This book addresses ethical issues in the light of key Christian doctrinal affirmations. He argues persuasively for ethical analysis based within a distinctive Christian anthropology. Particularly helpful is his discussion of abortion.

Covering sources, principles and issues, this book is an invaluable collection of readings for an introduction to Christian ethics. The collection is very ecumenical in both faith tradition and theological standpoint.

Breck, John. *The Sacred Gift of Life: Orthodox Christianity and Bioethics*. Crestwood: St Vladimir’s Seminary Press, 1998
Arguing from the Orthodox Patristic tradition, Breck focuses upon issues involving the creation and termination of life. He offers a helpful analysis and critique of modern technology and its relationship to ethical reflection.

This is a lyrical reflection on death in the light of recent moral debates such as physician-assisted suicide and the death with dignity movement. The author critiques the American cultural fear of death and argues for a greater communal role in accompanying the dying during their last days.

Now regarded as a classic study, Hauerwas begins to explore here the narrative quality of Christian ethics. Of particular importance are the chapters on “The Significance of Vision,” and “The Self as Story: A Reconsideration of the Relation of Religion and Morality from the Agent’s Perspective.”

This is a seminal and widely-used work on what the New Testament teaches regarding key moral issues. The author argues for a unified moral vision centered in the themes of community, cross and new creation. Of particular help is the author’s analysis of the way in which important ethicists use the Bible in their argumentation.
This is an important argument for the crucial role that the human imagination plays in moral reflection. Particularly helpful are the chapters on “The Meaning and Purpose of Moral Imagination” and “Some Examples of Moral Imagination.”

In this very useful book, Miles makes a case for the important role that clergy play in offering moral guidance to their congregation members. The author offers several case studies which are particularly useful.

The author makes a compelling case that Christian ethical thought must begin with the central reality of Christian life: Christ’s triumph over death. Such a beginning point makes for both an affirmation and vindication of the created order. This difficult work is well worth the time necessary to digest the author’s primary points.