

## Lecture VII: The Virtues

Here is the lecture's Outline:

### The Virtues

The Image of God and Virtue: How Vulnerable is the Trinity?

Introducing Virtue Ethics

The Virtues for Those Made in the Image of the Vulnerable Triune God

### The Bibliography follows in the order that the Lecture engages the noted texts

Elizabeth A. Johnson, "The incomprehensibility of God and the image of God male and female." *Theological Studies* 45, no. 3 (1984): 441-465.

Caroline Bynum, "Did the Twelfth Century Discover the Individual?" *Journal of Ecclesiastical History* 31 (1980), 1-17.

D. Juvenal Merriell, *To the Image of the Trinity. A Study in the Development of Aquinas' Teaching*, (Toronto: Pontifical Institute of Medieval Studies, 1990);

Rik Van Nieuwenhove, "In the Image of God: The Trinitarian Anthropology of St Bonaventure, St Thomas Aquinas and the Blessed Jan Van Ruusbroec," *Irish Theological Quarterly*. 2001;66(3):227-237. doi:[10.1177/002114000106600303](https://doi.org/10.1177/002114000106600303);

Miroslav Volf, *After our Likeness: The Church as the Image of the Trinity*, (Grand Rapids: Wm. Eerdmans, 1997); Leonardo Boff, *Holy Trinity, Perfect Community* (Maryknoll: Orbis Books, 2000).

G. W. H. Lampe, "Some notes on the significance of *basileia tou theou*, *basileia christou*, in the Greek Fathers," *Journal of Theological Studies* 49 (1948): 58-73.

Bruno Brinkmann, "The Humanity of Christ II: Christ and Anxiety," *The Way* 16.3 (1976) 136-145.

Benedict T. Viviano, "The Kingdom of God in Albert the Great and Thomas Aquinas," *The Thomist: A Speculative Quarterly Review*, 44.4, (October 1980), 502-522.

Stanley Hauerwas, 'Jesus: The Story of the Kingdom,' in *A Community of Character: Toward a Constructive Christian Social Ethic* (Notre Dame, IN: University of Notre Dame Press, 2005) 36-52.

Victoria Lorrimar, "Church and Christ in the Work of Stanley Hauerwas," *Ecclesiology*, 11.3 (2015) 306-326.

Terrence Tilley, *The Disciples' Jesus: Christology as a Reconciling Practice* (Maryknoll: Orbis Books, 2008).

Louis .J. Puhl, *The Spiritual Exercises of St. Ignatius* (Chicago: Loyola University Press, 1951), Sections 101-34.

Susie Babka, "Sensibility to Vulnerability in the Form of Art," *Through the Dark Field. The Incarnation through an Aesthetics of Vulnerability* (Collegeville: Liturgical Press, 2017) 89-119.

Thomas Ryan, "Jesus – 'Our Wisest and Dearest Friend': Aquinas and Moral Transformation," (2016) *New Blackfriars* 575-590; see also D. Stephen Long, "The Way of Aquinas: Its Importance for Moral Theology," *Studies in Christian Ethics* 2006;19(3):339-356.

Jack Mahoney, *The Holy Spirit and Moral Action in Thomas Aquinas* (Lanham: Rowman and Littlefield, 2021) 49.

Federico Cinocca, "*We Believe in God, the Father Almighty: Liturgy, Ethics, Dominance, and Vulnerability*," Theology Department, Phd Dissertation proposal, September 24, 2021, p.2..

Sara Jane Pearman, *The Iconographic Development of the Cruciform in the Throne of Grace from the Twelfth-Century to the Sixteenth-Century*, PhD Dissertation, Fine Arts Department, Case Western Reserve, 1974, ProQuest  
<https://www.proquest.com/docview/302709048/fulltextPDF/6E56D11FC72F4B84PQ/1?accountid=9673>;

Susie Babka, "The Trinity in the Gnadenstuhl Motif: Illustrating the Cross as Event of the Triune God" in *God's Grandeur: the Arts and Imagination in Theology*, ed. David Robinson (Maryknoll, NY: Orbis, 2007), 17-37.

Rebecca Chopp, *The Praxis of Suffering: An Interpretation of Liberation and Political Theologies* (Maryknoll, NY: Orbis Books, 1986);

Millicent C. Feske, "Christ and Suffering in Moltmann's Thought," *The Asbury Theological Journal* 55.1 (2000). 85-104.

Marcel Sarot, "Patripassianism, Theopaschitism and the Suffering of God. Some Historical and Systematic Considerations," *Religious Studies*, 26(3), (1990) 363-375; Sarot, Marcel. "Patripassianism and the Impassibility of God." *Svensk Teologisk Kvartalskrift* 72 (1996): 73-81.

Elizabeth A. Johnson, *She Who Is: The Mystery of God in Feminist Theological Discourse* (New York: Herder and Herder, 2017).

Alasdair MacIntyre, *After Virtue: A Study in Moral Theory* (Notre Dame, IN: University of Notre Dame Press, 1981); Gilbert Meilaender, *The Theory and Practice of Virtue* (Notre Dame, IN: University of Notre Dame Press, 1984); John Kekes, *The Examined Life* (Lewisburg: Bucknell University Press, 1988); Jean Porter, *The Recovery of Virtue: The Relevance of Aquinas for Christian Ethics* (Louisville, KY: Westminster Press, 1990); William Spohn, "The Return of the Virtues," *Theological Studies* 33 (1992) 60-75; James Keenan, *Virtues for Ordinary Christians* (Kansas City, MO: Sheed and Ward, 1996); id., "Virtue Ethics," *Basic Christian Ethics: An Introduction*, ed. Bernard Hoose (London: Chapman, 1997) 84-94; Joseph Kotva, Jr., *The Christian Case for Virtue Ethics* (Washington, DC: Georgetown University Press, 1996).

Daniel Mark Nelson, *The Priority of Prudence* (University Park, PA: Pennsylvania State University, 1992); Keenan, "The Virtue of Prudence (IIa IIae 47-56)," Stephen Pope, ed., *The Ethics of Aquinas* (Washington: Georgetown UP, 2002) 259-271

Reverend Martin Luther King, Jr., *Letter from a Birmingham Jail* (New York: Penguin, 2018).

Linda Hogan, "Moral Leadership: A Challenge and a Celebration," *Theological Studies* 82.1 (2021) 138-154.

Thomas R. Kopfensteiner, "The Metaphorical Structure of Normativity," *Theological Studies* 58 (1997) 331-346; Anne Patrick, "Narrative and the Social Dynamics of Virtue," *Changing Values and Virtues*, ed. Dietmar Mieth and Jacques Pohier (Edinburgh: T. and T. Clark, 1987) 69-80.

Jean Porter, *Natural and Divine Law: Reclaiming the Tradition for Christian Ethics* (Grand Rapids, MI: Eerdmans, 1999); *Nature as Reason: A Thomistic Theory of the Natural Law* (Grand Rapids, MI: Eerdmans, 2005).

Klaus Demmer, "Die autonome Moral — eine Anfrage an die Denkform," *Fundamente der theologischen Ethik*, ed. Adrian Holderegger (Freiburg: Herder, 1996) 261-276, p. 262.

Lisa Fullam, *The Virtue of Humility* (Lewiston: Edwin Mellin Press, 2009).

Margaret 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.

Paul Ricœur, "Love and Justice," *Radical Pluralism and Truth: David Tracy and the Hermeneutics of Religion*, ed. Werner G. Jeanrond and Jennifer L. Rike (New York: Crossroad, 1991) 187-202, p. 196. 15.\

Keenan, "Proposing Cardinal Virtues," *Theological Studies* 56.4 (1995) 709-729. Reprinted in *Readings in Moral Theology Number 11: The Historical Development of Fundamental Moral*

*Theology in the United States*: ed., Curran and McCormick, (Mahwah, NJ: Paulist Press, 1999) 281-306.

Also, Keenan, "Virtue and Identity," *Creating Identity: Biographical, Moral, Religious*, ed. Hermann Häring, Maureen Junker Kenny and Dietmar Mieth [Concilium 2000/2] (London: SCM Press, 2000) 69-77; "Virtue Ethics and Sexual Ethics," *Louvain Studies* 30:3 (2005) 183-203; "Riscoprire la via delle virtù: giustizia, fedeltà, cura di se stessi, prudenza, misericordia," *Teologia in America Del Nord Credere Oggi*, 28.2 (2008) (Padova: Messaagero di S. Antonio, 2008) 119-134.

Ronaldo Zaccharias, *Virtue Ethics as a Framework for Catholic Sexual Education : Towards the Integration between Being and Acting in Sexual Education*, STD Dissertation, Weston Jesuit School of Theology, Cambridge, MA,

Carol Gilligan, *In a Different Voice: Psychological Theory and Women's Development* (Cambridge, MA: Harvard University Press, 1982).

Stephen Pope, "Expressive Individualism and True Self-Love: A Thomistic Perspective," *Journal of Religion* 71 (1991) 384-399; Edward Vacek, *Love, Human and Divine* (Washington, DC: Georgetown University Press, 1995) 239-273.

Michael Walzer, *Thick and Thin: Moral Argument at Home and Abroad* (Notre Dame, IN: University of Notre Dame Press, 1996). See also Martha Nussbaum, "Non-Relative Virtues: An Aristotelian Approach," *Ethical Theory: Character and Virtue*, ed. Peter A. French, et al, *Midwest Studies in Philosophy*, 13 (Notre Dame, IN: University of Notre Dame Press, 1988) 32-53.

Landa Jocano "Rethinking 'Smooth Interpersonal Relations.'" *Philippine Sociological Review*, vol. 14, no. 4, 1966, pp. 282-91.

Lee H. Yearley, *Mencius and Aquinas: Theories of Virtue and Conceptions of Courage* (Albany: State University of New York Press, 1990);

Lúcas Chan Yiu Sing and James Keenan, "Bridging Christian Ethics and Confucianism Through Virtue Ethics," *Chinese Cross Currents* 5.3 (2008) 74-85; Lúcas Chan Yiu Sing, "Bridging Christian and Confucian Ethics: Is the Bridge Adequately Catholic and Asian," *Asian Christian Review* 5.1 (Summer, 2011) 49-73.

Daniel Harrington and James Keenan, *Jesus and Virtue Ethics: Building Bridges between New Testament Studies and Moral Theology* (Lanham, MD: Sheed and Ward, 2002); James Keenan, *Moral Wisdom: Lessons and Texts from the Catholic Tradition* (Lanham, MD: Sheed and Ward, 2004); *The Works of Mercy* (Lanham, MD: Sheed and Ward, 2005).

Roger Burggraeve, "Une éthique de miséricorde," *Lumen Vitae* 49 (1994) 281-296; id., "From Responsible to Meaningful Sexuality: An Ethics of Growth as an Ethics of Mercy for Young People in This Era of AIDS," *Catholic Ethicists on HIV/AIDS Prevention*, ed. James Keenan,

assisted by Lisa Sowle Cahill, Jon Fuller and Kevin Kelly (New York: Continuum, 2000) 303-316; William Spohn, *Go and Do Likewise: Jesus and Ethics* (New York: Continuum, 1999).

Brian Tierney, *The Idea of Natural Rights: Studies on Natural Rights, Natural Law and Church Law 1150-1625* (Atlanta, GA: Scholars Press, 1997).

Pope Francis, *Amoris Laetitia*, March 19, 2016

[https://www.vatican.va/content/dam/francesco/pdf/apost\\_exhortations/documents/papa-francesco\\_esortazione-ap\\_20160319\\_amoris-laetitia\\_en.pdf](https://www.vatican.va/content/dam/francesco/pdf/apost_exhortations/documents/papa-francesco_esortazione-ap_20160319_amoris-laetitia_en.pdf)