

Contents

Foreword / vii

I.	Foundations	I
1.	Exceptionless moral norms: few but strategic / 1	
2.	Witnessed to by faith / 6	
3.	Part of the theology of human fulfillment / 9	
4.	Rejected when human replaces divine providence / 12	
5.	No narrowing of horizons / 16	
6.	Choice, reflexivity, and proportionalism / 20	
7.	Protecting changeless aspects of human fulfillment / 24	
8.	Negative norms but positive and revelatory / 28	
9.	Rejection: some motivations and implications / 29	
II.	Clarifications	31
1.	<i>Intrinsic mala</i> : acts always wrong, but not by definition / 31	
2.	Specified neither evaluatively nor physically/ behaviorally / 37	
3.	Opposed to reason and integral human fulfillment / 40	
4.	Worse than suffering wrong / 47	
5.	Proportionalist justifications: incoherent with rationally motivated free choice / 51	
6.	The central case: intentional harm, always unreasonable / 54	
7.	Deadly defense and death penalty: not necessarily proportionalist / 55	
III.	Christian Witness	58
1.	Free choice: a morally decisive reality / 58	
2.	Evil: not to be chosen that good may come / 59	

3. Actions: morally specified by their objects (intentions) / 67	
4. Intending human harm: never acceptable for God or man / 74	
5. Counterexamples / 78	
6. Responsibility for side effects: other principles and norms / 81	
IV. Challenge and Response	84
1. Contraception and the general denial of absolutes / 84	
2. Historical and ecclesiological skirmishes / 90	
3. The main action: in philosophical theology / 93	
4. Prudence misconceived: the absolutes aesthetically dissolved / 101	
5. A summary conclusion / 105	
Index / 107	