
VERITATIS SPLENDOR

American responses

Michael E. Allsopp & John J. O'Keefe
Editors

Vertatis Splendor American Responses

Janet Smith



Veritatis Splendor American Responses:

Veritatis Splendor Michael E. Allsopp, John J. O'Keefe, 1995 Pope John Paul II's encyclical *Veritatis Splendor* is an historic document the first extensive analysis of the foundations of morality by a pope. It stands alongside the new catechism as a major statement about Christian morality, the role of reason in the moral life, and the vision of life for the disciple of Jesus.

The Seductiveness of Virtue John J. Fitzgerald, 2016-12-15 John J. Fitzgerald addresses here one of life's enduring questions: how to achieve personal fulfillment and more specifically whether we can do so through ethical conduct. He focuses on two significant twentieth-century theologians, Rabbi Abraham Joshua Heschel and Pope John Paul II, seeing both as fitting dialogue partners given the former's influence on the Second Vatican Council's deliberations on the Jews and the latter's groundbreaking overtures to the Jews in the wake of his experiences in Poland before and during World War II. Fitzgerald demonstrates that Heschel and John Paul II both suggest that doing good generally leads us to growth in various components of personal fulfillment, such as happiness, meaning in life, and freedom from selfish desires. There are, however, some key differences between the two theologians. John Paul II emphasizes more strongly the relationship between acting well and attaining eternal life, whereas Heschel wrestles more openly with the possibility that religious commitment ultimately involves anxiety and sadness. By examining historical and contemporary analyses, including the work of the Fourteenth Dalai Lama, the philosopher Peter Singer, and some present-day psychologists, Fitzgerald builds a narrative that shows the promise and limits of Heschel's and John Paul II's views.

The Concept of Intrinsic Evil and Catholic Theological Ethics Nenad Polgar, Joseph A. Selling, 2019-04-08 One of the most sweeping categorical and absolute phrases that has ever been employed by the hierarchical teaching authority of the Roman Catholic Church refers to a concept called intrinsic evil. In short, intrinsic evil is invoked to describe certain kinds of human acts that can never be morally justified or permitted regardless of the intention of the person who performs them or any circumstances within which they take place. The most common examples of things that people recognize as being classified as intrinsically evil are suicide, euthanasia, abortion, and the use of contraception. The ease with which the term intrinsic evil gets right to the point, thereby making the fairly complex field of ethical reflection seem manageable and widely accessible, is one of the reasons for its attractiveness within Roman Catholic ethical teaching. However, this kind of simplification risks or even encourages avoidance of critical questions such as: Where does this concept come from and what meanings are associated with it? Is it supposed to express an ethical judgment or to form it? And is there a substantial difference between intrinsically evil acts and morally wrong acts? The contributors to this volume engage with these and similar issues surrounding the formation and use of the concept and, in the process, dispel the naïve belief that the concept can somehow escape the complexity of ethical discourse or establish certainty of ethical judgments that is otherwise unattainable. In light of this realization, the most important issue becomes whether the concept can still be useful for Catholic theological ethics. Although the contributors to this volume do not completely agree on this

issue they have shown that a critical scrutiny of the concept must necessarily precede settling this issue and that the concept might not be able to withstand such critical judgment The book provides a description of the origin and meanings of the concept of intrinsic evil While the term itself tends to create confusion rather than clarity eliminating its use does not imply that we cannot still have a meaningful discussion about things that should never be done *Self-Gift: Essays on Humanae Vitae and the Thought of John Paul II* Janet E. Smith, 2018-06-29 Janet E Smith has been among the world's preeminent voices in the study of the issues raised by Pope Paul VI's 1968 encyclical letter *Humanae vitae* *Self Gift Essays on Humanae Vitae and the Thought of John Paul II* presents Smith's critical collection of essays on the vocation of marriage human sexuality contraception and more Her groundbreaking scholarship touches on all the areas implicated in *Humanae vitae* from natural family planning to parenthood and natural law to personalism This collection not only includes Smith's English translation of the encyclical from the original Latin text but also helpful background on the development and release of this authoritative magisterial document With a particular emphasis on the personalist and Thomistic philosophy of Pope St John Paul II and how it illuminates the two millennia tradition of Catholic teaching on human sexuality *Self Gift* delivers crucial insight into the Creator's plan for human sexuality and our full flourishing in Christ **The Church in the Modern World** Michael G. Lawler, Todd A Salzman, Eileen Burke-Sullivan, 2014-09-25 *Gaudium et Spes* Vatican II's Pastoral Constitution on the Church in the Modern World marked fundamental shifts in ethical methodology in how we do ethics in the Catholic tradition and in how we think about ethical and ecclesial issues in the Catholic Church in the modern world On the document's fiftieth anniversary this book explores the historical origins of *Gaudium et Spes* its impact on the Church's ecclesial self understanding and its implications for doing Catholic theological ethics for the specific ethical issues of marriage social justice politics and peacebuilding The book engages in the ongoing communal discernment of the *aggiornamento* sought by the council's convener Pope John XXIII seeking to bring the Church up to date in the twenty first century **The Right to Privacy** Janet Smith, 2014-07-31 Foreword by Robert Bork Janet Smith well known philosophy professor and writer presents a critical look at the meaning of the right to privacy that has been so often employed by the Supreme Court in recent times to justify the creation of rights not found in the Constitution by any traditional method of interpreting a legal document Smith shows how these inventions have led to the legal protection of abortion assisted suicide homosexual acts and more As Judge Bork says it shows that morals legislation now seems constitutionally impermissible and that the counterfeit right to privacy belongs to the genre of the indecipherable and incoherent that no one who wrote the Constitution and the Bill of Rights would have contemplated *Proportionalism and the Natural Law Tradition* Christopher Robert Kaczor, 2002 This work argues against the plausibility against proportionalism and its first proponents namely Peter Knauer Joseph Fuchs Louis Janssens and Richard McCormick Examining the genealogy of the movement it disputes a received history that depicts proportionalism as a recovery of Thomas Aquinas **New Wine, New Wineskins** William C. Mattison III, 2005-06-03 The

growing shift in Catholic moral theology from reflecting on rules alone to focusing on the identity and formation of persons as moral agents prompts a further question What impact do recent changes in the identity and formation of Catholic moral theologians themselves have on how that discipline is practiced Young Catholic moral theologians experience a sharply different professional formation and a changed location of ongoing professional life than prior generations of moral theologians How do these differences influence the field of moral theology as a whole New Wine New Wineskins A Next Generation Reflects on Key Issues in Catholic Moral Theology addresses these questions and more by offering a snapshot of how a new generation of Catholic moral theologians understands not only topics in the field but the effects of their own identity and formation on their treatment of those topics The distinctive contribution of this volume is the interweaving of three key concerns all of which arise out of a critical self reflection on the task of moral theology today the character and adequacy of training and ongoing formation in the field of Catholic moral theology the purpose and nature of teaching Catholic moral theology and the fittingness of methodological debates with regard to the needs of the Christian life Each essay makes a contribution to its specific area of interest ranging from economic ethics to Patristic rhetoric to the nature and development of practical reasoning while probing what exactly young Catholic moral theologians are doing and how they can do what they do better

The Moral Veto Gene Burns, 2005-04-11 Why have legislative initiatives occurred on such controversial issues as contraception and abortion at times when activist movements had demobilized and the public seemed indifferent Why did the South currently a region where anti abortion sentiment is stronger than in most of the country liberalize its abortion laws in the 1960s at a faster pace than any other region Why have abortion and contraception sometimes been framed as matters of medical practice and at other times as matters of moral significance These are some of the questions addressed in *The Moral Veto Framing Contraception Abortion and Cultural Pluralism in the United States* Based on archival and sociological research and speaking to issues in the study of culture social movements and legal change this 2005 book examines what the history of controversies over such morally charged issues tells us about cultural pluralism in the United States

The Catholic Moral Tradition Today Charles E. Curran, 1999-04-05 The Catholic tradition has always tried to explain its theology in a coherent and systematic way but the great changes and tensions existing within Catholic moral theology today have made it difficult to develop systematic approaches to what was once called fundamental moral theology Now a leading scholar active in this field for forty years offers a synthesis of Catholic moral theology set in the context of the broader Catholic tradition and the significant developments that have occurred since the Second Vatican Council Charles E Curran s succinct coherent account of his wide ranging work in Catholic moral theology points out agreements disagreements and changes in significant aspects of the Catholic moral tradition His systematic approach explores major topics in a logical development the ecclesiological foundation and stance of moral theology the person as moral subject and agent virtues principles and norms conscience and decision making and the role of the church as a teacher

of morality Curran's work condenses and organizes a large amount of material to show that the Catholic theological tradition is in dialogue with contemporary life and thought while remaining conscious of its rich history Of great interest to theologians for its broad synthetic scope this book is also a thorough introduction to the Catholic moral tradition for students and interested readers including non Catholics

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