THE CATHOLIC DIMENSIONS OF LEGAL STUDY:
The Catholic University Columbus School of Law
Annotated Bibliography
Second Edition
2004

Compiled and annotated by the library staff of the Judge Kathryn J. DuFour Law Library of THE CATHOLIC UNIVERSITY OF AMERICA Columbus School of Law
The Catholic Dimensions of Legal Study:
The Catholic University Law School Annotated Bibliography

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Judge Kathryn J. DuFour Law Library of
Columbus School of Law
The Catholic University of America

1 This bibliography is the collaborative work of the following dedicated librarians at the Judge Kathryn J. DuFour Law Library of the Columbus School of Law of The Catholic University of America. General editor: Patrick Petit. Abstracts contributors: Benjamin Almoite, William Amatruda, Linda Baltrusch, Angela Bellardini, Emily Black, Frances Brillantine, Yvette Brown, Monica Fulvio, Rachel Hewett-Beah, Felicia Maynard, Lynn Monkres, Jennifer Norman, Patrick Petit, Dawn Sobol, Christine Stanley, Patricia Tobin and Stephen Young. Inter-library loan coordinator: Dawn Sobol. Database assistance: Mary Strouse and Xin Wang. Manuscript assistance: Judy Ann Blower.

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Professor of Law and Library Director
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Dean’s Preface

Religiously-affiliated law schools have been a significant part of the legal landscape in the United States. The Columbus School of Law of the Catholic University of America has been part of this rich and profound tradition since 1895 and continues to be at the center of the dialogue and discussion. Our University President, Father David M. O’Connell, affirms that “faith is the foundation upon which the Church established [our University] and its mission.”

At this law school we have a number of goals. The first and foremost is to provide high quality legal education to all of our students. The second is to help advance the understanding of the legal profession and, indeed, all persons on issues of law and policy and particularly on those issues that lie at the intersection of law and religion. While I am willing to concede that there is no “Catholic” civil procedure or “Catholic” torts, it is unquestioned that all these disciplines can be further informed from the perspective of Catholic social teaching. When legal academics deliberately ignore the religious context of their work, their work suffers.

As I thumb through this bibliography, I’m struck by and extraordinarily proud of the large number of articles written by our own faculty. For example, Associate Dean and Professor of Law Lucia Silecchia was among the first legal scholars to explore environmental ethics from the perspective of Catholic social teaching. Professor William Wagner writes on Christianity and the civil law. Professor Raymond Marcin contributes an essay on justice and love. Professor Robert Destro speaks profoundly on the legal aspects of the Roman Catholic Bishops’ pastoral letter on war and peace.

This is the second edition of our award-winning bibliography. It has stood the test of time. As with the first edition, the moving force and the general editor is our deputy law library director, Patrick Petit. Our library director, Stephen Margeton, has played a large role in both editions. But there are many others on our library staff who have made significant contributions and without whose work I could not present these materials for your perusal and enjoyment. It is an offering from our community of scholars to you, the reader.

William F. Fox, Jr.
Dean & Professor of Law

November 9, 2004
Washington, DC
Foreword

In 1998 the United States Catholic Bishops challenged Catholic schools at all levels to “integrate Catholic social teaching into the mainstream of all Catholic educational institutions and programs.” (National Conference of Catholic Bishops, Sharing Catholic Social Teaching: Challenges and Directions, 1998). In their call to action, the bishops urge that Catholic schools “ensure that every Catholic understands how the Gospel and church teaching call us to choose life, to serve the least among us, to hunger and thirst for justice, and to be peacemakers.”

While the document does not directly address Catholic law schools, it is clear that the legal academy plays a unique and vital role in imparting the Church’s social justice tradition. Law teachers, law students, and practicing attorneys are, by the very nature of their profession, inextricably involved in the creation and implementation of public policy. The study and teaching of law provides an ideal context in which to reflect on the lawyer’s role in “breaking down the barriers that obstruct God’s kingdom of justice and peace.” The years of law school study provide the student with a special opportunity to not only learn the law, but to discover how the law is enriched by an understanding of the Church’s social message. The role and responsibility of the law teacher takes on an added urgency in the light of the Bishops’ words that the “sharing of our social tradition is a defining measure of Catholic education and formation.”

This bibliography is an attempt to respond to the bishop’s call for action. It seeks to identify and describe Catholic resources useful for law teachers, law students and practicing attorneys who are seeking to integrate their faith commitment into a life in the law. The bibliography includes print books, book chapters, and articles, as well as Web sites and electronic documents. A special feature of this bibliography is the descriptive abstracts that accompany each entry. It is our hope that these abstracts will make it easier to identify sources relevant to the reader’s interests.

When the first edition of this bibliography was published in the fall of 2002, it represented the collegial effort of an outstanding group of dedicated librarians at the Judge Kathryn J. DuFour Law Library. Over the past two years we have been encouraged by many kind words from readers and honored by the American Association of Law Libraries as the recipient of their award for the outstanding library print publication of 2003.

It is our hope that this second edition will be equally well received. More than 200 abstracts have been added to the original edition’s 400 entries. These additions to the bibliography serve a twofold purpose. The new material updates the bibliography by including new resources that have appeared since the publication of the first edition. Also, older materials that were overlooked in the first edition have been added in an effort to increase the depth of the bibliography. To enhance its usefulness to the reader, an author index has also been added.
The organization of the bibliography retains the basic structure of its predecessor. It consists of four main parts. Part I is devoted to general reference sources and compilations of primary documents. Part II addresses legal education. Part III focuses on Catholic social teaching in general. Part IV compiles references relevant to specific law school courses and legal practice areas.

This bibliography is not intended to be a static document. It is our plan to continuously update the bibliography. It is a permanent feature of The Catholic University of America Law School web site (http://law.cua.edu/library/). Our primary focus has been the subject areas that comprise the curriculum of the first year law student and the “staple” courses of the upper-division student. There are many more law school courses, typically elective in character, that are not covered by this bibliography. It is our aim to include these course subject areas in future revisions.

In creating this bibliography the library staff has done what librarians have always striven to do: to provide (in the words of the great Indian librarian, S.R. Ranganathan) “the right information, to the right person, at the right time.” As committed members of The Catholic University of America Law School community their efforts bear witness to the bishops’ reflection that “commitment to social justice is at the heart of who we are and what we believe.”
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I. REFERENCE SOURCES AND PRIMARY DOCUMENTS

A. REFERENCE SOURCES

Abstract: This comprehensive history of the Second Vatican Council is projected for five volumes. Volumes 1-3 have been published to date. Volume I covers the preparations for the Council from its announcement by Pope John XXIII on January 25, 1959 through the opening of the Council on October 10, 1962. Volume II examines the First Session and its intersession period; Volume III addresses the Second Session and its intersession period. The *History of Vatican II* is the work of team of European scholars working under the editorship of Giuseppe Alberigo.

Abstract: *Ethics in the Catechism* is a collection of essays focusing on Part Three of the *Catechism of the Catholic Church*. Part three, entitled “Life in Christ,” is the section of the *Catechism* dealing with teachings on morals. The essays are designed to highlight the moral teachings of the Catechism by “providing background, analysis, explanation and critique.”

Abstract: This online edition of the St. Thomas Aquinas theological masterpiece is available on the New Advent web site.

Abstract: The third edition of this standard work was published in 1958. Thus the main text does not reflect the contributions of the Second Vatican Council or the Revised Code of Canon Law. The editors of this “re-issue” have attempted to update many entries by inserting explanatory footnotes.

Abstract: Commissioned by the Canon Law Society of America, the *New Commentary* is a comprehensive, single-volume explanation of the Code of Canon Law. An earlier commentary--*Code of Canon Law: A Text and Commentary*--was published by the Society in 1985.

Abstract: This comprehensive guide is the product of the Vatican Archives Project of the University of Michigan, which was conducted from 1989 to 1996. The framework of the
guide is based on the organizational structure of the Holy See. In over five hundred entries, the history, purpose and functions of each office or administrative agency are described, along with a list of the official records it produced. Inventoried documents date from the ninth century to January 22, 1922. Records created after that date are closed to research in the archives and repositories.


Chapin, John, editor. *The Book of Catholic Quotations*. New York: Farrar, Straus and Cudahy, 1956. Abstract: Published in 1956, *The Book of Catholic Quotations* seeks to present a comprehensive collection of significant quotations “in which the specifically Catholic element is allowed to play its proper part.” The arrangement of the more than 10,000 quotations is alphabetical by general topic. A detailed index of subjects is also included, as well as an index of sources.

*Code of Canon Law*. Washington, DC: Canon Law Society of America, 1999. Abstract: This 1999 translation from the Canon Law Society of America is the most recent version of the Catholic Church’s Code of Canon Law. The 1917 Code was completely revised in 1983 to reflect the changes introduced by Vatican Council II. This 1999 version reflects changes since 1983, especially those contained in the encyclical, *Ex Corde Ecclesiae*, which concerns Catholic higher education. It contains both Latin and English text.

*The Companion to the Catechism of the Catholic Church: A Compendium of Texts Referred to in the Catechism of the Catholic Church*. San Francisco: Ignatius Press, 1994. Abstract: This handbook provides in a single volume the full text of scriptural, papal, and other documentary references noted in the *Catechism of the Catholic Church*. The arrangement of the compendium follows the paragraph numbering system employed by the *Catechism*. These paragraph numbers appear in the margins for ease of use.

Abstract: This 483-page reference guide contains hundreds of alphabetically arranged entries, each with bibliographic sources. The focus is on the social, political and cultural role of the Vatican in the post-Renaissance world. Topics examined include reaction to key historical events such as the French and Russian Revolutions, the Spanish Civil War, the World Wars and the Holocaust. The Vatican attitude toward ideological movements like Gnosticism, nationalism, fascism and Zionism is explored. Current issues such as the papal position on capital punishment, abortion, homosexuality, and birth control are also included.


Abstract: Craughwell’s book attempts to compile in a single volume a useful collection of the “most important, inspiring, and influential” quotations of the Popes through the ages of the Catholic Church. The sayings are arranged topically in 31 chapters. Of particular interest are the chapters on charity and good works (chapters 15 and 16), human rights (chapters 25-28), and labor (Chapter 29). A bibliography of sources is included.


Abstract: This extensive bibliography of print resources on Catholic social teaching is authored by Gerald Darring and is available on the “Catholic Social Teaching” web page at Spring Hill College.


Abstract: Although this work is entitled a “dictionary,” it might be more appropriately designated a desktop encyclopedia. The entries are written by dozens of scholars and are typically several pages in length. Each entry contains a bibliography.


Abstract: *The Life You Save May be Your Own* is the story of four twentieth century American Catholic authors: Dorothy Day, Thomas Merton, Walker Percy and Flannery O’Conner. Elie does not treat the four authors separately, but rather interweaves their individual stories into one “pilgrimage” that the author sees as a dominant metaphor in the work of each. Together, the author contends, their lives and works “achieve a distinctly Catholic outlook.” The book’s title derives from the title of an O’Conner short story.


Abstract: This volume serves as a supplement to Flannery’s earlier compendium, *Vatican Council II: The Conciliar and Post-Conciliar Documents*, which was published in 1975. In this volume the editor collects official Church documents issued since 1975 that relate to the major conciliar documents.
Abstract: This one volume compendium reprints all of the sixteen documents of the Second Vatican Council and a selection of subsequent official documents associated with them. The major documents of Vatican II are available on the web at [http://www.christusrex.org/www1/CDHN/v1.html](http://www.christusrex.org/www1/CDHN/v1.html).

Abstract: This resource is a detailed annotated bibliography of web sites dealing with the Catholic Church. Chapter 10 focuses specifically on issues of peace, justice and the environment.

Abstract: Gallin, Executive Director of the Association of Catholic Colleges and Universities, selected the documents in this book in an effort to address the identity crisis Catholic colleges and universities faced following Vatican II. These documents specifically strive to answer two questions: “what does it mean to be a university or college, and what does it mean for that institution to be Catholic?” The book is divided into four sections: the nature of the Catholic university (1965-1973), dialogue between the U.S. and the Vatican (1974-1980), the Code of Canon Law of 1983, and Pope John Paul II’s *Ex Corde Ecclesiae*.

Abstract: Over 1,500 pages in length, Glazier and Shelley’s *Encyclopedia* is a one-volume compendium encompassing the full range of American Catholic Church history. The individual entries include biographies of significant persons, both clerical and lay, information on Catholic institutions, and commentary on significant social and religious movements within the Church. Most entries contain a short bibliography and some contain the text of relevant primary documents related to the entry’s topic.

Abstract: This web site provides access to extensive bibliographies of Catholic theology compiled by Fr. William Harmless of Spring Hill College. The bibliographies can be printed in PDF format.

Abstract: This handbook provides easy reference to terms and topics in current Roman Catholic and Church of England canon law. Some terms from the Eastern Catholic Churches and the wider Anglican Communion are also included. The appendices offer the text of changes in the Universal Law of the Roman Catholic Church on causes for the canonization of saints, military ordinariates, and the reorganization of the Roman Curia. The book opens with a list of primary documents the terms are drawn from, and it closes
with bibliographies of dictionaries, other reference works, textbooks, booklets, commentaries and articles.

Abstract: *Catholic Christianity* is a summary of the doctrines and practices of the Catholic Faith based on the exposition of the official *Catechism of the Catholic Church*.

Abstract: *The Catholic Imagination* is a volume of literary criticism devoted to 13 Catholic authors whose works “center on Catholic belief and spirituality.” Separate chapters are devoted to each of thirteen authors, including Thomas Merton, Walker Percy, Daniel Berrigan and Flannery O’Connor. Labrie describes the centrality to the faith of the doctrine of Incarnation, wherein human experience and the natural world are perceived as both flawed and redeemed. He sees the doctrine as the axis upon which Catholic literature generally rests, and uses it as a framework for exploring the differences between particular authors. Labrie provides a concluding chapter in which he examines the “significance of the corpus of Catholic American writing from 1940-1980.”

Abstract: This work is a single-volume encyclopedia of Catholicism. It contains many illustrations and a timeline of Church history. Many entries include bibliographies.

Abstract: Miller’s book is a compilation of the thirteen encyclical letters written by John Paul II between 1979 and 2001, from *Redemptor Hominis* to *Fides etRatio*. The official Vatican translation for each letter is presented, along with Miller’s description of the historical and theological development of the work. An introductory chapter explains the origin, history, structure and classification of papal encyclicals, and examines their influence on church life. The volume concludes with an index by topic and biblical citation.

Abstract: This two volume set reprints documents from scripture, patristic and medieval authors, and modern Catholic writers and Church leaders on the subject of peace. Volume One ends with the early Middle Ages; Volume Two (published in two books) completes the collection. The *Documentary History* serves as a companion to the earlier *The Catholic Peace Tradition* (Orbis, 1986), and *The Peace Tradition in the Catholic Church* (Garland, 1987).

Abstract: Prepared at the Catholic University of America, this standard reference work is, in essence, the second edition of the 1913 *Catholic Encyclopedia*. The main set was
published in 1967 and there have been several supplements issued. The 1913 Catholic Encyclopedia is available online at the New Advent web site: http://www.newadvent.org/cathen/.

Abstract: This five-volume series contains the pastoral letters of U.S. Catholic Bishops from 1792 to 1988. Statements made collectively by the bishops are also included, along with significant accompanying resolutions and occasional testimony presented to various governmental bodies. The writings touch upon major international or domestic problems involving the U.S. A consistent focus on economic issues is evident, culminating in the 1986 letter, Economic Justice For All. Efforts for peace are another prominent theme in letters concerning the World Wars, Vietnam, conflicts in the Middle East, and arms proliferation. Other topics include the environment, international human rights violations, immigration, racial harmony and the AIDS crisis.

Abstract: Catholic Social Thought is a one-volume compendium of the major statements of the Catholic Church on social justice. It reproduces the classic social encyclicals of Leo XIII, Pius IX, John XXIII, Paul VI, and John Paul II. Also included is Gaudium et Spes from Vatican Council II and the U.S. Bishops’ pastoral letters on peace and economic justice. Each document is preceded by a short introduction.

Abstract: This annual publication provides information and statistics on Catholic dioceses, educational and charitable institutions, and priests and religious in the United States and its territories.

Abstract: Origins is the documentary service of the Catholic New Service, a unit of the U.S. Conference of Catholic Bishops. It is published weekly (bi-weekly during July and August). It reprints the texts of important Catholic Church documents and significant speeches and statements of Catholic leaders. The print version has quarterly indexes. Origins maintains a web site that allows full text searching of published documents. Searching is free, but there is a fee to download the full text of the documents. http://www.originsonline.com/ requires a one-time registration to log on.

Abstract: Cardinal Ratzinger’s Introduction discusses the background, authority, authorship and structure of the Catechism of the Catholic Faith. Also included in this slim volume is a discussion by Bishop Christoph Schonborn of the major themes of the Catechism.
Abstract: This reference work is a collection of web sites on Catholicism compiled by a number of different web authors. More idiosyncratic in organization than *Catholicism on the Web* by Thomas Fox, it does contain a large numbers of references to interesting and useful sites.

Abstract: Wagner and Ryan present an extensive bibliography of books, articles, and religious and secular documents that reflects upon legal education “within the intersecting communities of faith, reason, and responsibility.” The bibliography’s initial section addresses the philosophy of legal education within a distinctly Catholic university, the legal and public policy issues of particular interest to Catholic law schools, and jurisprudential works reflective of Roman Catholicism. Section II is historical in character, covering the history of American legal education in general, as well as the development and character of Catholic law schools. The final sections concern specific policy issues in Catholic legal education and government regulation.

Abstract: This computer optical disc includes an illustrated Catholic Bible, Catholic encyclopedic dictionary, all Vatican II documents, and other selections.

**B. REFERENCE SOURCES – WEB SITES**

Abstract: This is the official web site of the Holy See (Vatican). It provides access to an extensive archive of Catholic Church documents. The documents can be viewed in a number of languages.

*Catholic Authors*. Web page. Available at: [http://www.catholicgoldmine.com/people/authors.htm](http://www.catholicgoldmine.com/people/authors.htm).
Abstract: This resource is located at the Catholic Goldmine web site and provides links to writings by and about major Catholic authors.

Abstract: This is a web version of the 1913 *Catholic Encyclopedia* at the New Advent web site.

*Catholic Internet Directories*. Web page. Available at: [http://www.shc.edu/theolibrary/dir.htm](http://www.shc.edu/theolibrary/dir.htm).
Abstract: This web site from the theology library at Spring Hill College is a gateway to a large number of Internet links on Catholic theology, culture, and practice. The Theology Library gateway provides numerous links to information of Catholic social teaching. The Theological Studies Resources gateway also includes information about world religions.
Abstract: This web page is located at Spring Hill College. It contains links to major Catholic documents, an extensive bibliography by Gerald Darring, and links to useful articles on Catholic social justice. Darring also provides separate links to each of the modern popes that gives access to documents, commentary, and bibliographic references.

Abstract: The “Justpeace.org” web site provides links to a large number of Catholic documents on peace and social justice.

Abstract: This web site provides access to the documents generated by the Second Vatican Council (1962-65). Also included is an historical summary about the creation of Vatican II.

Incandela, Joseph M. Catholic Social Thought Online Resources. Web page. Available at: http://www.saintmarys.edu/~incandel/cst.html.
Abstract: This website was compiled by Professor Joseph M. Incandela of St. Mary’s College, Notre Dame, Ind.. In addition to a large number of links to resources about the Catholic Church, scripture, and Catholic publications, the site also provides links grouped under specific ethical issues, such as abortion, the death penalty, and social justice.

Abstract: New Advent is a gateway web site containing numerous links to Catholic resources. Among the resources Available at: New Advent are the Catholic Encyclopedia, the Summa Theologica, and selections from the early Church’s patristic authors. Of particular note is the list of the busiest 25 Catholic sites on the World Wide Web.

Abstract: This web page from the Minneapolis-St. Paul Archdiocese’s Office for Social Justice provides many useful resources on Catholic social teaching. The “Documents” section provides links to the texts of major Vatican and Bishops’ statements on social justice and summaries of the content of most documents. Additional web page sections provide access to “Major Themes,” “Notable Quotations” from Catholic social justice documents arranged by subject, and “Readings.” The site’s “Teacher's Toolbox” provides additional readings and links as well as downloadable PowerPoint presentations on Catholic social teachings.
Abstract: This is a searchable database of documents published in the print publication Origins from the Catholic News Service. Users can register without cost to conduct searches in this database, but there is a fee for downloading the full text of documents.

Abstract: This web page contains PDF versions of a number of research guides to Catholic resources prepared by the reference staff of the Archbishop Ireland Memorial Library at the University of Saint Thomas in Minneapolis-St. Paul. Of particular note is the six-page guide on Catholic Social Teaching.

Abstract: This is the website of the St. Thomas More Society of Orange County, California, an independent organization sponsored by lawyers and judges who are practicing members of the Roman Catholic Church. It contains a number of links about the life and writings of St. Thomas More and includes an archive of the Society’s newsletter, Ad Veritatem.

Theology Library. Web page. Available at: http://www.shc.edu/theolibrary/.
Abstract: This web site at the theology library of Spring Hill College provides links to over 8,000 sites dealing with Catholic theology, doctrine, practice, culture, and social teachings.

Abstract: This is the web site of the United States Conference of Catholic Bishops, “an assembly of the hierarchy of the United States and the U.S. Virgin Islands who jointly exercise certain pastoral functions on behalf of the Christian faithful of the United States.” The site contains documents issued by the Conference and access to a large amount of other information on the Catholic Church in the United States.

C. ENCYCLICALS

Abstract: Cronin’s book attempts to present the social encyclicals of Pope John XXIII to a mass audience in a more readable form. To do so, he divides Mater et Magistra and Pacem in Terris, John XXIII’s two social encyclicals, into smaller units and arranges these excerpts into 17 chapters by topic, including “Communism,” “the Living Wage,” “Poverty,” and “Catholic Rural Philosophy.” Each chapter includes excerpts from each encyclical and commentary by the author. This book is intended to complement the author’s earlier work Social Principles and Economic Life.

Abstract: Gallin, Executive Director of the Association of Catholic Colleges and Universities, selected the documents in this book in an effort to address the identity crisis Catholic colleges and universities faced following Vatican II. These documents specifically strive to answer two questions: what does it mean to be a university or college, and what does it mean for that institution to be Catholic?” The book is divided into four sections: the nature of the Catholic university (1965-1973), dialogue between the U.S. and the Vatican (1974-1980), the Code of Canon Law of 1983, and Pope John Paul II’s *Ex Corde Ecclesiae*. 


Abstract: This work collects the encyclicals of Pope Leo XIII. The editor arranges the documents in such a way as to express the development of Leo XIII’s social thought and teaching. Each encyclical has its own preface, which provides a brief introduction and includes a bibliography. Throughout the encyclicals there are paragraphs titles and explanatory notes. There is a general index, an index to *Rerum Novarum* and two appendices. Appendix I is Pope Leo XIII’s encyclical on Christian Philosophy and Appendix II contains an excerpt from Pope Leo XIII’s Apostolic Letter of March 19, 1902.


Abstract: Marking the 100th anniversary of *Rerum Novarum*, John Paul II’s 1991 encyclical rejects both socialism and unbridled capitalism. He acknowledges the potential of a market economy as “the most efficient instrument for utilizing resources and effectively responding to needs.” He cautions, however, against excessive commercialization and uncritical acceptance of capitalism as an ideology.


Abstract: *Veritatis Splendor* is the 1993 encyclical letter of John Paul II “regarding certain fundamental questions of the Church’s moral teaching.” Paragraphs 35-53 explore law and freedom as elements of personal conscience and moral choice.


Abstract: In *Mater et Magistra* (“Mother and Teacher”), John XXIII’s 1961 encyclical focuses the Church’s social message especially on the poor (particularly the rural poor). It calls for all to work for the common good of mankind and addresses the poverty and oppression so common in the Third World.


Abstract: *Pacem in Terris* (“Peace on Earth”) is Pope John XXIII’s 1963 encyclical on peace between nations based on recognition of the rights and dignity of the human person bestowed by God.


Abstract: Leo XIII’s *Rerum Novarum* (“Of New Things”) is the foundation encyclical of the Catholic Church’s modern social teaching. While strongly defending the right to possess private property, the encyclical calls upon capital for a just wage that will allow all workers to participate in an equitable ownership of property. For an overview of the development in subsequent encyclicals of the “new things” introduced in *Rerum Novarum*, see the timeline at “The Busy Christian’s Guide to Catholic Social Teaching” web site (http://www.usCatholic.org/cstline/tline.html).


Abstract: Miller’s book is a compilation of the thirteen encyclical letters written by John Paul II between 1979 and 2001, from *Redemptor Hominis* to *Fides et Ratio*. The official Vatican translation for each letter is presented, along with Miller’s description of the historical and theological development of the work. An introductory chapter explains the origin, history, structure and classification of papal encyclicals, and examines their influence on church life. The volume contains an index by topic and biblical citation.


Abstract: *Catholic Social Thought* is a one-volume compendium of the major statements of the Catholic Church on social justice. It reproduces the classic social encyclicals of Leo XIII, Pius IX, John XXIII, Paul VI, and John Paul II. Also included is *Gaudium et Spes* from Vatican Council II and U.S. Bishops’ pastoral letters on peace and economic justice. Each document is preceded by a short introduction.
Abstract: The author briefly discusses the history of Rerum Novarum and the developments in the Catholic Church since its issuance. However, the primary focus of Overduin’s article is on the application of Rerum Novarum to the Lutheran church in Australia and the development of Lutheran social teachings. He concludes by comparing Pope Leo XIII’s document with the writings of Luther.

Abstract: Populorum Progressio addresses issues of international development, the relationship of rich and poor nations, and the role of international organizations in the increasingly more global economic system.

Abstract: Quadragesimo Anno (“After Forty Years”) commemorates the 40th anniversary of Rerum Novarum, Leo XIII’s seminal encyclical on social justice in the modern industrial world. This encyclical reaffirms the earlier encyclical’s call for social justice as the basis for the new economic order.

Abstract: While typical analysis of papal teaching is limited to a few designated “social letters,” Schuck’s study takes a wider focus. This work examines letters predating Leo XIII, and takes into account all 284 letters written by the seventeen popes since 1740. The expanded reading aims to provide context for particular language in a single text, along with a broader framework for understanding specific commentary on social ethics and public affairs.

Abstract: Proclaiming Justice and Peace is a compilation of 14 encyclicals and Vatican documents dealing with Catholic social issues. Each document is preceded by a short introduction provided by the editors.

D. ENCYCLICALS — WEB SITES

Abstract: The web site at the Vatican provides links to papal encyclicals and other documents since Leo XIII.
Abstract: This web site provides links to the text of a large number of papal encyclicals.

E. VATICAN DOCUMENTS

Abstract: The purpose of this Vatican document is to explore the “dramatic human, social, and ethical problems caused by the phenomenon of the concentration and misappropriation of land.” The study begins with a critical assessment of economic policy choices, such as industrialization at the expense of agriculture, the failures of agrarian reform, expropriation of the land of indigenous populations, and violence and complicity. It moves to institutional and structural problems to be solved and the consequences of economic policies concerning land tenure. The book addresses these issue by reflecting on the message of the bible and the Church on ownership of land and agricultural development. It closes with ideas on the necessity for agrarian reform, credit reform, and a special concern for the role and rights of women and indigenous populations.

Abstract: This web site provides access to the documents generated by the Second Vatican Council (1962-65). Also included is an historical summary about the creation of Vatican II.

Abstract: This compilation serves as a supplement to Flannery’s earlier compendium, Vatican Council II: The Conciliar and Post-Conciliar Documents, which was published in 1975. In this volume the editor collects official Church documents issued since 1975 that relate to the major conciliar documents.

Abstract: This one-volume compendium reprints all of the sixteen documents of the Second Vatican Council and a selection of subsequent official documents associated with them. The major documents of Vatican II are available on the web at http://www.christusrex.org/www1/CDHN/v1.html.

Abstract: Catholic Social Thought is a one-volume compendium of the major statements of the Catholic Church on social justice. It reproduces the classic social encyclicals of
Leo XIII, Pius IX, John XXIII, Paul VI, and John Paul II. Also included is Gaudium et Spes (Joy and Hope) from Vatican Council II and U.S. bishops’ pastoral letters on peace and economic justice. Each document is preceded by a short introduction.

Rousseau, Richard W. Human Dignity and the Common Good: The Great Papal Social Encyclicals From Leo XIII to John Paul II. Westport, Conn.: Greenwood Press, 2002. Abstract: Rousseau’s book, part of the publisher’s Contribution to the Study of Religion series, examines the major documents of Catholic social teaching from Leo XIII’s Rerum Novarum to John Paul II’s Sollicitudo Rei Socialis. The book’s primary purpose is to provide the text of these documents in a single volume. As an introduction to the full text of each document, the author provides an outline and a “summary interpretation” of its major features. There is an extensive bibliography of books and articles that discuss the documents included in the volume.

Salins, Antoine de and Francois Villeroy de Galhau. The Modern Development of Financial Activities in the Light of the Ethical Demands of Christianity. Vatican City: Libreria Editrice Vaticana, 1994. Abstract: This collection of papers is international in scope and is designed “to stimulate ethical reflection on financial activity” and its effect on the common good. The wide variety of issues addressed includes the attitude of countries towards the poor, labor, and the economy of indebtedness, the Church’s concept of financial activity, the evolving nature of the Church’s social teaching. The papers outline the role of the church, government agencies, financiers, company managers, and public authorities in improving the economic life of all.


Welcome to the Catholic Church. Gervais, Ore.: Harmony Media Inc., 1996. Abstract: This computer optical disc includes an illustrated Catholic Bible, Catholic encyclopedic dictionary, all Vatican II documents, and other selections.

F. VATICAN DOCUMENTS — WEB SITES

Archives of the Holy See (Vatican). Web page. Available at: http://www.vatican.va/phome_en.htm. Abstract: This official web site of the Holy See (Vatican) provides access to an extensive archive of Catholic Church documents. The documents can be viewed in a number of languages.
Abstract: The Vatican Council II web site provides links to the text of the documents of the Second Vatican Council (1962-65), as well as a study guide providing the background, history and accomplishments of the Council.

G. BISHOPS’ STATEMENTS

Abstract: Quest for Justice is a collection of over 80 statements of the National Conference of Catholic Bishops on a wide range of social issues. In the words of the book’s preface, it “is intended as a record of the bishops’ stands on social and political questions issued between 1966 and 1980.” The documents are arranged topically and a general subject index is provided.

Abstract: This extensive statement by the Bishops’ Conference of England and Wales presents a comprehensive view of the Church’s social teaching in the specific context of the United Kingdom. The document consists of two parts. Part One examines the basic principles of Catholic social teaching and the history of its development. Part Two addresses specific issues in contemporary British society, including political involvement, right to life issues, ownership and property, the economy and concern for the poor, and the political changes brought on by the emergence of the European Union.

Abstract: These essays were presented at a symposium by the Center for Ethics and Religious Values in Business of the College of Business Administration of the University of Notre Dame. The articles address the content and implications of the U.S. Bishops’ 1983 pastoral letter on the economy. Oliver William’s opening essay covers the history and background of the drafting of the letter. The remaining essays are divided into four categories: employment, the poor and disadvantaged, trade with developing countries, and economic planning.

Abstract: The Application of Ex Corde Ecclesiae for the United States was issued by the National Conference of Catholic Bishops on November 17, 1999. It implements the
Apostolic Constitution *Ex Corde Ecclesiae*, and outlines the nature of Catholic higher education in the United States. It discusses the history of Catholic higher education from the opening of Georgetown in 1789 to the present with over 230 Catholic colleges and universities. This document is devoted especially to the ideal of preserving the Catholic identity of these institutions. The history and theological principles of *Ex Corde Ecclesiae* are outlined. The relationship of a Catholic University to the life of the universal church and to the civic community is explored. The responsibility of Bishops to promote Catholic universities is reinforced, as is the need for mutual trust between university and church authorities. A list of characteristics that define catholic identity are given and discussed. The document states that the norms of *Ex Corde Ecclesiae* must be upheld by the university community, especially by the Board of Trustees, administration and staff, faculty, and students. The role and support of the universal and local church to the university is also discussed. The pastoral ministry of the diocesan bishop, the role of campus ministry, and ecumenical and interfaith collaborations in ministry are also discussed. The role of the Church’s social teaching is also an important part of Catholic higher education. This document is most valuable for its definition of Catholic identity and for outlining the relationships and tensions within and without the Church as they regard Catholic higher education.


Abstract: *Economic Justice for All* is the seminal United States Bishops’ statement on economic justice. The Bishops’ stated goal was “to look at economic life through the eyes of faith, applying traditional church teaching to the U.S. economy.” Speaking as “moral teachers” rather than economists, the Bishops sought “to lift up the human and ethical dimensions of economic life, aspects too often neglected in public discussion.”

This print edition, published by the National Conference of Catholic Bishops in 1986, contains a bibliography of Papal and Vatican documents, as well as a list of commentaries.


Abstract: This five-volume series contains the pastoral letters of U.S. Catholic Bishops from 1792 to 1988. Statements made collectively by the bishops are also included, along with significant accompanying resolutions and occasional testimony presented to various government bodies. The writings touch upon major international or domestic problems involving the United States. A consistent focus on economic issues is evident,
culminating in the 1986 letter, Economic Justice For All. Efforts for peace are another prominent theme in letters concerning the World Wars, Vietnam, conflicts in the Middle East, and arms proliferation. Other topics include the environment, international human rights violations, immigration, racial harmony and the AIDS crisis.

Abstract: Catholic Social Thought is a one-volume compendium of the major statements of the Catholic Church on social justice. It reproduces the classic social encyclicals of Leo XIII, Pius IX, John XXIII, Paul VI, and John Paul II. Also included is Gaudium et Spes from Vatican Council II and U.S. Bishops’ pastoral letters on peace and economic justice. Each document is preceded by a short introduction.

Abstract: Marking the 2000th anniversary of the birth of Jesus Christ, this U.S. Bishops’ document attempts to bring together “the guidance of the Gospel and the opportunities of our democracy to shape a society more respectful of human life and dignity, and more committed to justice and peace.” Among the major themes addressed are: the dignity of human life, the promotion of family and community life, the dignity of work, the care for the poor and oppressed, and the care for creation. The document includes a list of major Catholic documents on public policy and moral issues.

Abstract: This pastoral message of the U.S. Catholic Bishops is addressed to families on the occasion of the United Nations 1994 International Year of the Family. In the message the bishops reaffirm the central role of the family and explore many of the difficulties and challenges to family life in the contemporary society. There is a list of earlier Catholic documents on family life appended to this message.

Abstract: This statement of the Administrative Board of the United States Conference of Catholic Bishops was issued on April 2, 1999. It calls for the abolition of the death penalty as contrary to the Church’s fundamental principle of respect for human life.

Abstract: This is a statement on undocumented immigrants from the Office of Migration and Refugee Policy, Migration and Refugee Services, United States Conference of Catholic Bishops.
Abstract: This resolution by the National Conference of Catholic Bishops was issued on November 16, 2000. It calls upon lawmakers to enact reforms that “uphold the basic dignity and human rights of immigrants and preserve the unity of the immigrant family.”

Abstract: In this November 2000 statement the U.S. Bishops present a comprehensive view of current issues in criminal justice. While recognizing both society’s need to protect itself and victims’ rights to restorative justice, the Bishops urge policy makers to look beyond facile solutions like “three strikes, you’re out.” It emphasizes the Church’s responsibility to preach respect for life, to contribute to building a just society, and to support efforts toward rehabilitation and reformation.

Abstract: The U.S. Bishops describe this document as a challenge “to incorporate Catholic social teaching more fully and explicitly into Catholic educational programs.” In their words it is intended as “a call to action, an appeal especially to pastors, educators, and catechists to teach the Catholic social tradition in its fullness.”

Abstract: This June 11, 2001 statement by Joseph A. Fiorenza, Bishop of Galveston-Houston, and President of the United States Conference of Catholic Bishops, expresses the regret of the Bishops’ Conference on the execution of Timothy McVeigh. It restates the Church’s opposition to the death penalty because it fosters a culture of violence and is inconsistent with the “profound respect for the inherent value God confers on every human life.”

Abstract: This 1980 statement by the U.S. Catholic Bishops was occasioned by the resumption of executions following a long moratorium. The Bishops explore the purposes of punishment, the Christian response to crime and punishment, and conclude that the abolition of the death penalty is “harmonious” with the values of the Gospel. Subsequent documents of the Bishops’ Conference take a stronger position in opposition to capital punishment.
Abstract: Subtitled “A Framework of Access and Inclusion,” this statement of the U.S. Bishops is a “reaffirmation” of the Catholic principles of openness to persons with disabilities and a call to Catholic communities to make whatever accommodations are necessary to fully include disabled persons in the life of the Church.

Abstract: This 2000 statement of the U.S. Bishops statement on immigration is a call to “all people of good will, but Catholics especially, to welcome the newcomers in their neighborhoods and schools, in their places of work and worship, with heartfelt hospitality, openness, and eagerness both to help and to learn from our brothers and sisters, of whatever race, religion, ethnicity, or background.”

Abstract: While not intended as a definitive statement on domestic abuse and violence against women, the Bishops’ statement attempts to define the problem, bring Church teaching to bear on it, and to provide practical guidance to Catholics on how they can help both victims and abusers.

Abstract: *Justice in the World* is the 1971 statement of the World Synod of Bishops outlining the Church’s mission to preach and seek justice for all, especially the poor and oppressed.

**H. BISHOPS’ STATEMENTS — WEB SITES**

Abstract: This web site at the NCCB/USCC provides links to the major statements and speeches by the U.S. Bishops. The documents are accessible through either an alphabetical listing or a subject area listing.

Abstract: This is the web site of the United States Conference of Catholic Bishops, “an assembly of the hierarchy of the United States and the U.S. Virgin Islands who jointly
exercise certain pastoral functions on behalf of the Christian faithful of the United States.” The site contains documents issued by the Conference and access to a large amount of other information on the Catholic Church in the United States.

II. LEGAL EDUCATION

Abstract: Aldare, the former Dean of St. Mary’s Law School, states that the uniqueness of Catholic law schools is “that they view the advancement of the reign of God as their principal business--as the ultimate rationale for all that they do.” Furthermore, she maintains that the genuine measure of a Catholic law school’s success is not how much money their graduates earn, but rather how graduates “integrate their religious faith into their professional and personal lives.”

Abstract: The authors examine the recent history of Catholic higher education and the potential implications *Ex Corde Ecclesiae*, the 1990 papal directive that sought to increase the “Catholic identity” of Catholic colleges and universities. They explore the legal issues that may be affected by the document, including free speech issues, hiring of faculty, and federal aid to Catholic institutions and their students. The authors express concern that an overly aggressive implementation of *Ex Corde Ecclesiae* may open up new church-state legal challenges.

Abstract: Anderson discusses Pope John Paul II’s *Ex Corde Ecclesiae* (the Apostolic Constitution on Catholic universities) and the challenges it presents to Catholic law schools. Anderson focuses on several important areas. He examines the decree’s mandate that Catholic teachers to be faithful to Catholic doctrine and morals, and that non-Catholic teachers respect Catholic doctrine. He explores the rules of the ABA and AALS and their impact on the mandates of *Ex Corde Ecclesiae*. The status and role of non-Catholic faculty, and the university’s concurrent commitment to the Roman Catholic tradition and to academic freedom are treated in detail. Anderson concludes that while the application of *Ex Corde Ecclesia* can be complex, it helps to ensure diversity by making a school’s Catholic identity more apparent.

Abstract: *Ex Corde Ecclesiae*, Pope John Paul II’s Apostolic Constitution, calls for the
preservation of a distinctly Catholic identity in Catholic colleges and universities. Araujo’s article focuses on three labor law issues that may be of concern: the legality of employment practices which take into account the religious mission of the school; the appropriateness of interview questions that address religious belief; and affirmative action and apostolic preference schemes.

Abstract: This article explores the historical background of the Society of Jesus society and its core principles. Araujo then applies those principles to the mission of its law schools. Araujo cites biblical, papal, episcopal, and Jesuit literature in his analysis. In sum, the article attempts to show how a Jesuit legal education can be beneficial to society, “implementing the kind of justice that God wants us to have in this life.”

Abstract: Barkan uses this essay to argue that a law school’s religious orientation is compatible with providing quality legal education. In particular, he addresses how a Jesuit law school provides insight into shaping “good” lawyers who can confront the moral and ethical problems encountered in the legal profession. The author begins with an overview of Jesuit and Catholic law schools, and then proceeds to discuss five essential characteristics of the Jesuit educational tradition that apply to legal education. In conclusion, Barkan notes that the Jesuit educational tradition ensures that the legal education in its law schools is grounded in the context and goals of human life.

Abstract: Bellacosa, then the dean of St. John’s University law school, seeks to evaluate how to balance the preservation of Catholic beliefs and academic freedom in Catholic higher education. He examines the role Ex Corde Ecclesiae (Pope John Paul II’s Apostolic Constitution) plays in the preservation of a distinct Catholic identity. Bellacosa notes that Catholic institutions endorse vital ecumenism and respectful tolerance of diversity while striving to preserve specific societal and spiritual values as a countercultural voice in a materialistic and secular world. Bellacosa explains how Catholic virtues of simplicity and humility are compatible with the intellectual pursuits of a higher education and are, in fact, woven into the very fabric of Ex Corde Ecclesiae.

Abstract: The author seeks to evaluate the role of University of Notre Dame Law School and the extent to which it has been a Catholic school not just a Roman Catholic school. The three-part chapter begins with an overview of the role of Notre Dame in defending a natural law theory against positivist jurisprudence. The second part addresses the relations between a deontological theory of morality and an ontological theory. The final part compares the nature of the law school community with the Notre Dame community.
based on theological principles. Berman concludes by arguing that the Christian lawyer has a pastoral, prophetic and priestly vocation and that it is incumbent upon the Christian law school to teach these traits.

Abstract: In this short piece Bradley attempts to discern whether there is a distinction between Catholic legal scholarship and other types of legal scholarship (e.g. Protestant). He points to “natural law” as probably the most Catholic feature of legal scholarship, and concludes by calling upon Catholic scholars to respect the integrity of the discipline they work in while also adhering to the Catholic tradition.

Abstract: This survey article analyzes the results of a questionnaire submitted by the American Catholic Philosophical Association to “church law schools” (i.e., Catholic and non-Catholic law schools operated by a church). The aim of the survey was to determine whether the goals of a church law school were identical to those of non-church law schools. The results of the survey and the conclusion of the committee administering the survey suggest that the church law schools, if they were to advance scholastic jurisprudence, need to move from the general to the specific and thereby focus on collaborating with subject specialists.

Abstract: Brown discusses the origins and development of the Catholic law school, and their role in the educational process. The focus of the article is on the history of the Catholic law school and comparisons are made with contemporary law schools. The author concludes by arguing that although Catholic law schools may not always be able to keep pace in secular advancement, their role should be to advance the cause of jurisprudence as it relates to man and society.

Abstract: Cafardi both poses and answers the question of “what does it mean to be a Catholic law school in the United States today?” He analyzes the developments following the 1983 *Code of Canon Law* and the extent that Catholic rules and laws bind Catholic universities. He supplies examples of how law schools can abide by the rules of the Church. He concludes by arguing that, while not easy, it is essential for a Catholic law school not just to identify with the Catholic Church, but also adhere to Catholic law.

Abstract: In reviewing Mark Schwehn’s book, *Exiles from Eden: Religion and the Academic Vocation in America*, Collett discusses the higher education crisis and what she believes is the cause: the fact that a large number of academic leaders no longer believe
in the existence of objective truth. Collett explores the opinions of Christian theorist Parker Palmer on objective truth, contrasting his beliefs with those of “militant secular humanist” Richard Rorty. Collett concludes that higher education and law schools in particular must embrace three articles of faith: that objective truth does exist, that some aspects of it can be described, and that those descriptions are relevant to lawyers as well as scholars.

COMPASS. Web page. Available at: http://www.collegecompass.org/compassHome.do. Abstract: COMPASS is a website resource designed for Catholic college students and professors seeking to answer “the Pope’s call to re-evangelize college life... (and) to improve the moral and intellectual climate at their universities.” The website provides a direct link to activities and readings of the St. Thomas More Project of Harvard Law School’s Catholic Law Students Association.

Daoust, Joseph P., S.J. “Legal Education in a Catholic University: Mission and Possibilities.” University of Detroit Mercy Law Review 78 (2000): 27-39. Abstract: Daoust explores the issue of whether being Catholic makes a difference to a law school. While recognizing some of the challenges facing a Catholic educational institution, the author maintains that the “open circle” model of Catholic universities provides a workable model for adhering to the core vision of these institutions (as identified in Ex Corde Ecclesiae). He highlights the work of the Jesuit educational facilities and how they have successfully developed a mission that is fundamentally based on learning, while still integrating faith and justice.

Destro, Robert A. “ABA and AALS Accreditation: What’s ‘Religious Diversity’ Got To Do With It?” Marquette Law Review 78 (1995): 427-479. Abstract: Destro summarizes the content of his article: “The subject of this essay is whether, and under what circumstances, the religious commitment of an institution should become an issue in the law school accreditation process.” He candidly admits that there is tension inherent in the process of accreditation (particularly with institutions that have religious affiliations), and he closely examines the issues that arise in this process. In fact, Destro proposes that a self-study of the “accreditation norms” of the ABA and the AALS should be required. He includes a detailed self-study framework to further explore the issues related to this topic of discussion.


Abstract: Feeney, the Dean at the Fordham University School of Law, provides a response to Cardinal Dulles’ address on the occasion of the inauguration of Fordham University’s Catholic Lawyers’ Program at their Institute on Religion, Law, and Lawyers’ Work. He describes the measures that Fordham Law School has taken to integrate issues of social justice into the law school program “without introducing the divisiveness that could accompany faith-based discussions in a multi-faith, pluralistic classroom.”

Abstract: Gallin, Executive Director of the Association of Catholic Colleges and Universities, selected the documents in this book in an effort to address the identity crisis Catholic colleges and universities faced following Vatican II. These documents specifically strive to answer two questions: what does it mean to be a university or college, and what does it mean for that institution to be Catholic?” The book is divided into four sections: the nature of the Catholic university (1965-1973), dialogue between the U.S. and the Vatican (1974-1980), the Code of Canon Law of 1983, and Pope John Paul II’s Ex Corde Ecclesiae.

Abstract: Gordon speaks of the religious affiliated law schools providing a “liberating experience,” where students and faculty do not “have to check their religious identity at the door.” His article addresses issues of academic freedom, the role of scholarship, and the religiously affiliated law school’s role in teaching professional values.

Abstract: According to Gregory and Russo, Catholic institutions of higher learning are in danger of losing their Catholic identity altogether if care is not taken to hire more Catholic faculty. The authors of this article, professors of law and graduates of Catholic institutions, call on the American Catholic Bishops to support Ex Corde Ecclesiae by encouraging the hiring of Catholic law faculty. By doing so, the Bishops will fulfill their role as pastors and ensure the witnessing of the Faith in Catholic law schools.
Abstract: Hart examines the literature of higher education and the small place that religion is given in that literature. He discusses pivotal works from the 1950s and 1960s that focused on the shift in academia from a religious to scientific orientation, and he traces how those works contributed to the decline in interest in religion in scholarly publications. Hart discusses a wide range of higher education literature, including revisionist studies, works on Darwinism, institutional studies, educator biographies, academic history studies, and works that focus on university and religion departments.


Abstract: In this short piece the author, an alumnus of Notre Dame Law School, offers his thoughts on how this Catholic law school provides another dimension to legal education. King argues that Notre Dame applies a moral dimension coupled with Catholic teaching to the real world practice of law. This moral dimension extends to all the courses in the Law School, and, together with the uniqueness of the student body and the faculty, contributes to the school as “a special place.”

Abstract: Kmiec examines the teaching of natural law at Notre Dame Law School, seeking to disprove the idea that “the truly ‘great’ law schools have sacrificed matters religious on the way to, and perhaps even as a condition of, greatness.” Tracing the teaching of natural law from 1907, Kmiec focuses on the Natural Law Institute (1947-1951) and the two men most responsible for its creation, Rev. John J. Cavanaugh, C.S.C. and Clarence E. Manion. Kmiec discusses each institute, summarizing and assessing the success and impact of each. Kmiec concludes that while natural law is still found at Notre Dame Law School, “its voice is weaker,” becoming “one of several possible philosophical traditions from which to analyze social issues.”
Abstract: Lee examines Professor Thomas L. Shaffer’s contention that most religiously affiliated American law schools are secular in character. The author emphasizes the Catholic community’s responsibility to prepare attorneys to defend, heal, build, and spread justice by fostering a new generation of lawyers who embrace the example of Saint Thomas More.

Abstract: This book is a collection of essays that examine the history of Christianity and higher education, focusing on the leading American universities of the late 1800s to the present day. The essays explore the significant role Christianity historically played in higher education and how that role has diminished over time. The essays address both the losses and the gains that secularization has produced.

Abstract: In this article, Mazza attempts to debunk the myth that civil law limits the ability of administrators at Catholic universities to make personnel decisions. The author divides the article into three distinct parts: the first focuses on the obligations of the Catholic universities to their church and how church teachings insist on religious grounds for employment decisions. The second part argues that defenses exist to rebut claims of religious discrimination. The final part of the article examines recent case law and highlights the fact that Catholic universities can abide by Canon law, and not face adverse legal consequences. The author insists that these religious schools have enough legal protection to make employment decisions on religious grounds.

Abstract: This work, a collection of fourteen essays by contributors of different Christian faiths, is intended to examine the relationship between Christian faith and higher education. These essays, organized into four sections: social sciences, natural sciences, fine arts and humanities, provide the reader with a variety of teaching strategies for relating faith and teaching. Also included is an extensive bibliography on Christianity and higher education and a list of Ecumenical Christian Professional Associations.

Abstract: This short article explores the experiences of introducing the discussion of the great wealth disparity between whites and African-Americans (particularly with regard to housing and lending practices) into traditional law school courses. The author guides the reader through the process of applying these issues to contracts and commercial law courses. Miles concludes that the most significant benefit of raising these issues is the
heightened student compassion for the disadvantaged client who is lacking legal awareness. Miles also suggests that students may wish to commit to pro-bono services once they enter the profession.

Abstract: Mone explores Avery Cardinal Dulles’ position that a lawyer’s professional life can be enhanced by religious beliefs, and how blind support of client greed not only contradicts religious teachings, but also does so at the expense of justice. She opposes Cardinal Dulles’ view by arguing that a lawyer must represent the interests of the client and allow the judge to best decide the interests of all parties based on secular law. Mone explains how lawyers can promote common good in society by forcefully representing a client’s interest. She discusses that society benefits when personal beliefs remain in church and legal decisions remain in court.

Abstract: In this speech Morrissey poses the question “what does Catholicism have to offer American legal education?” In answer the author argues that the truth that the Catholic faith reveals makes the mission of legal educators far clearer. He further argues that Catholic law schools have always infused the law with an ethic of concern and thus graduates of Catholic law schools have a richer and more meaningful career in the legal profession.

Abstract: This short essay briefly explores the role of values and morality in the legal profession. Morrissey argues that the practice of law has been stripped of its social responsibility and now needs to develop a communitarian approach as an antidote to the ethical malaise. The author likens the situation to the Catholic Church’s long overdue rendezvous with the modern world as achieved through the Second Vatican Council.

Abstract: *The Application of Ex Corde Ecclesiae for the United States* was issued by the National Conference of Catholic Bishops on November 17, 1999. It implements the Apostolic Constitution *Ex Corde Ecclesiae*, and outlines the nature of Catholic higher education in the United States. It discusses the history of Catholic higher education from the opening of Georgetown in 1789 to the present with over 230 Catholic colleges and universities. This document is devoted especially to the ideal of preserving the Catholic identity of these institutions. The history and theological principles of *Ex Corde Ecclesiae* are outlined. The relationship of a Catholic University to the life of the universal church and to the civic community is explored. The responsibility of Bishops to promote Catholic universities is reinforced, as is the need for mutual trust between university and church authorities. A list of characteristics that define catholic identity are given and discussed. The document states that the norms of *Ex Corde Ecclesiae* must be
upheld by the university community, especially by the Board of Trustees, administration and staff, faculty, and students. The role and support of the universal and local church to the university is also discussed. The pastoral ministry of the diocesan bishop, the role of campus ministry, and ecumenical and interfaith collaborations in ministry are also discussed. The role of the Church’s social teaching is also an important part of Catholic higher education. This document is most valuable for its definition of Catholic identity and for outlining the relationships and tensions within and without the Church as they regard Catholic higher education.

Abstract: Noonan uses this article to identify those features that distinguish a Catholic law school. At the outset he points to its historical ties (e.g. the development of equity law), the importance of philosophy, particularly natural law philosophy, and the recruitment of Catholic faculty, staff and students. The author concludes by arguing that although these characteristics are important, it is equally important that a Catholic law school achieve the qualities common to all excellent law schools.

Abstract: This book is a “reappraisal of the role of religious perspective in both law and higher education institutions.” O’Brien, a Catholic priest and law professor, emphasizes that private law schools espousing a religious perspective are “seeking to identify that perspective and apply it to their profession.” One model of this effort is the Catholic Service Clinic.

Abstract: O’Brien, a law professor and Catholic priest, outlines an approach to grafting a theological perspective on legal education. He finds a strong clinical curricular component as the best vehicle for “teachable” theological concepts.

Abstract: In this article the author explores two distinct and yet related issues: the role of religion in politics, and the implications for a university that identifies itself as Catholic. Perry argues in the first part of the article that the concept of “faithful Catholics” is not in conflict with the ideas of a free democracy. In the second part, he maintains that Catholic law schools help prepare students, regardless of their religious beliefs, for the ethical and moral issues they will confront in their professional life.

Abstract: Poorman’s collection of essays attempts to find the true meaning of a Catholic university’s identity. Written by various faculty, administrators and alumni of the University of Notre Dame, the essays offer personal perspectives on working in a
Catholic university in today’s society. The book argues that by weaving the life of education, church, university tradition and service, a Catholic university’s mission is achieved.

Abstract: Russo and Gregory provide a response to the Alexanders’ essay “The Reassertion of Church Doctrine in American Higher Education: The Legal and Fiscal Implications of the *Ex Corde Ecclesiae* for Catholic Colleges and Universities in the United States,” 29 J.L. & Educ. 149 (2000). Like the Alexanders’ article, they discuss the impact of the Vatican’s new directive *Ex Corde* on academic freedom, but reach a much different conclusion. Russo and Gregory’s analysis of recent federal court decisions do not foresee a problem in financial aid to religiously affiliated-institutions because of *Ex Corde*’s call for an enhancement of Catholic identity in its colleges and universities. The authors claim the implementation of the *Ex Corde* will reinvigorate Catholic colleges and universities by supporting America’s fundamental regard for the importance of religion and religious values.

Abstract: Sargent discusses the role of the law school dean in the aftermath of *Ex Corde Ecclesiae* and the subsequent reconsideration of what it means for an educational institution to be “Catholic.” He argues that the realization of a genuinely Catholic identity in today’s law school can be broadly inclusive. However in doing so, he also explores the strengths and weaknesses of the sectarian view of the Catholic law school. The author concludes by suggesting ways in which Catholic law schools can serve God according to the sectarian model.

———. “We Hold These Truths: Can a Catholic Law School Make a Difference in the Education of Lawyers?” *Commonweal* 130 (2003): 14-16.
Abstract: Sargent’s article explores the development of Catholic law schools and asserts that they can educate students to be both good Catholics and good lawyers. He reinforces the traditional Catholic vision that human dignity is achievable through justice, and suggests that an open ecumenical community can further clarify the Church’s mission. Drawing from Catholicism’s traditions, Sargent explains how religiously educated lawyers can promote truth and justice in society.

Abstract: Shaffer briefly explores the particular qualities that make Catholic law schools Catholic. The author also provides history of the Catholic law school and Catholic legal thought. He acknowledges that the mission of the Catholic law school has changed and it could be argued that there is no longer a need for this type of law school. However, he also concludes by arguing that the Catholic law schools in the future will focus more directly to the immediate issues of social justice.
Abstract: After teaching law full-time for thirty-one years, Shaffer came to the realization that he could be doing more to serve the poor community by directly helping them with legal matters. He became a supervising attorney at Notre Dame’s legal aid clinic. Shaffer emphasizes that their clients come first and that he and his fellow attorneys at the clinic do more than just provide legal counsel: they celebrate milestones with their clients and their student lawyers make house calls. Shaffer discusses the importance of teaching and mentoring the students and younger lawyers, the challenges his office faces, and the need to involve private lawyers in pro bono work.

Abstract: Shaffer gives his reflections on the multitude of possible reasons why the church sponsors programs of legal education. Among the reasons the author suggests are: providing a spiritually agreeable atmosphere for believers in which to study law, service to the community beyond the law school, and educating its graduates “so that the practice of law will not only be moral but will also be priestly and prophetic.”

Abstract: Shaffer and Rodes find the primary justification for Catholic law schools in a theological understanding of “presence.” They explore the modalities of the Church’s presence in the world and the contribution of the Catholic law school to a “presence of service and not power.”

Abstract: This article reflects on the ways in which the traditional life of law schools may be colored by a new emphasis on spirituality. Beginning with a general discussion of spirituality in professional life, Silecchia then tackles the issue of spirituality in the context of law practice and legal education. The author acknowledges the apparent difficulties in integrating spirituality with the profession and the law school, but argues that some of the incompatibility is more perceived than actual. She concludes by inviting those who can to help enrich the spirit of the legal profession.

Abstract: Based on remarks delivered at the University of Virginia in the fall of 2000, Stephen Smith articulates why and how students should become distinctly Catholic lawyers. Smith focuses on the need for lawyers to be motivated by a “spiritual culture” and the importance of Catholic legal education in the development of that culture. Smith articulates practical steps for law students to follow in the process of becoming distinctly Catholic lawyers.
Abstract: Wagner and Ryan present an extensive bibliography of books, articles, and religious and secular documents that reflect upon legal education “within the intersecting communities of faith, reason, and responsibility.” The bibliography’s initial section addresses the philosophy of legal education within a distinctly Catholic university, the legal and public policy issues of particular interest to Catholic law schools, and jurisprudential works reflective of Roman Catholicism. Section II is historical in character, covering the history of American legal education in general, as well as the development and character of Catholic law schools. The final sections concern specific policy issues in Catholic legal education and government regulation.

Abstract: The author discusses the nature of the ideal Catholic law school and issues of faculty hiring criteria, academic freedom, and the school’s overall intellectual framework. The author states “the essence of a Catholic institution lies in its members completely and freely embracing the teaching of the Church.” He maintains they should carry on their teaching and scholarship in light of their faith “because they regard that approach as the best way to understand the truth about the law.”

III. CATHOLIC SOCIAL TEACHINGS

A. CATHOLIC SOCIAL TEACHINGS — PRINT SOURCES

Abstract: This article tells the story of how a Catholic lawyer’s faith can carry into daily life. He begins by questioning the origin and driving force behind his faith, and then describes its powerful influence in his work and life. Abell examines how a Catholic education contributed to his attitude toward the ethical treatment of clients, and service to both community and indigent persons. He explains that faith means respecting the dignity of the individual, and a strong commitment to good works. He concludes that a lawyer best serves God in a deep and spiritual way by remaining active in the world.

Abstract: Araujo’s article considers the relationship of American law to the social
teachings of the Catholic Church. In the process Araujo finds that the two are more harmonious than not. Both have a common foundation “which exhorts individuals to accord to their neighbor the rights and privileges they seek for themselves.”

Abstract: The author examines modern Catholic social teachings on the topic of political economy. The book is divided into five parts. The first provides an historical context by discussing the economic dimensions of social questions addressed in the twentieth century. Part two highlights differences between the principal Catholic social documents and the economic ethics of scholasticism. In part three Barrera offers contrasts between the economic thought of modern social documents in the Catholic Church and normative economics. The fourth part of the book focuses on the future and draws from principles imbedded in the Church’s social documents. The final part concludes with a “conceptual synthesis of the modern social documents’ norms.”

Abstract: After a brief survey of Catholic social teaching, Baum draws a strong parallel between Pope John Paul II’s encyclicals and Karl Marx’s early manuscripts, noting their apparent agreement on universal solidarity. Baum asserts that papal teaching “recognizes that capitalism has become a global economic system…with centers of power in North America, Western Europe, and East Asia.” Baum contrasts Catholic and Marxist theory by explicating the ethical dimensions of Catholic thought.

Abstract: This article takes a look at various papal documents on social teaching and suggests that some of the earlier ones would have benefited greatly from a more interdisciplinary approach. Bayer’s premise is that the main cause of economic misery is the domination of capital over labor. He suggests that economic justice can only be achieved if the discussion includes a thorough look at labor income.

Abstract: Using the writings of Martin Luther King as a backdrop, Beckley seeks to compare and contrast the concepts of social justice espoused by three famous Christian ethicists: Walter Rauschenbusch, Reinhold Niebuhr and Monsignor John Augustine Ryan. The development and influence of the writings of Rauschenbusch, Ryan and Niebuhr are described individually and the author attempts to show the similarities and disparities between their theories. Beckley demonstrates that their ideas can be applied to current thinking about justice. This article is based on a lecture delivered at the Notre Dame Law School.

Abstract: *Quest for Justice* is a collection of over eighty statements of the U.S. Catholic Bishops’ Conference on a wide range of social issues. In the words of the book’s preface, it “is intended as a record of the bishops’ stands on social and political questions issued between 1966 and 1980.” The documents are arranged topically and a general subject index is provided.


Abstract: This work is a collection of the major addresses of Joseph Cardinal Bernardin, the archbishop of Chicago from 1982 until his death in 1996. These addresses deal primarily with topics of public policy, ethics and the Church’s role in American public life.


Abstract: Boileau’s collection explores the body of Catholic social teaching from Clement XIII to John Paul II. The individual essays are thematic in approach, focusing on Catholic principles developed in the pronouncements and documents of the hierarchy. There are separate chapters on the human person as the basis of social doctrine, the concept of justice, the common good, and subsidiarity. Fred Crosson’s chapter focuses specifically on the American Catholic experience.


Abstract: Bokenkotter’s *Church and Revolution* studies the development of social justice in the Catholic Church since the French Revolution. Each of the sixteen chapters is devoted to a different prominent figure whose political and social ideals helped not only shape world civilization but influenced Catholic social teaching as well. Some of the figures discussed in the book include Karl Marx, Henry Edward Manning and Lech Walesa.


Abstract: Written by eighteen Catholic intellectuals (mostly European), these essays explore traditional and contemporary thought ranging from public policy and social ethics to political philosophy, economy, history and sociology. The authors compare historical Catholic social thought to contrasting contemporary Catholic “non-social” thought theories. They discuss how the teachings and concepts from varying regions and cultures have effected change in the traditional approach to social problems worldwide. They provide alternative resolutions to modern political, economic and social problems.
They suggest a revival of Catholic social thought is essential to the safeguard a Catholic intellectual presence in contemporary public debate and to provide remedies to modern social problems.

Abstract: Boxx argues that social order comprises the collective sense of the norms and values of people. These are themselves rooted in the interaction of beliefs and practices of society, and at the heart of this is morality. The author describes how the Catholic teachings of “subsidiarity” could be applied to help restore the connection between morality and social order. He concludes by stating that empowerment, liberty and individual responsibility are cornerstones of social governance.

Abstract: In this examination of justice and moral discourse, Brady’s two main purposes are to explore types of moral discourse and to develop a “conceptualization” of justice influenced both by the Bible and human relationships. The author identifies four different forms of moral discourse: narrative, prophetic, ethical, and policy, and he explores the contribution each to the concept of justice.

Abstract: This extensive bibliography of Christian ethics is over 500 pages in length. Many of the entries contain descriptive abstracts. The topic of Catholic social ethics is treated specifically on pages 433-459.

Abstract: Brown and McKeown’s book provides a history of the development of Catholic charities from the Civil War through the end of World War II. While the nature and type of its charitable efforts changed as government took on a greater role in the provision of social services, the authors maintain that the Church has remained committed to its essential mission as both servant of and advocate for the world’s poor.

Abstract: President Bush’s 2001 Notre Dame commencement address stresses that the nation must recommit itself to faith-based organizations, charities and community groups to improve the lives of its citizens. He explains his administration’s efforts in this area, focusing on the creation of a White House Office of Faith-based and Community Initiatives and its goal of providing local community volunteer programs with federal dollars and fewer bureaucratic barriers.

Abstract: This article by the former president of The Catholic University of America originally appeared in *America* magazine in October of 1998 and provides a concise view of the foundations of Catholic social doctrine.


Abstract: Cahill examines Catholic social teaching on civil rights and legislation by focusing on the context and meanings of the terms common good, justice, rights, duties, public authority and law. Cahill looks at contemporary Catholic social thought and its origins. She discusses two “strands”: one in which individual self-determination is a paramount value and the second one in which civil rights are equated with the rights of citizens.


Abstract: *Being Neighbor* is a brief work that attempts to highlight the major features of Catholic teachings on social justice taken from the *Catechism of the Catholic Church*. Its stated intention is to be a “prayer resource” for individual devotion or in a study group or liturgical setting. An abridged edition is available in PDF format at [http://www.nccbuscc.org/cchd/neighb.pdf](http://www.nccbuscc.org/cchd/neighb.pdf).


Abstract: Carlson examines the constancy of the Catholic Church’s teaching on the relationship between Church and State, with an emphasis on “religious freedom.” Part I details the Church’s historical and traditional social teaching; Part II explains the relationship between Church and State according to Vatican II; Part III argues that the Church has remained consistent in its teaching by explaining the relationship between Vatican II and prior teachings.


Abstract: Beginning with an overview of the theological basis for Catholic social thought, Carmella explains the role of the person, society and the state in Catholic teaching. The second half of the article focuses on Catholic jurisprudence and the meaning of “justice” in Catholic social thought. The author concludes by contrasting the Catholic view of justice with the natural law view of justice. The article focuses on the Catholic view of property in the section entitled “A Catholic Anthropology” (especially pp. 264-5).


Abstract: Part I of *Social Doctrine of the Church Revisited* focuses on “the historical
maturation and present expressions of the Church’s social teaching.” In Part II, the author analyzes and comments on a selection of documents that illustrate Catholic doctrine on social issues. A number of texts are analyzed, including: *Inscrutabili* (1878), *The Future of Christian Civilization* (1944), *Mater et Magistra* (1961), and *Sollicitudo Rei Socialis* (1987). The author’s stated goal is to demonstrate “that social teaching is really inseparable from the total life and mission of the Church.”


Abstract: This extensive statement by the Bishops’ Conference of England and Wales presents a comprehensive view of the Church’s social teaching in the specific context of the United Kingdom. The document consists of two parts. Part One examines the basic principles of Catholic social teaching and the history of its development. Part Two addresses specific issues in contemporary British society, including political involvement, right to life issues, ownership and property, the economy and concern for the poor, and the political changes brought on by the emergence of the European Union.


Abstract: Volume 1 examines the social teachings of the Church as derived from the Old and New Testaments, the Fathers of the Church, and the theology of the Middle Ages. The volume ends with the papacy of Leo XIII. The modern period is treated in volume 2 of the set.


Abstract: Volume 2 covers Catholic social teaching since 1878 (Leo XIII) and examines 34 documents. The author provides a summary of each document and a description of the historical context in which it was drafted. Each chapter ends with the author’s summary of the contribution of each set of documents to the Church’s position on the social and economic issues of the modern world.


Abstract: Christiansen reviews the content and the context of the Bishops’ 1986 pastoral letter, *Economic Justice for All*. He focuses on the Bishops’ adaptation of Catholic social teaching to the American way of life. He maintains that the letter emphasizes employment rather than social welfare, the need for all people—not just Catholics—to work toward economic justice, and that human rights are the basis of economic justice.

Abstract: This publication by SPICE--Selected Programs for Improving Catholic Education--is an outgrowth of the organization’s 2000 meeting that was sponsored by the National Catholic Educational Association and the Lynch School of Education at Boston College. Its primary focus is how Catholic social teaching should be implemented in the parochial school system. Of particular interest are Chapter Two describing model programs and Chapter Six focusing on Catholic social teaching from the African American point of view.

Abstract: The authors analyze the Catholic Church’s policies on welfare and education reform, health care, war, nuclear weapons, criminal justice and the protection of the sanctity of life. They examine the issues that arise when the Catholic faith intersects with modern politics and the role played by the Church’s traditional values and doctrines. The authors explore how contemporary issues of social justice spark needed debate in both the church community and contemporary secular society. Each chapter ends with a bibliography of suggest readings and useful web sites.

Abstract: The author uses this chapter to focus on one major public policy discussion: the debates on welfare reform that resulted in the passage of the Personal Responsibility and Work Opportunity Reconciliation Act of 1996. A variety of American Catholic organizations played a major role in these debates as they sought welfare reform.
Coleman outlines four sub themes in the chapter: the role of Catholic social thought in creating background assumptions for policy, the move from background assumptions to policy, Catholic policy proposals, and Catholicism and welfare policy. This developmental treatment takes the reader through the bill’s passage and concludes that Catholic public policy allows Catholics to operate as public citizens in the modern world.

Abstract: Relying upon the intellectual framework of Catholic philosophers, theologians, and social activists, Coleman argues that a politically legitimate, non-coercive and substantive common good can exist in a pluralistic society. While noting how the notion of the common good rubs against the fabric of American individualism and how American jurisprudence questions the necessity of the common good in a free society, Coleman suggests ways to cultivate discussions of the common good to better resolve urgent problems of poverty, unemployment, violence and race. Finally, he examines how institutions can contribute to the improvement of human dignity with genuine commitment to, and accountability for the distribution of good works in society.

Abstract: This work is a collection of essays originally written as background papers for a 1991 conference at the University of San Francisco commemorating the hundredth anniversary of *Rerum Novarum*. The intention of these essays is to “celebrate, evaluate and bring forward” the tradition of Catholic social teaching. The essays, which focus on Catholic social thought in an American context, are divided into four parts. Part I focuses on the historical tradition of Catholic social thought and its relationship to family, work and peace. The remaining three parts examine each of these areas individually and explore the place of each in Catholic social thought.


Abstract: This collection of essays was published in commemoration of the one-hundredth anniversary of *Rerum Novarum*, widely considered a watershed document in the emergence of modern social Catholicism. The first section of the book examines themes of social teachings including ownership and labor, and property as it relates to socialism and capitalism. In the second section, essays deal with competing interpretations of the tradition in Germany, Italy, Poland, and the United States, and its reception by different groups including Catholic feminists and liberation theologians.


Abstract: Cronin’s book examines Catholic social principles “in the light of American economic life.” Each chapter begins with a selection of “authoritative references” (mostly encyclicals) addressing the subject of the chapter. The excerpts reprinted span the papacies of Leo XIII through Pius XII (1879 through 1949). The author then provides his commentary on the content of the reprinted documents. The book is divided into three parts: the first part includes an outline of the Church’s social teachings and other social philosophies; the second focuses on capital, labor, wages, family, property, and the state. The third part considers other “vital social institutions and problems, international economic life, race problems and rural life.” Appendix II presents an extensive annotated reading list of sources through the 1950 publication date of the book. The book’s preface contains a useful list of the “authoritative references” from which the author chose the excerpts that begin each chapter.


Abstract: While not expressly a newer edition of his 1950 text, *Catholic Social Principles*, Cronin’s *Social Principles and Economic Life* is very similar in structure and treatment. Like the earlier book, it examines Catholic social principles “in the light of American economic life.” Each chapter begins with a selection of “authoritative references” addressing the subject of the chapter. The excerpts reprinted span the papacies of Leo XIII through Paul VI and include documents from the Second Vatican Council. The author then provides his commentary on the content of the reprinted documents. The appendix includes an extensive annotated reading list of sources through the 1964 publication date of the book.
Abstract: Cronin’s book attempts to present the social encyclicals of Pope John XXIII to a mass audience in a more readable form. To do so, he divides *Mater et Magistra* and *Pacem in Terris,* John XXIII’s two social encyclicals, into smaller units and arranges these excerpts into 17 chapters by topic, including “Communism,” “the Living Wage,” “Poverty,” and “Catholic Rural Philosophy.” Each chapter includes excerpts from each encyclical and commentary by the author. This book is intended to complement the author’s earlier work, *Social Principles and Economic Life.*

Abstract: Curran explores American Catholic social ethics by examining the work of several major thinkers who assisted in shaping and forming American Catholic social philosophy during the twentieth century. The book devotes chapters to: John A. Ryan, William Engele, Paul Hanly Furfey, John Courtney Murray, and James W. Douglass.

Abstract: In his introduction, Curran, a moral theologian, states his intention to “discuss the major issues developed in Catholic social teaching.” Part I approaches Catholic social thought on a theoretical basis using theological, ethical and ecclesial methodologies. Part II examines the content of Catholic teaching and has separate chapters on anthropology, the political order, economics, and specific political rights, such as religious freedom and human rights.

Abstract: Curran’s piece seeks to evaluate a hundred years of Catholic social teaching since the issuance of the *Rerum Novarum* in 1891. In discussing this material, he divides the article into three components: theological aspects, ecclesiological aspects, and the methodology of social ethics. Although the author evaluates the past, there is a strong emphasis on the future direction of Catholic social teaching and how unresolved tensions need to be addressed. The text of this article is available on the Web at: [http://theologytoday.ptsem.edu/jul1991/v48-2-article3.htm](http://theologytoday.ptsem.edu/jul1991/v48-2-article3.htm).

Abstract: Curran proposes to “analyze the understanding of the common good in the documents of official Catholic social teaching.” Curran begins his examination by reviewing the social encyclicals of Pope Leo XIII. He suggests that recent official Catholic social teaching has lost the clarity of earlier formulations of the idea of the common good, though the common good tradition can still be found in modern Catholic social teaching. Curran also examines the issues of equality and “the preferential option for the poor” as they relate to the concept of the common good.
Abstract: The author analyzes six ethical principles at work in *Economic Justice for All*, the 1986 pastoral letter of the United States Catholic Bishops on the economy. The first three are derived from the Thomistic traditions; the fourth recognizes human rights (including economic rights); the fifth stresses the social aspects of property. The last of Curran’s ethical principles enunciates a preferential option for the poor. Curran concludes by stating that the Bishops’ letter proposes a reforming approach to the existing economic system, one that would de-emphasize the individualistic element.

Abstract: This book, a compilation of previously published articles and chapters, “addresses the role of the Catholic Church as a public actor with regard to law and public policy in the United States.” Part I discusses the use and misuse of the works of theologian John Courtney Murray; Part II explores the Church’s role in public life in the United States; Part III discusses the role of the United States Catholic Bishops. The final part discusses specific issues, such as abortion and gay rights, from a Catholic perspective.

Abstract: This book is a collection of commentaries on official Catholic social teaching. The first part discusses the development of Catholic social teaching, beginning with *Rerum Novarum* and ending with Pope Paul VI. The second part examines “the developments that have occurred within this teaching and the contemporary discussions dealing especially with the approach of Pope John Paul II.” The third part contains commentaries on Catholic social teaching from other perspectives, such as Protestant, Marxist, and feminist.

Abstract: The author divides the paper into two distinct parts: the first analyzing the events in Europe that led up to the writing of the *Rerum Novarum*, the second commenting on the ideas presented by the encyclical. Dorgan argues that the monumental changes in society that took place in Europe throughout the nineteenth century were addressed a little late by this first encyclical. Although acknowledging its shortcomings, he is quick to point out that *Rerum Novarum* saw the beginning of a new era for the Church and a serious shift in social teachings.

Abstract: Dorr’s expressed purpose is to examine the social teaching of the Catholic Church from the perspective of the Church’s commitment to the poor or oppressed. The author focuses primarily on papal encyclicals.

Abstract: This collection of essays by Robert Drinan—Jesuit priest, law professor, and former Congressman—embody his attempt to explore the Catholic Church’s mission to promote social justice and to apply Christian moral norms to the complex issues of today’s society. His ten essays address a wide range of subjects including human rights, nuclear arms, the death penalty, poverty, and children and the family. Drinan’s goal is to “illumine the minds of readers about the mission of the modern Church in its quest to integrate the advancement of faith and the promotion of justice.”


Abstract: Cardinal Dulles examines how the connections between personal faith and legal practice affect society and the nature of justice. He contends that faith-based social theory offers many significant contributions to Christian or Catholic law schools, and to the establishment of norms of social and ethical behavior. Cardinal Dulles emphasizes how relevant ethical principles taught in law schools benefit social order and encourage citizens to create a just and healthy public order.


Abstract: This article traces the development of papal encyclicals addressing capitalism and economic development. In particular the author recognizes the centenary of the first encyclical, *Rerum Novarum*, and then focuses on the body of work created by Pope John Paul II. He details the teachings outlined in the three major social encyclicals of John Paul II. In conclusion, Duncan argues that these documents serve as vehicles to promote a new social teaching tailored to the end of the Cold War and the decline of communism.


Abstract: This volume celebrates the 100th anniversary of *Rerum Novarum*, Pope Leo XIII’s seminal work on the social thinking of the Catholic Church. These thirteen essays address a wide variety of issues regarding the current relevance of Catholic social teaching in the United States and abroad: the role of women in a patriarchal society, the working poor, minorities, non-working classes, meaningful work, capitalism vs. socialism, and the challenges posed by these societal concerns.


Abstract: The editor has gathered together a collection of essays written by Catholics that discuss questions highlighted by the Second Vatican Council. The book covers five topics: marriage, culture, politics, socio-economic life, and war and peace. The editor attempts to determine “how Roman Catholics, writing from the American experience and culture, perceive, through the lens of twenty years, the achievement of Vatican II.”

Abstract: In this collection of essays, the editor brings together a number of authors who argue that much of the moral and social breakdown in America has been fueled by cultural influences. Popular culture and “defective elites” from numerous professions and fields are identified as the major culprits. Throughout the book, the authors challenge society to consider more seriously the role of culture. Beginning with a description of the societal ramifications of cultural decay, the authors then provide historical models for cultural transformation and conclude with proposed strategies for cultural renewal.


Abstract: Ederer, a Catholic economist, provides commentary on seven papal encyclicals: *Rerum Novarum, Quadragesimo Anno, Mater et Magistra, Populorum Progressio, Laborem Exercens, Sollicitudo Rei Socialis*, and *Centesimus Annus*. He states that all seven of these encyclicals addressed to the economic order are still timely and relevant. The purpose of his writing is to generate renewed interest in the study and application of the teachings of these encyclicals to the circumstances of the present day.


Abstract: Feerick, the Dean at the Fordham University School of Law, provides a response to Cardinal Dulles’ address on the occasion of the inauguration of Fordham University’s Catholic Lawyers’ Program at their Institute on Religion, Law, and Lawyers’ Work. He describes the measures that Fordham Law School has taken integrate issues of social justice into the law school program “justice without introducing the divisiveness that could accompany faith-based discussions in a multi-faith, pluralistic classroom.”


Abstract: This article, written in the midst of the ongoing troubles, suggests that Irish economists and Catholic sociologists should join forces to develop a coherent and well-thought out policy for the economic and social development of Ireland.


Abstract: The authors examine the Bush administration’s government funding of faith-based initiatives and how these programs can improve the funding of services to the poor and under-served members of U.S. society. Formicola and Segers detail how Catholic bishops hope the Bush administration’s new initiatives will lead to a more favorable church and state relationship in American society.

Abstract: Eighteen scholars, writers and economists, including Nobel prizewinner Milton Friedman, and then-Senator Albert Gore, Jr., contribute commentaries on Economic Justice for All, the 1986 U.S. Bishops’ Pastoral Letter on Catholic Social Teaching and the U.S. Economy. The text of the Pastoral Letter is included in an appendix.

Abstract: Garvey critiques theories of law and economics from the perspective of Catholic social teachings. He provides individual overviews of the development of law and economic theories and the structure of Catholic social teaching. He concludes by acknowledging the compatibility of the two movements, particularly with respect to the Chicago School economists. While recognizing the differences, the author’s focus is on highlighting the similarities between law and economic theory and the Catholic tradition.

Abstract: The author examines the Church’s social doctrine and its implications for Catholic lawyers. Part I discusses the “relevance of faith to a Catholic attorney’s work”; Part II provides a hypothetical scenario and recommendations for action, judgment and reflection. Giba-Matthews concludes that a Catholic lawyer may gain salvation only by finding “some expression of concern for the poor in her legal work.”

Abstract: Doing Justice to Justice is part of the Acton’s Institute’s Christian Social Thought Series. The first section of this brief essay provides a survey of the major documents of Catholic social teaching. It also provides an analysis of the ideas of three major thinkers--John A. Ryan, Johannes Messner and David Hollenbach-- who exemplify what the authors describe as the “three most prominent frameworks of interpretation” of the meaning of the term social justice. The essay’s second part explores the distinctions between social justice and economic justice in the United States Bishops’ pastoral letter, Economic Justice for All.

Abstract: Challenging the Modern World, a part of the publisher’s series Religion, Politics, and Society in the New Millennium, examines the contribution of Pope John Paul II to the development of Catholic social teaching and to explore how his contribution was influenced by the elements of his personal philosophy that pre-date his election to the papacy. The book examines the influence of the Second Vatican Council’s Pastoral Constitution on the Church in the Modern World, Gaudium et Spes, the philosophical background of Karol Wojtyla, and the primacy of his major themes of work and international justice.

Abstract: This volume is divided into two parts. The first volume contains an overview and prospectus of Catholic social teachings; the second is comprised of actual documents that make up that teaching. Gremillion’s introductory essay on the role of the Catholic Church serves to highlight the development of social teaching and papal thought. The documents are arranged in chronological order beginning with *Mater et Magistra* in 1961.


Abstract: This paper was originally presented at the John Paul Synthesis Symposium held at Trinity College in July of 1980. Gremillion examines the impact of Pope John Paul II on Catholic social ministry, emphasizing the Pope’s preoccupation with every person, Christian and non-Christian alike. He outlines the principle areas of content for John Paul’s message: human rights and freedom, economic justice and development, nationalism and the arms race. With regard to methodology, the Pope is seen to encourage teaching, pastoral care and dialogue, while urging restraint where political action is concerned.


Abstract: Gustafson believes that “Roman Catholic and Protestant theologians can begin to delineate fundamental questions...explore answers to them...and propose some small increments in solutions that these questions demand.” The content of the questions is taken from Catholic and Protestant texts. Gustafson views the task as formulating the most important questions and finding the best answers, not finding “the least common denominator to which both traditions can give allegiance.” Chapter One examines the historical convergences and divergences between Catholic and Protestant ethics. The next three chapters analyze the “bases on which some rapprochement between the traditions can develop.” The final chapter develops theses based on underlying patterns from previous chapters, including “requirements for greater rapprochement between the traditions.”


Abstract: *Papal Teaching* is based on the author’s 1986 doctoral dissertation in the School of Theology of The Catholic University of America. He systematically explores the major documents of the Popes of the modern world and attempts to document the continuity of papal teaching and the adaptability of that teaching to new societal realities. The book is organized sequentially with individual chapters on Popes Leo XIII, Pius IX, Pius XII, John XXIII, Paul VI and John Paul II. The book’s final chapter presents the author’s conclusions about the continuity and development of papal teaching on private property. Also included in Chapter VII is the author’s response to some contemporary critiques of Catholic social policy. He defends the papal view of private property as
rooted in St. Thomas Aquinas and not in John Locke, as some commentators contend. He also criticizes Charles Curran’s views on the continuity of Catholic social teaching and the character and function of natural law. Finally, the author addresses issues of the relationship of property to healthy, stable families. Endnotes and a bibliography are included.


Hehir, J. Bryan. “Responsibilities and Temptations of Power: A Catholic View.” *Journal of Law and Religion* 8 (1990): 71-83. Abstract: This article addresses “the role of religious actors in the public arena and the character of power in the American policy debate.” Also examined is the Roman Catholic view of moral discourse and “how the Catholic Church understands its role in our democracy…its teaching for the church and society, and how the religion and politics debate addresses the responsible use of power today.”

Henriot, Peter J., Edward P. DeBerri and Michael J. Schultheis. *Catholic Social Teaching: Our Best Kept Secret*. Maryknoll, N.Y.: Orbis Books, 1988. Abstract: This book is best described as a study guide to the major Catholic social teaching documents, beginning with *Rerum Novarum* (1891). Part I provides a brief history of the evolution of Catholic social teaching. Part II summarizes eighteen major documents, including “primary documents from recent Popes, Vatican II and the Synods of Bishops.” Also included are statements of bishops from around the world. The documents were chosen based on the themes of peace and justice. Each summary includes a list of the “major areas of concern” covered in the document, a brief historical note, and an outline of the document. Part III is a study guide, offering suggested uses for the book, discussion questions and a brief annotated bibliography.

Higgins, George G. “Issues of Justice and Peace.” *Chicago Studies* 20 (1981): 191-206. Abstract: The papal teachings on social justice have been criticized as being out-dated, European in perspective and socialist in nature. Higgins addresses these concerns and concludes that the social encyclicals are still applicable today in both developed and undeveloped countries.
Abstract: The author discusses the social encyclicals, beginning with Pope Leo XIII (1878-1903). Higgins identifies several common principles (such as the “universal destination of goods and the right to common use of them”) and compares each Pope’s teaching concerning these principles. Higgins then examines how these principles are applied in practice, focusing on three subjects: socialization, the Industry Council Plan, and socialism. Higgins also briefly discusses the scholarly criticism of the encyclicals, citing several examples from 1969-1982.

Abstract: In this address to the Christus Rex Society in 1962 Monsignor Higgins notes that in the United States “there has always been a very cordial relationship between organized labor and organized religion.” Higgins links good trade unionism and economic progress to a robust religious faith.

Abstract: *Responses to 101 Questions on Catholic Social Teaching* is part of the publisher’s series of the same name. It provides introductory information about the tradition of Catholic social teaching. Himes divides the responses into seven divisions: General Background, Ecclesiological Issues, Foundational Themes, Political Life, Economic Life, International Life, and Social Life. Each of the divisions contains a wide range of questions to which the author provides brief answers. Himes provides a short bibliography and a list of the other books in the series.

Abstract: Hobgood’s book identifies and analyzes the various social models reflected in Catholic social teaching. She discusses the conflicting paradigms of orthodox and radical economic theory and argues, “Catholic economic teaching [is] be best served by a more consistent analysis and policy commitment informed by radical theory.”

Abstract: Holland’s book is a study of Catholic social teaching from 1740 to 1958. The book is divided into two main sections: the first covers the period before Pope Leo XIII (the “premodern” period in the author’s designation), the second ends with the pontificate of Pius XII (the “modern” period). In his introduction, Holland indicates that he is working on a follow-up volume (1958 to the present) to cover the “postmodern” period. The book includes extensive endnotes.


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Abstract: The authors explore the meaning of social analysis and what it can contribute to “action on behalf of justice.” Chapter 1 provides the history and definition of social analysis from a pastoral point of view. Chapter 2 discusses social change and the various models of social change. Chapter 3 examines international development. Chapter 4 discusses the process of industrialization and the various pastoral responses to industrialization. An annotated bibliography of social analysis is included.


Abstract: *Justice, Peace and Human Rights* is a collection of essays by theologian David Hollenbach. They examine a wide range of issues, including economic justice, global human rights, religious freedom, pluralism, war and peace, and the importance of these justice issues in the ongoing pastoral life of the Catholic Church.


Abstract: Hollenbach’s article explores the development of the term “justice” in modern Catholic social teaching. He argues that action on behalf of justice is a constituent part of the Church’s mission. By drawing from Catholic social teachings beginning with *Rerum Novarum*, Hollenbach seeks to clarify the role of the Church vis a vis justice and Christian responsibility to the world.


Abstract: Hollis’ stated purpose is not to defend or condemn any particular economic approach, but to describe the Catholic Church’s teaching and “the effect which the Catholic Church has had and ought to have had on the development of the world’s economy.” Hollis begins by reviewing the economic teaching in the early Church, comments in depth on the watershed encyclical *Rerum Novarum*, and closely examines the encyclical *Quadragesimo Anno*. Other issues explored by Hollis include the Church and international social justice and the population question. Published in 1961, Hollis’ commentary predates the U. S. Bishops’ *Economic Justice for All: Pastoral Letter on Catholic Social Teaching and the U.S. Economy*.


Abstract: *Social Justice* is an anthology of eleven articles on three specific areas of Catholic social teachings: economic justice, women, and war and peace. Three of the papers directly address specific documents of the United States Bishops’ Conference, including *Economic Justice for All, Partners in the Mystery of Redemption* (on women), and *The Challenge of Peace*. The surrounding articles explore the issues raised by these documents. The other major faith traditions—Protestantism, Judaism and Islam—each receive an individual chapter.

Abstract: These essays were presented at a symposium by the Center for Ethics and Religious Values in Business of the College of Business Administration of the University of Notre Dame. The articles address the content and implications of the U.S. Bishops’ 1983 pastoral letter on the economy. Oliver Williams’ opening essay covers the history and background of the drafting of the letter. The remaining essays are divided in four categories: employment, the poor and disadvantaged, trade with developing countries, and economic planning.


Abstract: The papers collected in this volume were presented at a 1982 Notre Dame Symposium “Co-creation: A Religious Vision of Corporate Power,” which examined Pope John Paul II’s encyclical *Laborem Exercens* (On Human Work). The twelve essays are by scholars, theologians, philosophers, political scientists, economists, corporate leaders, and labor experts and attempt to “probe the encyclical for guidance in the world of work.”


Abstract: This work gathers collects the encyclicals of Pope Leo XIII. The editor arranges the documents in such a way as to express the development of Leo XIII’s social thought and teaching. Each encyclical has its own preface that provides a brief introduction and includes a bibliography. Throughout the encyclicals, there are paragraph titles and explanatory notes. There is a general index, an index to *Rerum Novarum* and two appendices. Appendix I is Pope Leo XIII’s encyclical on Christian Philosophy and Appendix II is an excerpt from Pope Leo XIII’s apostolic letter of March 19, 1902.


Abstract: This work, a project of the Institute for Ecumenical Research, is a collection of essays that provides a Protestant examination of *Veritatis Splendor* and *Evangelium Vitae*, two recent moral encyclicals by Pope John Paul II. The purpose of this volume is to examine the “biblical, theological, and philosophical foundations” of the encyclicals and to explore areas of similarity between Roman Catholic and Protestant theological and ethical perspectives.


Abstract: This article examines the challenges of teaching social justice to undergraduates in a Catholic college. It begins by considering the three pillars of Catholic social teaching: dignity, community and preference for the poor. He then examines the obstacles inherent in teaching such a course: the prevalence of stereotypes, emphasis on
charity rather than justice, and the reluctance to allow one’s faith to challenge governmental policies.

John Paul II. Centesimus Annus. Web document. Available at:  
Abstract: Marking the 100th anniversary of Rerum Novarum, Pope John Paul II’s 1991 encyclical rejects both socialism and unbridled capitalism. He acknowledges the potential of a market economy as “the most efficient instrument for utilizing resources and effectively responding to needs.” He cautions, however, against excessive commercialization and uncritical acceptance of capitalism as an ideology.

John XXIII. Mater et Magistra. Web document. Available at:  
http://www.osjspm.org/cst/mm.htm.  
Abstract: In Mater et Magistra (“Mother and Teacher”), Pope John XXIII’s 1961 encyclical focuses the Church’s social message especially on the poor (particularly the rural poor). It calls for all to work for the common good of mankind and addresses the poverty and oppression so common in the Third World.

Abstract: The author uses this short article to explore the relationship between Catholicism and the Hispanic community, and how religion has played a role in their empowerment. Juarez takes time to describe his childhood and how religion played an important role in empowering the Chicano community in which he grew up. He continues with a description of the clinical programs at St. Mary’s Law School, the country’s largest concentration of Chicano law students and faculty. While adhering to Catholic social teachings, these programs were attacked for being either too liberal or too conservative. The author concludes that the Church plays an integral part in defining the Hispanic community, and thus religion cannot be excluded from any discussion of Latino critical theory.

Abstract: Kammer, an attorney and Jesuit priest, examines the relationship between faith and justice and seeks to promote a new “civic and religious virtue” that he calls “faithjustice.” Kammer defines faithjustice as a virtue that encourages citizens to become involved in all of areas of society, ensuring that human dignity is protected and that the poor are cared for. Chapters one and two examine the biblical basis for faithjustice, chapter three discusses its development in the Catholic Church, and chapters four and five explore the role of faithjustice in contemporary society. A brief bibliography on modern social Catholic thought is included.

Abstract: Keane touches on schools of economic thought from Hobbes to Adam Smith to John Stuart Mill. His overriding criticism of these economists is their exclusion of religion and morality. Keane notes that “economic man,” a “money making animal” motivated only by acquiring wealth and avoiding exertion, is the outcome of a false philosophy. To remedy the situation, Keane recommends a return to a true philosophy based on proper notions of God, man and morality. Keane looks to the social principles of the Church as a source for the restoration of a political economy based upon human needs and religious values, not merely the accumulation of wealth.

Abstract: In this book review essay, the author provides an overview of William Ball’s “Mere Creatures of the State? Education, Religion, and the Courts: A View from the Courtroom” while also commenting on the role of the state in educating children. Kmiec examines the Supreme Court’s treatment of education in the context of the freedom of religion clause of the Constitution, and in doing so discusses a number of landmark cases. While extremely respectful of Ball’s abilities, Kmiec occasionally disagrees with the book’s author on some issues. However, he concludes by recognizing Ball as one of the great defenders of religious liberty.

Abstract: Kmiec argues that there is theoretical and structural compatibility between American democracy and Catholicism. By referencing the work of Schindler, Kmiec argues that freedom of religion is not indifference toward religion but rather the freedom to pursue religion. Kmiec concludes by asserting that while the body of law enacted pursuant to the Constitution is imperfect insofar as it is sometimes in conflict with the Catholic faith, the fundamental legitimacy of the American system is not undermined. Each individual is called upon to work within the democratic framework and help correct any erroneous applications of principle.

Abstract: Kmiec’s short essay documents the constitutional roots of religious freedom and its inherent rights. He examines its source in natural law, the original intent of the framers of the Constitution, and the religious heritage of the nation.

Abstract: Within this collection of essays, the chapter by Sallie McFague is of special note. The article focuses on Christianity and it argues that there are two views of economic rules for planetary living: the neoclassical market model with its emphasis on greed and devotion to growth, and the ecological economic model with its message of interdependence and its long-term goal of planetary sustainability. McFague refers to these two models as the consumer society and the just society. She makes it clear that Christians need to turn from the consumer society in which they are immersed and
embrace the just society with its focus on ecologically sound principles. The author concludes by arguing that the model one adopts is a reflection of how one views God, and that Christians should adopt the just society model because it more accurately portrays the Christian view of God.


Abstract: Krietemeyer, Director of the Office for Social Justice in the Archdiocese of Saint Paul and Minneapolis, reflects on his own personal experience and research regarding Catholic social teaching. In his work, Krietemeyer discusses the process in which Church leaders can integrate Catholic social teaching into a wide spectrum of educational settings, with specific steps and examples.


Abstract: Philip Land’s stated purpose is to make Catholic social teaching more meaningful for different cultures. In setting out to achieve this objective, the author provides an autobiographical account of how Catholic social teaching has influenced him. In particular the author relies heavily on the work of Karl Rahner, the Second Vatican Council, the theologians of “nouvelle theologie,” and the writings of Thomas Aquinas. Throughout the work the author makes it clear that one issue remains an obstacle for Catholic social teaching: women’s rights. This, he concludes, is an issue to be addressed in the future.


Abstract: In this article, Leyh addresses the issue of access to justice in the United States legal system and how that access is affected by poverty. As background, the author provides an overall view of poverty in the United States and explains in some detail the manner in which poverty statistics are calculated. Leyh also discusses the need for public interest lawyers, the biblical basis for providing legal representation for the poor, the mandatory pro-bono debate, and her concept of “holistic advocacy.”


Abstract: Maguire admonishes the Church for not doing more to promote social justice. While God has always favored the poor and the helpless, many Catholics seem content to be “miserly.” Maguire offers four reasons: Catholics have confused just with juridical, have confused charity with justice, have been unmoved by the Bible’s preoccupation with justice, and have been unwilling to clarify and develop the theories underlying our social justice tradition.


Abstract: Mahoney examines two trends regarding the Eucharist and social justice: the growing awareness of social justice concerns such as war, poverty, and terrorism, and the renewal of the liturgy following Vatican II. Mahoney discusses how these two trends are
converging and creating tension, noting that some people prefer that concerns for social justice not be present in liturgy, while others believe that the liturgy should be a forum for social justice concerns. Mahoney argues that the prayer of the Eucharist is a call by Jesus to continue his teachings, suggesting ways that the celebration of the Eucharist can offer guidance in matters of social justice.

Abstract: Massaro’s book attempts to examine the intersection of Catholic social teaching and the movement toward effective welfare reform. The author includes chapter focusing on Catholic social teaching as a guide to social policy, welfare reform efforts in the 1990s, and the specific contribution of the United States Catholic Bishops. Massaro provides an extensive bibliography, lists of abbreviations and sources of documents of the Catholic Church.

Abstract: Massaro describes his book as “an introduction to the tradition of social ethics within the Roman Catholic Church.” His main goal for *Living Justice* is to have it be a starting point for the analysis of Catholic social teachings on justice, peace, and other social issues. Each of the book’s seven chapters ends with “Questions for Reflection,” designed to spark personal reflection or group discussion. Massaro provides a brief bibliography at the end of the book for individuals interested in exploring more about Catholic social teachings.

Abstract: Volume I of this book contains a selection of significant social documents (in CD Rom format) written by U.S. Catholic bishops throughout U.S. history. Volume II is a selection of essays that address the various issues raised in the documents, such as racism, war and peace, mass media, and the environment. Four of the documents were written prior to 1900; the remaining were written in the twentieth century. The book focuses on Catholic social teaching at the local level, but also discusses the history of Catholic social teaching and the role of the laity in the application of social teaching.

Abstract: The author has selected and condensed articles that discuss many of the major points made by Pope John XXIII in *Mater et Magistra*. The book is divided into ten chapters, each chapter containing three to six articles. Chapter 1, “Historical Framework,” discusses Liberalism, Socialism, Communism and current Soviet policy. Chapter 2 discusses papal teachings beginning with Leo XIII. Chapters 3-8 discuss major points from *Mater et Magistra*: ownership, work, the industrial community, the farm sector, the state and socialization, and the international common good. Chapter 9 includes
selections on economic growth, poverty in the United States, and racial discrimination. Chapter 10, “The Social Apostolate,” discusses the importance of Catholic social teaching to the laity.


Abstract: The authors use this work to examine the classical concepts of social ethics and economic justice as they are applied by the National Conference of Catholic Bishops to an analysis of the social, economic, and political institutions in the United States. By examining the Bishops’ letter, *Economic Justice for All*, McCarthy and Rhodes provide an insight into the changing ethical values and perspectives of the hierarchy of the North American Catholic Church. The book concludes with a debate on the issues of ethics and political economy as they have developed in the Third World.


Abstract: This chapter explores the history, theology, and spirituality of social justice in the Catholic Church in the twentieth century. The teachings of Popes Leo XIII through John Paul II are discussed, with particular emphasis on Vatican II and the encyclicals of Pope John Paul II. McCarthy stresses that not all members of the Church have received and live the social teachings in the same way. He delves into the concepts of liberation theology as they apply to Catholicism and social justice and concludes that there exists within the church three distinct mindsets regarding the Church’s position on injustice.


Abstract: McElroy’s purpose is to construct a systematic exposition of the public theology of John Courtney Murray. McElroy points out that, as prolific as Murray was, he never produced a single book that was meant to be a book from its inception. To synthesize and systematize his work, the author examines Murray’s voluminous papers, addresses, lectures, articles, and unpublished works. The book concludes with extensive endnotes and a substantial bibliography.


Abstract: Are government entitlement programs beneficial to society or do they weaken the social fabric of our country by undermining social responsibility? Fr. McGovern examines this topic from the viewpoint of Catholic social teachings. While the Church does not seem to endorse any particular entitlement programs, it does tend to stress social responsibility under rubrics such as “social justice” “common good” and the “dignity of every person”. Encyclicals such as *Rerum Novarum* (1891), *Quadragesimo Anno* (1931) *Pacem in Terris* (1963), *Laborem Exercens* and the Second Vatican Council’s *Pastoral Constitution on the Church in the Modern World, Gaudium et Spes* (1965) are scrutinized. While these documents do not offer any definitive answers, McGovern
suggests that the church operates on a set of moral principles motivated by concern for the individual. The appropriate remedy may be an entitlement or it may be providing appropriate support to allow the individual to help himself.

McKenna, Kevin E. *A Concise Guide to Catholic Social Teaching*. Notre Dame, Ind.: Ave Maria Press, 2002. Abstract: McKenna discusses the meaning and foundation of Catholic social thought and suggests methods of presenting major papal teachings in a pastoral setting. He explores how a parish can use encyclicals in the Christian formation process to instruct in principles of human dignity, respect for life, and economic justice. McKenna examines how the Second Vatican Council encourages parishes to use papal documents to expand Catholic consciousness and enrich parish life. The author includes an appendix of lessons for continuing education and retreats, as well as a glossary of terms.


Miles, Veryl V. “Assessing Modern Bankruptcy Law: An Example of Justice.” *Santa Clara Law Review* 36 (1996): 1025-1054. Abstract: In this article, Miles considers how well modern bankruptcy law measures up to concepts of justice that have evolved from Catholic social thought. The author begins with an understanding of the meaning of “justice” and the tradition of Catholic social thought with reference to Aquinas and *Rerum Novarum*. She then progresses to a discussion of bankruptcy law and its development as a response to perceived inequities within society. The penultimate part of the article brings the two concepts together: bankruptcy and Catholic social thought. In conclusion, the author argues that the purpose of all laws should be to serve the common good, and that it behooves legislators and others to formulate bankruptcy laws that adhere to this goal.

Mone, Jennifer M. “Catholic Social Teaching and American Legal Practice: A Practical Response.” *Fordham Urban Law Journal* 30 (2002): 299-303. Abstract: Mone explores Avery Cardinal Dulles’ position that a lawyer’s professional life can be enhanced by religious beliefs, and how blind support of client greed not only contradicts religious teachings, but also does so at the expense of justice. She opposes Cardinal Dulles’ view by arguing that a lawyer must represent the interests of the client and allow the judge to best decide the interests of all parties based on secular law. Mone explains how lawyers can promote common good in society by forcefully representing a client’s interest. She concludes that society benefits when personal beliefs remain in church and legal decisions remain in court.
Abstract: Moody’s book is a compilation of essays on the history of Catholic social and political developments in the modern world. There are separate chapters on France, Belgium, Germany, Eastern Europe, Latin America and England. Part VIII (pages 843-904), written by Francis Downing, focuses on the United States and the American labor movement in particular. Each chapter contains an appendix that reprints significant historical documents.

Abstract: In this compact book, Morriss examines what it means to be a Catholic citizen. Despite differences of opinion among Catholics on certain subjects and issues, Morriss emphasizes that Catholic citizens respond to fundamental questions from the perspective of the teachings of Jesus Christ. His book serves as a guide to the Church’s social doctrine; it ends with a chapter on Pope John Paul II’s social teachings.

Abstract: Mueller’s short work discusses the history and development of Catholic social thought through the 1950s. Mueller cautions that the Church is not an agency of social reform and suggests that its purpose is the “sanctification of man” which is best achieved through the administration of the sacraments and the teaching of truths. In terms of social justice, Mueller maintains that the Church’s goal should be to improve the standard of living for all without getting involved with institutional or governmental reform.

Abstract: Murphy examines the 1971 World Synod of Bishops’ discussion of the spiritual and religious basis of the Church’s commitment to social justice, human solidarity and emancipation. He analyzes the documents from the 1971 Synod, including materials provided by the Pontifical Commission on Justice and Peace. He examines the Commission’s document *Justice in the World* and the edited summaries of each of the Synod’s sessions, and Pope Paul VI’s Apostolic Exhortation “Evangelii Nuntiandi.” He examines how the term “constitutive” is defined in human and biblical terms, noting its powerful impact on militant Churches in the Third World regarding justice, human rights and social structures.

Abstract: *Economic Justice for All* is the seminal United States Bishops’ statement on economic justice. The Bishops’ stated goal was “to look at economic life through the eyes of faith, applying traditional church teaching to the U.S. economy.” Speaking as “moral teachers” rather than economists, the Bishops sought “to lift up the human and ethical dimensions of economic life, aspects too often neglected in public discussion.”
Abstract: *Economic Justice for All* is the seminal United States Bishops’ statement on economic justice. The Bishops’ stated goal was “to look at economic life through the eyes of faith, applying traditional Church teaching to the U.S. economy.” Speaking as “moral teachers” rather than economists, the Bishops sought “to lift up the human and ethical dimensions of economic life, aspects too often neglected in public discussion.” This print edition, published by the National Conference of Catholic Bishops in 1986, contains a bibliography of Papal and Vatican documents, as well as a list of commentaries.

Abstract: The text of *In All Things Charity: A Pastoral Challenge for the New Millennium* was developed by the Ad Hoc Committee for a Pastoral Message on Charity of the National Conference of Catholic Bishops. It was adopted in November 1999 by the full body of bishops at their general meeting. This document tackles the command Jesus left us to love both God and our neighbor. Carrying out this commandment in a complex world full of poverty, repression, hunger, and disease is recognized as no easy task. It asks the Church to do its part to eradicate these problems. In short, it asks all Catholics to participate in the sharing of the “Good News” and in the relief of global human problems.

Abstract: Occasioned by the one hundredth anniversary of the encyclical *Rerum Novarum*, this work, volume 69 in the Toronto Studies in Theology series, presents the papers and proceedings of the Sixth World Congress of Social Economics. The papers presented were written on a wide variety of topics, including various elements of social economics, such as human need, the natural environment and its place in the curriculum, Catholic social teaching, and labor issues in India, South Africa and the United States.

Abstract: With the development of emerging capitalist economies in predominantly Catholic countries, Novak seizes the opportunity to explore the issue of Catholicism and capitalism. He begins by reflecting on Weber’s *Protestant Ethic* and then presents his own Catholic Ethic based on recent papal encyclicals. The thesis of the book is summed up by Novak in one sentence: “[Out] of the crucible of a hundred-year debate within the Church came a fuller and more satisfying vision of the capitalist ethic than Max Weber’s Protestant ethic.”

Abstract: Novak’s book addresses the increasing concern of religious institutions with political economy. Part I, “Catholic and Liberal,” discusses religion and economics,
realism in the liberal and Catholic social traditions, and two specific problems present in contemporary liberal society: welfare and employment. Part II traces the development of Catholic social thought from 1848-1982. Part III discusses several specific problems, such as the protection of human rights and aid to the poor, from a practical viewpoint.

———. “Creation Theology.” In Co-Creation and Capitalism: John Paul II’s Laborem Exercens, edited by John W. Houck and Oliver F. Williams, 17-41. Washington, D.C.: University Press of America, 1983. Abstract: Novak’s article seeks “to develop some of Pope John Paul II’s main insights in Laborem Exercens, especially as they apply to democratic capitalism.” He maintains that the encyclical uses creation as its “central metaphor” and espouses a “creation theology” very different from “liberation theology,” though they share a common concern for justice and freedom.


Overduin, Danel C. “Rerum Novarum: Leo’s Small Catechism of Social Justice.” Lutheran Theological Journal 25 (1991): 101-108. Abstract: The author briefly discusses the history of Rerum Novarum and the developments in the Catholic Church since its issuance. However, the primary focus of Overduin’s article is on the application of Rerum Novarum to the Lutheran church in Australia and the development of Lutheran social teachings. He concludes by comparing Pope Leo XIII’s document with the writings of Martin Luther.

Abstract: By examining the first appearances of the term “social justice” in Catholic writings, the author discerns numerous confusions arising from misunderstandings of Aquinas’ vision. Paulhaus emphasizes commutative and distributive justice as the main tools in ethical analyses of the economy. He argues that social justice, with its focus on the common good, should be reserved for issues that relate directly to the common good. The author concludes that social justice, once properly understood, is the most meaningful of all moral virtues.

Abstract: In the first part of his essay, Pawlikowski traces the development of Catholic social teachings from Leo XIII through John Paul II. While admitting differences in emphasis in various pronouncements, the author maintains that there is a “basic consistency in outlook that runs through the social encyclicals.” The remainder of the essay examines how the doctrines derived from these encyclicals have been synthesized and expressed in the *Catechism*.

Abstract: Pennock’s work is intended to be an introduction to the “principles, criteria and guidelines” of Catholic social justice, the Church’s teachings on moral principles and values. The book is divided into ten chapters, each of which deals with a different aspect of Catholic social justice, e.g., racism, poverty, and labor. Each chapter includes an overview, references to scripture, a chapter summary, review questions, an Internet research section, and endnotes.

Abstract: *Quadragesimo Anno* (“After Forty Years”) commemorates the 40th anniversary of *Rerum Novarum*, Leo XIII’s ground breaking encyclical on social justice in the modern industrial world. This encyclical reaffirms the earlier encyclical’s call for social justice as the basis for the new economic order.

Abstract: The author examines Roman Catholic social thought and its engagement with American civic life. Pope examines Catholic Communitarian Personalism’s contribution to the protection of human dignity, motivating the promotion of the common good in a society perceived as morally bankrupt. The author explores how intra-Catholic dialogue can persuade reasonable persons to transform modern culture, leading to the elevation of gender equality, human rights, pluralism and fairness. Pope explains how the symbolic
power of the Eucharist eradicates prejudice and other forms of bigotry, endorses personal integrity, while enhancing a Christian moral attitude of working for the common good.

Abstract: This article highlights feminists’ concerns about the portrayal of women in Catholic social teaching. All too often Church documents limit women to the role of wife and mother and emphasize her “proper nature.” Price urges the Church leadership to broaden its view of women’s roles and questions the lack of female participation in Church decisions and policymaking.

Abstract: The book contains a collection of four essays discussing the November 1984 first draft of the National Conference of Catholic Bishops’ pastoral letter on the United States economy. Sterba provides “a philosophical defense” for the Bishops’ stance, whereas Rasmussen’s essay entitled “Economic Rights versus Human Dignity: The Flawed Moral Vision of the United States Catholic Bishops” disagrees with the Bishops’ pastoral letter. The authors then respond to each other’s essays.

Abstract: Riley argues that a careful reading of Catholic social thought reveals that it does not accurately reflect the experience of the majority of women in the world today. She suggests that the Church has been shaped by a patriarchal bias and that social thought would be enriched by more feminist input.

Abstract: The author uses this article to draw a distinction between the demands of nature (natural law) and the demands of the “pilgrimage,” (pilgrim law). This distinction is posited on the differing, yet complementary, aspects of needs and rights in jurisprudence. Rodes employs case law and a brief overview of class theory to highlight these distinctions. Throughout the argument the author returns to the teachings of Christianity and the role of law, and concludes that Christian lawyers are required to discover the role played by law in meeting the requirements of natural law and pilgrim law.

Abstract: Roets provides the reader with a quick guide to Catholic social teaching. Within the text he posits questions, supplies answers, and provides interpretation for the various social documents issued by the Church over the past 100 years. The conclusion drawn by the author is that the body of work supplied by the Church can act as building blocks for the renewal of humanity.
Abstract: According to Rougeau, American welfare reform has failed. The government blames the poor for their inability to “make it” and refuses to fund necessary public services. Instead of encouraging social integration, its policies are isolating and degrading. Catholic social teaching, on the other hand, offers a different vision. It places the blame and the responsibility for the marginalized on the entire society and stresses the value of community integration over personal autonomy. It is a vision that recognizes the human potential of the poor and refuses to reduce the crisis of the poor to a cost-benefit analysis.

Abstract: This book, part of the publisher’s Contributions to the Study of Religion series, examines the major documents of Catholic social teaching from Leo XIII’s *Rerum Novarum* to John Paul II’s *Sollicitudo Rei Socialis*. The book’s primary purpose is to provide the text of these documents in a single volume. As an introduction to the full text of each document, the author provides an outline and a “summary interpretation” of its major features. There is an extensive bibliography of books and articles that discuss the documents included in the volume.

Abstract: Ryan and Millar’s book presents a clear and thorough discussion of the interrelationship of the Catholic Church and American political system in the pre-WWII era.

Abstract: Liam Ryan provides a brief history of how social teaching in the Catholic Church has evolved. He divides the modern world into four types of governments: laissez-faire capitalism, totalitarian states, the emerging welfare state capitalism, and developing transnational capitalism. He then addresses the response of the Papacy to the social justice issues of each. Ryan concludes that the Church has not always responded to these issues in a timely manner, but has perhaps finally found the importance of its role in the world today.

Abstract: Fr. Ryan ponders the effect of Catholic social teaching on the world, particularly in Eastern Europe. He concludes that many of their successes can be credited to the social teachings and support provided by the Catholic Church. “[T]he ‘revolution’ that happened would have been substantially different were it not for the coincident and complementary roles of the Helsinki process on human rights and the non-violent, non-conformity role of the churches.”
Abstract: Father Sadowsky suggests that what went wrong with Catholic social teaching in the nineteenth century and early twentieth century was not its ethical ideals, but an incomplete understanding of laissez-faire capitalism on the part of Pope Leo XIII and Pope Pius XI.

Abstract: This collection of papers is international in scope and is designed “to stimulate ethical reflection on financial activity” and its effect on the common good. The wide variety of issues addressed include the attitude of countries towards the poor, labor, the economy of indebtedness, the Church’s concept of financial activity, and the evolving nature of the Church’s social teaching. The papers outline the role of the Church, government agencies, financiers, company managers, and public authorities in improving the economic life of all.

Abstract: This essay takes a close look at recent welfare reform legislation that bars most legal aliens from eligibility for various welfare benefits. Scaperlanda argues that the Welfare Reform Act (1996) is in conflict with the Judeo-Christian perspective of our “constitutional community”. He compares the traditional judiciary-centered model of constitutional interpretation with a Catholic Christian perspective. As an example, he uses the parable of the Good Samaritan to illustrate his Catholic Christian perspective of the nation’s constitutional responsibility toward legal resident aliens.

Abstract: Schervish’s book has two major themes: the tradition of care and the transmission of that tradition to future generations. The chapters contain practical and theoretical commentary and case studies written by scholars from a number of fields. Schervish outlines the content of the five major parts of the book: “These include an examination of how individuals become dedicated to care, the importance of civic, ethical, and spiritual traditions, the involvement of children and youth as providers of care, the institutions, here and abroad, that infuse care into daily life, and the productive role of self-interest properly understood in mobilizing care and service to the community.” The chapter written by John Tropman (269-292) focuses specifically on the Catholic ethic and the Protestant ethic. Views on poverty and how to help those in need, for instance, are compared and contrasted.

Abstract: While typical analysis of papal teaching is limited to a few designated “social
letters,’” Schuck’s study takes a wider focus. This work examines letters predating Leo XIII, and takes into account all 284 letters written by the seventeen popes since 1740. The expanded reading aims to provide context for particular language in a single text, along with a broader framework for understanding specific commentary on social ethics and public affairs.

Abstract: The author presents a system of principles and declarations that together form a Catholic social theory. Referring often to the traditional Catholic teachings of concern for the nature and duty of society, Schwer traces the relationship of the Church and society. In particular, emphasis is placed on Catholic teachings on natural law, the family, and the state. The text concludes that the Church cannot easily resolve all social problems; however each Christian has an individual responsibility for making conscientious decisions.

Abstract: The author discusses Virgil Michel’s fusion of Pope Pius X’s views on the liturgy and Pope Pius XI’s views on social justice. In Michel’s view, “the liturgy is the indispensable basis of social regeneration.”

Abstract: Has the Catholic Church in America lost sight of what Christ most wanted us to do: serve the poor and fight for social justice? Seasoltz reminds us that a Christian life is not easy. Rather, it should be a life that constantly questions and criticizes the values of the world we live in. As Christians, our mission is to create a world where all people can live honestly and justly. In celebrating the Eucharist, we celebrate the life of Christ, and it is His life that should set the standard by which we live.

Abstract: Chapter 3 of Shannon’s book examines official Papal statements from Pius XI through Paul VI to determine the Church’s position on civil disobedience. Shannon finds the writings of Pius XI and Pius XII to reflect traditional postures recognizing a citizen’s right to resist governmental authority where necessary for the common good, but with a strong presumption in favor of compliance with civil law. He maintains that this doctrine was predominant in the World War II era, and contributed to the absence of Church protest against the atrocities of the Nazi regime. With the election of John XIII and the initiation of Vatican II, a more expansive stance was adopted. Government actions that conflicted with principles of natural law were said to be criminal, and specific statements were issued in support of pacifism and conscientious objection to war.

Abstract: Silecchia explores the issue of turning to law to achieve social justice as defined by Catholic social teachings. In particular, she describes the very real link between religious tradition and the obligation to seek justice, the “cornerstone of Catholic social thought.” Silecchia discusses how Catholic social thought helps shape our views on law’s role in attaining justice by briefly describing what is meant by justice. In conclusion, she acknowledges the role to be played by the law but cautions that the law is a tool that must be used carefully if it is to achieve justice.


Abstract: Silecchia examines social issues from the perspective of the Catholic social tradition. She begins the article with a description of some of the social problems facing today’s society and then focuses on five principles of Catholic social doctrine and how they might provide guidance in addressing these problems. The five principles explored by Silecchia are human dignity, human rights, solidarity and the preferential option for the poor, subsidiarity, and sacrificial charity. She concludes by challenging today’s law students with a call to action.


Abstract: In this short essay, Sirico seeks to achieve a unity between the practice of economic science and moral concerns. He devotes much of the piece to a discussion of how the two areas view themselves as exclusive of each other, though he does point to the writings of the “Late Scholastics” as examples of how they come together. These thinkers, he argues, saw no inconsistency between the scientific observation of the market and moral instruction in what people should do. Sirico concludes that late Scholastic thinking on economics is making headway into modern social teaching on economics, and he points to Pope John Paul II’s encyclicals as examples of how this is occurring.


Abstract: Speiser’s work presents ten economic principles involved in a religious approach to social justice: five he labels as “consensus” principles and five as “complementary.” While recognizing the strengths of a capitalistic system, he maintains that mechanisms must be developed to spread stock ownership and guarantee the availability of work to all. Chapter 3 focuses specifically on the contributions of religion and discusses social justice in the Jewish, Catholic and Protestant traditions. Chapter 6 addresses business ethics directly. The appendix provides scriptural sources for Speiser’s principles; a bibliography is also included.


Abstract: American Catholics and Civic Engagement is a collection articles that attempt to track two parallel yet distinct aspects of Catholic social thought: the Church’s own
institutional activities and its presence in the political arena. The authors examine traditional Catholic participation in modern American society and explore methods to strengthen the engagement of Catholic leaders, secular media, and politicians to revitalize religious good works in America.

Abstract: This paper, part of a series of reflections on learning and the Catholic tradition, was presented at a symposium celebrating the Saint Anselm College centennial in 1989. Torraco focuses on a verse from the book of Matthew regarding discernment of the “signs of the times.” In Pacem in Terris, Pope John XIII construed this as calling for recognition of the manifestations of the gospel at work in the movement of history. This interpretation, the subject of controversy for a number of years, is claimed by Torraco to have sparked a crisis in hermeneutical teaching.

Abstract: The purpose of this Vatican document to explore the “dramatic human, social, and ethical problems caused by the phenomenon of the concentration and misappropriation of land.” The study begins with a critical assessment of economic policy choices, such as industrialization at the expense of agriculture, the failures of agrarian reform, expropriation of the land of indigenous populations, and violence and complicity. It moves to institutional and structural problems to be solved and the consequences of economic policies concerning land tenure. The book addresses these issue by reflecting on the message of the bible and the Church on ownership of land and agricultural development. It closes with ideas on the necessity for agrarian reform, credit reform, and a special concern for the role and rights of women and indigenous populations.

Abstract: John Tropman’s essay is part of a collection examining the tradition of care and the transmission of care to future generations. The chapters contain practical and theoretical commentary and case studies written by scholars from a number of fields. Tropman focuses specifically on the Catholic ethic and the Protestant ethic. Views on poverty and how to help those in need are compared and contrasted.

Abstract: In this text, Tropman seeks to address the issue of Protestant and Catholic notions of “helping” and “social welfare.” He contrasts the Protestant esteem for individualism, work and wealth with the Catholic social traditions of communal
responsibility, social justice and respect for the poor. Tropman outlines a Catholic ethic that is very distinctive in its outreach to the poor and its emphasis on family and community over economic success. He concludes by arguing that the Catholic ethic complements the Protestant ethic described by Max Weber and creates a better society than either ethic could on its own.


Abstract: Tropman argues that there is a distinctly Catholic ethic in American society. He discusses and identifies the major values and differences between the Catholic ethic and the Protestant ethic. He argues that the “Protestant ethic is oriented heavily to work, wealth, and achievement, while the Catholic ethic is oriented to sharing.”


Abstract: The U.S. Bishops describe this document as a challenge “to incorporate Catholic social teaching more fully and explicitly into Catholic educational programs.” In their words, it is intended as “a call to action, an appeal especially to pastors, educators, and catechists to teach the Catholic social tradition in its fullness.”


Abstract: A seminal document of the Second Vatican Council, *Gaudium et Spes* (“Joy and Hope”) outlines the pastoral mission of the Church in the modern world. It calls upon all Christians to work for the development of the whole human family based upon a profound recognition of the dignity of the human person.


Abstract: The author addresses the question of “what part should doctrines and arguments rooted in religious beliefs play in political debate?” In answering this question, Waldron uses the National Conference of Catholic Bishops pastoral letter on the U.S. Economy entitled *Economic Justice for All* as the vehicle for exploring policy issues raised by the Church. He concludes by stating that the concerns of the pastoral letter have a place in public deliberation, even when the issues raised are ultimately a matter for secular politics.


Abstract: *Proclaiming Justice and Peace* is a compilation of 14 encyclicals and Vatican documents dealing with Catholic social issues. Each document is preceded by a short introduction provided by the editors.
Abstract: Michael Warner’s work focuses specifically on the role of American Catholic bishops on the development of social teaching from World War I to the present day. He calls his book an “interpretative essay”, though the chapters proceed in a more or less chronological format. Chapter 2 identifies the foundational period as 1891-1930. Chapter 3 moves the narrative up to the Second Vatican Council. There is a separate chapter on Vatican II and several on the institutional role of the bishops in post-Conciliar period.

Abstract: Weigel compares the development of Catholic social teaching to the American “experiment” and sees significant similarities. He sees an essential compatibility between the mission of the Catholic Church and the genuine values and aspirations of American constitutional democracy.

Abstract: This collection of commentaries is organized around eleven key documents of the modern Catholic social-ethical tradition. These include encyclicals and conciliar statements beginning with *Rerum Novarum* (1891) and concluding with *Centesimus Annus* (1991). The authors bring a number of different perspectives on the moral dimensions of social, political and cultural life today. The volume includes a foreword by Richard Neuhaus and a comprehensive index by name and subject.

Abstract: *A Century of Catholic Social Thought* is a collection of ten essays, each devoted to a major social encyclical. The essays mark the 100th anniversary of *Rerum Novarum*. There is an introduction by Richard John Neuhaus and an afterword by Leonid Kishhovsky.

Abstract: This work contains six papers presented at a 1992 conference sponsored by the Wethersfield Institute, which seek to explore the operation of personal conscience in the contemporary American political and cultural environment. Of particular interest is Francis Canavan’s paper, “Political Choice and Catholic Conscience.”

Abstract: Williams’ book is a comprehensive text on the applicability of Catholic social thought to contemporary social issues, circa 1950. Of particular interest is Part IV (Chapters 9 and 10) entitled, “Sociological Trends in Contemporary Catholic Economic, Political, and Legal Thought.”
Abstract: Part V is entitled “Some Catholic Applications of Sociological Theory to the Study of Social Groups and Social Problems” and includes Chapter 13 on contributions to criminology and penology.

Williams, Oliver F. and John W. Houck, editors. *Catholic Social Thought and the New World Order: Building on One Hundred Years*. Notre Dame, Ind.: University of Notre Dame Press, 1993.  
Abstract: This book is a collection of essays originally presented at a 1991 symposium. The essays as a whole discuss the development of Catholic social teaching and “analyze its practical application for a new world order.” The authors believe that Catholic social teaching, as it has developed over the last one hundred years, can make valuable contributions to the creation of a new world order. Part I presents five essays that examine Catholic social teaching as it relates to the global economy, capitalism, and the business world. Part II discusses the definition of the term “New World Order,” and how it relates to Catholic social teaching, offering several suggestions for “international structures to form and sustain such an order.” Part III discusses the responsibilities a new world order presents to the Church and the importance of “applying the social teachings of the Church to the Church itself.” Part IV examines the issues a new world order creates for developing countries, offering three perspectives: one from a missionary priest and two from major church leaders in the developing world. Part V discusses social justice and the common good as they relate to the new world order.

Abstract: This collection of essays attempts to analyze and discuss John Paul II’s teachings on economic justice. The text is divided into four parts. The first provides the framework for the rest of the book by analyzing the Pope’s social and economic encyclicals within the context of global economics. The second part discusses the proper role for the Church in social matters and the lead taken by the Pope in challenging social and economic norms. Part three offers a variety of essays on the topic of international development from a theological perspective; in particular the Pope’s *Sollicitudo Rei Socialis* is highlighted. The book concludes with a discussion of the practical application of the Pope’s encyclicals in today’s business environments. The ways in which the encyclicals are to be applied by both the worker and the manager is explored in depth.

Abstract: The author suggests that Canadian schools are failing to address the social teachings of the Church and urges them to advocate more strenuously for the underrepresented. Each school should become “a community of caring.”
Abstract: In this section of his book, Wilson discusses two major works: the pastoral letter of the National Conference of Catholic Bishops, Economic Justice for All and The Spirit of Demographic Capitalism by Michael Novak. He views both works as major contributions to the Catholic debate on economic issues.

Abstract: This collection gathers together primary sources in order to assist students of ethics with the “discovery of the relevance of Christian history.” The work is divided into five parts: Early Christianity, Medieval Christianity, the Reformation Era, Christian Ethics in the Eighteenth and Nineteenth Centuries and Christian Ethics in the twentieth century. Christian Ethics in the twentieth century, the largest section of the book, deals with the most recent developments and includes documents written by variety of modern theological writers, including Walter Rauschenbusch and Dietrich Bonhoeffer.

Abstract: Wolfteich’s book chronicles the development of Catholic lay spirituality in twentieth century America. Her first chapter delves into developments before the Second Vatican Council and includes discussions of movements within the Church as divergent as the Catholic Worker and Opus Dei. Chapter Two focus on Vatican II and its aftermath and addresses the contributions of John Courtney Murray and Teilhard de Chardin and the emergence of the civil rights movement. Chapter Four is of particular interest because of its examination of public and private faithfulness to Catholic principles in a pluralistic and secular society. A bibliography is included.

Abstract: Justice in the World is the 1971 statement of the World Synod of Bishops outlining the Church’s mission to preach and seek justice for all, especially the poor and oppressed.

Abstract: This collection of essays addresses two issues central to the debate over capitalism and economic justice. The authors examine the ethical questions associated with the moral critique of capitalism, while considering the relevant issues of economic analysis. This book attempts to bring together the theologians and the economists in a discussion of economic analysis. The first part provides a framework for the rest of the book by developing some of the basic themes in liberation theology and Marxist economics. The second part presents diverse views of economic justice in religious thought. Part three examines modern capitalism in terms of its global character and class
composition. A final section explores political implications, including a discussion of post-liberal democracy, and the role of the individual and the community in society and nature.

B. CATHOLIC SOCIAL TEACHINGS--WEB SITES


Abstract: This website, maintained by Claretian Publications, provides a timeline and summary of the Catholic Church’s major pronouncements on social justice.


Abstract: This is the home page of the Catholic-Labor Network, an organization that seeks to provide “a place for those Catholics, lay, religious and clergy, who are active in their churches and in unions to learn about their Church’s teachings as regards to labor issues, pray for those who are working for economic justice and share information about events and struggles that may be taking place in their area.” It contains numerous links to web sites dedicated to Catholic social teachings, particularly in the area of labor and employment.

*Catholic Social Teaching.* Web page. Available at: [http://www.shc.edu/theolibrary/cst.htm](http://www.shc.edu/theolibrary/cst.htm).

Abstract: This web page is located at Spring Hill College. It contains links to major Catholic documents, an extensive bibliography by Gerald Darring, and links to useful articles on Catholic social justice. Darring also provides separate links to sections on each of the modern Popes that gives access to documents, commentary, and bibliographic references.


Abstract: This home page of the Catholic Social Teaching and Catholic Education Program at St. Thomas University in St. Paul, Minnesota provides links to materials for teaching Catholic social principles at the elementary, secondary, college and parish levels. The “Higher Education” link provides access to sample course syllabi. This web site also includes sections on the University’s John A. Ryan Institute and Peter Maurin Program.


Abstract: This Center of Concern web site provides links to information on Catholic social teachings organized by the values these teachings seek to promote. For example, there is a link to “biblical justice.” The link leads to a fuller explanation of the Catholic teaching on justice and provides access to an article on the subject reprinted from *Center Focus*, the COC’s newsletter.
Documents of Popes, Bishops and Councils about Justice and Peace and Papal and Episcopal
Documents relating to Catholic Social Justice Teaching. Web page. Available at:
Abstract: The “Justpeace.org” web site provides links to a large number of Catholic
documents on peace and social justice.

Faith Community Builders: Social Justice. Web page. Available at:
Abstract: This web page from St. Mary’s Press in Winona, Minnesota is designed as a
resource for Catholic high school religion teachers and campus ministers. It provides a
wide variety of links to information on Catholic issues including “Social Justice.” In
addition, this web site contains an extensive catalog of St. Mary’s Press publications.

page. Available at: http://www.osjspm.org/cst/.
Abstract: This web page from the Minneapolis-St. Paul Archdiocese’s Office for Social
Justice provides many useful resources on Catholic social teaching. The “Documents”
section provides links to the texts of major Vatican and Bishops’ statements on social
justice and summaries of the content of most documents. Additional web page sections
provide assess to “Major Themes,” “Notable Quotations” from Catholic social justice
documents arranged by subject, and “Readings.” The site’s “Teacher’s Toolbox”
provides additional readings and links as well as downloadable PowerPoint presentations
on Catholic social teachings.

Abstract: Pax Romana is an international Catholic organization dedicated to fostering the
development of Catholic social principles. Their web site includes an archive of e-mail
updates, copies of their publications and conferences, and useful web links. The web site
for the United States chapter is:

Pax Romana USA. Web page. Available at:
Abstract: This web site is maintained by the United States chapter of the international
Catholic organization Pax Romana, the Catholic Movement for Intellectual and Cultural
Affairs. It contains an archive of its electronic newsletter, The Notebook, links to
documents of Catholic social teaching, and publications on ecology, gender, the economy
and human rights.
IV. SPECIFIC LAW SCHOOL COURSES AND PRACTICE AREAS

A. ADMINISTRATIVE LAW

Abstract: In this article, Coughlin explores the similarities and differences between American and Roman Catholic administrative law. While both seek to balance the common good against individual rights, these two bodies of law have very different philosophies about the relationship between individuals and the organization. American administrative law focuses on protecting individual autonomy from excessive government power, whereas administrative canon law sees each individual as a member of a holy community, the Body of Christ. Coughlin analyses how these philosophies result in procedural differences.

B. BANKRUPTCY

Abstract: In this article, Miles considers how well modern bankruptcy law measures up to concepts of justice that have evolved from Catholic social thought. The author begins with an understanding of the meaning of “justice” and the tradition of Catholic social thought with reference to Aquinas and Rerum Novarum. She then progresses to a discussion of bankruptcy law and its development as a response to perceived inequities within society. The penultimate part of the article brings the two concepts together: bankruptcy and Catholic social thought. In conclusion, the author argues that the purpose of all laws should be to serve the common good, and that it behooves legislators and others to formulate bankruptcy laws that adhere to this goal.

C. CIVIL PROCEDURE

Abstract: While not specifically Catholic in perspective, Gaffney examines the biblical roots (particularly Old Testament) of the law of contracts, property, torts, criminal law and civil procedure. Pages 90-94 address procedural law.
Abstract: In this short article Rodes explores the unlikely relation between religion and procedure. He argues that while it might at first appear that these two topics have little in common, a closer examination reveals that comparisons can be made between the earthly development of procedural rules and the omnipotence of God’s power. The author develops this theory by examining the various types of procedures and rules we have created for ourselves and explaining why the qualities realized in God do not necessitate the creation of such devices. Rodes concludes by warning of the dangers inherent in either making idols of procedure on the one hand or doing away with them all together on the other. The very legitimacy of the system, he argues, can be traced back to its creation by God as a system of justice.

**D. CIVIL RIGHTS**

Abstract: This historical essay briefly describes the influence of Catholic Neo-Scholastic thinkers in the development of human rights. Araujo focuses on the work of De Vitoria, particularly his seminal piece, *De Indis*. The author argues that the teachings and concepts put forth by De Vitoria helped to establish some of the vital principles in the foundation of human rights doctrines. The essay concludes with a discussion of how the works of Francis Suarez and Robert Bellarmine also serve as foundations for today’s human rights principles. Araujo recognizes Suarez for contributing the principle of subsidiarity and Bellarmine for his principles of self-determination of peoples. Together these three Catholic Neo-Scholastic thinkers provided the important principles of modern human rights.

Abstract: This collection of essays explores various issues surrounding human rights and legal philosophy. This includes the problems that arise in the clash of human rights, a critique of liberalism, whether human rights have a Christian foundation, blasphemy, whether war can be justified, and a call for a Christian philosophy of law. Each author provides his own conclusions; however a constant theme of the book is that despite their imperfections, current legal standards of human rights are somewhat consistent with Christian views on the subject.

Abstract: According to Coleman, human rights are far too important to be left in the hands of governments or international organizations. He recommends that churches should take the lead in advocating and monitoring human rights, since they are often the
only source of information across national boundaries. The author warns against intellectualizing and suggests that individual victims should be the focal point of the discussion.


Abstract: In contrast to the Church’s teaching, Curran sees “homosexual unions as morally good but lacking something that is found in heterosexual marriage.” Curran chooses not to examine the question of the morality of homosexuality from a Catholic perspective and instead focuses on “the Catholic understanding of the relationship between morality and law in general and how it bears on civil rights for gays and lesbians when one begins with the moral position of the hierarchical magisterium.” Curran finds that the approach to morality and the law found in Vatican II “offers a very firm foundation for laws protecting gays and lesbians against discrimination” but does not offer much support for same-sex partnership legislation.


Abstract: Daigle presents an overview of the work of John Paul II regarding human life. The author focuses on providing an insight into the teachings and thoughts of John Paul II, particularly the Pontiff’s encyclical Evangelium Vitae. The article concludes by addressing the individual obligation of each person to stand up to a culture of death.


Abstract: Destro examines civil rights in relation to the legal and ethical rights of handicapped newborns, the disabled, and the dying. Part I discusses several basic legal issues related to the rights of the disabled and elderly. In Part II, Destro discusses the debate between the “sanctity-of-life” ethic and the “quality-of-life” ethic in the context of constitutional law, arguing that “functional” definitions should be rejected. Part III discusses the need for “agreement over ethical principles governing the equality of human persons,” arguing that case-by-case analysis will lead to decisions that are “inconsistent with basic constitutional protections.”


Abstract: The author’s introductory article to a symposium issue on the Religious Foundations of Civil Rights Law stresses the important role played by other disciplines in legal understanding and analysis. Destro briefly explores the religious underpinnings of many of the concepts that form the basis of civil rights law, and in particular he focuses on how religion and morality have continually shaped our legal system. The author concludes by reiterating his argument that law and religion are related in fundamental ways that are directly relevant to the study of law.
Farley, Margaret A. “Response to James Hanigan and Charles Curran (On Sexual Orientation).” In Sexual Orientation & Human Rights in American Religious Discourse, edited by Saul M. Olyan and Martha C. Nussbaum, 101-112. New York: Oxford University Press, 1998. Abstract: Farley discusses the implications of Hanigan’s and Curran’s positions, while focusing attention on the Church’s teachings on human sexuality and the way those teachings have been applied “differentially to same-sex orientation, behavior, and relationships” as compared to heterosexual orientation, behavior, and relationships.” Farley concludes that domestic partnership legislation is a response to human wants and needs and therefore supports the common good.


Hanigan, James P. “Sexual Orientation and Human Rights: A Roman Catholic View.” In Sexual Orientation & Human Rights in American Religious Discourse, edited by Saul M. Olyan and Martha C. Nussbaum, 63-84. New York: Oxford University Press, 1998. Abstract: Hanigan notes that, while the Roman Catholic Church has a long tradition of thought on sexual morality and the role of the state in human affairs, it does not yet have a “well-established tradition of thought about sexual orientation.” On the topic of sexual orientation and human rights, Hanigan believes that the main issue is the “role of the state in human affairs.” Hanigan examines how the Catholic religious tradition may be helpful in determining when, if ever, the government has grounds to “intrude into the sexual lives of its citizens.” Hanigan concludes that the state does not have grounds to sanction same-sex relationships and believes that Catholics should resist “the state as the ultimate arbiter of our personal morality in our sexual lives.”

Hebblethwaite, Peter. “Human Rights in the Church.” Journal of Ecumenical Studies 19 (1982): 190-201. Abstract: Hebblethwaite discusses how human rights concepts were historically based on the ideas expressed in the American Declaration of Independence and the French Declaration of the Rights of Man. The assertions of the latter, in particular, were rejected by the then-incumbent and subsequent popes, and not finally embraced, in the author’s view, until Vatican II. Hebblethwaite considers liberation and feminist theology as inspired by the Old Testament prophets and psalms and the “radical equality” of the New Testament.


Abstract: Kasper argues that there is a theological foundation to both human dignity and human rights. Additionally, he maintains that there are consequences for the interpretation and understanding of human rights that are derived from this theological foundation. In outlining these consequences the author addresses the Christian aspect of human rights, and the role of human rights within the Church. His conclusion calls upon the Church to offer action, not just words, in the defense of human rights and human dignity.


Abstract: This foreword to a symposium issue on Race and the Law outlines the basic concepts being addressed by the symposium. At the heart of the piece is the simple question, “haven’t we transcended race?” By framing this question within the context of the articles contained in this symposium issue, Kmiec touches upon how the Supreme Court, Catholic social teaching, and empirical studies have interpreted this issue. The author concludes this foreword by arguing that a color-blind society does not yet exist.


Abstract: This essay focuses on the 1963 encyclical *Pacem in Terris*. Langan views the encyclicals a third way between neo-liberal and Marxist views of rights and duties and as a shift in the Catholic vision of society and of religious freedom set out by Pius VI and Pius IX. The author sees antecedents in the rise of Christian Democratic parties and the writings of Jacques Maritain and John Courtney Murray. A concluding section discusses scholastic versus biblical roots of Catholic human rights theory and the Church’s response to secular individual rights perspectives.


Abstract: In this November 2003 document of its Committee on Marriage and Family, the United States Conference of Catholic Bishops restates its opposition to the recognition of same-sex marriage.


Abstract: Nugent asserts that the U.S. Bishops have “emphasized the distinction between homosexuality as orientation or identity and homosexuality as human sexual behavior.”
He discusses four positions that various bishops have taken toward gay rights legislation, including: opposition, neutrality, cooperative opposition, and non-cooperative opposition.


Abstract: This collection of essays derives from a conference held at Brown University in 1995. It explores the different views on sexual orientation within four major religious traditions: Judaism, Roman Catholicism, mainline Protestant churches and African-American churches. The book concludes with two essays from the legal perspective advocating a position of state neutrality on issues such as exclusion from military service, gender bias in the public school curriculum, and the legal status of same-sex domestic partnerships.


Abstract: Panzer’s book refutes the claims of scholars claim that the Catholic Church made no stand against slavery before 1890. Chronologically, Panzer traces the history of papal writings condemning racially based slavery and the slave trade from Pope Eugene IV’s *Sicut Dudum* of 1435 to Pope Leo XIII’s *Catholicae Ecclesiae* of 1898. The appendices contain several Instructions of the Holy Office and documents of the Papal Magisterium against slavery. Also included are a chronology, a selected bibliography, and Pope John Paul II’s speech at Gorée in Senegal.


Abstract: In this essay, Paris examines the role of the Catholic Church’s social teaching in the struggle for racial justice. Paris’ article presents his belief that the Church’s teachings fail to adequately address the issue of structural racism. He maintains that structural racism remains a stumbling block to achieving economic justice for African Americans.


Abstract: Rico’s book attempts a comprehensive analysis of the teaching of John Paul II on religious freedom and the dignity of the human person. The author examines how John Paul II has appropriated, interpreted, and developed the doctrine of Pope Paul VI’s declaration on freedom of religion, *Dignitatis Humanae.*” The author provides an historical overview and his own interpretation of the declaration. He concludes with his thoughts on “which kind of interpretation ... will be most helpful to the church in [engaging] secular liberal and pluralistic societies”.


Abstract: Scaperlanda provides a brief historical overview of the treatment of homosexuals under U.S. immigration laws and policy. He then explores how gay non-
citizens benefit from current laws based on familial relationships. Scaperlanda explores the judicial deficiencies in immigration law relating to treatment of homosexuality and sexual identity generally, and suggests that asylum and refugee laws may potentially undermine the traditional concept of marriage, family and sexuality.

Abstract: Twiss compares and contrasts the three viewpoints offered on the subject of sexual orientation and human rights from a Catholic perspective. Twiss briefly summarizes each author’s position and emphasizes the controversial aspects of each position.

Abstract: This short entry examines the content of several drafts of the 1992 U.S. Bishops’ Letter on Women.

Abstract: Subtitled “A Framework of Access and Inclusion,” this statement of the U.S. Bishops is a “reaffirmation” of the Catholic principles of openness to persons with disabilities and a call to Catholic communities to make whatever accommodations are necessary to fully include disabled persons in the life of the Church.

E. COMMERCIAL TRANSACTIONS

Abstract: This is a collection of articles on business ethics. Of particular note are: “Pope John Paul II and Business Practice” by Robert G. Kennedy; “Addresses to Managers, Business People, and General Audiences” by John Paul II; “Catholic Morality and the Knowledge Society: The Shifting Terrain of Business Ethics” by Dennis P. McCann.

Abstract: Kennedy provides a brief introduction to the Pope’s collected addresses on the topic of business practices. In so doing he argues that three fundamental points about humans underlie the Pope’s teachings on business. First, each person possesses a certain undeniable level of dignity. Second, humans are social by nature and will always form
communities and associations. Finally, all human persons are called to work as collaborators with God in the unfolding of creation. The author concludes by stating that John Paul II sees the economic world as a dimension of life in which humans collaborate with each other and with God to become more fully human.

Abstract: In this article, Miles considers how well modern bankruptcy law measures up to concepts of justice that have evolved from Catholic social thought. The author begins with an understanding of the meaning of “justice” and the tradition of Catholic social thought with reference to Aquinas and *Rerum Novarum*. She then progresses to a discussion of bankruptcy law and its development as a response to perceived inequities within society. The penultimate part of the article brings the two concepts together: bankruptcy and Catholic social thought. In conclusion, the author argues that the purpose of all laws should be to serve the common good, and that it behooves legislators and others to formulate bankruptcy laws that adhere to this goal.

Abstract: This short article explores the experiences of introducing the discussion of the great wealth disparity between whites and African-Americans (particularly with regard to housing and lending practices) into traditional law school courses. The author guides the reader through the process of applying these issues to contracts and commercial law courses. Miles concludes that the most significant benefit of raising these issues is the heightened student compassion for the disadvantaged client who is lacking legal awareness. Miles also suggests that students may wish to commit to pro-bono services once they enter the profession.

Abstract: *The Scholastic Analysis of Usury* is Noonan’s classic work tracing the evolution of this commercial concept from medieval to modern times. Noonan places his analysis in a larger context than the contemporary understanding of the concept. In his view, “the scholastic theory of usury is an embryonic theory of economics.” The development of the concept from the scholastic to the modern era can thus serve to shed light on the interplay of theology and contemporary economics.

Notre Dame Center for Ethics and Religious Values in Business. Web page. Available at: [http://www.nd.edu/~ethics/](http://www.nd.edu/~ethics/).
Abstract: This is the website for the Notre Dame Center for Ethics and Religious Values in Business. The Center’s stated mission is to seek “to strengthen the Judeo-Christian ethical foundations in business and public policy decisions by fostering dialogue among academic and corporate leaders, as well as by research and publications.”
Abstract: This chapter of Wilson’s book notes the “many notable contributions by saints and scholars (of the early Church) on economic matters.” He focuses particularly on St. Augustine and his views of “trade, profit, and wealth, as well as the institutional arrangements for creating and distributing wealth.”

Abstract: The author’s intent in this work on economics and comparative religion is “to make a contribution to the cross-fertilization of ideas that is occurring where these disciplines meet.” He believes that theological contributions should not be ignored and he states that “an understanding of religious teaching helps put ethical issues, including those involving economic relations, in a fuller perspective.” Chapter 3 discusses Christianity and explores Christian approaches to economic issues in the Bible, early Christianity, Scholasticism, and our contemporary industrialized and global economy.

F. CONSTITUTIONAL LAW

Abstract: Boyle argues that war can be justified if the goal is eventual peace. By applying moral standards to any action, even war, the action can be justified. The author expands this theory by describing the grounds for war, the motive and intention of the warring parties and the issue of conscientious objection.

Abstract: Carlson examines the constancy of the Catholic Church’s teaching on the relationship between Church and State, with an emphasis on “religious freedom.” Part I details the Church’s historical and traditional social teaching; Part II explains the relationship between Church and State according to Vatican II; Part III argues that the Church has remained consistent in its teaching by explaining the relationship between Vatican II and prior teaching.

Abstract: This work is intended to provide thoughts and suggestions on the idea of the Catholic as an apostle in modern America. Cronin examines the image of the Catholic and the role of the Catholic within the community. He discusses the Catholic image
and its importance in race relations, church unity, political and economic life. A brief suggested reading list is included.

Abstract: Daigle presents an overview of the work of John Paul II regarding human life. The author focuses on providing an insight into the teachings and thoughts of John Paul II, particularly the Pontiff’s encyclical *Evangelium Vitae*. The article concludes by addressing the individual obligation of each person to stand up to a culture of death.

Abstract: This paper was presented as an introduction to the 1997 conference held at Catholic University’s Columbus School of Law, commemorating the thirtieth anniversary of the Supreme Court’s decision in *Loving v. Virginia*, which invalidated anti-miscegenation laws in sixteen states. Destro examines the legacy of *Loving* in the area of race discrimination, but also considers the extent to which it has imposed constitutional constraints on state laws restricting marriage on other grounds, particularly those that prohibit same-sex unions.

Abstract: In this article the author addresses some of the major constitutional and legal questions that arose in light of the Bishops’ pastoral letter. Destro begins by sketching an outline of the law affecting religious involvement in public policy discussions, and then provides a discussion of the constitutional and statutory issues that arise when exemptions to policy are made based on religious grounds. In particular, he focuses upon the conscientious objector and Title VII of the Civil Rights Act. Destro concludes by applauding the Bishops for raising certain issues in their letter, yet he also recognizes noticeable omissions.

Abstract: Destro examines civil rights in relation to the legal and ethical rights of handicapped newborns, the disabled, and the dying. Part I discusses several basic legal issues related to the rights of the disabled and elderly. In Part II, Destro discusses the debate between the “sanctity-of-life” ethic and the “quality-of-life” ethic in the context of constitutional law, arguing that “functional” definitions should be rejected. Part III discusses the need for “agreement over ethical principles governing the equality of human persons,” arguing that case-by-case analysis will lead to decisions that are “inconsistent with basic constitutional protections.”

Abstract: This collection of essays was written in response to the controversial pastoral letter, “The Challenge of Peace: God’s Promise and Our Response.” The various authors view the Catholic Bishops as important players in the ongoing dialogue to seek moral clarity in a nuclear war. Topics covered include nuclear deterrence, the use of nuclear weapons, the moral position of defending the free world, and non-violent solutions.


Abstract: Described in the Preface as a compendium of the teachings and tradition of Catholic Christianity upon international morality, Eppstein’s classic text is divided into five parts. The book begins with the basic source of the Christian doctrine on war and peace, the Bible. Part 2 focuses on St. Augustine and the idea of a just war. Later parts address the role of the Church as peacemaker, the impact of human society in the relations between nations, and the rights and limits of nationality. Included in the text are copies of original sources (e.g., The Pact of Paris).


Abstract: Finnis examines the conception of war and peace according to the Catholic tradition of natural law theory. Finnis discusses motives and grounds for war, and conduct of war. Finnis notes that the tradition is still developing but finds that war is justified only as defense.


Abstract: Garnett’s article examines ways that the government’s tax-exempt programs can assert control of a religious organization’s political expressions and activities. He explains how in their endeavor to obtain tax-exempt status, religious organizations may reshape their policies and practices to better suit the government. Further, he examines the dichotomy created by the government between a religious organization’s “private” and “public” spheres and the tension created between the political rights of the organization and its religious mission.


Abstract: This volume is a collection of essays reflecting on the work of John Courtney Murray and his seminal book, *We Hold These Truths*. The articles explore (in the editor’s words) Murray’s contribution to the “public debate about the role of religion in public life and the moral foundations of American democracy.”
Abstract: Kmiec’s article is a detailed analysis of the United States Supreme Court’s decision in *Employment Decision, Department of Human Resources v. Smith*. Kmiec looks to the original intent of the free exercise clause and the impact of such an analysis on both religious and cultural diversity.

Abstract: Kmiec’s short essay documents the constitutional roots of religious freedom and its inherent rights. He examines its source in natural law, the original intent of the framers of the Constitution, and the religious heritage of the nation.

Abstract: Kmiec argues that the Supreme Court’s largest doctrinal shift in the 1999-2000 term was in the area of aid to religious schools. In the case of *Mitchell v. Helms*, the majority held that government benefits might be allocated to religious and public schools without contravening the establishment clause. The author provides a brief history of Supreme Court decisions in this area and is critical of several opinions that pre-date Mitchell. He also explains the rationale behind the court’s new decision and offers hope that this opens the door for a complete re-examination of school choice.

Abstract: Kmiec and Presser’s constitutional law textbook seeks to place the study of Supreme Court decisions in their historical and philosophical context. In the author’s words, “history and related philosophical inquiry supply needed perspective.” The authors seek to present the “original understanding of the framers.”

Abstract: This essay focuses on the 1963 encyclical *Pacem in Terris*. Langan views the encyclicals a third way between neo-liberal and Marxist views of rights and duties and as a shift in the Catholic vision of society and of religious freedom set out by Pius VI and Pius IX. The author sees antecedents in the rise of Christian Democratic parties and the writings of Jacques Maritain and John Courtney Murray. A concluding section discusses scholastic versus biblical roots of Catholic human rights theory and the Church’s response to secular individual rights perspectives.

Abstract: Operating within the context of the issue of war or the threat of war, McKenna presents the Catholic or Scholastic viewpoint. His study concludes “the
difference between this Catholic view and Protestant or humanist thought...is primarily one of emphasis.”

Abstract: This small book presents a birds-eye view of a dozen leading Catholic thinkers. Michael Novak addresses “The Rediscovery of our American Catholic Heritage”; Mary C. Agee discusses the application of Catholic teachings to her personal life; Thomas S. Monaghan suggests ways of “Integrating the Faith into a Corporate Environment”; Douglas W. Kmiec documents the constitutional roots of religious freedom and its inherent rights.

Abstract: This book contains the full text of The Challenge of Peace: God’s Promise and Our Response, the U.S. Catholic Bishops’ Pastoral Letter on War and Peace. Murnion has designed his book to serve as a tool to generate further discussion on the topic of nuclear war, deterrence policies, and the threat to humanity. Essays written by experts are included that both dispute and support what the bishops have stated. These essays are arranged to follow the order of the pastoral letter. In the foreword to the book, Theodore Hesburgh calls the Challenge to Peace “the finest document that the American Catholic hierarchy has ever produced.”

Abstract: We Hold These Truths is John Courtney Murray’s classic work on American Catholic public philosophy. Murray’s work examines the Catholic identity and its interaction with the essential pluralism of American society. Murray’s work had a major impact on Vatican Council II, particularly its “Declaration on Religious Freedom.”

Abstract: Nardin’s collection of essays comprises a wide-ranging discussion of the ethical and religious issues of war and peace. The essays are comparative in nature, examining peace issues from Catholic, Protestant, Jewish and Islamic perspectives. Of particular note are the first two chapters: “The Ethics of War and Peace in the Catholic Natural Law Tradition” by John Finnis and “Just War Thinking in the Catholic Natural Law” by Joseph Boyle.

Abstract: Nugent asserts that the U.S. Bishops have “emphasized the distinction between homosexuality as orientation or identity and homosexuality as human sexual behavior.” He discusses four positions that various bishops have taken toward gay rights legislation, including: opposition, neutrality, cooperative opposition, and non-cooperative opposition.

Abstract: Written shortly after the end of the Cold War, this work seeks to offer theories on how to apply moral values to international relations during this transition time. The authors recognize the opportunity to create a new moral order for the world, and by addressing topics such as foreign policy, human rights, just war, and peacemaking, they collectively provide a roadmap for the role of the Catholic Church in this environment. It concludes by stating that religion and morality must play a critical role in shaping the post-Cold War world.


Abstract: The focus of this text is the “political nature of the religious settlement embodied in the First Amendment.” In addressing this subject the author tackles the thorny issues of religious freedom, parochial schools, Sunday laws, birth control, and censorship. While acknowledging that the issue of church-state relations is not the most pressing issue to be addressed, Regan rarely strays from the subject when discussing the individual issues. He concludes by arguing that political maturity can best be displayed in religious tolerance.


Abstract: Reid uses this article to take the opportunity to examine Judge Noonan’s contribution to the debate over whether Catholics had a right to object to serving in the Vietnam War based on just war grounds. The author molds the article along the lines of Noonan’s methodology employed in his seminal works of legal history. The case of *Negre v. Larsen* is used to highlight the issues of constitutional law and Catholic moral teaching that come into play in this treatment of the rights and wrongs of the Vietnam War. By focusing on Noonan’s involvement with, and reaction to, the *Negre* case, Reid provides a clear picture of the scholar’s beliefs in the First Amendment. He also highlights the failure of the branches of government to adhere to Constitutional principles at times of national security.


Abstract: The author divides this chapter into five sections: the first analyzes the Madisonian vision of religious freedom and the creation of the First Amendment. The second looks at how the Supreme Court balanced the First Amendment’s religious liberty language with unprotected overt acts performed in the name of religion. The third
section takes the reader through the post World War II era and discusses the critical religious liberty decisions of the Court culminating in the 1972 Amish decision. The next section addresses the Court’s emphasis on distinguishing between the “free exercise clause” and the “establishment clause” of the Constitution. The chapter concludes by addressing the state of religious freedom in the United States since 1990.

Abstract: Ryan and Millar’s book presents a clear and thorough understanding of the interrelationship of the Catholic Church and American political system in the pre-WWII era.

Abstract: This essay takes a close look at the recent welfare reform legislation that bars most legal aliens from eligibility for various welfare benefits. Scaperlanda argues that the Welfare Reform Act (1996) is in conflict with the Judeo-Christian perspective of our “constitutional community”. He compares the traditional judiciary-centered model of constitutional interpretation with a Catholic Christian perspective. As an example, he uses the Parable of the Good Samaritan to illustrate his Catholic Christian perspective of the nation’s constitutional responsibility toward legal resident aliens.

Abstract: Siedenburg argues that man’s attempts to outlaw war have failed and thus a change in social teaching is required. He points out that the Catholic Church has adopted a stand somewhere between professional militarism and absolute pacifism; mutual tolerance is offset by the need to defend oneself. The author concludes by stating that although the Church has been responsible for mitigating or preventing some of the horrors of war, there is still a need for an approach to war that more closely observes the peaceful doctrines promulgated by Christ.

Abstract: Marking the 2000th anniversary of the birth of Jesus Christ, this U.S. Bishops’ document attempts to bring together “the guidance of the Gospel and the opportunities of our democracy to shape a society more respectful of human life and dignity, and more committed to justice and peace.” Among the major themes addressed are: the dignity of human life, the promotion of family and community life, the dignity of work, the care for the poor and oppressed, and the care for creation. The document includes a list of major Catholic documents on public policy and moral issues.
G. CONTRACTS

Abstract: Drawing from Catholic social teachings and the works of Aristotle the author describes two types of morally commendable business organizations. For a “true human company” to exist, as posited by the encyclicals, Fitzgibbon argues that the company should be bonded through either “affiliations of unity,” or “political friendship.” He concludes by warning others to stay away from companies based on “illusory” or “insufficient” goods.

Abstract: In Chapter Two, entitled “Some Catholic Notions,” the author argues that “compassion and empathy are Catholic principles” and explains “how Catholic social thought has emphasized the importance of mediating institutions to develop the responsible exercise of these principles.”

Abstract: While not specifically Catholic in perspective, Gaffney examines the biblical roots (particularly Old Testament) of the law of contracts, property, torts, criminal law and civil procedure. Pages 82-85 address contract law.

Abstract: Kennedy provides a brief introduction to the Pope’s collected addresses on the topic of business practices. In so doing he argues that three fundamental points about humans underlie the Pope’s teachings in business. First, each person possesses a certain undeniable level of dignity. Second, humans are social by nature and will always form communities and associations. Finally, all human persons are called to work as collaborators with God in the unfolding of creation. The author concludes by stating that John Paul II sees the economic world as a dimension of life in which humans collaborate with each other and with God to become more fully human.

Abstract: McCauliff’s essay discusses the development and history of modern contract law from a natural law perspective using Christian principles. The author discusses the effect the Christian tradition of justice and Jesus’ exhortation to love thy neighbor and to focus on the “community’s good” has had on modern contract law.

Abstract: This short article explores the experiences of introducing the discussion of the great wealth disparity between whites and African-Americans (particularly with regard to housing and lending practices) into traditional law school courses. The author guides the reader through the process of applying these issues to contracts and commercial law courses. Miles concludes that the most significant benefit of raising these issues is the heightened student compassion for the disadvantaged client who is lacking legal awareness. Miles also suggests that students may wish to commit to pro-bono services once they enter the profession.


Abstract: This essay attempts to analyze the “two dominant theories of the firm and their relationship to Catholic social thought.” The shareholder theory places the emphasis on how corporate wealth is translated to shareholder profits, while the stakeholder theory stresses the fairness of contracts between the firm and its constituents. In analyzing these concepts Tavis relates them to Catholic social thought and the principles of solidarity and subsidiarity, and in so doing he draws upon some of the primary documents of the Church. The essay is essentially organized into two parts: the first provides an explanation of the shareholder and stakeholder theories, while the second looks at the Catholic social principles and how they relate to the firm as a community. The issues of the individual in a community as it relates to solidarity, and institutional decision making as it relates to subsidiarity are explored before the author concludes that Catholic social thought provides an important contribution to the practice of management.


Abstract: In this section of his book, Wilson discusses two major works: the pastoral letter of the National Conference of Catholic Bishops, *Economic Justice for All* and *The Spirit of Demographic Capitalism* by Michael Novak. He views both works as major contributions to the Catholic debate on economic issues.


Abstract: This chapter of Wilson’s book notes the “many notable contributions by saints and scholars (of the early Church) on economic matters.” He focuses particularly on St. Augustine and his views of “trade, profit, and wealth, as well as the institutional arrangements for creating and distributing wealth.”
Abstract: The author’s intent in this work on economics and comparative religion is “to make a contribution to the cross-fertilization of ideas that is occurring where these disciplines meet.” He believes that theological contributions should not be ignored and he states “an understanding of religious teaching helps put ethical issues, including those involving economic relations, in a fuller perspective.” Chapter 3 discusses Christianity and explores Christian approaches to economic issues in the Bible, early Christianity, Scholasticism, and our contemporary industrialized and global economy.

H. CORPORATIONS

Abstract: Managing As If Faith Mattered, the first volume of the publisher’s Catholic Social Tradition Series, focuses on how Catholic social teaching can influence people and organizations in everyday life. It also provides specific guidelines on how Catholic social teaching can be integrated on the personal and corporate level. The authors question why Judeo-Christian ideals have been removed from the corporate world, and give suggestions on how people can reintegrate Church teachings into their personal and professional lives. Specifically, Part One explains how Catholic social teachings apply to management theory. Part Two examines how Church social doctrine plays an integral role in business topics such as human resources, finance and marketing. Part Three concludes the volume with how people can incorporate spirituality into modern day life on a daily basis.

Abstract: Underlying this collection of short essays is the basic question concerning what it takes to make economic systems just. The two authors both arrive at the same conclusion, that the market can be moral; the process by which they arrive at their independent conclusions forms the nucleus of this text. William McGurn provides the Catholic perspective by drawing upon Catholic teachings and showing how Catholicism complements the market’s creative, capitalist impulse. The “inherent moral worth” of the market is the thesis beneath McGurn’s writings. Rebecca Blank approaches the topic from traditional Protestant origins. Although she is less accepting of some of the market’s traits, she acknowledges the need for market economics and sees no inherent conflict with religious beliefs. While McGurn reminds Christians of the moral contributions of the market, Blank takes time to highlight the moral failings that befall the market.

Abstract: In this brief survey of official Catholic social teachings the authors attempt to answer two questions: how is the corporation understood from a societal perspective, and does the corporation have the capacity to help people grow? In answering these questions Calvez and Naughton engage in a discussion between the intellectual depth of the Catholic social tradition and the complexities of a business organization. Beginning with the Rerum Novarum the authors trace the church’s teachings on the business organization from Pope Leo XIII through Pope John Paul II. They conclude that although the corporation does serve a social function in the eyes of the Church, they also acknowledge that corporations have fallen short in their capacity to develop people. The individual must therefore engage in other social structures outside of the corporation in order to realize their full humanity.


Abstract: This work, volume two of the Catholic Social Tradition Series, is a collection of interdisciplinary essays dealing with integrating management theory with Catholic social principles. The book’s 13 essays were selected from papers presented at a follow-up seminar to the Second International Symposium on Catholic Social Thought and Management Education. These essays are divided into three sections: Section I: Engaging the Shareholder Model of the Firm; Section II: Adding the Stakeholder Model to the Debate; Section III: Managerial Practices Informed by Catholic Social Thought.


Abstract: The author analyzes six ethical principles at work in the pastoral letter of the Roman Catholic Bishops on the economy. The first three are derived from the Thomistic traditions; the fourth recognizes human rights (including economic rights); the fifth stresses the social aspects of property. The last of Curran’s ethical principles enunciates a preferential option for the poor. Curran concludes by stating that the Bishops’ letter proposes a reforming approach to the existing economic system, one that would de-emphasize the individualistic element.


Abstract: The purpose of this dissertation is to trace the history of the efforts made by the Catholic Church to secure adequate laws for the legal protection of church property. The author explores the circumstances that caused the adoption of the church’s methods of tenure of church property. Interwoven into the text are the principal legal enactments that determined the juridical status of the church with respect to property. Included is a state-
by-state analysis of current (as of 1932) legislation addressing the incorporation of church property. This is a reprint of the author’s 1933 thesis at The Catholic University of America.

Farley, William H. “Catholic Social Thought and Business.” In Rerum Novarum: A Symposium Celebrating 100 Years of Catholic Social Thought, edited by Ronald F. Duska, 199-213. Lewiston, Me.: Edwin Mellen Press, 1992. Abstract: This paper was originally presented at a symposium at Rosemont College in February 1991. Farley explores the daily issues facing managers and how he believes the Gospels and Catholic social teaching should influence the manager’s actions. Farley discusses the challenge of preserving and nourishing human dignity in times of “great business stress and pressure” and the obligations of business people to provide aid to the poor.

Fitzgibbon, Scott. “‘True Human Community:’ Catholic Social Thought, Aristotelian Ethics, and the Moral Order of the Business Community.” St. Louis University Law Journal 45 (2001): 1243-1279. Abstract: Drawing from Catholic social teachings and the works of Aristotle the author describes two types of morally commendable business organizations. For a “true human community” to exist, as posited by the encyclicals, Fitzgibbon argues that the company should be bonded through either “affiliations of unity,” or “political friendship.” He concludes by warning others to stay away from companies based on “illusory” or “insufficient” goods.

Fort, Timothy L. Ethics and Governance: Business As Mediating Institution. New York: Oxford University Press, 2001. Abstract: In Chapter Two, entitled “Some Catholic Notions,” the author argues that “compassion and empathy are Catholic principles” and explains “how Catholic social thought has emphasized the importance of mediating institutions to develop the responsible exercise of these principles.”


Garvey, George E. “A Catholic Social Teaching Critique of Law and Economics.” In Christian Perspectives on Legal Thought, edited by Michael W. McConnell, Robert F. Cochran, Jr. and Angela C. Carmella, 224-41. New Haven: Yale University Press, 2001. Abstract: Garvey seeks to critique theories of law and economics from the perspective of Catholic social teachings. He provides individual overviews of the development of law and economic theories and the structure of Catholic social teaching. He concludes by acknowledging the compatibility of the two movements, particularly with respect to the
Chicago School economists. While recognizing the differences, the author’s focus is on highlighting the similarities between law and economics and the Catholic tradition.

Abstract: This is a collection of articles on business ethics. Of particular note are: “Pope John Paul II and Business Practice” by Robert G. Kennedy; “Addresses to Managers, Business People, and General Audiences” by John Paul II; and “Catholic Morality and the Knowledge Society: The Shifting Terrain of Business Ethics” by Dennis P. McCann.

Abstract: Hobgood’s book seeks to identify and analyze the various social models reflected in Catholic social teaching. She discusses the conflicting paradigms of orthodox and radical economic theory and argues “Catholic economic teaching would in fact be best served by a more consistent analysis and policy commitment informed by radical theory.”

Abstract: These essays were presented at a symposium by the Center for Ethics and Religious Values in Business of the College of Business Administration of the University of Notre Dame. The articles address the content and implications of the U.S. Bishops’ 1983 pastoral letter on the economy. Oliver William’s opening essay covers the history and background of the drafting of the letter. The remaining essays are divided in four categories: employment, the poor and disadvantaged, trade with developing countries, and economic planning.

Abstract: The twelve essays are by scholars, theologians, philosophers, political scientists, economists, corporate leaders, and labor experts and attempt to “probe the encyclical for guidance in the world of work.” The papers collected were presented at a 1982 Notre Dame Symposium “Co-creation: A Religious Vision of Corporate Power,” which examined John Paul II’s encyclical *Laborem Exercens* (On Human Work).

Abstract: Johnson, a corporate general counsel, applies John Paul II’s encyclical *Laborem Exercens* to the realities of the large global corporation. He addresses specifically issues of employee participation in ownership and management of the corporation.
Abstract: Keane touches on schools of economic thought from Hobbes to Adam Smith to John Stuart Mill. His over-riding criticism of these economists is their exclusion of religion and morality. Keane notes that “economic man,” a “money making animal” motivated only by acquiring wealth and avoiding exertion, is the outcome of a false philosophy. To remedy the situation, Keane recommends a return to a true philosophy based on proper notions of God, man and morality. Keane looks to the social principles of the Church as a source for the restoration of a political economy based upon human needs and religious values, not purely the accumulation of wealth.

Abstract: Kennedy provides a brief introduction to the Pope’s collected addresses on the topic of business practices. In so doing he argues that three fundamental points about humans underlie the Pope’s teachings in business. First, each person possesses a certain undeniable level of dignity. Second, humans are social by nature and will always form communities and associations. Finally, all human persons are called to work as collaborators with God in the unfolding of creation. The author concludes by stating that John Paul II sees the economic world as a dimension of life in which humans collaborate with each other and with God to become more fully human.

Abstract: Leo XIII’s *Rerum Novarum* (“Of New Things”) is the foundation encyclical of the Catholic Church’s modern social teaching. While strongly defending the right to possess private property, the encyclical calls upon capital for a just wage that will allow all workers to participate in an equitable ownership of property. For an overview of the development in subsequent encyclicals of the “new things” introduced in *Rerum Novarum*, see the timeline at “The Busy Christian’s Guide to Catholic Social Teaching” web site ([http://www.usCatholic.org/cstline/tline.html](http://www.usCatholic.org/cstline/tline.html)).

Abstract: McCann’s essay was originally presented in a 1987 symposium of the Center for Ethics and Religious Values in Business at Notre Dame University. His essay traces the development of Catholic social teachings on investment in the papal encyclicals and in the United States Bishops’ statements. He finds in Catholic teachings a “moral vision in which the question of social responsibility looms rather large” and which can serve as a resource for development of an ethic of responsibility in the investment industry.
Abstract: The author outlines a praxiological response to the new market economies that are driven by a convergence of technology and the rise of the “knowledge-based society.” McCann provides a brief overview of the Catholic Church’s social teachings as they respond to the knowledge-based society. Throughout the piece he relates the experience of Catholics in the new capitalist countries of Eastern Europe with the American Catholic experience. He sees hope that the new economic anxieties generated by recent changes provide opportunities for praxiological development.

Abstract: McCann’s essay attempts to develop a theology of the modern business corporation. He seeks to show “how business is a true calling and how the business system actually fulfills God’s purpose in history.” McCann examines the work of Michael Novak and Max Stackhouse. He surveys traditional Catholic social teaching, its role in understanding the proper role of business. He maintains that a credible business theology is an integral part of a full understanding of Catholic social teaching.

Abstract: Corporations are great storehouses of wealth and the role corporations should play in financing charitable works has been debated by the courts, corporate boards, and society itself. The stance taken by the American Law Institute is that the primary motive for the corporation is to make a profit, but that charitable action is permissible. Morrissey believes that the corporation is in essence a human and moral being with a relationship to greater society, and should therefore be required by the ALI to support philanthropic causes.

Abstract: Noonan’s extensive historical essay explores the concept and practice of bribery from the perspective of morality and ethics. He traces the history of the bribe from 3000 B.C. to 1000 A.D. through the Reformation period and what he refers to as the “Englishing” of the tradition. He concludes with the American approach to this practice.

Abstract: This is the website for the Notre Dame Center for Ethics and Religious Values in Business. The Center’s stated mission is to seek “to strengthen the Judeo-Christian ethical foundations in business and public policy decisions by fostering dialogue among academic and corporate leaders, as well as by research and publications.”

Abstract: In seeking to stir debate on the issue of the theology of economics, the author of this article quickly answers the titular question in the affirmative. He then moves on to describe the traditional church view of the corporation. This is followed by his own observations of the corporation and the multinational company. In his conclusion Novak argues that as agents of democratic capitalism corporations represent a particular type of moral-cultural system. As such they should be used to help fight world poverty and hunger.


Abstract: Novak’s article seeks “to develop some of Pope John Paul II’s main insights in *Laborem Exercens*, especially as they apply to democratic capitalism.” He maintains that the encyclical uses creation as its “central metaphor” and espouses a “creation theology” very different from “liberation theology,” though it shares its aims for justice and freedom.


Abstract: Pichler, a corporate executive, examines the value system inherent in capitalism, the role of public policy in the economic system and the consonance of these secular values with the religious values enunciated by John Paul II in *Laborem Exercens*.


Abstract: The book contains a collection of four essays by the authors discussing the November 1984 National Conference of Catholic Bishops first draft of the Pastoral letter on the United States Economy. Sterba provides “a philosophical defense” for the Bishops stance whereas, Rasmussen’s essay entitled “Economic Rights versus Human Dignity: The Flawed Moral Vision of the United States Catholic Bishops” disagrees with the Bishops’ pastoral letter. Both authors also provide a response to each other’s essays.


Abstract: This collection of papers is international in scope and is designed “to stimulate ethical reflection on financial activity” and its effect on the common good. The wide variety of issues addressed includes attitude of countries towards the poor, labor, and the economy of indebtedness, the Church’s concept of financial activity, the evolving nature of the Church’s social teaching. The papers outline the role of the church, government agencies, financiers, company managers, and public authorities in improving the economic life of all.
Abstract: Schall seeks to explore those areas where Christianity and economics sometimes come into conflict and how Catholic social doctrine addresses those areas. He provides a brief outline of the development of Catholic social doctrine (pre and post Rerum Novarum), and discusses how the church’s social thought adapted to the times and thus became the middle ground between laissez-faire capitalists and socialists. He concludes by presenting a number of issues regarding whether the business community can successfully achieve and share in the same goals as the Catholic Church.

Abstract: This anthology seeks to educate both clergy and lay professionals to the religious and moral significance of business and economics. The essays are drawn from diverse resources, including the Bible, great philosophers, and the “ethically committed” business leaders of today. The book also attempts to help tomorrow’s leaders understand the importance of having a strong moral foundation in society and the workplace.

Abstract: This essay attempts to analyze the “two dominant theories of the firm and their relationship to Catholic social thought.” The shareholder theory places the emphasis on how corporate wealth is translated to shareholder profits, while the stakeholder theory stresses the fairness of contracts between the firm and its constituents. In analyzing these concepts Tavis relates them to Catholic social thought and the principles of solidarity and subsidiarity, and in so doing he draws upon some of the primary documents of the Church. The essay is essentially organized into two parts: the first provides an explanation of the shareholder and stakeholder theories, while the second looks at the Catholic social principles and how they relate to the firm as a community. The issues of the individual in a community as it relates to solidarity, and institutional decision making as it relates to subsidiarity are explored before the author concludes that Catholic social thought provides an important contribution to the practice of management.

Abstract: The focus of this chapter is to address the shortcomings of the American Bishops’ drafting of Catholic Social Teaching and the U.S. Economy. The author claims that the writing failed to confront the moral role of the business corporation in the American economy, and in so doing he tackles the subjects of productivity, distributive justice, and self-determination. Valasquez concludes by arguing that the system is not fundamentally wrong, however some changes are needed to avoid the pitfalls that can befall capitalism.

Abstract: Williams has compiled a collection of papers presented at the “How Literature and Films Can Stimulate Ethical Reflection in the Business World” conference in 1996. The “volume draws on the contemporary revival of narrative theology to make the wider point that all experience has a narrative quality.” The essays are divided into three parts: Part One, Some Models for Effective Teaching About the Good Life; Part Two, Toward a Better Understanding of Ourselves and Our Times, and Part Three, The Business World: Shaping our Vision of the Good Life. Chapter seven focuses on scenarios involving lawyers and businesspersons.


Abstract: The author seeks to answer the question of whether multinational businesses can alleviate poverty in the Third World. Williams draws from his experience at the 1978 Notre Dame seminar on world poverty in offering conflicting views of the multinational. His conclusion is that market economies are here to stay and as such they are critical in solving some of the problems of the world. However, they are unable to solve all the problems (e.g., health). The extent to which market intervention is sometimes necessary is the final question posed by Williams.


Abstract: This collection of essays is the result of a conference held at Notre Dame University in 1980. It includes essays from economists, theologians, business executives and academics. All the contributors address the fundamental issue of the interaction of Judeo-Christian values and the management of the modern corporation. The essays are divided into four parts: “Understanding the Corporation,” “Patterns of Religious Authority in Business Matters: Protestant, Catholic and Jewish,” “The Interface Between Corporate and Religious Values,” and “The Corporation and Social Responsibility.”


Abstract: This collection of essays was originally presented in a 1987 symposium of the Center for Ethics and Religious Values in Business at Notre Dame University. The articles address ethical issues in the investment industry, especially insider trading, corporate takeovers, and market regulation, self-regulation and deregulation. The lone article that directly discusses Catholic social teachings is “‘Accursed Internationalism’ of Finance: Coping with the Resource of Catholic Social Teaching” by Dennis McCann (at 127-47). His essay traces the development of Catholic social teachings on investment in the papal encyclicals and in the United States Bishops’ statements. He finds in Catholic
teachings a “moral vision in which the question of social responsibility looms rather large” and which can serve as a resource for development of an ethic of responsibility in the investment industry.

Abstract: In this section of his book, Wilson discusses two major works: the pastoral letter of the National Conference of Catholic Bishops, Economic Justice for All and The Spirit of Demographic Capitalism by Michael Novak. He views both works as major contributions to the Catholic debate on economic issues.

Abstract: The author’s intent in this work on economics and comparative religion is “to make a contribution to the cross-fertilization of ideas that is occurring where these disciplines meet.” He believes that theological contributions should not be ignored and he states “an understanding of religious teaching helps put ethical issues, including those involving economic relations, in a fuller perspective.” Chapter 3 discusses Christianity and explores Christian approaches to economic issues in the Bible, early Christianity, Scholasticism, and our contemporary industrialized and global economy.

I. CRIMINAL LAW & PROCEDURE

Abstract: Brugger’s book examines Catholic Church’s position on capital punishment from both an historical and doctrinal perspective. In Part I, the author examines the Catechism of the Catholic Church’s discussion of the three traditional justifications of capital punishment, retribution, redress, and the common good. His discussion of the illegitimacy of capital punishment is based on the moral reasoning set forth in the encyclicals Evangelium Vitae (1995) and Veritatis Splendor (1993). In Part II, Brugger explains the historical development of the church’s initial support for, and its current opposition to, capital punishment. In Part III, Bugger examines the concept of the “development of doctrine” within the Church and its applicability to the Church’s current position against the practice of capital punishment.

Abstract: This is the website of Catholics Against Capital Punishment which was founded in 1992 to promote greater awareness of Catholic Church teachings that characterize capital punishment as “unnecessary, inappropriate and unacceptable in today’s world.”
Abstract: Of the four “traditional justifications for punishment” (deterrence, incapacitation, rehabilitation and retribution) Celichowski argues that rehabilitation should be made a priority. The author demonstrates how the Sacrament of Penance may be used as a model to rehabilitate prisoners, while satisfying the other justifications more humanely.

Abstract: This article is part of a symposium entitled “Executing the Wrong Person: The Professionals’ Ethical Dilemmas.” The symposium posed a hypothetical problem in which a criminal (Ben Jones) confesses to a murder for which another man is about to be executed. Jones confesses to his attorney, a priest and a psychiatrist. Collett examines the professional obligations of the priest, noting that Jones did not confess to the priest during the Sacrament of Penance and Reconciliation. If he had, then canon law forbids the priest from disclosing the confession. Collett discusses the possible consequences of disclosing Jones’ confession, applying the rule governing professional secrets. Collet also discusses the seal of confession, its benefits to the confessor, the priest, and the church, and why the priest cannot violate it.

Abstract: This web document contains the Vatican’s changes of September 8, 1997 to the *Catechism of the Catholic Church* on the subject of the death penalty. Sections 2265-67 were revised to reflect the language of Pope John Paul II’s 1995 encyclical, *Evangelium Vitae.* While recognizing the legitimate goal of civil authority to protect society, non-lethal options make resort to the death penalty “very rare if practically nonexistent.” A side-by-side comparison of the revised (1997) version and the original (1992) version of the *Catechism* can be viewed at [http://www.cacp.org/pages/587878/index.htm](http://www.cacp.org/pages/587878/index.htm).

Abstract: Dougherty’s essay examines the philosophy of punishment, particularly in the works of St. Thomas Aquinas.

Abstract: Doyle, a Catholic and Capital Defender of New York State, bases his opposition to the death penalty to three factors that he maintains have a special resonance in the Catholic tradition: human beings are fallible; racism is mortally sinful; and human life is sacred. This article is a text of a short speech given by Doyle at a symposium entitled “Thoughts on Death Penalty Issues.”
Abstract: In this short piece Drinan discusses Catholic public opinion on the death penalty. He details the reasons for the church’s opposition to the institution and expressed sadness that Catholics do not share the official church view. Statistical data in the form of opinion polls is provided.

Abstract: Fishman, a criminal law professor, examines the perception that the concept of justice in the Old Testament was “harsh, cruel and unyielding.” He finds in the Torah a robust criminal law with a nuanced approach to issues of privacy, evidence, fairness, and punishment.

Abstract: While not specifically Catholic in perspective, Gaffney examines the biblical roots (particularly Old Testament) of the law of contracts, property, torts, criminal law and civil procedure. Pages 88-90 address criminal law.

Abstract: Garnett examines the role of an attorney in the representation of death row defendants. He focuses particularly on the situation where political realities and religious perspectives conflict. Garnett analyzes ethical and moral obligations of a death row volunteer attorney, and the tension between personal conscience and professional interest. In particular, he explores the difficult issues attorneys and judges face when the accused pleads guilty, and then instructs his lawyer not to present possible mitigating evidence to save his life.

Abstract: The authors discuss the difficult moral and legal questions Catholic judges must face when deciding whether to hear death penalty cases. The authors conclude “judges cannot—nor should they try to—align our legal system with the Church’s moral teaching whenever the two diverge. They should, however, give witness to the Church’s teaching in their personal and professional behavior.

Available at: [http://www.nccbuscc.org/prolife/tdocs/evangel/evangeli.htm](http://www.nccbuscc.org/prolife/tdocs/evangel/evangeli.htm). 
Abstract: Chapter III of Pope John Paul II’s 1995 encyclical, entitled “You shall not kill: God’s Holy Law,” addresses the issue of the Church’s opposition to the death penalty.

Abstract: Johnson’s essay, from a collection that explores different Christian perspectives
on legal principles and substantive law, compares human nature and criminal responsibility from a scientific and religious viewpoint. He contracts the secular view that human nature and behavior is due to environmental circumstances and genetics with the biblical view of human nature and the individual’s awareness of his or her moral wrongfulness. The author uses the *M'Naghten* insanity defense rule as the focus of his discussion.

Abstract: Sister Monica Kostielney reflects on the Catholic Church’s position on capital punishment as it is derived from the Old and New Testament and Church documents. The focus of her article is on the growing opposition by current Church leaders to the use of the death penalty. In her final statement, she remarks that “the Catholic Church will be unwavering in its opposition to the death penalty, as unwavering as God’s love for all humanity.”

Abstract: While the article focuses primarily on political violence, individual criminal behavior and the causes of urban crime are discussed. The author articulates the Catholic response from the viewpoint of the 1978 U.S. Catholic Conference statement *Community and Crime* and the Vatican II document *Gaudium et Spes*.

Abstract: Laurence asserts that the encyclical *Evangelium Vitae* does not find the death penalty evil “per se” and suggests that the most reasonable way to interpret the Catholic Church’s view on capital punishment is that it is a prudent response to circumstances and does not contradict any prior doctrine or traditions.

Abstract: Levine argues that applying religious thought to legal issues is sometimes helpful, particularly when the issue is as controversial as capital punishment. He suggests that while religion should not have an undue influence on American legal reasoning, it can offer thoughtful, logical and relevant arguments that can be useful in deciding current legal issues such as the death penalty.

Abstract: The author poses a question: “Given the realities of criminal justice and penology in America, how should the Christian community of believers respond?” His book explores this issue from a broad Christian perspective. Rather than providing a
specific answers or solutions, McHugh suggests courses of reflection focusing on attitudinal and theological change, as well as following up with Christian action. Notes and a select bibliography are included in this work.

Abstract: This is a comprehensive work on the historical and theological developments on the issue of capital punishment. The book begins with a look at the death penalty in early Christianity and ends with a discussion of the issue in contemporary times. Megivern attempts to explain how and why Christians have supported or tolerated the death penalty, particularly in early Church history. In addition, he describes the more recent changes in attitude among Church leaders. Throughout the book, Megivern is quite open about expressing his own adamant opposition to capital punishment. Extensive notes and a bibliography are included in this work.

Abstract: O’Donovan’s essay examines in detail paragraph 56 of *Evangelium Vitae*, the one paragraph of the encyclical that directly addresses the issue of capital punishment. His main criticism is that the section “leaves some important threads hanging loose.”

Abstract: This article is a response to John H. Garvey and Amy Coney’s “Catholic Judges in Capital Cases” (81 *Marquette Law Review* 303). The author maintains “the proper relationship between religion and the judicial process” is “particularly, if not uniquely, complicated.” He commends Garvey and Coney for focusing on the legal and moral dilemmas facing judges who attempt to remain faithful to both their judicial and religious beliefs.

Abstract: In this book, part of the Pilgrim Library of Ethics, Stassen has gathered together a collection of previously published essays dealing with the death penalty. This work is intended to both present a “vigorous pro-con debate” of the issue and to use this issue to illustrate and clarify different approaches to religious ethics. The essays are divided into seven sections that deal with the many aspects of the concept of justice and the interpretation of scripture. Each article has its own endnotes.

Abstract: This statement of the Administrative Board of the United States Conference of Catholic Bishops was issued on April 2, 1999. It calls for the abolition of the death penalty as contrary to the Church’s fundamental principle of respect for human life.

Abstract: In this November 2000 statement the U.S. Bishops’ present a comprehensive view of current issues in criminal justice. While recognizing society’s need to protect its citizens and victim’s rights to restorative justice, the Bishops urge policy makers to look beyond facile solutions like “three strikes, you’re out.” It emphasizes the Church’s responsibility to preach respect for life, to contribute to building a just society, and to support efforts toward rehabilitation and reformation.


Abstract: This June 11, 2001 statement by Joseph A. Fiorenza, Bishop of Galveston-Houston, and President of the United States Conference of Catholic Bishops, expresses the regret of the Bishops’ Conference on the execution of Timothy McVeigh. It restates the Church’s opposition to the death penalty because it fosters a culture of violence and is inconsistent with the “profound respect for the inherent value God confers on every human life.”


Abstract: This 1980 statement by the U.S. Catholic Bishops was occasioned by the resumption of executions following a long moratorium. The Bishops explore the purposes of punishment, the Christian response to crime and punishment, and conclude that the abolition of the death penalty is “harmonious” with the values of the Gospel. Subsequent document of the Bishops’ Conference take a stronger position in opposition to capital punishment.


Abstract: Wagner addresses the legal and moral issues surrounding a Catholic attorney’s representation of parties in divorce and involvement on various levels in death penalty cases. With regard to divorce Wagner emphasizes that the attorney must respect the marital bond and seek fairness in the disposition of marital assets and provision for children. Wagner views this moral dimension as consistent with the requirements of the Model Rules of Professional Responsibility, though he emphasizes that the attorney must disclose to the client any personal moral limitations that may effect the “client’s access to otherwise-available legal remedies.” Wagner sees similar tensions in death penalty cases. He examines the implications of the Catholic view on the death penalty on judges, prosecutors, legislators and prospective jurors.

Abstract: Part V is entitled “Some Catholic Applications of Sociological Theory to the Study of Social Groups and Social Problems” and includes Chapter 13 on contributions to criminology and penology.

J. ENVIRONMENTAL LAW


Abstract: Barlow argues that politically active Christians have a responsibility to protect the environment. He proposes a theory of environmental protection based on a critical interpretation of Scripture, using biblical texts and analysis based on the evangelical Protestant tradition. Part V of the article offers models of Christian responsibility toward the environment.


Abstract: This web site’s stated mission is to “promote ecology, environmental justice, and the stewardship of creation in light of Sacred Scripture and Roman Catholic Tradition.” It contains links to a variety of religious documents dealing with the environment, and a substantial bibliography.


Abstract: In responding to the U.S. bishops’ call to theologians, ethicists and scholars to help research and articulate a Catholic ecological ethic, the editors have compiled this book of contemporary essays. The essays serve to provide a comprehensive overview of Catholic social teaching as it relates to the environment. The essays go beyond the traditional Catholic approaches to creationism and stewardship and offer views on today’s pressing environmental concerns from a Catholic perspective.


Abstract: Cowdin, a moral theologian, constructs an outline for the development of an environmental ethic using the Roman Catholic tradition. Cowdin’s approach describes a Catholic view of the environment by taking the reader through a philosophical exploration of nature as good in itself, nature as an outgrowth of a concept of human dignity, and, finally, nature as an component of Christian eschatology.

Edwards, Denis. “The Integrity of Creation: Catholic Social Teaching for an Ecological Age.” *Pacifica* 5 (1992): 182-203. Abstract: Edwards surveys various attitudes towards the totality of God’s creation, and explores what Catholic social teaching has to say about the integrity of creation. He concludes that if all creatures of the earth are part of God’s creation, then we should transcend anthropocentrism and develop a Christian ethic that respects all of His creation.

*Environment*. Web page. Available at: [http://www.shc.edu/theolibrary/environ.htm](http://www.shc.edu/theolibrary/environ.htm). Abstract: This web site is hosted by the theology department of Spring Hill College and contains many links to useful documents, articles, statements, and organizations devoted to a Catholic theology of the environment.

Gottlieb, Roger S., editor. *This Sacred Earth: Religion, Nature, Environment*. 2nd edition. New York: Routledge, 2004. Abstract: Gottlieb has collected a wide variety of essays written by a diverse group of spiritual teachers and theologians on religion and the environment. The essayists address two fundamental questions: how has religion shaped our understanding of and our conduct towards nature and how has the environmental crisis challenged and transformed modern theology and spiritual practice?” The contributions of nature writers set the stage for the collection in Part 1. Part 2 examines the environment from the perspective of traditional religion. The selections in the remaining sections explore “ecotheology” as a source for a spiritual perspective on the environment and as an agent for change. The editor has included a list of suggestions for further reading, a list of web sites on religion and the environment, and a list of environmental organizations.

Greeley, Andrew. “Religion and Attitudes Toward the Environment.” *Journal for the Scientific Study of Religion* 32 (1993): 19-28. Abstract: Greeley examines the relationship between religion and concern for the environment based on a 1989 study in Tulsa, Oklahoma. Greeley confirms the findings of the Tulsa study that low concern for the environment corresponds with a literal reading of the bible. However, Greeley believes that political and religious rigidity, rather than biblical literalism, correlates to lack of environmental concern. Greeley finds that Catholics in particular are more apt to support environmental spending because of their “worldview” and “benign image of God.”
Abstract: In his essay, Greenawalt disputes the notion that relying upon religious convictions during the political decision-making process is inappropriate in a democracy. The author uses animal protection and environmental protection as examples in making his case.

Abstract: This book is a collection of articles exploring the place of ecology as a moral issue in Christian and non-Christian religions. Sophie Jakowska’s contribution directly addresses Catholic teaching on environmentalism, specifically in terms of Latin America.

Abstract: The authors explore the Judeo-Christian religious view of the environment using the biblical creation narratives as the springboard for the discussion. The authors address the vital question of the contribution that Christianity has to offer to the modern ecological movement. As the authors state, “[t]he constructive task is to illustrate how the resources of the Jewish and Christian heritage can be used in promoting ecological wisdom.”

Abstract: The editors characterize this collection of essays as an example of “public theology.” Irwin and Pellegrino define the term as the effort “to explicate the affinities between a religious tradition and a political question.” This example of “public theology” seeks to bring together papers that discuss the Catholic tradition and its contributions to a theology of creation and an ethics of environmentalism. The essays cover a variety of topics including biblical references to nature and the environment, and the development of an environmental ethic.

Abstract: Jakowska’s article traces the development of Catholic teaching on the environment from its scriptural roots through the teachings of modern popes and bishops. She examines the ecological crisis in the Dominican Republic and the Catholic Church’s efforts to engender a faith-based environmental ethic.

Abstract: This is a message of Pope John Paul II in celebration of the World Day of Peace, January 1, 1990. In the message the Pope outlines the moral issues contained in
the contemporary ecological crisis and calls on all persons to act “responsibly in God’s creative action in the world.”

Abstract: Is there a Catholic duty to preserve the planet? *Embracing Earth* suggests there is, and offers 19 essays covering a wide range of topics: eco-farming, verbal pollution, and eco-prophetic parishes to name a few. The articles are written by Benedictines, Franciscans, Jesuits and each of the various traditions are considered from an environmental perspective. Richard Rohr’s “Christianity and the Creation” looks at the “creation spirituality” of St. Francis. William Wood’s “Conversation with the Cosmic Christ: The Spiritual Exercises from an Ecological Perspective” explores our relationship with the earth through the teachings of St. Ignatius Loyola. Terrence Kardong uncovers the “Ecological Resources in the Benedictine Rule.” There is no general bibliography, however most chapters include endnotes.

Abstract: Focusing on the teachings and writings of the Catholic Church, Lannan seeks to provide an overview of the faith’s theology toward the environment and the stewardship of the planet. The author begins by describing the traditions of creation and redemption, and later provides an overview of the Catholic theories of mankind and the environment. In conclusion, he argues that humanity’s environmental responsibilities are tied to the stewardship of creation handed to man by God.

Abstract: The author, a missionary priest who spent twenty years in the Philippines, draws on his experiences with tribal peoples to argue that worldwide economic policies are at the root of worldwide environmental problems. Part I discusses the connection between environmental issues and Third World poverty, with chapters on international debt, increased population and the church’s teaching on fertility, and the importance of rainforests to the global environment. Part II discusses environmental and social issues “in the light of Hebrew and Christian scriptures” with a focus on the Catholic tradition. Chapters 4-7 discuss “Genesis accounts of creation,” the “covenant tradition of Israel,” the Psalms and wisdom literature, and the teachings of Jesus. Chapter 8 examines the writings of the early Church Fathers and Medieval theologians. Chapter 9, “The Environment in the Modern Catholic Church,” discusses the current state of Catholic teaching in regards to the environment, including an examination of the slow response to the environmental crisis.

Abstract: Murphy’s book explores the environmental ethic in Catholic teaching. Chapter 4 focuses specifically on the environmental theology of Genesis and the commentary of St. Ambrose. Chapter 5 examines Genesis in the writings of John Paul II, particularly his encyclical, *Solicitudo Rei Socialis* (Concern for Social Matters).

Abstract: This book contains a collection of essays that seek to provide a Christian perspective on several areas of law. Nagle has written a chapter focusing specifically on the issue of Christianity and environmental law. He explains that his essay attempts to answer a number of questions. For instance, Nagel asks: “How would environmental law be different if it were purposely founded on Christian principles?” He also states that he will “discuss the relation between people and other creatures, the relation between Christian teaching and legal obligations to protect the environment, and the legal consequences of the Christian obligation to care for those most in need.”


Abstract: *The Challenge of Global Stewardship* is a collection of essays by twelve Roman Catholic scholars addressing the Church’s response to environmental issues. The book’s essays concern a number of general areas, including the theoretical basis for Catholic global stewardship and particular problems, such as population and development. A concluding section reflects on gender and stewardship.


Abstract: Silecchia traces the development of Catholic teaching on the environment from biblical sources, papal encyclicals, and the documents of the United States bishops. She extracts a series of six fundamental principles of Catholic teaching and compares and contrasts them with the environmental policy goals of section 101 of NEPA.


Abstract: While not adopting any specific treaties or public policy tenets, the Catholic Bishops’ statement is a call for honest and productive dialogue “about the nature of God’s creation and the one human family.” It is about protecting both “the human environment” and the natural environment. It is about our human stewardship of God’s creation and our responsibility to those who come after us.” It is also available on the web at [http://www.nccbuscc.org/sdwp/international/globalclimate.htm](http://www.nccbuscc.org/sdwp/international/globalclimate.htm)


Abstract: This document presents the U.S. Bishops’ reflections on current environmental problems. It is also available on the web at [http://www.usccb.org/sdwp/ejp/bishopsstatement.htm](http://www.usccb.org/sdwp/ejp/bishopsstatement.htm)
K. FAMILY LAW

Abstract: The author explores how the changes within the traditional Christian family affected civil society in the 1990’s. Modern divorce rates and the rise in illegitimacy provide Cahill with the opportunity to discuss how individualism, narcissism, moral laxity, and hedonism lead to the disintegration of the family unit and depletion of social capital. The author maintains that traditional Christian values promote moral responsibility and strengthen common good. She intimates that a substantial redistribution of world resources would help strengthen traditional family structure.

Abstract: Cahill explores how feminist theology can influence relationships in church and family by promoting mutual respect and greater equality between women and men. The author examines *Familiaris Consortio*, Pope John II’s 1991 apostolic exhortation on the family. The papal document invokes biblical authority for equal dignity and reciprocity between spouses, and conveys admiration for women who succeed in improving their basic social, economic and political rights. Cahill explores the Pope’s view on how motherhood is the special genius of women, and prophetic in nature.

Abstract: The author explores marriage and Catholicism from two distinct viewpoints. First, she examines the traditional Roman Catholic viewpoint of marriage up to the Second Vatican Council. Second, she examines the post-Vatican II viewpoint of marriage and the family, and the impact of contemporary societal forces such as intermarriage with non-Catholics and the women’s rights movement.

Abstract: This paper was presented as an introduction to the 1997 conference held at Catholic University’s Columbus School of Law, commemorating the thirtieth anniversary of the Supreme Court’s decision in *Loving v. Virginia*, which invalidated anti-miscegenation laws in sixteen states. Destro examines the legacy of *Loving* in the area of race discrimination, but also considers the extent to which it has imposed constitutional constraints on state laws restricting marriage on other grounds, particularly those that prohibit same-sex unions.

Abstract: In this 1977 article Donahue, a professor of law at the University of Michigan, inspects recent developments in Roman Catholic marriage annulment law. He compares
the effects of modern psychology on this aspect of canon law to the Anglo-American law’s difficulties with the insanity defense. While the two legal systems are philosophically different, both decisions hinge on determining mental fitness for the exercise of free will. The rational coherence of both systems is, Donahue argues, being taxed by accommodating changes in psychology and society at large.

Abstract: Catholic Divorce is a collection of essays that discuss important developments in the Church’s approach to marriage and divorce. The context is the pontificate of Pope John Paul II, during which time the rate of Catholic weddings is down, while the rate of Catholic annulments is up. Essays explore divorce among Catholics through various perspectives, from Biblical interpretations of marriage, to theological histories, as well as alternative theologies and practices.

Abstract: The aim of this Vatican document is to present a “formulation—as complete and ordered as possible—of the fundamental rights that are inherent in that natural and universal society which is the family.”

Abstract: In this short book, Kmiec argues that the American family is under attack and the only way to win this cultural war is to rediscover and re-institute personal and cultural values in our everyday family life. He offers practical suggestions and even checklists to help restore cultural and personal virtue within the family framework and society at large.

Abstract: Kmiec’s article serves an introduction to the Notre Dame Journal of Law, Ethics & Public Policy’s symposium on Schools and Society. He explores the issue of whether parents or the schools have primary responsibility for education. He comes down solidly on the side of the family. The symposium includes an article by sociologist James S. Coleman on the implications of the creation or destruction of social capital in the educational process.

Abstract: Marcin’s article examines homosexual conduct and same-sex marriage from the perspective of the natural law theory of St. Thomas Aquinas. In his conclusion, he criticizes contemporary constitutional jurisprudence that ignores natural law as its proper foundation.

Abstract: In this November 2003 document of its Committee on Marriage and Family, the United States Conference of Catholic Bishops restates its opposition to the recognition of same-sex marriage.


Abstract: O’Brien’s article surveys developments in marriage legislation, including those involving “faith-based” principles. He sees that state-sanctioned covenant marriages and a greater involvement of religion in marriage preparation and divorce counseling will lead to a reawakening of marriage.


Abstract: The author addresses the issue of whether a Catholic lawyer is bound in conscience to refuse to cooperate with a plaintiff suing for a divorce. In answering this question Schlitzer first examines the general principles involved in the lawyer’s actions when instituting divorce proceedings, and then he applies these principles to both Catholic and non-Catholic clients. While concluding the first part by stating that civil divorce is not per se evil, he does recognize the negative effects that can result from the issuance of a divorce decree. Schlitzer applies this conclusion to the second part by arguing that the approach a lawyer should take in handling divorce proceedings should be different depending on the religious status of the clients. He provides three examples of clients and outlines a method for dealing with each. He advises all Catholic attorneys to refuse to take divorce cases if possible, and also to “avoid scandal by action.”


Abstract: *Family Values* is a collection of nine essays by Smith on a variety of issues arising within the context of contemporary marriage and the family. Smith explains in his preface that, rather than include a separate chapter on religious, moral and ethical issues, he has integrated these considerations into most of the book’s individual chapters.


Abstract: This workshop, held in 1994, focused on the current state of the family and how the Catholic Church can assist it. Parts I and II discuss the strengths and weakness of families, the many challenges families face, and the outside factors that threaten to weaken the family. Part III explores ways the Church can help families address these challenges, such as adequate marriage preparation and the availability of natural family planning. The book concludes with a discussion of family in terms of Pope John Paul II’s 1993 encyclical, *Veritas Splendor*, and the *Catechism of the Catholic Church*. 
Abstract: This pastoral message of the U.S. Catholic Bishops is addressed to families on the occasion of the United Nations’ 1994 International Year of the Family. In the message, the Bishops reaffirm the central role of the family and explore many of the difficulties and challenges to family life in contemporary society. A list of earlier Catholic documents on family life is appended to this message.

Abstract: While not intended as a definitive statement on domestic abuse, the Bishops’ statement attempts to define the problem, bring Church teaching to bear on it, and to provide practical guidance to Catholics on how they can help both victims and abusers.

Abstract: *Defending the Family* is a collection of essays devoted to the defense of the traditional family. There are chapters devoted to feminism, homosexuality, culture and family values, and childrearing. It is a publication of the Society of Catholic Social Scientists.

Abstract: Wagner addresses the legal and moral issues surrounding a Catholic attorney’s representation of parties in divorce and involvement on various levels in death penalty cases. With regard to divorce, Wagner emphasizes that the attorney must respect the marital bond and seek fairness in the disposition of marital assets and provision for children. Wagner views this moral dimension as consistent with the requirements of the Model Rules of Professional Responsibility, though he emphasizes that the attorney must disclose to the client any personal moral limitations that may effect the “client’s access to otherwise-available legal remedies.” Wagner sees similar tensions in death penalty cases. He examines the implications of the Catholic view on the death penalty for judges, prosecutors, legislators and prospective jurors.

Abstract: Drawing on the Roman Catholic tradition, Wagner attempts “to assist in establishing the basis for a sound legal response to the new technologies.” The article is divided into five sections: the new technologies and the moral evaluation of the Church, Catholic principles for justifying and prescribing the scope of civil law intervention, generic recommendations for a civil law response to the new reproductive technologies, practical restraints in the context of the United States, and specific policy recommendations.
Abstract: White seeks to “analyze… the decisions of the English and the American courts, in regard to ante-nuptial promises in (mixed religion) marriages.” White, who was dean of the Catholic University School of Law, provides annotations for each of the cases he examines.

Abstract: The author’s introduction states that the aim of the book is to explore “the interplay among law, theology, and marriage in the West.” Chapter 1 discusses marriage as a sacrament in the Roman Catholic tradition. It focuses specifically on biblical and patristic sources, medieval canon law and the Council of Trent. Subsequent chapters compare the theology of marriage in the Lutheran, Calvinist and Anglican traditions. The final chapter addresses marriage as a civil contract during the Enlightenment and in Anglo-American law. Endnotes and a bibliography are included.

Abstract: Witte’s essay discusses the history of marriage in western culture from early Christianity to the modern privatization of marriage and the new covenant marriage in the United States today. The author discusses marriage from four different perspectives: spiritual, social, contractual, and naturalist. The article includes discussions of the developments in both Catholic and Protestant views.

Abstract: This collection of essays is divided into two parts: Part One is primarily historical in focus, whereas Part Two discusses modern-day aspects of law and religion. Chapter Three by John Witte, Jr., “The Transformation of Marriage Law in the Lutheran Reformation” depicts “how the Lutheran reformers displaced the Roman Catholic sacramental concept of marriage with a social concept of marriage and, on that basis, shifted marital jurisdiction from ecclesiastical to civil authorities and transformed the law of marital consent, impediments and divorce.”

L. IMMIGRATION LAW

Abstract: This website contains the text of numerous statements of the Australian Bishops’ Conference on migration issues.
Abstract: This 1999 document is a biblical reflection on refugees issued by the Department of International Affairs of the Bishops’ Conference of England and Wales.

Abstract: This is the main home page of CLINIC (The Catholic Legal Immigration Network). Founded in 1988 by the United States Conference of Catholic Bishops “to enhance and expand delivery of legal services to indigent and low-income immigrants principally through diocesan immigration programs and to meet the immigration needs identified by the Catholic Church of the United States.”

Abstract: Coonan examines Catholic social teachings and their significance to U.S. immigration law. Coonan focuses on modern teachings, beginning with Pope Leo XIII’s encyclical *Rerum Novarum*. He includes discussion of how Catholic social teachings are applied by United States Conference of Catholic Bishops. Coonan states that the Church’s teachings are strongly counter-cultural, noting that the Church “recognizes rights for immigrants that few nations would recognize for their own citizens.”

Abstract: This discussion of the Catholic Church’s position on undocumented aliens is available on the website of the Catholic Legal Immigration Network. Fay identifies the essential principles of solidarity and the inherent dignity of the human person as the foundation of the Catholic Church’s service to immigrants.

Abstract: This address by Msgr. William P. Fay was delivered at the third annual meeting of the Catholic Legal Immigration Network in St. Louis in May 2000. It is Available at: the Network’s website. In his speech, Fay examines the Catholic Church’s teaching as a source of inspiration to those who serve immigrant persons.

Abstract: This web bibliography from the NCCB’s Office of Migration and Refugee Services lists the major primary Catholic documents dealing with immigration policy.

Abstract: *The Networker* is the quarterly newsletter of the Office for the Pastoral Care of
Migrants and Refugees of the Bishops’ Conference. This website contains the archives of the issues of the newsletter from 1996 to the present.

Abstract: This document is the text of a speech by Father O’Donovan at the Conference on Immigrants and Race that was held July 13, 1998 at Georgetown University. The text contains an excellent short list of Catholic documents relating to immigration policy.

Abstract: The authors analyze three divergent ethical perspectives on immigration and refugee policy: political liberalism, communitarianism, and Roman Catholic social thought. The authors consider the historical background and contemporary view of the economic and political status of migrants to better assess the theological and pastoral implications of world migration.

Abstract: Oven argues that three national influences on immigrants need to be “humanized:” society’s attitude toward immigration and immigrants, immigration legislation and policy, and the I.N.S. In addressing these issues, the author focuses on two recent pieces of legislation and how they dehumanize the immigrant: the Personal Responsibility and Work Opportunity Reconciliation Act 1996, and the Illegal Immigration Reform and Immigrant Responsibility Act 1996. She concludes by comparing the government’s policy towards immigrants with the Catholic Church’s social teachings on human dignity.

Abstract: Scaperlanda provides a brief historical overview of the treatment of homosexuals under U.S. immigration laws and policy. He then explores how gay non-citizens benefit from current laws based on familial relationships. Scaperlanda explores the judicial deficiencies in immigration law relating to the treatment of homosexuality and sexual identity generally, and suggests that asylum and refugee laws may potentially undermine traditional concepts of marriage, family and sexuality.

Abstract: This essay takes a close look at the recent welfare reform legislation that bars most legal aliens from eligibility for various welfare benefits. Scaperlanda argues that the Welfare Reform Act (1996) is in conflict with the Judeo-Christian perspective of our “constitutional community.” He compares the traditional judiciary-centered model of constitutional interpretation with a Catholic Christian perspective. As an example, he
uses the Parable of the Good Samaritan to illustrate his Catholic Christian perspective of the nation’s constitutional responsibility toward legal resident aliens.

Sevilla, Bishop Carlos, S.J. “The Ethics of Immigration Reform.” Origins 16 (1998): 728-732. Abstract: Bishop Sevilla’s address to the University of San Francisco emphasizes the assistance and hospitality the U.S. needs to show to immigrants. By repeated references to Catholic social teaching he stresses the global and transnational dimensions of migration, and sees the U.S. role as one of advancing and defending the human dignity of immigrants. Failure to provide assistance is, in his view, a moral failure and a rejection of the church’s teachings on the human family. He concludes by requesting that the U.S. participate in working for the free movement of peoples.


———. Resolution on Immigration Reform. Web document. Available at: http://www.nccuscc.org/mrs/reform.htm. Abstract: This resolution by the National Conference of Catholic Bishops was issued on November 16, 2000. It calls upon lawmakers to enact reforms that “uphold the basic dignity and human rights of immigrants and preserve the unity of the immigrant family.”

———. Welcoming the Stranger Among Us: Unity in Diversity. Web document. Available at: http://www.nccuscc.org/mrs/unity.htm. Abstract: This 2000 statement of the U.S. Bishops on immigration is a call to “all people of good will, but Catholics especially, to welcome the newcomers in their neighborhoods and schools, in their places of work and worship, with heartfelt hospitality, openness, and eagerness both to help and to learn from our brothers and sisters, of whatever race, religion, ethnicity, or background.”

M. INTERNATIONAL LAW

Episcopal Teaching,” that discusses the American Bishops’ statement in detail, as well as the papal and conciliar teaching that form its framework.

Abstract: Boyle argues that war can be justified if the goal is eventual peace. By applying moral standards to any action, even war, the action can be justified. The author expands this theory by describing the grounds for war, the motive and intention of the warring parties and the issue of conscientious objection.

Abstract: In his introduction to this symposium, Breger highlights the radical change in the attitude of the Holy See toward Judaism and the Jewish people embodied in the Vatican-Israel Accord of 1993.

Abstract: This collection of essays by evangelicals of different faiths contains responses and reactions to “The Challenge of Peace: God’s Promise and Our Response,” the Catholic Bishops’ pastoral letter on war and peace. The first essayist notes “there have been too few examples of attempts to seriously examine from a balanced perspective the full range of biblical, strategic, and moral issues that relate to war and peace in our modern world.” These essays seek to fill that need.

Abstract: This collection of essays was written in response to the controversial pastoral letter, “The Challenge of Peace: God’s Promise and Our Response.” The various authors view the Catholic Bishops as important players in the ongoing dialogue to seek moral clarity in a nuclear war. Topics covered include nuclear deterrence, the use of nuclear weapons, the moral position of defending the free world, and non-violent solutions.

Abstract: Described in the Preface as a compendium of the teachings and tradition of Catholic Christianity upon international morality, Eppstein’s classic text is divided into five parts. The book begins with the basic source of the Christian doctrine on war and peace, the Bible. Part 2 focuses on St. Augustine and the idea of a just war. Later parts address the role of the Church as peacemaker, the impact of human society in the relations between nations, and the rights and limits of nationality. Included in the text are copies of original sources (e.g. The Pact of Paris).
Abstract: The complexities of today’s international trade agreements form the background for this discussion of the moral, ethical and economic implications of trade between nations. Finn attempts to see through much of the rhetoric that exists on both sides of the international trade argument and seeks to offer a voice of reason. While acknowledging the merits of both the left and right—the one seeking assistance for the underprivileged through trade laws, the other seeking self-sufficiency for the underprivileged through trade laws—Finn looks for a higher ground where both arguments are weighed and focus is placed on the realities of trade in today’s global market.

Abstract: Finnis examines the concept of war and peace according to the Catholic tradition of natural law theory. Finnis discusses motives and grounds for war, and the conduct of war. Finnis notes that the Catholic tradition is still developing, but finds that war is justified only as defense.

Abstract: This short essay describes the application of natural law principles to the use of military force, what is often referred to as “just war.” The author draws from the teachings of, among others, Saint Thomas Aquinas in exploring the natural law approach to war and peace. In so doing he provides key distinctions for an understanding of natural law, offers a natural law rationale for limited war, describes the challenge of limiting modern war, and applies natural law to specific contemporary policy. Hittinger concludes by addressing the need for further application of natural law principles to human affairs.

Abstract: Written in 1982 during the height of the Cold War and tensions between the United States and the Former Soviet Republic, this article explores three questions from the Catholic perspective. First, do the teachings of Jesus Christ require the complete renunciation of violent force? Second, what does the Catholic moral tradition have to contribute to the debate regarding the use of weapons of mass destruction? Third, how does Catholic moral theology address the uncertainties of deterrence strategies.

Abstract: *Pacem in Terris* (“Peace on Earth”) is Pope John XXIII’s 1963 encyclical on peace between nations based on recognition of the rights and dignity of the human person bestowed by God.
Abstract: Massaro and Shannon’s book traces the historical development of the theoretical underpinnings and the formal teachings of Catholic Church on war and peace. The book begins with an examination of early concepts of “just war” in Hinduism, Jainism, Buddhism, Judaism, Zoroastrianism, Islam, and Christianity. The survey concludes by focusing on recent American Catholic perceptions of peace and war. Massaro and Shannon provide endnotes and a bibliography.

Abstract: Operating within the context of the issue of war or the threat of war, McKenna presents the Catholic or Scholastic viewpoint. His study concludes that “the difference between this Catholic view and Protestant or humanist thought...is primarily one of emphasis.”

Abstract: This book contains the full text of *The Challenge of Peace: God’s Promise and Our Response*, the U.S. Catholic Bishops’ Pastoral Letter on War and Peace. Murnion has designed his book to serve as a tool to generate further discussion on the topic of nuclear war, deterrence policies, and the threat to humanity. Essays written by experts are included that both dispute and support what the bishops have stated. These essays are arranged to follow the order of the pastoral letter. In the foreword to the book, Theodore Hesburgh calls the *Challenge to Peace* “the finest document that the American Catholic hierarchy has ever produced.”

Abstract: This two volume set reprints documents from scripture, patristic and medieval authors, and modern Catholic writers and Church leaders on the subject of peace. Volume One ends with the early Middle Ages; Volume Two (published in two books) completes the collection. The *Documentary History* serves as a companion to the earlier *The Catholic Peace Tradition* (Orbis, 1986), and *The Peace Tradition in the Catholic Church* (Garland, 1987).

Abstract: Nardin’s collection of essays comprises a wide-ranging discussion of the ethical and religious issues of war and peace. The essays are comparative in nature, examining peace issues from Catholic, Protestant, Jewish and Islamic perspectives. Of particular note are the first two chapters: “The Ethics of War and Peace in the Catholic Natural Law Tradition” by John Finnis, and “Just War Thinking in the Catholic Natural Law” by Joseph Boyle.
Abstract: Written shortly after the end of the Cold War, this work seeks to offer theories on how to apply moral values to international relations during this transition time. The authors recognize the opportunity to create a new moral order for the world, and by addressing topics such as foreign policy, human rights, just war, and peacemaking, they collectively provide a roadmap for the role of the Catholic Church in this environment. It concludes by stating that religion and morality must play a critical role in shaping the post-Cold War world.

Abstract: This text is divided into two separate, yet complementary, parts: a basic understanding of the principles of just war theory in the modern context, and eight case studies and questions applying the just war principles outlined in the first part. In the first section, Regan focuses on the role of the United Nations in contemporary just war theory and explores in detail the causes often posited for justifying military engagement. Included within this discussion is a short treatment of the use of weapons of mass destruction. The second part uses the major military campaigns of the past century to present questions regarding the moral and ethical implications of these wars. The reader is invited to consider the implications of both action and inaction in exploring these issues.

Abstract: Reid uses this article to take the opportunity to examine Judge Noonan’s contribution to the debate over whether Catholics had a right to object to serving in the Vietnam War based on just war grounds. The author molds the article along the lines of Noonan’s methodology employed in his seminal works of legal history. The case of *Negre v. Larsen* is used to highlight the issues of constitutional law and Catholic moral teaching that come into play in this treatment of the rights and wrongs of the Vietnam War. By focusing on Noonan’s involvement with, and reaction to, the *Negre* case, Reid provides a clear picture of the scholar’s beliefs in the First Amendment. He also highlights the failure of the branches of government to adhere to Constitutional principles at times of national security.

Abstract: This publication stemmed from a series of lectures in 1983-84 organized by the Catholic University of America Center for Law and Religious Traditions. The twenty-four essays present a diversity of reactions to the 1983 pastoral letter *The Challenge of Peace: God’s Promise and Our Response*. Also included is an introduction by the late Joseph Cardinal Bernadin, the former Archbishop of Chicago.
Abstract: This text focuses on the works of Francisco De Vitoria and Francisco Suarez. De Vitoria’s philosophy of the law of nations occupies much of the book and it is followed by a description of the philosophy of Suarez. By setting forth the international doctrines of the Catholic church as conceived by Augustine and Aquinas and applied to international law by De Vitoria and Suarez, the author argues that justice, good faith and equality are the cornerstones of relations between nations.

Abstract: Siedenburg argues that man’s attempts to outlaw war have failed and thus a change in social teaching is required. He points out that the Catholic Church has adopted a stand somewhere between professional militarism and absolute pacifism; mutual tolerance is offset by the need to defend oneself. The author concludes by stating that although the Church has been responsible for mitigating or preventing some of the horrors of war, there is still a need for an approach to war that more closely observes the peaceful doctrines promulgated by Christ.

Abstract: This article originated as a lecture given at The Catholic University of America’s Columbus School of Law in March 2002. Weigel discusses the classic Catholic just war tradition, noting that it has been the means for addressing questions of statecraft, war, and peace for 1500 years. Weigel believes that this classic tradition has been abandoned in the last twenty-five years, replaced by “a species of functional or de facto pacifism.” Weigel argues that the Catholic Church can contribute to the war on terrorism only by reclaiming and teaching the principles of the classic just war tradition, thereby providing the basis for an all-inclusive and moral approach to world politics.

N. JURISPRUDENCE

Abstract: Aquinas’ *Treatise on Law* consists of questions 90-97 from his *Summa Theologica*. This edition contains the original Latin text, an English translation, and an extensive introduction by R.J. Henle.

Abstract: Justice is a communal virtue, not limited to individuals, according to Araujo, and should reflect a ‘right relationship’ between parties. Catholicism calls for justice between man and man and between man and God. Araujo insists that Catholic teachers of law should impress upon their students that the justice of God is an acknowledgement of
what each individual is due and is more than a concept of fairness before the law. According to Araujo, it is difficult for Catholic teachers of law to hold true to a Catholic concept of justice, but he maintains that it is more important than ever.

Abstract: Araujo, a professor of law at Gonzaga University, explores Thomas Aquinas’ contributions to the development of natural law and the value of these contributions in modern America. He first considers how Aquinas’ discussions of law in the Summa Theologica affect the use of natural law principles in questions of morality and equality. Araujo then considers Aquinas’ discussions of justice and prudence and the contribution of these virtues to the development of Thomistic natural law. Finally, Araujo inspects the application of natural law in Regents of the University of California v. Bakke. Aquinas’ insights, he argues, are vitally important in the struggle to balance individual rights against the common good.

Abstract: Milner presents seven vignettes of men and women who represent the “Word” at work. His chosen seven use the law to promote justice and the common good. To further illustrate his concept of the “Word,” Milner selects biblical and literary excerpts from the Gospel of Mark, the Book of Isaiah and the works of William Faulkner and Toni Morrison. Extensive footnotes and an index are provided.

Abstract: This collection of essays explores various issues surrounding human rights and legal philosophy. This includes the problems that arise in the clash of human rights, a critique of liberalism, whether human rights have a Christian foundation, blasphemy, whether war can be justified, and a call for a Christian philosophy of law. Each author provides their own conclusions; however a constant theme of the book is that despite their imperfections, current legal standards of human rights are somewhat consistent with Christian views on the subject.

Abstract: Using the studies of Martin Luther King, Jr. as a backdrop, Beckley seeks to compare and contrast the concepts of social justice espoused by three famous Christian ethicists: Walter Rauschenbusch, Reinhold Niebuhr and Monsignor John Augustine Ryan. The development and influence of the writings of Rauschenbusch, Ryan, and Niebuhr are described individually and the author attempts to show the similarities and disparities between their theories. Beckley demonstrates that their legacies can be applied to current thinking about justice. This article is based on a lecture delivered at the Notre Dame Law School.

Abstract: The author tackles the issue of how religious faith and legal order inevitably interact despite inherent tensions. He argues that neither can maintain its vitality independently of the other. The four part text covers such topics as the historical influence of religion on western law, the fallacies of legal theories that fail to take into account religion, the efforts of law and religion to create a new world order, and the interactions between secular religion and the legal structures of the USSR and Russia.


Abstract: Berman’s book is a collection of four lectures he delivered in 1971 at Boston University. Berman’s unifying theme is that law and religion are “two dimensions of social experience” and that neither can flourish without the other. Of particular interest is Lecture II entitled “Influence of Christianity on the Development of Western Law.”


Abstract: The author divides the work into three parts. The first reveals how legal philosophy has shifted since 1050 A.D. from a God-centered view to a man-centered view. The second part discusses how these ideas have affected law and legal doctrines (e.g. torts, contracts, property, etc.). The final part of the book addresses the relevance of scripture and Christian teachings to current legal debate, and how the legal system should be guided by the Christian view of the world.


Abstract: Buchanan’s focus in this text is to draw analogies between the courtroom and the church. In describing the garments worn by the judges to the procedural rules observed by the court in session comparisons are constantly made to religious and spiritual traditions. Additionally the author provides commentary on the role played by legal concepts in the development of theology (e.g. agency). He concludes by arguing that the authority of traditional precedents is not only basic to law but also to the Christian interpretation of scripture.


Abstract: Canavan begins with a very brief overview of the history of the state as perceived by the Catholic Church and the slow recognition of the state by the Church. His focus, however, is on the writings of Francisco Suarez, who argues that man’s spiritual welfare is not within the domain of the state. The natural and proper function of the state is to provide for the secular well being of the civil community. Canavan agrees with this argument but offers the idea that the moral judgment of the people influences those factors perceived as purely secular. Thus the Catholic conscience should and does play a role in the affairs of state.

Abstract: Beginning with an overview of the theological basis for Catholic social thought, Carmella explains the role of the person, society and the state in Catholic teaching. The second half of the article focuses on Catholic jurisprudence and the meaning of “justice” in Catholic social thought. The author concludes by contrasting the Catholic view of justice with the natural law view of justice. The article focuses on the Catholic view of property in the section entitled “A Catholic Anthropology” (especially pp. 264-5).


Abstract: This collection of lectures on jurisprudence commemorates the golden jubilee year of the Catholic University School of Law in 1939. The lectures collected are: “The Church in Legal History” by Roscoe Pound; “The Future of the Common Law” by D. J. Lyne; “Law and Civil Liberty” by Grenville Clark; “Natural Law and Positive Law” by Hector D. Castro; and “Law and Ethics” by John J. Burns.


Abstract: Coughlin discusses Pope John Paul II’s consistent defense of the dignity and value of the individual human being. The author highlights how the Pope’s beliefs conflict with modern concepts of man’s legal place, both in totalitarian regimes, where the individual has little importance to the state, and in liberal systems of government, where man is too often relegated to his role as consumer. According to Pope John Paul II, legal systems do not adequately acknowledge the spiritual nature of man. Man’s dignity and value can only be properly defended by acknowledging his worth to God, by caring for the disadvantaged in the community, and by fostering a culture of forgiveness instead of a culture of blame.


Abstract: This collection of essays examines the similarities and differences in the understanding of natural law in the Catholic and Protestant traditions. In particular the essays tackle the question of whether natural law, as understood by each faith, can assist in reducing contention in political discourse by providing a common vocabulary. Underlying the text is the suggestion that the two religious traditions share a fundamental Christian view of natural law.


Abstract: This collection of papers is the product of a 1990 conference at the Marian Institute for Advanced Studies at the Franciscan University of Steubenville. It attempts to assess the work of John Courtney Murray at the 30th anniversary of his seminal work, We
**Hold These Truths.** The sixteen essays attempt to reconsider Murray’s work in a “scholarly, dispassionate, but fully Catholic manner.”


Abstract: Daigle presents an overview of the work of John Paul II regarding human life. The author focuses on providing an insight into the teachings and thoughts of John Paul II, particularly the Pontiff’s encyclical *Evangelium Vitae.* The article concludes by addressing the individual obligation of each person to stand up to a culture of death.


Abstract: According to Dolan, American Catholics have grappled with the differences between traditional Roman Catholic values and contemporary American culture since the eighteenth century. Borrowing from W.E.B. DuBois’ idea of two-ness—“two souls, two thoughts, two un/reconciled strivings”—he suggests that Catholic and American cultures complement and enrich each other through shared ideals, concerns and goals. He examines how societal concerns of war and peace, abortion, gender issues and the death penalty provide a fertile ground for sharing core values and beliefs.


Abstract: Dougherty’s book is a collection of essays applying Thomistic natural law jurisprudence to a number of contemporary issues, including torts, criminal law, and professional responsibility.


Abstract: This collection of essays addresses many issues of law and religion. The twenty-two contributions are arranged in five parts. These divisions include: general perspectives on law, religion and politics; religion and the public square; religion and Supreme Court doctrine; outsider views of the separation of church and state; and religion and liberal political theory. The essays provide both competing views and a multitude of perspectives on the topics and to intertwine the various themes throughout the text.


Abstract: The first section of this short chapter discusses the religious nature of the canon law legal system; the second provides a comparative discussion of canon law and other religious legal systems. Throughout this piece the author makes it clear that while canon law can be differentiated from secular legal systems, the differences are based more upon the supernatural orientation of canon law than its divine foundation. Equally, he is quick to point out that while other religious legal systems may at first glance appear similar to canon law, under closer examination they prove to be extremely different in nature.
Abstract: The author’s stated objective is to “attempt to understand the philosophical and theological connection of law and religion.” Part II address the treatment given to the relation of law and religion by major legal historians Lawrence Friedman, J. Willard Hurst, Morton Horwitz, Richard Posner, Steven Presser and William Nelson. In Part IV, Chapter 10 addresses Catholic issues of belief and public action raised by Mario Cuomo in his 1984 speech at Notre Dame University.


Abstract: Gardner discusses the “meaning and foundations of justice in modern society” from a theological perspective, with a focus on the “interaction of religion and law in their common pursuit of justice.” Gardner examines selected texts that influenced the formation of the Western tradition of justice, starting with Aristotle and Aquinas. Gardner then examines the “relationships between justice, law, and virtue in Puritanism, in Locke, and in the founding documents of the American Republic.” Gardner concludes that justice can be interpreted from a covenantal perspective that includes law and virtue, human rights and the common good.

Abstract: Garvey examines the conflict between religious authority and liberal politics from a point of view within the Catholic Church. He also explores the grounds of the teaching authority asserted by the Church, the scope and strength of that authority, and the possibility that obedience to authority will create dilemmas for religiously committed public officials. The article uses Mario Cuomo’s observations on abortion as an illustration. Garvey concludes by arguing that there is nothing wrong in relying on religious authority to decide moral questions.

Abstract: This article is based on remarks delivered at the dedication of the Ave Maria School of Law in Ann Arbor, Michigan on March 21, 2002. In it Francis Cardinal George examines an 1897 speech by Oliver Wendell Holmes in which Holmes reflected upon law and culture at the turn of the century. The author disagrees with Holmes’ theory that American law is separate from morality and truth, leaving law subject to manipulation by pressure groups. Cardinal George concludes his speech by suggesting that Catholic jurists, lawyers, legislators, and judges can work to create a culture consistent with the truths of faith, and to shape a legal system based on moral principles rather than political expediency.

Abstract: This collection of essays honors the contributions of Fr. Francis Canavan. The
introduction discusses Fr. Canavan’s intellectual accomplishments and publications. The collection also contains a complete bibliography of his works. The editors have collected a wide variety of essays written by scholars from several disciplines who admire Father Francis Canavan and his work on Catholicism and the Catholic intellectual tradition.

Abstract: This collection of articles seeks to explore the contribution of Catholic social thought to contemporary American public philosophy. The essays examine Catholic social documents, key concepts, and intellectual movements.

Abstract: Hallett expands on an idea he developed in an earlier work, that Christian moral reasoning, if it is to be “both consistent and true to its past, must be based on the balance of values; value-maximization must be its logic and its law.” Hallett proposes to develop this idea further and to provide a “thorough, systematic exposition and defense of a proportionalist position in Christian ethics.”

Abstract: This collection of essays attempts to highlight the issues surrounding the national debate over religious liberty. By grouping the contributions into three distinct parts, the editors offer accounts of where we have come from, where we are today, and where we are going with “public religion.” The first part focuses on the Protestant hegemony that defined religious liberty for much of the country’s first 200 years. The second examines the landmark court decisions of the 1960’s and 1970’s and the push for separation of church and state. The final part addresses the reaction to the possible marginalization of religion’s public role. The authors and editors strive to maintain a balance between protecting religious liberty and the promotion of religion’s free exercise in the public sphere.

Abstract: This article addresses “the role of religious actors in the public arena and the character of power in the American policy debate.” Also examined is the Roman Catholic view of moral discourse and “how the Catholic Church understands its role in our democracy…its teaching for the church and society, and how the religion and politics debate addresses the responsible use of power today.”

Abstract: Hittinger argues that within Roman Catholic theology natural law is not controversial, though the differing emphases given to the “three foci” (natural law in the
human mind, in things or nature, and in divine providence) have created disagreements. The author suggests that the modern preoccupation with reason and certainty has tended to divorce natural law from the “divine lawgiver.” He concludes by arguing that John Paul II has restored natural law to its original place in Catholic theology.


Kmiec, Douglas W. “America’s Culture War--The Sinister Denial of Virtue and Decline of Natural Law.” *Saint Louis University Public Law Review* 13 (1993): 183-205. Abstract: The author examines the treatment of natural law in American constitutional interpretation. In particular, he focuses on its origins and application, and how it has failed to be appreciated in recent Supreme Court decisions on abortion. Kmiec concludes that, although it may appear that the “culture war” has already been won by those who deny moral authority, natural law is still a force to be reckoned with.

———. “Behind the ‘Empty Cloud’ of Autonomous Reason--Natural Law and Veritatis Splendor.” *American Journal of Jurisprudence* 39 (1994): 37-46. Abstract: This short paper was delivered as a response to Russell Hittinger’s exploration of natural law as real law. The author examines Hittinger’s remarks on the subject and then argues that rather than claiming natural law as real law, the reverse claim should be made. Citing the works of Milton and John Paul II, Kmiec concludes that the basis of natural law is a divine one, whereas real law is governed by man.

———. “The Higher Law Background of the Notre Dame Law School.” *American Journal of Jurisprudence* 37 (1992): 213-242. Abstract: Kmiec examines the teaching of natural law at Notre Dame Law School, seeking to disprove the idea that “the truly ‘great’ law schools have sacrificed matters religious on the way to, and perhaps even as a condition of, greatness.” Tracing the teaching of natural law from 1907, Kmiec focuses on the Natural Law Institute (1947-1951) and the two men most responsible for its creation, Rev. John J. Cavanaugh, C.S.C.
and Clarence E. Manion. Kmiec discusses each institute, summarizing and assessing the success and impact of each. Kmiec concludes that while natural law is still found at Notre Dame Law School, “its voice is weaker,” becoming “one of several possible philosophical traditions from which to analyze social issues.”

Abstract: Kmiec argues that there is theoretical and structural compatibility between American democracy and Catholicism. By referencing the work of Schindler, the article argues that freedom of religion is not indifference toward religion but rather the freedom to pursue religion. Kmiec concludes by asserting that while the body of law enacted pursuant to the Constitution is imperfect in so far as it is sometimes in conflict with the Catholic faith, the fundamental legitimacy of the American system is not undermined. Each individual is called upon to work within the democratic framework and help correct any erroneous applications of principle.

Abstract: This article examines the judicial selection process during the Reagan administration. Kmiec interprets the controversy in those years as arising from partisan political struggle and from disagreement about the respective institutional roles of the President and Senate. More importantly, these struggles illustrated a profound tension in American jurisprudence surrounding the question of judicial restraint. In a number of contexts, the question arose as to whether a judge has the obligation to follow the law as written, without regard to the justness of result under natural law. Kmiec notes that division on this issue is deep-seated and cuts across conventional political and ideological lines.

Abstract: Kmiec examines the jurisprudence of liberty set forth by F.A. Hayek in Law, Legislation and Liberty (1976). Hayek distinguished two concepts of order: that which is imposed deliberately by man from without, and that which arises spontaneously from within. With his focus to preserve liberty against state interference, Hayek favors customary or common law, which he sees as emanating from the spontaneous order. Kmiec questions this wholesale endorsement of spontaneous order and distrust of the legislative process, since it ignores the larger concept of natural law. Kmiec believes that freedom will prosper only when the law, whether statutory or customary, seeks that which is compatible with human nature and divine guidance.

Abstract: Kmiec’s article is part of a symposium on “Natural Law v. Natural Rights.” While substantially agreeing with Justice Scalia that federal judges should “be guided by constitutional text and structure,” Kmiec maintains that Scalia’s view fails to adequately note that text and structure can be best ascertained within its natural law tradition.

Abstract: Kmiec describes the aim, format and content of this journal in his foreword of the inaugural issue of the *Notre Dame Journal of Law, Ethics & Public Policy*. This journal, undertaken by Notre Dame’s Law School (the oldest Catholic law school in the U.S.), will attempt to examine “legal propositions through an ethical lens.” Kmiec distinguishes this journal from others by defining the purpose of the journal. He states “the Journal’s aim is to draw upon religious teaching and philosophy within the broad spectrum of Judeo-Christian values in order to make practical application of those insights to timely issues of public concern.” Each issue of the quarterly journal will focus on a single topic. By using a symposium approach, Kmiec explains that readers will have access to “a comprehensive, balanced ethical appraisal of a public topic.”


Abstract: The author examines definitions of “justice” and suggests that “love” is a requisite of human social interaction. The philosophy of Alf Ross, Thomas Beckett, Thomas Shaffer, John Rawls, Leonard Nelson, Georgio Del Vecchio, Rudolph Stammler, and Mohandas Gandhi are discussed as they pertain to the topic of justice and love. Marcin’s theme is to show how a sense of justice and love is seen as proceeding from recognition of the selfness of other human beings. In conclusion, Marcin points to Gandhi as the lawyer who kept the ideas of justice and love conceptually together for the longest time.


Abstract: The editors have gathered together a collection of essays from well-known legal scholars, such as Thomas Shaffer, Stephen Carter, and Elizabeth Mensch. The essays discuss how Christian ideals intersect with American legal theory. The writers discuss and explore how different Christian faiths--Calvinist, Lutheran, Anabaptist, and Catholic--interpret law and justice.


Abstract: McInerny’s book examines the concept of moral action in the writings of St. Thomas Aquinas. The author reprints selections from Aquinas’ *Summa Theologiae* (in both English and Latin) and uses these selections as the basis of his analysis. Chapter 5 focuses specifically on Aquinas’ explication of natural law, derived primarily from question 94 of his *Summa*.


Abstract: The author discusses issues that are “inherently public in character and can be resolved only by appealing to our common national conscience.” He believes that “to speak to such issues, which by their nature will elicit more than a single moral or legal response, is precisely the public task of religion.” Chapter Two, “The Churches in a Benevolent State,” examines the role of religion in law and the American church-state

Abstract: Morrissey discusses the jurisprudential theories that have severed the link between the legal and moral truth. The author maintains that our original concept of justice was grounded with a deep moral foundation. He also explores the ideals of three contemporary moral philosophers: John Finnis, Martha Nussbaum, and Jeffrey Stout. He details how these philosophers’ ideals can return our legal system to a justice-based theory of the law with a strong moral foundation.

Abstract: In a Notre Dame Law Review symposium celebrating the law school’s 125th anniversary, long-time professor Edward Murphy contributed this essay explaining why he makes the sign of the cross before every class he teaches. He explains that “law and jurisprudence must be God-centered,” and he describes God as the “ultimate lawgiver.” Murphy’s essay expounds on his belief that the ultimate source of law is divine.

Abstract: These lectures were presented to members of the legal profession in the spring of 1949, on the occasion of the fifteenth anniversary of the founding of the Catholic Lawyers Guild of Chicago. The lectures included are: “The Facts and Explanation of the Natural Law” by Walter Farrell; “The Relation of the Civil Law to the Natural Law” by John D. Fitzgerald; “The Practical Application of the Lectures on the Law and the Civil Law” by Edward M. Burke; and “The Nobility and Dangers of the Legal Profession” by Samuel Cardinal Stritch.

Abstract: With the development of emerging capitalist economies in predominantly Catholic countries, Novak seizes the opportunity to explore the issue of Catholicism and capitalism. He begins by reflecting on Max Weber’s *Protestant Ethic*, and then submits his own Catholic Ethic based on recent papal encyclicals. The thesis of the book is summed up by Novak in one sentence: “[Out] of the crucible of a hundred-year debate within the Church came a fuller and more satisfying vision of the capitalist ethic than Max Weber’s Protestant ethic.”

Abstract: This text attempts to explore a variety of resolutions to the dilemma of religious lawmaking proposed by liberal and communitarian theorists. By examining the work of such scholars as Kent Greenawalt and Michael Perry, the author provides an overview of the ways in which religion has influenced lawmaking at various levels,
including the insertion of religion into the daily lives of politicians. Peach spends the majority of the last few chapters in the book offering her own suggestions as to how to resolve this intriguing dilemma. First, she offers the theory of the social self in which public officials are required to take into account the attitudes of their constituents, including their religious beliefs. The author’s second suggestion is the “legal assessment” model, a practical framework for resolving the constitutional problems surrounding religious lawmaking. This model subjects religious lawmaking to a higher standard of scrutiny in areas such as abortion rights, environmental law, and homosexual conduct. In concluding the author examines the impact religious lawmaking has on minorities, and how her suggestions may help resolve some of the disparities that exist.

Abstract: The focus of this text is the “political nature of the religious settlement embodied in the First Amendment.” In addressing this subject the author tackles the thorny issues of religious freedom, parochial schools, Sunday laws, birth control, and censorship. While acknowledging that the issue of church-state relations is not the most pressing issue to be addressed, Regan rarely strays from the subject when discussing the individual issues. He concludes by arguing that political maturity can best be displayed in religious tolerance.

Abstract: This essay is an earlier version of the first chapter of the author’s book by the same name. Rodes devotes much of the piece to examining how the work of the legal profession provides a bridge between the society we are and the society we would like to be. Central to this theory is the idea that law is a reflection of the culture and society in which we live. The values implemented by a legal system are therefore derived from society. The author develops the term “pilgrim law” to refer to Christian jurisprudence, which he likens to a pilgrimage.

Abstract: The author presents a system of principles and declarations that together form a Catholic social theory. Referring often to the traditional Catholic teachings of concern for the nature and duty of society, Schwer traces the relationship of the church and society. In particular, emphasis is placed on Catholic teachings of natural law, the family, and the state. The text concludes that the church cannot easily resolve all social problems, however each Christian has an individual responsibility for making conscientious decisions.

Abstract: The author examines the teachings and writings of Notre Dame law professor Robert E. Rodes. In particular, Shaffer focuses on the jurisprudence contained within Rodes’ *Pilgrim Law*, a 1998 publication. Among the topics highlighted by the author are Rodes’ theory of history, his view of lawyering as a new class, and the practice of law as
an ideal. The piece concludes with a discussion of Rodes’ theory of legal careers. A useful bibliography of Rodes’ work forms the appendix to this article.

Abstract: Chapter 3 of Shannon’s book examines official papal statements from Pius XI through Paul VI to determine the Church’s position on civil disobedience. Shannon finds that the writings of Pius XI and Pius XII reflect a traditional concept. While recognizing a citizen’s right to resist governmental authority where necessary for the common good, there remains a strong presumption in favor of compliance with civil law. He maintains that this doctrine was dominant in the World War II era and contributed to the absence of Church protest against the atrocities of the Nazi regime. With the election of John XXIII and the initiation of the Vatican II Council, a more expansive stance was adopted. Government actions that conflicted with principles of natural law were said to be criminal, and specific statements were issued in support of pacifism and conscientious objection to war.

Abstract: Smith’s short monograph examines the individual roles of science and religion and their interplay—or “commonality” in the author’s words—as they confront contemporary biotechnology.

Abstract: Smith’s work, volume 16 in the publisher’s Roman Catholic Studies series, analyzes the canonical doctrine of integral reordering—the revocation of an earlier law by a later law’s restructuring of the law’s subject. Chapter 1 deals with the concept of integral reordering in primarily theoretical terms. Chapter 2 focuses on the eight principles of integral reordering developed by Smith. Chapter 3 then applies these principles to religious law. Extensive footnotes, as well as a list of sources and a select bibliography, are included in this work.

Abstract: Tropman argues that there is a distinctly Catholic ethic in American society. He discusses and identifies the major values and differences between the Catholic ethic and the Protestant ethic. He argues that the “Protestant ethic is oriented heavily to work, wealth, and achievement, while the Catholic ethic is oriented to sharing.”

Abstract: Relying primarily on the writings of St. Thomas Aquinas and St. Augustine, Wagner maintains “Catholics must retrieve and renew their distinctive understanding of the relationship between civil law and objective morality.” He addresses the most common contemporary arguments against applying objective moral norms to public
policy issues: that the law is secular, and that “religious” values have no application and that privacy rights place many issues beyond the scope of moral norms derived from religion.

Abstract: The author addresses the question of “what part should doctrines and arguments rooted in religious beliefs play in political debate?” In answering this question, Waldron uses a pastoral letter from the National Conference of Catholic Bishops as the vehicle for exploring policy issues raised by the Church. He concludes by stating that the pastoral letter has a natural place in public deliberation, even when the issues raised are ultimately a matter for secular politics.

Abstract: This collection of essays is divided into two parts: Part One is primarily historical in focus, whereas Part Two discusses modern-day aspects of law and religion. Chapter Three by John Witte, Jr., “The Transformation of Marriage Law in the Lutheran Reformation,” depicts “how the Lutheran reformers displaced the Roman Catholic sacramental concept of marriage with a social concept of marriage and, on that basis, shifted marital jurisdiction from ecclesiastical to civil authorities and transformed the law of marital consent, impediments and divorce.”

Abstract: This book uses case studies as a method for readers to examine ethical issues from a number of different religious perspectives. Eighteen “real-life” ethical problems are presented and responses to those ethical problems by different religions are described. In terms of responses from a Christian perspective, the author explains that not all of the Christian denominations are represented in the book. Although some responses may be from a specific point of view (i.e., Catholic or Orthodox), other responses are from a general Christian perspective.

O. LABOR LAW

Abstract: Managing As If Faith Mattered, the first volume of the publisher’s Catholic Social Tradition Series, focuses on how Catholic social teaching can influence people and organizations in everyday life. It also provides specific guidelines on how Catholic social teaching can be integrated on the personal and corporate level. The authors question why Judeo-Christian ideals have been removed from the corporate world, and give
suggestions on how people can reintegrate Church teachings into their personal and professional lives. Specifically, Part One explains how Catholic social teachings apply to management theory. Part Two examines how Church social doctrine plays an integral role in business topics such as human resources, finance and marketing. Part Three concludes the volume with how people can incorporate spirituality into modern day life on a daily basis.

Abstract: *Loving Your Job* is a primer on how to find spirituality in the work place. In Part I, the author looks at the various ways to think about work, examines the notion of work as a “calling,” and addresses the perennial problem of balancing work and home. Part II offers some concrete ways to help us find spirituality in work. Exercises and questions are included at the end of each chapter. A bibliography is included.

Abstract: *Liberating Labor* is the second essay of the Acton Institute’s Christian Social Thought series. Charles Baird, Professor of Economics at California State University, rebuffs the belief that Catholic social teaching supports all forms of trade unionism. In his essay, he describes various approaches to the economy and unionism that are, in his opinion, contrary to Catholic social teaching. The author concludes with his own model of trade unionism that he believes is more consistent with Catholic doctrine.

Abstract: Baum’s article provides a concise overview of John Paul II’s views of labor as embodied in his encyclical, *Laborem Exercens*.

Abstract: This article takes a look at various papal documents on social teaching and suggests that some of the earlier ones would have benefited greatly from a more interdisciplinary approach. Bayer’s premise is that the main cause of economic misery is the domination of capital over labor. He suggests that economic justice can only be achieved if the discussion includes a thorough look at labor income.

Abstract: This is the home page of the Catholic-Labor Network, an organization that seeks to provide “a place for those Catholics, lay, religious and clergy, who are active in their churches and in unions to learn about their Church’s teachings as regards to labor issues, pray for those who are working for economic justice and share information about events and struggles that may be taking place in their area.” It contains numerous links to web sites dedicated to Catholic social teachings, particularly in the area of labor and employment.

Abstract: The papers in this book were originally presented at a conference in January 1997 at Saint Mary’s College of California. There are five essays, each accompanied by a response that analyzes the content of the essay. Essays include discussions of the value of work from ancient and modern viewpoints, the absence of a balanced appraisal of work, an examination of contractual justice and the current trends in the courts’ decision-making, and an analysis of just wages from a Catholic social teaching perspective. Select indexes of names, sources, and topics are included.


Abstract: Chapters IX-XI of Cronin’s book examine labor unions, employment and the living wage, and the economic problems of the family in the context of Catholic social principles. Each of the three chapters begins with a selection of “authoritative references” (mostly encyclicals) addressing labor issues. The reprinted excerpts span the papacies of Leo XIII through John XXIII (1879 through 1964). The author then provides his commentary on the content of the reprinted documents. While not expressly a newer edition of his 1950 text, *Catholic Social Principles*, Cronin’s *Social Principles and Economic Life* is very similar in structure and treatment, and Chapters IX-XI on labor issues track the earlier work.


Abstract: Chapters IX-XI of Cronin’s book examine the social problems of labor, employment and the living wage and labor unions in the context of Catholic social principles. Each of the three chapters begins with a selection of “authoritative references” (mostly encyclicals) addressing labor issues. The reprinted excerpts span the papacies of Leo XIII through Pius XII (1879 through 1949). The author then provides his commentary on the content of the reprinted documents. The chapters were revised in the 1964 edition of the book.


Abstract: Donahue’s article traces the development of Catholic thinking on trade unionism. He pays special attention to *Laborem Exercens*’ recognition of the essential attributes and values embodied in organized labor.


Abstract: The author divides the paper into two distinct parts: the first analyzing the events in Europe that led up to the writing of the *Rerum Novarum*, the second commenting on the ideas presented by the encyclical. Dorgan argues that the monumental changes in society that took place in Europe throughout the nineteenth century were addressed a little late by this first encyclical. Although acknowledging its
shortcomings, he is quick to point out that *Rerum Novarum* saw the beginning of a new era for the Church and a serious shift in social teachings.


Abstract: This essay examines the direct impact of theology on labor law. Gregory seeks to provide a Catholic vision of labor theory that transcends both capitalism and Marxism, and thereby transforms the world of work. In analyzing the Catholic theology of work, the author refers extensively to papal encyclicals and the bishop’s pastoral letters on labor. He concludes by suggesting that Catholic social teaching creates the possibility of a true spirituality of work that is redemptive in character.


Abstract: Translated from German, this article addresses the Church’s role in advocating for the right to work. The author mentions various campaigns and attitudes of the Church and offers reflections on the Church’s position on the role of the State and the business sector in offering full employment.


Abstract: In this address to the Christus Rex Society in 1962 Monsignor Higgins notes that in the United States “there has always been a very cordial relationship between organized labor and organized religion.” Higgins links good trade unionism and economic progress to a robust religious faith.


Abstract: In this essay, Higgins presents his personal reflections on the impact of *Rerum Novarum* and other social encyclicals in the United States. He discusses the more recent tendency to understand the historical consciousness of social encyclicals, the changing relationship between the Holy See and local churches, and the Holy See’s encouragement of a more international role of local churches in social justice and human rights. Higgins also examines some problems in the implementation of Catholic social teaching, focusing mainly on the necessity of labor unions.


Abstract: Higgins, former director of the Social Action Department of the United States Catholic Conference, argues for the continued need for organized labor by recounting what he has seen and experienced during his years of involvement in the labor movement. In discussing the pivotal events of the twentieth century involving the interplay of religion and labor, Higgins seeks to demonstrate the important role the
Church has played and should continue to play in organized labor. A selected bibliography, organized by topic, is included.


Abstract: This collection’s twelve essays are by scholars, theologians, philosophers, political scientists, economists, corporate leaders, and labor experts. They attempt to “probe the encyclical for guidance in the world of work.” The papers collected were presented at a 1982 Notre Dame Symposium “Co-creation: A Religious Vision of Corporate Power,” which examined John Paul II’s encyclical *Laborem Exercens* (On Human Work).


Abstract: Johnson, a corporate general counsel, applies John Paul II’s encyclical *Laborem Exercens* to the realities of the large global corporation. He addresses specific issues of employee participation in ownership and management of the corporation.


Abstract: *The Dignity of Work* compiles the full text of all ninety of John Paul II’s addresses on the subject of work, from the beginning of his papacy through May 23, 1992. The addresses are organized by the target audience--managers, workers and general audiences-- and arranged chronologically within these broad categories. The collection includes a glossary, subject index, and bibliography.


Abstract: Leo XIII’s *Rerum Novarum* (“Of New Things”) is the foundation encyclical of the Catholic Church’s modern social teaching. While strongly defending the right to possess private property, the encyclical calls upon capital for a just wage that will allow all workers to participate in an equitable ownership of property. For an overview of the development in subsequent encyclicals of the “new things” introduced in *Rerum Novarum*, see the timeline at “The Busy Christian’s Guide to Catholic Social Teaching” web site ([http://www.usCatholic.org/cstline/tline.html](http://www.usCatholic.org/cstline/tline.html)).
Abstract: *Professions of Faith* is an anthology of short reflections on spirituality and work. Thirteen individuals—a teacher, architect, artist, spouse, businessperson, police officer, doctor, lawyer, parent, actress, social worker, writer, and journalist reflect on what makes their “calling” special. Each shares how their faith influences their work and how their work influences their faith. Each chapter ends with questions for reflection.

Abstract: McLean traces the history of the Catholic Church’s support of labor unions and the protection of workers’ rights. Chapter one focuses on the teachings of the papacy. Chapter two addresses the position taken by the U.S. Bishops; Chapter three decries the lack of attention and depth given this issue in contemporary Catholic journals. Each chapter offers an extensive bibliography for further research.

Abstract: Moody’s book is a compilation of essays on the history of Catholic social and political developments in the modern world. There are separate chapters on France, Belgium, Germany, Eastern Europe, Latin America and England. Part VIII (pages 843-904), written by Francis Downing, focuses on the United States and the American labor movement in particular. Each chapter contains an appendix that reprints significant historical documents.

Abstract: Novak’s article seeks “to develop some of Pope John Paul II’s main insights in *Laborem Exercens,* especially as they apply to democratic capitalism.” He maintains that the encyclical uses creation as its “central metaphor” and espouses a “creation theology” very different from “liberation theology,” though it shares its aims for justice and freedom.

Abstract: The author briefly discusses the history of *Rerum Novarum* and the developments in the Catholic Church since its issuance. However, the primary focus of Overduin’s article is on the application of *Rerum Novarum* to the Lutheran church in Australia and the development of Lutheran social teachings. He concludes by comparing Pope Leo XIII’s document with the writings of Luther.

Abstract: *Quadragesimo Anno* (“After Forty Years”) commemorates the 40th anniversary
of *Rerum Novarum*, Leo XIII’s seminal encyclical on social justice in the modern industrial world. This encyclical reaffirms the earlier encyclical’s call for social justice as the basis for the new economic order.

Abstract: The author examines how a worker’s participation in the life of the Church and its sacraments can address social issues, provide a model for strong leadership in organized labor, and add to the success of the mission of the Church world-wide. According to Sweeney, God’s love is emulated when these communities strive to promote social justice, honesty, values, and work ethics. He explores how strong democracy and leadership enhance union solidarity, creativity, and ingenuity, which lead to the development of economic benefits to the worker.

Abstract: Wolfteich’s book examines two questions: what are the spiritual and theological issues raised by women’s changing work roles, and what resources are available to address these issues? The author approaches the topic from a sociological, historical and theological perspective and considers the views of a widely diverse group of women. A bibliography is provided.

P. PROFESSIONAL RESPONSIBILITY

Abstract: These lectures were presented to members of the legal profession in the spring of 1949, on the occasion of the fifteenth anniversary of the founding of the Catholic Lawyers’ Guild of Chicago.

Abstract: Professor Allegretti’s answer to the question--can legal ethics be Christian? -- comes in three parts. In the first part, Allegretti reflects on whether there is a role for religion in the substantive area of legal ethics or professional responsibility. Assuming that there is a role for religion in legal ethics, Allegretti shifts his focus in the second part of his article to the contribution that Christianity can make in this area. The article ends with a summary of his conclusions on the matter. Allegretti indeed believes that legal ethics can be Christian. In fact, he states that the most important thing he can do for law...
students is “not to teach them the law of lawyering, or to teach them anything at all, but to model for them the kind of person and lawyer that I am called to be as a disciple of Jesus.”

Abstract: By using the typology of Niebuhr, the author examines the options available to the Christian attorneys as they try to balance their loyalty to God with the provisions outlined in the professional codes of responsibility. Allegretti begins with the model of “Christ Against the Code,” then continues with “Christ in Harmony with the Code,” “Christ in Tension with the Code,” and finally “Christ Transforming the Code.” In conclusion, he suggests that by exploring these models the Christian attorney will be presented with a new set of ethical questions and challenges concerning the role of the attorney.

Abstract: Allegretti examines Christian attitudes toward law and the conflicts that Christian lawyers face. He argues that Christian lawyers need to work toward achieving a balance between the traditional image of their role and their faith. Using H. Richard Niebuhr’s model, Allegretti “presents several models that operate to shape the lives of Christian lawyers.” Allegretti discusses the various approaches a Christian lawyer might take and how some are more compatible with Christian values than others.

Abstract: Araujo believes that law schools need to rethink their approach to legal education. The current system produces lawyers who value victory above all else. Society would be better served, he suggests, if lawyers were less concerned about winning and more concerned about justice and the common good.

Abstract: The author explores legal ethics through the paradigm of the virtuous lawyer. A virtuous lawyer embraces and displays the virtues of justice, prudence, courage, and wisdom in his or her legal practice. The article “demonstrate[s] that there is such a person as the virtuous lawyer who sees the correlation between the law, the legal system it produces, and the fashion in which members of society live in right relationship with one another.” The author uses the Old and New Testament to describe the need and place of the virtuous lawyer in the legal system.

Abstract: This collection consists of short personal narratives written by lawyers reflecting on the relationship of their religious commitment to their practice of law.
Abstract: In this brief piece, the author addresses the issue of reductions in funding for legal aid services to the poor. He begins by outlining the government’s proposals to reduce spending and then provides evidence from Scripture demanding justice for the impoverished. Beggs concludes with his vision of Christian legal services. In this approach, the rights of the poor are defended and a gateway to the Church is provided for those less fortunate individuals in society.

Abstract: This article originated as a CLE lecture. Berrigan examines the potential conflicts that may arise among various religious beliefs and the ABA Code of Conduct and the challenges facing religious lawyers. Berrigan discusses the merits of including religion in the code of conduct, and explores the possibility of finding common ground between various religions, the non-religious lawyer, and the code of conduct. Berrigan concludes by discussing several themes common to many religions and how they might enhance legal ethics.

Abstract: Breen discusses the common definition of success in American society versus success as defined by Christian faith. How does a Catholic lawyer strike a balance between these two definitions of success? Breen states that while lawyers have a vocation to serve others through the practice of law, Catholic lawyers have a “vocation to serve others in love in the imitation of Christ.” Responding to the Catholic vocation, Breen argues, will result in true success for the Catholic lawyer.

Abstract: This article was originally a keynote address presented to the Volunteer Lawyers Initiative of Catholic Charities of the Diocese of Rockville Center, New York, on April 23, 1996. The author considers his career a calling and discusses the importance of reflecting on that calling. The author further discusses how providing assistance to the poor truly fulfills the vocation of a Catholic lawyer.

Abstract: Collett examines how religious beliefs of government officials, particularly candidates for judicial office, may influence their professional conduct. The author explores why candidates for judicial office need to be considered “safely devout” and capable of being objective when rendering official decisions. In Section II, the author analyzes and comments on the growing body of literature that discusses the broader question of the proper role religious beliefs have in adjudicating cases, and how such beliefs may lead to the disqualification of a candidate’s nomination for the position on the bench. In Section III, Collett is skeptical of “religious neutrality” and how it can be used to mute those ideas grounded in human accountability to a transcendent authority. She
concludes with the question: if religious neutrality is desirable, but not attainable, should judges reveal their reliance upon religious principles in their opinions?

Abstract: The author analyzes the attorney’s ethical and moral obligations involved in the decision to accept representation of a client. The author suggests that an attorney’s right to consider personal conscience in the client selection process should be acknowledged and protected by civil law. She further suggests that the constitutional guarantees afforded defendants can cause ethical and moral conflicts. The author explores how the ABA’s Model Rules of Professional Conduct and state ethics opinions (a Tennessee opinion is examined in detail) can create difficult ethical problems for both lawyers and the courts.

Abstract: This article is part of a symposium entitled “Executing the Wrong Person: The Professionals’ Ethical Dilemmas.” The symposium posed a hypothetical problem in which a criminal (Ben Jones) confesses to a murder for which another man is about to be executed. Jones confesses to his attorney, a priest and a psychiatrist. Collett examines the professional obligations of the priest, noting that Jones did not confess to the priest during the Sacrament of Penance and Reconciliation. If he had, then canon law forbids the priest from disclosing the confession. Collett discusses the possible consequences of disclosing Jones’ confession, applying the rule governing professional secrets. Collett also discusses the seal of confession, its benefits to the confessor, the priest, and the church, and why the priest cannot violate it.

Abstract: Collett presents an overview of the relevancy of a lawyer’s religious beliefs in the client selection process. After discussing the philosophical background in the first two sections of the article, Part III contrasts the author’s interpretation of the Christian duty to avoid cooperation with evil and the application of specific principles in the client selection process. The author concludes that a lawyer’s religious beliefs can be determinative in his selection of clients.

Abstract: In the symposium entitled “Faith and the Law,” contributors were asked to discuss their religious beliefs and how they conflict with or contribute to their professional lives. In her essay, Collett discusses the need for creativity and honesty when dealing with clients, the importance of building up a sense of Christian community within the workplace, and the need to treat our families with love and justice. Collett, who practiced law before becoming a professor, explores the challenges of meeting these requirements both in the law firm and the law school setting.
Abstract: Davis’ work is a 1953 doctoral dissertation in the School of Theology at The Catholic University of America. Of particular note is Chapter IV that addresses the judge’s obligation in enforcing unjust laws, including sterilization, contraception and euthanasia, and Chapter V that concerns the judge’s involvement in divorce cases.

Abstract: In this essay, Father Drinan challenges Catholic lawyers to confront what he perceives as blatant injustices in the American legal system. He points to the widespread discrimination in housing, education and criminal justice, and to the lack of affordable legal representation for two-thirds of the U.S. population. He also decries the pandemic of chronic malnutrition when resources exist to end world hunger within a few years. He calls upon Catholic lawyers to study these problems, to pray for guidance and to initiate sustained efforts for resolution.

Abstract: In this collection of essays, the authors examine personal and professional issues of devotion and duty to God through the use of theological questions or “interrogatories.” In Part I, they examine how integrity and purpose prepare lawyers to better assess the role that faith plays in their professional lives. In Part II, the authors explore the influence of secular materialism, economic issues, and greed in a lawyer’s life. In Part III, the authors analyze professional attitudes, obligations, practices, and other responsibilities that Christian lawyers owe to society. In Part IV, they examine how moral duty and devotion to God can be realized through good works and personal faith.

Abstract: Freedman comments on Thomas Shaffer’s Brendan Brown Lecture, “Legal Ethics and the Good Client.” In his commentary, Freedman compares and contrasts his views on legal ethics with those of Shaffer. Shaffer thinks of a client as someone who “is capable of being good and who is in need of moral counseling,” while Freedman thinks of the client as someone who is in trouble and needs the lawyer’s help. Shaffer believes that legal ethics are “rooted in moral philosophy,” while Freedman believes that legal ethics are rooted in the Bill of Rights.

Abstract: This article is part of a symposium entitled “The Relevance of Religion to a Lawyer’s Work: An Interfaith Conference: The Legal Ethics Perspective.” Freedman responds to several points made by another participant in the symposium, Professor Leslie Griffin. Specifically, Freedman examines Griffin’s statement that “philosophical and religious ethics should have equal status in the legal profession.” Freedman argues that religion, like legal ethics, does not provide clear-cut answers to moral dilemmas.
Freedman also observes that it is impossible to choose which religion to apply in discussions of legal ethics, noting that even people who share similar religious beliefs often cannot agree on which are the most important principles of their beliefs. Freedman concludes that religion should remain a personal issue of morality for lawyers.

Abstract: Garnett examines the role of an attorney in the representation of death row defendants. He focuses particularly on the situation where political realities and religious perspectives conflict. Garnett analyzes the ethical and moral obligations of a death row volunteer attorney, and the tension between personal conscience and professional interest. In particular, he explores the difficult issues attorneys and judges face when the accused pleads guilty, and then instructs his lawyer not to present possible mitigating evidence to save his life.

Abstract: The author examines the Church’s social doctrine and its implications for Catholic lawyers. Part I discusses the “relevance of faith to a Catholic attorney’s work”; Part II provides a hypothetical scenario and recommendations for action, judgment and reflection. Giba-Matthews concludes that a Catholic lawyer may gain salvation only by finding “some expression of concern for the poor in her legal work.”

Abstract: Gordon speaks of the religious affiliated law schools providing a “liberating experience,” where students and faculty do not “have to check their religious identity at the door.” His article addresses issues of academic freedom, the role of scholarship, and the religiously affiliated law school’s role in teaching professional values.

Abstract: In this comment addressed to the “lawyer-layman-teacher,” Gray proposes the interjection of personal values into the practice and teaching of law. He argues that free exercise of religion is threatened by a series of inconsistent decisions under the Establishment Clause that have granted religious accommodation for practices of “main line” Protestant churches while denying appeals from “lesser” denominations. He also believes that governmental action has had the effect of increasingly “privatizing” and “marginalizing” religion, and suggests that lawyers have a moral duty to resist that trend.

Abstract: Grib provides an examination of what he terms the “mysterious” nature of the judge’s mission to decide cases. He does this by providing an overview of some noteworthy examples of judicial decision-making. Beginning with the work of Justice Cardozo, the author pieces together the elements required for judges to render decisions.
This process continues with the more recent works of Dworkin, Posner, and Keeton. With each jurisprudential thinker, Grib provides an ethical and theological analysis. He concludes by arguing that an evaluation of both moral and legal casuistry is essential in determining the principles behind judicial decision-making.


Abstract: Kaveny discusses the demands of the billable hour and the distorted view it gives of a lawyer’s time. Kaveny “explores how Catholic doctrine and ritualized practices can be read to provide both a critique and an alternative” to the traditional view of the billable hour. In the first part of the article, Kaveny discusses the view of time within the billable hours framework, noting five distinct characteristics. The second part of the article discusses time as viewed from a Catholic perspective, where time “is perceived to have intrinsic value rather than merely instrumental value.” Kaveny concludes that lawyers must look to their respective faiths for help in dealing with the view of time in the modern law firm.


Abstract: Kuehn explores how the legal profession can restore a sense of moral consciousness by striving to adhere to the traditional responsibilities of the legal professional rather than practicing law based solely on a client’s needs or desires. He maintains that lawyers have created a legal culture more concerned with success than ethical conduct. Kuehn firmly believes that Catholic natural law principles can help effect change in the legal system.


Abstract: In the process of reviewing Joseph Allegretti’s book *The Lawyer’s Calling: Christian Faith and Legal Practice*, Lee discusses the challenges facing Christian attorneys in their professional and personal roles. Lee evaluates how the standard vision of a lawyer as a neutral partisan can create a “separation of law from the religious and spiritual side of life.” According to Allegretti, this “rigid compartmentalization” lies at the root of many problems within the American legal system. The author studies Allegretti’s premise that a Christian-educated attorney has a unique opportunity to balance professional integrity and theological vision in the practice of law. Lee agrees with Allegretti’s contention that a faith-based legal education can be the instrument for creating a unique role for the Christian lawyer.


Abstract: Lee’s paper summarizes the views of an interfaith conference on the role of religion in the lives of lawyers. Lee reports that most attendees felt that although religious diversity is here to stay, religious differences should be erased in the workplace. Each faith tradition provides solace in times of stress for practitioners of the legal profession,
and disregarding one’s faith in the workplace is impossible for one whose religion informs daily life. Lee concludes that a pluralistic society can be bound together in good works, and faith calls all believing lawyers to action.


Abstract: Lee’s article examines the moral and ethical issues of Harper Lee’s novel, To Kill a Mockingbird. He describes both the Alabama town and the character of Atticus Finch as “gray and ambiguous.” Lee insists that one must understand that in today’s world -- from a lawyer’s perspective -- that grayness is still present. He urges the reader to understand that the role of lawyers is to transcend and navigate the ambiguity and the gray, much like Atticus did in the novel. In addition to using Atticus Finch as an example, Lee also focuses on Mother Teresa as an example of someone who not only navigated the gray--but heroically transcended it as well.


Abstract: In this article, Leyh addresses the issue of access to justice in the United States legal system and how that access is affected by poverty. As background, the author provides an overall view of poverty in the United States and explains in some detail the manner in which poverty statistics are calculated. Leyh also discusses the need for public interest lawyers, the biblical basis for providing legal representation for the poor, the mandatory pro-bono debate, and her concept of “holistic advocacy.”


Abstract: Marcin, a law professor at The Catholic University of America, takes a close look at Tolstoy and his views on Christians as lawyers. Tolstoy essentially argues that the doctrine of Jesus, as described in the Sermon on the Mount, is a doctrine of “nonresistance to evil.” Tolstoy then suggests that the courts operate in direct opposition to this doctrine. The purpose of the court system, in Tolstoy’s view, is oriented specifically to resisting evil. In his article, Marcin expounds on Tolstoy’s argument and the resulting implications for Christian lawyers.


Abstract: When faced with ethical quandaries, the author maintains that the lawyer relies on his conscience as his “ethical compass.” This article explores the Catholic view of conscience and the Church’s guidance on its nature and its proper formation.


Abstract: Nemeth compares and contrasts the modern lawyer and legal system with the
lawyer in the conception of St. Thomas Aquinas. Nemeth focuses on three topics: the lawyer in Thomistic jurisprudence, the lawyer as advocate, and the lawyer’s interaction with truth and falsehood.


Abstract: In this foreword to the symposium, *The Relevance of Religion to a Lawyer’s Work: An Interfaith Conference*, Pearce describes the emergence of the religious lawyering movement. In his closer look at the conference as a whole, he notes that the organizers of the conference wanted to focus on two primary questions: “Is a lawyer’s religion relevant to her work? And if so, how?” Pearce concludes his foreword by talking about the future of the religious lawyering movement. An extensive bibliography is included.


Abstract: In this article, Perkins examines what he views as an ethical crisis in the legal profession. He suggests that the former “wise counselor” or “lawyer-statesman” ideal has been replaced by the archetype of the “lawyer-businessman,” a profit-motivated entrepreneur who sacrifices personal life for career. Perkins acknowledges the American Bar Association attempts to instill higher standards of conduct with its establishment of the Commission on Professionalism, but he believes that enforcement of court-adopted rules of ethics is inadequate to overcome the “moral malaise” of the profession. He looks for a solution in the synthesis of religious and professional values, urging lawyers to regard their work in the context of its higher spiritual purpose.


Abstract: Reza explores the unique position public defenders have in our legal system. She contends these defenders perform God’s work by providing compassion and understanding to those most in need. Reza explores the role religion plays in the work of a public defender, and what motivates a public defender to effect change in the criminal justice system itself. She examines difficult issues of legal ethics, including a public defender’s silence while a client commits perjury and harsh cross-examination of a truthful witness.


Abstract: Referring to a North Carolina Bar Association survey, Riga asserts his belief that lawyer burnout is “directly related to a lack of spirituality and superior meaning in the profession.”


Abstract: The author tackles the issues raised when trial attorneys and morals collide in legal proceedings. She provides an overview of the adversary system and how this impacts the litigator’s morals, and then proceeds to detail both the principles and codes of
ethics that govern the trial attorney. In conclusion, Rizzo argues that not even the adversary system creates an environment which excuses a lawyer’s relinquishment of morals, and that a personal sense of morality must be developed and used by each lawyer.

Abstract: This essay seeks to relate Christian values to the American legal profession’s statement of ethical aspiration, the Code of Professional Responsibility. The author explores in particular four canons: those dealing with personal relationships, zeal, reform, and professional example. Although the author does not provide a conclusion, it is evident that the intent is to promote and encourage a humanistic form of lawyering as demanded by the Christian spirit.

Abstract: Shaffer states that his essay is part of a broader exploration of the idea that the biblical prophets can serve as moral examples and sources of ethical reflection for modern-day lawyers in the United States. In fact, Shaffer describes the biblical prophets (including Moses, Isaiah and others) as lawyers. He compares the actions of early civil rights lawyers, for example, to the biblical prophets who spoke out against injustice. In his article, Shaffer discusses his observations on “prophetic politics.”

Abstract: When Shaffer ponders the subject of legal ethics, he makes a distinction between general ethics and legal ethics. He states that when considering ethics in general, the focus is on thinking about morals. When discussing legal ethics, the focus is on the morals of someone else. According to Shaffer, it stands to reason then that the primary subject matter of legal ethics is the client’s goodness. Shaffer also asks the question: what should a lawyer want for his client? This article expounds on Shaffer’s three answers to that question. In succinct terms, Shaffer states that the attorney should want his client to be right, to be free, and to be good.

Abstract: Shaffer’s book discusses the challenges and the rewards of being an attorney and a Christian. He divides it into four parts: clients, advocacy, lawyer culture, and institutions. Chapter 18 focuses on Saint Thomas More.

Abstract: Shaffer examines the issue of lying for clients by presenting stories that give examples of when good people lie. For instance, he uses the Old Testament story of Elisha who lies to save himself and the city from the Syrian army. Shaffer finds another example in popular American literature of a good lawyer who lies—the heroic contemporary figure of Atticus Finch in *To Kill a Mockingbird*. By looking at these and other examples, Shaffer suggests that truth is understood in the context of human
connections as well as from an analysis of rules and principles. At the end of his article, Shaffer urges readers not to focus on the conclusions he draws, but to consider stories as a source for contemplation on ethical issues.

Abstract: Based on remarks delivered at the University of Virginia in the fall of 2000, Stephen Smith articulates why and how students should become distinctly Catholic lawyers. Smith focuses on the need for lawyers to be motivated by a “spiritual culture” and the importance of Catholic legal education in the development of that culture. Smith articulates practical steps for law students to follow in the process of becoming distinctly Catholic lawyers.

Abstract: This is the website of the St. Thomas More Society of Orange County, California, an independent organization sponsored by lawyers and judges who are practicing members of the Roman Catholic Church. It contains a number of links about the life and writings of St. Thomas More and includes an archive of the Society’s newsletter, Ad Veritatem.

Abstract: Wagner addresses the legal and moral issues surrounding a Catholic attorney’s representation of parties in divorce and involvement on various levels in death penalty cases. With regard to divorce, Wagner emphasizes that the attorney must respect the marital bond and seek fairness in the disposition of marital assets and the provision for children. Wagner views this moral dimension as consistent with the requirements of the Model Rules of Professional Responsibility, though he emphasizes that the attorney must disclose to the client any personal moral limitations that may affect the “client’s access to otherwise-available legal remedies.” Wagner sees similar tensions in death penalty cases. He examines the implications of the Catholic view on the death penalty on judges, prosecutors, legislators, and prospective jurors.

Abstract: This very short piece explores three issues: how a higher calling can provide more job satisfaction for attorneys (e.g., pro bono work); how our faith can assist when confronted with an ethics problem; and that attorneys should be more than just litigators, they should be problem solvers. The author concludes by stating that spiritual values provide guidance for creating better lawyers.


Abstract: Zacharias examines the case law governing conscientious objection, comparing it to other conflicts that often arise between religious beliefs and legal ethics. He discusses various means of reconciling these conflicts, focusing on the extent to which professional responsibility rules should override a lawyer’s religious beliefs. Zacharias also examines when it might be appropriate for a lawyer not to comply with professional responsibility rules, and what steps a lawyer should take when not complying.

Q. PROPERTY


Abstract: The purpose of this Vatican document is to explore the “dramatic human, social, and ethical problems caused by the phenomenon of the concentration and misappropriation of land.” The study begins with a critical assessment of economic policy choices, such as industrialization at the expense of agriculture, the failures of agrarian reform, expropriation of the land of indigenous populations, and violence and complicity. It moves to institutional and structural problems to be solved and the consequences of economic policies concerning land tenure. The book addresses these issues by reflecting on the message of the Bible and the Church on ownership of land and agricultural development. It closes with ideas on the necessity for agrarian reform, credit reform, and the role and rights of women and indigenous populations.


Abstract: *Ownership* attempts to discover the ethical and moral philosophy underlying private property as expressed in the writings of the early Church Fathers. Chapter 2 discusses the practice and theory of ownership in Roman law that provides the background against which Patristic teaching developed. Individual chapters follow focusing on Clement of Alexandria, Basil the Great, Ambrose, John Chrysostom, and Augustine. Each of these chapters begins with a brief background of the Church Father. The chapters contain numerous quotations on property issues taken from the works of the Patristic author with Avila providing commentary and a chapter summary. Chapter 8,
entitled “The Patristic Response,” provides the author’s overall analysis of early Christianity’s view of private property. Endnotes and an appendix providing original language versions of the selected Patristic texts are included.

Abstract: Beginning with an overview of the theological basis for Catholic social thought, Carmella explains the role of the person, society and the state in Catholic teaching. The second half of the article focuses on Catholic jurisprudence and the meaning of “justice” in Catholic social thought. The author concludes by contrasting the Catholic view of justice with the natural law view of justice. The article focuses on the Catholic view of property in the section entitled “A Catholic Anthropology (page 264 and following).”

Abstract: Article 7 of the Catechism (The Seventh Commandment) addresses the Church’s view of private property. Specifically, the Church’s view of private property is found in the unit entitled “The Universal Destination and the Private Ownership of Goods” (sections 2404-2406). Other sub-topics of Article 7 include: “Respect for Persons and Their Goods” (2407-2418); “The Social Doctrine of the Church” (2419-2425); “Economic Activity and Social Justice” (2426-2436); “Justice and Solidarity Among Nations” (2437-2442); “Love for the Poor” (2443-49). In the print version of the Catechism, Article 7 is at pages 577-590.

Abstract: Charles summarizes the views of St. Thomas Aquinas on private property as expressed in his Summa Theologica. He examines St. Thomas’ use of natural law and his views of the right to own property and the limits on such ownership imposed by the demands of distributive justice.

Abstract: Chapter XII of Cronin’s book examines property in the context of Catholic social principles. This chapter begins with a selection of “authoritative references” (mostly encyclicals) addressing property issues. The excerpts reprinted span the papacies of Leo XIII through Pius XII (1879 through 1949). The author then provides his commentary on the content of the reprinted documents. Cronin addresses the right to private property, the need for greater distribution of property, taxation, and the duties of ownership.

Abstract: While not technically a newer edition of his 1950 text, Catholic Social
Principles, Cronin’s *Social Principles and Economic Life* is very similar in structure and treatment. Like the earlier work, Chapter XII examines property in the context of Catholic social principles. This chapter begins with a selection of “authoritative references” (mostly encyclicals) addressing property issues. The excerpts reprinted span the papacies of Leo XIII through John XXIII and contain excerpts from Pius XII and John XXIII issued since the publication of the earlier work. The author then provides his commentary on the content of the reprinted documents. As he did in the earlier work, Cronin addresses the right to private property, the need for greater distribution of property (with updated statistical tables), taxation, and the duties of ownership.

Abstract: The author analyzes six ethical principles at work in the pastoral letter of the Roman Catholic Bishops on the economy. The first three principles are derived from the Thomistic traditions; the fourth recognizes human rights (including economic rights); the fifth stresses the social aspects of property. The last of Curran’s ethical principles enunciates a preferential option for the poor. Curran concludes by stating that the Bishops’ letter proposes a reforming approach to the existing economic system, one that would de-emphasize the individualistic element.

Abstract: From the perspective of Catholic theology, DeCosse seeks to provide an ethical analysis of the ongoing struggle between private property and public regulatory authority. The author begins with a description of the status of current takings legislation and then launches into an overview of the Catholic theories of private property and the environment. He concludes by suggesting that Catholic social ethics can offer solutions when personal and public concerns conflict.

Abstract: The purpose of this dissertation is to trace the history of the efforts made by the Catholic Church to secure adequate laws for the legal protection of church property. The author explores the circumstances that caused the adoption of the church’s methods of tenure of church property. Intertwoven into the text are the principal legal enactments that determined the juridical status of the church with respect to property. Included is a state-by-state analysis of current (as of 1932) legislation addressing the incorporation of church property. This is a reprint of the author’s 1933 thesis at The Catholic University of America.

Abstract: While not specifically Catholic in perspective, Gaffney examines the biblical roots (particularly Old Testament) of the law of contracts, property, torts, criminal law and civil procedure. Pages 76-82 address property law.
Abstract: Garvey seeks to critique theories of law and economics from the perspective of Catholic social teachings. He provides individual overviews of the development of law and economic theories and the structure of Catholic social teaching. He concludes by acknowledging the compatibility of the two movements, particularly with respect to the Chicago School economists. While recognizing the differences, the author’s focus is on highlighting the similarities between law and economics movement and the Catholic tradition.

Abstract: *Papal Teaching* is based on the author’s 1986 doctoral dissertation in the School of Theology at The Catholic University of America. He systematically explores the major documents of the Popes of the modern world and attempts to document the continuity of papal teaching and the adaptability of that teaching to new societal realities. The book is organized sequentially with individual chapters on Leo XIII, Pius IX, Pius XII, John XXIII, Paul VI and John Paul II. The book’s final chapter presents the author’s conclusions about the continuity and development of papal teaching on private property. Also included in Chapter VII is the author’s response to some contemporary critiques of Catholic social policy. He defends the papal view of private property as rooted in St. Thomas Aquinas, and not in John Locke as some commentators contend. He also criticizes Charles Curran’s views on the continuity of Catholic social teaching and the character and function of the natural law. Finally, the author addresses issues of the relationship of property to healthy and stable families. Endnotes and a bibliography are included.

Abstract: This article attempts to provide new evidence that property transfer in biblical law was more complex than first thought. The author begins with an overview of the types of property subject to transfer by inheritance or bequest. He follows with a detailed study of the laws of inheritance and the laws of bequests. Hiers concludes by arguing that the transfer of property by bequest played a significant role in biblical law and should not be overshadowed by the more traditional concept of birthright inheritance.

Abstract: Hobgood’s book seeks to identify and analyze the various social models reflected in Catholic social teaching. She discusses the conflicting paradigms of orthodox and radical economic theory and argues that “Catholic economic teaching would in fact be best served by a more consistent analysis and policy commitment informed by radical theory.”

Keane, John J. “The Catholic Church and Economics.” *The Quarterly Journal of Economics* 6 (1891): 25-46. Abstract: Keane touches on schools of economic thought from Hobbes to Adam Smith to John Stuart Mill. His over-riding criticism of these economists is their exclusion of religion and morality. Keane notes that “economic man,” a “money making animal” motivated only by acquiring wealth and avoiding exertion, is the outcome of a false philosophy. To remedy the situation, Keane recommends a return to a true philosophy based on proper notions of God, man and morality. Keane looks to the social principles of the Church as a source for the restoration of a political economy based upon human needs and religious values, not purely the accumulation of wealth.

Kmiec, Douglas W. “The Coherence of the Natural Law of Property.” *Valparaiso University Law Review* 26 (1991): 361-384. Abstract: In this article, Kmiec seeks to explain the anomaly between the government’s role as a protector of property and the origins of the takings clause. He provides an historical overview of the takings clause and the natural law treatment of property. Of particular interest to Kmiec is the natural law protection afforded property in the state courts and how this compares with the takings cases decided by the United States Supreme Court.

Lee, Kam-Lun Edwin. “The Concept of Property and Possession in Contemporary Catholic Social Teaching Since 1891.” *Crux* 24 (1988): 15-25. Abstract: The author uses the *Rerum Novarum* as the baseline for addressing the Church’s stand on socio-economic issues. He argues that while there may have been some differences of opinion between the various papal encyclicals and teachings during the past century, the overall theme is consistent. However, Lee does identify two developments in Catholic social teaching that have occurred since *Rerum Novarum*: a transition from the personal level to the international level and a shift from a deductive to a more inductive approach. He concludes by offering the themes of justice and social charity as being constants in the Church’s teachings.

Leo XIII. *Rerum Novarum*. Web document. Available at: [http://www.vatican.va/holy_father/leo_xiii/encyclicals/documents/hf_l-xiii_enc_15051891_rerum-novarum_en.html](http://www.vatican.va/holy_father/leo_xiii/encyclicals/documents/hf_l-xiii_enc_15051891_rerum-novarum_en.html). Abstract: Leo XIII’s *Rerum Novarum* (“Of New Things”) is the foundation encyclical of the Catholic Church’s modern social teaching. While strongly defending the right to possess private property, the encyclical calls upon capital for a just wage that will allow all workers to participate in an equitable ownership of property. For an overview of the

Abstract: Lustig addresses two key developments in his article: an emphasis on the rights and dignity of the individual in recent papal encyclicals and the incorporation of modern socioeconomic theories in the discussion of property in encyclicals. Beginning with Leo XIII and ending with John Paul II, the author details the contributions of individual popes to the discussion of property and justice. He concludes by arguing that although modern encyclicals may emphasize the common good and the role played by the state in achieving it, this theology does not stray too far from the traditional Catholic theories of property and justice.

Abstract: In this testimony, the author addresses the issue of takings from the perspective of balancing the moral goods of private property and the common good. McRaith seeks to do two things: provide elements of a moral framework for analyzing the rights and responsibilities of private property owners in relationship to the common good and to apply this framework to help analyze the takings issue. In conclusion, he offers some possible solutions and emphasizes the need for more civic dialogue on this issue.

Abstract: O’Donnell discusses the relevance of the early social encyclicals to current thinking and their relationship to the encyclical Mater et Magistra (1961). The first section of the article describes the Catholic doctrine of property. The remaining sections focus on work, property and community in industry. O’Donnell concludes that Mater et Magistra is not “the mere repetition of a fixed doctrine which has reached the full term of its development” but instead a plan “for the reform of society in accordance with Catholic faith.”

Abstract: Stoner uses this short essay to argue that the American understanding of property, until the New Deal, was informed by a mixture of two distinct sources: the common law and liberal capitalism. He further posits that these two sources can trace their own source to two separate traditions of natural law: the one exemplified by St. Thomas Aquinas, and the other by John Locke. The essay provides a short treatment of the concept property according to Aquinas, German, and Locke, and explores how 1937 was a seminal year in recognizing the need for balance between the two models. The author concludes that attention to both models is required for a healthy balance between personal ownership and common good.
Abstract: In this section of his book, Wilson discusses two major works: the pastoral letter of the National Conference of Catholic Bishops, Economic Justice for All and The Spirit of Demographic Capitalism by Michael Novak. He views both works as major contributions to the Catholic debate on economic issues.

Abstract: This chapter of Wilson’s book notes the “many notable contributions by saints and scholars (of the early Church) on economic matters.” He focuses particularly on St. Augustine and his views of “trade, profit, and wealth, as well as the institutional arrangements for creating and distributing wealth.”

Abstract: The author’s intent in this work on economics and comparative religion is “to make a contribution to the cross-fertilization of ideas that is occurring where these disciplines meet.” He believes that theological contributions should not be ignored and he states “an understanding of religious teaching helps put ethical issues, including those involving economic relations, in a fuller perspective.” Chapter 3 discusses Christianity and explores Christian approaches to economic issues in the Bible, early Christianity, Scholasticism, and our contemporary industrialized and global economy.

R.  SECURITIES REGULATION

Abstract: McCann’s essay was originally presented in a 1987 symposium of the Center for Ethics and Religious Values in Business at Notre Dame University. His essay traces the development of Catholic social teachings on investment in the papal encyclicals and in the United States Bishops’ statements. He finds in Catholic teachings a “moral vision in which the question of social responsibility looms rather large” and which can serve as a resource for the development of an ethic of responsibility in the investment industry.

Abstract: This collection of papers is international in scope and is designed “to stimulate ethical reflection on financial activity” and its effect on the common good. The wide
variety of issues addressed includes the attitude of countries towards the poor, labor, the economy of indebtedness, the Church’s concept of financial activity, and the evolving nature of the Church’s social teaching. The papers outline the role of the church, government agencies, financiers, company managers, and public authorities in improving the economic life of all.


Abstract: This collection of essays was originally presented in a 1987 symposium of the Center for Ethics and Religious Values in Business at Notre Dame University. The articles address ethical issues in the investment industry, especially insider trading, corporate takeovers, and market regulation, self-regulation and deregulation. The lone article that directly discusses Catholic social teachings is “‘Accursed Internationalism’ of Finance: Coping with the Resource of Catholic Social Teaching” by Dennis McCann (at 127-47). His essay traces the development of Catholic social teachings on investment in the papal encyclicals and in the United States Bishops’ statements. He finds in Catholic teachings a “moral vision in which the question of social responsibility looms rather large” and which can serve as a resource for development of an ethic of responsibility in the investment industry.

### S. TAXATION


Abstract: Crowe’s dissertation is a theological, not a legal work. He does not address the issue of the overall justice of the taxation system; he concentrates on the obligation to pay just taxes and the theological roots of such an obligation. He examines and rejects penal law and commutative justice as incomplete theories for the obligation to pay just taxes. He identifies the virtue of legal justice as the root of the obligation. He further acknowledges the role of the virtue of piety.


Abstract: Curran examines the issue of the Church and a just tax structure in three parts. In the first part, he sketches the broad outlines of the just tax structure in the Roman Catholic tradition. Part II focuses on the Catholic ethical tradition as a basis for this structure, including the historical practice of tithing. In Part III, he proposes and supports the goals that govern and guide the just tax structure.


Abstract: Garnett’s article examines ways that the government’s tax-exempt programs can assert control of a religious organization’s political expressions and activities. He explains how in their endeavor to obtain tax-exempt status, religious organizations may
reshape their policies and practices to better suit the government. Further, he examines the dichotomy created by the government between the “private” and “public” spheres of religious organizations and the tension created between the political rights of an organization and its religious mission.

Abstract: Mueller divides his article into three parts. The first explores the historical and logical connection between natural law and economic theory. In the second part, he discusses the implications of this for economic policy in general and taxation in particular. And in the third part he suggests that the plight of working families stems largely from the fact that existing tax codes violate the natural law. In tackling these issues, the author draws heavily from the work of Schumpeter and the Augustinian view of the market.

Abstract: In this short article, the author, a Catholic priest, urges that the Church examine more closely the issues of distributive justice embodied in tax policy. The author focuses specifically on the tax changes contained in the Economic Recovery Tax Act of 1981.

U. Torts

Abstract: Drawing from the theories of Calvin and Catholic social thought, Cochran proposes an “intermediate communitarian” theory of tort law. In contrast with traditional, individualist theories of tort law, Cochran argues that tort rules also protect and apply to intermediate communities such as the family, the congregation, and similar associations.

Abstract: Dougherty’s essay criticizes contemporary notions of expanded tort liability that he contends disregard the philosophical foundation of causality as an essential element of that liability.

Abstract: While not specifically Catholic in perspective, Gaffney examines the biblical roots (particularly Old Testament) of the law of contracts, property, torts, criminal law and civil procedure. Pages 85-88 address tort law.

Abstract: The author uses natural law analysis to try to shed some light on the issue of tort reform and the inherent problems in the tort liability system. He also seeks to avoid the usual confrontational approach adopted by special interest groups and personal injury lawyers. Kelley refers to the work of Finnis and others in surveying the field of tort law and highlighting its problems. In conclusion, he outlines specific reforms that should take place.


Abstract: Lee discusses Judeo-Christian values and their relationship to feminism, focusing on what these values mean and how they can enhance feminism. Lee begins with a discussion of a “new awakening” for feminism, based on a challenge presented by Betty Friedan in 1982, in which she asked all feminists to re-examine themselves and their surroundings. Lee then discusses an article by Professor Leslie Bender in which she attempts to “restructure negligence law to reflect feminist values.” Lee explores how Bender’s ideas can benefit from the application of Judeo-Christian values, concluding that existing feminist structures must be re-examined and that prejudices towards Christian values must be removed.
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