenza, ed., *Women, Work, and Poverty*, New York: Orbis, 1987, 19-27; "Race," Gareth Jones, ed., *The Blackwell Companion to Modern Theology*, Oxford: Blackwell Publishers, 2003, 499-511.

¹⁰Copeland, "The Church Is Marked by Suffering," William Madges and Michael J. Daley, ed., *The Many Marks of the Church*, New London, CT: Twenty-Third Publications, 2006, 212-216; Copeland, "Wading Through Many Sorrows: Toward a Theology of Suffering in a Womanist Perspective," Charles Curran, Margaret Farley and Richard McCormick, ed., *Feminist Ethics and the Catholic Moral Tradition*, Mahwah: Paulist Press, 1996, 136-163.

¹¹Copeland, *Enfleshing Freedom: Body, Race, and Being*, Minneapolis: Fortress, 2008.

works of James Cone and Gustavo Gutiérrez.¹² In the 1990s he wrote about racism and Catholic social teaching, and critiqued US academic theology's twenty years of silence and failure to reflect on racism and the civil rights movement.¹³ Later, Massingale returned to Cone to compare his work with recent Catholic Episcopal teaching on racism.¹⁴ Like Copeland, Massingale presses his readers to see the racism they perpetuate and the profound relationship it has with poverty.¹⁵

Recently, Massingale has advocated for a more radical change in Catholic theological ethics. Arguing that revisionism is over, he contends that moral theologians must offer the church a faithful or radical reconstruction of the tradition. He explains: "'Reconstruction' emphasizes the need for a more fundamental or 'radical' (in the sense of radix or 'root') rethinking and rearticulation of the demands of faith than that conveyed by the term 'revision'."¹⁶

Concrete social change that promotes justice signifies the purpose of a great deal of theological ethics in the United States. On May 3, 1983, the United States Conference of Catholic bishops issued their long awaited, transparently drafted, landmark statement, *The Challenge of Peace: God's Promise and Our Response*.¹⁷ This prophetic and ethically well-argued statement gave the church in the United States a sense that working for justice was its mission. Later, the architect of the pastoral Cardinal Joseph Bernardin developed a broadly inclusive

¹²Bryan Massingale, *The Social Dimensions of Sin and Reconciliation in the Theologies of James Cone and Gustavo Gutierrez*, Rome: Academina Alphonisiana, 1991.

¹³Bryan Massingale, "The African American Experience and U.S. Roman Catholic Ethics: 'Strangers and Aliens No Longer'?" in *Black and Catholic: The Challenge and Gift of Black Folk: Contributions of African American Experience and World View to Catholic Theology*, ed. Jamie Phelps, Milwaukee: Marquette University, 1997, 79-101.

¹⁴Massingale, "James Cone and Recent Catholic Episcopal Teaching on Racism" *TS* 61 (2000) 700-30.

¹⁵Massingale, *Poverty and Racism: Overlapping Threats to the Common Good*, Washington, DC: Catholic Charities USA, 2008; "The Scandal of Poverty: 'Cultural Indifference' and the Option for the Poor Post-Katrina," *Journal of Religion and Society* Supplement Series 4 (2008) 55-72; "Racial Reconciliation in Christian Ethics: Toward Starting a Conversation," *Journal of the Black Catholic Theological Symposium* 2 (2008) 31-57.

¹⁶Massingale, "Beyond Revision: A Younger Moralists looks at Charles E. Curran," *A Call to Fidelity* 253-272, at 267-8.

¹⁷United States Conference of Catholic Bishops, *The Challenge of Peace: God's Promise and Our Response* May 3, 1983 www.usccb.org/sdwp/international/TheChallengeofPeace.pdf

consistent ethics of life through a series of thirty-five lectures.¹⁸ Three years later on November 13, 1986 the bishops addressed the ethical issues related to the economy, in *Economic Justice for All*.¹⁹ These events empowered Christians around the country to reflect on the relationship of justice, the church and the world.

A leader in this reflection has been the social ethicist David Hollenbach, who has addressed a wide array of issues: mediating claims in conflict, promoting a new perspective for an equitable justice, developing the respect of human rights, analyzing issues of war and peace in a nuclear age, and deepening the notion of common good to reflect better the world in which we live.²⁰ More recently he has addressed the issues of refugees and forced migration.²¹

The move toward just responses to suffering in the world has been made by women scholars like Lisa Sowle Cahill, Margaret Farley, Cristina Traina, Anne Patrick, Christine Firer Hinze, Christine Gudorf, Barbara Andolsen, Susan Ross, Patricia Beattie Jung, Maura Ryan, Mary Jo Iozzio, Maria Cimperman, Mary Doyle Roche, and Marilyn Martone. Their investigations, like their proposals are specific and concrete; for instance, Martone writes about the unjust and irrational challenges that parents, especially mothers encounter in health care as they care for a child who has sustained significant brain injuries.²² Patrick addresses the shift in theological ethics from the patriarchal moral manuals to the liberating call to autonomy but insists that that call must be in conscience, promoting egalitarianism, and heeding the voices of the marginalized.²³ Cimperman asks why is

¹⁸Thomas Nairn, ed., *The Seamless Garment: Writings on the Consistent Ethic of Life*, Maryknoll, New York: Orbis, 2008.

¹⁹United States Conference of Catholic Bishops, *Economic Justice for All*, November 13, 1986; www.usccb.org/sdwp/international/EconomicJusticeforAll.pdf

²⁰David Hollenbach, *Claims in Conflict: Retrieving and Renewing the Catholic Human Rights Tradition*, Mahwah: Paulist Press 1979; *Nuclear Ethics: A Christian Moral Argument*, Mahwah: Paulist Press, 1983; *The Common Good and Christian Ethics*, New York: Cambridge UP, 2002; *Justice, Peace, and Human Rights: American Catholic Social Ethics in a Pluralistic World*, New York: Crossroads, 1988; *The Global Face of Public Faith: Politics, Human Rights, and Christian Faith*, Washington, D.C.: Georgetown UP, 2003.

²¹Hollenbach, ed., *Refugee Rights: Ethics, Advocacy, and Africa*, Washington, D.C.: Georgetown UP, 2008.

²²Marilyn Martone, "Another Voice." *Hastings Center Report* (March/April 2006) 3; "Ethical Issues in Rehabilitation in the Home-Care Setting," *Journal of Clinical Ethics* (Winter 2004) 292-299; "Making Health Care Decisions without a Prognosis: Life in a Brain Trauma Unit," *Annual of the Society of Christian Ethics* 20 (2000) 309-327.

²³Anne E. Patrick, *Liberating Conscience: Feminist Explorations in Catholic Moral Theology*, New York: Continuum, 1996.

the world slow to respond to the international HIV/AIDS crisis and proposes a more comprehensive embodied, relational anthropology.²⁴ Iozzio, acknowledging that women bear the disproportionate burden of HIV, assembles an international group of twenty-five women theologians to tackle regional challenges emerging from virus.²⁵

Women have extended the boundaries of theological ethics by incorporating into it the work of the Catholic social tradition and its engagement of the common good, solidarity, social justice, and the option for the poor. In their contributions theological ethics is not solely a personalist ethics, even one constitutively relational. Theological ethics is about the formation of communities of justice and love through practices that forge a unity of concern and an expressive solidarity.

These women (and also many men)²⁶ theologians approach their arguments with distinctly feminist perspectives is a critical theology of liberation.²⁷ Margaret Farley argues that feminist ethics is opposed to discrimination and patterns of domination, and is necessarily pro-women. It is suspicious of traditional interpretations of women (and men), any form of inequity, and any deductive logic that guides moral decisions. Systemically it manifests itself in very diverse ways.²⁸

While agreeing that the contemporary diversity of feminism is significant, Susan Ross underlines fairly constant points of agreement: the priority of experience, attention to difference, appreciation for embodiment, opposition to patriarchal control, and care for the environment. While inclined to context and social location, it has recently moved to greater cross cultural discourse and justice-based trans-cultural standards.²⁹

²⁴Maria Cimperman, *When God's People Have HIV/AIDS: An Approach to Ethics*, Maryknoll: Orbis Books, 2005.

²⁵Mary Jo Iozzio, ed., *Calling for Justice throughout the World: Catholic Women Theologians on the HIV/AIDS Pandemic*, New York: Continuum, 2008.

²⁶For instance, Edward Vacek, "Feminism and the Vatican," *TS* 66 (2005) 159-177.

²⁷Elisabeth Schüssler Fiorenza, "Feminist Theology as a Critical Theology of Liberation," *TS* 36 (1975) 605-626; "Discipleship and Patriarchy," *Feminist Ethics* 33-65, *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins*, New York: Crossroads, 1992.

²⁸Margaret Farley, "Feminist Ethics," *Feminist Ethics* 5-10; "A Feminist Respect of Persons, *Ibid.*, 164-183.

²⁹Susan Ross, "Feminist Theology: A Review of Literature," *Feminist Ethics* 11-31; Lisa Sowle Cahill, "Feminist Ethics, Differences, and Common Ground," *Ibid.*,

While systematic theologians gave feminism its fundamental theological foundations,³⁰ feminist ethicists have definitively extended their claims into the concrete world of sexual,³¹ social,³² and bioethics.³³ Among these, Lisa Sowle Cahill has been the pioneer of the inclusive agenda of connecting feminism to the Catholic social tradition and bringing that connection to the major areas of applied ethics.

Always working within the tradition, but seeking to reinterpret it, Cahill advances a sexual ethics that is deeply relational, promoting gender equity, depending on the scriptures (in particular the narratives of practices that formed communities of faith and justice) and contending that sexuality should not fortify privacy but rather integral relationships within the common good.³⁴

Later, she defined her ideas on sexuality ("sex is fundamentally and above all a relational capacity"), looking at the experience of women, and mindful of ethics' need to use the resources of other disciplines.³⁵ She proposed that human sexual differentiation and sexual reproduction "stand as experiences which begin in humanity's primal bodily existence, and which all cultures institutionalize (differently) as gender, marriage and family. Human flourishing, as sexually

184-205; Barbara Andolsen, "Whose Sexuality? Whose Tradition? Women, Experience, and Roman Catholic Sexual Ethics," *Ibid.*, 207-239.

³⁰See Rosemary Radford Ruether, *Sexism and God Talk*, Boston: Beacon, 1983; Anne Carr, *Transforming Grace: Christian Tradition and Women's Experience*, San Francisco: Harper and Row, 1988; Sandra Schneiders, *Beyond Patching: Faith and Feminism in the Catholic Church*, Mahwah: Paulist, 1991; Elisabeth Johnson, *She Who Is: The Mystery of God in Feminist Discourse*, New York: Crossroads, 1992.

³¹Christine Gudorf, *The Body Sex and Pleasure*, Cleveland: Pilgrim Press, 1994; Patricia Beattie Jung, ed., *Sexual Diversity and Catholicism: Toward the Development of Moral Theology*, Collegeville: Liturgical, 2001; Aline Kalbian, *Sexing the Church: Gender, Power, and Ethics in Contemporary Catholicism*, Bloomington: Indiana UP, 2005.

³²Anne Patrick, "Toward Renewing 'The Life and Culture of Fallen Man': *Gaudium et Spes* as Catalyst for Catholic Feminist Theology," *Feminist Ethics*, 483-510; Christine Firer Hinze, "Social and Economic Ethics," *TS* 70 (2009) 159-177; *ibid.*, "Bridge Discourse on Wage Justice: Roma Catholic and Feminist Perspectives on the Family Living Wage," *Feminist Ethics* 511-540; Mary Elsbernd, "Social Ethics," *TS* 66 (2005) 137-158; Elsbernd and Reimund Bieringer, *When Love is Not Enough: A Theological Ethic of Justice*, Collegeville: Liturgical Press, 2002.

³³Maura Ryan, "Beyond a Western Ethics," *TS* 65 (2004) 158-78; "The Argument for Unlimited Procreative Liberty: A Feminist Critique," *Feminist Ethics* 383-401.

³⁴Cahill, *Between the Sexes: Toward a Christian Ethics of Sexuality*, Fortress and Paulist Presses, 1985; "Sexual Ethics: A Feminist Biblical Perspective," *Interpretation* 49 (Jan 1995) 5-16.

³⁵Cahill, *Women and Sexuality*, Mahwah: Paulist, 1992, 78.

embodied, depends on the realization of the *equality of the sexes*, male and female; and in their sexual union, on the further values of *reproduction, pleasure and intimacy*." She added two other integral components: that social institutions ought to be ethically responsible to these values and that though local cultures develop their own social institutions, that hardly guarantees that all institutions are ethically the same.³⁶ On this last point, Cahill, while recognizing the evolution of norms from local cultures, believes in the consensual establishment of universal norms as not only a possibility but a necessity.³⁷

Throughout her writings, Cahill upholds sexuality, family,³⁸ and marriage,³⁹ and seeks to eradicate domination and inequities. She is then a self-described Catholic feminist⁴⁰ who scrutinizes ecclesial and social practices that undermine the very values promoted by the narrative of its own tradition.⁴¹

More recently, she has turned to bioethics. In 2003, she gave a major lecture on bioethics.⁴² Here she turned to the common good, solidarity, structural injustice and sin, and the option for the poor and brought the Catholic social tradition, once practically hermetically sealed unto itself, into bioethics.⁴³ The result has been an extraordinarily practical and relevant bioethics. In it, she insists on justice, examines the economic realities that drive so much research while at the same time disenfranchising those most in need, chides the glorification and fascination with a technology that is more

³⁶Cahill, *Sex, Gender and Christian Ethics*, New York: Cambridge University Press, 1996, 110.

³⁷See also, Cahill, "Community and Universals: A Misplaced Debate in Christian Ethics," *Annual of the Society of Christian Ethics* 18 (1998) 3-12.

³⁸Cahill, *Family: A Christian Social Perspective*, Minneapolis: Fortress, 2000.

³⁹Cahill, "Marriage: Developments in Catholic Theology and Ethics," *TS* 64: 78-105 (2003); "Equality in Marriage: The Biblical Challenge," Todd A. Salzman, Thomas M. Kelly, and John J. O'Keefe, eds., *Marriage in the Catholic Tradition: Scripture, Tradition, and Experience*, New York: Crossroad, 2004, 66-75.

⁴⁰Cahill, "On Being a Catholic Feminist," Bannan Center for Jesuit Education, Santa Clara University, 2003.

⁴¹Cahill, "Catholic Sexual Ethics and the Dignity of the Person: A Double Message," *TS* 50 (Mar 1989) 120-150 "Feminist ethics," *TS* 51 (Mar 1990) 49-64.

⁴²Cahill, *Bioethics and the Common Good*, Marquette Univ. Press, 2003.

⁴³Cahill, ed., *Genetics, Theology, Ethics; "Bioethics," TS* 67 (2006) 120-142; "Realigning Catholic Priorities: Bioethics and the Common Good," *America*, September 13, 11-13 (2004) 11-13; "Women's Health and Human Flourishing," Elio Sgreccia, ed., *Women's Health Issues*, Rome: Società Editrice Universo, 2003, 93-103; "Bioethics, Theology, and Social Change," *Journal of Religious Ethics* 31/3 (2003) 363-398; "Biotech and Justice: Catching Up with the Real World Order," *Hastings Center Report* 34/4 (2003) 33-44.

market than person-driven, and remains in solidarity with women throughout the world, particularly those most alienated from medical advances today.

Like others, Cahill's purpose in writing is to bring about actions, practices and policies that achieve a greater solidarity and equity throughout the world.⁴⁴ As she said in her presentation in Padova at the international conference of Catholic Theological Ethics, moral truth "corresponds to the reality of human interdependence and to the possibility of our being in solidarity with one another to relieve human suffering."⁴⁵

In sum, Cahill brings the resources of the Catholic social tradition in its advocacy for justice into the framework of sexuality and bioethics. She insists that as we do theology we examine narrative claims, social practices and institutional structures. She advocates an action oriented ethics that seeks to extend the parameters of discourse and participation and is mindful of the biases of classicism, sexism, and racism.

Theologians in the United States, both seniors and juniors, today are producing a great deal of important scholarship. I close by commenting on these two ends of the spectrum. First, among the seniors there towers Charles Curran. In 1999, Charles Curran laid out his own synthesis of the Catholic moral theological tradition. In it, he argued for an ecclesial context for moral theology and notes how few moral theologians attend to this context: "Catholic moral theology in the past has paid little or no explicit attention to the church and its influence on the discipline."⁴⁶ He develops his relational-responsibility model and discusses how to mediate our relationships with God, others, the world, ourselves and power. He launches a critique against the concept of absolutes in the form of intrinsically evil actions. He concludes on conscience and Church teaching. For the former, he looks for a more holistic understanding of conscience, one that does not reduce it to questions of culpability or the syllogistic application of principles to situations, but insists on "the law of growth" that guides our self-understanding in the formation of conscience. He sees the teaching church as the whole church and while critiquing the exercise of the contemporary hierarchical

⁴⁴Cahill, *Theological Bioethics: Participation, Justice and Change*, Washington, D.C.: Georgetown UP, 2005.

⁴⁵Cahill, "Moral Theology: From Evolutionary to Revolutionary Change," CTEWC 221-227, at 223

⁴⁶Charles Curran, *The Catholic Moral Tradition Today: A Synthesis*, Washington, D.C.: Georgetown University Press, 1999, 1.

magisterium, provides a defense of dissent as constitutive for the right development of moral teaching.

A recent festschrift highlights Curran's specific contributions to the renewal of moral theology. Three of the many worthy essays merit attention. Margaret Farley's recognition of the inadequacy of any particular point of view prompts her to propose the grace of self-doubt so as to train moral teachers to be aware of the need to look beyond their own perspectives.⁴⁷ That need has always been at the source of Curran's frequent calls to dialogue.

The senior Protestant ethicist, James Gustafson calls Curran the "Ecumenical Moral Theologian Par Excellence" and names six criteria for an ethicist to be an ecumenical one: to master one's own tradition; to have sufficient knowledge of another tradition's teachings as they pertain to the issues within one's own; to establish an agenda within one's own tradition for a critical dialogue with other traditions; to apply that agenda to other traditions; to employ the comparative method; and to propose "a somewhat systematic, comprehensive, and defended interpretation of Christian ethics...that attends to materials from more than one tradition."⁴⁸ The grasp of one's own tradition becomes the possibility for appreciating and dialoguing with another.

Raphael Gallagher specifically compares Curran's contributions with European interests and notes that the Europeans could learn from Curran about a "soteriological Christology, the understanding of the developmental nature of history, and the validity of a plurality of methods in moral theology." From the Europeans Curran could "pay greater attention to hermeneutics, have a more philosophically rounded anthropology, and give more attention to the analytic aspects of questions rather than the synthetic aspects."⁴⁹

Curran remains the senior figure in American Catholic ethics. After leaving Catholic University, he eventually was appointed in 1991 to the Elizabeth Scurlock Chair in Human Values at Southern Methodist University in Dallas. During this time, in addition to *The Synthesis*, he has written several other books, on the history of Catholic social teaching, on the history of moral theology in the United States, and

⁴⁷Margaret Farley, "Ethics, Ecclesiology, and the Grace of Self-Doubt," James J. Walter, Timothy E. O'Connell, and Thomas A. Shannon, ed., *A Call to Fidelity*, Washington, D.C.: Georgetown University Press, 2002, 55-77, at 69.

⁴⁸James Gustafson, "Charles Curran: Ecumenical Moral Theologian Par Excellence," *A Call to Fidelity*, 211-234, at 214-15.

⁴⁹Raphael Gallagher, "Curran's Fundamental Moral Theology in Comparison with European Catholic Approaches," *A Call to Fidelity*, 235-252, at 247.

on the moral theology of Pope John Paul II.⁵⁰ With these books we see the “traditionalism” of Curran’s moral theology, but we also see his long-standing commitment to educating the laity in the tradition.

Among the juniors we should note a new generation of theological ethicists very intent on constructing a positive, relational, confessional, contemporary ethics. These scholars have published a collection of essays, entitled *New Wine, New Wineskins*.⁵¹ Much work concerns the identity of the theological ethicist, as a person of faith within a community and an institution. For instance, Margaret Pfeil calls moral theologians to exercise discipleship.⁵² Christopher Steck writes, “Christian moral theology ... requires that its practioner have a well formed heart that is attuned to the Gospel and the values at its core.”⁵³ Christopher Vogt writes that the “work of a lay theologian is not a typical lay vocation” and proposes that local bishops should invite lay theologians to preach.⁵⁴ Elsewhere, Vogt in an inspiring essay proposes why we can and should embrace the intravenous drug user as our neighbor.⁵⁵

In many ways all these Americans have one thing in common, they write about the ethics of their experience while belonging to communities of faith. And they offer a vision of ethics in light of their struggles to overcome racism, sexism, and church division. As the twenty-first century unfolds we find a new promise in their hope to be connected beyond their shores to women and men seeking justice and peace, based on the common good, solidarity, and a contemporary understanding of human rights.

⁵⁰In recent years Curran published five other works with Georgetown University Press: *The Origins of Moral Theology in the United States*, (1997); *Catholic Social Teaching, 1891- Present: A Historical, Theological, and Ethical Analysis*, (2002); *The Moral Theology of Pope John Paul II* (2005); *Loyal Dissent; Catholic Moral Theology in the United States: A History* (2008).

⁵¹William Mattison III, *New Wine, New Wineskins: A Next Generation Reflects on Key Issues in Catholic Moral Theology*, Lanham, Md.: Rowman and Littlefield, 2005.

⁵²Margaret Pfeil, “Transparent Mediation: The Vocation of the Theologian as Disciple,” *Ibid.*, 67-76, at 73.

⁵³Christopher Steck, “Saintly Voyeurism: A Methodological Necessity for the Christian Ethicist?” *New Wine*, 25-44, at 40. Also, Richard Gula, *The Call to Holiness: Embracing a Fully Christian Life*, Mahwah: Paulist Press, 2003.

⁵⁴Christopher Vogt, “Finding a Place at the Heart of the Church,” *New Wine* 45-65, at 52.

⁵⁵Vogt, “Recognizing the Addict as Neighbor: Christian Hospitality and the Establishment of Safe Injection Facilities in Canada,” *Theoforum* 35 (2004) 317-42.