

Reinhard Hütter, Dr. theol. habil.

Ordinary Professor of Fundamental and Dogmatic Theology

Office Address: School of Theology and Religious Studies
106 Caldwell Hall
The Catholic University of America
620 Michigan Avenue NE
Washington, D.C. 20064

E-mail: huetter@cua.edu

Professional Position:

Ordinary Professor of Theology, School of Theology and Religious Studies, The Catholic University of America, 2017-

Visiting Ordinary Professor of Theology, School of Theology and Religious Studies, The Catholic University of America, 2016-17

Chester and Margaret Paluch Chair of Theology, University of St. Mary of the Lake/Mundelein Seminary, 2015-16

Robert J. Randall Distinguished Chair in Christianity and Culture, Providence College, 2012-13

Professor of Christian Theology, Duke University, 2006-2017

Visiting Professor of Systematic and Ecumenical Theology, University of Jena, Germany, *Sommersemester* 2004

Associate Professor of Christian Theology with tenure, Duke University, 2001- 2006

Associate Professor of Christian Theology, Duke University, 1999-2001

Associate Professor of Theology and Ethics, Lutheran School of Theology at Chicago, 1997-1999

Post-doctoral Research Leave 1994-95 Habilitation-Fellowship of the Deutsche Forschungsgemeinschaft

Assistant Professor of Theology and Ethics, Lutheran School of Theology at Chicago, 1990-1997

Teaching Areas: Fundamental Theology; Dogmatic Theology; Philosophical Theology

PUBLICATIONS

Books:

Evangelische Ethik als kirchliches Zeugnis. Interpretationen zu Schlüsselfragen theologischer Ethik in der Gegenwart, (Evangelium und Ethik Vol.1) Neukirchen-Vluyn: Neukirchener Verlag, 1993.

Theologie als kirchliche Praktik. Zum Verhältnis von Kirche, Lehre und Theologie (Beiträge zur evangelischen Theologie Vol. 117) Gütersloh: Gütersloher Verlagshaus, 1997.

Suffering Divine Things: Theology as Church Practice, translated by Doug Stott, Grand Rapids: Eerdmans, 2000.

Bound to Be Free: Evangelical Catholic Engagements in Ecclesiology, Ethics, and Ecumenism, Grand Rapids: Eerdmans, 2004.

Dust Bound for Heaven: Explorations in the Theology of Thomas Aquinas, Grand Rapids: Eerdmans, 2012.

Bound for Beatitude: A Thomistic Study on Eschatology and Ethics. Washington, D.C.: The Catholic University of America Press, 2019.

Aquinas on Transubstantiation: The Real Presence of Christ in the Eucharist. Washington, D.C.: The Catholic University of America Press, 2019.

Newman on Truth and Its Counterfeits: A Guide for Our Times. Washington, D.C.: The Catholic University of America Press, 2020.

Truth in History—After Newman: Fulfilling the Criterion of Identity in the Development of Doctrine. A Theological Essay on “Tradition in Act” and Its Counterfeits (forthcoming)

Work in Progress:

A Theology of Faith

Editorship:

Edition of German translation of George A. Lindbeck, *The Nature of Doctrine: Christliche Lehre als Grammatik des Glaubens. Religion und Theologie in einem post-liberalen Zeitalter*. Trans. by M. Müller. Gütersloh: Gütersloher Verlagshaus, 1994 (with Hans G. Ulrich).

Edition of German translation of Stanley Hauerwas, *The Peaceable Kingdom: Selig sind die Friedfertigen. Ein Entwurf christlicher Ethik*. Trans. by G.Cliqué. (*Evangelium und Ethik* Vol.4) Neukirchen-Vluyn: Neukirchener Verlag, 1995.

with Theodor Dieter (eds.), *Ecumenical Ventures in Ethics: Protestants Engage Pope John Paul II's Moral Encyclicals*. Grand Rapids: Eerdmans 1998.

with Paul J. Griffiths (eds.), *Reason and the Reasons of Faith*. New York: T&T Clark International, 2005.

with L. Gregory Jones and Rosalee Veloso-Ewell (eds.), *God, Truth, and Witness: Engaging Stanley Hauerwas*. Grand Rapids: Brazos Press, 2005.

with Matthew Levering (eds.), *Ressourcement Thomism: Sacred Doctrine, the Sacraments, and the Moral Life*. Washington, DC: Catholic University of America Press, 2010.

Articles and Book Chapters:

“Lessings ‘Anti-Goeze’ im Rahmen des Fragmentenstreites,” in Dietmar Peschel (ed.), *Germanistik in Erlangen. Hundert Jahre nach der Gründung des Deutschen Seminars*, Erlangen 1983, 185-194.

“The Church: Midwife of History or Witness to the Eschaton?” *Journal of Religious Ethics* 18 (1990): 27-54.

“The Ecclesial Ethics of Stanley Hauerwas,” *Dialog* 30 (1991): 231-241.

“Creatio ex nihilo: Promise of the Gift. Remembering the Christian Doctrine of Creation in Troubled Times,” in Robert A. Brungs, S.J. and Marianne Postiglione, RSM (eds.), *Some Christian and Jewish Perspectives on Creation*. St. Louis: ITEST Faith/Science Press 1991, 1-12.

Revised version of "Creatio ex nihilo: Promise of the Gift," Currents in Theology and Mission 19 (1992): 89-97.

“Martin Luther and Johannes Dietenberger on ‘Good Works,’” *Lutheran Quarterly* 6 (1992): 127-152 (reprinted in *Luther Digest* 1994).

“Be Honest In Just War Thinking! Lutherans, the Just War Tradition, and Selective Conscientious Objection,” *Dialog* 31 (1992): 280-288.

“Ecclesial Ethics, the Church’s Vocation, and Paracletus,” *Pro Ecclesia: A Journal of Catholic and Evangelical Theology* 2 (1993): 433-450.

- “The Church’s Public Ministry in Her Babylonian Captivity,” *Pro Ecclesia: A Journal of Catholic and Evangelical Theology* 2 (1993): 18-20; reprinted in *The Gospel & Our Culture* 5/4 (1993): 1, 6.
- with Hans G. Ulrich, “Einführung,” to George Lindbeck, *Christliche Lehre als Grammatik des Glaubens*. Gütersloh: Gütersloher Verlagshaus, 1994, 7-15.
- “The Church as Public: Dogma, Practices, and the Holy Spirit,” *Pro Ecclesia: A Journal of Catholic and Evangelical Theology* 3 (1994), 334-361.
- “Einführung,” to Stanley Hauerwas, *Selig sind die Friedfertigen. Ein Entwurf christlicher Ethik*. Trans. by G.Cliqué. Neukirchen-Vluyn: Neukirchener Verlag, 1995, 1-22.
- “Christliche Freiheit und die Wahrheit des Gesetzes: Das Anliegen der römisch-katholischen Moralenzyklika *Veritatis Splendor* in der Perspektive reformatorischer Theologie,” *Kerygma und Dogma* 42 (1996): 246-271.
- “‘God’s Law’ in *Veritatis Splendor*: Sic et Non,” in: Reinhard Hütter and Theodor Dieter (eds.), *Ecumenical Ventures in Ethics: Protestants Engage Pope John Paul II’s Moral Encyclicals*. Grand Rapids: Eerdmans 1998, 84-114.
- “The Project,” in: Reinhard Hütter and Theodor Dieter (eds.), *Ecumenical Ventures in Ethics: Protestants Engage Pope John Paul II’s Moral Encyclicals*. Grand Rapids: Eerdmans 1998, 1-13.
- “Christian Freedom and God’s Commandments: The Twofold Center of Lutheran Ethics,” in Karen Bloomquist and John Stumme (eds.), *The Promise of Lutheran Ethics*. Minneapolis: Fortress 1998, 31-54.
- “Ökumene und Einheit der Christen—Abstrakte Wiedervereinigung oder gelebte Einmütigkeit? Ein lutherischer Zugang zu der römisch-katholischen Ökumene-Enzyklika *Ut Unum Sint—Daß sie eins seien*,” *Kerygma und Dogma* 44 (1998): 193-206.
- “Ecumenism and Christian Unity—Abstract Re-unification or Living Concord? A Lutheran Approach to the Roman Catholic Encyclical ‘*Ut Unum Sint*—That They may be One,’” *Pro Ecclesia: A Journal of Catholic and Evangelical Theology* 7 (1998): 182-194.
- “Be Honest In Just War Thinking! Lutherans, the Just War Tradition, and Selective Conscientious Objection,” in Stanley Hauerwas, Chris K. Huebner, Harry J. Huebner, and Mark Thiessen Nation (eds.), *The Wisdom of the Cross: Essays in Honor of John Howard Yoder*. Grand Rapids: Eerdmans, 1999, 69-83.
- “Karl Barth’s Dialectical Catholicity: Sic et Non,” *Modern Theology* 16 (2000): 137-157.

- “After Dogmatics? Beobachtungen zur evangelischen Systematischen Theologie in den USA und in Deutschland an der Jahrhundertsschwelle,” *Theologische Literaturzeitung* 125 (2000): 1103-1122.
- “‘After Dogmatics?’ Osservazioni sulla teologia sistematica evangelica negli USA alle soglie del nuovo secolo,” *Protestantesimo* 55 (2000): 251-274.
- “(Re-)Forming Freedom: Reflections ‘after Veritatis Splendor’ on Freedom’s Fate in Modernity and Protestantism’s Antinomian Captivity,” *Modern Theology* 17 (2001): 117-161.
- “The Church—The Knowledge of the Triune God: Practices, Doctrine, Theology,” in James J. Buckley and David Yeago (eds.), *Knowing the Triune God: The Work of the Spirit in the Practices of the Church*. Grand Rapids: Eerdmans 2001, 23-47.
- “What is So Great about Freedom?” *Pro Ecclesia: A Journal of Catholic and Evangelical Theology* 10 (2001): 449-459. [Translation into Swedish: “Vad är det som är så fantastisk med frihet”, *Tidskrift för kyrklig teologi* 2 (3/2006): 61-72].
- “Hospitality and Truth: The Disclosure of Practices in Worship and Doctrine,” in Miroslav Volf and Dorothy C. Bass (eds.), *Practicing Theology: Beliefs and Practices in Christian Life*. Grand Rapids: Eerdmans 2002, 206-227.
- “*Est* and *Esse*: The Affirmative and the Negative in Theological Discourse,” in *Théologie Negative*, textes reunis par Marco. M. Olivetti. Biblioteca dell’ Archivio di Filosofia. Padua: CEDAM 2002, 325-340.
- “Welche Freiheit? Wessen Gebot? Die Zukunft lutherischer Ethik in Kirche und Öffentlichkeit,” in Wolfgang and Ingrid Schoberth (eds.), *Kirche—Ethik—Öffentlichkeit: Christliche Ethik in der Herausforderung*. Münster: LIT, 2002, 165-182.
- “... paulatim facta est ratio humana sui ipsius captiva’: Freedom, Truth, and the Unattended Problem of the Will in the Encyclical *Fides et Ratio*,” *Neue Zeitschrift für Systematische Theologie und Religionsphilosophie* 44 (2002): 268-283.
- “Freedom and Law: Toward a Theological Proposal,” in Christopher I. Wilkins (ed.), *The Papers of the Henry Luce III Fellows in Theology Vol. VI*. Pittsburgh: The Association of Theological Schools in the United States and Canada 2003, 119-137.
- “Empfang und Gestalt: Skizze einer Theologie von Freiheit und Gesetz,” *Kerygma und Dogma* 49 (2003): 210-235.
- “‘In.’ Some Incipient Reflections on ‘The Jewish People and their Sacred Scriptures in the Christian Bible’ (Pontifical Biblical Commission 2001),” *Pro Ecclesia: A Journal of Catholic and Evangelical Theology* 13 (2004): 13-24.

- “The Tongue—Fallen and Restored: Reflections on the Three Voices of the Eighth Commandment,” in *I Am the Lord Your God: Christian Reflections on the Ten Commandments*, ed. by Carl E. Braaten and Christopher R. Seitz (Grand Rapids: Eerdmans, 2004), 189-205.
- “Bound to Be Free—Liberated for What?,” *The Christian Century* 121 (2004): 24-27.
- “The Ten Commandments as a Mirror of Sin(s): Anglican Decline—Lutheran Eclipse,” *Pro Ecclesia: A Journal of Catholic and Evangelical Theology* 14 (2005): 47-58.
- with Paul J. Griffiths, “Introduction” to *Reason and the Reasons of Faith: An Ecumenical Inquiry into Faith and Reason*. London/New York: T&T Clark International 2005, 1-23.
- “The Directedness of Reasoning and the Metaphysics of Creation,” in Paul J. Griffiths and Reinhard Hütter (eds.), *Reason and the Reasons of Faith*. London/New York: T&T Clark International 2005, 160-193.
- “Intellect and Will in the Encyclical *Fides et Ratio* and in Thomas Aquinas,” *Nova et Vetera: The English Edition of the International Theological Journal* 3 (2005): 579-603.
- “*Desiderium Naturale Visionis Dei*: Some Observations about Lawrence Feingold’s and John Milbank’s Recent Interventions in the Debate over the Natural Desire to See God,” *Nova et Vetera* (English) 5 (2007): 81-131.
- “St. Thomas on Grace and Free Will in the *Initium Fidei*: The Surpassing Augustinian Synthesis,” in *Nova et Vetera* (English) 5 (2007): 521-553.
- “The Christian Life,” in Kathryn Tanner, Ian Torrance, John Webster (eds.), *The Oxford Handbook on Systematic Theology*. Oxford: Oxford University Press, 2007, 285-305.
- “Why Does the Pope Matter to Protestants?,” *Nova et Vetera* (English) 6 (2008): 675-680.
- “Eucharistic Adoration in the Real Personal Presence of Christ: Making Explicit the Mystery of Faith by Way of Metaphysical Contemplation,” *Nova et Vetera* (English) 7/1 (Winter 2009); 175-216.
- “God, the University, and the Missing Link—Wisdom: Reflections on Two Untimely Books,” *The Thomist: A Speculative Quarterly Review* 73/2 (April 2009): 241-277.
- “In hope he believed against hope” (Rom 4:18)—Faith and Hope, Two Pauline Motifs as Interpreted by Aquinas: A *Re-lecture* of Pope Benedict XVI’s Encyclical Letter *Spe Salvi*,” *Nova et Vetera* (English) 7/4 (Fall 2009), 839-867. A slightly briefer version is published in *Doctor Communis: Review of the Pontifical Academy of St. Thomas Aquinas* (Vatican City, 2009): *L’interpretazione di San Tommaso delle Dottrine di San Paolo*, 39-59.

- “Aquinas on the Natural Desire for the Vision of God: A Relecture of *Summa Contra Gentiles* III, c. 25 après Henri de Lubac,” *The Thomist* 73/4 (2009): 523-591.
- with Matthew Levering, “Introduction,” in *Ressourcement Thomism: Sacred Doctrine, the Sacraments, and the Moral Life*, ed. by Reinhard Hütter and Matthew Levering. Washington, D.C.: Catholic University of America Press, 2010, 1-18.
- “Transubstantiation Revisited: *Sacra Doctrina*, Dogma, and Metaphysics,” in *Ressourcement Thomism: Sacred Doctrine, the Sacraments, and the Moral Life*, ed. by Reinhard Hütter and Matthew Levering. Washington, D.C.: Catholic University of America Press, 2010, 21-79.
- “Experience and Its Claim to Universality,” *Communio: International Catholic Review* 37/2 (Summer 2010): 186-208.
- “Theological Faith Enlightening Sacred Theology: Renewing Theology by Recovering its Unity as *sacra doctrina*,” *The Thomist* 74/3 (July 2010), 369-405.
- “The Ruins of Discontinuity,” *First Things*, 209 (January 2011): 37-41.
- “Catholic Theology in America: Quo Vadis?,” *Nova et Vetera* (English) 9/3 (2011): 539-547.
- “Relinquishing the Principle of Private Judgment in Matters of Divine Truth: A Protestant Theologian’s Journey into the Catholic Church,” *Nova et Vetera* (English) 9/4 (2011): 865-881.
- “Attending to the Wisdom of God—From Effect to Cause, from Creation to God: A Contemporary Relecture of the Doctrine of the Analogy of Being according to Thomas Aquinas,” in *The Analogy of Being: Invention of the Anti-Christ or the Wisdom of God?*, ed. Thomas Joseph White, O.P. (Grand Rapids, MI: Eerdmans, 2011), 209-245.
- “The Debt of Sin and the Sacrifice in Charity—A Thomistic Echo to Gary Anderson’s *Sin: A History*,” in *Nova et Vetera* (English) 9/1 (Spring 2011), 133-148.
- “The Spiritual Character of the Sense-Appetite and its Acts, the Passions,” *Doctor Communis: The Human Animal: Procreation, Education, and the Foundations of Society: Proceedings of the 10th Plenary Session of the Pontifical Academy of St. Thomas Aquinas* (Vatican City 2011): 82-109.
- “Pornography and *Acedia*,” *First Things* 222 (April 2012): 45-49.
- “The University’s Cutting Edge—Source of Its Flatness—Or: Reclaiming the University’s Third Dimension,” *Logos: A Journal of Catholic Thought and Culture* 15/4 (2012): 36-56.

- “The Virtue of Chastity and the Scourge of Pornography: A Twofold Crisis Considered in Light of Thomas Aquinas’s Moral Theology,” in *The Thomist* 77/1 (January 2013): 1-39.
- “What Is Faith? The Theocentric, Unitive, and Eschatologically Inchoative Character of Divine Faith,” in *Nova et Vetera* (English) 11/2 (Spring 2013): 317-340.
- “Polytechnic Utiliversity,” *First Things* 237 (November 2013): 47-52.
- “University Education, the Unity of Knowledge—and (Natural) Theology: John Henry Newman’s Prophetic Provocation,” *Acta Philosophica: Rivista internazionale di filosofia* 22/2 (2013): 235-256.
- “University Education, the Unity of Knowledge—and (Natural) Theology: John Henry Newman’s Provocative Vision,” in *Nova et Vetera* (English) 11/4 (2013), 1017-56.
- “La universidad contemporánea ante la profética provocación de J. H. Newman,” *Humanitas: Revista de Antropología y Cultura Cristianas* 72 (Primavera 2013): 752-775.
- “Enlightenment: Reflections on Pope Francis’ Encyclical Letter *Lumen Fidei*,” *Nova et Vetera* (English) 12/1 (Winter 2014): 1-10.
- “Conscience ‘Truly So Called’ and Its Counterfeit: John Henry Newman and Thomas Aquinas on What Conscience Is and Why It Matters,” *Nova et Vetera* (English) 12/3 (2014): 701-767.
- “Testifying to the Truth *usque ad sanguinem—pro veritate mori*: The Contemporary Relevance of Thomas Aquinas’s Integral Doctrine of Martyrdom,” *The Thomist* 78/4 (October 2014): 483-517.
- “The Assumption of the Blessed Virgin Mary into Heaven: Faith, Dogma, and Eschatology,” *Nova et Vetera* (English) 13/2 (Spring 2015): 399-418.
- “Overcoming Secular Reason’s Flatness: Catholic Theology and Philosophy—the Key to Restoring the Mission of the Catholic College and University in America Today,” *PATH (Journal of the Pontifical Academy of Theology)* 14/1 (2015): 53-68.
- “Universidad, La Dimensión Extraviada,” *Humanitas: Revista di Antropologia y Cultura Cristianas* 77/1 (January-March 2015): 32-53.
- “From God and Through God and For God All Things Are: Sacred Theology, Metaphysics, and Finality,” *Sobre las relaciones y limites entre naturaleza y gracia. Actas del Segundo Congreso Internacional de Filosofía Tomista*, ed. by RIL Editores and the Centro de Estudios Tomistas de la Universidad Santo Tomas, Santiago de Chile, 2016, 119-176.

- “Happiness and Religion: Why the Virtue of Religion is Indispensable for Attaining the Final End. A *Re-lecture* of Thomas Aquinas with an Eye to His Contemporary Relevance,” in *Nova et Vetera* (English) 14/1 (2016): 15-60.
- “Grace and Charity—Participation in the Divine Nature and Union with God: The Surpassing Contemporary Significance of Thomas Aquinas’s Doctrine of Divinization,” *Espiritu* 151 (2016): 173-199.
- “Faith And Its Counterfeit: Newman and Aquinas on Divine Faith and Private Judgment,” *Chicago Studies* 55/2 (2016): 9-42.
- “Conscience—What It Is and Why It Matters: Learning a Crucial Lesson from John Henry Newman and Thomas Aquinas,” *Chicago Studies* 55/2 (2016): 43-66.
- “The Transcending Orthodoxy: Revealed Truth Authenticating Academic Freedom in the Catholic University,” in *Nova et Vetera* (English) 14/2 (Spring 2016): 1-15.
- “The Transcending Orthodoxy: Revealed Truth Authenticating Academic Freedom in the Catholic University,” in *Reexamining Academic Freedom in Religiously Affiliated Universities: Transcending Orthodoxies*, ed. Kenneth Garcia (Cham, Switzerland: Palgrave MacMillan, 2016), 155-177.
- “Human Sexuality in a Fallen World: An Economy of Mercy and Grace,” in *Nova et Vetera* (English) 15/2 (2017): 433-464.
- “Foreword,” in: Paul Hacker, *Faith in Luther: Martin Luther and the Origin of Anthropocentric Religion* (Steubenville, OH: Emmaus Academic, 2017), vii-xx.
- “Academic Freedom and Revealed Truth: Applying the Spirit and Letter of *Ex Corde Ecclesiae* to Catholic Universities in Contemporary America,” in: *Fidelity and Freedom: Ex Corde Ecclesiae at Twenty-Five*, ed. Stephen M. Hildebrand and Sean Sheridan, T.O.R. (Steubenville, OH: Franciscan University Press, 2018), 67-95.
- “We are Not God: Reflections on the Theology of Pope Francis’ Encyclical Letter *Laudato Si*,” in *Nova et Vetera* (English) 17/2 (2019): 13-26 (last section missing); reprinted in full 17/3 (2019), 639-652.
- “Human Sexuality in a Fallen World: An Economy of Mercy and Grace,” in *San Tommaso, il matrimonio e la famiglia*, edited by Serge-Thomas Bonino and Guido Mazzotta (*Doctor Communis: Pontificia Academia Sancti Thomae Aquinatis; Atti XVI Sessione Plenaria*), Citta del Vaticano: Urbaniana University Press, 2019), 71-98.
- “Catholic Ecumenical Doctrine and Commitment—Irrevocable and Persistent: *Unitatis Redintegratio* as a Case of an Authentic Development of Doctrine,” in: *Dogma and Ecumenism: Vatican II and Karl Barth’s Ad Limina Apostolorum*, ed. Matthew Levering,

Bruce McCormick, and Thomas Joseph White, O.P. (Washington, D.C.: The Catholic University of America Press, 2019), 268-311.

“Fortschritt im Glauben, keine Veränderung,” *Herderkorrespondenz: Monatsheft für Gesellschaft und Religion* 74 (April 2020), 47-51.

“*Sapientia crucis est sapientia caritatis*: Saved from Sin by and into the Economy of Charity – Christ’s Passion on the Cross, the Surpassing Act of Charity,” in *San Tommaso e la salvezza*, edited by Serge-Thomas Bonino and Guido Mazzotta (*Doctor Communis: Pontificia Academia Sancti Thomae Aquinatis; Atti XIX Sessione Plenaria*), (Città del Vaticano: Urbaniana University Press, 2020), 253-76.

“Francisco Marín-Sola, O.P. *La evolucion homogenea del dogma catolico*,” in *Great Works of Twentieth Century Thomism*, ed. Serge-Thomas Bonino, O.P. (Città del Vaticano: Urbaniana University Press, 2020), 47-59.

“The Wisdom of the Cross is the Wisdom of Charity: Thomas Aquinas’s Soteriology—an Anticipatory Refutation of Neo-Pelagianism and Neo-Gnosticism,” in *Nova et Vetera* (English) 19/1 (2021): 1-27.

“Progress, Not Alteration of the Faith: John Henry Newman, Vincent of Lérins, and the Identity Criterion of the Development of Doctrine,” in *Nova et Vetera* (English) 19/2 (2021): 199-257.

Review articles:

“Ethik in Traditionen: Die neo-aristotelische Herausforderung in der philosophischen und theologischen Ethik der USA,” [Alasdair MacIntyre’s and Stanley Hauerwas’s work] *Verkündigung und Forschung* 35 (1990): 61-84.

“The Church’s Peace beyond the ‘Secular:’ A Postmodern Augustinian’s Deconstruction of Secular Modernity and Postmodernity,” [John Milbank, *Theology and Social Theory: Beyond Secular Reason*, Oxford: Blackwell, 1990] *Pro Ecclesia* 2 (1993): 106-116.

“Modernity Policing the Christian Faith,” [Kathryn Tanner, *The Politics of God: Christian Theologies and Social Justice*, Minneapolis: Fortress, 1992] *Lutheran Forum* 28 (1994): 49-52.

Jean-Luc Marion, *God Without Being*, Chicago: University of Chicago Press, 1991, *Pro Ecclesia* 3 (1994): 239-244.

“Worth Discussing: Two Books by David Kelsey” [*Between Athens and Berlin: The Theological Education Debate*, Grand Rapids 1993; *To Understand God Truly: What's Theological*

about a Theological School, Louisville 1992], *Currents in Theology and Mission* 22 (1995): 49-52.

“Worth Discussing: Why We Should Consider the Pope’s Moral Encyclical ‘Veritatis Splendor’” [John Wilkins (ed.), *Considering Veritatis Splendor*, Cleveland: The Pilgrim Press, 1994] *Currents in Theology and Mission* 23 (1996): 200-209.

“God and the Search for Moral Truths” [J.B. Schneewind, *The Invention of Autonomy: A History of Modern Moral Philosophy*, Cambridge: Cambridge University Press 1998], *The Christian Century* 115 (1998): 1147-1151.

“Barth between McCormack and von Balthasar: A Dialectic” [Bruce L. McCormack, *Karl Barth’s Critically Realistic Dialectical Theology: Its Genesis and Development 1909-1936*, Oxford: Oxford University Press, 1995], *Pro Ecclesia* 8 (1999): 105-109.

“Analogical Concept versus Analogical Judgment: Whose Aquinas, Which Rationality? A Discussion of Gregory P. Rocca’s *Speaking the Incomprehensible God: Thomas Aquinas on the Interplay of Positive and Negative Theology* (Washington, D.C.: Catholic University of America Press, 2004), *Nova et Vetera* (English) 5 (2007): 215-234.

“After Analogy? Two Recent Contributions to a Perennial Conversation” [Wolfgang Pannenberg, *Analogie und Offenbarung: Eine kritische Untersuchung zur Geschichte des Analogiebegriffs in der Lehre von der Gotteserkenntnis*, Göttingen: Vandenhoeck & Ruprecht, 2007; Jean-François Courtine, *Inventio analogiae: Métaphysique et ontothéologie*, Paris: J. Vrin, 2005], *Reviews in Religion and Theology* 16 (2009): 288-296.

Reviews (Selection):

Walter E. Wiest and Elwyn A. Smith. *Ethics in Ministry: A Guide for the Professional*. Grand Rapids: Eerdmans, 1990. In: *Currents in Theology and Mission* 18 (1991), 125f.

Renate Köbler. *In the Shadow of Karl Barth: Charlotte von Kirschbaum*. Louisville: Westminster/John Knox, 1989. In: *Currents in Theology and Mission* 18 (1991), 126f.

Roger C. Betsworth. *Social Ethics. An Examination of American Moral Traditions*. Louisville: Westminster/John Knox, 1990. In: *Currents in Theology and Mission* 18 (1991), 128.

Paul Wadell. *Friendship and the Moral Life*. Notre Dame: UNDP, 1989. In: *Currents in Theology and Mission* 18 (1991), 216.

David Walsh. *After Ideology: Recovering the Spiritual Foundations of Freedom*. San Francisco: Harper & Row, 1990. In: *Currents in Theology and Mission* 19 (1992), 57.

- Stephen E. Fowl and L. Gregory Jones. *Reading in Communion. Scripture and Ethics in Christian Life*. Grand Rapids: Eerdmans, 1991. In: *Currents in Theology and Mission* 19 (1992), 215f.
- Robert N. Bellah et. al. *The Good Society*. New York: Alfred A. Knopf, 1991. In: *Currents in Theology and Mission* 19 (1992), 216f.
- Glenn Tinder. *The Political Meaning of Christianity*. San Francisco: Harper & Row, 1991. In: *Currents in Theology and Mission* 19 (1992), 293f.
- Wolfhart Pannenberg. *Systematic Theology*. Vol.1. Grand Rapids: Eerdmans, 1991. In *Modern Theology* 9 (1993), 90-93.
- John Milbank. *Theology and Social Theory: Beyond Secular Reason*. Oxford/Cambridge,MA: Basil Blackwell, 1990. In *Currents in Theology and Mission* 20 (1993), 63.
- Jean Porter. *The Recovery of Virtue: The Relevance of Aquinas for Christian Ethics*. Louisville: Westminster/John Knox Press, 1990. In *Currents in Theology and Mission* 20 (1993), 138.
- L. Gregory Jones. *Transformed Judgment. Toward a Trinitarian Account of the Moral Life*. Notre Dame: UNDP, 1990. In *Currents in Theology and Mission* 20 (1993), 137.
- George Hunsinger. *How To Read Karl Barth: The Shape of His Theology*. Oxford/London: Oxford University Press, 1991. In *Currents in Theology and Mission* 20 (1993), 296-297.
- Charles Taylor. *The Ethics of Authenticity*. Cambridge,MA/London: Harvard University Press, 1991. In *Currents in Theology and Mission* 20 (1993), 298-299.
- Ted Peters. *God as Trinity: Relationality and Temporality in Divine Life*. Louisville: Westminster/John Knox, 1993. In *Currents in Theology and Mission* 21 (1994), 138.140.
- Brian Davies. *The Thought of Thomas Aquinas*. Oxford: Clarendon Press, 1993. In *Currents in Theology and Mission* 23 (1996), 54-55.
- Nigel Biggar. *The Hastening that Waits: Karl Barth's Ethics*. Oxford: Clarendon Press, 1993. In *Currents in Theology and Mission* 23 (1996), 52-53.
- Colin E. Gunton. *The One, the Three, and the Many: God, Creation, and the Culture of Modernity*. Cambridge: Cambridge University Press 1993. In *Currents in Theology and Mission* 23 (1996), 50-51.
- Klaus Tanner. *Der lange Schatten des Naturrechts: Eine fundamentalethische Untersuchung*. Stuttgart: Kohlhammer 1993. In *Nachrichten der Evangelisch-Lutherischen Kirche in Bayern* 51 (1996), 311f.

- Wolfgang Beinert and Francis Schüssler Fiorenza (ed). *Handbook of Catholic Theology*. New York: Crossroads 1995. In *Currents in Theology and Mission* 23 (1996), 214f.
- Pamela M Hall. *Narrative and the Natural Law: An Interpretation of Thomistic Ethics*. Notre Dame: UNDP 1994. In *Currents in Theology and Mission* 24 (1997), 526.
- Joseph A. Selling and Jan Jans (eds.). *The Splendor of Accuracy: An Examination of the Assertions Made by Veritatis Splendor*. Grand Rapids: Eerdmans 1995. In *Currents in Theology and Mission* 24 (1997), 531-532.
- Richard B. Hays. *The Moral Vision of the New Testament: A Contemporary Introduction to New Testament Ethics*. San Francisco: HarperCollins 1996. In *Modern Theology* 14 (1998), 454-457.
- Kathryn Tanner. *Theories of Culture: A New Agenda for Theology*. Minneapolis: Fortress 1997. In *Modern Theology* 15 (1999), 499-501.
- Eleonore Stump. *Aquinas*. London: Routledge 2003. In *Modern Theology* 21 (2005), 173-175.
- Matthew Levering. *Scripture and Metaphysics: Aquinas and the Renewal of Trinitarian Theology*. Oxford: Blackwell 2004. In *Pro Ecclesia* 14 (2005), 108-110.
- Michael S. Sherwin. *By Knowledge & By Love: Charity and Knowledge in the Moral Theology of St. Thomas Aquinas*. Washington, D.C.: Catholic University of America Press 2005. In *Pro Ecclesia* 15 (2006), 134-138.
- Rudi A. Te Velde. *Aquinas on God*, Ashgate 2007. In *Pro Ecclesia* 17 (Fall 2008), 473-477.
- Herbert McCabe, O.P. *On Aquinas*, Continuum 2008. In *The Thomist* 73 (2009), 151-157.
- John Rziha. *Perfecting Human Actions: St. Thomas Aquinas on Human Participation in Eternal Law*. Washington, D.C.: Catholic University of America Press, 2009. In *The Thomist* 74/1 (January 2010), 152-157.
- Thomistenlexikon*, ed. David Berger and Jörgen Vijgen. Bonn: Nova & Vetera, 2006. In *The Thomist* 74/2 (April 2010), 326-328.
- Miriam Rose. *Fides caritate formata: Das Verhältnis von Glaube und Liebe in der Summa Theologiae des Thomas von Aquin*. Göttingen: Vandenhoeck & Ruprecht, 2007. In *The Thomist* 75/2 (April 2011), 314-320.
- Michael D. Torre, *God's Permission of Sin: Negative or Conditioned Decree? A Defense of the Doctrine of Francisco Marín-Sola, O.P., based on the Principles of Thomas Aquinas*. Fribourg; Academic Press, 2009. In *The Thomist* 76/2 (April 2012), 305-311.

“Dogma’s Defender,” Erik Peterson, *Theological Tractates*. In *First Things* 223 (May 2012), 60-62.

C. Michael Shea, *Newman’s Early Roman Catholic Legacy 1845-1854*. Oxford: Oxford University Press, 2017. In *Reading Religion: A Publication of the American Academy of Religion* <http://readingreligion.org/books/newmans-early-roman-catholic-legacy>

Andrew Meszaros, *The Prophetic Church: History and Doctrinal Development in John Henry Newman and Yves Congar*. Oxford: Oxford University Press, 2016. In *Nova et Vetera* (English) 17/3 (2019), 948-953.

Jeremy D. Wilkins, *Before Truth: Lonergan, Aquinas, and the Problem of Wisdom*. Washington, D.C.: The Catholic University of America Press, 2018. In *The Thomist* 83/3 (2019), 461-466.

Christopher Cimorelli, *John Henry Newman’s Theology of History: Historical Consciousness, Theological “Imaginaris,” and the Development of Tradition*. Leuven: Peeters, 2017. In *Nova et Vetera* (English), (forthcoming)

Translations from English into German:

Hauerwas, Stanley: “Some Thoughts on the Development of Hopeful Virtues,” in *Glaube und Lernen* 2 (1987), 107-113.

Hauerwas, Stanley: “The Church in a Divided World: The Interpretative Power of the Christian Story,” in *A Community of Character*, 89-110. (In H.G. Ulrich [ed.], *Evangelische Ethik*. München: Kaiser 1990, 338-381.)

Gustafson, James M.: “The Place of Scripture in Christian Ethics. A Methodological Study,” in *Interpretation* 24 (1970), 430-455. (In H.G. Ulrich [ed.], *Evangelische Ethik*. München: Kaiser 1990, 246-279.)

Lindbeck, George: “Martin Luther and the Rabbinic Mind,” in *Understanding the Rabbinic Mind: Essays on the Hermeneutics of Max Kadushin*, ed. by Peter Ochs, Atlanta: Scholars Press 1990, 141-164 (in *Neue Zeitschrift für Systematische Theologie und Religionsphilosophie* 40 [1998], 40-65).