

the relationships between victims and perpetrators can be ambiguous and marred by social sin (ch. 5), such a concept sounds like the idealized theology of peace that Hawksley is trying to refurbish. Her proposals overall are responsive to the conflict situations that she references and are valuable for moving Catholic social teaching on peace forward, but showing those connections more clearly in the final analysis would have added helpful dimension.

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*An Introduction to Christian Ethics: A New Testament Perspective*,  
By Alberto de Mingo Kaminouchi, trans. by Brother John of Taizé.  
Collegetown: Liturgical Press, 2020. xii + 200 pages. \$19.95.

The author is a priest of the Congregation of Most Holy Redeemer and professor of New Testament at the Alphonsian Academy in Rome and at Saint Louis University (Madrid campus). The thesis of the book is that existence acquires meaning when we discover that it has a purpose, namely in placing ourselves at the service of the Kingdom of God that enters the world through Jesus and that the Spirit continues to achieve with our assistance. The book comprises six chapters and forms an introduction to Christian ethics, both the theoretical framework and the outworking in the Christian life of virtue based on the beatitudes.

The author situates himself in the Ratzingerian trajectory of Catholic moral reflection after the Second Vatican Council, but with deep roots in two other twentieth century thinkers, Bernard Häring (d. 1998) and Alasdair MacIntyre. The first chapter discusses the way Catholic moral reflection was carried out after the Council of Trent. Essentially the post-Tridentine tendency was to focus ethical discussion on sin, law and casuistry. This approach is contrasted with what came after the renewal of the Second Vatican Council, in spite of a period of controversy and confusion. The conciliar documents emphasize that the Christian life must be a response of giving one's life to God who has revealed himself in Jesus Christ. When the law is placed at the center, the Christian life loses its way because it loses its orientation towards God and a relationship with him. The documents of Vatican II, especially *Optatam Totius*, call us to go beyond casuistic morality, so that moral theology becomes more than a list of sinful acts but is based in Scripture and shows that Christian life is a positive response of giving one's entire being to God. Strikingly, the author reveals that his own mentor and guiding spirit, Bernard Häring, was the very theologian who composed this document (*Optatam Totius*) at the request of several bishops. This revelation alone should arrest the reader's attention and cause him or her to take the overall presentation found in this book with utmost seriousness.

The second chapter discusses *Dei Verbum*, which also overcomes limitations imposed by the Tridentine framework, which were created as reactions to the Protestant Reformation. The author rightly celebrates the fact that the Bible has now become a book so present in Catholic parishes and families that it is hard for the younger generation to believe that before the 1960s, it was a book almost unknown to Catholics. The third chapter proposes that the way out of the cultural and political crisis now in play is by inviting men and women of good will to find projects of social well-being that can be shared by large majorities. The author finds the main elements of Aristotelian ethics, namely happiness, friendship and virtue within the *polis*, as very useful in formulating Christian ethics. The fact that Christianity perfects and advances pagan moral reflection does not prevent Aristotelian concepts from contributing a great deal to the Christian project. While the morality of the law marks out the limits of the playing field, virtue ethics teaches us to play the game, because not only does it tell us what we have to avoid, but it helps us to think about what we can do and the way we should live in order to become fully Christian.

The second part of the book expounds the Christian life in the light of happiness, virtue and love. Happiness is discussed in chapter four from a Trinitarian perspective. Chapter five comprises a discussion of virtue which for the Christian is articulated in the beatitudes. Chapter six discusses love, with hospitality being an integral element. To give one sample of the author's religious depth, in his exposition of "Blessed are those who mourn," de Mingo Kaminouchi writes: "Grief is the *a posteriori* recognition of this *having loved*, and the present awareness of the loss, which instructs us in the truth of what we are as human beings who are fragile and yet able to love. Happy those who recognize this condition and cultivate the ability to express the sorrow that is born of a lost love, because God himself will comfort them" (134–135). Another of my favorite quotes is from p. 107: "Faith in the God of Jesus is not a static belief in certain truths but a dynamic activity of the Spirit that changes human relationships." He reaches this conclusion after an incisive exposition of Paul's epistle to Philemon.

The book is a success and could be used as a basic introductory text in moral theology courses with a New Testament emphasis.

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*Augustine on the Will: A Theological Account.* By Han-Luen Kantzer Komline. New York: Oxford University Press, 2020. xv + 469 pages. \$125.

Debates regarding the history of Western philosophy, like the one in recent centuries querying the origins of the notion of the human

The definitive introduction to New Testament textual criticism is now revised and enlarged! The Alands compare the major The New Testament in Greek IV (New Testament Tools and Studies). 599 Pages•2007•5.42 MB•28,626 Downloads•New! An Introduction to the New Testament. 928 Pages•2016•9.23 MB•4,777 Downloads•New! For the first time in one volume this book presents contributions to the textual criticism of the New Testament made over Old Testament Survey: The Message, Form, and Background of the Old Testament, 2nd Edition. 684 Pages•1996•12.94 MB•31,317 Downloads•New! This standard textbook on the background, content, and message of the Old Testament is now thoroughly revised and updated ... In this article we are going to provide an introduction to ethics. We will examine the subject matter of the discipline of ethics, discuss some of the most important questions addressed by moral philosophers, distinguish between moral subjectivism and moral realism, examine the famous "is-ought problem", and look at the difference between teleological and deontological theories of ethics. As a philosophical discipline ethics originated in Ancient Greece over 2000 years ago. Ethics is often defined as the study of morality but a more detailed and revealing definition is provided by John Deigh in his book Introduction to Ethics: "Ethics is a study of what are good and bad ends to pursue in life and what it is right and wrong to do in the conduct of life. (146.0MB) Adams - Bilingualism and the Latin Language.pdf (3.5MB) Bennett - A Latin Grammar.pdf (6.9MB) Clackson - Horrocks - History Of The Latin Language.pdf (1.4MB) Green - A Brief Introduction to New Testament Greek.pdf (2.9MB) Greenough et al (eds) - New Latin Grammar.pdf (21.8MB) Lampe - A Patristic Greek Lexicon.pdf. Christian Mystical Tradition.pdf (1.4MB) Lucy - A Derrida Dictionary.pdf (727.5KB) Persistence of Subjectivity.pdf (3.9MB) Preyer - Peter (eds) - Contextualism in Philosophy.pdf (4.5MB) Priest - An Introduction to Non-Classical Logic.pdf (3.1MB)... Cambridge Core - Biblical Studies - New Testament - An Introduction to the New Testament Manuscripts and their Texts. Riches, John 2015. The New Cambridge History of the Bible. CrossRef. Stanley, Timothy 2016. Faithful Codex: A Theological Account of Early Christian Books. The Heythrop Journal, Vol. 57, Issue. 1, p. 9. New Testament and why they are told to do these things, not what Christians actually do. Schrage focuses more on New Testament reflection upon conduct than on actual conduct. He warns contemporary Christians of the dangers of situationism and conformity to modern secular ethical formulation, and maintains that while love is at the center of New Testament ethics, this love has content and criteria (substantive normativeness) (11).