

MORAL NOTES

CRISES AND OTHER DEVELOPMENTS

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A bibliographical review of themes in fundamental moral theology over the past four years evidences an astonishingly frequent reference to crises—in identity and in the Church. Reviewing the literature also yields other more promising developments wherein ethicists are becoming more theological and historical in their work.

[...]

A superb example of a contemporary European theological ethics being robustly theological is Martin Lintner's study on an ethics of gift. Lintner seeks to take the radicality of Christ's incarnation and work of redemption as the only feasible expression of a genuine gift ethics, that is, a thoroughly unmerited and freely given gift. He turns specifically to 2 Corinthians to find the genuine embodiment of gift in him who became sin for us.⁷¹ Lintner felicitously describes other models as inevitably economically contaminated ("eine ökonomische Kontamination").⁷² If Christ is the model of gift, what are we to do? In reply, Lintner takes up Bonhoeffer's ethic of being a disciple of Christ and there finds a theological immediacy and a theological realism. Wanting to bypass any ontological or metaphysical context that could possibly mediate and therefore compromise the true immediacy of the christological and soteriological claims of Paul, Lintner asks us to see that we are called to do as Christ has done, and therein discover precisely how we can be related to God and one another.⁷³

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⁷¹ Martin M. Lintner, *Eine Ethik des Schenkens*, Studien der Moraltheologie 35 (Berlin: LIT, 2006) 424–25.

⁷² Ibid. 21.

⁷³ Ibid. 424–28.