The Catholic Dimensions of Legal Study:
The Catholic University Law School Annotated Bibliography

Compiled and annotated by
the library staff of the Kathryn J. DuFour Law Library of the
THE CATHOLIC UNIVERSITY OF AMERICA

Columbus School of Law
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1 This bibliography is the collaborative work of the following dedicated librarians at the Judge Kathryn J. DuFour Law Library of the The Catholic University of America. General editor: Patrick Petit. Abstracts contributors: Angela Bellardini, Emily Black, Frances Brillantine, Yvette Brown, Patrick Petit, Dawn Sobol, Patricia Tobin and Stephen Young. Inter-library loan coordinator: Dawn Sobol. Database assistance: Mary Strouse and Xin Wang. Manuscript assistance: Lynn Monkres, Judy Ann Blower, Richard Mazzio and Andrew Murnane.

Stephen G. Margeton
Professor of Law and Library Director
Dean’s Preface

There is an on-going and vibrant debate on what it means to be a religiously-affiliated law school. As the law school of the national university of the Catholic Church in America, we have been a participant in this long conversation, both directly and through the intellectual tradition we sustain. After all, many scholars readily concede that the origin of this discussion – at least in the general university setting – is pre-modern, dating back at least to the 13th century and Thomas Aquinas who had the gift to see the deeper truths in Aristotle’s ethics.

Like other law schools, we understand that to be a great university law school, we must always strive to be academically excellent in legal instruction. Excellence can be measured in many ways, but Father Theodore Hesburgh, C.S.C., the president emeritus of Notre Dame summed matters nicely by observing that a great university – and this certainly applies to a university law school as well – is a place “where all the relevant questions are asked and where answers are elaborated in an atmosphere of freedom and responsible inquiry, where the young learn the great power of ideas and ideals, where the values of justice and charity, truth and beauty, are both taught and exemplified by the faculty, . . .”

But what does Catholicism and other faith traditions add to professional education? John Cardinal Newman’s writing urges us to find the answer in the search for the universal; the search for the philosophical and theological foundations of rational thought. Few deny that our legal system has these origins, even as few law schools take the time in their already busy and packed curricula to explore them. Yet, raising these ultimate questions necessarily complements a legal inquiry and professional formation that would otherwise be incomplete. The law runs a great risk if it becomes merely procedural or bureaucratic, since then it is easily separated from the nature of the human person for whom the legal system is intended to be of service.

On occasion, participants in the conversation about religious higher education have lamented that the idea of Christian, or more broadly, religious scholarship is, quoting the provocative title of George Marsden’s book, “outrageous.” (George M. Marsden, *The Outrageous Idea of Christian Scholarship*). Marsden strongly dissents, of course, and strongly encourages addressing the intellectual implications of faith. Otherwise, Marsden argues, “contemporary university culture is hollow at its core,” lacking a “spiritual center” or “any real alternative.” His proposal is that “mainstream higher education should be more open to explicit discussion of the relationship of religious faith to learning.” His clarion call has prompted further examination resulting in the publication of several important volumes, such as Richard Hughes and William Adrian’s *Models for Christian Higher Education* and Robert Benne’s *Quality with Soul*, both illustrating how, within the university context, this interrelationship can, and is, being undertaken with subtlety and grace.

But what of the law school in particular? What can faith contribute here, or, as Fernand N. Dutile once asked in essay title: “A Catholic University, Maybe; But a Catholic Law School?” in Theodore M. Hesburgh, *The Challenge and Promise of A Catholic University*. Professor Dutile observes “there is no ‘Catholic law’ of torts, contracts, or criminal procedure[,] . . .[but nevertheless a Catholic jurisprudential world view] allows the exploration of the human person’s relationship to other persons, to government, to the world, and ultimately to God.” Dutile’s
point is nicely illustrated by the superb work of Christian scholar, Robert Cochran, at Pepperdine University, whose recently published *Christian Perspectives on Legal Thought* (with Michael McConnell and Angela Carmella) illustrates that faith indeed has nothing to fear from intellectual challenge on a broad range of legal subjects.

This annotated bibliography, drawing particularly on the resources of the Catholic tradition, further reveals the depth of legal scholarship that has already been informed and influenced by faith. It confirms the insight of Father David M. O’Connell, the president of Catholic University that our “faith is the foundation upon which the Church established [our university] and its mission. This core value continues to influence the university community by providing a spiritual motivation for its research, teaching, learning and service.” Thus, as the foreword that follows elaborates, this bibliography is a dynamic product, and one to which we hope you will contribute. Assembled under the expert librarian eye of the general editor, Patrick Petit, and head CUA Law Librarian Steven Margeton, this reference work can serve as a ready resource for faculty and student alike who wish to take the intellectual dimensions of their faith seriously in a profession that necessarily always yearns to know more of its moral grounding.

*Douglas W. Kmiec*
Dean & St. Thomas More Professor of Law

September 24, 2002
Washington, D.C.
Foreword

In 1998 the United States Catholic Bishops challenged Catholic schools at all levels to “integrate Catholic social teaching into the mainstream all Catholic educational institutions and programs.” (National Conference of Catholic Bishops, *Sharing Catholic Social Teaching: Challenges and Directions*, 1998). In its 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 lawyers 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, 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.

The bibliography’s structure 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 teachings 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 will be a permanent feature of The Catholic University of America Law School web site (http://law.cua.edu/). It is our plan to continuously update the bibliography, not only adding references to new publications, but also including older materials that eluded us in this initial effort. 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.

This bibliography represents the collegial effort of an outstanding group of dedicated librarians at the Judge Kathryn J. DuFour Law Library of The Catholic University of America School of Law. In creating this bibliography they have 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

Notes: The Political Culture of the Catechism by Edward van Merrienboer; Catechisms in the Americas by Edward R. Sunshine; Old Wind, New Skins by May Jo Iozzo; The Catechism's Teaching on Conscience: Reading It Right by Michael E. Allsopp; The Human Act and Its Moral Evaluation in the Catechism of the Catholic Church: A Critical Analysis by Todd A. Salzman; Marriage in the Catechism: Pastoral Observations by Ann S. F. Swanker; Homosexuality and the Catechism of the Catholic Church by Robert Nugent; Catholic Social Teaching in the Catechism by John T. Pawlikowski; Assisted Suicide in Light of the Catechism by B. Andrew Lustig; Transforming Culture: Catholic Health Care in the United States by Gerard Magill.
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 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 St. Thomas Aquinas' theological masterpiece is available on the New Advent web site.

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.

Notes: 4 volume reprint.
Abstract: Butler's is the standard resource for basic biographical information on Catholic saints.

Abstract: The Catechism is an official statement of the Catholic Church's faith. The drafting of this document was inspired by the Vatican Council II and authorized by an Extraordinary Synod of Bishops in 1985. The text of the first edition was approved by Pope John Paul II in 1992. This second edition of the Catechism was approved in 1997. A Web version is available at: http://www.scborromeo.org/ccc.htm.

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.

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: 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: 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.

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: 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: *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*.

Notes: Essays on Catholic authors: Orestes Brownson (1803-1876); Caroline Gordon (1895-1981); Allen Tate (1899-1979); Paul Horgan (1903-1995); William Everson/Brother Antoninus (1912-1994); Thomas Merton (1915-1968); Walker Percy (1916-1990); Robert Lowell (1917-1977); J. F. Powers (b. 1917); Daniel Berrigan (b. 1921); Flannery O’Connor (1925-1964); Ralph McInerny (b. 1929); Mary Gordon (b. 1949).
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 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 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 American, 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 Encyclopedia is available online at the New Advent web site: http://www.newadvent.org/cathen/.

Notes: 5 volumes.
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 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 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. [Originsonline.com](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 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: 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.

Catholic Authors. Web page. Available at 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.

Catholic Books, Authors and Cultural Heritage. Web page. Available at http://ic.net/~erasmus/BOOKREV.HTM.
Abstract: This Web page, authored by Dave Armstrong, provides a large number of links
to information on Catholic authors and their writings.

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

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.

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.

Documents of Popes, Bishops and Councils about Justice and Peace and Papal and Episcopal
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).
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 Catholic issues including "Social Justice."

Abstract: This website was compiled by Professor Joseph M. Incandela of St. Mary's College, Notre Dame, Indiana. 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.

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.

Recommended Catholic Apologetic & Historical Books. Web page. Available at http://ic.net/~erasmus/RAZ57.HTM#II. CATHOLIC CATECHISMS.
Abstract: This Web page, authored by Dave Armstrong, provides a bibliography of books on Catholic Church history, institutions and doctrine.

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. 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: 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: Written in 1981 on the 90th anniversary of Rerum Novarum, Laborem Exercens ("On Human Work") emphasizes the centrality of work to human welfare. John Paul II criticizes both the extremes of Marxism and capitalism, and places work in the context of human dignity and family life.

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.

John XXIII. "Mater et Magistra." Web page. Available at http://www.osjspm.org/cst/mm.htm. 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.


Leo XIII. "Rerum Novarum." Web page. Available at 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 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).


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.


Pius XI. "Quadragesimo Anno: On Reconstruction of the Social Order." Web page. Available at http://www.vatican.va/holy_father/pius_xi/encyclicals/documents/hf_p-xi_enc_19310515_quadragesimo-anno_en.html. 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.

Schuck, Michael J. That They Be One: The Social Teaching of the Papal Encyclicals, 1740-1989. Washington, D.C.: Georgetown University Press, 1991. 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.


D. ENCYCLICALS--WEB SITES


Papal Encyclicals Online. Web page. Available at http://www.papalencyclicals.net/. Abstract: This web site provides links to the text of a large number of papal encyclicals.

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E. VATICAN DOCUMENTS


Flannery, Austin, editor. Vatican Council II: More Post-Conciliar Documents. Collegeville, Minn.: The Liturgical Press, 1982. 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.


Welcome to the Catholic Church. Gervais, Or.: 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

Abstract: This is the official web site of the Holy See (Vatican). It provides access to an extensive archive of Catholic Church documents.

Abstract: This 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 accomplishment of the Council.

G. BISHOPS' STATEMENTS

Abstract: Quest for Justice is a collection of over 80 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: 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.

Notes: 5 volumes.
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 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 U.S. bishops' pastoral letters on peace and economic justice. Each document is preceded by a short introduction.


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: 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 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."

U.S. Catholic Bishops. "Responsibility, Rehabilitation, and Restoration: A Catholic Perspective on Crime and Criminal Justice." Web page. Available at http://www.usccb.org/sdwp/criminal.htm. 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' urges 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.

U.S. Catholic Bishops. "Sharing Catholic Social Teaching: Challenges and Directions--Reflections of the U.S. Catholic Bishops." Web page. Available at http://www.nccbuscc.org/sdwp/projects/socialteaching/socialteaching.htm. 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 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, 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: 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: 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: 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: The author seeks to evaluate the role 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.

Cafardi, Nicholas P. "Catholic Law Schools and Ex Cordae Ecclesiae, Or What Makes a Law School Catholic?" University of Toledo Law Review 33: 7-17.
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: 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.

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.

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.

Feeney, Bernard J. "Do American Catholic Law Schools Have a Distinctive Philosophy of Education?" Notre Dame Lawyer 25 (1950): 646-72. 
Abstract: The author begins by providing a brief overview of the development of common law and the rise of the Catholic law school. Feeney goes on to explore the different periods of legal education in the US and the relative position of the Catholic law school within the sphere of legal education. In conclusion he suggests that there is indeed a distinctive philosophy of American Catholic legal education, but that it is still in an embryonic stage.

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 very short piece the author, an alumni of Notre Dame Law School, offers his thoughts on why this Catholic law school provides another dimension to legal education. In so doing King argues that Notre Dame applies a moral dimension coupled with Catholic teaching to the real world practice of law. This moral dimension extended to all the courses offered in the Law School, and this, together with the uniqueness of the student body and the faculty, contributed to what he refers to 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: 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: 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: 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 engrafting a theological perspective on legal education. He finds a strong clinical curricular component as the best vehicle for "teachable" theological concepts. See also, the author's monograph, Legal Education and Religious Perspective.

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, irregardless of their religious beliefs, for the ethical and moral issues they will confront in their professional life.


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.


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: 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.

Wagner, William J. and Denise M. Ryan. "The Catholic Sponsorship of Legal Education: A Bibliography." Marquette Law Review 78 (1995): 507-41. 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.

Wolfe, Christopher. "The Ideal of a (Catholic) Law School." Marquette Law Review 78 (1995): 487-505. 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 that "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

Baum, Gregory. "An Ethical Critique of Capitalism: Contributions of Modern Catholic Social Teaching." In Religion and Economic Justice, edited by Michael Zweig, 78-94. Philadelphia: Temple University Press, 1991. 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 social theory.

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 studies 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 legacies 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 80 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: Boxx argues that social order comprises the collective sense of the norms and values of the 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: Brown and McKeown's book provides 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 services, the authors maintain that the Church has remained committed to its essential mission as both servant and advocate of the poor.

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: 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: 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 and 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: 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: *One Hundred Years* is a collection of essays commissioned for a conference to commemorate the hundredth anniversary of *Rerum Novarum* at the University of San Francisco in 1991.


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 "authoritative references" from which the author reprinted 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: Curran explores American Catholic social ethics by examining the work of several major individuals 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.

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 the 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 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: 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 work 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 19th 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 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 catalytic 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 content, character and challenges posed by these concerns.

Abstract: The editor has gathered together a collection of essays written by Roman 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 has brought together a number of authors who argue that much of the moral and social breakdown in American 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: Eighteen scholars, writers, and economists, including Nobel prizewinner Milton Friedman, and then-Senator Albert Gore Jr., contribute commentaries on the *U.S. Bishops’ Pastoral Letter on Catholic Social Teaching and the U.S. Economy*. 
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: 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: This volume is divided into two parts. The first 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 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 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 to stable families. Endnotes and a bibliography are included.

Abstract: This collection of essays followed the 32nd General Congregation of the Jesuit Order of 1974-1975 and addresses the relationship between Christian faith and social justice. The subject is approached from several disciplines, including history, ethics, philosophy and theology. Donahue explores the scriptural definitions of justice, with an emphasis on the transformation of the vision in the New Testament. In another essay, David Hollenbach examines a document generated at the International Synod of Bishops in 1971, "Justice of the World." He expands upon its claim that action on behalf of justice is a constitutive element in the church’s mission. Editor Houghey recommends the development of a justice Christology, a study of the ideal of justice manifest in the person of Jesus.

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: This book is best described as a study guide for 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.

———. "The Present State of Catholic Social Teaching." In Contemporary Ethical Issues in the Jewish and Christian Traditions, edited by F. Greenspan, 169-87. Hoboken, NJ: Ktav Publishing House, 1986. 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: 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.

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: 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: 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: 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: 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.

———. "Is American Democracy Compatible With the Catholic Faith?" American Journal of
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.

———. "Preserving Religious Freedom." In Catholics in the Public Square: The Role of
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.

Masse, Benjamin L., S.J. The Church and Social Progress: Background Readings for Pope John's
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 the 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, 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 20th Century. The teachings of Leo XIII through John Paul II are discussed, with particular emphasis on Vatican II and the encyclicals of 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: 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 *Constitution of 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.


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: 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: 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, Morris examines what it means to be a Catholic citizen. Despite differences of opinion among Catholics on certain subjects and issues, Morris 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.

Notes: Chapters: Pt. 1 Which System? Leo XIII to Pius XI (1891-1931); Catholics Against Capitalism; Fanfani's Italy; Mean, Petty, Selfish, and Materialistic; Wealth Is a Means, Not an End; The Catholic Spirit Slowly Awakens; Socialism, No! Capitalism? Maybe: Leo XIII; Why Did Socialism Fail?; Workers, Yes! Capitalism? Maybe; Toward the Future; Social Justice Redefined: Pius XI; Rescuing a Virtue; Conceptual Fog; A Brief Historical Overview; A Way Out; The Civil Society: Five Further Steps; From 1931 to 1991. Pt. 2: A New Birth of Freedom: John Paul II (1978- ); The Second Liberty; Two Concepts of Liberty; Order in the Ancien Regime; A Great Year, 1989; The Anticapitalist Bias of Intellectuals; Reconciling Economics and Religion; Convergence on Choice; Dynamic Order; In the Direction of Mind; The Three Spheres of Liberty; One Root, Two Liberties; Capitalism Rightly Understood; Background Reflections; Outline of Centesimus Annus; A Christian Social Anthropology; Capitalism, Yes; The Limits of Capitalism; Toward a More Civil Debate. Pt. 3: Next? Poverty, Race, Ethnicity, and Other Perplexities of the 21st Century; War on Poverty: "Created Goods Should Abound"; The Universal Destination and the Way; Reconstructing the World Order International Poverty; Domestic Poverty; Social Invention; Ethnicity, Race, and Social Justice; International Perspectives; The "Civil Society" Project; Against the Adversary Culture; Against Nihilism; Culture and Character; American Founding Principles, Current Practice; The Pope's Challenge to the U.S.; Protecting the Moral Ecology; The Institutional Task; Epilogue: The Creative Person; Seven Moral Themes; The Right
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 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."

Notes: Previously published as *Freedom with Justice* (Harper and Row, 1984).
Abstract: Novak's book addresses the increasing concern of religious institutions in 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.

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: *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: 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: *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: This article highlights feminists’ concerns about their portrayal 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 role and questions the lack of female participation in Church decisions and policymaking.


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 verses 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: 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: 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: 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: 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 and its humanity.

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 was 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.

Schervish, Paul G., Virginia A. Hodgkinson and Margaret J. Gates, editors. "Care and
Abstract: Schervish's book has two major themes: 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. 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 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 discusses Virgil Michel's fusion of Pope Pius X 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: 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 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.

Silecchia, Lucia A. "On Doing Justice and Walking Humbly With God: Catholic Social Thought on Law As a Tool for Achieving Justice." Catholic University Law Review 46 (1997): 1163-87. 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.

———. "Reflections on the Future of Social Justice." Seattle University Law Review 23 (2000): 1121-54. 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.

Torraco, Stephen F. "From 'Social Justice' to 'Reading the Signs of the Times': The Hermeneutical Crisis of Catholic Social Teaching." In Faith Seeking Understanding: Learning and the Catholic Tradition, edited by George C. Berthold, 247-60. Manchester, N.H.: St. Anselm's College Press, 1991. 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: 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.

Notes: Introduction: Conflicting Values in American Society. Pt. 1: The Protestant and Catholic Ethics in Context; Religion as a Basis of Cultural Values: The Protestant and Catholic Ethics; A Closer Look at the Protestant Ethic. Pt. 2 Facets of the Catholic Ethic; Attitudes Toward Work and Money; An Emphasis on Family, Community, and Mercy; This World and the Next in the Catholic Ethic. Pt. 3: The Catholic Ethic and the Culture of Sharing; The Tradition of Sharing; The Institutional Church and Theology. Pt. 4: The Catholic Ethic and Society; Conceptions of Self and Society; Looking Ahead. 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."

U.S. Catholic Bishops. "Economic Justice for All: Pastoral Letter on Catholic Social Teaching and the U.S. Economy." Web page. Available at http://www.osjspm.org/cst/eja.htm. 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."

U.S. Catholic Bishops. "Sharing Catholic Social Teaching: Challenges and Directions--Reflections of the U.S. Catholic Bishops." Web page. Available at http://www.nccbuscc.org/sdwp/projects/socialteaching/socialteaching.htm. 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."

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 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: 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: 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 10 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 Kishkovsky.

Abstract: Williams' book is a comprehensive text on the applicability of Catholic social thought to contemporary (1950) social issues. 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: The author suggests that the 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: *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.
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.

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.

Catholic Social Teaching and Catholic Education. Web page. Available at http://www.stthomas.edu/cathstudies/cst/educ/.
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.

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 a PDF article on the subject reprinted from Center Focus, the COC's newsletter.

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

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 Catholic issues including "Social Justice."

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.

IV. SPECIFIC LAW SCHOOL COURSES AND PRACTICE AREAS

A. 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.

B. 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.
C. CIVIL 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 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: 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.

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.

Abstract: This collection presents a series of essays by twenty-five contributors who analyze, critique and respond to the Holy See's Congregation of the Doctrine of the Faith's "Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons."

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."


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: 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.

Notes: Contemporary Jewish Perspectives on Homosexuality; Religious Communities, Secular Society, and Sexuality: One Jewish Opinion; Sexual Orientation and Human Rights: A Progressive Jewish Perspective; Constructing a Jewish Sexual Ethic: A Rejoinder to David Novak and Judith Plaskow; Introduction to Roman Catholic Perspectives on Sexual Orientation, Human Rights, and Public Policy; Sexual Orientation and Human rights: A Roman Catholic View; Sexual Orientation and Human Rights in American Religious Discourse: A Roman Catholic Perspective; Response to James Hanigan and Charles Curran; Introduction to Essays Representing Mainline Protestant Churches; The Prophetic Stand of the Ecumenical Churches on Homosexuality;
Sanctification, Homosexuality, and God's Triune Life; Response to Max Stackhouse and Eugene Rogers; Introduction: Three Perspectives on Gays in African-American Ecclesiology and Religious Thought; Sexual Orientation and Human Rights Discourse in the African-American Churches; Deadly Silence: Reflections on Homosexuality and Human Rights; Sexual Orientation and the Language of Higher Law; Sexual and Religious Pluralism; What Would it Mean to Have a "First Amendment" for Sexual Orientation?

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: 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.

D. 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.
Kennedy, Robert G. "Pope John Paul II and Business Practice." In Human Action in Business: Praxiological and Ethical Dimensions, edited by Wojciech Gasparski and Leo V. Ryan, 115-18. New Brunswick, N.J.: Transaction Publishers, 1996. 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.

Miles, Veryl V. "Assessing Modern Bankruptcy Law: An Example of Justice." Santa Clara Law Review 36 (1996): 1025-54. 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.

———. "Raising Issues of Property, Wealth and Inequality in the Law School: Contracts and Commercial Law School Courses." Indiana Law Review 34 (2001): 1365-75. 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.

Noonan, John T. The Scholastic Analysis of Usury. Cambridge: Harvard University Press, 1957. 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/. 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.

E. 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: 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.

Destro, Robert A. "Introduction to the Symposium: Law and the Politics of Marriage: Loving V. Virginia After 30 Years." Catholic University Law Review 47 (1998): 1207-30. 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.

———. "Pastoral Politics and Public Policy: Reflections on the Legal Aspects of the Catholic Bishop's Pastoral Letter on War and Peace." Journal of Law and Religion 4 (1986): 25-61. 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.

———. "Quality-of-Life Ethics and Constitutional Jurisprudence: The Demise of Natural Rights and Equal Protection for the Disabled and Incompetent." Journal of Contemporary Health Law and Policy 2 (1986): 71-130. 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.”

Dwyer, Judith A., editor. The Catholic Bishops and Nuclear War: A Critique and Analysis of the Pastoral, The Challenge of Peace. Washington, D.C.: Georgetown University Press, 1984. 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.

Notes: The Origins of Christian Doctrine upon Peace and War; The Ethics of War; The Preservation of Peace; The Society of Nations; The Place of Nationality in the Law of Nations.

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: 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.

———. "Preserving Religious Freedom." In Catholics in the Public Square: The Role of
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 may 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: 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 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."

Notes: Introduction by Terry Nardin; Ch. 1 The Ethics of War and Peace in the Catholic Natural Law Tradition by John Finnis; Ch. 2 Just War Thinking in Catholic Natural Law by Joseph Boyle; Ch. 3 Realism and the Ethics of War and Peace by David R. Mapel; Ch. 4 Realism, Morality, and War by Jeff McMahan; Ch. 5 War and Peace in the Jewish Tradition by Michael Walzer; Ch. 6 Prohibited Wars in the Jewish Tradition by Aviezer Ravitzky; Ch. 7 War and Peace in Islam by Bassam Tibi; Ch. 8 Interpreting the Islamic Ethics of War and Peace by Sohail H. Hashmi; Ch. 9 Christian Nonviolence: An Interpretation by Theodore F. Koontz; Ch. 10 Conflicting Interpretations of Christian Pacifism by Michael G. Cartwright; Ch. 11 Is There a Feminist Tradition on War and Peace? by Jean Bethke Elshtain; Ch. 12 Toward a Feminist Ethic of War and Peace by Sarah Tobias; Ch. 13 The Comparative Ethics of War and Peace by Terry Nardin; Ch. 14 Divine Justice, Evil, and Tradition: Comparative Reflections by Richard B. Miller.
Abstract: Nardin's collection of essays comprise 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: 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: 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.

F. 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.


Notes: Pt. I Business as Mediating Institution: Some Catholic Notions; Natural Law and Laws of Nature; Nature and Self-Interest; The Velvet Corporation. Pt. II Business as Mediating Institution and Other leading Business Ethics Frameworks; Stakeholder Theory; Social Contracting; Business as Community. Pt. III Theology and Business: Theological Naturalism; The Dark Side of Religion in the Workplace and Some Suggestions for Brightening; Bright Dots, Dot Coms, and Camelot?

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: 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: 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 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.

G. CORPORATIONS

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.

Notes: This is a reprint of the author's 1933 thesis at The Catholic University of America
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.

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.

Notes: Pt. I Business as Mediating Institution: Some Catholic Notions; Natural Law and Laws of Nature; Nature and Self-Interest; The Velvet Corporation. Pt. II Business as Mediating Institution and Other leading Business Ethics Frameworks; Stakeholder Theory; Social Contracting; Business as Community. Pt. III Theology and Business: Theological Naturalism; The Dark Side of Religion in the Workplace and Some Suggestions for Brightening; Bright Dots, Dot Coms, and Camelot?
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: Eighteen scholars, writers, and economists, including Nobel prizewinner Milton Friedman, and then-Senator Albert Gore Jr., contribute commentaries on the U.S. Bishops' Pastoral Letter on Catholic Social Teaching and the U.S. Economy.

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; "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 that "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).

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 which 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: 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 3000BC to 1000AD 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 verses 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: 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: 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 business persons.

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 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.
H. CRIMINAL LAW & PROCEDURE

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 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 view at http://www.cacp.org/page587878.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: 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.

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: The author reflects on the impact of "scientific materialism" on the issue of criminal responsibility and the biblical view of man and his moral choices.

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: 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 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.

Notes: The Death Penalty and Early Christianity; Movement in the Medieval Church; The Waldensian No and the Thomistic Yes; Renaissance and Reformation Dilemmas; Post-Tridentine Troubles and Tribulations; Enlightenment: Religious and Secular; From Vatican I to Vatican II; The American Context; The U.S. Catholic Bishops' Turnaround; Consolidating Consistency (1984-1990); New Setbacks and Advances (1991-1996); Instead of a Conclusion
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 that "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: 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' urges 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.

I. 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 website'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.

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: 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 which respects all of His creation.

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.

Notes: The Bible and the Environment by Richard J. Clifford; Response to Richard J. Clifford: The Sacredness of the Earth by Bernhard W. Anderson; Foundations in Systematics for Ecological Theology by Gabriel Daly; Response to Gabriel Daly: Powerful Icons and Missing Pieces by Elizabeth A. Johnson; The Sacramentality of Creation and the Role of Creation in Liturgy and Sacraments by Kevin W. Irwin; Toward an Environmental Ethic by Daniel M. Cowdin; Response to Daniel Cowdin: Nature's God and the God of Love by Drew Christiansen.
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.

Jakowska, Sophie. "Roman Catholic Teaching and Environmental Ethics in Latin America." In Religion and Environmental Crisis, edited by Eugene C. Hargrove. Athens, Ga.: University of Georgia Press, 1986. 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 engender a faith-based environmental ethic.

John Paul II. "The Ecological Crisis: A Common Responsibility." Web page. Available at http://www.ncrlc.com/ecological_crisis.html. 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."

Lannan, Robert W. "Catholic Tradition, and the New Catholic Theology and Social Teaching on the Environment." Catholic Lawyer 39 (2000): 353-88. 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 concluding he argues that humanity’s environmental responsibilities are tied to the stewardship of creation handed to man by God.

McDonagh, Sean. The Greening of the Church. Maryknoll, N.Y.: Orbis Books, 1990. 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.

Murphy, Charles M. At Home on Earth: Foundations for a Catholic Ethic of the Environment.
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: 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

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

**J. FAMILY LAW**

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: 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: 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: 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.

U.S. Catholic Bishops. "Follow the Way of Love." Web page. Available at
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.

U.S. Catholic Bishops. "When I Call for Help: A Pastoral Response to Domestic Violence Against Women." Web page. Available at http://www.nccbuscc.org/laity/help.htm. 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.

Vitz, Paul C. and Stephen M. Krason, editors. Defending the Family: A Sourcebook. Rockford, Ill.: Catholic Social Science Press, 1998. 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.

Wagner, William J. "Ethics, Faith and Catholic Lawyers." Legal Times 25 (2002): 42-3. 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.


White, Robert J. "Canonical Ante-Nuptial Promises and the Civil Law: An Historical Synopsis and Commentary. Washington, D.C.: Catholic University of America, 1934. 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 case.

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: 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."

**K. 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 U.S. 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: 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.

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 INS. 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 toward immigrants with the Catholic Church’s social teachings on human dignity.

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
migrants. 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 US participate in working for the free movement of peoples.

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: 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: 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 is the homepage of the Migration and Refugee Services division of the U.S. Bishops' Conference.

L. INTERNATIONAL LAW

Abstract: Au examines the ferment within the Catholic Church on issues of war and peace from the early 1960s through the publication the U.S. Bishops' 1983 pastoral letter, The Challenge of Peace. Of particular note is Chapter 6, entitled "papal and 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.


Curry, Dean C., editor. *Evangelicals and the Bishops' Pastoral Letter*. Grand Rapids, Mich.: William B. Eerdmans Publishing, 1984. Abstract: This collection of essays by evangelicals of different faiths are 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 that "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." If this statement is true, then these insightful and thoughtful essays should help pave the way for further discussion leading to the "moral about face" urged by Pope John Paul II.

Dwyer, Judith A., editor. *The Catholic Bishops and Nuclear War: A Critique and Analysis of the Pastoral, The Challenge of Peace*. Washington, D.C.: Georgetown University Press, 1984. 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.

Eppstein, John. *The Catholic Tradition of the Law of Nations*. London: Burns, Oates & Washbourne Ltd., 1935. Notes: The Origins of Christian Doctrine upon Peace and War; The Ethics of War; The Preservation of Peace; The Society of Nations; The Place of Nationality in the Law of Nations. 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).

justified only as defense.

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

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).

Notes: Introduction by Terry Nardin; Ch. 1 The Ethics of War and Peace in the Catholic Natural Law Tradition by John Finnis; Ch. 2 Just War Thinking in Catholic Natural Law by Joseph Boyle; Ch. 3 Realism and the Ethics of War and Peace by David R. Mapel; Ch. 4 Realism, Morality, and War by Jeff McMahan; Ch. 5 War and Peace in the Jewish Tradition by Michael Walzer; Ch. 6 Prohibited Wars in the Jewish Tradition by Aviezir Ravitzky; Ch. 7 War and Peace in Islam by Bassam Tibi; Ch. 8 Interpreting the Islamic Ethics of War and Peace by Sohail H. Hashmi; Ch. 9 Christian Nonviolence: An Interpretation by Theodore F. Koontz; Ch. 10 Conflicting Interpretations of Christian Pacifism by Michael G. Cartwright; Ch. 11 Is There a Feminist Tradition on War and Peace? by Jean Bethke Elshtain; Ch. 12 Toward a Feminist Ethic of War and Peace by
Sarah Tobias; Ch. 13 The Comparative Ethics of War and Peace by Terry Nardin; Ch. 14 Divine Justice, Evil, and Tradition: Comparative Reflections by Richard B. Miller.

Abstract: Nardin's collection of essays comprise 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 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.
M. 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, S.J.


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 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.


Notes: Introduction: Religious Dimensions of Law; Historical Themes: Why the History of Western Law is Not Written; The Religious Foundations of Western Law; Medieval English Equity; Law and Belief in Three Revolutions; The Transformation of Western Legal Philosophy in Lutheran Germany; The Religious Sources of General Contract Law: An Historical Perspective; The Interaction of Law and Religion in American Constitutional History; Religious Freedom and the Challenge of the Modern State; Sociological and Philosophical Themes Some False Premises of Max Weber's Sociology of Law; Individualistic and Communitarian Theories of Justice: An Historical Approach; Law and Religion in the Development of a World Order; Toward an Integrative Jurisprudence: Politics, Morality, History; Theological, Prophetic, and Educational Themes: Law and Love; Judaic-Christian versus Pagan Scholarship; Law and History After the World Wars; The Crisis of Legal Education in America; Is There Such a Thing - Can There Be Such a Thing - as a Christian Law School?; Russian and Soviet Themes; Atheism and Christianity in Soviet Russia; The Use of Law to Guide People to Virtue: A Comparison of Soviet and U.S. Perspectives; The Weightier Matters of the Law: A
Response to Solzhenitsyn; Christianity and Democracy in Soviet Russia.
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.

Notes: The focus of this book is the law of Great Britain. Chapters: Higher Law Thinking; The Shift from Higher Law Thinking to Legal Relativism; Introduction to the Common Law; Civil and Criminal procedure; Property; Criminal Law; Torts; Contracts; Christian Reconstruction; Dispensationalism; Some middle ground; Christian Libertarianism: A Minimal Legal Code; God's Law as a Moral Influence on Man's 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.

Notes: Ch. 1 Religion and the State; Ch. 2 Trials and Testimonies; Ch. 3 Worship in the Courtroom; Ch. 4 Love and Contractual Theology; Ch. 5 The Day in Court; Ch. 6 Christology and Canon
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).

Notes: 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; Law and Ethics, by John J. Burns.
Abstract: This collection of lectures on jurisprudence commemorates the golden jubilee year of the Catholic University School of Law in 1939.

Notes: Natural Law and Catholic Moral Theology by Russell Hittinger; A Response by Carl E. Braaten; Calvin's Use of Natural Law by Susan E. Schreiner; A Response by Timothy George; The Reformed Tradition and Natural Law by Daniel Westberg; Response by William Edgar; The Concept of Rights in Christian Moral Discourse by Joan Lockwood O'Donovan; A Response by Robert P. George.
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: 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.

Notes: Introduction; Western Creed, Western Identity; Christian Philosophy: A Sociological Category or an Oxymoron?; What Was Religion? The Demise of a Prodigious Power; Marx, Dewey, and Maritain: The Role of Religion in Society; John Courtney Murray on the Truths We Hold; Separating Church and State; Thomas on Natural Law: What Judge Thomas Did Not Say; Collective Responsibility;
Accountability without Causality: Tort Litigation Reaches Fairy-Tale Levels; On the Justification of Rights Claims; The Necessity of Punishment; Professional Responsibility; Edith Stein: The Convert in Search of Illumination; Maritain at the Cliff's Edge: From Antimodern to Le Paysan; John Paul II, Defender of Faith and Reason; The Interior Life 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 into 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 on the topics and a multitude of perspectives. However the editor seeks to intertwine the various themes throughout the text.

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.


Notes: Natural law moment by David F. Forte; Privacy by David Novak; Nature, morality, and homosexuality by Robert P. George; Bioethics and human life by William E. May; Education: nature, nurture, and gnosis by John E. Coons; Family, nurture, and liberty by David F. Forte; Axioms of public policy by Hadley Arkes; Legislation by Terry Hall; Judicial review by Christopher Wolfe; Property, the common law, and John Locke by James R. Stoner Jr.; Taxation by John Mueller; Welfare by R. George Wright; Tort reform by Patrick J. Kelley; Just war and defense policy by John P. Hittinger; Questions about the place of natural law by Kent Greenawalt; Natural law banner by John T. Noonan, Jr.


Notes: The Classical Tradition of Virtue; The Righteousness of God and Human Justice; Justice in the Puritan Covenantal Tradition; John Locke: Justice and the Social Compact; The American Republic - A Case Study: Civic Virtue and the Public Good; Covenant, Justice, and Law.

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.


Notes: Introduction: Catholic Social Thought and the Quest for an American Public Philosophy by Kenneth L. Grasso; The Image of Man in Catholic Thought by Francis Canavan; Beyond Liberalism: Human Dignity, the Free Society, and the Second Vatican Council by Kenneth L. Grasso; Religion as Moral Duty and Civic Right: *Dignitatis Humanae* on Religious Liberty by Kenneth R. Craycraft Jr.; Subsidiarity: The "Other"
Ground of Limited Government by Christopher Wolfe; Moral truth, the Common Good, and Judicial Review by Gerard V. Bradley; Natural Law and International Order by Robert P. George; Jacques Maritain and the Rapprochement of Liberalism and Communitarianism by Michelle Watkins and Ralph McInerny; Personal Dignity and the Common Good: A Twentieth-Century Thomistic Dialogue by Mary M. Keys; The Quest for the Historical Murray by Robert P. Hunt; The importance of Being Catholic: Unsolicited Advice from a Protestant Bystander by Stanley Hauerwas; A Jewish Appreciation of Catholic Social Teaching by Matthew Berke; Catholicism, Liberalism and Communitarianism: Concluding Reflections by George Weigel.

Abstract: This collection of articles seeks to explore the contribution of Catholic social thought to a 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 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.

Abstract: Bridging the Sacred and the Secular is a collection of essays by John Courtney Murray on variety of topics involving the intersection of religion and democratic culture. Of particular note are the essays of Part I (Civil Law: National and International) that discuss issues of free speech, international peace, and federal aid to church-related education.

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: 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.


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.


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.


Notes: This article was reprinted in Suri Ratnapala and Gabriel Moens, *The Jurisprudence of Liberty*. Charlottesville, Va.: Butterworths, 1996.

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 does not adequately acknowledge 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 that “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.”
Marcin, Raymond B. "Justice and Love." Catholic University Law Review 33 (1984): 363-91. Abstract: The author examines the 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 a 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.

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 relationship. Chapter Six, "Natural Law: A Case Study," focuses on the teachings of the Roman Catholic Church on natural law.


Abstract: In a contribution to the Notre Dame Law Review 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.


Notes: Chapters: Pt. 1 Which System? Leo XIII to Pius XI (1891-1931); Catholics Against Capitalism; Fanfani's Italy; Mean, Petty, Selfish, and Materialistic; Wealth Is a Means, Not an End; The Catholic Spirit Slowly Awakens; Socialism, No! Capitalism? Maybe: Leo XIII; Why Did Socialism Fail?; Workers, Yes! Capitalism? Maybe; Toward
the Future; Social Justice Redefined: Pius XI; Rescuing a Virtue; Conceptual Fog; A Brief Historical Overview; A Way Out; The Civil Society: Five Further Steps; From 1931 to 1991. Pt. 2: A New Birth of Freedom: John Paul II (1978-); The Second Liberty; Two Concepts of Liberty; Order in the Ancien Regime; A Great Year, 1989; The Anticapitalist Bias of Intellectuals; Reconciling Economics and Religion; Convergence on Choice; Dynamic Order; In the Direction of Mind; The Three Spheres of Liberty: One Root, Two Liberties; Capitalism Rightly Understood; Background Reflections; Outline of Centesimus Annus; A Christian Social Anthropology; Capitalism, Yes; The Limits of Capitalism; Toward a More Civil Debate. Pt. 3: Next? Poverty, Race, Ethnicity, and Other Perplexities of the 21st Century; War on Poverty: "Created Goods Should Abound"; The Universal Destination and the Way; Reconstructing the World Order International Poverty; Domestic Poverty; Social Invention; Ethnicity, Race, and Social Justice; International Perspectives; The "Civil Society" Project; Against the Adversary Culture; Against Nihilism; Culture and Character; American Founding Principles, Current Practice; The Pope's Challenge to the U.S.; Protecting the Moral Ecology; The Institutional Task; Epilogue: The Creative Person; Seven Moral Themes; The Right Stuff; Latin America; The New Virtues Required; The Heart of the Matter: Creativity. 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 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: 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: 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: 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 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.


Notes: Introduction: Conflicting Values in American Society. Pt. 1: The Protestant and Catholic Ethics in Context; Religion as a Basis of Cultural Values: The Protestant and Catholic Ethics; A Closer Look at the Protestant Ethic. Pt. 2 Facets of the Catholic Ethic; Attitudes Toward Work and Money; An Emphasis on Family, Community, and Mercy; This World and the Next in the Catholic Ethic. Pt. 3: The Catholic Ethic and the Culture of Sharing; The Tradition of Sharing; The Institutional Church and Theology. Pt. 4: The Catholic Ethic and Society; Conceptions of Self and Society; Looking Ahead.

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 that "Catholics must retrieve and renew their distinctive understanding of the relationship between civil law and objective morality." He addresses the two 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.

N. LABOR LAW

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: 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 excerpts reprinted 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 tracks 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 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.

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 19th 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 Church’s position on the role of the State and the business sector in offering full employment.


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: 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).

of America, 1985.
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 and 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 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.

**O. PROFESSIONAL RESPONSIBILITY**

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.


Notes: Introduction: The Spiritual Crisis in Law; Ch. 1 Christ and the Code; Ch. 2 The Profession and Vocation of Law; Ch. 3 Clients and Covenant; Ch. 4 Prophetic Ministry; Ch. 5 From Hired Gun to Healer; Ch. 6 Lawyers and Litigation; Ch. 7 Toward an Ethic of Care; Ch. 8 A Tale of Two Lawyers; Epilogue: Can a Christian Be a Lawyer?

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: 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 it the rights of the poor are defended and a gateway to the Church is provided for those less fortunate individuals in society.

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 Catholic lawyer.

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 then to initiate sustained efforts for resolution.

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: 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, which have granted religious accommodation for practices of "main line" Protestant churches while denying appeals from "lesser" denominations. He also believes that increasingly, governmental action has had the effect of "privatizing" and "marginalizing" religion, and suggests that lawyers have a moral duty to resist that trend.

Abstract: Gribb provides an examination of the "mysterious" nature of the judge's mission to decide cases. This is achieved through an overview of some noteworthy studies 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 relatively more recent works of Dworkin, Posner, and Keeton. With each jurisprudential thinker Gribb provides an ethical and theological analysis. He concludes by arguing that an analysis and 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: 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: 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: 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 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 ABA attempts to instill higher standards of conduct with its establishment of the Commission on Professionalism, but 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: 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 come together 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 concluding 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 relationship, professional zeal, reform, and 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'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: In his essay, Shaffer suggests "that the best way to be a lawyer and righteous at the same time is to practice law as a ministry -- a religious ministry - what we old fashioned Roman Catholics call an apostolate."

Abstract: This is the website of the St. Thomas More Society of Orange County, California. 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 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: 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 the spiritual values provide guidance for creating better lawyers.

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 contrast 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: 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.


Notes: Vol. 1: From Biblical Times to the Late Nineteenth Century; Vol. 2.:The Modern Social Teaching: Contexts, Summaries, Analysis.

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 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 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 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 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.


Notes: This is a reprint of the author's 1933 thesis at The Catholic University of America.

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.


George E. "A Catholic Social Teaching Critique of Law and Economics." In Christian Perspectives on Legal Thought, edited by Michael 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.

Habinger, Matthew, O.S B. Papal Teaching on Private Property: 1891-1981. Lanham, Md.: University Press of America, 1990. 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 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 to stable families. Endnotes and a bibliography are included.

Hiers, Richard H. "Transfer of Property by Inheritance and Bequest in Biblical Law and Tradition." Journal of Law and Religion (1994): 121-55. 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."

Abstract: Using Prof. Fisher's Thesis on *Ideology, Religion and the Constitutional Protection of Private Property* as a premise, the author examines three U.S. Supreme Court property cases from the 1987-1988 term. The cases are: *First Evangelical Lutheran Church of Glendale v. County of Los Angeles*, *Nollan v. California Coastal Commission*, and *Pennell v. City of San Jose*.

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: 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.

Abstract: The author uses the *Rerum Novarum* as the base line 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.
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: 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: 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 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.

Q. 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 development of an ethic of responsibility in the investment industry.

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
R. 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: 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.

S. 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.


Kelley, Patrick J. "Tort Reform." In Natural Law and Contemporary Public Policy, edited by David F. Forte. Washington, D.C.: Georgetown University Press, 1998. 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.