

Modernity and Moral Theology

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Abstract: Just as in other fields, whether of science or branches of theology, Moral Theology has developed greatly in the modern times. From being a help in individuals confessions of personal sins from the sixth century it has developed into a comprehensive field of reflection that animates and guides almost all areas of human life today. What is presented here is short sketch of some of the most important persons and events that have made significant contribution to the blossoming of moral theology today, and some of the important developments that have taken place because of them. Since it is a herculean task and beyond the scope of this article to speak of all who have contributed to make moral theology what it is today, the article makes a mention of a few moral theologians who have contributed to moral theological reflections in India.

Key words: modernity; moral theology; Scripture; human dignity; conscience; social justice; human rights; Vatican II.

Introduction

Theology has developed through the constant reflection of believers on the life, words and deeds of Jesus, and on their lived out experiences in the light of the Word of God in specific contexts. In other words, theology is the result of the constant reflection on and articulation of the faith in life situations. The seed of faith received by the disciples and the early Church has been constantly articulated and lived out in particular socio-cultural and political backgrounds, in time and space. Lived-out experiences nurture theology. As such, modernity has made its decisive impact on theology, including moral theology. Contemporary theology reflects the characteristics of modern world of individualism, pluralism and scientific approach. Theological pluralism replaces dogmatism.

As far as moral theology is concerned, what once was just an aid to the faithful in their confessional practice, modern moral theology has developed into a comprehensive field of reflection that animates and guides or directs almost all areas of human life today. Scientific

morality replaces the objectivist morality where sin is not determined by the act alone but by intention.¹ Founded firmly on the dignity of the human person, the image of the creator God, moral theology guides human life – thoughts, words and actions, to grow in perfection in that image. Many would credit such changes to Vatican II, and few Catholics would disagree with the judgment that the Second Vatican Council has been “the most important event within the Church in the past 400 years.”² But the change has not been easy. It is said that the crisis, agony and renewal has caused if not the end of Christianity, at least, it was “the end of one Christianity – the one that was familiar and predictable to everyone, believer or unbeliever.”³

My attempt here is to present the influence of modernity on moral theology. Although Vatican II remains the key reference point it is important to realize that the changes that were brought about by Vatican Council II did not come out of the blue, all at once, as James F. Keenan so beautifully presents in one of his latest books, *A History of Catholic Moral Theology in the Twentieth Century*.⁴ Therefore, I shall begin with a glimpse at the state of moral theology before the Council and proceed to the changes that were already in the air at the time of Vatican II. Then I shall focus on the contribution of Vatican II, and conclude by highlighting the contributions of some of the known moral theologians in India to moral theology.

1. Moral Theology before Vatican II

It is generally accepted that moral theology as the study of Christian moral behavior, as a separate discipline in theology, was the creation of the Council of Trent (1545-1563) and the sixteenth century monastic practice of regular private confessions of personal sins.⁵ However, as most scholars would indicate, moral theology then was quite different from what it is today. Literature in moral theology then was primarily the moral manuals intended to help priests at confessional practices of personal sins. Anything that did not ascribe to this or tow this line would not be even considered as moral theology. Therefore, some theologians, like John A. Gallagher, would not even consider that the modern moral theologians like Curran, McCormick, Fuchs, Häring and so on, as moral theologians, because

for them these people differed so much from the manuals and their primary goals. Gallagher believes that “(m)oral theology is no longer a helpful term with which to categorize the work of Curran, Schüller, McCormick, Fuchs, Häring or other revisionist theologians. Their theological positions and moral theories are simply too distinct from the prime analogue.”⁶ For Gallagher prime analogue meant the moral manuals which gave priests and seminarians practical theological guidelines.

While it is true that there existed differences in the articulation of moral truth as perceived by theologians at different times and places, as Keenan points out, they are not “contrary to the nature, that is, the *proprium* of moral theology.”⁷ Therefore, Keenan says “moral theology did not begin at Trent. It began when the Church gathered and asked how as a people of God, they were going to live morally upright lives, as a response to their baptism in Christ.”⁸ Moral theology, therefore, can be found in the scriptures, in the reflections of the fathers of the Church, in the writings of the theologians down the centuries when they tried to respond to the question of living upright lives as Christians. The difference between the past and the present moral theology is the difference in the issues that confronted them, the way they approached or responded to these issues, and the primary or immediate goals they had in mind while articulating their reflections. Therefore, in this sense, “Moral theology is a constant: what Paul, Augustine, Ambrose, Thomas, Suárez, Slater, Davis, Tillmann, Häring, Ford, Cahill, [Keenan,] and Farley are all doing is moral theology, whether they write a treatise, a summa, a revisionist thesis, or an essay in a theological journal.”⁹ The ultimate purpose of all these were responding to the call of Christ, and to help oneself and others to imitate Christ.

The penitential practice became a part of the Church from its inception, because despite their best efforts to follow Christ, they failed in their efforts because of their sins. Therefore, the practice of penance, absolution and reconciliation, became a significant aspect of Christian life. However, the beginning of the private confessions that began in the sixth century, demanded guidelines for priests and monks, and this resulted in the preparation of penitential books or moral manuals, as we know them now. Although they had poor

theological content, they were the first genre of moral theological writings. The theological content of these manuals remained without any considerable change all through the middle ages and up to the middle of the twentieth century.

Even after the Council of Trent moral theology remained with moral manuals and penitential books “for a thorough going pastoral ‘care of souls’,”¹⁰ at the confessionals. These books of moral theology were to help confessors and parish priests “in the discharge of their duties. They are as technical as the text-books of the lawyer and the doctor. They are not intended for edification, nor do they hold up a high ideal of Christian perfection for the imitation of the faithful. They deal with what is of obligation under the pain of sin.”¹¹ Although books like the *Summa Confessorum* had better theological content, they still primarily catered to priests with ready information “on moral norms, canonical regulations, liturgical prescriptions as well as pastoral instruction on the sacraments.”¹² The *Manuals of Moral Theology* produced after the Council of Trent by seminary professors and which primarily catered to seminary formation had clear instructions for priests on how to administer the sacrament of penance. These manuals were considered authoritative texts on moral theology, and they dominated the field till Vatican council II. Because of their heavy concentration on sacramental penance, Richard McCormick, the famous American moral theologian, rightly described moral theology then as “all too often one-sidedly confession-oriented, magisterium-dominated, canon law-related, sin-centered, and seminary-controlled.”¹³ Moral theology was legalistic (centered on the observance of law, especially Church law), extrinsic (centered on the external act), minimalistic (centered on the avoidance of sin) and casuistic, detached from Scripture, dogmatic theology and spiritual theology.¹⁴

2. Seeds of Change

Although real change in the Church’s treatment of moral theology came with Vatican II, it is important to mention that renewal of moral theology had started decades before it. James Keenan, as mentioned earlier, outlines a number of important authors and moral theologians in the pre-Vatican era, especially from the post-war era who initiated these changes. Some of them are Otto Schilling (1874-

1956), Fritz Tillmann (1874-1953), Emile Mersch (1890-1940), Odon Lottin (1880-1965), Gustav Ermecke (1907-1987), Johannes Stelzenberger (1898-1972), Gerard Gilleman (1910-2002), Bernard Häring (1912-1998) and Joseph Fuchs (1912-2005).

Otto Schilling maintains charity as the formal norm of moral theology. According to him the goal of Christian morality is union with God and this is possible only through charity. Therefore, according to him, charity must be the basic principle of moral theology. Although “he divides his subject matter into three cycles of duties – duties towards God, towards self, towards one’s neighbor” he says that the second and third cycle must be revised frequently.¹⁵

Fritz Tillmann deserves special attention, because he was a scripture scholar who was forced to quit his work as an exegete of the scripture, but was permitted to enter any other field of theology and he took up moral theology. He could be seen as the first and among the greatest in presenting a Christo-centric moral theology. According to him moral perfection in Christian life consists in the progressive imitation of Christ. God calls us to be like him and, therefore, ours is a lofty vocation: “The goal of the following of Christ is none other than the attainment of the status of a child of God. By becoming more and more like the Father in heaven, the soul mounts toward perfection....”¹⁶ We are to become progressively other Christs following the values of the Sermon on the Mount, and avoiding a morality of the minimum required and the asceticism meant only for the perfect.

Emile Mersch presents each individual as a social being and, therefore, one’s moral life, according to him, should reflect this communitarian dimension of life. The community is the mystical body of Christ and, therefore, the concentration is not on the individual sinner, but on society or the community to which one belongs. We do not stand as individuals but are bound to others by supernatural social bonds. Accordingly, if one is to act purely on individualistic principles his/her moral life would not correspond to the supernatural realities.¹⁷

Odon Lottin has done much to bring moral theology out of the clutches of the manualists. He found that the primary reason for

the failure of the moral theology was the over-emphasis of the confessors' singular focus on sin, law, especially canon law, and external acts. Besides, moral theology had detached itself from scripture, spiritual, dogmatic and mystical theology. Lottin was also critical of the manualists' insistence on external acts (conformity to good acts) and the neglect of cultivation of virtues which should be the primary purpose of moral theology.¹⁸ He emphasized was the formation of conscience. Through well-formed consciences and the formation of virtues like prudence he wanted to liberate the Christian faithful from a complete dependence on the confessor priests and he wanted them to "become mature self-governing Christians, insisting that they have a lifelong task, a progressive one ... toward growing in virtue."¹⁹

Gustav Ermecke, although supported the manuals, realized that the only way to reform moral theology was to develop a strong theological foundation to complement the manuals. "He contended that being made in the image of Christ required us to develop a Christ-centered foundational moral theology."²⁰ However, he was "against a single unifying category for moral theology (like the kingdom or discipleship)" and held that "moral theology ought to aim to be comprehensive."²¹

Gerard Gilleman's biggest contribution is that he gave moral theology a positive thrust. While the manualist tradition emphasized the negative principles – actions that are to be avoided – Gilleman emphasized the overarching personal, internal dispositions, and the good that needs to be pursued by the Christian disciple. Identifying the Christian with the filial understanding of Jesus, the Son of God, Gilleman recognized that charity/love establishes our relationship with God.²² And the task of Christian morality is to make this love more and more explicit in our life. Gilleman criticized the moral manuals saying, "Law rather than love is their dominant theme. Where there should be a spiritual impulse, we find a fixed body of doctrine. Even inspiration and liberty are precisely codified."²³ Gilleman also criticized moral theology's disconnect with dogmatic theology, which actually led to Moral Theology's preoccupation with laws and commandments with minimal obligations and devoid of virtues which scarcely merited the name moral theology. Gilleman emphasized charity as the core of Christian values. He says,

For among all other values love is most able to bring together the living subject and the moral object. By its insatiable demands it liberates all the generous impulses of the individual without minimizing precise duties, without diminishing the importance of his own person, it drives a man into the society of other men.²⁴

Again, according to him the core of the good news is that God is love, and that we are no longer mere creatures or participations but are His sons and daughters invited in His Son to be in communion with the Father. Therefore, with this whole world renewed, we could no longer live as before.²⁵ Our actions should be elicited from this love, and in as much as this love is within us we are divinized. He says that an ideal Christian life is one that consists of a series of acts that spring from love.²⁶

Bernard Häring could be rightly called “the father of modern moral theology” in the Catholic Church.²⁷ He advocated an ethics of personal responsibility when the field was strongly controlled by legalism, where the good actions relied primarily on adherence to moral laws. Bernard Häring says that his experiences as a medic in the German army on the Russian front during World War II prepared him “to work to overcome a one-sided ethic of obedience and to preach instead a morality of personal responsibility and brotherly love, with adherence to one’s own sincere but ever searching conscience.”²⁸ His personal experiences at the War where he witnessed “the most absurd obedience by Christians toward a criminal regime,” made him to return to teaching moral theology with the firm conviction that the core of morality is not obedience, “but responsibility and the courage to be responsible.”²⁹ This is what is clearly seen in his three volume work, *The Law of Christ*, where the pattern of casuistic thinking is replaced by personalism. To him, “The basic model of moral behaviour was no longer conformity to law but a personal response to the call of love from the other.”³⁰

Häring’s influence on moral theology prior to Vatican II was such that he was one of the three theological experts that Pope John XXIII personally chose and appointed to the Council. One of his key contribution was on the issue of the meaning of morality and religious freedom. His ideas and pastoral approach shine through the Council’s

document on *The Church in the Modern World*. It is said that “One of his many achievements was to introduce the social sciences into moral theology as a methodology for reading the signs of the times.”³¹ The Council endorsed his stance when it said, “In pastoral care appropriate use must be made ... of the findings of the secular sciences, especially of psychology and sociology.”³²

For Häring “The principle, the norm, the center, and the goal of Christian Moral Theology is Christ.”³³ As Keenan points out, for him “Christ is the principle, the foundation, the source, the wellspring of moral theology; Christ is the norm, indeed a positive norm, a norm about being, a norm about persons as disciples; Christ is the center, not the human; and Christ is the goal, for charity is union with God forever.”³⁴ Regarding moral theology, he says, “We understand moral theology as the doctrine of the imitation of Christ, as life in, with, and through Christ... The point of departure in Catholic moral theology is Christ, who bestows on man a participation in his life and calls on him to follow the Master.”³⁵ Keenan points out, “Among the innumerable contributions of *The Law of Christ* are five central themes: an entirely positive orientation; an emphasis on history and tradition; human freedom as the basis for Christian morality; the formation of the conscience; and the relevance of worship for the moral life.”³⁶ In it he had proposed a biblical, liturgical, Christological and life-centered moral theology.

At the council, Häring’s contribution had been much. He had been on the preconconciliar and conciliar commissions. It is said that he drafted the document on priestly formation, *Optatam Totius*. It offers “a simple two-sentence statement”³⁷ on the content and style of moral theology, emphasizing scripture and charity. It reads, “Special care must be given to the perfecting of moral theology. Its scientific exposition, nourished more on the teaching of the Bible, should shed light on the loftiness of the calling of the faithful in Christ and the obligation that is theirs of bearing fruit in charity for the life of the world.”³⁸

His contribution in the drafting of the document the Pastoral Constitution on the Church in the Modern World was so significant that he was publicly referred to as “the quasi-father of *Gaudium et Spes*” by Cardinal Fernando Cento, the co-president of the mixed

commission in charge of that document.³⁹ His indelible marks in *Gaudium et Spes* are seen where the document describes the nature of marriage, as a “communion of love” (no. 47), and an “intimate partnership” (no. 48) which is no longer a contract, but covenant (no. 48), and in the Council’s formulation of its teaching on conscience (no.16) which, according to Keenan, is indebted to Häring’s *Law of Christ*, where the subject of conscience is extensively dealt with. Keenan says, “Häring roots his understanding of conscience in freedom. Noticeably different from his predecessors, the postwar Häring privileges human freedom as the possibility of responding to God’s call to do God’s will.”⁴⁰ According to Häring, “In essence freedom is the power to do good. The power to do evil is not of its essence.”⁴¹ It is quite clear that the Council developed its teaching on conscience based on this framework of Häring. “His work anticipates, inspires, and forms the now famous conciliar definition of conscience in *Gaudium et spes*, no. 16.”⁴²

After the Council he published *Free and Faithful in Christ*, another three volume work, an update of *The Law of Christ*, for a changing world. *Free and Faithful in Christ* moves further away from the legalistic model of moral life towards a more relational model. According to him legalism makes God into a controller rather than a gracious savior. Our moral life is a grateful response to God’s loving gift to us. We are all called to a continual conversion and growth in our relationships with God, others and self.⁴³

Häring with his over 90 volumes in moral theology “helped to reshape the entire discipline of Catholic moral theology in the post-conciliar era. In his various writings he also showed a broad knowledge not only of theology and scripture but also of sociology, psychology and medicine.”⁴⁴

Joseph Fuchs is another moral theologian who has left his significant contribution in moral theology before, during and after the Council. He advocated critical evaluation of traditional concepts of moral absolutes, intrinsic evil and tradition. His contribution to autonomy of conscience has been significant. He emphasized that moral truth is not necessarily found in the long held norms articulated by the magisterium. According to him “one finds moral truth through the discernment of an informed conscience confronting reality.”⁴⁵

Focusing on personal responsibility and the conscience of the agent, he says, “Many confuse objective morality with the prescriptions of the Church. We have to realize that reality is what is. And we grow to understand it with our reason, aided by law. We have to educate people to assume responsibility and not just to follow the law.”⁴⁶

3. Contribution of Vatican II

What we have seen here are some of the outstanding moral theologians whose individual contributions to the renewal in moral theology were acknowledged in Vatican II. Now we shall see how the Council has contributed to the development of moral theology. Vatican II clearly called for a renewal of moral theology and the “special attention”⁴⁷ it should receive in priestly formation. Some of the important developments that were evident from Vatican II could be pointed out as: a) the emphasis on Scripture, b) the emphasis on the human person, c) the emphasis on human dignity; d) importance given to conscience, and e) a fuller understanding of marriage. Let us discuss them in brief.

a. The Emphasis on Scripture:

The Council says that the perfecting of moral theology and its scientific exposition should be nourished on the teaching of the Bible. “The teaching of the Bible should shed light on the loftiness of the calling of the faithful in Christ and the obligation that is theirs of bearing fruit in charity for the life of the world.”⁴⁸ The Scripture is authoritative in matters of faith and morals and it guides the faithful to live the demands of their faith. However, it is true that good exegesis is needed to discern what a particular scriptural injunction is actually saying to the faithful in particular situations or, in other words, whether it is normative at all times and to all situations. It is also important to “avoid extremes of fundamentalism, which is too prone to a literal interpretation, and of excessive erudition, which gets lost in technical details to the detriment of vital knowledge.”⁴⁹

The Council’s emphasis on Scripture is not one sided; it equally emphasizes the “scientific exposition” of moral theology. The truth received in revelation must be studied in the light of human sciences and human experience in order to provide the faithful with intelligible and coherent moral truths so that they can respond appropriately

and according to the Gospel values in varying situations and circumstances of life. Moral theology needs to become a theology of Christian living in concrete situations and not just a set of laws, rules and regulations as in the manuals.

An ideal Christian life based on the teachings of the scripture will not have a preoccupation with sins, rules, laws and prescriptions. These were the hallmark of the manualists, whose works were rightly and lightly called “manuals of pathology”⁵⁰. Avoidance of sins and thereby punishment, was the preoccupation of the faithful. What was neglected by this minimalism was the ‘law of love,’ the heart of Christian spirituality and morality based on the Scripture. In a morality based on the Scripture charity/love takes precedence over law. Although laws are important, they demand a moral minimum, unlike love.

Finally, it is love that can really promote ‘life of the world.’ Life can flourish only in an atmosphere of love. Love is the heart of the Scripture, and it is the foundation of God’s Kingdom. There can be no flourishing of the Kingdom in its absence. We are to work for the flourishing of the world, because the world we create here is closely related to the world we hope for. As Teilhard de Chardin says everything in this world, including matter has a cosmic role, “and, by assimilation to the Body of Christ, some part of matter is destined to pass into the foundations and walls of the heavenly Jerusalem.”⁵¹

b) Emphasis on the Human Person:

The Council emphasizes the individual human person’s ability to relate to God and others. This view came to be emphasized because of the manualist tradition’s tendency to evaluate morality in terms of individual acts of the person. The Council pays “attention not only to the biological faculties connected with individual acts but a broader understanding of human flourishing in terms of the fundamental dimensions of the human person that include not only the physical aspects, but also the inter-relational, psychological, and spiritual aspects of the human person.”⁵² The individual human experience as a source of moral knowledge is given importance here. It acknowledges the fact that every human person is to a large extent

unique and is significantly different from the others. This makes it difficult to formulate clear and concrete moral norms which will apply to each and every person in all circumstances and times.⁵³

The Council also recognizes the fact that the human person is by nature social and, therefore, the progress of the human person and the advancement of society hinge on each other. The subject and the goal of all social institutions are and must be the human person.⁵⁴ Therefore, there is a need to understand the human person as a whole. "It remains each man's duty to retain an understanding of the whole human person in which the values of intellect, will, conscience and fraternity are preeminent. These values are all rooted in God the Creator and have been wonderfully restored and elevated in Christ."⁵⁵ Therefore, as George Lobo points out, what we need to consider is not the dichotomy between body and soul, but the physical, psychic and spiritual dimensions of the human person in both their individual and social aspects as presented by biblical anthropology while making moral decisions or judgments.⁵⁶

The modern social sciences can be of help in understanding the social, psychological and other factors that inhibit free moral responses of the individual human person. Understanding these factors is important to evaluate one's moral responsibility and to promote personal growth. As the English writer Galsworthy once said, "To teach Johnny Latin, it is more important to know Johnny than to know Latin."⁵⁷ it is more important to know the human person to provide him/her moral education.

c) The emphasis on human dignity:

Human dignity has been a major theme in the Church's social teachings even before the Council. In fact, all Catholic social teachings, whether in *Rerum Novarum* (May 15, 1891) or in *Pacem in Terris* (April 11, 1963), are based on the dignity of the human person. Therefore, Vatican II wasn't the first time that the Church spoke out on human dignity or committed herself to the promotion of it. However, in the Council it was reaffirmed and explicated in detail in *Gaudium et Spes* (12-22). As Christopher Baglow said, "With Vatican II, the church also began to look closely at the ways with

which modern thinkers tended to promote human dignity and showed how they and the Gospels are complementary.”⁵⁸

The Church is constantly growing in its awareness of the sublime dignity of the human person, created in the image and likeness of God, endowed with free will, mind, body and soul, standing above all things as the center and crown of the visible creation, and called to an eternal communion with God, has rights and duties that are universal and inviolable. This dignity gives the human person access to all that is necessary for living a genuinely human life.⁵⁹ The perfection of human dignity is a gift made available to humans by the death and resurrection of Jesus and the mysterious action of the Holy Spirit, who “in a manner known only to God offers to all the possibility of being associated with this paschal mystery.”⁶⁰ The council also makes it clear that human dignity demands that one acts “according to a knowing and free choice ... Man achieves such [perfect] dignity when, emancipating himself from all captivity to passion, he pursues his goal in a spontaneous choice of what is good, and procures for himself through effective and skilful action, apt helps to that end.”⁶¹

The concept of human dignity has since served as an important criterion for much of the Church’s teachings on issues of bio-medical and bio-technological ethics, social justice and human rights and in ethics of economics and politics. Although in the secular world the nations affirmed the *Universal Declaration of Human Rights* (1948) declaring that “all human beings are born free and equal in dignity and rights” (Article 1) and, in keeping with this inherent dignity, they have the right to realize their accompanying social, economic and cultural rights, it is the Church that has given the concept a solid foundation through its anthropological and biblical perspectives.

d) Importance given to conscience:

Conscience is another subject that the Council has dealt with elaborately. Traditionally and according to the Scripture, moral life meant the living out of the covenantal relationship with God and His people. “The call of God heard in the heart” of the human person asking him/her “to respond to the divine gift of salvation, has been referred to as ‘conscience’ in the Christian tradition.”⁶² However,

there has been a remarkable development with regard to the concept of conscience. The Council declares,

In the depths of his conscience, man detects a law which he does not impose upon himself, but which holds him to obedience. Always summoning him to love good and avoid evil, the voice of conscience when necessary speaks to his heart: do this, shun that. For man has in his heart a law written by God; to obey it is the very dignity of man; according to it he will be judged. Conscience is the most secret core and sanctuary of a man. There he is alone with God, whose voice echoes in his depths. In a wonderful manner conscience reveals that law which is fulfilled by love of God and neighbor.⁶³

A few points are worthy of note here. First of all, conscience is an integral part of human dignity itself, and is the core of the human person. It is also the personal center of one's communion with God. Second, the basic direction of conscience, and hence, of morality is love – love of God and love of neighbor. Therefore, third, the derived conclusion from this also is the fact that conscience is relational. Conscience prompts the human person to “do good and to avoid evil” and this is fulfilled in one's loving God and neighbor, which is also the fulfillment of Gospel law. Fourth, truth according to the Council, is the result of a common search of all, Christians and others alike. The Council document says, “In fidelity to conscience, Christians are joined with the rest of men in the search for truth, and for the genuine solution to the numerous problems which arise in the life of individuals from social relationships.” This means that moral truth is the result of a common search and not just a given; nor is it the monopoly of any particular group. Such a balancing between the ‘objective truth and subjective striving’ is a specialty of the Council. While it acknowledges the freedom of the individual conscience, it also reminds one of his/her obligation to seek the truth.

The exalted position of individual conscience is clearly evident when it says in the document on religious freedom that the human person perceives and acknowledges the imperatives of the divine law through the mediation of conscience. In all his activity a man is bound to follow his conscience in order that he may come to God,

the end and purpose of life. It follows that he is not to be forced to act in a manner contrary to his conscience. Nor, on the other hand, is he to be restrained from acting in accordance with his conscience⁶⁴

e) A fuller understanding of marriage:

Influenced by the views of St. Augustine, who wrote in the fifth century in *De Conjugiis adulterinis*, “Therefore the propagation of children is the first, the natural and the principal purpose of marriage,” the Catholic tradition for centuries had strongly emphasized the finality of marriage. Procreation and upbringing of children as the primary and intimate end of married couples was enshrined in Canon 1013 of the 1917 Code of Canon Law. *Casti Connubii* had clearly ranked procreation and mutual aid as primary and secondary ends of both of marriage and of sexual union.⁶⁵ This was later again confirmed by Pope Pius XII in his allocution to the Association of Italian Catholic Midwives/Obstetricians.⁶⁶ Thus, traditionally the Church saw marriage as an institution primarily meant for procreation, the structure of which was evident in revelation and in natural law, and where the marital behavior was controlled by the biological aspect of sexuality. The mutual aid of the spouses and their Christian perfection was considered only the secondary function of marriage.⁶⁷ The consideration of procreation as the primary end came to serve as the sole or major criterion for assessing the morality of conjugal union, contraception, use of condoms against AIDS, obtaining semen for fertility test through masturbation, homosexuality, etc.

However, this understanding was substantially changed with the Council. According to Bernard Häring, Vatican Council II through its document *Gaudium et Spes* (47-52) transformed the Catholic understanding of marriage more significantly than any other event in its history, “because it viewed marriage and family as lived, historical realities that are decisive for personal well being.”⁶⁸ It viewed the two-fold purposes of marriage – “conjugal love” and “the responsible transmission of life as requiring harmonization.”⁶⁹ Thus the Council affirms both the ends of marriage without any hierarchical ordering between them. It also affirms the fact that “Marriage to be sure is not instituted solely for procreation; rather, its very nature as an

unbreakable compact between persons, and the welfare of the children, both demand that the mutual love of the spouses be embodied in a rightly ordered manner, that it grow and ripen.”⁷⁰ The council then adds that “Therefore, marriage persists as a whole manner and communion of life, and maintains its value and indissolubility, even when despite the often intense desire of the couple, offspring are lacking.”⁷¹ God himself had recognized that “It is not good for man to be alone” (Gen. 1:28).

The Council stresses that marital love is an “eminently human one,” which “involves the good of the whole person, and therefore can enrich the expressions of body and mind with a unique dignity.” This love, which merges “the human and divine,” “God has judged worthy of special gifts, healing, perfecting and exalting gifts of grace and of charity.”⁷²

Humanae Vitae (1968) follows *Gaudium et Spes* by abandoning hierarchical language regarding the unitive and procreative ends of the conjugal act, emphasizing their inseparable unity in each and every sexual act.⁷³ A similar change can also be noticed in the 1983 Code of Canon Law which has replaced the 1917 Code’s definition of marriage as a contract where the rights over one another’s body is exchanged for the purpose of procreation, with a combination of covenant and contract language where the partner’s consent to a partnership of the whole of life. Unfortunately, unlike in the documents discussed above, the evolution in the language of the Code of Canon Law has been slow and does not seem adequate enough.⁷⁴

4. Other Developments in Moral Theology

Although not directly or significantly influenced by the Council there are other areas pertaining to moral theology that were influenced by modernity. A few of them are the Church’s commitment to social justice and human rights, the Church’s view on war and capital punishment, etc. Because of space constraints, here, I shall limit myself to saying something on the Church’s commitment to social justice and human rights.

Commitment to Social Justice and Human Rights

Affirmation of the inherent dignity of every human person 'created in the image and likeness of God' is the foundation of Catholic social teaching. It also has its Biblical foundation in the words of Jesus

who says, "Whatever you did for the least of my brethren, you did for me" (Mt. 25:40). It tries to articulate the implications of the dignity of the human person in interpersonal, socio-political and structural realms of human life. It is based on the principles of human solidarity and inter-relatedness as a human community. Other values and principles upheld by the Catholic social teachings are respect and protection of human life at every stage of life, equality, the right to association, participation, subsidiarity, protection of the poor and the vulnerable, protection from all forms of exploitation, stewardship, common good, and so on.

In general we cannot say that Vatican II added much new to the issue of social justice, because the issue was quite intensely discussed from the 19th century, at least from the time of Pope Leo XIII. His encyclical *Rerum Novarum* (1891) was a trigger in the Church's vigorous engagement with the issue of social justice. Yet, probably, with Vatican II, the Church began to see and feel the challenge of social justice more clearly, engaged the issue more intensely or passionately and lived its commitment more directly, openly and courageously. The Synod of Bishops in 1971 says emphatically: "Action on behalf of justice and participation in the transformation of the world appear to us [the Church] as a constitutive dimension of the preaching of the Gospel, or, in other words, of the church's mission for the redemption of the human race and its liberation from every oppressive situation."⁷⁵

Apart from the Biblical mandate, articulation of formal Catholic social teaching begins with *Rerum Novarum* (1891) of Pope Leo XIII, where he addresses the subhuman conditions brought about by the industrial revolution, and condemns the abuses of liberal capitalism and socialism, especially the Marxian class struggle. Defending the church's moral authority to promote justice in public life, he claimed that the state has an obligation to protect workers and their rights. Most of the social encyclicals that were published subsequently were to mark various anniversaries of *Rerum Novarum*,

right up to Pope John Paul II's *Centesimus Annus* in 1991. These later encyclicals (after *Rerum Novarum*), *Quadragesimo Anno* (1931) of Pope Pius XI, *Mater et Magistra* (1961) and *Pacem in Terris* (1963) of Pope John XXIII, *Populorum Progressio* (1967) and *Octogesimo Anno* (1971) of Pope Paul VI, *Sollicitudo Rei Socialis* (1987) and *Centesimus Annus* (1991) of Pope John Paul II were all primarily to confirm and deepen the earlier teachings, especially of *Rerum Novarum*.

In *Quadragesimo Anno*, Pope Pius XI is quite harsh on the abuses of corporate capitalism. In *Mater et Magistra*, Pope John XXIII focussed on the extremes of poverty in the world and the widening gap between the rich and the poor nations. *Pacem in Terris* is addressed to all people of good will and emphasizes the various rights of workers – legal, political and economic rights, and the right to work and the right to a just wage. In *Populorum Progressio*, Paul VI addresses international development issues and the growing struggle between the rich and the poor nations. In *Octogesimo Anno* Pope Paul speaks about political action in order to achieve economic goals. In *Sollicitudo Rei Socialis*, Pope John Paul II follows Pope Leo's critique of liberal capitalism and collective socialism and talks of the structures of sin that must be transformed. He also spoke of a preferential option for the poor, in order to have justice in the world. Finally, in *Centesimus Annus*, John Paul II draws lessons from the sudden and unexpected collapse of Communism in Eastern Europe.

One of the significant changes that have taken place in the Church's teaching on social justice, perhaps, is to envision social change from below, the poor themselves as agents of social change, rather than expecting and waiting to see the state and the rich being benevolent agents to bring about justice for the poor which was the traditional approach. Thus the trickle-down theory of economics which was for long the norm gave way to Liberation Theology in Latin America, and themes like structural sin, preferential option for the poor, solidarity, etc. became preferred terms, made famous by the Roman Synod on Justice in the World in 1971, and in Paul VI's encyclical *Evangelii Nuntiandi* (1974). The church now prefers to teach that ours is a faith that does justice, and that we need to have a preferential option for the poor, an option that works for changing

unjust socio-political and economic structures, and where the poor themselves become the first agents of change. Moral theologians have begun to see reason in an inclusive theology where the issues voiced by “the poor, the oppressed, and the marginalized - all those considered ‘nonpersons’ by the powerful,” yet considered “God’s own privileged ones” by the prophets, are addressed.⁷⁶

The other issues that received attention of moral theologians are issues of ecology, the role of the laity and women, especially in decision making bodies within and without the Church, etc. Moral reflection also has begun to take place among the neglected or even officially silenced groups, like the married and divorced, people with gay and lesbian orientations,⁷⁷ etc. Moral theology is cautiously listening to such here-to-fore unheard or under-heard voices from the peripheries. Pope Francis is keenly listening to these voices and is taking important initiatives in these lines which need appreciation and support.

5. Moral Theology after Vatican Council II

We can see a huge influx of theologians into the field of Moral theology after Vatican II. One of the reasons for this, as James Keenan points out, is the losing of the clerical nature of moral theology. Many lay people began to study and do research in the field.⁷⁸ Some of the early giants in moral theology, some of whom also sailed through the Council years and were not mentioned earlier, could be mentioned are Josef Fuchs (1912–2005), Richard McCormick (1922–2000), James Gustafson (1925–), Alfons Auer (1915–2005), Louis Janssens (1908–2001), Klaus Demmer (1921–), Bruno Schüller (1925–2007), Franz Bockle (1921–1991), Kevin Kelly, (1933–), Charles E. Curran (1934–), etc. Outstanding among the second (present) generation theologians are James F. Keenan, Lisa Cahill, David Hollenbach, Kenneth Himes, Margaret Farley, Dietmar Mieth, Joseph Selling, and numerous others. It would not be just on my part to try to write anything in detail here on these stalwarts.⁷⁹ Therefore, I shall divert myself to say something on moral theology and moral theologians in India.

Moral theologians in India could be called second generation theologians.⁸⁰ Most of them had their doctoral dissertations done in

European theological faculties. However, they have contributed much to the moral theological reflections in India. Some of them are George Lobo, Soosai Arockiasamy, Felix Podimattam, Thomas Srampickal, George Therukattil, Clement Campos, George Kodithottam and John Chathanattu.⁸¹ I know that I am not making an exhaustive list of moral theologians in India which in the present scenario would be quite long and I would not be able to do justice to such an endeavor.

George Lobo (1923-1993), the scholar, teacher, writer is among the most outstanding moral theologians India has produced. After completing his doctorate from the Gregorian University, Rome, in 1962 he began his teaching career at the Jesuit Theological College in Kurseong, which continued in Delhi as Vidyajyoti. In 1980 he joined the Faculty of Theology at Jnana-Deepa Vidyapeeth, Pune where he remained till the end.

His field of work was the renewal of Moral Theology after Vatican II, the application of moral principles for Christian and professional life, and also the social teachings of the Church. Through his nine books and numerous articles in national and international journals he endeavored to bring moral theology up-to-date and beneficial to the ordinary people who found much help in them. Some of his books like *Christian Living According to Vatican II* (1980) were so popular that they went into several editions. His other books were *Current Problems in Medical Ethics* (1974), *Renewal of the Sacrament of Reconciliation* (1981), *The New Marriage Law* (1984), *Moral and Pastoral Questions* (1985), *New Canon Law for Religious* (1986), *Canon Law for the Laity* (1987), *Human Rights in Indian Context* (1991) and *Church and Social Justice* (1993).

Readers appreciated in his writings the clarity of his thought, his capacity to blend many perspectives, and his ability to deal with a variety of important themes of moral and pastoral theology. He not only attempted to present a new commentary to the Canon Law but tried to place various issues within the theological and pastoral contexts. He provided in his writings lucid answers to many questions in the area of pastoral moral theology.

Soosai Arockiasamy (1937-2012) was another multifaceted personality. He was a professor of moral theology at the Vidya Jyoti College of Theology in Delhi, and was also its principal. He was the editor of *Vidya Jyoti Journal of Theological Reflection* for many years, and was consultant to the Federation of Asian Bishop's Conference (FABC). He was also the President of the Association of Moral Theologian of India (AMTI). As Srampickal rightly points out, "His interest went beyond the confines of moral theology into wider socio-political areas. He was a forefront fighter for human rights, solidarity with the poor and religious harmony. He always worked for contextualized and inculturated theology."⁸²

He has authored/coauthored eight books and over 70 articles. Some of his books are *Liberation in Asia: Theological Perspectives* (ed.) (1987), *Responding to Communalism: The Task of Religions and Theology* (ed.) (1991), *Social Sin: It's Challenges to Christian Life* (ed.) (1991), *Information on Human Development* (1998), and *Life for All: Ethics in Context*. True to the spirit of Vidyajyoti, to the creation of which he himself too contributed much, he "not only taught justice but also fought for it along with others in the streets"⁸³ of Delhi. He has been an inspiration not only for generations of students and colleagues but also to other moral theologians of India.

Felix Podimattam, a student of Bernard Häring, is undoubtedly one of the most celebrated moral theologians in India. Although originally a fundamental moral theologian who wrote his thesis on the theme "The Relativity of Natural Law," through more than four decades of teaching, theologizing and writing he mastered the various fields of moral theology, and has contributed much to the Church and to the field of moral theology in general. Through his 135 books he has created history by entering into the *Limca Book of Records*, on October 4, 2013, as the person who has authored the most number of books in moral theology in the world.⁸⁴ He has written on varying subjects such as sexuality, bioethics, celibacy, priesthood, religious life, ecology, human rights, issues of women, and so on. He has been quite vocal against discrimination against women in the Church and society, and has published a six-volume work titled *In Praise of the Woman* (2009).⁸⁵ He has another remarkable contribution in a 10-volume work on *Bio-Medical Ethics* (2014), and another five

volume sequel on religious life and spirituality. Yet, his most remarkable and the latest contribution is a 20 volume work on the Decalogue titled *The Ten Commandments in the Law of Christ* (2013).

In his writings he “emphasizes the sacredness of life in all its forms.” They also “show a harmonious blending of the traditional wisdom with its emphasis on fundamental Christian values as well as the findings of modern sciences like psychology, sociology and anthropology.”⁸⁶ His writings clearly portray his encyclopedic knowledge on varied subjects he dealt with. His approach is “Christocentric and pastoral at the same time.” Therefore, what we see in his writings “is not moral rigidity, but a basic interior orientation to God in the person of Christ and he pays close attention to the internal dispositions and motivations of the believer.”⁸⁷ Another quality that he has displayed is his ability to “compare and integrate, as far as possible, the visions and views of other religions.”⁸⁸

Thomas Srampickal is another senior moral theologian in India who is known for his depth of knowledge and his effort in creating an ‘Indian moral theological ethos,’ a moral theology that is contextual, reflecting important issues that face India. He too through his long teaching career that spans about four decades, and through his research and publications has influenced generations of students, clergy and lay people. “According to him, in the Post-Vatican II period, though moral theology in India began to get out of its slumber and resigned-mentality, it has not yet made an appreciable impact on the Indian theological horizon or created an ‘Indian moral theological ethos’.”⁸⁹ Therefore, he insists on the need for evolving a common moral vision and approach in India focusing on important issues like social justice and human rights. His areas of special interest are fundamental moral theology, psychology, justice and human rights. In his book *The Concept of Conscience in Today’s Empirical Psychology and in the Documents of the Second Vatican Council*,⁹⁰ his brilliance in interdisciplinary approaches is clearly visible. He has authored/co-authored three books and over 40 articles, mostly in moral theology and a few in psychological issues in priestly formation. In his writings and life he “insists on promoting moral realism rather than idealism, listening to the faithful, well-reasoned and nuanced teaching, fostering personal responsibility and acknowledging the

evolving character of moral theology as essential for the renewal and healthy growth of the discipline.”⁹¹

George Therukattil has always been a vocal proponent of one of the themes dear to the heart of the present Pope (Francis), compassion. He is a multifaceted and dynamic personality who is well versed in moral theology and philosophy. Being at the Chair of Christianity in the Mysore University, he has influenced a much more diverse group than many other moral theologians in India whose immediate influence have been in and through seminary campuses.

He has authored three books and over 20 articles in moral theology and has a number of short write ups in popular weeklies and magazines. His short, yet informative articles dealing with moral issues in *Truth of Light*, a Christian weekly from Kerala, have enriched many faithful, priests and religious alike.

Clement Campos, John Chathanattu and George Kodithottam are among the other senior moral theologian who have contributed to moral theology in India. **Clement Campos** takes into account the cultural diversity and social inequality that is prevalent in the country and makes a host of issues like globalization, environmental degradation, lack of health care in the country, discrimination based on gender, caste and religion, religious violence and human rights violations, etc. the object of his moral theological reflection. He emphasizes the need for a dialogical approach in the face of varied socio-political, cultural, religious and economic situation prevailing in India to develop a moral theology that is truly contextualized, Indian, authentically human and socially liberative.⁹²

John Chathanattu pays much attention to issues of social justice and human rights. He “argues that an Indian liberative inculturation must run to concrete economic questions and structural issue of marginalization.”⁹³ According to him, in the face of institutionalized violence and marginalization of the poor, the low castes, minorities, and the abysmal record of human rights violations in Indian society, Indian moral theologians must turn to the language of human rights and human dignity.

George Kodithottam is a resourceful moral theologian who divides his time between pastoral work and seminary teaching. Also, he is another moral theologian-pastor who is after the heart of our present Pope Francis, “who smells the sheep.” His ethical reflections are maturely blended between pastoral concerns and cultural sensitivity. He has been very

resourceful and inspiring not only to his 'sheep' in his pastoral field and to his students but in a very special way to his colleagues and to the members of the Association of Moral Theologians of India (AMTI) whose annual conferences he attends unfailingly, where he also becomes an important resource person.

While there are a few more moral theologians who belong to older generation whose names are not taken here for lack of space there are many more young and promising moral theologians who are all mostly caught up in seminary teaching and administration, and yet are contributing much to the development and flourishing of an inculturated and liberative moral theology. Let us hope that their 'tribe may increase and multiply' for the Church and the world.

Conclusion

Moral Theology is one of the areas that has really blossomed in the modern period. The fact that moral theology that once dealt primarily with confessional practices has diversified itself into areas that touch almost every aspect of modern life, such as bioethics, medical ethics, sexual ethics, social ethics, environmental ethics, media/communication ethics, cyber ethics, etc. alone speak of the developments in the field. It is impossible to speak of all the aspects of the development that modernity has brought into moral theology. My attempt here has been to sketch some of the important people and events that have made significant contribution to moral theology, and some of the important developments that have taken place because of them. Again, as James Keenan rightly points out since the present scenario in moral theology is marked by the non-clerical, non-seminary settings, with a large number of lay persons entering the field, it is almost impossible to pick and choose just a few. This is the reason why I chose to speak briefly only on Indian moral theologians in the post-Vatican period. I have attempted also to give a bird's eye-view of the developments in moral theology in modern times.

Notes:

1. See McSweeney, *Roman Catholicism: The Search for Relevance*, 238.
2. James Hitchcock, *Catholicism and Modernity: Confrontation or Capitulation?* (New York: Seabury Press, 1979), 75.
3. Hitchcock, *Catholicism and Modernity: Confrontation or Capitulation?*, 75.

4. James F. Keenan, *A History of Catholic Moral Theology in the Twentieth Century: From Confessing Sins to Liberating Consciences* (New York: Continuum, 2010).
5. John Mahoney, *The Making of Moral Theology: A Study of the Roman Catholic Tradition* (Oxford: Clarendon Press 1989), viii.
6. John A. Gallagher, *Time Past, Time Future: An Historical Study of Catholic Moral Theology* (New York: Paulist Press, 1990), 270.
7. Keenan, *A History of Catholic Moral Theology*, 5.
8. Keenan, *A History of Catholic Moral Theology*, 5.
9. Keenan, *A History of Catholic Moral Theology*, 5.
10. George V. Lobo, *Moral Theology Today: Christian Living According to Vatican II* (Bangalore: Theological Publications in India, 1999), 8.
11. James F. Keenan, "Vatican II and theological ethics," *Theological Studies* 74 (2013): 165. Originally from Thomas Slater, *A Manual of Moral Theology for English-speaking Countries* (London: Benziger Brothers, 1906), 5–6.
12. George V. Lobo, *Moral Theology Today: Christian Living According to Vatican II* (Bangalore: Theological Publications in India, 1999), 6.
13. Richard McCormick, "Moral Theology 1940-1989: An Overview," *Theological Studies* 50 (1990): 3.
14. George V. Lobo, *Moral Theology Today: Christian Living According to Vatican II*, 8-9.
15. See Felix Podimattam, *An Introduction to Moral Theology* (Delhi: Media House, 2008), 35.
16. Fritz Tillmann, *The Master Calls: A Handbook of Morals for the Layman*, trans. Gregroy J. Roettger (Baltimore: Helicon, 1960) 4-5.
17. See Felix Podimattam, *An Introduction to Moral Theology*, 36.
18. Keenan, "Vatican II and theological ethics," 167-168.
19. Keenan, "Vatican II and theological ethics," 168.0
20. Keenan, *A History of Catholic Moral Theology*, 90-91.
21. Keenan, *A History of Catholic Moral Theology*, 91.
22. Keenan, *A History of Catholic Moral Theology*, 70.
23. Gérard Gilleman, *Primacy of Charity in Moral Theology* (Westminster, M.D: Newman Press, 1964), xxviii-xxix.
24. Gérard Gilleman, *Primacy of Charity*, xxxiv.

25. James F. Keenan, *A History of Catholic Moral Theology*, 72.
26. Gérard Gilleman, *Primacy of Charity*, 188; James F. Keenan, *A History of Catholic Moral Theology*, 74.
27. Terence Kennedy, "Epistemology and the Human Sciences: Michael Polanyi's Contribution to the Reshaping of Moral Theology," *Tradition and Discovery: The United Kingdom Review of Post-critical Thought* XX, no. 2 (1993-94): 11. (Available online at <https://www.missouriwestern.edu/orgs/polanyi/TAD%20WEB%20ARCHIVE/TAD20-2/TAD20-2-fnl-full-pdf.pdf> (Downloaded on Sept. 21, 2014).
28. Bernard Häring, *Embattled Witness: Memories of a Time of War* (New York: Seabury Press, 1976), vii.
29. Bernard Häring, *Embattled Witness: Memories of a Time of War*, 23-24.
30. Terence Kennedy, "Epistemology and the Human Sciences..." 11.
31. Terence Kennedy, "Epistemology and the Human Sciences..." 11.
32. *Gaudium et Spes*, No. 67.
33. Bernard Häring, *The Law of Christ: Moral Theology for Priests and Laity*, I: *General Moral Theology*, trans. Edwin G. Kaiser (Westminster, MD: Newman Press, 1966), vii.
34. James F. Keenan, "Vatican II and theological ethics," 170.
35. Bernard Häring, *The Law of Christ: Moral Theology for Priests and Laity*, I, 61.
36. James F. Keenan, "Vatican II and theological ethics," 171.
37. James F. Keenan, "Vatican II and theological ethics," 171.
38. *Optatam Totius* (October 28, 1965) no. 16.
39. See Charles Curran, "Bernard Häring: A Moral Theologian Whose Soul Matched His Scholarship," *National Catholic Reporter* (July 17, 1998), http://natcath.org/NCR_Online/archives2/1998c/071798/071898h.htm (downloaded on Sept. 26, 2014).
40. James F. Keenan, "Vatican II and theological ethics," 174.
41. Bernard Häring, *The Law of Christ: Moral Theology for Priests and Laity*, I, 99.
42. James F. Keenan, "Vatican II and theological ethics," 173.
43. See Charles Curran, "Bernard Häring: A Moral Theologian"

44. See Charles Curran, "Bernard Häring: A Moral Theologian"
45. James F. Keenan, "Vatican II and theological ethics," 177-178.
46. Robert Blair Kaiser, *The Politics of Sex and Religion: A Case History in the Development of Doctrine 1962-1984* (Kansas City, MO: Leaven, 1985) 154; Robert Blair Kaiser, *The Encyclical that Never Was: The Story of the Pontifical Commission on Population, family and Birth, 1964-1966* (London: Sheed and Ward, 1987), 198; James F. Keenan, "Vatican II and theological ethics," 178.
47. *Obtata Totius* (Oct. 28, 1965), 16.
48. *Obtata Totius* 16.
49. See George V. Lobo, *Moral Theology Today*, 19-20.
50. See George V. Lobo, *Moral Theology Today*, 14.
51. Pierre Teilhard de Chardin, *Writings in Time of War*, trans. by René Hague, (New York and Evanston: Harper and Row Publishers, 1968), 64.
52. See James T. Bretzke, *A Morally Complex World: Engaging Contemporary Moral Theology* (Collegeville, Minnesota: Liturgical Press, 2004), 239.
53. James T. Bretzke, *A Morally Complex World*, 239.
54. *Gaudium et Spes* (Dec. 7, 1965), 25.
55. *Gaudium et Spes*, 61.
56. George V. Lobo, *Moral Theology Today*, 20-21.
57. As quoted in George V. Lobo, *Moral Theology Today*, 21.
58. John Pope, "At Vatican II, 50 Years Ago, Catholic Leaders Gathered to Change Their Church and Its World Outlook," *The Times-Picayune* (Oct. 09, 2012). Available at: http://www.nola.com/religion/index.ssf/2012/10/50_years_ago_catholic_leaders.html.
59. See *Gaudium et Spes*, 26; and *Dignitatis Humanae*, 2.
60. *Gaudium et Spes*, 22.
61. *Gaudium et Spes*, 17.
62. See George V. Lobo, *Moral Theology Today*, 281.
63. *Gaudium et Spes*, 16.
64. *Dignitatis Humanae*, 3.

65. See Pius XI, *On Christian Marriage* (New York: Barry Vail Corporation, 1931), 12.
66. See Pope Pius XII, "Nature of Their Profession: Allocution to Midwives," October 29, 1951. Available at <http://www.ewtn.com/library/PAPALDOC/P511029.HTM>. See also Ludwig Ott, *Fundamentals of Catholic Dogma* (Rockford: Tan Books, 1974), 462.
67. See Margaret Monahan Hogan, *Marriage as Relationship: Real and Rational* (Milwaukee: Marquette University, 2002), 23, 28.
68. See Bernard Häring, *Commentary on Part II, Chapter 1*, in *Commentary on the Documents of Vatican II*, Vol. 5, Herbert Vorgrimler (ed) (London: Burns & Oates, 1969), 231. Gerald Gleeson, "Vatican II Humanæ Vitæ and the Renewal of Moral Theology," *Australian eJournal of Theology* 19, no. 2 (August 2012): 127.
69. See *Gaudium et Spes*, 51.
70. *Gaudium et Spes*, 50.
71. *Gaudium et Spes*, 50.
72. *Gaudium et Spes*, 49.
73. Paul VI, *Humanae Vitæ*, 12.
74. For more details on the evolution of canon law on marriage, see Theodore Mackin, *What is marriage* (New York: Paulist Press, 1982), and *Divorce and Remarriage* (New York: Paulist Press, 1984).
75. Synod of Bishops, *Justice in the World*, 1971, no. 6.
76. David Tracy, *Plurality and Ambiguity: Hermeneutics, Religion, Hope* (San Francisco: Harper & Row, 1987), 81.
77. See John Coleman, "The Homosexual Revolution and Hermeneutics," in Gregory Baum and John Coleman, eds., *The Sexual Revolution* (Edinburgh: T & T Clark Ltd 1984), 55-64; and Mary Hunt, "Transforming Moral Theology: A Feminist Ethical Challenge" in Fiorenza and Collins, *Women: Invisible in Church and Society* (Edinburgh: T & T Clark Ltd., 1985), 84-90.
78. James F. Keenan, *A History of Catholic Moral Theology*, 142.
79. A good description on the thinking and writings of these theologians are provided by Keenan. See James F. Keenan, *A History of Catholic Moral Theology*, 142-222.
80. Why I call them second generation theologians is that most of them, except George Lobo, are post-Vatican theologians. Even

George Lobo's contributions are post-Vatican (his first book - *Current Problems in Medical Ethics* - appearing in 1974).

81. This in no way is an exhaustive list. Specially mentioning these names are also in no way to belittle others. Thomas Srampickal in one of his recent articles has provided some information on most of these moral theologians. See Thomas Srampickal, "Moral Theology in India: A Historical Overview" in *New Horizons in Christian Ethics: Reflections from India*, ed. Scaria Kanniyakonil (Bangalore: Asian Trading Corporation, 2014), 36-38. My attempt here is to add to the information he has already given.
82. Thomas Srampickal, "Moral Theology in India: A Historical Overview," 36.
83. See Thomas Srampickal, "Moral Theology in India: A Historical Overview," 37.
84. See "Theologian-Author Sets Limca Record," *Ucan News* (October 7, 2013). Available at <http://www.ucanindia.in/news/theologianauthor-sets-limca-record/22208/daily>.
85. See "Theologian-Author Sets Limca Record."
86. "Theologian-Author Sets Limca Record."
87. "Theologian-Author Sets Limca Record."
88. "Theologian-Author Sets Limca Record."
89. See Shaji Kochuthara, "Report on National Workshop on 'Moral Theology in India Today'" held at Dharmaram Vidya Kshetram (DVK), Bangalore, India from July 12-15, 2012 at <http://www.catholicethics.com/conferences/bangalore/report>.
90. Thomas Srampickal, *The Concept of Conscience in Today's Empirical Psychology and in the Documents of the Second Vatican Council* (Innsbruck: Resch, 1976).
91. Thomas Srampickal, "Moral Theology in India: A Historical Overview," 38.
92. See James F. Keenan, *A History of Catholic Moral Theology*, 209.
93. James F. Keenan, *A History of Catholic Moral Theology*, 209.