

Basic Wine Training

White Wine Varietals

Chardonnay (SHAR-don-nay)

Chardonnay is considered the finest white wine grape variety in the world. Responsible in France for all the great white Burgundies: Chablis, Meursault, Pouilly-Fuisse, and the basis for Champagne. It has become the most successful white grape grown in California, yielding a wine of tremendous character and magnificent flavor. Some tasters associated Chardonnay, with apples, citrus fruits, roasted nuts, ripe figs, or melon, while others describe the wines as creamy or buttery. Winemakers play a particularly important role in the style of which can range from clean, crisp bottlings with a hint of varietal fruit to a rich, complex oak-aged examples that need several years of bottle age to fully display their qualities.

Pinot Gris / Pinot Grigio (PEE-no GREE / PEE-no GREE-gee-o)

This almost-red-colored grape variety, depending on the place of origin, can be made in remarkably different styles. In Italy, it is crisp, dry, fruity, generally light-bodied and refreshingly pleasant. In Alsace (Eastern France) and in Oregon it can be richly-flavored and full-bodied. Many producers in Oregon ferment it in oak barrels rounding out the flavors of the wine. Light straw in color, it is almost always made dry, but few detect it as dry since the fruit of the grape causes it to appear sweet. Notes of citrus, green apple, and sometimes a little spice, pleasant fruitiness and lively acidity, make Pinot Gris an excellent companion to a wide array of foods.

Sauvignon Blanc / Fume Blanc (So-veen-yawn BLAHNK / FOO-may BLAHNK)

These terms are synonymous. Generally this is an aromatic grape that can offer a very wide range of flavor differences. The flavor styles range from herbaceous, and sometimes "grassy", to grapefruit, melon, and at their best, passion fruit. Some have had the varietal aromas softened by barrel fermentation and aging.

Sometimes labeled **Fume Blanc** in California and Washington, this grape is an important white grape in France where it is blended with the grape *Semillon* to produce all of Bordeaux's white wines – from the dry Graves to the sweet dessert wines of Sauternes.

Gewurztraminer (Guh-VURTZ-tra-mee-ner)

Gewurz means "spicy" and is an excellent and unusual grape that produces lush flowery wines with a delicate spicy character. Peach, roses, clove, nutmeg, lychee and wildflowers are words used to describe the aromas and flavors of these wines. Widely grown in the Alsace region of France where it makes a spicy, dry wine, and in Germany where it tends towards sweetness. In California and Washington, the finish can range between sweet and dry.

Johannisberg Riesling (JO-han-is-berg REES-ling)

This grape produces wines of distinct varietal character (like granny smith apples) in styles ranging from dry to very sweet "late harvest" dessert-style wines. Also referred to as "White Riesling" or just Riesling, it is responsible for the finest of the *Rhein* and *Mosel* regions of Germany. At its finest, the nose of Johannisberg Riesling is flowery, fragrant, and fruity. Excellent examples are being made in California, Washington State and Ohio.

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**Charles Alpheus Bennett, William
Thomas Bawden**



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rules alone to focusing on the identity and formation of persons as moral agents prompts a further question What impact do recent changes in the identity and formation of Catholic moral theologians themselves have on how that discipline is practiced Young Catholic moral theologians experience a sharply different professional formation and a changed location of ongoing professional life than prior generations of moral theologians How do these differences influence the field of moral theology as a whole New Wine New Wineskins A Next Generation Reflects on Key Issues in Catholic Moral Theology addresses these questions and more by offering a snapshot of how a new generation of Catholic moral theologians understands not only topics in the field but the effects of their own identity and formation on their treatment of those topics The distinctive contribution of this volume is the interweaving of three key concerns all of which arise out of a critical self reflection on the task of moral theology today the character and adequacy of training and ongoing formation in the field of Catholic moral theology the purpose and nature of teaching Catholic moral theology and the fittingness of methodological debates with regard to the needs of the Christian life Each essay makes a contribution to its specific area of interest ranging from economic ethics to Patristic rhetoric to the nature and development of practical reasoning while probing what exactly young Catholic moral theologians are doing and how they can do what they do better

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