

Clearly, part of the justification for any concept of "practical theology as moral theology" is that it is precisely moral theology's job to make out the principles of existence and action in any situation, given the understanding of such existence and action that the situation of critical reflection allows for. There is no question that the special sciences have an important contribution to make to doing this very job. But recognizing this does not excuse blurring the distinction between the two disciplines that is grounded in their respectively different relations to the situation (cf. *On Theology*: 97 f.).

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