

VERITATIS SPLENDOR SELECT BIBLIOGRAPHY

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For more titles in related areas of moral theology see James T. Bretzke, S.J., *A Research Bibliography in Christian Ethics and Catholic Moral Theology*, (Lewiston NY: Edwin Mellen Press, 2006).

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For more titles in related areas of moral theology see James T. Bretzke, S.J., *A Research Bibliography in Christian Ethics and Catholic Moral Theology*, (Lewiston NY: Edwin Mellen Press, 2006) as well as the other online research bibliographies posted to his web-site.

John Paul II, Pope. *Veritatis splendor*. Encyclical Letter on the Fundamental Moral Theology. 6 August 1993.

http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_06081993_veritatis-splendor_en.html

Articles on Veritatis Splendor

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Allsopp, Michael E. "Introduction." In *Veritatis Splendor: American Responses*, ed. Michael E. Allsopp and John J. O'Keefe, vii-x. Kansas City: Sheed & Ward, 1995.

Anderson, Carl A. "*Veritatis Splendor* and the Family: The Future of Christianity in the Postmodern Era." *Communio* 21 (1994): 298-310.

Astorga, Christina A. "A Critical Dialogue with *Veritatis Splendor* and a Proposed New Ground for Discussion." *Budhi* 3 (2-3, 1999): 29-50.

Also found in *Landas* 13 (1/1999): 78-99. Gives an overview of the teaching of the Encyclical regarding proportionalism, and discusses this in the context of what the proportionalists themselves say.

Astorga was then Chair of the Department of Theology at the Ateneo de Manila.

Baker, Kenneth, S.J. "The Splendor of Truth." Homiletic and Pastoral Review (February 1994): 80.

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Banner, Michael. "*Veritatis Splendor*: Responses to the Encyclical." Studies in Christian Ethics 7 (1994): 8-10.

Bastianel, Sergio, S.J. "La chiamata in Cristo come tema e principio dell'insegnamento della teologia morale." Seminarium. 34 (1994): 52-71.

Part of a symposium on *Veritatis Splendor* held at the Pontifical Gregorian University.

Bastianel is professor of moral theology at the Pontifical Gregorian University.

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Biggar, Nigel. "*Veritatis Splendor*: Responses to the Encyclical." Studies in Christian Ethics 7 (1994): 11-13.

Biord Castillo, Raul. "Los trascendentales: Historia de una idea." Teologia IUSI 12 (1994): 100ff.

One of several articles in this issue devoted to an analysis of *Veritatis Splendor*.

Blázquez, Niceto, O.P. "*Veritatis Splendor* o código deontológico para moralistas." Studium 33 (1993): 369-388.

Boland, Vivian, O.P. "An Encouragement and a Challenge." *Doctrine and Life* 43 (1993): 524-531.

One of several articles in this issue on *Veritatis Splendor*.

Bretzke, James T., S.J. "Conscience and *Veritatis splendor* in the Church Today." *Studia Moralia* 55/2 (2017): 271-295.

The Extraordinary and Ordinary Synods on the Family in 2014 and 2015 and the subsequent papal Post Synodal Apostolic Exhortation *Amoris laetitia* have occasioned considerable discussion and debate on a wide range of issues related to marriage, divorce, admission to Communion and the connection between discipline and doctrine. Since the close of the Synod, while waiting for the promised Post Synodal Apostolic Exhortation, various understandings of conscience and its relation to Church teaching have been articulated by a number of hierarchs and theologians. Since the release of Pope Francis' Post Synodal Exhortation *Amoris laetitia* this debate has actually intensified and four cardinals made public five Dubia ("doubts" or "questions") regarding the interpretation of certain points of the Exhortation. Inasmuch as *Veritatis splendor* has been referenced in these various discussions, there has not been any sustained treatment of that Encyclical's teaching on the proper role of conscience and conscience formation as it relates to magisterial teaching. Now may be an opportune time to flesh out a bit more this lacuna. First, I will examine in some detail the relevant section of the Encyclical, and then I will conclude by offering an interpretation of St. Ignatius Loyola's "Rules for Thinking with the Church" in the light of the papal magisterium of Pope Francis as one possible way forward to reduce some of the tensions around the perceived impasse.

Keywords: *Veritatis splendor*, Synod on the Family, conscience, Magisterium, Ignatius of Loyola Rules for Thinking with the Church, Pope John Paul II, Pope Francis, *Dubia*, discernment, *obsequium religiosum*, paradigms

_____. "Debating Intrinsic Evil: Navigation between Shibboleth and Gauntlet" *Horizons* 41/1 (June 2014): 116-129.

Referencing Robert Schreiter's notion of philosophical and theological "intercultural" communication, this paper engages the Catholic moral tradition's conception of *intrinsece malum in se* and proposes a taxonomy of views taken both from this tradition and how the term has been referenced by the Magisterium in documents such as *Veritatis splendor* and episcopal pronouncements connected with some hot button moral issues. At times the expression "intrinsically evil" functions as a shibboleth that only partially succeeds in demonstrating Schreiter's "competence criteria of effectiveness and appropriateness," and at other times the term functions more as a gauntlet thrown down to sharpen sides in political policy debates. Hopefully the notion of the taxonomy of conceptions and uses of

"intrinsic evil" may aid in more dispassionate ethical analysis and overcoming some of the divisions that either the shibboleth or gauntlet usages effect.

_____. "Intrinsic Evil in *Veritatis splendor*." Paper prepared for the Conference "The Concept of Intrinsic Evil in Catholic Theological Ethics." Theology Faculty of the University of Vienna, January 30-31, 2018.
<https://www2.bc.edu/james-bretzke/BretzkePaperOnIntrinsicEvilInVeritatisSplendor.pdf>

_____. "The Natural Law and Moral Norms: Moving Along the Rational Claim Axis," 43-77. Ch. 2 in Id., *A Morally Complex World: Engaging Contemporary Moral Theology*. Collegeville: Liturgical Press, 2004.

Treats especially the understanding and potential misunderstanding of the notion of intrinsic evil as used in the language of *Veritatis splendor*.

_____. "*Responsum ad Dubia: Harmonizing Veritatis splendor and Amoris laetitia through a Conscience-Informed Casuistry.*" *Journal of Catholic Social Thought* (Winter 2017).

The 5 *Dubia* of Cardinals Burke et al. on *Amoris laetitia* (AL) posits a supposed contradiction between *Veritatis splendor* (VS) on intrinsically evil acts and AL's position on pastoral discernment allowing for the possibility of a divorced/remarried individual to return to the Sacraments without an annulment or promising to live as "brother and sister." A group of conservative theologians in a *Correctio Filialis De Haeresibus Propagatis* ("Filial Correction") also levelled serious charges that AL and Pope Francis himself are guilty of seven heresies. Certainly, AL does move beyond Familiaris consortio (FC#84) in allowing a person(s) living in *more uxorio* (1st *Dubium*). However, careful analysis of the relevant texts shows that Pope Francis has neither contradicted the moral tradition of the Church nor VS itself by envisioning such a practice (*Dubia* 2-5). Attention to a conscience-informed casuistry grounded in the teaching of *Gaudium et spes* and the *Catechism of the Catholic Church* (CCC), demonstrates that a proper *Responsum* to the *Dubia* and *Correctio Filialis* would be at best *Non liquet* (not proven).

Burke, Ronald R. "*Veritatis Splendor: Papal Authority and Sovereignty of Reason.*" In *Veritatis Splendor: American Responses*, ed. Michael E. Allsopp and John J. O'Keefe, 119-36. Kansas City, M.O.: Sheed & Ward, 1995.

Cahill, Lisa Sowle. "Accent on the masculine." *The Tablet* 247 (11 December 1993): 1618-19.

One of a series of articles from a variety of theologians commenting on *Veritatis Splendor*.

Cahill, a married Roman Catholic mother, 1993 President of the CTSA, and Professor of Theological Ethics at Boston College, studied under James Gustafson at the University of Chicago.

Carlotti, Carlo. "L'intrinsece malum et la *Veritatis splendor*." In *Dvinarum rerum notitia. La teologia tra filosofia e storia. Studi in onore del Cardinale Walter Kasper*, 144-169. A cura di Antonio Russo e Gianfranco Coffele. Roma: Edizioni Studium, 2001.

Cavanaugh, William T. "Absolute Moral Norms and Human Suffering: An Apocalyptic Reading of Endo's Silence." *Logos: A Journal of Catholic Thought and Culture* 2/3 (1999): 96-116.

Critiques Endo's novel in light of Pope John Paul II's 1993 Encyclical on Fundamental Moral Theology *Veritatis splendor* for the supposed violation of an absolute moral norm forbidding apostasy. Cavanaugh concludes that "Compassion has become a deadly virtue in our society that can no longer make sense of suffering. We have lost the root meaning of the word compassion, meaning to "suffer with." A follower of Christ may be able to set individual suffering within a larger drama of the confrontation of the Kingdom of God with the principalities and powers that killed Jesus Christ. In a society in which personal choice has overtaken such a grand narrative, however, suffering and truth become dissociated, and we come to believe that our highest calling is to eliminate any suffering at any cost, even the cost of truth. ... We feel we must act because God will not. To read history in the light of the crucified Jesus, however, is to refuse such murderous compassion, and to find the silent activity of God among the victims of this world" (p. 115).

Clague, Julie. "On Agreeing to Differ: Some Reflections on the ARCIC Statement on Morals in Light of *Veritatis Splendor*." *Irish Theological Quarterly* 62 (1/1996): 70-74.

Chapelle, Albert, S.J. "Les enjeux de *Veritatis Splendor*." *Nouvelle Revue Théologique* 115 (1993): 801-817.

Chaput, Most Reverend Charles, OFM, Cap. "*Veritatis Splendor* 2017." *First Things* (October, 2107). <https://www.firstthings.com/article/2017/10/the-splendor-of-truth-in-2017>

Written to commemorate the role the Encyclical had in correcting the errors of modern theologians: "Written to encourage a renewal in Catholic moral theology and a return to its classical Catholic roots, *Veritatis Splendor* grounds itself in a few simple convictions. Briefly put: Truth exists, whether we like it or not. We don't create truth; we find it, and we have no power to change it to our tastes. The truth may not make us comfortable, but it does make us free. And knowing and living the truth ennoble our lives. It is the only path to lasting happiness. ... Many moral theologians of the last generation, including men like Bernard Häring, felt they were bringing the Church into the modern age by exploring new moral frontiers. In practice, though, most of these theologians stayed on the same old

school bus, which they now ran in reverse. That is, they “solved” the problem of onerous moral commandments by eliminating some rules and generating doubts about whether this or that commandment applied in every case, or whether some exception might exist to rules that, before, had seemed absolute. ...When John Paul issued *Veritatis Splendor* nearly a quarter century ago, it very soon drew criticism from a range of “forward-thinking” theologians. They (rightly) saw that their efforts—to bend Catholic moral teachings toward more “humane” and “compassionate” standards, whereby moral truths could evolve over time, relative to historical and cultural circumstances—would be derailed by it. Those of them who remain among church scholars and pastors still search for ways to evade the encyclical’s teaching, to say it was useful in the past, but history has moved on. To a great extent, today’s debates within the Church—on issues of sexual identity, sexual behavior, Communion for the divorced and civilly remarried, the nature of the family—simply exhume and reanimate the convenient ambiguities and flexible approaches to truth that *Veritatis Splendor* forcefully buried.”

Chaput at this writing is Archbishop of Philadelphia and a frequent critique of contemporary “secular” culture and “moral relativism.”

Composta, Dario, S.D.B. "L'enciclica *Veritatis Splendor* del Sommo Pontefice Giovanni Paolo II. Riflessioni sulla sua attualità." *Divinitas* 38 (1994): 9-22.

Composta is Professor Emeritus of the Urbanianum in the philosophy of law.

Cottier, George. "Formes actuelles du relativisme moral." *Seminarium*. 34 (1994): 163-169.

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Curran, Charles E. . "Strand Four: Papal Teaching Office." Ch. 4 in Id. *The Development of Moral Theology: Five Strands*, 148-223. Washington, D.C.: Georgetown University Press, 2013.

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Daly, Gabriel, O.S.A. "Ecclesial Implications." Doctrine and Life 43 (1993): 532-537.

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Delgado, William. "Libertad humana y orden moral objetivo: elección fundamental." Teologia IUSI 12 (1994): 33-42.

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Elders, Leo J. "Veritatis Splendor et la doctrine de Saint Thomas d'Aquin." Doctor Communis 157 (1994): 121-146.

Elsbernd, Mary, O.S.F. "The Reinterpretation of *Gaudium et Spes* in *Veritatis Splendor*." Horizons 29 (Fall 2002): 225-239.

Argues against the position of many commentators on *Veritatis Splendor* that the Encyclical's frequent reference to *Gaudium et spes* represents a continuity of thought

between the two documents. Instead the Encyclical recasts the theological anthropology of the Pastoral Constitution into a more dualistic, individualist mode, as seen from the contexts in which quotations from *Gaudium et spes* regarding change, conscience, human autonomy and human anthropology are used to support *Veritatis Splendor's* notions of law and precept in morality. Finally, selective quotations from *Gaudium et spes* are used in *Veritatis Splendor* to suggest that the proper role of the moral theologian is essentially a disseminator of magisterial teaching.

Elsbernd is director of the Institute of Pastoral Studies at Loyola University, Chicago.

Espeja, Jesús. "Veritatis Splendor: Valor de las normas en cuestiones morales." Ciencia Tomística 120 (1993): 621-629.

Espeja teaches at the Instituto Teológico S. Esteban in Salamanca.

Finnis, John. "Beyond the encyclical." The Tablet 248 (8 January 1994): 9-10.

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John Finnis is Professor of Law at University College, Oxford.

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One of a series of articles from a variety of theologians commenting on *Veritatis Splendor*. Fuchs addresses primarily the question of a proper understanding of fundamental option theory.

Josef Fuchs, S.J. is Professor Emeritus of moral theology at the Pontifical Gregorian University.

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Grisez holds the Flynn Chair in Christian Ethics at Mount St. Mary's College in Emmitsburg, Maryland.

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Gula, Richard M., S.S. "Reflections on *Veritatis Splendor*." The Priest (October 1994): 33-41.

Gula taught moral theology at St. Patrick's Seminary in Menlo Park, California and later at the Franciscan School of Theology and the Graduate Theological Union in Berkeley, California.

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Häring was born 10 November 1912 in Böttingen, Germany and is Professor Emeritus of the Alphonsianum in Rome. He now is retired in Germany.

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Imoda teaches psychology at the Pontifical Gregorian University.

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Johnstone, an Australian, is Ordinary Professor of Moral Theology at the Alphonsianum.

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Knauer was then professor of fundamental theology at Sankt Georgen in Frankfurt.

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Laframcomi, Dante. "Educazione morale e nuova evangelizzazione." Seminarium. 34 (1994): 170-180.

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Laghi was the former Pro-Nuncio to the United States, and at this writing the Cardinal Prefect for the Congregation of Education.

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Lash is the Norris-Hulse Professor of Divinity at Cambridge University.
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McCabe teaches theology at Oxford.

McCormick, Richard A., S.J. "Killing the patient." The Tablet 247 (30 October 1993): 1410-1411.

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McCormick is John A. O'Brien Professor of Christian Ethics at the University of Notre Dame.

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McInerny, Ralph. "Locating Right and Wrong: *Veritatis Splendor* v. *Muddled Moralizing*." Crisis 11 (December 1993): 37-40.

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McInerny is the Michael P. Grace Professor of Medieval Studies and director of the Jacques Maritain Center at the University of Notre Dame.

Meehan, Anthony. "Some Reflections on 'Veritatis Splendor'." Catholic Medical Quarterly 45 (1994): 15-20.

Melina, Livio. "Moral Questions and Evangelization Today." Communio 21 (1994): 208-228.

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Reactions to the Encyclical *Veritatis Splendor* by Neuhaus, Russell Hittinger, L. Gregory Jones, David Burrell and Stanley Hauerwas, Robert P. George, and Hadley Arkes.

Neusner, Jacob. "Single Standard of Truth." Crisis 11 (December 1993): 41-42.

A Jewish rabbi's reflections on *Veritatis Splendor*.

Noboru, Yoshiyama, C.Ss.R. "First Thoughts on Reading the Encyclical *Veritatis Splendor*." Japan Mission Journal 47 (1993): 274-277.

Novak, Michael. "Public Arguments: *The Hope of Splendor*." Crisis 11 (December 1993): 4-8.

Novak's editorial on *Veritatis Splendor*.

O'Donovan, Oliver. "A summons to reality." The Tablet 247 (27 November 1993): 1550-1552.

One of a series of articles from a variety of theologians commenting on *Veritatis Splendor*.

O'Donovan is an Evangelical Anglican ethician and Regius Professor of Moral and Pastoral Theology and Canon of Christ Church, Oxford.

O'Keefe, John J. "No Place for Failure? Augustinian Reflections on *Veritatis Splendor*." In Veritatis Splendor: American Responses, ed. Michael E. Allsopp and John J. O'Keefe, 16-37. Kansas City: Sheed & Ward, 1995.

O'Kelly, Kevin. "Addressing a New Age." Doctrine and Life 43 (1993): 538-542.

One of several articles in this issue on *Veritatis Splendor*.

Olaso, Luis, S.J. "Moral cristiana y renovación de la vida social y política." Teologia IUSI 12 (1994): 77-87.

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Oppenheimer, Helen. "*Veritatis Splendor*: Responses to the Encyclical." Studies in Christian Ethics 7 (1994): 35-37.

Padron, Diego. "Romanos 2, 14-16: datos sobre la interpretación del texto. Recto actuar moral y salvación de Dios." Teologia IUSI 12 (1994): 88-100.

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Pasco, Rowanne. "A View from the Pew." Doctrine and Life 43 (1993): 543-546.

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Pawlikowski, John T. "Judaism and Catholic Morality: The View of the Encyclical." In Veritatis Splendor: American Responses, ed. Michael E. Allsopp and John J. O'Keefe, 177-93. Kansas City, M.O.: Sheed & Ward, 1995.

Pinckaers, Servais, O.P. "The New Law in *Veritatis Splendor*." Josephinum Journal of Theology 3 (2/1996): 47-63.

Argues that the New Law, especially the Thomistic exposition of this, is at the cornerstone of Catholic moral theology outlined in *Veritatis Splendor*, and that the moral theory of proportionalism is incompatible with an ethics grounded in Scripture, and therefore ultimately inimical to Catholic moral theology.

Pla, Antonio Reig. "La formación de orientadores morales." Seminarium. 34 (1994): 131-150.

Part of a symposium on *Veritatis Splendor* held at the Pontifical Gregorian University.

Porter, Jean. "The Moral Act in *Veritatis Splendor* and in Aquinas's *Summa Theologiae*: A Comparative Analysis." In Veritatis Splendor: American Responses, ed. Michael E. Allsopp and John J. O'Keefe, 278-95. Kansas City, MO: Sheed & Ward, 1995.

Excellent article which carefully analyzes the exposition of the moral act in the Encyclical against the various pertinent texts of Thomas Aquinas. Porter concludes that in some critical areas the Encyclical is either misleading in its presumed interpretation of Thomas, or departs significantly from that tradition. The major area of difficulty concerns the interpretation given to "intrinsically evil acts" in the Encyclical.

Porter is professor of Christian ethics at the University of Notre Dame.

_____. "Moral Reasoning, Authority, and Community in *Veritatis Splendor*." The Annual of the Society of Christian Ethics (1995): 201-19.

Preston, Ronald. "Veritatis Splendor: Responses to the Encyclical." Studies in Christian Ethics 7 (1994): 38-42.

Que, Nemesio S. "Notes on and a Philosophical Discussion of *Veritatis Splendor*." *Landas* 8 (July 1994): 237-254.

Que is professor of philosophy at the Ateneo de Manila.

Quinn, Msgr. John. "Perspectives on *Veritatis Splendor*." Origins 23 (11 November 1993): 398-399.

Quinn was Archbishop of San Francisco at the time he released this statement on 5 October 1993.

Ratzinger, Joseph Cardinal. "Christian Faith as 'the Way': An Introduction to *Veritatis Splendor*." Communio 21 (1994): 199-207.

Ratzinger is the Cardinal Prefect of the Congregation for the Doctrine of the Faith (CDF).

_____. "Presentation of the Encyclical *Veritatis Splendor*." Inside the Vatican (November 1993): 14-17.

Ratzinger's press-conference speech given upon the presentation of the Encyclical at the Vatican.

Rhonheimer, Martin. "'Intrinsically Evil Acts' and the Moral Viewpoint: Clarifying a Central Teaching of *Veritatis Splendor*." *The Thomist* 58 (1994): 1-39.

The article's central purpose is to give an exposition of the notion of intrinsically evil acts in such a way as to deny theories of proportionalism. References to *Veritatis Splendor* are used in a rather proof-texting fashion.

Rhonheimer teaches at the Roman Athenaeum of the Holy Cross (Opus Dei).

_____. "Sittliche Autonomie und Theonomie gemäß der Enzyklika *Veritatis splendor*." Forum Katholische Theologie 10 (1994): 241-268.

Rief, Josef. "Grundlinien und Grundanliegen kirchlicher Moralverkündigung in und nach der Enzyklika *Veritatis Splendor*." Forum Katholische Theologie 10 (1994): 3-29.

Rigobello, Armando. "Morale cattolica e morale laica a confronto." Lateranum 60, no. 1 (1994): 137-50.

Rist, John. "The Challenge of *Veritatis Splendor*." Priests & People 8 (October 1994): 390-95.

Roche, Joseph L. "'Veritatis Splendor' and Current Catholic Moral Education in the Philippines." Landas 8 (July 1994): 255-276.

Argues that the teaching of *Veritatis Splendor* on moral theories of fundamental option, intrinsic evil, and proportionalism should be used to "correct" deficiencies found in certain currents in Philippine Catholic moral education. The author, however, does not evaluate very well the nuanced position of moralists whose positions he and the Encyclical seem to attack.

Roche is professor of dogmatic theology at the Loyola School of Theology, Ateneo de Manila.

Rodriguez, Carlos. "El objeto de la Encíclica y su status teológico." Teologia IUSI 12 (1994): 9-18.

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Ryan, Maura Anne. "'Then Who Can Be Saved?': Ethics and Ecclesiology in Veritatis Splendor." In Veritatis Splendor: American Responses, 1-15. Edited by Michael E. Allsopp and John J. O'Keefe. Kansas City: Sheed & Ward, 1995.

Schall, James V., S.J. "The Secular Meaning of *Veritatis Splendor*." Seminarium. 34 (1994): 151-162.

Part of a symposium on *Veritatis Splendor* held at the Pontifical Gregorian University.

Scola, Angelo. "Following Christ: On John Paul II's Encyclical *Veritatis Splendor*." Communio 20 (1993): 724-727.

Selling, Joseph A. "The Context and the Arguments of *Veritatis Splendor*." In *The Splendor of Accuracy: An Examination of the Assertions Made by Veritatis Splendor*. 11-70. Edited by Joseph A. Selling and Jan Jans. Grand Rapids: William B. Eerdmans Publishing Company, 1994.

Selling is professor of moral theology at the Katholieke Universiteit in Leuven.

_____. "Ideological differences: some background considerations for understanding *Veritatis Splendor*." *The Month* 255 (January 1994): 12-14.

_____. "*Veritatis Splendor* and the Sources of Morality." *Louvain Studies* 19 (1994): 3-17.

Silva, Alvaro de. "Martyrdom and Christian Morality." *Communio* 21 (1994): 286-297.

Smith, Janet E. "Natural Law and Personalism in *Veritatis Splendor*." In *Veritatis Splendor: American Responses*, ed. Michael E. Allsopp and John J. O'Keefe, 194-207. Kansas City, M.O.: Sheed & Ward, 1995.

_____. "*Veritatis Splendor*, Proportionalism, and Contraception." *Irish Theological Quarterly* 63 (1998): 307-326.

Smith, Msgr. William B. "No Truth, No Freedom." *Crisis* 11 (November 1993) 38-31.

Smith, an Opus Dei moral theologian who teaches at Dunwoodie, proclaims *Veritatis Splendor* to be "a moral masterpiece."

Spohn, William C. "The Moral Life." *Santa Clara Magazine* 36 (Fall 1993): 23-25.

Reflections on *Veritatis Splendor*.

Spohn is Professor of Religious Studies at Santa Clara University. He studied under James Gustafson at the University of Chicago and formerly taught moral theology at the Jesuit School of Theology-at-Berkeley.

- _____. "Morality on the Way of Discipleship: The Use of Scripture in *Veritatis Splendor*." In *Veritatis Splendor: American Responses*, ed. Michael E. Allsopp and John J. O'Keefe, 83-105. Kansas City, M.O.: Sheed & Ward, 1995.
- Stevens, Clifford. "A Matter of Credibility." In *Veritatis Splendor: American Responses*, ed. Michael E. Allsopp and John J. O'Keefe, 72-82. Kansas City, M.O.: Sheed & Ward, 1995.
- Styczen, Tadeusz. "¿Por qué la Encíclica sobre el esplendor de la verdad?" *Scripta Theologica*. 26 (1994): 171-177.
- Sunshine, Edward R. "*Veritatis Splendor et Rhetorica Morum*: 'The Splendor of Truth' and the Rhetoric of Morality." In *Veritatis Splendor: American Responses*, ed. Michael E. Allsopp and John J. O'Keefe, 157-176. Kansas City, M.O.: Sheed & Ward, 1995.
- Tallon, Andrew. "The Role of the Connaturalized Heart in *Veritatis Splendor*." In *Veritatis Splendor: American Responses*, ed. Michael E. Allsopp and John J. O'Keefe, 137-56. Kansas City, M.O.: Sheed & Ward, 1995.
- Talvacchia, Kathleen, and Mary Elizabeth Walsh. "*The Splendor of Truth: A Feminist Critique*." In *Veritatis Splendor: American Responses*, ed. Michael E. Allsopp and John J. O'Keefe, 296-310. Kansas City, M.O.: Sheed & Ward, 1995.
- TePas, Katherine M. "'If You Wish to Be Perfect...': Images of Perfection in *Veritatis Splendor*." In *Veritatis Splendor: American Responses*, ed. Michael E. Allsopp and John J. O'Keefe, 48-59. Kansas City, M.O.: Sheed & Ward, 1995.
- Thornhill, John. "Veritatis Splendor. The Church Addresses the Uncertainties of an Age of Change." *The Australasian Catholic Record* 71 (1994): 131-144.
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- Toniolo, Ermanno M. "La Vergine Maria nella `Veritatis Splendor.'" *Lateranum* 60, no. 1 (1994): 151-69.

Traina, Cristina L.H. "Oh, Susanna: The New Absolutism and Natural Law." *Journal of the American Academy of Religion* 65 (1997): 371-401.

Taking up the ethical dilemma which faced Susanna in the Old Testament (Dn 13) which had been used by Pope John Paul II in his encyclical *Veritatis Splendor* to illustrate the notion of moral absolutes Traina critiques this a strong "absolutist" strain of natural law interpretation in the thought of Pope John Paul II, as well as moral philosophers such as Germain Grisez and John Finnis. Traina offers alternative solutions to the problem of relativism and consequentialism which so troubles moral absolutists by considering insights from the tradition of cooperation with evil and the epistemological nature of moral norms.

Tremblay, Réal, C.Ss.R. "Le Christ et la morale selon l'Encyclique de Jean-Paul II `Veritatis Splendor.'" *Lateranum* 60, no. 1 (1994): 29-66.

Tremblay is Professor of Fundamental Moral Theology at the Alphonsianum Academy in Rome.

_____. "Premier Regard sur la 'Réception' de *Veritatis Splendor* à propos du Rapport du Christ et de la Morale." *Studia Moralia* 34 (1996): 97-120.

In this study the author takes a first sounding from within the reception of *VS* under the aspect of the relationship of Christ to morality. Having presented the thought of some theologians who have treated the question in a serious way, he attempts an assessment of their research and indicates a number of lines of enquiry for moral theology in the coming years.

_____. "Suggestions pour une réception de *Veritatis Splendor*." *Studia Moralia* 32 (1994): 157-161.

Tuck, Mary. "A message in season." *The Tablet* 247 (4 December 1993): 1583-1585.

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Tuck is a criminologist.

Vereecke, Louis, C.Ss.R. "L'enseignement de la théologie morale du concile de Trente au concile Vatican II." Seminarium. 34 (1994): 22-30.

Part of a symposium on *Veritatis Splendor* held at the Pontifical Gregorian University.

Weber, Helmut. "Zur Enzyklika 'Veritatis Splendor' -Erinnerung an Fundamente oder Stolpersteine?" Trier Theologische Zeitschrift 103 (1994): 161-187.

Woodhead, Linda. "*Veritatis Splendor*: Responses to the Encyclical." Studies in Christian Ethics 7 (1994): 1-7.

Zieba, Maciej, O.P. "Truth and freedom in the thought of Pope John Paul." The Tablet 247 (20 November 1993): 1510-1512.

One of a series of articles from a variety of theologians commenting on *Veritatis Splendor*.

Zieba lectures at the Pontifical Academy of Theology in Krakow and at the University of Poznan.

Zuccaro, Cataldo. "La *Veritatis Splendor*: una triplice chiave di lettura." Rivista di Teologia Morale 25 (1993): 567-581.

Zuccaro teaches moral theology at the Pontificio Collegio Leoniano in Anangi, Italy.

Books on Veritatis Splendor

Allsopp, Michael E., and John J. O'Keefe, eds. Veritatis Splendor: American Responses. Kansas City: Sheed & Ward, 1995.

DiNoia, J.A., O.P., and Cessario, Romanus, O.P. *Veritatis Splendor and the Renewal of Moral Theology*. Princeton: Scepter Publishers; Huntington ID: Our Sunday Visitor; Chicago: Midwest Theological Forum, 1999.

Ten essays by the two editors joined by Dulles, Hittinger, Laghi, MacIntyre, May, Melina, Pinckaers, and Rhonheimer

Hütter, Reinhard, and Dieter, Theodor, eds. *Ecumenical Ventures in Ethics: Protestants Engage Pope John Paul II's Moral Encyclicals*. Grand Rapids: Wm. B. Eerdmans, 1997?

Response to John Paul II's *Veritatis Splendor* and *Evangelium Vitae* written by ten Protestants and two Catholics.

Maestri, William F. *A Guide for the Study of Veritatis Splendor*. Boston: St. Paul Books and Media, 1994.

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Melina, Livio. *Sharing in Christ's Virtues: For the Renewal of Theology in the Light of Veritatis Splendor*. Washington, D.C.: Catholic University of America Press, 2001.

Looks at the Christian moral life as a participation in the virtues of Christ by means of the grace of one's ecclesial incorporation in Christ.

Teaches at the John Paul II Institute in Rome.

Selling, Joseph, and Jan Jans, eds. *The Splendor of Accuracy: An Examination of the Assertions Made by Veritatis Splendor*. Grand Rapids: William B. Eerdmans; Campen, The Netherlands: Pharos Publishing Co., 1994.

Reviewed Peter Hebblethwaite in *The Tablet* 248 (12 November 1994): 1445-1446. See also the critical article of William E. May, "The Splendor of Accuracy: How Accurate?" *The Thomist* 59: 3 (July 1995): 465-483.

Rhonheimer, Martin, O.D. *Vital Conflicts in Medical Ethics: A Virtue Approach to Craniotomy and Tubal Pregnancies*. Edited by William F. Murphy, Jr. Washington, D.C.: The Catholic University Press of America, 2009.

A study originally commissioned by the Congregation for the Doctrine of the Faith in 2000 and which was ordered published (first in German) "so that the theses it contains

could be discussed by specialists.” While Rhonheimer does not follow what he considers to be a “weighing of goods” approach to moral analysis (which he identifies as the theory of proportionalism condemned in *Veritatis splendor*) he does take issue with traditionalistic arguments that in his view are now obsolete and ultimately misconstrue the correct meaning of discerning the distinction between “direct” and “indirect” in terms of abortion.

Soédé, N.Y. *Une morale de la vérité un besoin majeur en Afrique. Essai d'une lecture africaine de "Veritatis splendor."* Abidjan: Ed. de l'Institut Catholique de l'Afrique de l'Ouest, 1994.

Tettamanzi, Dionigi et al. *Chiamati alla verità. Cristiani oggi alla luce della "Veritatis splendor."* Corso nazionale di aggiornamento per missionari itineranti. Roma: Rogate, 1994.

Veritatis (La) splendor e la morale della "constuzione di se." Bologna: Ed. Studio Domenicano, 1994.

Velasco, Munte and Miguel Angel. *Los derechos de la verdad. Veritatis splendor: críticas y réplicas.* Madrid: Ediciones Palabra, 1994.

Wilkins, John, et al., ed. *Understanding "Veritatis splendor." The Encyclical Letter of Pope John Paul II and the Church's Moral Teaching.* London: SPCK, 1994.

Same book as Considering Veritatis Splendor Cleveland: Pilgrim Press, 1994.

Text of the Encyclical plus commentaries by a number of the theologians who published opinions in The Tablet.

Yeats, Charles, ed. Veritatis Splendor--a response. Canterbury Press, 1994.

12 Anglican responses to *Veritatis Splendor*, given in a series of addresses at Durham University.

Favorably reviewed by Bernard Häring, C.Ss.R. in The Tablet 248 (17 September 1994): 1166-1167.
