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Happiness and the Christian Moral Life: An Introduction to ...

Happiness and the Christian Moral Life introduces students to Christian Ethics looking at ethics as a path to the "good life" and happiness, rather than a strict set of rules. Revisions and updates include lists of suggested readings and resources, new discussions of how technology shapes relationships, a more fully developed account of Augustine and happiness, and more.

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Happiness and the Christian Moral Life introduces students to Christian Ethics looking at ethics as a path to the "good life" and happiness, rather than a strict set of rules or regulations. Revised and updated throughout, the second edition maintains the book's distinctive focus on h...

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When happiness is understood in terms of lasting joy, instead of temporary pleasure, the way in which Christian morality can be said to be compatible with happiness becomes clear. Though a Christian must, from time to time, forgo certain temporary pleasures, the Christian moral life instills a deep and irrevocable joy.

The Christian Integration of Morality, Freedom, and Happiness

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Staff View: Happiness and the Christian moral life

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Dr. Wadell's book is a terrific introduction to the positive, life affirming topic of Christian virtue ethics. Read this book if you really want to know how even despite sin and human weakness, God's love for us all transcends the sorrows of the world.

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Happiness and the Christian Moral Life: An Introduction to ...

Happiness and the Christian Moral Life provides an extensive and wonderfully engaging introduction to deep thinking about the moral life. I have never read an introduction to Christian ethics which more warmly invites readers into the profoundly interconnected consideration of virtue, friendship, narrative, and happiness, or which more richly deserves a new edition.

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.

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.

To take a journey, travelers must know where they are, where they are going, and how to get there. Moral theology examines the same three truths. The Christian Moral Life is a handbook for moral theology that uses the theme of a journey to explain its key ethical concepts. First, humans begin with their creation in the image of God. Secondly, the goal of the journey is explained as a loving union with God, to achieve a share in his eternal happiness. Third and finally, the majority of the book examines how to attain this goal. Within the journey motif, the book covers the moral principles essential for attaining true happiness. Based on an examination of the moral methodology in the bible, the book discusses the importance of participating in divine nature through grace in order to attain eternal happiness. It further notes the role of law, virtue, and the gifts of the Holy Spirit in guiding and transforming humans into friends of God, who participate in his happiness. Following this section on moral theology in general, the book analyzes the individual virtues to give more concrete guidance. The entire project builds upon the insights of great Christian thinkers, such as Thomas Aquinas, Thérèse of Lisieux, and John Paul II, to uncover the moral wisdom in scripture and to show people how to be truly happy both in this life and the next. This book will be of great interest to undergraduate students of moral theology, priests and seminarians, parents and teachers seeking to raise and to form happy children, and anyone interested in discovering the meaning of true happiness.

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.

What may we say about the significance of particular moral actions for one's relationship with God? In this provocative analysis of contemporary Catholic moral theology Darlene Fozard Weaver shows the person as a moral agent acting in relation to God. Using an overarching theological context of sinful estrangement from and gracious reconciliation in God, Weaver shows how individuals negotiate their relationships with God in and through their involvement with others and the world. Much of current Christian ethics focuses more on persons and their virtues and vices exemplified by the work of virtue ethicists or on sinful social structures illustrated in the work of liberation theologians. These judgments fail to appreciate the reflexive character of human action and neglect the way our actions negotiate our response to God. Weaver develops a theologically robust moral anthropology that advances Christian understanding of persons and moral actions and contends we can better understand the theological import of moral actions by seeing ourselves as creatures who live, move, and have our being in God.

This total child care book offers Christian-centered, medically authoritative advice on every aspect of parenting, from choosing an obstetrician to disciplining teenagers. As parents of eight children, William and Martha Sears draw on thirty years of practical and professional experience, resulting in a valuable reference book no family should be without.

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.

For many years, philosophers have read Aquinas's ethical writings as if his moral doctrine ought to make sense completely apart from the commitments of Christian faith. Because Aquinas relied heavily upon rational arguments, and upon Aristotle in particular, scholars have frequently attempted to read his texts in a strictly philosophical context. According to Denis J. M. Bradley, this approach is misguided and can lead to a radical misinterpretation of Aquinas's moral science. Here, Bradley sets out to prove that Aquinas was a theologian before all else and that any systematic Thomistic ethics must remain theological--not philosophical. Against the background of Aristotle's *Nicomachean Ethics*, the author provides a detailed differentiation between Aristotle's

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and Aquinas's views on moral principles and the end of man. He points out that Aquinas himself provided a powerful critique of remaining within the limits of Aristotelian philosophical naturalism in ethics. Human nature's openness to its de facto supernatural end, which is the focal point of Thomistic moral science, obviates any attempt to reconstruct a systematic, quasi-Aristotelian ethics from the extracted elements of Aquinas's moral science. Aquinas's critique of Aristotle leads to a paradoxical philosophical conception of human nature: short of attaining its ultimate supernatural end, the gratuitous vision of the divine essence, human nature in history and even in eternity is naturally endless. In concluding, Bradley suggests that it is the Christian philosopher who, by explicitly embracing the theological meaning of man's paradoxical natural endlessness, can best engage a postmodernism that repudiates any ultimate rational grounds for human thought and morality. ABOUT THE AUTHOR: Denis J. M. Bradley is a member of the department of philosophy at Georgetown University and a former fellow of the American Academy in Rome. PRAISE FOR THE BOOK: "Bradley's contribution to the study of Aquinas is important. From the standpoint of a historian, his main achievement is to clarify the 'dialogue' between Aquinas and Aristotle. This fulfills a long-time desideratum: the subject has been treated by many scholars . . . but Bradley is the first who has studied virtually all relevant texts in detail, with convincing results. He establishes a new status quaestionis from which all further research must start."-- Prof. Wolfgang Kluxen, University of Bonn "A helpful introduction to some of the main themes of Thomistic and Aristotelian morality."--Choice

In *Love and Christian Ethics*, nearly two dozen leading scholars analyze and assess the meaning of love from a wide range of perspectives. Chapters are organized into three areas: influential sources and exponents of Western Christian thought about the ethical significance of love, perennial theoretical questions attending that consideration, and the implications of Christian love for important social realities. These major experts in the field bring a richness of thought and experience to deliver unprecedentedly broad yet rigorous analysis of this central tenet of Christian ethics and faith. *Love and Christian Ethics* is sure to become a benchmark resource in the field.

Responding to the call of the Second Vatican Council, this introduction to moral theology shows how virtue ethics and a global perspective shape the call to faithful discipleship today.

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