

JOAN LOCKWOOD O'DONOVAN

### JOHN PAUL II'S THEOLOGY OF LAW: AN EVANGELICAL APPRECIATION

**A b s t r a c t.** From the 'evangelical' perspective of English Reformation theology, this article considers appreciatively the theology of law in *Veritatis Splendor* in its implications for understanding public law. It highlights three features of the encyclical: 1. its unfolding of law as an intrinsic dimension of God's dynamic revelation of himself in Jesus Christ as the Truth and the Good who obliges human beings as actors and grounds their freedom; 2. its exposing of tendencies in contemporary moral philosophy and theology which have severed the law and freedom of created and fallen human community from the history of their perfecting renewal witnessed in the Scriptures; 3. its portrayal of the church as the community of faith and discipleship, to whom Christ has entrusted the 'showing forth' of God's promise and law in their unity, and imparted the Spirit of Truth and Holiness. In highlighting these features, the article also draws attention to the under-developed theme of law as the revelation of God's condemning judgment on sinful human actors, both in the internal forum of the conscience and the social forum of public law, and the corresponding theme of the church's witness to the risen Christ's overcoming of the law's condemnation.

**Key words:** theology of law; revelation; creation; Jesus Christ; promise; fulfilment; natural law; public law; freedom.

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My title calls for two introductory comments. First, in focussing my appreciation of *Veritatis Splendor* on its theology of law, I am appreciating the encyclical from the perspective of political theology; for, whereas an appreciation of the encyclical as moral theology can focus exclusively on, e.g., its treatment of practical reasoning or moral epistemology, and legitimately ignore its implications for human law, a focus on law *per se* cannot do so. Second, in calling my appreciation 'evangelical', I am associating it with a specific tradition: the public theological tradition of the English church established in the Reformation period by such foundational Edwardian and Elizabethan documents as the several editions of the Book of Common Prayer and Ordinal (1549/50, 1552, 1559), the two doctrinal statements known as the Forty-Two and the Thirty-Nine Articles (1553, 1571), and the two official collections of homilies for prescribed nation-wide use.<sup>1</sup> This theology may be described as broadly Augustinian, combining elements of patristic and late medieval with contemporary continental reforming thought (Lutheran, Catholic, and Swiss Reformed).<sup>2</sup>

The primary objective of my appreciation is to highlight three features of John Paul II's treatment of law in *Veritatis Splendor* which are most illuminating, compelling and instructive for contemporary theological beneficiaries of the Anglican Reformation tradition. These are his exposition of the following themes: the unity in Jesus Christ of God's self-revealing to acting human beings as law and freedom in creation and redemption; the pivotal role of the Decalogue in displaying the condemning voice of law as divine and human judgement; the church's life and mission in showing forth Christ's law of freedom as the law's fulfilment.

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<sup>1</sup> The 1559 edition of the Book of Common Prayer and Ordinal and the Thirty-Nine Articles of 1563/71 have a continuing (if attenuated) function as foundational standards for Anglican thought and practice. The official books of homilies (1547, 1563), while without enduring regulative status or significant contemporary influence, were important supplements in the early formation of the Anglican tradition of public theology.

<sup>2</sup> The theology may accurately be designated 'Cranmerian' after its chief architect, Archbishop Thomas Cranmer of Canterbury (1533 to 1556), who was chief designer of the Edwardian prayer books of 1549 and 1552 and the Forty-Two Articles of 1553, and author of the pivotal soteriological homilies in the 1547 collection. Apart from favoured writings of the Church Fathers headed by Augustine's, this inheritance is indebted to Marsilius of Padua and John Wyclif, as well as to Luther, Melancthon, Zwingli, Bullinger, Bucer, Martyr (Martire Vermigli), Calvin, and lesser luminaries.

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### 1. JESUS CHRIST: THE UNIFYING REVELATION OF LAW AND FREEDOM IN HUMAN MORAL LIFE

The explicit pedagogical and pastoral design of Pope John Paul II in this encyclical is to 'recall' the church's traditional teaching concerning the relationship of human moral freedom to God's law understood as a permanent dimension of His revelation of himself to human beings as *the Truth* and *the Good*. The overall thrust of the encyclical's presentation of the church's teaching is that God's revelation of this relationship of law and freedom in the universal created nature of human moral actors is always and intrinsically connected with his revelation of it in the redemptive history of Jesus Christ, the Incarnate Good and Truth, foreshadowed in the communal moral tradition of the Israelite nation. This intrinsic connection is what the authoritative tradition of the Scriptures and the Apostles have witnessed to all generations of the church: namely, that the man, Jesus, the eternal Word of the Father, 'begotten ... before all worlds', is God's original and renewing revelation of his law and of human moral freedom. Thus, the church's traditional teaching is that human participation in God's self-revelation as law and freedom is always, in some form, participation in His revelation of himself as the Truth and the Good in, through and by Jesus Christ, who is the unity of all God's self-revealing action.

According to the Pope, whenever human beings ask the universally inescapable moral questions regarding what good action they must do and what evil action they must avoid, they are asking 'about the full meaning of life' and appealing 'to the absolute Good which attracts us and beckons us' (6). The 'decisive answer' to their question is a twofold encounter: it is encountering the light of God's face [shining] in all its beauty on the countenance of Jesus Christ, who is the "refection of God's glory" (Heb. 1:3), 'full of grace and Truth' (Jn. 1:14) (2); and it is encountering the light shed by Christ on the 'condition' and 'integral vocation' of humanity (6-8). The twofold answer, then, is Christ, 'the last Adam', who both 'fully discloses' human beings to themselves, and 'unfolds' their 'noble calling by revealing the mystery of ... the Father's love' (2). It follows that the unique dignity of humankind and of individual persons as created 'in the image of God' is constituted by this twofold encounter with Jesus Christ, the eternal 'image of the invisible God' (Col. 1:15), who is both the law of God – the Good that 'obliges' human beings as actors – and the promise of God – the Good in which the freedom of human beings is perfected.

The encyclical's expansion in Chapter 2 on the human encounter of the law of God as the Good that 'obliges' individuals as actors and grounds their freedom is most profitably read as a development (if somewhat disconnected) of the pontiff's reflections in the first chapter. Its foci are, purportedly, the church's traditional teaching concerning the 'natural law' and the individual 'conscience'. The opening Thomist definition of the 'natural law' as 'the light of understanding infused in us by God, whereby we understand what must be done and what must be avoided' (40) is immediately referred back to Chapter 1 by the following clarifications. This 'infused light of understanding' is 'the participation of [our] practical reason in the wisdom of the divine Creator and Lawgiver' (40); it is 'the reflection in man of the splendour of God's countenance' (42); the 'imprint on us' of 'the eternal, objective, and universal law by which God out of his wisdom and love arranges, directs and governs the world and the paths of the human community (43).'

The Christological references of these invocations of divine 'light', 'splendour', 'wisdom' and 'love', already met with, continually orient us to conceiving our created moral agency as entailing a communicative relationship with God's eternal Word made flesh. Chapter 2 proceeds to elaborate this communication in explicating human 'conscience' as the interior voice of command 'in which God's 'voice and judgment' is heard, calling human beings *fortiter et suaviter* to obedience (58).' The interior voice commands with binding force only because "it does not command ... on its own authority", but on God's authority, as "a herald ... proclaims the edict of the king" (58)." The epistemological implication, extrapolated from the second creation account of Genesis 2 (2:17), is that Adam 'does not originally possess' the knowledge of good and evil 'as something properly his own', but 'only participates in it' by the combined 'light of natural reason and of Divine Revelation, which manifest to him the requirements and promptings of eternal wisdom (41).' At the same time, we are told, the interior voice is interpretative: it interprets God's precepts, prescriptions and prohibitions, applying 'the objective and universal demands' of the Good Himself to particular situations. Thus, the judgments of conscience simultaneously bear witness to the authority of human practical reason and the authority of 'the supreme Good' whose commanding sway is both attractive and freely accepted (60).

So far, Pope John Paul II's Christological approach to unifying God's law and human moral freedom is both congenial to, and instructive for moral theologians in the English Reformation tradition. It shares with the English tradition an understanding free human action as both an authentic reception

of what God has already done and given in creation and in history, and the dynamic reality of obedient human response to the Father's ongoing revelation of his will in Jesus Christ by the power of the Holy Spirit. Unfortunately, owing to their preoccupation with the moral impotence of sinful humanity, the English reformers were relatively silent on created human nature and freedom. Toward rectification of this lamentable omission, the Pope's Scripturally-grounded, Christocentric exposition of the Catholic tradition offers illuminating and enriching insights.

There is a, however, another aspect of the communicative relationship of acting human beings with God's eternal Word which Chapter 2 leaves relatively undeveloped: namely, its role in humankind's coming to know the complex creaturely world within which moral judgments are made: and especially, in regard to human society, the plurality of social forms and settings, with their various internal laws and purposes, within which moral action takes place.<sup>3</sup> The encyclical somewhat sidelines these elements of the moral terrain in its overriding concern with knowledge of the individual's integrity of soul and body and the unity of human moral and physical goods, which the Pope sees as chiefly under assault from contemporary theories polarising the individual's moral freedom and his material and biological nature (46-53). Nevertheless, social forms and settings deserve attention, in that they enter into the moral agent's concrete encounter of God's commanding law. Let me enlarge on this point in the course of discussing the encyclical's treatment of the prohibitions of the Decalogue.

## 2. THE LAW AS CONDEMNATION: THE CONVICTING CONSCIENCE AND PUBLIC JUDGMENT

Foreshadowing his self-revealing in Jesus Christ as the perfecting covenant and law, God reveals himself to sinful humanity as the Promise of Restoration in the covenantal law of the Decalogue given to Israel. In responding obediently to this gift of law, says the Pope, humanity is restored to its 'original harmony with the Creator and with all creation' and drawn into 'the gratuitousness of God's love' (10). The unity of the 'Two Tables' of the Decalogue, commanding love of God and love of neighbour, is attested by

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<sup>3</sup> Of course, the world also encompasses the ordered plurality of non-human creatures, their specific structures and actions, laws and purposes, their ontological and teleological relationships, the goods which they are and the goods at which their actions aim.

Christ's own life and teaching, as is the orientation of its precepts to Christ's promises of fulfilment (16).

As the Pope rightly stresses, the Church's traditional teaching has consistently extolled the Decalogue as the clear, authoritative pronouncement of God's constitutive judgments of good and of evil action which the darkened 'light and law' of the human understanding, disabled by sin, cannot reliably give. Moreover, he rightly recognises that it is material to the theological meaning and moral functioning of the Decalogue that its commands are preponderantly prohibitions: i.e., divine, pronouncements of evil-doings which human moral judgments must condemn and human action must avoid. As such, the English Reformers would stress, they encapsulate the encounter of *sinful humanity* with the law as condemnation: i.e., the measure of righteous action that brings to light moral wrong – the law famously illuminated by St. Paul in Romans Chapter 7:7-8.<sup>4</sup> The Pope, himself, views the divine prohibition as given to counter the inclination of deformed human freedom to 'betray' its original rational 'openness to the True and the Good' by 'prefer[ing] to choose finite, limited and ephemeral goods' (86).

While *Veritatis Splendor* does not thematise this theological moment of the condemning law in the manner of the English reformers drawing on late patristic (primarily Augustinian) thought; it, nevertheless, emphasises the centrality of the moral prohibitions, pronounced in the Decalogue and throughout the Scriptures, for the judgments of the individual conscience renewed by faith. In the church's moral tradition, we are told, the prohibitions of the Decalogue define 'universal and unchanging' species of 'intrinsically evil acts' – acts evil according to their 'specific objects' – which, when chosen deliberately by persons, always put their wills and themselves in conflict with the Supreme Good and their ultimate end. (81-82). Thus, the accusing voice of the conscience informed by God's revealed law is known by the acting person to be the witness of God Himself, his simultaneous condemnation of the act and the actor. Moreover, we would add, the encounter of moral actors with God's condemning law in the convicting judgment of conscience res-

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<sup>4</sup> Illuminating the command as condemnation, the apostle Paul observed in his letter to the Roman church: '... I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.' (Rom. 7:7-8; King James Bible, 1611.) Synthesising scholarly translations of the Bible into English produced during the Reformation period, the authorised translation of 1611 held sway in the English-speaking world until the mid-twentieth century.)

pecting concrete acts is more pervasive than the encyclical explicitly recognises, extending beyond the retrospective condemnation of sins committed to the prospective condemnation of sins which actors are being tempted to commit, thus restraining their inclination to sin by vividly confronting them with prospective condemnation, and the attendant shame and guilt.

Beyond the condemnation of sins committed, this encyclical indicates a more penetrating and comprehensive conviction of the moral actor by the voice of conscience: its witness to 'the source of a deep rebellion' within the actor's sinful choices, leading him to 'set himself up as an absolute principle unto himself' in opposition to 'the Truth and the Good' (86). A most discerning insight of John Paul II's critique of contemporary ethical theories concerns their common tendency to suppress the judicial character of conscience: its judgments of acquittal and, especially, of condemnation, on acts and on actors – this suppression following from their denial of the objective moral order declared by God's commanding laws which human judgments and actions either obey or disobey.

Returning to the moral implications of social forms, there is an institutional dimension of sinful humanity's encounter with God's condemning law prominent in the thematising of the English Reformation's theology of law with which the encyclical does not engage *as such*: namely, the authority and functioning of public law, of political judgment. The English reformers and their continental contemporaries, drawing profusely on the Old and New Testaments, as well as the western Church Fathers, conceptualised political jurisdiction as the divinely-ordained human discipline of judgment, punishment, and restraint necessitated by the waywardness of corrupted human nature, and expressive both of God's wrathful judgment on sin and also of his merciful will to protect the created goods of human society against sin's destructive forces.<sup>5</sup> On their view, the practices of coercive rule, of giving

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<sup>5</sup> The prayers, homilies and articles of the reformed English church present public law as the practice of giving binding communal judgment concerning matters of right and wrong within the fallen human community, for the punishment and correction of wrongdoing and the vindication of well-doing. Political sermons typically portray the 'godly order' of the commonweal as requiring that 'kings and governors' be the 'common revengers' and 'correctors' of 'all common and private things that be amiss', executing 'the right judgment of God's wrath against sin.' 'A Sermon Concerning the Time of Rebellion' in Cox (ed.), *Miscellaneous Writings and Letters*, 193. Similarly, the prayer for the 'church militant' in the Communion service characteristically beseeches God that all the King's ministers and all 'put in authority under him ... may truly and indifferently minister justice, to the punishment of wickedness and vice, and the maintenance of God's true religion and virtue.' *BCP* 382.

and enforcing law, comprise an external and largely negative communal determination of personal moral agency and action, in response to the attenuation or shrinking of the communion of obedient willing and acting among persons, resulting from their refusal of the God-given restraints inhering in the enjoyment of created goods, in disordered pursuit of self-centred, self-serving, and ephemeral goods.

Thus, the English and continental reformers concurred with the western patristic tradition in firmly situating the social form or institution of coercive jurisdiction in the *saeculum*, the passing age of humanity's continuing struggle with the wages of sin and death and subjection to the law's condemnation. Parenthetically, we may regret that the reformers did not also rehabilitate the late patristic contrast, consolidated by St. Augustine, between the 'unnatural' institutional disciplines of coercive law (including property) structuring sinful human society and the 'natural' non-juridical, non-proprietary relationships of mutual freedom and fellowship in sharing and caring for spiritual and material goods belonging to prelapsarian humanity. For it was these communicative relationships, open to God's promise of moral perfecting, that were constitutive of the natural order throughout patristic thought and systematised in the early canonical tradition under 'natural law'.<sup>6</sup> It is only within the created estate of marriage that English Reformation theology recognises the pre-eminent presence of these natural relationships.<sup>7</sup>

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<sup>6</sup> Following Gratian's lead (*Decretum* I. D.1. c.1, 6), the mainstream of medieval theologians before the mid-thirteenth century, systematised the Augustinian/patristic theory (drawn from the New Testament writings, reinforced by Stoic philosophy and Roman juristic commentary), that prelapsarian community was ordered under the *ius naturale* by the equal freedom of individuals in the absence of all forms of coercive subjection, and by the common possession of goods; while postlapsarian community was ordered under the *ius gentium* by the restraining disciplines of human government and private property (See, e.g. AUGUSTINE, *In Ioannis Evangelium*, 6.25; *De civitate Dei*, bk. 19.15). For the consistent adherence of early Paris-linked theologians to the patristic economic perspective, see Odd LANGHOLM in *Economics in the Medieval Schools* (Leiden, 1992). For a sampling of patristic thought in the areas of natural equality, slavery and coercive rule, see relevant excerpts from the writings of eastern and western Fathers in OLIVER O'DONOVAN and JOAN LOCKWOOD O'DONOVAN, eds., *From Irenaeus to Grotius: A Sourcebook in Christian Political Thought* (Grand Rapids, 1999).

<sup>7</sup> The reformed English liturgy of matrimony opens with the depiction of 'holy matrimony' as 'an honourable estate, instituted of God in paradise in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence and first miracle ....' The liturgy proceeds to set out the three natural goods of marriage (procreation, avoidance of fornication, loving fellowship), relating each one to its eschatological fulfilment. *BCP* 290-291.



In any case, what is chiefly important here is that the English reformers consistently presented coercive public judgment as an expression in the external social forum of the human encounter with God's condemning address of command continuous with its encounter in the interior voice of conscience. While recognising that the testimony of God's commands in both the public forum and in the conscience may either convict or acquit the moral actor in respect of discrete acts, the English and continental reformers read the Biblical evidence as upholding the primacy in both fora of sinful humanity's encounter with God's convicting law. We can see this primacy uniquely conveyed by the moral prohibitions of the Decalogue which, embedded in Israel's communal law, are, simultaneously, *direct* divine revelation of sin and of crime.

However, as no secular human law can claim either the immediate divine authority or the saving promise of Israel's law, the English reformers conceived public judgment as a limited and imperfect institutional reaction to and anticipation of human wrongdoing, concerned with defining specific deprivations of good, violations of moral right, of harm and injury to individual and collective subjects, and degrees of culpability. Its purpose was not positively to define and order sets of social relationships, detailing their inherent obligations, or to provide a manual for attaining the social goods they embody, or even to prescribe (or aspire to produce) godly, righteous, virtuous and just conduct. Rather, it's more modest task was to correct past and prevent future grave derelictions of moral duty obstructing the participation of all persons in the concrete goods of life and society – a restrictive logic still clearly visible in the English legal tradition.<sup>8</sup>

The English reforming mainstream regarded any tendency to legal perfectionism, as encroaching, not only upon the impaired and fragmentary freedom still available to sinful human beings in their moral relationships, but even more, upon the renewed freedom of repentance and faith made available to sinful humanity in and through the church's faithful ministry of gospel proclamation. An excessive and misdirected public legal pedagogy, sup-

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<sup>8</sup> Both criminal and tort law have typically proceeded by defining particular crimes as derelictions of specific duties or obligations binding on all within a jurisdiction. These have included duties of human creatures to their divine creator, preserver, redeemer and sanctifier, duties of husbands and wives, parents and children, buyers and sellers, lenders and borrowers, employers and employees, trustees and beneficiaries, teachers and students, proprietors to neighbouring proprietors and to the innocent stranger, duties of each person to every other, and of all persons to each, duties of each and all to non-human creatures and to the natural environment.

pressing the inevitable rational and moral ambiguities of public justice,<sup>9</sup> would assault the freedom of the divine Spirit of Christ to reveal to repentant and believing human beings the fuller meaning and form of the obligations of love within the wholly reconciled human community which God's atoning and vindicating judgment of humankind in Christ has inaugurated.

Returning to *Veritatis Splendor*, I would appreciatively draw attention to two apparent convergences of the Pope's *en passant* political reflections in Chapter 3 with the English reforming tradition: notably, his focusing on the protective and preserving (rather than creative) task of public justice with respect to human dignity and the social fabric, and his grounding of political judgments primarily in the moral prohibitions, giving prominence to the identification of unjust practices (96-97, 100-101).

### 3. THE CHURCH'S MISSION: SHOWING FORTH CHRIST'S FULFILMENT OF THE LAW

For the English Reformers, Christ's sacrificial death on the Cross alone reveals the full reality of both sin's domination and the law's oppression of fallen humanity; and Christ's resurrection to life reveals the full reality of humanity's release and vindication wrought by his active, obedient love for the Father and for all humanity – a liberation and vindication that Israel's discipline of law only promises from afar. This is why only the faith of sinners in Christ's victory on the Cross – their continual assurance and acceptance of the Father's judgment against their sin and for their own created humanity – is the ground and possibility of their moral freedom: i.e. of their judging and acting in conformity to God's full self-revelation of his judgments, actions, and promises in Jesus Christ.<sup>10</sup>

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<sup>9</sup> Thomas STARKEY in his *Exhortation to Unity and Obedience* (London: c. 1540) provided for the English reformers with a seminal discussion of the inescapable moral deficiencies of political judgments, owing a considerable debt to Aquinas's discussion of human law in *ST* 1a2ae.95.2.

<sup>10</sup> The Eucharistic liturgy of the reformed prayer books and Cranmer's three pivotal homilies on salvation, faith, and good works in the Edwardian collection display the church as a twofold fellowship: a fellowship of faith in our justification by Christ's sinless oblation on the Cross that overcomes the law's death-dealing condemnation by fulfilling its life-giving justice; and a fellowship, by our common faith, in a host of spiritual and moral blessings inhering in Christ's victory over the anti-human tyranny of sin and death. They invoke the Holy Spirit's communications of the sanctifying fruits of faith, which are the forms of our

Admittedly, John Paul II's moral exemplarist approach to understanding of the salvation wrought by Christ's passion is dissimilar to the English reformers' understanding of Christ's atoning sacrifice as God's completed justification of justly condemned sinners, with some resulting dissimilarity in their conceptions of faith's object and dynamics. Nevertheless, the Pope and the English reformers are, to my mind, in complete accord in understanding faith as the person's existential 'act of trusting abandonment to Christ', as his/her participation in an ongoing dialogical communion with 'the Way, the Truth and the Life' (88); and in understanding discipleship as the person's persevering and maturing in 'faith working through love' made possible by Christ's impartation of his Spirit of holiness (87-88). They are also in accord over the inseparability of faith and repentance: the imperative laid on the faithful by Christ's law of love to repent continually of their sins (104-5). Consequently, they concur on the persisting role of the law within the Spirit's transforming pedagogy, to convict as well as to guide, keeping Christ's faithful amidst worldly temptations on the path of his obedient love that fulfils the law.

Finally, they concur in conceiving the church as both a spiritual fellowship and a visible community of 'faith working through love': a spiritual fellowship knit together through its missionary practices of communicating the salvation of Christ: practices of worship (of hearing the Word and celebrating the sacraments), of authoritative preaching and teaching in the apostolic tradition of Scripture, of self-sacrificial service to God and neighbour in a multiplicity of ministries and vocations. They also appear to concur in conceiving the alternative for sinful humanity: i.e., a fellowship of idolatrous faith in humanity's sovereign freedom, knit together by delusive moral reasonings and enslaving practices in the service of the lust for control and domination.

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earthly participation in Christ's spiritual promises. These are the inclinations and practices of reverent fear and adoring love of God, of humble gratitude toward him and trusting obedience to his revealed laws, of self-forgetful love of our neighbours and of resistance to the temptations of the corrupt 'flesh'.

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TEOLOGIA PRAWA WEDŁUG JANA PAWŁA II  
UZNIANIE ZE STRONY EWANGELICKIEJ

## S t r e s z c z e n i e

Wychodząc z „ewangelickiej” perspektywy teologii reformacji angielskiej artykuł ten odnosi się z uznaniem do teologii prawa zawartej w encyklice *Veritatis splendor*, w jej implikacjach dla zrozumienia prawa publicznego. Podkreśla zwłaszcza trzy aspekty encykliki: (1) ujęcie prawa jako wewnętrznego wymiaru dynamicznego objawienia się Boga w Jezusie Chrystusie jako Prawdy i Dobra, który zobowiązuje ludzi jako sprawców działania moralnego oraz jest podstawą ich wolności; (2) ukazanie tendencji obecnych we współczesnej filozofii i teologii moralnej, które oderwały prawo i wolność stworzonej i upadłej wspólnoty ludzkiej od historii ich odnowy i udoskonalenia, czemu świadectwo daje Pismo Święte; (3) ukazanie Kościoła jako wspólnoty wiary i uczniów, której Chrystus powierzył objawienie jedności Bożej obietnicy i prawa oraz przekazał Ducha Prawdy i Świętości. Uwydatniając te aspekty, artykuł zwraca również uwagę na słabo rozwinięte zagadnienie prawa jako objawienia Bożego wyroku potępiającego grzesznych ludzi jako sprawców, tak na wewnętrznym forum sumienia, jak i na społecznym forum prawa publicznego. Wskazuje także na pokrewną kwestię Kościoła, który daje świadectwo o zmartwychwstałym Chrystusie przez zwyciężającym potępienie płynące z prawa.

**Słowa kluczowe:** teologia prawa; objawienie; stworzenie; Jezus Chrystus; obietnica; wypełnienie; prawo naturalne; prawo publiczne; wolność.