

## Friendship And The Moral Life

Is it possible for preachers and teachers to have a fully effective ministry if their personal spiritual lives are not vibrant? Leading Christian educator Westerhoff says it is not, and offers this resource to help preachers and teachers revitalize their lives and ministries.

The Evolution of Human Dignity in Catholic Morality Bernard Brady Gregory of Nyssa's "Reverse Contagion" and Roberto Esposito's "Immunity": Which Way Forward in the Aftermath of the Pan-demic? Carlo Calleja An Augustinian Correction to a Faulty Option: The Politics of Salt and Light Anthony Crescio "The Perspective of the Acting Person" and Moral Action: Reading Veritatis Splendor no. 78 with Servais Pinckaers, OP Matthew Kuhnar Round Table Discussion: On the Work of Paul J. Wadell Thanks Be to God for Paul J. Wadell: Essays in Honor of a Friend and His Work Tobias Winright Stories of Friendship: The Generous Contributions of Paul Wadell Charles R. Pinches A Consideration of Teaching: Friendship, and Boundaries in Catholic Higher Education Bridget Burke Ravizza and Mara Brecht Spiritual Rescue Darin Davis Jesus Is Not Just My Homeboy: A Friendship Christology Justin Bronson Barringer Reciprocity within Community: Ancient and Contemporary Challenges to and Opportunities for Civic Friendship Anne-Marie Ellithorpe The Place of Friendship in Christian Ethics – A Response Written in Gratitude Paul J. Wadell BOOK REVIEWS Thomas C. Behr, Social Justice and Subsidiarity: Luigi Taparelli and the Origins of Modern Catholic Social Thought Michael Krom Charles C. Camosy, Resisting Throwaway Culture: How a Con-sistent Life Ethic Can Unite a Fractured People Alessandro Rovati Daniel P. Castillo, An Ecological Theology of Liberation: Salvation and Political Ecology Xavier M. Montecel Dennis M. Doyle, The Catholic Church in a Changing World: A Vat-ican II-Inspired Approach Martin Madar Joshua Dubler and Vincent W. Lloyd, Break Every Yoke: Religion, Justice, and the Abolition of Prisons Joshua R. Snyder Daniel K. Finn, ed. Moral Agency within Social Structures and Cul-ture Kevin Ahern Reinhard Huetter, Bound for Beatitude: A Thomistic Study in Escha-tology and Ethics William Mattison James Davison Hunter and Paul Nedelisky, Science and the Good: The Tragic Quest for the Foundations of Morality Frederiek Depoortere Maureen Junker-Kenny, Approaches to Theological Ethics: Sources, Traditions, Visions Mariele Courtois Nicholas Kahm, Aquinas on Emotion's Participation in Reason Andrew Kim Jason King and Julie Hanlon Rubio, eds., Catholic Perspectives on Sex, Love, and Families Conor M. Kelly Rebecca Langlands, Exemplary Ethics in Ancient Rome Anthony Crescio Jerry L. Martin, ed., Theology Without Walls: The Transreligious Im-perative Daniele Clausnitzer Eli S. McCarthy, ed., A Just Peace Ethic Primer: Building Sustaina-ble Peace and Breaking Cycles of Violence Wesley Sutermeister Mary E. McGann, RSCJ, The Meal That Reconnects: Eucharistic Eating and the Global Food Crisis Lucas Briola Marcus Mescher, The Ethics of

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Whether in the cafeteria, classroom, or dorm lounge, questions abound on college campuses. Not only do students grapple with existential issues but they also struggle with ethical ones such as "Why be moral?" In *Introducing Moral Theology*, William Mattison addresses this question as well as grapples with the impact that religious belief has on day-to-day living. Structured in two parts, this unique text on Catholic moral theology covers cardinal virtues (temperance, prudence, fortitude, and justice) as well as theological virtues (faith, hope, and love). It is equipped with study questions, terms and their definitions, and illustrative case studies. Rooted in the Catholic tradition, this overview will also appeal to non-Catholics interested in virtue ethics.

An introduction to Christian ethics explores ethics as a path to happiness as opposed to a set of strict rules, addressing the topics of friendship, community, conscience, prudence, virtue, and love.

*Understanding Friendship* illustrates friendship as an expression of Christian love that can enrich one's life and be socially, culturally, and politically significant. The book examines what friendship is, how its distinctive moral status can be supported by multiple approaches to Christian ethics, and its part in Christian spirituality.

Friendship studies can model behavior both intellectual and actual

Theological reflection 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 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 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 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 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 renewing

moral theology.

"A Sheed & Ward book." Includes bibliographical references and index. Finding a path for life : the quest for goodness and happiness -- Not going it alone : friendship and community in the Christian moral life -- Facing shipwreck and bandits : virtues and the quest for happiness -- Every person's truth : made in the image of God, called to do the work of God -- Freedom : exploring a dangerous topic -- False steps on the path to happiness : losing our way and finding it back -- Finding a story worth handing on : narrative and the moral life -- Doing what the good requires : conscience and prudence in the moral life -- The gift that makes all gifts possible : learning the language of love -- Reimagining the world : why the happiness of one demands justice for all.

Friendship and the Moral Life is not simply a theoretical argument about how moral theology might be done if it took friendship more seriously. Rather, the book exhibits how without friendship, our lives are morally not worth living. The book begins with a consideration of why a new model of the moral life is needed. Wadell then examines the ethics of Aristotle, who viewed the moral life as based on a specific understanding of the purpose of being human, with friendship being an important factor in enabling people to acquire virtues necessary for achieving this purpose. Through the thought of Augustine, Aelred of Reivaulx, and Karl Barth, the question is raised whether friendship is at odds with Christian love or whether their relation depends on one's narrative account of friendship. Thomas Aquinas' understanding of charity as friendship with God is examined to clarify this relationship. Drawing on personal experiences, readers' letters, and interviews, the author discusses ethical issues which occur in everyday interactions with friends and the best way to resolve them and preserve the friendship.

The Catechesis of the Good Shepherd is a child-centered, Montessori-based process of Christian formation. Since 1984, catechists in the United States who have worked in the Catechesis have exchanged the fruits of their work -- children's drawings, work, and prayers; practical ideas and how-to's -- and materials for study and encouragement in an annual journal. These collected journals from 1984 to 1997, and now from 1998 to 2002, provide a valuable resource for Good Shepherd catechists and a history of their work in the United States for anyone interested in knowing more about the Catechesis. Book jacket.

First Published in 2001. Routledge is an imprint of Taylor & Francis, an informa company.

Unlike many studies of Thomistic ethics, this book argues that Aquinas' treatise on the virtues cannot be read apart from his description of charity as friendship with God. For Aquinas, all the virtues stand in service of friendship with God and take their meaning from that love. But what makes this book especially original is the author's contention that the primacy of charity also discloses a relationship between the virtues and the passions, as well as the virtues and the Gifts of the Spirit, that is seldom noted in studies of Aquinas' ethics. Centering on charity as friendship with God, "Friends of God: Virtues and Gifts in Aquinas," is a fresh and insightful study of Aquinas' unique vision of the moral life.

What does the Bible say about Friendship makes two extraordinary claims: that our life's ultimate goal is friendship with God and that our own personal friendships provide the road map. Friendship with God is a gift of Holy Wisdom (Wis 7:27). God speaks to Moses face to face as one speaks to a friend (Exod 33:11). And most striking of all these biblical examples, Jesus calls his own

disciples, "friends" (John 15:15). Tracing the theme of friendship in the Scriptures, we will explore our own relationships with our family and friends to see how they have helped to pave the way for our becoming friends of God. The series *What Does the Bible Say About ...?* examines Biblical teaching in non-technical language in a style accessible to all, while taking into account current scholarship, and relating the biblical message to challenges of today's church and society. Rather than commenting on the content of any specific book, this new series examines topics of interest in a cross-reading of the Bible, both Old and New Testament, presenting a wide-angle view of what Sacred Scripture really says.

Most of us think morality is an unpleasant reality marked by authority, confusion and either over- simplification or too many grey areas. Yet the moral life is one of the most creative aspects of our life. It is not just what we do, but who we become as persons. It leads us to find wholeness, peace, and above all, happiness. Morality is the art of human living that draws the best out of us and brings us closer to God and to one another. This volume is intended as an introduction for thinking Catholics. It begins with a general overview of what the Catholic tradition means by "morality." It continues with chapters on sin, virtue, conscience, sexuality, friendship, liturgy, health care ethics and business ethics. It ends with a chapter on the Gifts of the Holy Spirit which in the Catholic tradition are the culmination of a life of virtue. Thomas Aquinas was a man with a strategy -- not a strategy to assist us in good decision-making or a strategy to help us resolve our problems of conscience, but a strategy to work toward our personal transformation in light of God's love for us. Aquinas has traditionally been represented as a man whose ethics are overly rational, excessively formal, and too scholarly to be of much use in contemporary society. *The Primacy of Love* gives us a fresh look at his ethical thought and invites us to become part of his vision of the moral life as partners in God's perfect love. Author Paul Wadell gives special attention to the role of the passions, affections, and emotions in our moral life and creates a richly humane and compelling study written in a clear and accessible style. *The Primacy of Love* is a modern map for our own moral journey that is not so much something to study, but a way of life in which to participate. To follow this journey is to take up an adventure that will involve you from the center of your being and will change you forever.

An eminent philosopher reflects on the nature of friendship, past and present. Friends are a constant feature of our lives, yet friendship itself is difficult to define. Even Michel de Montaigne, author of the seminal essay "Of Friendship," found it nearly impossible to account for the great friendship of his life. Why is something so commonplace and universal so hard to grasp? What is it about the nature of friendship that proves so elusive? In *On Friendship*, the acclaimed philosopher Alexander Nehamas launches an original and far-ranging investigation of friendship. Exploring the long history of philosophical thinking on the subject, from Aristotle to Emerson and beyond, and drawing on examples from literature, art, drama, and his own life, Nehamas shows that for centuries, friendship was as much a public relationship as it was a private one--inseparable from politics and commerce, favors and perks. Now that it is more firmly in the private realm, Nehamas holds, close friendship is central to the good life. Profound and affecting, *On Friendship* sheds light on why we love our friends--and how they determine who we are, and who we might become.

In this examination of the ethical significance of preaching, Charles Campbell provides both fresh insights into the relationship between preaching and ethics and a challenging moral vision for the contemporary church. Moving beyond a narrow focus on moral decision-making or social-issues sermons, Campbell argues that a particular ethic--nonviolent resistance--is inherent in the practice of preaching and shapes the moral life of the church. In the face of the powers, the fundamental ethical task of preaching involves building up the church as a

community of resistance. Employing three dimensions of character ethics--vision, practices, and virtues--Campbell demonstrates the concrete ways in which preachers may undertake this task.

Gilbert C. Meilaender suggests that Christians should not try to develop an autonomous ethic; neither, however, need they deny the common ground that exists with those who stand in other traditions. He then discusses human nature as creaturely, sinful, and justified--using these categories to think about such topics as the relation of humans to their environment, the meaning of personhood, and the meaning of original sin.

Happiness and the Christian Moral Life introduces students to Christian ethics through the lens of happiness. The book suggests that the heart of ethics is not rules and obligations but our deep desire for happiness and fulfillment. We achieve that happiness when we become people who love the good and seek it in everything we do. The third edition of this reader-friendly text has been revised and updated throughout. It introduces Christian ethics with sensitivity towards readers who may not be Christian themselves. After an overview of basic concepts and key thinkers such as Augustine and Thomas Aquinas, subsequent chapters explore the importance of narrative in Christian ethics, the place of friendship and community in Christian moral life, the role of virtues in our quest for fulfillment, a Christian understanding of the person, a Christian theology of freedom, and false steps on the path to happiness. Final chapters discuss the role of conscience and prudence, love, and justice. The third edition has been re-structured to better meet teaching needs by moving the discussion of narrative earlier in the book. This edition features fresh, global examples; revised introductions to key thinkers; discussions of tough, contemporary topics such as hook-up culture; careful consideration of the words of Pope Francis on themes ranging from consumerism and freedom to love and the environment; and more.

Recent years have seen a marked revival of interest among philosophers in the topic of friendship. This collection of fifteen articles is the first to make some of the best recent work on friendship readily accessible. The book is divided into three sections. The first centers on the nature of friendship, the difference between friendship and other personal loves, and the importance of friendship in the individual's life. The second section discusses the moral significance of friendship and the response of various ethical theories and theorists (Aristotelian, Christian, Kantian, and consequentialist) to the phenomenon of friendship. The last section deals with the importance of personal and civic friendship in a good society. Badhwar's introduction is a comprehensive critical discussion of the issues raised by the essays: it relates them to each other, as well as to historical and contemporary discussions not included in the anthology, thus providing the reader with an integrated overview of the essays and their place in the larger philosophical picture.

Friendship and the Moral Life University of Notre Dame Press

This book offers a comprehensive account of the major philosophical works on friendship and its relationship to self-love. The book gives central place to Aristotle's searching examination of friendship in the Nicomachean Ethics. Lorraine Pangle argues that the difficulties surrounding this discussion are soon dispelled once one understands the purpose of the Ethics as both a source of practical guidance for life and a profound, theoretical investigation into human nature. The book also provides fresh interpretations of works on friendship by Plato, Cicero, Epicurus, Seneca, Montaigne and Bacon. The author shows how each of these thinkers sheds light on central questions of moral philosophy: is human sociability rooted in neediness or strength? is the best life chiefly solitary, or dedicated to a community with others? Clearly structured and engagingly written, this book will appeal to a broad swathe of readers across philosophy, classics and political science. This one-stop reference book on the vital relationship between Scripture and ethics offers needed orientation and perspective for students,

pastors, and scholars. Written to respond to the movement among biblical scholars and ethicists to recover the Bible for moral formation, it is the best reference work available on the intersection of these two fields. The volume shows how Christian Scripture and Christian ethics are necessarily intertwined and offers up-to-date treatment of five hundred biblical, traditional, and contemporary topics, ranging from adultery, bioethics, and Colossians to vegetarianism, work, and Zephaniah. The stellar ecumenical list of contributors consists of more than two hundred leading scholars from the fields of biblical studies and ethics, including Darrell Bock, David Gushee, Amy Laura Hall, Daniel Harrington, Dennis Olson, Christine Pohl, Glen Stassen, and Max Stackhouse.

Examines how Aristotle posits political philosophy and the experience of friendship as a means to bind strictly intellectual virtue with morality. In this book, Ann Ward explores Aristotle's Nicomachean Ethics, focusing on the progressive structure of the argument. Aristotle begins by giving an account of moral virtue from the perspective of the moral agent, only to find that the account itself highlights fundamental tensions within the virtues that push the moral agent into the realm of intellectual virtue. However, the existence of an intellectual realm separate from the moral realm can lead to lack of self-restraint. Aristotle, Ward argues, locates political philosophy and the experience of friendship as possible solutions to the problem of lack of self-restraint, since political philosophy thinks about the human things in a universal way, and friendship grounds the pursuit of the good which is happiness understood as contemplation. Ward concludes that Aristotle's philosophy of friendship points to the embodied intellect of timocratic friends and mothers in their activity of mothering as engaging in the highest form of contemplation and thus living the happiest life.

Friendship was recognized as a central moral value in the classical period, but it was dismissed from medieval, modern, and twentieth century moral theories. This book argues that this dismissal is unjustifiable. The validity of this claim is established in four steps. First, it proposes the concept of moral paradigm. This concept enables us to explore the source of moral value and to provide a criterion for the evaluation of the adequacy of moral theory. Second, the book explains why medieval, modern and twentieth century moral theorists neglected friendship as a central moral value in their analysis of moral behavior and why this neglect was unjustifiable. Third, it explains why the classical moral philosophers viewed friendship as a central moral value. Fourth, it argues that friendship is an ontological need, therefore, a necessary condition of the moral life. This need is implicitly recognized in the moral paradigms that underlie the moral theories of the medieval, modern, and twentieth century moral theories. Accordingly it cannot be neglected in the process of moral theorizing.

This book explores the unprecedented challenge of involuntary singleness for women, and the implications of disregarding this challenge for the Christian (and particularly, baptistic) communities of faith. It argues that these communities not only fail involuntarily single women, but also in so doing, suffer a serious detriment to their own communal health and Christian witness. Taking the challenge of involuntary singleness as a test case, this book explores the method of convictional theology and argues for a holistic framework that can draw together the personal, communal, and visionary spheres of human existence. Although primarily a work of theological ethics, it also draws from a number of different disciplines, including cultural studies and sociology as well as intersections of science and theology.

The author explores the indispensable role of friendship in Christian life, summoning us to love all of our neighbors, and encouraging us to cultivate the virtues of hope, justice, and forgiveness. Original.

Although the two great commandments to love God and to love our neighbors as ourselves are central to Christianity, few theologians or spiritual writers have undertaken an extensive account of the meaning and forms of these loves. Most

accounts, in fact, make love of God and love of self either impossible or immoral. Integrating these two commandments, Edward Vacek, SJ, develops an original account of love as the theological foundation for Christian ethics. Vacek criticizes common understandings of agape, eros, and philia, examining the arguments of Aquinas, Nygren, Outka, Rahner, Scheler, and other theologians and philosophers. He defines love as an emotional, affirmative participation in the beloved's real and ideal goodness, and he extends this definition to the love between God and self. Vacek proposes that the heart of Christian moral life is loving cooperation with God in a mutually perfecting friendship.

Is the Church a community of friends? Steve Summers explores the significance of friendship for our understanding the church today.

Friendship, Altruism, and Morality, originally published in 1980, gives an account of "altruistic emotions" (compassion, sympathy, concern) and friendship that brings out their moral value. Blum argues that moral theories centered on rationality, universal principle, obligation, and impersonality cannot capture this moral importance. This was one of the first books in contemporary moral philosophy to emphasize the moral significance of emotions, to deal with friendship as a moral phenomenon, and to challenge the rationalism of standard interpretations of Kant, although Blum's "sentimentalism" owes more to Schopenhauer than to Hume. It was a forerunner to care ethics, and feminist ethics more generally; to virtue ethics; and to subsequent influential interpretations of Kant that attempted to room for altruistic emotion and friendship, and other forms of particularism and partialism. In addition, the work has been widely influential in religious studies, political theory, bioethics, and feminist ethics.

“Edward Sri is a gifted teacher and an equally talented writer. This book shows why. He breaks open Karol Wojtyla's great text, Love and Responsibility, in a way that's clear, engaging and very practical for the challenges of daily life.” – Charles J. Chaput, O.F.M., Archbishop of Philadelphia. This updated and expanded edition of Edward Sri's classic meditation on Pope John Paul II's Love and Responsibility includes a new introduction, new chapters for single people and engaged couples, and the stories of people whose lives have been transformed by Pope John Paul II's foundational teaching on relationships. Fr. Karol Wojtyla (Pope John Paul II) published Love and Responsibility in 1960, revealing a fully formed philosophy of marriage—in which full union can only be achieved when each partner prioritizes the well-being and self-realization of the other. His analysis of the true meaning of human love is life changing and practical, shedding light on real issues between men and women. In Men, Women and the Mystery of Love, Edward Sri unpacks the contents of this great work, making it accessible to every reader. He emphasizes the down-to-earth nature of Love and Responsibility, giving readers actionable advice on issues such as:

- How to determine if a relationship is one of authentic love or is doomed to failure
- The problem of pornography
- The meaning of friendship
- How to achieve

greater intimacy in marriage Study questions with each chapter make this a valuable resource not only for individual personal reading, but also for small group study.

Robert C. Roberts first presented his vivid account of emotions as 'concern-based construals' in his book *Emotions: An Essay in Aid of Moral Psychology* (Cambridge, 2003). In this new book he extends that account to the moral life. He explores the ways in which emotions can be a basis for moral judgments, how they account for the deeper moral identity of actions we perform, how they are constitutive of morally toned personal relationships like friendship, enmity, collegiality and parenthood, and how pleasant and unpleasant emotions interact with our personal wellbeing (eudaimonia). He then sketches how, by means of their moral dimensions, emotions participate in our virtues and vices, and for better or worse, express our moral character. His rich study will interest a wide range of readers working on virtue ethics, moral psychology and emotion theory.

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