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Articles on Capital Punishment


http://www.catholicherald.co.uk/commentandblogs/2017/10/15/the-popes-remarks-on-capital-punishment-need-to-be-clarified/?utm_content=buffer88b7f&utm_medium=social&utm_source=twitter.com&utm_campaign=buffer

Extremely conservative and angry reaction to Pope Francis’ October 11, 2017 Discourse to the Pontifical Council for Promotion of the New Evangelization in which the Pontiff said the death penalty can no longer be morally justified as it is contrary to the Gospel and violates the basic dignity even of those guilty of serious crimes such as murder.  Fesar asserts that “No Pope can overturn the Church's teaching that the death penalty is legitimate.  So Francis's comments were puzzling.”  Fesar goes on to deny the possibility of development of doctrine that Pope Francis claimed:  [Fesar] “That meaning of the sacred dogmas is ever to be maintained which has once been declared by Holy Mother Church, and there must never be any abandonment of this sense under the pretext or in the name of a more profound understanding.”

This is Pope Francis’ Discourse Discourse to the Pontifical Council for Promotion of the New Evangelization in which the Pontiff said the death penalty can no longer be morally justified as it is contrary to the Gospel and violates the basic dignity even of those guilty of serious crimes such as murder. He noted that this was an example of the development of moral doctrine and indicated that the teaching on this matter in the Catechism of the Catholic Church would have to be updated. An unofficial English translation of the Pope’s address can be found under the title “Pope Francis: The dynamic word of God cannot be moth-balled” on the site of Radio Vaticana at http://en.radiovaticana.va/news/2017/10/11/pope_francis_the_dynamic_word_of_god_cannot_be_moth-balled/1342352 [10/12/2017 11:37:58 AM]

Reaction, pro and con, has been swift and a number of short articles have already appeared in organs such as America, Catholic Herald (UK), CNA, National Catholic Reporter, National Catholic Register, One Peter Five, etc.


Argues that Catholics can hold the morality of the death penalty, even in California (where the author is a deputy attorney general in San Diego). Horst argues that for the pope to state a general principle is acceptable, but that the application of the principles leaves room for difference interpretations and that “no bishop, priest or layman may add his prudential judgments to the list of the Church teachings and enjoin them as obligatory” (p. 64). Horst also draws a distinction between the papal condemnations of abortion, euthanasia and capital punishment, noting the first two are “intrinsically evil” while capital punishment is not.


One of several articles in the same issue dealing with capital punishment.

Pope is professor of moral theology and social ethics at Boston College.


Interview conducted by George Anderson, S.J. with the noted Sister whose work with prisoners on death row in Louisiana was immortalized in the film “Dead Man Walking.” One of several articles in the same issue dealing with capital punishment.

Skojec, Steve. “Pope Francis is Wrong About the Death Penalty. Here's Why.” *One Peter Five* (October 11, 2017) [https://onepeterfive.com/...s/?utm_source=feedburner&utm_medium=feed&utm_campaign=Feed%3A+Onepeterfive+%28OnePeterFive%29][10/12/2017 3:58:19 PM]

Very conservative dismissal of Pope Francis’ papal magisterium and maintains that Pope Francis is in serious error in proclaiming the death penalty as morally unacceptable, and that no pope can change the Church’s traditional teaching in this area. The principal arguments to support this thesis are that the death penalty is found in Scripture, and that many popes have supported it throughout history.


**Books On Capital Punishment**


Brugger teaches moral theology at the seminary for the Archdiocese of Denver.


*From the publisher:* The Catholic Church has in recent decades been associated with political efforts to eliminate the death penalty. It was not always so. This work reviews
and explains the Catholic Tradition regarding the death penalty, claiming that it is not inherently evil and that it can be reserved as a just form of punishment in certain cases.


Contains a series of essays on the topic of war, violence, and capital punishment.