

## SELECTED ANNOTATED BIBLIOGRAPHY ON INDIVIDUAL CST DOCUMENTS

### ***RERUM NOVARUM: THE CONDITION OF LABOR (LEO XIII, 1891)***

Bishop Duska, Ronald, ed. Rerum Novarum: A Symposium Celebrating 100 years of Catholic Social Thought. Symposium Series, Vol. 29. Lewiston, N.Y.: Edwin Mellen, 1991.

*A very helpful collection of thematic essays on RN.*

Gargan, Edward T., ed. Leo XIII and the Modern World. New York: Sheed and Ward, 1961.

*A good orientation to the world in which RN was written and to which it was addressed.*

Gargan, Edward T., and Raymond H. Schmandt, eds. "Selected Bibliography." In Leo XIII and the Modern World. New York: Sheed and Ward, 1961.

*A general bibliography of Leo XIII.*

Jarlot, Georges. "Les avante-projets de *Rerum Novarum* and les 'Anciennes Corporations'" Nouvelle Revue Théologique 81 (1959): 60-77.

*A discussion of some of the economic and ethical ideas that helped form a context for RN.*

Liberatore, Matteo. Principles of Modern Economy. Translated by Edward Heneage Dering. New York:

Benziger, 1981.

*A collection of the economic writings of one of the drafters of RN.*

Misner, Paul. "Antecedents of *Rerum Novarum* in European Catholicism." In On the Condition of Labor

and the Social Question One Hundred Years Later. Edited by Thomas O. Nash, 211-20.

Toronto Studies in Theology, no. 69. Lewiston, N.Y.: Edwin Mellen, 1991.

*A brief overview of core themes in European Catholicism that influenced the development of RN.*

Moody, Joseph N., ed. "Leo XIII and the Social Crisis." In Leo XIII and the Modern World. Edited by

Edward T. Gargan. New York: Sheed and Ward, 1961.

*A focused discussion of how Leo XIII began to address the social issues of the day.*

Paulhus, Normand. "Freibourg Union." In New Dictionary of Catholic Social Thought. Edited by J.A.

Dwyer, 404-5. Collegeville, Minn.: Liturgical, 2001.

*A thorough and significant presentation of the ideas of a set of meetings that provided important thematic ideas for the development of RN.*

Pope, Stephen J. "Rerum Novarum." In New Dictionary of Catholic Social Thought. Edited by J.A. Dwyer,

828-44. Collegeville, Minn.: Liturgical 2001.

*Excellent essay that assesses the significance of the encyclical as well as examines its teaching.*

Werhane, Patricia. "The Obligatory Nature of Stewardship in *Rerum Novarum* and Its Relevance to the

American Economy." In Rerum Novarum: A Symposium Celebrating 100 Years of Catholic Social Thought. Symposium Series, vol. 29. Edited by Ronald Duska, 184-97. Lewiston, N.Y.: Edwin Mellen, 1991.

*A very interesting discussion of the concept of stewardship and how it functions in RN and its relation to contemporary American Catholic social teaching.*

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The annotated bibliography on *Rerum Novarum* is by Thomas A. Shannon, "Commentary on *Rerum novarum* (*The Condition of Labor*)," in Kenneth R. Himes, O.F.M., et al, Modern Catholic Social Teaching: Commentaries & Interpretations. (Washington, D.C.: Georgetown University, 2004) 149-50.

### ***QUADRAGESIMO ANNO: AFTER FORTY YEARS (PIUS XI, 1931)***

Hughes, Philip Pope Pius the Eleventh. New York: Sheed and Ward, 1938.

*A sympathetic contemporaneous treatment of Pius's papacy and QA's ecclesial context.*

Misner, Paul. "Social Catholicism in Italy: *Quadragesimo Anno*, 1931," unpublished MS, February

2002. Forthcoming in P. Misner, Social Catholicism in Europe. Vol. II. New York: Continuum.

*A learned ecclesial-historical analysis of QA's background formulation, and immediate impact.*

Mulcahy, Richard. The Economics of Heinrich Pesch. New York: Henry Holt, 1952.

*English introduction to the solidarist political-economic theory reflected in QA.*

Nell-Breuning, Oswald von. "The Drafting of Quadragesimo Anno." In Readings in Moral Theology No. 5:

Official Catholic Social Teaching. Edited by Charles E. Curran and Richard A., McCormick, 60-68.

New York: Paulist, 1986.

*A firsthand account by QA's drafter.*

\_\_\_\_\_. Reorganization of Social Economy: The Social Encyclical Developed and Explained.

Translated

By Bernard Dempsey. Milwaukee: Bruce, 1936.

*Rich and detailed commentary on QA by its drafter and key exegete.*

Pollard, John. The Vatican and Italian Fascism, 1929-1932. Cambridge: Cambridge University Press, 1985.

*Illumines the political context of QA's drafting, promulgation, and reception.*

Ryan, John A. Distributive Justice. 3<sup>rd</sup>. ed. New York: Macmillan, 1942.

*Incorporates and discusses QA's principles and application to the U.S. economic context.*

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The Annotated Bibliography on QA is by Christine Firer Hinze, "Commentary on *Quadragesimo Anno (After Forty Years)*," in Kenneth R. Himes, O.F.M., et al, Modern Catholic Social Teaching: Commentaries & Interpretations (Washington, D.C.: Georgetown University, 2004), 151-74.

***MATER ET MAGISTRA: CHRISTIANITY AND SOCIAL PROGRESS (JOHN XXXIII, 1961)***

Bolté, Paul-Émile, Mater et Magistra, commentaire. 4 vols. Montreal: University of Montreal, 1964-68.

*Exhaustive study; may be hard to find.*

Calvez, Jean-Yves. The Social Thought of John XXIII. Translated by George McKenzie. Chicago: Henry

Regnery, 1965.

*Analyzes seven themes in Mater Magistra, noting its originality on the question of socialization and development.*

Camp, Richard, L. The Papal Ideology of Social Reform: A Study in Historical Development, 1878-1967.

Leiden: E.J. Brill, 1969.

*An astute commentator, who is not Catholic, offers a progressive analysis.*

Campbell-Johnston, Michael. "The Social Teaching of the Church." Thought 39 (1964): 380-410.

*Addresses theological context of MM; especially helpful on the question of "socialization."*

Campion, Donald. "The World Wide Response." In The Challenge of Mater et Magistra. Edited by Joseph Moody and Justus George Lawler. New York: Herder and Herder, 1963.

*Very helpful bibliographical essay that surveys 193 articles on MM.*

Cronin, John, F. Christianity and Social Progress: A Commentary on Mater et Magistra. Baltimore: Helicon, 1965.

*Former National Catholic Welfare Conference staff person reviews context and scope of encyclical; originally published in "Our Sunday Visitor."*

Dorr, Donal. "Pope John XXIII—New Directions?" In Readings in Moral Theology No. 5: Official Catholic

Social Teaching. Edited by Charles Curran and Richard McCormick. New York: Paulist, 1986.

*Irish theologian focuses on MM's break with reactionary use of Catholic social teachings.*

Hales, E.E.Y. Pope John and His Revolution. Garden City, N.Y.: Doubleday, 1965.

*British commentator who makes the case for the newness of John XXIII's approach in contrast to his immediate predecessors.*

Hebblethwaite, Peter. Pope John XXIII: Shepherd of the Modern World. Garden City, N.Y.: Doubleday, 1965.

*Long-time Vatican watcher presents a thorough and appreciative biography of John XXIII.*

Johnson, Paul. Pope John XXXIII. Boston: Little Brown, 1974.

*Focuses on Pope John as breaking new ground, a dramatic change from his predecessors.*

Masse, Benjamin L., ed. The Church and Social Progress: Background Readings for Pope John's Mater et

Magistra. Milwaukee: Bruce, 1966.

*The former associate editor of "America" brings together a variety of short articles.*

von Nell-Breuning, Oswald. "Mater et Magistra." Stimmen der Zeit 169 (November 1961): 116-28.

*Brief commentary on encyclical with attention to German social issues and orientations.*

Quinn, Karen. "Trade Unions in 'Mater et Magistra.'" Gregorianum 43 (1962): 268-94.

*Traces the continuity of MM with previous teachings on unions. Two practical recommendations of MM are analyzed, namely, collective agreements and worker representation in national and international organizations.*

Riga, Peter. John XXIII and the City of Man. Westminster, Md.: Newman, 1966.

*Riga highlights the new directions in terms of lay spirituality among other themes.*

Sorge, Bartolomeo. "La "Mater et Matistra" di fronte ai Socialismi contemporanei." Civiltà cattolica 114

(1963): 545-56.

*Sorge continues his analysis of MM, focusing on its stance toward socialism.*

Thiefry, M. "L'Encyclique 'Mater et Matistra': ses caractères, synthèse de ses Enseignements," Nouvell

Revue Théologique." 83 (1961): 897-913, 1009-33.

*A discussion of the themes of the encyclical as part of the tradition of "Christian humanism."*

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 The Annotated Bibliography on *Mater et Magistra* is by Marvin L. Mich, “Commentary on *Mater et Magistra (Christianity and Social Progress)*,” in Kenneth R. Himes, O.F.M., et al, eds., Modern Catholic Social Teaching: Commentaries & Interpretations (Washington, D.C.: Georgetown University, 2004), 191-216.

***PACEM IN TERRIS: PEACE ON EARTH (JOHN XXXIII, 1963)***

Biffi, Franco. Prophet of Our Times: The Social Thought of Cardinal Pietro Pavan. Translation and

abridgement by Rosemarie Goldie. New Rochelle, N.Y.: New City, 1992.

*Biffi writes a popular intellectual biography of the head of the committee that drafted PT(Originally published in Italian as “I Cantico dell’ Uomo” [Città Nova, 1990].*

Christiansen, Drew, S.J. “Commentary on *Pacem in terris (Peace on Earth)*” in Kenneth R. Himes, O.F.M., et al, eds. Modern Catholic Social Teaching: Commentaries and Interpretations. Washington, D.C.: Georgetown University Press, 2004.

*This excellent essay provides an insightful treatment of the encyclical, its historical context, authorship, themes, impact, and ends with an evaluation.*

Hebblethwaite, Peter. Pope John XXIII: Shepherd of the Modern World. Garden City, N.Y.: Doubleday, 1984.

*This full-length biography of Pope John XXIII by the late British journalist and Vaticanologist is rich in anecdote and telling detail.*

John Paul II. “Pacem in Terris: A Permanent Commitment.” World Day of Peace message, 2003. Vatican City: Editrice Vaticana, 2003.

*Written on the encyclical’s fortieth anniversary, Pope John Paul II’s message lays out contemporary agenda for peace based on PT.*

Zizola, Giancarlo. The Utopia of John XXIII. Translated by Helen Barolini. Maryknoll, N.Y.: Orbis, 1979.

*A leading Italian journalist and Vaticanologist recalls Pope John’s papacy.*

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 The Annotated Bibliography on *Pacem in Terris (Peace on Earth)* is by Drew Christiansen, S.J., in Kenneth R. Himes, O.F.M., et al, eds., Modern Catholic Social Teaching: Commentaries & Interpretations (Washington, D.C.: Georgetown University, 2004), 217-43.

***DIGNITATIS HUMANAЕ: DECLARATION ON RELIGIOUS FREEDOM***  
**(VATICAN II, 1965)**

Murray, John Courtney. "This Matter of Religious Freedom." America 112 (January 9, 1965): 40-43.

*This and the following essays explain how the lead drafter of DH developed the argument about religious freedom.*

\_\_\_\_\_. "The Declaration on Religious Freedom." In War, Poverty, Freedom: The Christian Response, Concilium. Vol. 15. Edited by Franz Böckle. New York: Paulist, 1966.

\_\_\_\_\_. "The Declaration on Religious Freedom." In Vatican II: An Interfaith Appraisal. Edited by John H. Miller. Notre Dame, Ind.: Association, 1966.

\_\_\_\_\_. "The Declaration on Religious Freedom: A Moment in Its Legislative History." In Religious Liberty: An End and a Beginning. Edited by J.C. Murray. New York: Macmillan, 1966.

\_\_\_\_\_. "Declaration on Religious Freedom: Commentary." In American Participation in the Second Vatican Council. Edited by Vincent A. Yzermans. New York: Sheed and Ward, 1967.

\_\_\_\_\_. "Religious Freedom." In The Documents of Vatican II. Edited by Walter Abbott. New York: Guild, 1966.

Robert, Nelson, J. "The Ecumenical Reception of the *Dignatatis Humanae* Declaration of the Second Vatican Council." Ecumenical Trends 24 May (1995): 67-72.

*A good account of DH's reception in Protestant churches.*

Pavan, Pietro. "Declaration on Religious Freedom." In Commentary on the Documents of

Vatican II, Vol.4. Edited by Herbert Vorgrimler. New York: Herder and Herder, 1969.

*An explanation of DH's argument by its codrafter.*

\_\_\_\_\_. "Ecumenism and Vatican II's Declaration on Religious Freedom." In Religious Freedom: 1965 & 1975: A Symposium on a Historic Document. Edited by Walter J. Burghart. New York: Paulist, 1977.

*An explanation of DH's argument by its codrafter.*

\_\_\_\_\_. "Repercussions of the Declaration 'Dignitatis Humanae' in the Life of the Church." First World Congress on Religious Freedom (March 21-23, 1977):52-64.

*Coauthor's reflection on the impact of DH after twelve years.*

\_\_\_\_\_. "The Right to Religious Freedom in the Conciliar Declaration." In Religious Freedom.

Edited by Neophytos Edelby and Teodoro Jiménez-Urrestí. New York: Paulist, 1966.

Regan, Richard J. Conflict and Consensus: Religious Freedom and the Second Vatican Council.

New York: Macmillan,1967.

*Best book-length treatment of DH's development.*

Rico, Herminio. John Paul II and the Legacy of Dignitatis Humanae. Washington,

D.C.:Georgetown University Press, 2002.

*Most recent book-length treatment, important for its analysis of DH's role in the Church of Pope Paul II.*

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The Annotated Bibliography on *Dignitatis humanae* is by Leslie Griffin, "Commentary on Dignitatis humanae (Declaration of Religious Freedom)," in Kenneth R. Himes, O.F.M., et al, eds., Modern Catholic Social Teaching (Washington, D.C.: Georgetown University Press, 2004): 244-65.

## ***GAUDIUM ET SPES: PASTORAL CONSTITUTION ON THE CHURCH IN THE MODERN WORLD (VATICAN II, 1965)***

Alberigo, Giuseppe, Jean-Pierre Jossua, and Joseph A. Komonchak, eds. The Reception of Vatican II. Translated by Matthew J. O'Connell. Washington, D.C.: Catholic University of America Press,

1987.

*Surveys the response to the Council in the subsequent two decades; especially valuable for the Latin American reception in liberation theology.*

Dulles, Avery. "Vatican II: The Myth and the Reality." America 188, no. 6 (February 24, 2003): 7-11.

*Argues for almost total continuity between Vatican II and the tradition that preceded it. Contrast this essay with the sharply different perspective of John O'Malley noted below.*

Hehir, J. Bryan. "The Church in the World: Responding to the Call of the Council." In Faith and the Intellectual Life; Marianist Award Lectures. Edited by James L. Heft. Notre Dame, Ind.: University of Notre Dame Press, 1996.

*A valuable treatment of the impact of theology on social thought at the Council.*

McDonagh, Enda. "The Church in the Modern World (Gaudium et Spes)." In Modern Catholicism: Vatican II and After. Edited by Adrian Hastings. New York: Oxford University Press, 1991.

*A solid, brief analysis of the key ideas of the document.*

O'Malley, John W. "The Style of Vatican II." America 188, no. 6 (February 24, 2003): 12-15.

*Stresses invitational style and commitment to dialogue as significant emphases of the Council as a whole, parallel to the interpretation of GS presented in this chapter.*

Velasquez, Manuel. "*Gaudium et Spes* and the Development of Catholic Social-Economic Teaching." In

Questions of Special Urgency. Edited by J.A. Dwyer, 173-99. Washington, D.C.: Georgetown University Press, 1986.

*Presentation of the thematic development of social teaching.*

Vorgrimler, Herbert, ed. Commentary on the Documents of Vatican II, vol. V, "Pastoral Constitution

on the Church in the Modern World." Translated by W.J. O'Hara. New York: Herder and Herder, 1969.

*The best treatment of the drafting of the document is in the first chapter by Charles Moeller.*

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The Annotated Bibliography on *Gaudium et Spes* is by David Hollenbach, S.j., "Commentary on *Gaudium et Spes* (Pastoral Constitution on the Church in the Modern World)," in Kenneth R.

Himes, O.F. M., et al, Modern Catholic Social Teaching (Washington, D.C.: Georgetown University Press, 2004): 266-91.

***POPULORUM PROGRESSIO: ON THE DEVELOPMENT OF PEOPLES***  
**(PAUL VI, 1967)**

Antoncich, Ricardo. Christians in the Face of Injustice. Maryknoll, N.Y.: Orbis, 1987.

*This book exemplifies the approaches and concerns of a longtime student of Catholic social teaching in the Latin American context. Since Latin America became a significant dialogue partner with Rome and other centers of Catholic thought at the time of PP's appearance and later in the period of its dissemination, Antoncich's monograph is a helpful resource.*

Azevedo, Marcello de Carvalho. Inculturation and the Challenges of Modernity. Rome: Gregorian University Press, 1982.

*Azevedo provides a cogent framework for discussing the social and cultural implications of the Church's dialogue with modernity. It provides excellent background information relevant to PP's orientation toward development in the modern world.*

Barrera, Albino. Modern Catholic Social Documents and Political Economy. Washington, D.C.: Georgetown University Press, 2001.

*Barrera reviews Catholic social teaching in light of history and current social-ethical concerns using data and issues raised by a wide range of supporters and critics of the tradition.*

Baum, Gregory and Robert Ellsberg, Jr., eds. The Logic of Solidarity; Commentaries on Pope John Paul II's

Encyclical "On Social Concern." Maryknoll, N.Y.: Orbis, 1989.  
*A collection of wide-ranging interpretations of solidarity, a central theme of PP, by recognized experts in the field.*

Bayer, Richard C. Capitalism and Christianity: The Possibility of Christian Personalism. Washington, D.C.:

Georgetown University Press, 1999.  
*This original study takes the critique of capitalism in PP and other ecclesial documents and reviews and interprets that critique from the point of view of the influence of personalism on the thought of Pope John Paul II*

Budde, Michael L. The Two Churches; Catholicism and Capitalism in the World System. Durham, N.C.:

Duke University Press, 1992.

*From the angle of political science, Budde's is an early and provocative assessment of the growing identification of worldwide Catholicism with the hopes and aspirations of the poor as emphasized in the call for integral development and the demands of solidarity enunciated in PP and subsequent Catholic social teaching.*

Comblin, José. Called for Freedom: The Changing Context of Liberation Theology. Maryknoll, N.Y.: Orbis, 1998.

*This longtime student of Latin American liberation theology and social thought provides one of the better evaluations of the reception given to PP and other documents by liberation theologians. He assesses the state of affairs after the fall of worldwide communism.*

Cosmao, Vincent. Changing the World. Maryknoll, N.Y.: Orbis, 1984.

*Cosmao was one of the main players in the elaboration of Catholic social teaching in the 1960s and 1970s. His reflections on the role of transformative action echo PP's urgent call for a faith that does justice.*

Dorr, Donal. Option for the Poor. Maryknoll, N.Y.: Orbis, 1992.

*Dorr provides a rich and thoroughly researched commentary on the social teaching of the Church with emphasis on the option for the poor. The commentary on PP is excellent.*

Hebblethwaite, Peter. Paul VI: The First Modern Pope. New York: Paulist, 1993.

*A highly skilled biographer and world-class journalist with years of firsthand experience in Rome has written the definitive English-language biography of Paul VI.*

Williams, Oliver F., and John W. Houck. Catholic Social Thought and the New World Order. Notre Dame, Ind.: University of Notre Dame Press, 1993.

*A collection of essays by a broad range of experts focusing on how Catholic social teaching will fare in the world after the fall of communism. A critical issue is how development as understood in PP continues to be the central question in the quest for economic and social justice in an age of globalization.*

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The Annotated Bibliography on *Populorum Progressio* is by Allan Figueroa Deck, S.J., "Commentary on *Populorum Progressio* (On the Development of Peoples)," in Kenneth R. Himes, O.f.M., et al, eds. Modern Catholic Social Teaching (Washington, D.C.: Georgetown University Press, 2004): 292- 314.

## ***OCTOGESIMA ADVENIENS : A CALL TO ACTION ON THE EIGHTIETH ANNIVERSARY OF RERUM NOVARUM (PAUL VI, 1971).***

Elsernd, Mary. "Whatever Happened to *Octogesima adveniens*?" Theological Studies 56 (1995): 39-60.

*Illustrates the striking failure of later social teaching to develop OA themes, attributing the failure to John Paul II's vision of the Church.*

Evans, Bernard F. "Octogesima adveniens." In The New Dictionary of Catholic Social Thought. Edited by Judith A. Dwyer, 683-92. Collegeville, Minn.: Liturgical, 1994.

*Excellent analysis of the document, concentrating on the five new themes developed; the aspiration to participation, the preferential respect due the poor, the need to move from economics to politics, the call to action, and the plurality of options.*

Finn, James. "Beyond Economics, Beyond Revolution: *Octogesima adveniens*." In Building the Free Society: Democracy, Capitalism and Catholic Social Teaching. Edited by George Weigel and Robert Royal. Grand Rapids, Mich., and Washington, D.C.: Eerdmans and the Ethics and Public Policy Center, 1993.

*Conservative interpretation and critique of OA: leans heavily on the assumptions and approaches of earlier social teaching.*

Gudorf, Christine E. Catholic Social Teaching on Liberation Themes. Washington, D.C.: University Press

of America, 1980.

*Treats QA as giving cautious approval of most of the major themes of liberation theologies and their approaches to politics while encouraging experimentation in the attempt to create justice.*

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The Annotated Bibliography on *Octogesima Adveniens* is by Christine E. Gudorf, "Commentary on *Octogesima Adveniens* (A Call to Action on the Eightieth Anniversary of *Rerum Novarum*)," in Kenneth R. Himes, O.F. M., et al, eds., Modern Catholic Social Teaching (Washington, D.C.: Georgetown University Press, 2004): 315-32.

## ***JUSTITIA IN MUNDO: JUSTICE IN THE WORLD (SYNOD OF BISHOPS, 1971)***

Alfaro, Juan. Theology of Justice in the World Translated by George McKenzie. Vatican City: Pontifical

Commission for Justice and Peace, 1973.

*This booklet by a key advisor at the synod provides a fine summary of the theological vision behind the document.*

Hamel, Ronald. "Justice in the World." In The New Dictionary of Catholic Social Thought. Edited by

Judith A. Dwyer. Collegeville, Minn.: Liturgical, 1994.

*A clearly written treatment of the synod statement that provides a concise, well-done exposition and analysis.*

Harriott, John F.X. "Justice in the World." Month 3 (October 1971): 104-9.

\_\_\_\_\_. "The Difficulty of Justice." Month 5 (January 1972): 9-18.

*Two short articles by a British journalist who was an on-the-scene observer of the synod.*

Kiliroor, Mathew. "The 1971 Synod of Bishops on 'Justice in the World.'" S.T.D. diss., Katholieke Universiteit Leuven, 1988.

*An excellent scholarly treatment of the synod that also provides a detailed analysis of the theme of justice in Catholic social teaching.*

Land, Philip. Justice in the World: An Overview. Vatican City: Pontifical Commission for Justice and Peace, 1972.

*A booklet that offers a synopsis of the synod document with commentary by one of the key staff persons at the synod.*

Linscott, Mary. Education and Justice. Vatican City: Pontifical Commission for Justice and Peace, 1972.

*Another booklet in the series published by Justitia et Pax following the synod, it explains the theory of education for justice that was influential among liberation thinkers.*

Mich, Marvin. Catholic Social Teaching and Movements. Mystic, Conn.: Twenty-Third, 1998.

*A readable yet serious examination of Catholic social teaching and its impact on social action that contains a fine chapter on the synod document.*

Murphy, Charles. "Action for Justice as Constitutive of the Preaching of the Gospel: What Did the 1971

Synod Mean?" In Readings in Moral Theology, vol. 5. Edited by Charles E. Curran and Richard A.

McCormick. New York: Paulist, 1986.

*A balanced and well-researched essay on how to interpret the meaning of "constitutive" and understand the ensuing controversy after the synod.*

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The Annotated Bibliography on *Justitia Mundo* is by Kenneth R. Himes, O.F.M., "Commentary on *Justitia in Mundo* (Justice in the World)," in Kenneth R. Himes, O.F.M., et al, eds., Modern Catholic Social Teaching (Washington, D.C.: Georgetown University Press, 2004): 333-62.

***FAMILIARIS CONSORTIO: APOSTOLIC EXHORTATION ON THE FAMILY  
(JOHN PAUL II, 1981)***

Anderson, Carl A., and William J. Gribbin, eds. The Family in the Modern World. Washington, D.C.:

American Family Institute, 1982.

*Treats the thought of Karol Wojtyla (Pope John Paul II) as providing perennially valid insights into marriage, family life, family policy, and the dignity of the person in the family.*

Bourg, Florence Caffrey. Where Two or Three are Gathered: Christian Families as Domestic Churches.

Notre Dame, Ind.: University of Notre Dame, 2003.

*Treats family spirituality and commitment to the common good, emphasizing baptism (not marriage) as establishing membership in the domestic church.*

Cahill, Lisa Sowle, and Dietmar Mieth, eds. The Family. London: SCM; Maryknoll, N.Y.: Orbis, 1995.

*Critical Catholic perspectives on the family from the United States, United Kingdom, Europe, Latin America, and Africa.*

Grootaers, Jan, and Joseph A. Selling. The 1980 Synod of Bishops "On the Role of the Family": An Exposition of the Event and an Analysis of Its Texts. Leuven: Leuven University Press and Uitgeverij Peeters, 1983.

*Detailed history of the synod with extensive attention to politics and international representation.*

Lawler, Michael G., and William P. Roberts, eds. Christian Marriage and Family: Contemporary Theological and Pastoral Perspectives. Collegeville Minn." Liturgical, 1996.

*A variety of innovative perspectives on marriage, divorce, family spirituality, and the domestic church.*

McCarthy, Donald G. The Family Today and Tomorrow: The Church Addresses Her Future. Briantree,

Mass.: The Pope John XXIII Medical-Moral Research and Education Center, 1985.

*Social change, migrants, family violence, health, aging, parental education of children, and so on are treated according to magisterial teaching.*

Rubio, Julie Hanlon. A Christian Theology of Marriage and Family. Mahwah, N.J.: Paulist, 2002.

*Treats issues of marriage, parenthood, and social justice work from the perspective of a young "two-career" Catholic family today.*

Saxton, Stanley L, Patricia Voydanoff, and Angela Ann Kukowski, eds. The Changing Family: Views From Theology and the Social Sciences in Light of the Apostolic Exhortation Familiaris Consortio.

Chicago: Loyola University Press, 1984.

*Essays on sacramentality, intimacy, economics, gender roles, employment, and the Christian family movement, with a progressive slant.*

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 The Annotated Bibliography on *Familiaris Consortio* is by Lisa Sowle Cahill, "Commentary on *Familiaris Consortio* (Apostolic Exhortation on the Family)," in Kenneth R. Himes, O.F.M., et al, eds., Modern Catholic Social Teaching (Washington, D.C.: Georgetown University Press, 2004): 363-88.

### ***LABOREM EXERCENS: ON HUMAN WORK (JOHN PAUL II, 1987)***

Baum, Gregory. The Priority of Labor; A Commentary on Laborem Exercens, Encyclical Letter of Pope

John Paul II. New York,: Paulist, 1982.

*This commentary offers an interpretation of the encyclical that is critical of capitalism and sympathetic to socialism.*

Doran, Kevin P. Solidarity: A Synthesis of Personalism and Communalism in the Thought of Karol Wojtyla/Pope John Paul II. New York; Peter Lang, 1996.

*This analysis of solidarity is important to understanding a key theme in the thought of John Paul II.*

Gregg, Samuel. Challenging the Modern World; Karol Wojtyla/John Paul II and the Development of Catholic Social Teaching. Lanham, Md.: Lexington, 1999.

*This is a scholarly and comprehensible treatment of the connection between John Paul II's preconciliar writings, particularly moral-anthropological themes, and many teachings developed in his encyclicals.*

Hobgood, Mary E. Catholic Social Teaching and Economic Theory: Paradigms in Conflict. Philadelphia:

Temple University Press, 1991, esp. 173-86.

*From the perspective of the social sciences, this book offers a scholarly analysis of the encyclical that is critical of its treatment of socialism and too favorable view of capitalism and first world perspectives.*

Houck, John W., and Oliver F. Williams, eds. Co-Creation and Capitalism: John Paul II's Laborem Exercens. Washington D.C.: University Press of America, 1983.

*This collection of essays contains analyses of the encyclical from scholars in the field of theology,*

*ethics, philosophy, and economics, as well as labor and management.*

Pontificia Commissio Justitia et Pax. Rerum Novarum laborem Exercens 2000 Symposium 3-5/IV. Rome: Justitia et Pax, 1982.

*The importance of this collection of papers is twofold: the two encyclicals are the reference point; and it contains essays from each of the five major continents as well as an Eastern European perspective*

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The Annotated Bibliography on *Laborem Exercens* is by Patricia A. Lamoureux, “ Commentary on *Laborem Exercens* (On Human Work), “ in Kenneth R. Himes, O.F.M., et al, eds., Modern Catholic Social Teaching (Washington, D.C.: Georgetown University Press, 2004): 389-414.

### ***SOLLICITUDO REI SOCIALIS: On SOCIAL CONCERN (JOHN PAUL II, 1987)***

Baum, Gregory, and Robert Ellsberg. The Logic of Solidarity: Commentaries on Pope Jon Paul II’s Encyclical “On Social Concern.” Maryknoll, N.Y.: Orbis, 1989.

*A solid collection of essays by a variety of scholars from theology as well as the social sciences who examine the encyclical’s methodology and significance as well as its actual teaching.*

Bilgrien, Marie Vianney. Solidarity: A Principle, an Attitude, a Duty or the Virtue for an Intedependent

World? New York: Peter Lang, 1999.

*An in-depth study of the meaning of solidarity that shows the complexity of its modern usage.*

Dorr, Donal. Option for the Poor: A Hundred Years of Catholic Social Teaching. Rev. ed. Maryknoll,

N.Y.: Orbis, 1992.

*The first half of chapter 13 is devoted to the author’s assessment of the encyclical with special concern for the papal understanding of solidarity.*

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