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ACADEMIC DEGREES

- A.B., *Summa cum laude*, St. Louis University, College of Philosophy and Letters, (St. Louis, Missouri): 1975.
- M. Div., *with distinction*, Weston School of Theology (Cambridge, Massachusetts): 1981.
- S.T.M., specialization in Scripture, Jesuit School of Theology (Berkeley, California): 1982.
- Diploma in the Korean Language, Yonsei University--Korean Language Institute, (Seoul, Korea): 1984.
- S.T.L., specialization in Moral Theology, Jesuit School of Theology (Berkeley, California): 1986.
- S.T.D., *Summa cum laude* in Moral Theology, The Pontifical Gregorian University, (Rome, Italy): 1989.

Dissertation (done under Jacques Dupuis, S.J.):

The Notion of Moral Community in the *Analects* of Confucius and Matthew's Sermon on the Mount: *A Hermeneutical Approach for the Inculturation of Moral Theology in Korea*.

Modern Languages: English (native), French, German, Italian, Korean, Spanish

Ancient Languages: Classical Chinese [limited], Koine Greek, Latin

AREAS OF PARTICULAR SCHOLARLY INTEREST

Fundamental Christian Ethics, Scripture and Ethics, Cross-Cultural Christian Ethics, Confucian Ethics, Christianity and the Church in Korea.

PROFESSIONAL MEMBERSHIPS (in *chronological* order of initiation)

Alpha Sigma Nu (Jesuit Honorary Society), (1974).

Member of the Jesuit Conference of East Asia Consultation on Inter-Religious Dialogue, (JCEA-CIRD), (1988).

Member of the Jesuit Conference of East Asia Committee on Inter-Religious Cooperation (JCEA-CIRC), (1990).

Catholic Theological Society of America (CTSA), (1992--).

American Academy of Religion (AAR), (1994); Co-convenor for "Religions of Asia" section of the Western Region of the AAR (2002--)

Society of Christian Ethics (SCE), (1994--).

Society of Christian Ethics, Pacific Region: Vice-President and Program Chair: 1997

Society of Christian Ethics, Pacific Region: President: 1998

Pacific Coast Theological Society, (1994–2002).

College Theology Society (CTS), (1996--).

Advisory Board of the United States Jesuit Assistancy Board on Inter-Religious Dialogue (1999--)

Member of the Seminar on the Spirituality of the Jesuits (appointed 2006 for a 3-year term)

GRANTS, AWARDS, & HONORS

Asia Pacific Bridges Individual Grant for Collaboration with Theologians in Korea and Japan (1995)
[funded by the Luce Foundation]

Asia Pacific Bridges Group Grant for Collaboration with Theologians in the People's Republic of
China (1995) [funded by the Luce Foundation]

Catholic Press Award for *Consecrated Phrases: A Latin Theological Dictionary* (Collegeville:
Liturgical Press, 1998). 2nd Place in Reference Book Category.

Graduate Theological Union Faculty Travel Grant Awards: 9 (1994-2003)

Graduate Theological Union Newhall Student-Faculty Fellowship Grant (with Ms. Garen Murray)

GTU “Faithful/Fateful Encounters” Beijing Conference Presenter/Grant Recipient (2002)

GTU Innovative Teaching Team Fellowship Recipient (with Lee Gilmore) 2002-03

Society of Christian Ethics, Pacific Region: President 1998

University of California, Pacific Rim Research Grant “Religion and Civil Society in the Asia-
Pacific” (2000-2001, with Richard Madsen, et. al.)

Faculty Development Fund Grants: University of San Francisco (2003, 2004, 2005, 2006, 2007)

University of San Francisco College of Arts and Sciences in the Media Award, 2006

College Theology Society, Best Article Award in 2006 for "A Burden of Means: Interpreting Recent
Catholic Magisterial Teaching on End-of-Life Issues" *Journal of the Society of Christian
Ethics* 26 (2, 2006): 183-200.

UNIVERSITY TEACHING APPOINTMENTS (in *chronological* order)

Sogang University, Seoul, Republic of Korea 1982-84; 1986 (Instructor)

Loyola University (Chicago) Rome Center: 1988-89 (Instructor, Part-time)

Pontifical Gregorian University, Rome, Italy: 1990--1993 (Asst. & Assoc. Professor)

Jesuit School of Theology at Berkeley (California): 1993–2003 (Asst. & Assoc. Professor)

Core Doctoral Faculty of the Graduate Theological Union (appointed 1994, service in
conjunction with the position at the Jesuit School of Theology)

Loyola School of Theology, Quezon City, Philippines, Visiting professor, Summer, 2000,
2002, 2004, 2006

University of San Francisco, Adjunct Professor of Theology, 2002; 2003

Jesuit School of Theology-at-Berkeley, Adjunct Professor of Moral Theology 2004

University of San Francisco, Assoc. & Full Professor of Theology, 2003–present

Marquette University, Visiting Adjunct Professor of Theology, 2007-08

ADMINISTRATIVE & RELATED SERVICE EXPERIENCE

N.B. This is just a partial listing

Sogang University, Seoul, Korea

Director of English Learning Lab (1983-84)

Pontifical Gregorian University, Rome, Italy

Dean's Council (elected representative) 2 years (1988-89; 1990-91)

Numerous doctoral and licentiate committees

Jesuit School of Theology-at-Berkeley, California

Department Chair (2-3 years)

Admissions Committee (several years)

Appointment, Rank & Tenure Committee

Search Committees in New Testament (3 different Committees)

Faculty Advisor for *Alpha Sigma Nu* Honor Society (1993-2002)

Numerous doctoral and master's committees

Graduate Theological Union, Berkeley, California [all elected positions]

Advancement, Rank & Tenure Committee

Doctoral Admissions Committee (several years)

Grievance Committee (2 years)

Faculty Representative to the Board of Trustees (2 years)

Academic Affairs Committee of the Board of Trustees (2 years)

Convenor of Doctoral Program in Ethics & Social Theory (2 years)

Numerous doctoral committees and master's committees

University of San Francisco

Department Chair (elected position: 2004-07)

College Council (2004-07)

Chair of Arts Council (elected position: 2005-06)

Member of Arts Peer Review Committee (elected position: 2006 to present)

Member of University Peer Review Committee (elected position: 2006 to present)

Technology Sub-Committee (2003 to present)

Advisory Board Member: Catholic Studies Minor (2003-07)

Advisory Board Member: Lane Center for Catholic Social Thought (2004-07)

Search Committees (3 different Committees, chair of one)

Jesuit Foundation Grant Board (2004-07)

2 doctoral committees and numerous M.A. theses director (no M.A. committees at USF)

Schools of the Sacred Heart, San Francisco

Elected member of the Board of Trustees (2000-06)

Education Committee Member & Chair

Strategic Planning Committee Member
Positioning Committee Member
Executive Committee Member

PUBLICATIONS & CONFERENCES

PRINT PUBLICATIONS

BOOKS (*In reverse chronological order of publication*) 5

A Research Bibliography in Christian Ethics and Catholic Moral Theology. Lewiston NY: Edwin Mellen Press, 2006.

A book-length annotated and thoroughly indexed bibliography arranged topically, covering both Roman Catholic and Protestant themes and authors with titles in English, French, German, Spanish, and Italian.

A Morally Complex World: Engaging Contemporary Moral Theology. Collegeville: The Liturgical Press, 2004. Also published in the Philippines by Jesuit Communications Foundation, 2004.

This book on fundamental moral theology is comprised of an Introduction plus seven chapters. Chapter One deals with the methodology for moral theology, Chapter Two treats the natural law and moral norms, Chapter Three discusses the interplay between Scripture and Christian ethics, Chapter Four turns to a consideration of conscience, Chapter Five takes up evaluative criteria and various modes of moral discourse, Chapter Six outlines how to approach a pastoral application of the principles of moral theology to concrete moral cases, and Chapter Seven looks at the realities of sin and moral failure. The book also includes an extensive glossary of moral terms used as well as a bibliography and index.

Reviewed by Todd Salzman in *Theological Studies* 66/2 (2005): 474-476; Russell Connors in *America* (June 21-28, 2004): 25-26 [Electronic version available via *ProQuest* database]; Patrick J. Hayes in *Catholic Library World* (October 2004); Charles Heiser, S.J. in *Theology Digest* (Summer 2004): 158; Benjamin G. Defensor in *Business World* (Two part review in “Weekender” section of this Manila newspaper) Part One (18-19 June 2004): 39; and Part Two (25-26 June 2004): 43; Pasquale T. Giordano, S.J. in *Landas* 18 (1, 2004): 174-177; Tom Ryan in the *Australian E-Journal of Theology* 4 (February 2005): http://dlibrary.acu.edu.au/research/theology/ejournal/aejt_4/bookreviews.htm. Also listed in the “Academic Essentials for Ethics” section of *Academia Online Magazine and Resource for Academic Librarians* (August 2004): <http://www.ybp.com/acad/Essentials/EssentialsAug04.htm>

Tobias Wainwright in *Catholic Book Reviews* 2005 (online journal):
<http://catholicbooksreview.org/2005/bretzke.htm>

Bibliography on East Asian Religion and Philosophy. Studies in Asian Thought and Religion, 23. Lewiston NY: Mellen Press, 2001.

This is a 568 page book which compiles, annotates, indexes and cross-references resources in the principal Western languages of English, French, German, Italian, and Spanish which focus on East Asia (principally China, Japan, and Korea) in the primary areas of philosophy and religious studies, with supporting resources in theology, history, culture, and related social sciences. The bibliography is organized both thematically and geographically, and the index gives not only author's and subject's names, but includes a wide range of topics and sub-topics as well. A notable additional feature of this bibliography is the inclusion of extensive Internet-based resources, such as a wide variety of web-sites, discussion lists, electronic texts, virtual libraries, online journals and related materials which allow for easy further research.

Focus of the Sections and Sub-sections

The initial section of the bibliography treats general and/or miscellaneous works on philosophy or religion in Asia as a whole, i.e., without particular reference to one of the specific themes or geographical areas treated in the other sections. This section also lists a number of resources concerned with the theme of the inculturation or contextualization of Christianity into the various areas of Asia and Asian life.

The next major section of the bibliography concentrates on the major religious and philosophical traditions of East Asia, namely, Buddhism, Confucianism, and Taoism. Each of these sub-sections begins with a listing of primary sources in translation of the principal sacred texts, and then moves on to a listing of secondary resources, divided according to further specializations of the individual tradition (e.g., Zen Buddhism or Neo-Confucianism), followed in turn by works dealing with inter-religious dialogue and/or interaction with the Judeo-Christian tradition.

Following treatment of these three major religious traditions of East Asia there are separate sections dealing the Chinese and/or Confucian Understanding of Religion, Business and Economic Ethics in East Asia, and Human Rights in the East Asian Context, and Asian Feminist Philosophy and/or Theology. These sections in turn are followed by a geographical breakdown of China, Japan, and Korea, and these three geographical areas are further sub-divided into religious thematic areas.

Reviewed in H-Asia and Korean Studies (internet academic discussion lists); *Theology Digest* 48 (Winter 2001): 355; *Bibliographia Missionaria* 76 (2002): 303-304.

Consecrated Phrases: A Latin Dictionary of Theological Terms. Collegeville: Liturgical Press: 1998. (152 pages). Updated and *expanded* version is found in *The Collegeville Catholic*

Reference Library CD-ROM Edition, Version 1.0, Collegeville: Liturgical Press:2000. 2nd revised and expanded edition, 2003.

1999 Second-place winner in the Reference Book category awarded by the Catholic Press Association.

Reviewed by Denis Janz in *Religious Studies Review* 25 (April 1999): 171; Alfred Pooler, C.P. in *Catholic Library Association* (3-1-1999); and also (unsigned) in *Crux* (June 1998); and in the “New and Noteworthy” section of *Living Light* (November-December 1998): 97; *Gregorianum* 79 (1998): 800; and also referenced on the United States Catholic Conference of Bishops web-page at <http://www.nccbuscc.org/education/catechetics/livlghtfall98.htm>.

This book-length dictionary compiles, translates, and explains the meaning of a large number of Latin terms employed in the various branches of theology: moral, biblical, canon law, systematic, liturgical, and historical). Going beyond a simple dictionary, this work indicates the meaning, context, and tradition for these phrases, and serves also as a concise theological encyclopedia, though limited in scope to Latin terms.

Bibliography on Scripture and Christian Ethics. Studies in Religion and Society, 39. Lewiston NY: Edwin Mellen Press, 1997.

This book-length annotated bibliography (364 pages) is a comprehensive and ecumenical bibliography of titles related to Scripture and ethics of titles of both books and periodicals in English, French, German, Italian, and Spanish. Many of the entries contain brief annotations which indicate the scope or thesis of the particular entry. The entries themselves are arranged both according to the Old and New Testament, as well as the individual books and/or authors of the New Testament. Entries are also given according to certain key thematic issues, such as methodology of the interplay and usage of the Bible in ethics, liberation theology and Scripture, biblical authority, feminist issues in biblical hermeneutics, as well as a number of theological themes such as justice and righteousness, the love command, law and gospel, sin and reconciliation, etc. Finally, entries are provided which cover a number of particular ethical themes such as ecology, economics, medical ethics, sexual ethics and gender issues, war and peace. A final section gathers titles which were published prior to the Second Vatican Council (1962-1965) which marked a watershed for the greater appropriation of Scripture in the discipline of Roman Catholic moral theology. This bibliography provides a good overview of the vast array of material available, topics covered, and approaches used by authors not only from around the world writing in the five principal Indo-European languages, but also representing all of the major Christian traditions, as well as Jewish ethics and material drawn largely from the Old Testament. Thus, this work will be a valuable reference guide for any individual research project into any of the various areas of biblical ethics, whether the individual principal emphasis be on biblical interpretation and theology or within the field of religious (Christian and/or Jewish) ethics.

Reviewed in *New Testament Abstracts* 42 (3/1998): 600; *Theology Digest* 45 (Winter 1998): 358; *Choice* 35 (April 1998); and in *Theology Today* 55 (3/1998): 486-488.

MONOGRAPH: 1

*The Notion of Moral Community in the **Analects** of Confucius and Matthew's Sermon on the Mount: A Hermeneutical Approach for the Inculturation of Moral Theology in Korea.* Excerpta ex dissertatione ad Doctoratum in Facultate Theologiae Pontificiae Universitatis Gregoriana. Rome: Pontifical Gregorian Press, 1989. Pp. 160.

Focuses on how the notion of moral community appears in a Christian--Confucian milieu, as a possible point of articulating an inculturated moral theology in a Confucian society such as Korea. The theme of the moral community is analyzed in the *Analects* of Confucius and Matthew's Sermon on the Mount, and points of divergence and convergence are highlighted. Finally, ethical applications from this Confucian--Christian perspective are made in reference to two issues in contemporary Korea: the Korean Farmers' Movement and the problem of the reunification of the Korean Peninsula.

PUBLISHED ARTICLES/BOOK CHAPTERS: 27

N.B. in reverse chronological order of publication

“The Contribution to Moral Theology of William Spohn.” *Explore* (Santa Clara University) 10:2 (Spring, 2007): 18-22.

Originally presented as a paper in a panel at the Catholic Theological Society of America (CTSA) Annual Convention, Selected Paper, 10 June 2006. San Antonio, TX.

“The Lesser Evil: Insights From the Catholic Moral Tradition.” *America* (26 March 2007): 16-18.

Part of a special issue devoted to the theological issues of good and evil.

“A Burden Of Means: Interpreting Recent Catholic Magisterial Teaching on End-of-Life Issues.” *Journal of the Society of Christian Ethics* 60/2 (Fall/Winter 2006): 183-200.

This article first presents general guidelines for interpreting magisterial documents using *Lumen gentium*'s triple criteria of considering the character, manner, and frequency of magisterial teaching in order to better determine the relative authority and weight of the magisterial teaching. Next these criteria are applied to a careful reading of the Pope John Paul II's various documents that deal with end-of-life issues, especially his controverted March 2004 Address to the Participants in the International Congress on "Life-sustaining Treatments and Vegetative State: Scientific Advances and Ethical Dilemmas. This analysis

concludes that the Pope did *not* in fact assert that artificial hydration and nutrition had to be used in virtually every medical case, such as patients diagnosed to be in a persistent vegetative state.

This article won the “Best Article of the Year” Award for 2006 given by the College Theology Society and also was highlighted in an article in *Religious and Ethics News Weekly* and is available online at <http://www.pbs.org/wnet/religionandethics/week919/exclusive.html> The College Theology Society award citation reads as follows:

”A Burden of Means: Interpreting Recent Catholic Magisterial Teaching on End-of-Life Issues’ by James T. Bretzke, S.J. presents a cogent and highly accessible close-reading of John Paul II’s various statements dealing with end-of-life issues, especially his controversial 2004 address concerning whether hydration and nutrition must always be used with patients in persistent vegetative states. The article is outstanding, not only for its clarity of argument and presentation, but for providing extremely helpful guidelines for the exegesis and interpretation of magisterial teaching. In the vein of Richard A. McCormick and Francis A. Sullivan, Bretzke employs solid fundamental theological and ecclesiological perspectives in dealing with a complex moral issue. It is an exemplary contribution to Catholic theological ethics.”

“Seeking Spiritual Wisdom in the Classroom.” *Mission* (Fall 2006): 22-23.

Brief discussion of the experience of team-teaching a course entitled “Pathways to Wisdom” at the University of San Francisco with Tendzin Choegyal, the 15th Ngari Rinpoche and youngest brother of His Holiness the 14th Dalai Lama.

“Human Rights or Human Rites? Insights from a Cross-Cultural Exchange.” In *Faithful/Fateful Encounters: Religion and Cultural Exchanges Between Asia and the West: Proceedings From an International Conference*, 458-475. Edited by Zhuo Xiping, Judith Berling, and Philip Wickeri. Beijing: Chinese Academy of Social Sciences, Institute of World Religions, 2005.

Recent discussion concerning the globalization of ethics and the prospects for a common morality, as well as related issues such as inculturation, pluralism, and multiculturalism all provide a challenging context for critical ethical reflection on the notions of human rights as these are found in various cultural and religious traditions. This article focuses on a cross-cultural discussion of human rights by considering the Confucian understanding of human rights as human rituals whose sacred claim is grounded in the notion of relationality based on the Confucian Five Relationships and the virtues of *li* (propriety) and *hsin* (fidelity). The article argues that Confucianism is a positive resource for both inter-religious dialogue and cross-cultural ethics and concludes by outlining some prospects for using the Confucian notion of human dignity, rights and the common good to further discussion on multiculturalism, inter-religious and cross-cultural dialogue.

“A Burden of Means: An Overlooked Aspect of the PVS Debate.” *Landas* 18/2 (2004): 211-230.
<http://www.usfca.edu/fac-staff/bretzkesj/BurdenOfMeans.pdf>

The struggle over the removal of the feeding tube of Terri Schiavo, the Florida woman who has been in a PVS condition for thirteen years, has occasioned a great deal of attention and debate in the ethical, political, and religious arenas. Numerous op ed pieces and longer position papers have appeared over the last several months. The Catholic Bishops of Florida have also entered the fray with a statement which seems to come down on the side of Terri’s parents and Governor Jeb Bush. However, the Florida Bishops’ statement also seems either to have overlooked, or rendered a rather problematic assessment in regards to an important dimension of the traditional principle of ordinary and extraordinary means which has been widely employed in health care ethics. This overlooked aspect is the notion of burden of treatment. This article gives a brief rehearsal of the ordinary/extraordinary means principle as it relates to the Terri Schiavo case and provide of brief summary of some of the representative assessments that have appeared in the press. The major focus of the article, though, centers in on the notion of burden of treatment and will use a position adopted by the Philippine Bishops in the Filipino Catechism to critique the position adopted by the Florida Bishops. Furthermore, the conflicting ecclesial positions will also help to illustrate in greater depth some of the issues regarding the claims and competencies of Church authorities when they enter into a particular case with the aim of providing moral guidance.

“Scripture and Ethics: *Core, Context, and Coherence*” Chapter 5 in *Moral Theology: New Directions and Fundamental Issues. Festschrift for James Hanigan*, 88-107. Edited by James Keating. New York: Paulist Press, 2004.

Though much work has been done on the overall understanding of the interplay between the Bible and Christian ethics nevertheless, one of persistent issues in Scripture and ethics is how *in the concrete* one considers the Bible to be “normative” for applied Christian ethics. Addressing this problem necessarily will involve various understandings of what constitutes normativity on one hand, and on the other hand, developing a proper methodology for bringing the biblical material to illuminate and guide individuals’ responses to concrete moral dilemmas or situations. This chapter proposes a tri-partite template of context, core, and coherence for approaching moral normativity and as an aid to the methodological process for bring Scripture to bear on concrete moral situations. Finally, this template and methodology is used to discuss two recent articles connected with dealing with aspects of homosexuality in the Christian community.

Reviewed by Brian Doyle in *Catholic Books Review: An Online Journal*
<http://catholicbooksreview.org/2005/keating.htm>

“Human Rights or Human Rites?: A Confucian Cross-Cultural Perspective.” *East Asian Pastoral Review* 41/1 (2004): 44-67. Also available online at <http://eapi.admu.edu.ph/eapr004/bretzke.htm>

This article is an expanded version of “Human Rights or Human Rites? A Challenge of Sacred Texts and Traditions to Global Moral Discourse” Conference Proceedings of *Faithful/Fateful Encounters: Religion and Cultural Exchanges Between Asia and the West*. Beijing and Berkeley.

“Conversion to Interreligious Dialogue: A Duty with the Church’s Mission.” *National Jesuit News* 33:3 (December 2003/January 2004): 2; 14. [Electronic version available at http://puffin.creighton.edu/jesuit/dialogue/documents/articles/njn_bretzke.html

One of a series of solicited articles on the Jesuit mandate to engage in interreligious dialogue published in the academic year 2003–2004 in *National Jesuit News*.

“A New Pentecost for Moral Theology: The Challenge of Inculturation of Ethics.” *Josephinum* 10:2 (Summer/Fall 2003): 250-260.

Suggests that a principal task for the discipline of moral theology at the beginning of the twenty-first century will be to engage the challenge of developing a cross-cultural ethics which will recognize first that a certain plurality of views on important moral concepts such as virtue, duty, the common good, the natural law, etc. is a positive value in itself, rather than an obstacle to be overcome, side-stepped, or obliterated, and second, that a process of cross-cultural dialogue based on mutual respect for the various cultures will facilitate the cultivation of the richness of this moral pluralism. If such an approach is adopted and followed then ethical pluralism itself can be transformed and we shall be able to move from a pluralism of "co-existence" in which several moral outlooks exist along-side one another, and whose primary moral claim is for mutual tolerance, to a healthier pluralism whose central value is better expressed by the metaphor of "cross-fertilization." Through ethical cross-fertilization a fuller understanding of the richness and complexity of the moral world would develop both within individual cultures as well as across cultures as well as to help correct some persistent and tenacious problems connected with the darker side of any culture's moral world-view and ethical values and practices.

Solicited contribution to a special issue dedicated to the developments of Roman Catholic moral theology in the 21st century.

“Life Matters: 6 ‘C’s’ of Moral Discourse” *New Theology Review* 15 (May 2002): 48-59.

One of the problems in establishing a common ground is the lack of evaluative criteria for moral discourse and dialogue for such hot-button issues. This article proposes six key evaluative criteria which can be applied to all of the various positions in the abortion debate,

as well as other concrete moral issues. The article develops and tests each of these criteria, applying them to representative positions on both sides of the abortion debate and concludes by offering some concrete suggestions for better articulating a common ground position which must be used together in addressing concrete moral problems.

“Spirituality USA: Surveying the Scene.” In *Living Theology: the Intersection of Culture, Spirituality, and Theology in Asia and the Pacific*, 4-12. Edited by Jose Mario C. Francisco, S.J. Manila: Jesuit Conference of East Asia and Oceania, 2001.

Originally given as a paper presented to the JCEAO Theological Study Week, July 23-27, 2001, East Asian Pastoral Institute (EAPI), Quezon City, Philippines.

"The Notion of Sincerity (*Ch'eng*) from a Neo-Confucian Metaphysical Perspective." Co-authored with Luke Jong-Hyeok Sim. *Acta Koreana* 4 (2001): 77-94.

Often Neo-Confucianism has been studied primarily through the lens of concepts such as *tao* or *ri*. While *Tao* and *ri* provide a metaphysical basis for Neo-Confucian thought, they suffer from a certain lack of clarity due to the Taoist and Buddhist influences these concepts invariably carry. Moreover, *tao* and *ri* lack an adequate epistemological basis which would translate the ideals contained in Confucian thought into the practical moral living which had always been the goal and hallmark of Confucianism from its earliest days. An in-depth study of the Confucian notion of sincerity (*ch'eng*) can remedy these deficiencies by providing a more unified understanding of not only this concept itself, but also of Neo-Confucian thought as a whole. Furthermore, using sincerity as the hermeneutical key for Confucian metaphysics will facilitate the movement to an epistemology which in turn will translate more easily the Confucian ideals into the life of moral cultivation exemplified in the concept of sagehood.

“Through Thick And Thin: Teaching Ethics in a Cross-cultural Perspective” *Horizons* 27 (Spring 2000): 63-80.

As the 20th century closes our universities, theological centers and even seminary settings, can no longer presume a homogeneous religious and cultural academic community among either students or professors. This fact, coupled with recent discussion concerning the globalization of ethics and the prospects for a common morality, as well as related issues such as inculturation, pluralism, and multi-culturalism all provide a challenging context for critical reflection on how religious ethics can and should be done in these universities, theological centers and seminaries. This article outlines both some of the major concerns raised in teaching ethics from cross-cultural, ecumenical, and inter-religious perspectives in the United States, as well as developing a coherent methodology which is grounded in the theological tradition of Christian ethics, but which seeks to integrate these different perspectives. As a practical example of how a concrete course might be developed for undergraduate, graduate, and seminary settings I utilize a course I have designed entitled "Cross-Cultural Christian Ethics" which I have taught regularly at the Jesuit School of Theology/Graduate Theological

Union in Berkeley. The participants in these courses reflect a diverse background both theological and culturally and thus may provide a reasonable microcosm of many of our contemporary academic institutions. Critical evaluation of the course's theological and pedagogical premises, as well as discussion on the students' participation and feedback on the course, hopefully will stimulate further reflection on both the theological issues connected with doing cross-cultural ethics in the Christian theological tradition as well as aiding concrete curricular development in this area.

“Moral Theology Out of East Asia.” *Theological Studies* 61 (March 2000): 106-121. [Electronic version available via *ProQuest Religion* database]

Also digested version found in *Tinig Loyola* (Quezon City, Philippines) 2 (September 2000): 11-14; 29-29

Review of some of the main issues, recent developments and contributions of Christian ethicists and others working in East Asia. Special attention is paid to the recent Synod on Asia.

“Ecumenical Ethics in the Historical Context of Vatican II Moral Theology.” *Josephinum Journal of Theology* 6 (Summer/Fall 1999): 18-38.

This article considers the historical context and continued prospects, principally from the Roman Catholic perspective, for the possibility of ecumenical collaboration in the field of Christian ethics. Vatican II is taken as a watershed period for a backward and forward look at such ecumenical efforts. Before Vatican II the atmosphere was marked among both Catholics and Protestants more by polemics and mutual misunderstanding. However, the Council itself, as well as several of its key documents, indicate a paradigm shift in the whole attitude toward ecumenism in general, as well as in the particular approaches Roman Catholic moralists take to their elaboration of fundamental Christian ethics. Several Conciliar documents are briefly analyzed, and a number of other key paradigm shifts in Roman Catholic moral theology are discussed in order to describe a more positive future agenda for continued efforts in ecumenical Christian ethics.

“After The Choice: The Church’s Post-Abortion Outreach to Women” Co-authored with Monika Rodman. *America* 181 (6 November 1999): 14-19. [Electronic version available via *ProQuest Religion* database]

This article details the post-abortion outreach program used in the Oakland Diocese in light of the Church's pastoral mission to those who have suffered through abortions.

“Cracking the Code: Minjung Theology as an Expression of the Holy Spirit in Korea.” *Pacifica* 10 (October 1997): 319-330.

Minjung theology's development in Korea as an indigenous theology of liberation is a genuine response to the Holy Spirit in Asia's fastest growing Christian population, though not without its problematic elements and critics. This article reflects on the inculturation of minjung theology in terms of a five-stage framework suggested by the Pentecost account in Acts 2:1-42.

"How Far Can You Go? How Far Have We Come? Constancy and Change in Roman Catholic Sexual Ethics" Sesquicentennial Address given to Xavier High School, New York, 25 March 1997. (*Acta* of the Xavier Sesquicentennial Year).

"*Moi Aussi* [So Am I]: A Jesuit Reflection on the Catholic Church in China Today." In *With Faith We Can Move Mountains*, 65-74. Edited by Judith A. Berling. Berkeley: Asia Pacific Bridges/Graduate Theological Union, 1996.

Reflection on participation on the GTU Asia Bridges Consultation held in China in October, 1995.

"The Common Good in a Cross-Cultural Perspective: Insights from the Confucian Moral Community." In *Religion, Ethics & the Common Good*, 83-105. Annual Publication of the College Theology Society, 41. Edited by James Donahue and Theresa Moser. Mystic CT: Twenty-Third Publications, 1996.

Recent discussion concerning multiculturalism, pluralism, globalization of ethics and the prospects for a "common morality" all provide a challenging context for critical ethical reflection on the notions of the common good as these are found in various cultural and religious traditions. This article investigates the possibility of enriching our liberal Western notion of the common good from a cross-cultural perspective afforded by Confucianism and what might be called the Confucian notion of the "common good," even though the precise terminological equivalent is not found in the Confucian literature or philosophical tradition. An original exposition of the notion of the common good exegeted from the Confucian canon is presented and discussed in reference to the Confucian cardinal virtues, the notion of the *chün-tzu* (paradigmatic moral individual); the four cardinal virtues of *jen*, *yi*, *li*, and *chih*; an understanding of community as fiduciary; and the moral force of the notion of the *T'ien-ming* or Mandate of Heaven.

Reviewed by Paul J. Waddell in *Religious Studies Review* 24 (July 1998): 276.

"Cultural Particularity and the Globalization of Ethics in the Light of Inculturation." *Pacifica* 9 (1996): 69-86.

Increased interest in the so-called "globalization of ethics" has led to a number of studies which utilize various hermeneutical and communicative theories to sketch out viable paradigms for developing a fundamental Christian ethics as a whole, as well as its various

components such as moral reasoning, which together would be capable of entering into and maintaining such discourse. The accent of most of these studies falls on the universalizability of ethical discourse and scant attention has been given to the cultural *particularity* of each and every ethos and ethical system. This article briefly rehearses the principal elements of the concerns raised by the globalization of ethics and then focuses on the *particularity* of culture using insights from both cultural anthropology and inculturation. The Confucian context of Korea is employed to illustrate some of the issues raised by greater attention to cultural particularity.

"The *Tao* of Confucian Virtue Ethics." *International Philosophical Quarterly* 35 (1995): 25-41.

Investigates the key aspects of the Confucian virtue ethics in relation to the notions of the *chün-tzu* (Superior Person), the Five Relationships of society, the particular Confucian virtues of *jen* (benevolence) and *li* (propriety), the moral vision of the *tao* (Way), and the understanding of the *t'ien-ming* (Mandate of Heaven). The thesis of the article is that the moral matrix provided by the web of social relationships is what allows the Confucian ethics of virtue to function well.

"Scripture: the 'Soul' of Moral Theology? -- *The Second Stage*." *Irish Theological Quarterly* 60 (1994): 259-271.

The initial response of Vatican II's call in *Optatam totius* for greater attention to Scripture in all moral theology, might be termed a "First Stage," in which both ethicists and exegetes tried to highlight better the ethical dimension of Scripture better in their respective disciplines and to allow Scripture as a whole to nourish theology more completely. However, now we need to move beyond this First Stage to a Second and Third Stage. This Second Stage, which is the focus of this article, suggests a reconsideration of some of the relevant documents from Vatican II, especially *Optatam totius* and *Dei verbum*, in order to ground better our reflections on the integration of Scripture with theology as whole, and moral theology in particular. The article concludes by outlining some of the issues, such as the authority of Scripture and the problematic of hermeneutics, which still need to be addressed if Scripture is truly to nourish our Roman Catholic moral theology. Finally, this Second Stage itself points to the necessity of a Third Stage in which reflection will center development of a concrete and practical *methodology* for the use of Scripture in Christian ethics.

"The Notion of *Sincerity* (*Ch'eng*) in The Confucian Classics." Co-authored with Luke Jong-Hyeok Sim. *Journal of Chinese Philosophy* 21 (1994): 179-212.

Discusses the concept of *Sincerity* (*Ch'eng*) in the *Great Learning* and *Doctrine of the Mean* in relation to moral cultivation in Confucian philosophy.

"*Christian Solidarity and the Refugee Problem: A Challenge for the Understanding of Christian Ethics.*" Rome: *Pontifical Council for the Pastoral Care of Migrants and Itinerant People*, 1993.

Paper originally presented at "TOWARDS SOLIDARITY: A Seminar on Refugees," sponsored by *Pontifical Council for the Pastoral Care of Migrants and Itinerant People*, held at the Pontifical Gregorian University in Rome on 29 April 1993.

"Minjung Theology and Inculturation in the Context of the History of Christianity in Korea." *East Asian Pastoral Review* 28 (1991): 108-130.

Discusses the Korean version of liberation theology, *minjung* theology, in the historical context of the development of Christianity in the Korean Peninsula.

"The Three Bonds and Five Relationships: A Korean Root Paradigm." *Inculturation* 5 (Summer, 1990): 16-18.

Discusses the possibility of identifying the Confucian Three Bonds and Five Relationships as a cultural root paradigm in Korean society.

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Berthrong, John. *All under Heaven: Transforming Paradigms in Confucian--Christian Dialogue.* SUNY Series in Chinese Philosophy and Culture. Albany: SUNY Press, 1994. AND Lee, Hwain Chang. *Confucius, Christ, and Co-Partnership: Competing Liturgies for the Soul of Korean American Women.* Lanham MD: University Press of America, 1994. (Combined review). *Journal of Ecumenical Studies* 32 (1995): 292-293.

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Forthcoming:(submitted, accepted and in press): 3

Sullivan, William F. *Eye of the Heart: Knowing the Human Good in the Euthanasia Debate*. Toronto: University of Toronto Press, 2005. *Horizons*

Maguire, Daniel C. *A Moral Creed for All Christians*. Minneapolis: Fortress Press, 2005. *Journal of the Society of Christian Ethics*

Yao, Xinzong. *Wisdom in Early Confucian and Israelite Traditions*. Aldershot: Ashgate, 2006. *Journal of Chinese Philosophy*.

Accepted for Publication: 5 articles

"The Bible as Moral Resource for Refugee Issues." Entry for *The Pastoral Dictionary on Migrants and Human Mobility*. Sponsored by the Center for Migration Studies of New York.

This article discusses in what ways the Bible can function as a resource for a Christian response to the refugee situation. A five-step practical methodology for bringing Scripture to bear on such an ethical issue is outlined and illustrated.

“Faith Seeking Transformation: ‘Religion’ & ‘Civil Society’ in Contemporary Korea”

As a member of a research group studying religion and civil society in East Asia, I encountered in South Korea, an emerging new local theology related to both Minjung theology and also traditional Korean Confucian values. This emerging new theology is called

by some of its principal practitioners as a “theology of accompaniment” and my research focuses on how this theology is articulated and practiced in ministry among the farm workers and the urban poor. My research involved field visits and interviews with people strongly involved in a variety of voluntary religious associations, organizations and movements, who see themselves as modern (e.g., progressive), and who expressed a deep concern about social justice which relates also to how they see themselves as citizens, as members of a state, including a responsibility to interact with others who are not necessarily part of their same religious group, thus involving issues of tolerance, pluralism, gender, and harmony. The book of our collected essays is currently under process for inclusion in the University of California’s electronic book collection, with Richard Madsen as editor.

"The Jesuit Contribution to Moral Theology in the 19th and 20th Centuries." *Dictionary of Jesuit Spirituality* (Rome: Institutum Historicum Societatis Iesu).

Overview of the role of Jesuit moral theologians in the discipline of moral theology, as well as collaboration with the drafting of ecclesial documents such as papal encyclicals.

“Roma Locuta; Causa Finita? What Did the “Rome” Actually Say and What Does It Mean?” Forthcoming in a book of essays on Jon Sobrino, S.J., edited by Stephen Pope, and published by Orbis.

WEB-BASED PUBLICATIONS

USF Web-Page (including links to courses, publications, class materials, etc.):
<http://www.usfca.edu/fac-staff/bretzkesj/USFWebIndex.htm> [N.B., URL is case-sensitive!]

Online Research Bibliographies Compiled & Annotated by James T. Bretzke, S.J.

Abortion and Catholic Politics Bibliography
<http://www.usfca.edu/fac-staff/bretzkesj/AbortionPoliticsBibliography.pdf>

This bibliography focuses on the issue which arose in conjunction with the 2004 elections, regarding the possibility and/or advisability of using reception of Communion as a tool for political coercion by bishops over the Catholic politicians and/or voters in their respective dioceses. It was compiled to aid graduate students who wished to pursue this theme in conjunction with a course research paper.

Bioethics Bibliography:
<http://www.usfca.edu/fac-staff/bretzkesj/BioethicsBibliography.pdf>

This 60+ page bibliography is organized thematically, and includes both general works, as well as sections on specific issues such as health care, genetics, stem cells, end-of-life concerns, including euthanasia.

Ecumenical Ethics Bibliography

<http://www.usfca.edu/fac-staff/bretzkesj/EcumenicalEthicsBibliography.pdf>

This bibliography of over 250 pages contains both classical and contemporary sources and authors from the Catholic, Protestant, and Orthodox traditions, arranged both by topic and by author.

Human Rights Bibliography

<http://www.usfca.edu/fac-staff/bretzkesj/RightsBibliography.pdf>

This bibliography includes both general titles related to human rights, as well as a number of entries related to East Asia and/or comparative ethics.

Scripture and Ethics Bibliography

<http://www.usfca.edu/fac-staff/bretzkesj/ScriptureEthicsBib.pdf>

Print version published by Edwin Mellen Press, 1997; revised and expanded electronic version here online.

Sexual Ethics Bibliography

<http://www.usfca.edu/fac-staff/bretzkesj/SexualEthicsBibliography.pdf>

This bibliography is organized thematically and brings together ecumenical approaches to various aspects of human sexual ethics.

Social Ethics Bibliography

<http://www.usfca.edu/fac-staff/bretzkesj/SocialEthicsBibliography.pdf> [PDF Version]

A bibliography on social ethics, largely from the Roman Catholic perspective, organized thematically, principally around the papal social encyclicals.

War & Peace, Capital Punishment Bibliography

<http://www.usfca.edu/fac-staff/bretzkesj/WarPeaceBibliography.pdf>

This is a relatively short bibliography compiled to aid students in further research in the basic areas of war and peace, violence, and punishment from the perspective of Christian ethics.

CONFERENCES, SEMINARS, CONGRESSES: *in reverse chronological order*

Academic Presentations : 47

“The Contribution to Moral Theology of William Spohn.” Catholic Theological Society of America (CTSA) Annual Convention, Selected Paper, 10 June 2006. San Antonio, TX. Forthcoming in *explore Journal* of Santa Clara University.

<http://www.usfca.edu/fac-staff/bretzkesj/BretzkeSpohnContributionMoralTheologyCTSA2006.pdf>

“When Can You Pull the Plug?– Catholic Teachings on End-of-Life Issues” Notre Dame de Namur University *Catholic Scholars Series* (Concluding Lecture) Belmont, California 2 April 2006.

“Reading the Roman Tea-Leaves: Exegesis of Vatican Documents on Gay Seminarians and ANH for PVS Patients” Paper presented to the Society of Christian Ethics Pacific Region Annual Convention held at Loyola Marymount University, Los Angeles, 17 February 2006

This paper begins by briefly reviewing the Catholic moral tradition of interpreting Magisterial teaching, paying special attention to the practical interpretive guidelines drawn from *Lumen gentium's* criteria of "character, manner, and frequency" before proposing "Rules for Magisterial Exegesis" which can be used in reading and interpreting many Vatican documents. These rules are then applied by a careful reading of three recent Vatican documents. First, I shall study in some detail the Congregation for Education's recent Instruction on Seminarians (including attention to the original language version and problematic English translations of some of these texts). Next, I shall more briefly consider how Magisterial positions are sometimes "self-corrected" by looking at the last two of Pope John Paul II's allocutions that deal with end-of-life issues, his March 2004 Address to the International Congress on "Life-sustaining Treatments and Vegetative State: Scientific Advances and Ethical Dilemmas," in which he supposedly stated that Artificial Hydration and Nutrition (ANH) was always morally obligated in the care of PVS patients, and his subsequent address in November 2004 to the 19th International Conference of the Pontifical Council for Health Pastoral Care" in which he seemed to backtrack from the March position.

“Interpreting Recent Catholic Magisterial Teaching on End-of-Life Issues.” Society of Christian Ethics Annual Convention Paper Presentation, Phoenix, Arizona 5-8 January 2006.

“The Pope Has a Feeding Tube; Why Can’t Terri?” placard highlighted the debate over “ordinary” and “extraordinary” means in end of life issues. This paper briefly reviews the Catholic tradition before turning to a careful reading of key documents by Pope John Paul II. Attention is given to some differing positions within the official Magisterium itself, including the new head of the Congregation of the Faith, William Levada, different Bishops’

Conferences, and some writings of Joseph Ratzinger (Pope Benedict XVI), all of which show both a great range of nuance, as well as some critical internal tensions and inconsistencies.

This paper was highlighted in an article in *Religious and Ethics News Weekly* which is available online at <http://www.pbs.org/wnet/religionandethics/week919/exclusive.html>

“Ethical Responses to the HIV/AIDS Pandemic.” Panel Presentation at the University of San Francisco for Worlds AIDS Awareness Day. 1 December 2005.

“A Burden of Means: An Overlooked Aspect of the PVS Debate.” Paper presented on 7 July 2004 to the Theological Hour of the Loyola School of Theology, Loyola Heights, Quezon City, The Philippines. Accompanying Power Point Presentation: <http://www.lst.edu/prof/Bretzke/BurdenOfMeans.htm>

“Human Rights as Human Rites: A Cross-Cultural Confucian Contribution to Human Rights Moral Discourse.” Paper given to the Religion in Asia Section of the Western Region of the American Academy of Religion Annual Convention, Whittier College, 21 March 2004.

“A Burden of Means: An Overlooked Aspect of the Terri Schiavo PVS Debate.” Paper presented to the Annual Meeting of the Society of Christian Ethics, Pacific Region. University of the Pacific, San Francisco Campus. 13 February 2004.

Theology of Accompaniment as a Post-Minjung Theology in Korea. Presentation to the Korean Religions Group of the American Academy of Religion Annual Convention 22-25 November 2003 Atlanta.

“Doing Moral Theology in The Philippines & America: Paradigms, Principles, & Cross-Cultural Challenges.” Annual Convention of the Catholic Theological Society of America Selected Section Presentation, Cincinnati, 5-8 June 2003. Response by James Keenan, S.J. (Weston Jesuit School of Theology).

Teaching Christian Ethics Across the Digital Divide: What Do Manila and Milwaukee Have to Say to Each Other? Paper presented to the Ethics Section of the College Theology Society Annual Convention, Marquette University, Milwaukee, Wisconsin 29 May-1 June 2003.

“Faith Seeking Transformation: ‘Religion’ & ‘Civil Society’ in Contemporary Korea.” Society of Christian Ethics, Pacific Region, Loyola Marymount University, Los Angeles, 7 February 2003.

“How Far Can We Go? Genetics and Stem Cell Debates in a Brave New World” Presentation to the Stanford Women’s Club, San Francisco, 6 November 2002.

- “Human Rights or Human Rites? A Cross-Cultural Ethical Perspective.” Presentation in the section **Confucianism and Cultural Exchange between China and the West** at the international conference, *Faithful/Fateful Encounters: Religion and Cultural Exchanges Between Asia and the West*. 21-24 October 2002, Beijing, Peoples Republic of China.
- Veritatis Splendor: The Splendor of Truth in “Catholic” Cross-Cultural Ethics.* East Asian Pastoral Institute, Quezon City, Philippines, 15 August 2002.
- “*Hiblang sari-sari...pinaghabi: The Challenge of Cross-Cultural Ethics.*” Theological Hour presented to the Faculty and Students of the Loyola School of Theology, Quezon City, Philippines, 10 July 2002.
- “Religion and the Common Good: Farm, Student and Labor Movements in Korea” *Religions in Asia* Section of the Western Region AAR 24-26 March 2002, St. Mary’s College, Moraga.
- University of San Francisco, “Social Justice Pastoral Perspectives,” Weekend workshop, (USF Phoenix Kino Institute MA Program) January 25-26, 2002.
- “Spirituality USA: Surveying the Scene.” Paper presented to the JCEAO Theological Study Week, July 23-27, 2001, East Asian Pastoral Institute (EAPI), Quezon City, Philippines.
- “Scripture, the Soul of Moral Theology—Core, Context, and Coherence” Paper presented to the College Theology Society annual convention, 1 June 2001, University of Portland, Oregon.
- “Feminist Ethics and the Natural Law: Problems and Prospects.” Co-presented with Ms. Garen Murray to the Society of Christian Ethics, Pacific Section, annual convention, 16 February 2001, University of San Francisco, California.; and also presented to the Graduate Theological Union Faculty—Student Colloquium 9 March 2001.
- “Trends in Post-Vatican II Moral Theology.” Lecture and discussion presentation to the Loyola School of Theology, Quezon City, Philippines, 8 August 2000.
- “Mapping a Methodology.” Presentation to the Society of Christian Ethics, Pacific Section, California State University at Long Beach, 11 February 2000.
- “Charting the Common Ground: Moral Discourse and the Abortion Debate.” Paper presented to Ethics Section of the College Theology Society, Green Bay, 4 June 1999.
- “Through Thick and Thin: Teaching Ethics in a Cross-Cultural Perspective.” Paper presented to the Ethics Section of the Pacific Regional Meeting of the AAR, University of San Francisco, San Francisco, 16 March 1999.

Invited Participant: Panel Discussion on Confucian Ethics (along with William Jennings, John Kelsay, Dennis McCann, and Sumner Twiss). National Convention of the Society of Christian Ethics, Presentation to the Comparative Ethics Interest Group, 8 January 1998, San Francisco.

"Teaching Christian Ethics in a Cross-Cultural Perspective." Paper presented to the Society of Christian Ethics, Pacific Region. University of California, Fullerton. 20 February 1998.

"Teaching Cross-Cultural Christian Ethics." Presentation to the Faculty Colloquium, Jesuit School of Theology-at-Berkeley, 28 January 1998.

Invited Discussant at the international conference on "Korea and Christianity: An Exploration of Its Unique Development" sponsored by The Korea Society and hosted by Union Theological Seminary in New York City, 25-27 September 1997. Conference Report published by The Korea Society, 1998.

"Cross-Cultural Christian Ethics: An Educational Perspective." Paper given at the annual convention of the College Theology Society, San Diego, California, 30 May 1997.

"Particular and Global? *The Challenge of Sacred Texts to Moral Discourse*" Paper presented at the 1996 Annual Convention of the American Academy of Religion, Issues in Interreligious Interchange Consultation, 23-26 November 1996, New Orleans.

"A Pentecost Parable: *Minjung Theology as an Expression of the Holy Spirit in Korea.*" Paper presented to the Catholic Theological Society of America, San Diego, California, 8 June 1996.

"Scripture and Ethics." Guest lecture given to the graduate course in moral theology of Professor Lois Lorentzen at the University of San Francisco on 25 March 1996.

"Human Rights or Human Rites? *A Cross-cultural Ethical Perspective.*" Presentation to the Society of Christian Ethics National Convention, 6 January 1996. Albuquerque, NM.

"Cultural Particularity and Globalization in Cross-Cultural Ethics." Presentation at Theological Conference sponsored by the Chinese Christian Association and the Asia Pacific Bridges Project of the Graduate Theological Union. Held in Nanjing, Peoples Republic of China, 26-27 October 1995.

"Teaching Ethics in a Cross-Cultural Perspective." Paper given at the Conference on Theological Education in the Catholic Tradition, held at Marquette University, 5-8 August 1995.

"The Common Good in a Cross-Cultural Perspective: Insights from the Confucian Moral Community." Paper presented to the annual meeting of the Society of Christian Ethics

(Western Region) held at Loyola Marymount University, Los Angeles, California, 17 February 1995.

"Developing Criteria for Cross-Cultural Christian Ethics." Graduate Theological Union, Faculty--Student Colloquium given on 11 November 1994.

"The Use of Scripture in Ethics: Paradigm Change in Protestant and Roman Catholic Ecumenical Ethics." Paper presented at the 13th International Congress of Jesuit Ecumenists, Boston College, Chestnut Hill, Massachusetts, 22-27 July 1994.

Presentation of the Faculty Colloquium, Jesuit School of Theology-at-Berkeley, 27 April 1994.

"Cultural Particularity: A Challenge to the Globalization of Christian Ethics." Paper presented to the annual meeting of the Society of Christian Ethics (Western Region) held at the University of Southern California, Los Angeles, California, 18 February 1994.

Collaboration with the *Pontifical Council for Christian Unity* in the planning, preparation and execution of a week-long seminar (23 May -- 2 June 1993) on ecumenical ethics, "The Theology of Moral and Social Issues: Bonds of Communion," sponsored the Boston Theological Institute, together with the endorsement of the Office for Ecumenical and Interreligious Affairs of the Archdiocese of Boston and the Massachusetts Council of Churches, as well as with the assistance of The Pontifical Council for the Unity of Christians.

3 Papers were presented by James T. Bretzke, S.J.:

"Paradigm Shifts in Post-Conciliar Roman Catholic Moral Theology and Some Implications for Contemporary Ecumenical Christian Ethics."

"Scripture and Ethics: Common Book and Common Resource"

"An Ecumenical Perspective on a Contemporary Challenge to the Christian Moral Life: *Solidarity with the Refugees as a Challenge for the Understanding of Christian Social Ethics.*"

Collaboration with the *Pontifical Council for the Pastoral Care of Migrants and Itinerant People* on "Theological and Moral Reflections related to Repatriation of Refugees and Xenophobia." A one-day conference, "*TOWARDS SOLIDARITY: A Seminar on Refugees*" was held on 29 April 1993.

Paper presented by James T. Bretzke, S.J.:

"*Christian Solidarity and the Refugee Problem: A Challenge for the Understanding of Christian Ethics.*"

Round-Table Participant, "The Church and Business"--Academic Colloquium of Friends and Benefactors of the Gregorian Foundation. Pontifical Gregorian University. Rome, Italy. 4 May 1992.

Lecture on "Prospects for the Inculturation of Moral Theology in Korea," given (in Korean) to the faculty of *Song-Shim Yo-Cha Dae-Hak* (Sacred Heart Women's College), Bucheon, Republic of Korea. 5 September 1991.

Jesuit Conference of East Asia (JCEA) Seminar for Secondary School Administrators No. 5 (SSAP-5), One-day workshop given on Inter-Religious Dialogue. Quezon City, Philippines. 14 August 1991.

Pastoral Presentations: 108

N.B. Many of these talks have accompanying Power Point online presentations which can be found on my web-page at <http://www.usfca.edu/fac-staff/bretzkesj/USFWebIndex.htm>

Fundamental Moral Theology, Diocese of Las Vegas, 20-21 October, 2007.

Introduction to Moral Theology, Permanent Diaconate Training Program, Diocese of Reno, NV, 29 September 2007.

Moral Theology 2. Permanent Diaconate Training Program, Diocese of Sacramento, May 26-27, 2007.

Fundamental Moral Theology. Permanent Diaconate Training Program, Archdiocese of San Francisco, Spring 2007 (3 weekends).

Roman Catholic Bioethics, Permanent Diaconate Training Program, Archdiocese of San Francisco, Spring, 2007 (3 weekends).

Introduction to Moral Theology, Permanent Diaconate Training Program, Diocese of Santa Barbara, 24 March 2007.

“Free Will and Conscience in the Catholic Tradition” Most Holy Redeemer Catholic Parish, San Francisco, 19 January 2007.

<http://www.usfca.edu/fac-staff/bretzkesj/FreeWillConscienceMoralFormation.htm>

“Introduction to Moral Theology.” Institute for Leadership in Ministry, Diocese of San Jose, 4 sessions, January–February, 2007.

“Catholic Teachings on End-of-Life Issues: True or False?” St. Joseph of Cupertino/Diocese of San Jose. 25 March 2006.

- “Contested Issues in Church Moral Teaching.” St. Martin’s Parish, San Jose, 26 March 2006.
- “The Vatican Instruction on Seminarians” Most Holy Redeemer Parish, San Francisco, 5 February 2006.
- “Catholic Teaching on Conscience” Our Lady of Lourdes RCIA Program, Oakland CA, 31 January and 21 February 2006.
- “Introduction to Moral Theology.” Diocese of San Jose Institute of Leadership in Ministry (11, 18, 25 January–15 February 2006)
- “Conscience and Church Authority.” St. Martin’s Parish, San Jose, 26 January 2006.
- “Ignatian Tools for Spiritual Growth.” Presentation to the 2005 International Leadership Conference “Becoming Fruitful Vines for an Abundant Harvest,” sponsored by *Rachel’s Vineyard Ministries*. San Damiano Retreat House, Danville, CA. 13-18 November 2005.
- “Contemporary Bioethical Challenges in Catholic Moral Theology.” Fall Adult Education Program Lecture for St. James/St. Vincent Parishes, Petaluma, CA 7 November 2005.
- What Are the Catholic Church's Teachings on End-of-Life Issues?" Diocese of San Jose, 16 August 2005, St. Mary of the Immaculate Conception, Los Gatos, California.
- “Fundamental Moral Theology” Archdiocese of San Francisco Permanent Diaconate Formation Program (12 February, 5 March, 9 April, 7 May 2005)
- “Roll Away the Stone: Sin, Reconciliation and Conversion in Christian Moral Life.” Diocese of Stockton Ministry Celebration Day, St. Mary’s High School, Stockton, 12 March 2005.
<http://www.usfca.edu/fac-staff/bretzkesj/RollAwayTheStone.htm>
- “Conscience Formation and the Moral Life.” Our Lady Queen of the Snows Parish, Reno NV 19 March 2005.
<http://www.usfca.edu/fac-staff/bretzkesj/ConscienceMoralFormation.htm>
- “Introduction to Moral Theology.” Diocese of San Jose Institute of Leadership in Ministry (5, 12, January--16,23 February 2005)
- Reasons of the Heart: Ethics for Everyday Living*. Diocese of Reno, Nevada. December 10-12, 2004.
- “Christian Moral Living.” Weekend presentation to the Permanent Diaconate Training Program of the Diocese of Sacramento, 29-31 October 2004.
<http://www.usfca.edu/fac-staff/bretzkesj/MorallyComplexWorldIntroDeacons.htm>

- “Choices: What's God Have to Do with It?: Can A Catholic Vote for Bush? – For Kerry?” Workshop Presentation to the Archdiocese of San Francisco’s 2004 Fall Fest (18 September 2004). Held on the campus of the University of San Francisco.
<http://www.usfca.edu/fac-staff/bretzkesj/PoliticalChoices.htm>
- “Human Sexuality and Moral Questions.” Claretian High School Faculty and Staff Workshop Quezon City, Philippines. 13 August 2004. Accompanying Power Point Presentation:
<http://www.lst.edu/prof/Bretzke/ClaretianHighSchoolWorkshop.htm>
- “Ambassadors of Reconciliation: Confronting Sin and Moral Failure.” Loyola School of Theology, Quezon City, Philippines. 23 July 2004. Accompanying Power Point Presentation:
<http://www.lst.edu/prof/Bretzke/AmbassadorsOfReconciliation.htm>
- “Casuistry with a Human Face: Navigating in a Morally Complex World.” Loyola School of Theology, Quezon City, Philippines. 16 July 2004. Accompanying Power Point Presentation: <http://www.lst.edu/prof/bretzke/CasuistryHuman.htm>
- “Modes of Moral Discourse: Navigating Towards a Common Ground.” Loyola School of Theology, Quezon City, Philippines. 9 July 2004. Accompanying Power Point Presentation:
<http://www.lst.edu/prof/Bretzke/ModesOfMoralDiscourse.htm>
- “Introduction to a *Morally Complex World*. Jesuit Communications, Sonolux, Ateneo de Manila Campus, 3 July 2004. Accompanying Power Point Presentation:
<http://www.lst.edu/prof/Bretzke/MorallyComplexWorldIntro.htm>
- “Sanctuary of Conscience.” Loyola School of Theology, Quezon City, Philippines. 2 July 2004. Accompanying Power Point Presentation:
<http://www.lst.edu/prof/Bretzke/ConscienceSanctuary.htm>
- “Ignatian Ethics and Its Role in Jesuit Basic Education in Asia.” Ateneo de Manila High School Faculty and Staff Spiritual Hour 2 July 2004. Accompanying Power Point Presentation:
<http://www.lst.edu/prof/Bretzke/IgnatianEthics.htm>
- “Professional Ethics for Ministry.” Institute for Leadership in Ministry (Diocese of San Jose) April 21, 2004.
- “Standing on Holy Ground: Contemporary Debates in Bioethics.” Presentation for the Ministry Day of the Diocese of Stockton 13 March 2004.
<http://www.usfca.edu/fac-staff/bretzkesj/BioethicsTheologyScience.htm>
- “Standing on Holy Ground: Contemporary Debates in Sexual Ethics.” Presentation for the Ministry Day of the Diocese of Stockton 13 March 2004.
<http://www.usfca.edu/fac-staff/bretzkesj/SexualEthicsChallenges.htm>

“Conscience in the Roman Catholic Tradition.” 2 Presentations to the RCIA of Our Lady of Lourdes Parish, Oakland, California, 24 February and 2 March, 2004.
<http://www.usfca.edu/fac-staff/bretzkesj/ConscienceRCIA.htm>

“Theology of the Eucharist and the New General Instruction to the Roman Missal (GIRM).” All-morning workshop given to the parish of Our Lady of Lourdes, Oakland on 24 January 2004.

“Introduction to Moral Theology.” Diocese of San Jose Institute of Leadership in Ministry (14 January-11 February 2004)

Diocese of Santa Rosa Ministry Day, Aracta, California. 1 November 2003. Two presentations: “Reasons of the Heart: Pathways to Ethics for Everyday Life,” and “Spirituality for the Long Haul: Pathway for Everyday Christian Living.”

“Bioethical Challenges for a Brave New World,” and “Conscience and Moral Decision-making.” *Why Listen? Why Follow? Hearing God ... Making Connections. Fall Fest 2003.* Archdiocese of San Francisco. 25 October 2003. Held at the University of San Francisco.

“Critical Life Issues Catholic Moral Theology: Bioethics, Sexual Ethics, and Marriage.” Weekend Workshop given to the Permanent Diaconate Formation Program, Diocese of Sacramento, 26-28 September 2003.

Contemporary Debates in Moral Theology. Clergy Study Week, Diocese of Santa Rosa, June 16-19, 2003.

Catholic Social Ethics. Weekend Workshop given to the Permanent Diaconate Formation Program, Diocese of Sacramento, April 25-27 2003.

“‘One, Holy, Catholic’: Joining Hands Across Cultures for an Ethics of Planting, Producing, and Persevering,” 2 Presentations for Ministry Day of the Diocese of Stockton, 5 April 2003.

Diocese of San Jose, “Conscience and Moral Living.” Diocese of San Jose Institute for Leadership Ministry, 4 evening presentations (January, February 2003).

“The Catholic Tradition on Conscience and Contemporary Application.” Our Lady of Lourdes RCIA (28 January and 4 February 2003).

“Navigating the Morally Complex World: Case Studies in Catholic Moral Issues” St. James and St. Vincent’s Parishes Adult Education. Petaluma, 3 Thursday Evening Sessions October/November 2002.

“Roman Catholic Sexual Ethics and Homosexuality.” Faculty In-Service presentation to Archbishop Mitty High School, San Jose, CA. April 26, 2002

“Journey in Hope to Justice: Six C’s for Moral Discourse,” Presentation for Ministry Day Diocese of Stockton, 9 March 2002.

“Conscience and Moral Problems in the Roman Catholic Tradition.” Presentation to the RCIA of Our Lady of Lourdes Parish, Oakland, California 19 February 2002.

Diocese of San Jose, “Conscience and Moral Living.” Diocese of San Jose Institute for Leadership Ministry, 4 evening presentations (January, February 2002)

“Catholic Moral Issues 101” St. James and St. Vincent’s Parishes Adult Education. Petaluma, 4 Thursday Evening Sessions October/November 2001.

“Critical Life Issues in Moral Theology.” Weekend workshop given to the Diaconate Formation Program, Diocese of Sacramento, 22 April 2001.

Reasons of the Heart: Ethics for Everyday Life. Weekend Workshop given to the Institute for Ministry Formation Program Level Two (Diocese of Sacramento) Auburn, California 7 April 2001.

“Contemporary Moral Issues ” Presentation to the RCIA of Our Lady of Lourdes Parish, Oakland, California 27 March 2001.

“Conscience Formation in the Roman Catholic Tradition.” Presentation to the RCIA of Our Lady of Lourdes Parish, Oakland, California 20 March 2001.

Wonder, Worship & Witness Christian Moral Living: Spirituality for the Long Haul. Presentation for Ministry Day of the Diocese of Stockton, 10 March 2001.

“Conscience and Moral Living.” Diocese of San Jose Institute for Leadership Ministry, 4 sessions in January, February 2001.

“Introduction to Moral Theology.” Weekend workshop given to the Diaconate Formation Program, Diocese of Sacramento, 19 November 2000

28 October 2000 Diocese of San Jose *Jubilee: Called to Be Prophets.* 2 workshop Power Point presentations:

Ambassadors of Christ: Jubilee Ministry of Reconciliation

Spirituality for the Long Haul: Jubilee Christian Moral Living

- “Marriage in the Context of Roman Catholic Sexual Ethics.” Presentation given to the *Magis Deo* community of Manila, 4 August 2000. (*Magis Deo* is comprised of couples who had made a Marriage Encounter and now belong to an ongoing faith community)
- “Sin and Reconciliation in an Ignatian Perspective.” Evening Recollection Talk given to the Jesuit Theologians, Loyola School of Theology, Quezon City, Philippines, 21 July 2000.
- “Christian Moral Living” One-day workshop presented to Holy Rosary Parish, Woodland, CA May 6, 2000.
- “Critical Life Issues.” Presentation to the RCIA of Our Lady of Lourdes Parish, Oakland, California 21 March 2000.
- “Moral Life Issues.” Weekend workshop given to the Diaconate Formation Program, Diocese of Sacramento, 10-11 March 2000.
- “Politics, Church Teaching on Sexual Ethics and Proposition 22” Newman Center, Stanford University, Stanford, CA, 29 February 2000.
- "On Marriage and Committed Relationships in the Light of the Knight Initiative (Proposition 22)" Co-presented with Jean Ponder-Soto at Most Holy Redeemer Parish, San Francisco, 27 February 2000.
- “New Millennium, New Covenant, New Wineskins.” Ministry Celebration Day, Diocese of Stockton, 26 February 2000
- “Conscience and Moral Living.” Diocese of San Jose Institute for Leadership Ministry, 16 February, 23 February, and 1 March 2000.
- “Conscience Formation in the Roman Catholic Tradition.” Presentation to the RCIA of Our Lady of Lourdes Parish, Oakland, California 8 February 2000.
- “Celibacy, Chastity, and Roman Catholic Sexual Ethics.” Weekend workshop given to the Diaconate Formation Program, Diocese of Sacramento, 19-20 November 1999.
- “Charting the Common Ground: Abortion & Moral Discourse.” *Theology on Tap* Series. Jesuit School of Theology-at-Berkeley, 18 November 1999.
- “Ambassadors of Christ: Our Spirituality of Reconciliation in the Church Today.” Master-Catechists and Directors of Religious Education Workshop, Diocese of San Jose, 4 November 1999.
- “Introduction to Moral Theology.” Weekend Workshop given to the Institute for Ministry Formation Program Level One (Diocese of Sacramento) Auburn, California 15-17 October 1999.

- “*Reasons of the Heart: Conscience Formation and Contemporary Ethical Challenges.*” Weekend Workshop given to the Institute for Ministry Formation Program Level Two (Diocese of Sacramento) Auburn, California 10-12 September 1999.
- “*And God Said, ‘It Is Good’: Prayer Rally Celebrating Creation, Love and Reconciliation.*” (Main speaker). St. Vincent Ferrer Parish, Vallejo, CA, April 24, 1999 .
- “Ambassadors of Christ: Our Ministry of Reconciliation in the Church Today.” Presentation for Ministry Celebration Day of the Diocese of Stockton, 13 March 1999.
- “Conscience and Moral Living.” Diocese of San Jose Institute for Leadership Ministry, 24 February, 3 March, 10 March 1999.
- “Conscience Formation in the Roman Catholic Tradition.” Presentation to the RCIA of Our Lady of Lourdes Parish, Oakland, California 23 February 1999.
- “Introduction to Moral Theology.” Weekend Workshop given to the Institute for Ministry Formation Program Level One (Diocese of Sacramento) Auburn, California 22-24 January 1999.
- “The Moral Teaching of *Part III* of the *Catechism of the Catholic Church.*” Diocese of Sacramento 23 October and 6 November 1998.
- “Conscience and Moral Decision-Making.” Adult Education Series presentation. Hayward Deanery of the Oakland Diocese. 5 October 1998.
- “*Reasons of the Heart: Conscience Formation and Contemporary Ethical Challenges.*” Weekend Workshop given to the Institute for Ministry Formation Program Level Two (Diocese of Sacramento) Auburn, California 3-4 October 1998.
- “The Beatitudes for Business: Good News for Whom?.” Catholic Businessmen’s Association, Diocese of Fresno. 11 September 1998.
- “Issues Facing Roman Catholic Moral Theology: Sin, Biomedical Ethics, Euthanasia, Abortion, and Sexual Ethics.” Weekend Workshop given to the Permanent Diaconate Formation Program (Diocese of Sacramento) Sacramento, California, 18-19 April 1998.
- “The Commandments in the *Catechism of the Catholic Church*” Presentations to the Pastoral Leadership Workshop of the Archdiocese of San Francisco. 24,25, 26, 31 March, 1, 2, 21,22,23 April 1998 (in various locations in the Archdiocese).
- “Moral Living of the Beatitudes.” Presentation for Ministry Celebration Day of the Diocese of Stockton, 21 March 1998.

- “Human Sexuality: Gift and Response.” Presentation to the RCIA program of St. Agnes Parish, San Francisco, California. 18 March 1998.
- “Introduction to Moral Theology.” Weekend Workshop given to the Institute for Ministry Formation Program (Diocese of Sacramento) Auburn, California 7-8 February 1998.
- “Conscience Formation in the Roman Catholic Tradition.” Presentation to the RCIA of Our Lady of Lourdes Parish, Oakland, California 10 February 1998.
- "The Seamless Garment as a Metaphor for Catholic Moral Decision-Making." Presentation to Our Lady of Lourdes Parish. 23 June 1997.
- "The Seamless Garment as a Means of Understanding Roman Catholic Issues of Life and Death" Presentation to Adult Education Series for Resurrection Church, Aptos, California. 13 April 1997.
- "Conscience Formation and Moral Life" Weekend Workshop given to the Northern Institute for Ministry Formation Program (Diocese of Sacramento) Redding, California, 5-6 April 1997.
- "How Far Can You Go? How Far Have We Come? Constancy and Change in Roman Catholic Sexual Ethics" Sesquicentennial Address given to Xavier High School, New York, 25 March 1997.
- “Moral Blind Spots: Social Sin and Social Grace.” Presentation for Ministry Day of the Diocese of Stockton, 8 March 1997.
- “Conscience and Formation.” Presentation for Holy Spirit Parish, Fairfield, California, 9 March 1997.
- "Introduction to Moral Theology" Weekend Workshop given to the Permanent Diaconate Formation Program (Diocese of Sacramento) Sacramento, California, 14-16 February 1997.
- "Challenges for a Coherent Contemporary Catholic Sexual Ethics." Presentation to Adult Education Series for Resurrection Church, Aptos, California. 9 February 1997.
- "Conscience Formation and Moral Life" Weekend Workshop given to the Institute for Ministry Formation Program (Diocese of Sacramento) Auburn, California, 17-19 January 1997.
- "Conscience, Moral Decision-Making, and Life Issues." In-Service Workshop on Moral Theology for the Catechumenate Office of the Diocese of Stockton. 11-12 October 1996.
- "Introduction to Moral Theology" Weekend Workshop given to the Institute for Ministry Formation Program (Diocese of Sacramento) Auburn, California, 11-12 May 1996.

"Introduction to Moral Theology" Weekend Workshop given to the Institute for Ministry Formation Program, Diocese of Sacramento, California, 21-23 April 1995.

"Sexual Ethics in Contemporary Moral Theology" Evening Lecture for the Adult Education Program at St. Ignatius High School, San Francisco, 11 April 1995.

"Issues in Moral Theology" Weekend Workshop given to the Permanent Diaconate Formation Program, Diocese of Sacramento, California, 31 March--1 April 1995.

Seminar on Contemporary Fundamental Moral Theology: Perspectives and Problems. Institute for Continuing Theological Education, Pontifical North American College, Vatican City State, 29 March--2 April 1993. (Presented as part of the sabbatical program for diocesan clergy run by the North American College).

Conference, "*De Sexto*: Prospects and Problems in Post-Vatican II Sexual Ethics." Institute for Continuing Theological Education, Pontifical North American College, Vatican City State, 11 November 1992.

Seminar on Post-Vatican II Developments in Fundamental Moral Theology. Institute for Continuing Theological Education, Pontifical North American College, Vatican City State, 28-30 October 1992. (Presented as part of the sabbatical program for diocesan clergy run by the North American College).

Other Academic and/or Pastoral Presentations: 4

Respondent to Professor Christina Astorga's "Morality, Culture, and Spirituality: Collision or Collaboration. The Filipino People Power Phenomenon" Catholic Theological Society of America Annual Convention, Milwaukee, Wisconsin June 9, 2001.

Respondent to presentation of Judith A. Berling's book, *A Pilgrim in Chinese Culture: Negotiating Religious Diversity* (Maryknoll: Orbis Books, 1997). 19 March 1998 Graduate Theological Union, Berkeley, California.

Invited Participant to the Commission of Bishops and Scholars Colloquy for Regions 11,12, and 13 on *Theological and Pastoral Implications for the Renewal of Moral Theology Raised by **The Catechism of the Catholic Church and Veritatis Splendor***. San Francisco, 24 October 1996.

Founding member of, and participant in, the Jesuit Conference of East Asia Conference on Inter-Religious Dialogue (JCEA-CIRD), Taipei, Republic of China (Taiwan). 25 November--1 December 1988.

Co-drafter of Statement of the Jesuit Conference of East Asia on Inter-Religious Dialogue [published by James H., Kroeger, M.M. in his article "The Commitments of Mission Societies in Asia to Interreligious Dialogue." *East Asian Pastoral Review* 26 (1989): 266-275].

Upcoming Papers, Presentations, or Conferences (in chronological order):

Moral Theology 3: Critical Life Issues. Permanent Diaconate Training Program, Diocese of Sacramento, March 2008
