VERITATIS SPLENDOR SELECT BIBLIOGRAPHY

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*Articles on Veritatis Splendor*


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.
Veritatis Splendor Bibliography

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


Editorial by the editor of this ultraconservative periodical.


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

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


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


One of several articles in this issue on Veritatis Splendor.

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

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


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).


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.


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).


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


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


Reflections on Veritatis Splendor by Cunningham, Joseph A. Komonchak, Dennis M. Doyle, Charles E. Curran, Janet E. Smith, Lisa Sowle Cahill, Stanley Hauerwas, and Anne E. Patrick.


Much of this chapter deals with the arguments and claims revolving around papal Catholic Social Teaching from Leo XIII onwards, and special focus on Paul VI’s 1968 Humanae vitae and John Paul II’s 1993 Veritatis Splendor.


One of several articles in this issue on Veritatis Splendor.

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


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


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


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

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


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.


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


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


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

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


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.


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

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


Hitinger's reflections on Veritatis Splendor.


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


Part of a symposium on Veritatis Splendor held at the Pontifical Gregorian University.
Imoda teaches psychology at the Pontifical Gregorian University.


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


Discusses the paradigms of physicalism and personalism as they have developed in moral theology, and to the extent that they appear in the Catechism of the Catholic Church and Veritatis Splendor.


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


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Examines conflicting Catholic moral theories in the light of a recent collection of essays on Veritatis Splendor.


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


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


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


One of a series of articles from a variety of theologians commenting on Veritatis Splendor. Lash is the Norris-Hulse Professor of Divinity at Cambridge University.


One of a series of articles from a variety of theologians commenting on Veritatis Splendor. McCabe calls into question the Encyclical's reading of St. Thomas.

McCabe teaches theology at Oxford.


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

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


Reflections on Veritatis Splendor.

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


Veritatis Splendor Bibliography


Conservative editorial on the Encyclical Veritatis Splendor.


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


A Jewish rabbi's reflection on Veritatis Splendor.


Novak's editorial on *Veritatis Splendor*.


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.


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


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


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.


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


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.


Que is professor of philosophy at the Ateneo de Manila.


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


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


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


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).


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.


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


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


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


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


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.


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

Tuck is a criminologist.
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Part of a symposium on Veritatis Splendor held at the Pontifical Gregorian University.


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

Books on Veritatis Splendor


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


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


Designed as a study guide for the encyclical.


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.


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.


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


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