

Research Paper



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THE SOCIAL AND ECONOMIC SPHERE OF SOCIETY: PART 3

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ABSTRACT

This study is a synthesis of an exploration on the different documents of Vatican II such as *On Human Work*, *Sollicitudo Rei Socialis*, *Centesimus Annus*, and the different outlines extracted from *The Rich Heritage of Catholic Social Teaching* written by Schultheis, et. al. The documents interpret the evolution of papal social teaching on economic justice from the “class” concern of Leo XIII and Pius XI, dealing with the maldistribution of wealth and power in Western countries, to the world concern of John XXIII, *Gaudium et Spes*, and Paul VI dealing with the same maldistribution on the global level. Pope John Paul II exhibited the problem of development as existing not only in underdeveloped or developing countries but also in rich or economically developed countries. He emphasized the miseries of underdevelopment and is equally inadmissible like super development. He noted that we find ourselves up against a form of super development. Like underdevelopment, super development is contrary to what is good and to true happiness. Super development is an excessive availability of every material goods for the benefit of certain social groups making people slaves of possession and of immediate gratification, with no other horizon than the multiplication or continual replacement of the things already owned with others still better. This is known as civilization of consumption or consumerism constituting so much throwing-away and waste. This is blind submission to pure consumerism. It is crass materialism and simultaneously a radical dissatisfaction. The more one possesses the more one wants, while deeper aspirations remain unsatisfied

KEYWORDS: socio-economic, dialogue, church, development, capitalism

***On Human Work (Laborem Exercens)*¹**

Laborem Exercens is an encyclical on labor, commemorating the 90th anniversary of Leo XIII's *Rerum Novarum*. It was published on September 14, 1981. It contains several radical ideas:

- 1) It offers a pejorative definition of capitalism.
- 2) It suggests that the error of capitalism has been repeated in communism.
- 3) It announces the priority of labor over capital

- 4) It argues that the title to the ownership of the means of production is always conditional
- 5) It recommends that industries be owned by the people who work in them.

The Configuration of Laborem Exercens

1) The introduction (1-3)

The introduction interprets the evolution of papal social teaching on economic justice from the “class” concern of Leo XIII and Pius XI, dealing

with the maldistribution of wealth and power in Western countries, to the world concern of John XXIII, *Gaudium et Spes*, and Paul VI dealing with the same maldistribution on the global level.

2) The role of work in human life (4-10)

The objective meaning of human labor – alludes to the objects produced by labor, from agricultural products and manufactured goods to the tools of labor, or technology, and from there to the entire social world inhabited by men and women.

The subjective meaning of human labor – alludes to the self-realization of men and women through their labor. The human being works as a person, that is, as a subject capable of acting in a planned and rational way; and this laboring activity, independent of its objective content, must serve to realize his humanity, to fulfill the calling to be a person that is his by reason of his very humanity.

Man's life is built up every day from work, from work it derives its specific dignity, but at the same time work contains the unceasing measure of human toil and suffering and also of the harm and injustice which penetrate deeply into social life within individual nations and on the international level

Work is the foundation of the family and the nation. Work creates the material condition for family life, and work shapes the process of education in the family. In the family the members are meant to discover themselves as subjects, as responsible agents, and hence to cultivate an ethic of justice.

Similarly, the nation, "the great society to which man belongs on the basis of particular cultural and historical links," is made possible by work and in turn educates its members to work. The nation is a great historical incarnation of the work of all generations (LE, #10).

3) The conflict between labor and capital (11-15)

Laborem Exercens interprets the conflict between labor and capital in ethical terms: The break took place when capitalism entered the industrial age was the inversion of the right order of values. What is wrong with liberal capitalism is a moral matter. The exploitation and marginalization of the proletariat must be overcome by a solidarity movement of workers, organized in the name of justice that struggles for the introduction of economic institutions that respect the right order of values. This right order is called "the priority of labor over capital."

The subjects of production are human beings. It is their labor that is the efficient cause of production, while capital, the whole collection of means of production, is merely an instrumental cause. The capital is meant to serve labor. The ethical principle of the priority of labor over capital assures that in the process of production and the division of labor the workers remain the subjects of production.

4) The rights of workers (16-23)

The *direct employer* alludes to the person or institution with whom the worker enters directly into a work contract. The roles of the direct employer are as follows:

- a. Workers have the right to enter into a work contract with a direct employer.
- b. To look for the kind of work most suited to their talents.
- c. Change jobs if they so wish.

The *indirect employer* alludes to other factors that influence employment and the conditions of employment, such as labor legislation, industrial development, training schools, housing for the workers, and transportation systems. The roles of the indirect employer are as follows:

- a. The need to create a labor code
- b. Promote industrial development
- c. Provide schools for training or re-training
- d. Build housing developments
- e. Make transportation available, and so forth

5) Elements of a spirituality of work (24-27)

Human work creates a special relationship to God the Creator, to the man Jesus Christ who toiled on this earth, and to his death and resurrection, which gives meaning to the hardships and struggles associated with labor.

*Sollicitudo Rei Socialis*²

Sollicitudo Rei Socialis [SRS] was written on December 31, 1987 and published in February 1988. It commemorates the 20th anniversary of *Populorum Progressio*, Paul VI's encyclical on development (1967).

The following are the *crucial issues*:

1. SRS reassessed the question of development throughout the 1960's.
2. Global international politics.
3. A critical assessment of western economic civilization to redefine the social teaching of the church in general.
4. The notion of development is located on a strict theological context.

Assessment of the State of Development**Populorum Progressio**

1. Necessary, industrialization
2. Indispensable international solidarity
3. The obligation to restrain and even to restrict the liberalism that characterizes dealings between rich and developing countries
4. Development is a matter of culture, and of a culture that fosters initiative. Communist system and ineffective authoritarian regimes in the 3rd world impedes initiative in several social systems.
5. Education and accessibility to information are affirmative means of attaining development.

To solve the problems, John Paul 11 insisted on radical political reforms.

“The less developed nations need to reform certain unjust structures and in particular their political institutions in order to replace corrupt dictatorial and authoritarian forms of government by democratic and participatory ones”

SRS 44

John Paul 11 depicted the compulsion between East and West over the past 40 years and was still injurious for the 3rd world. He noted that the present division of the world is an impediment to the real transformation of the situations of underdevelopment in the developing and less advanced nations. In his line of reasoning, John Paul 11 held that:

“Each of the 2 blocs harbors in its own way a tendency toward imperialism, as it is usually called, or toward forms of neocolonialism: an easy temptation to which they frequently succumb, as history, including recent history, teaches. It is this abnormal situation, the result of a war of an exaggerated concern for security, which deadens the impulse toward united cooperation by for the common good of the human race, to the detriment especially of peaceful peoples who are impeded from their rightful access to the goods meant for all.”

[SRS 22]

Paul V1 idea of vocation

The human person is a being who is called upon or driven forward, constantly pulled beyond self or beyond present achievement; eventually this is how God calls each human person. To develop oneself is no less than to answer this call.

John Paul 11 borrowed this perspective and alluded to the Patristic Fathers.

“A part of this divine plan, which begins from eternity in Christ, the perfect image of the Father, and which culminates in him, ‘the first born from the dead’ is

SRS depicted an exemplified context of development. Development is economic and social in its modalities, manifestations and outcome, but it is above all a process within the human being; it is the articulation of the moral dynamic. In this moral notion of development, the pontiff exhibited the problem of development as existing not only in underdeveloped or developing countries but also in rich or economically developed countries. He emphasized the miseries of underdevelopment and is equally inadmissible like super development. He noted that we find ourselves up against a form of super development. Like underdevelopment, super development is contrary to what is good and to true happiness. Super development is an excessive availability of every material goods for the benefit of certain social groups making people slaves of possession and of immediate gratification, with no other horizon than the multiplication or continual replacement of the things already owned with others still better. This is known as civilization of consumption or consumerism constituting so much throwing-away and waste. This is blind submission to pure consumerism. It is crass materialism and simultaneously a radical dissatisfaction. The mere one possesses the more one wants, while deeper aspirations remain unsatisfied [SRS 28].

our own history, marked by our personal and collective effort to raise up the human condition and to overcome the obstacles which are continually arising along our way. It thus prepares us to share in the fullness which dwells in the Lord and in which he communicates to his

body, which is the church. At the same time sin, which is always attempting to trap us and which jeopardizes our human achievements, is conquered and redeemed by the reconciliation accomplished by Christ. Here the perspective is amplified. The dream of 'unlimited progress' reappears, radically transformed by the new outlook created by Christian faith, assuring us that progress is possible only because God the Father has decided from the beginning to make man sharer of his glory in Jesus Christ rises from the dead, in which we

have redemption through his blood, the forgiveness of our trespasses.' In him God wished to conquer sin and make it serve our greater good, which infinitely surpasses what progress could achieve. We can infer that as we struggle amid the obscurities and deficiencies of underdevelopment and super development – that one day this corruptible body will put on incorruptibility, this mortal body immortality, when the Lord delivers the kingdom of God the Father and all the works and actions that are worthy of man will be redeemed.”

SRS 31

Solidarity

Solidarity

Paul VI spoke of an obligation of rich countries to prepare and educate competent specialists both for their own development and for the developing countries.

In SRS, John Paul II redefined the meaning of *solidarity*.

“Solidarity, which goes beyond interdependence, ‘helps us to see the other’ – whether a person, people or nation – not just as some kind of instrument, with a work capacity and physical strength to be exploited at low cost and then discarded when no longer useful, but as our ‘neighbor,’ a ‘helper’; and to be made a sharer on a par with ourselves, in the banquet of life to which all are equally invited by God”

SRS 39

Solidarity is viewed in the light of charity.

“One’s neighbor is then not only a human being with his or her own rights and a fundamental equality with everyone else, but becomes the living image of God the Father, redeemed by the blood of Jesus Christ and placed under the permanent action of the Holy Spirit. One’s neighbor must therefore be loved, even if an enemy, with the same love with which the Lord loves him or her; and for that person’s sake one must be ready for sacrifice, even the ultimate one: to lay one’s life for one’s brethren. At this point, awareness of the common fatherhood of God, of the brotherhood of all in Christ – ‘children in the Son’ – and of the presence and life giving action of the Holy Spirit will bring to our vision of the world a new criterion for interpreting it. Beyond the human and natural bonds, already so close and strong, these is discerned in the light of faith a new model of the unity of the human race, which must ultimately inspire our solidarity. The supreme model of unity, which is a reflection of the intimate life of God, one God and three persons, is what we Christians mean by the word ‘communion’.”

SRS 40

Solidarity implies that the good of the earth are destined for all. It is not restricted to natural resources. Equally destined for all are the riches produced or processed by our work:

“that which human industry produces through the processing of raw materials with the contribution of work, must serve equally for the good of all.”

SRS 39

Centesimus Annus³

Centesimus Annus was published on May 1, 1991. It is John Paul II’s 3rd social encyclical celebrating the centenary of Leo XIII’s *Rerum Novarum*.

Twofold Purpose of Centesimus Annus (CA)

1. Seeking both to honor the rich and vital heritage of an earlier encyclical.
2. To apply the teachings of that document to contemporary issues.

The Focus of CA is on the following:

The events that prepared for and culminated in the transformations sweeping Eastern Europe and other parts of the globe in 1989.

1. The collapse of 'real socialism' and numerous totalitarian or dictatorial regimes giving way for the victory of capitalism and democracy.
2. The nature of competition, struggle and compulsion alluding to the errors, roots and devastating consequences of unrestrained conflict.
2. Ca upholds the magisterium a pastoral authority and a responsibility to address social concerns. Not merely a valid contribution to socioeconomic analysis, Catholic Social Thought is part of the evangelizing task of the church [CA5, 54].

The document is an assessment of the transitions in and around this pivotal year. Transitions constitute a double movement:

1. Economic – indispensable steps toward the deconstruction of the Soviet bloc and the transition toward market economies in Eastern Europe.
2. Political – a transition away from totalitarian and or dictatorial regimes and toward more limited participatory, and democratic forms of government.

As a response to economic and political transitions, CA suggests a moral and theological reflection upon the character of the two paradigms (capitalism and democracy) and their failed competitors (socialism and totalitarianism) as well as upon the proper role of the economy and the authority of the state.

1. Ca disclosed a heightened aspect of the centrality, continuity (linear), development, and dynamic character of the church's social magisterium. Rooted in the magisterium's authority, vision and principles, it is an application depending upon the judgment and expertise of all the baptized and the willingness to participate into dialogue and cooperation with the larger human community.

3. Ca is a rereading of *Rerum Novarum* confirming the permanent value of such teaching and builds upon the foundation laid by our fathers in the faith [CA3]. It is not merely an application to contemporary setting but an enrichment and a construction upon the accumulated tradition of the social magisterium.
4. Ca depicted numerous indications of this continuity and linear development.
 - a. The injustice behind the workers problem.
 - b. The errors of socialism.
 - c. The grounds for and demands of a just wage.
 - d. He various rights of workers.

Characteristics of Contemporary Catholic Social Teaching:

1. A balanced understanding of the natural right to private property and its relation to the individual destination of all material goods.
2. An advanced construal of and support for the principle of religious freedom.
3. The right of labor to organize and struggle for the rights of workers vis-à-vis employers.
4. The acknowledgement of a constitutional government balancing the legislative, executive, and judicial branches.
5. The key contexts of solidarity and preferential option for the poor.
6. The dignity of the human person as the key to Catholic Social Thought.

CA highlights that the social message of the gospel must not be regarded a theory but a basis and a motivation for action. It entails that the social magisterium calls Christians to a charity that demands the promotion of justice through more than the sharing of surplus goods.

SRS 31 highlights the church and Christians must make sacrifices from their very necessities, altering lifestyles and transforming sinful social structures on the national and international level into systems that serve the needs of the poor.

The Error of Socialism

It is anthropological in nature. Socialism regards the person merely as an unthinking cog in the larger machinery of the society. Failing to grasp the moral freedom of the individual or the autonomous integrity of various intermediate groups, the socialist state “reduces the person to a series of social relationships, eliminating the subjectivity of the individual and society and hindering the progress towards the building up of an authentic human community.”

CA13

The abuse stated incomplete anthropology is grounded in atheism. It negates God’s existence, depriving the person of his foundation, and leads to a social order without regard to the person’s dignity and responsibility. It is also grounded in socialism’s class struggle, an often violent conflict unrestrained by any concern for the moral order or rights of others. Consequently, freedom is cut loose from its moorings to the full, moral, and transcendent truth of humanity.

1. It leads to a negation of the necessity for the divine.
2. Failure to respect the rights of the other.
3. An increasingly inordinate worship of the self.

Factors for Socialism Failure:

1. The collapse of real socialism in Eastern Europe was due primarily to the systemic violation of the rights of those persons it claimed to protect: the workers
 - a. The threshold of the solidarity movement in Poland.
 - b. The oppressive experience of workers throughout the Eastern bloc.
 - c. The rights violated: private initiative, ownership of property and freedom in the economic sector.
2. Violations of rights generated inefficient economic system.
3. The atheism under girding socialism failed to uproot the need for God from the human heart.

The collapse of real socialism affected Eastern and Western powers and the nations of the 3rd world. Its implications created opportunities and challenges for the altered world it leaves behind.

Reactions on the National and International Level

Individual nations responded to the threat of economic revolution by setting up:

1. Just democratic societies with humane and morally restrained market economies.
2. Rigid ‘national security’ states whose dictatorial control fought Marxist infiltration in ways that undercut the dignity and rights of its citizenry.
3. Affluent consumerist societies out-producing materialist socialism while ignoring the fuller development of person and culture.
4. On the international level the competition with real socialism and the logic of the power blocs polarized the globe along two axes.
 - a. It created a cold war between East and West and a chasm of inequality and dependence between North and South.
 - b. 3rd world countries suffered greatly from this hostile competition between the blocs.
 - c. They were drawn into the increasing global militarization, disenfranchised through the diversion of planetary resources, and forced to choose between inadequate models of development.
 - d. Consequently, numerous countries tried with mixed success to forge alternative economic models incorporating a variety of borrowed and indigenous elements.

Disoriented nations experienced new opportunities and dangers. Faced with a postwar economic recovery delayed by 45 years, Eastern Europe confronts the challenge of establishing an authentic paradigm of human and economic development while evading a relapse into ‘old forms of totalitarianism and authoritarianism’ or a resurgence of regional compulsions and ethnic violence.

Ca insists that resources from this amplified development task may be located by redefining the priorities and hierarchies of values on the basis of which economic and political choices are made. In particular,

1. Disarming the huge military machines constructed for the conflict between East and West.
2. Control the international arms trade especially in the 3rd world.

It would release abundant resources for supporting global economic recovery and development.

The failure of real socialism is relevant to 3rd world countries in their search for their own path to development.

1. It demonstrates the futility of any compromise between Marxism and Christians. CA alluded

- to the necessity of an authentic paradigm and praxis of liberation grounded in the social doctrine and Christian anthropology of the church [CA 26].
2. It is the consequence of an ethical and Christian reaction in opposition to the widespread circumstances of injustice [CA26].
 3. It is deliverance of the worker movement from its Marxist tutelage and a rapprochement with Catholicism and the church's social doctrine.
- In CA 6-10 John Paul 11 reiterates the judgment of *Laborem Exercens* 30.

LE 30 – Primitive capitalism fundamentally and erroneously reversed the priority of labor over capital, rendering the worker a mere commodity.

Rerum Novarum – Liberalism grounded in an incomplete grasp of human freedom.

John Paul 11 visualized this freedom as the root of both liberalism and socialism. He denounced unbridled capitalism for its negation of the universal destination of material goods, its laissez faire attitude regarding the role of the state in economic matters, and its violation of the rights of workers to a just wage capable of supporting their families, noting that such excuses and positions continue to produce devastating effects in some contemporary western societies [CA 6-10].

John Paul 11 denounced *consumerist tendencies* in modern capitalist societies.

“Such tendencies, flowing from an inadequate anthropology centers on ‘human - having’ instead of ‘human-beings’ discloses themselves in a demand for equality that produces and consumes goods and services that meet the lowest and most superficial levels of human needs. Failing to attend to either the higher and spiritual goods of the individual or the common good of the community, consumerism cheapens the person, harms the society, and ultimately poisons the planet.”

CA36-37

Strengths of Capitalism

John Paul 11 preferred to call this a ‘business economy’ [CA 42, 32, 34].

1. Business economy is grounded in human freedom acknowledges the legitimate rights of persons to private ownership while encouraging them to utilize their resources (subjective and objective elements of work) in a collaborative and creative initiative that responds with foresight and accuracy to the needs of others, thus increasing the wealth of society.

2. Relevant virtues are contained in this process such as diligence, industriousness, prudence in undertaking reasonable risks, reliability and fidelity in interpersonal relationships, as well as courage in discretion making, which are difficult and painful but necessary.
3. On the sphere of individual nations and international relations, the free market is the most efficient instrument for utilizing resources and effectively responding to needs.

Weakness of Capitalism [CA 39]

1. The errors of capitalism are grounded in the deeper failure to put the economy and economic freedom in the service of the greater good and truth of the human person.
2. The malice of unbridled or radical capitalism is located in its incapacity to attend to deeper social and human values and in the unwillingness of persons and societies to make it do so.
3. The elevation of an economic tool to an ideology that seeks to adequately explain and govern the totality of human experience has led to countless abuses and injustices.
4. Many of the errors of capitalist societies such as the violation of workers’ rights, two-fold alienation of consumer and laborer, idolatry and profitability, harms to the environment, and the increasing relative impoverishment of the 3rd world stem from the failure to acknowledge the limits of a market economy [CA 34-36].
5. The efficiency and profitability of this paradigm lacks the wherewithal to notice, attend to, or give priority to deeper human and moral values.

John Paul II envisioned *business economy* as:

1. A system wherein economic freedom is circumscribed within a strong judicial framework which places it at the service of human freedom in its totality, and which envisions it as a particular aspect of that freedom, the core of which is ethical and religious [CA 42].
2. Through the principles of subsidiarity and solidarity, the essential and active roles of the state, society, and various groupings in setting the moral boundaries of a just economy: supporting judicial restraint, state intervention, and committed struggle in response to injustice [Ca 15-16, 40, 48].
3. A just society will safeguard not only the rights to freedom of religion, private ownership, and economic initiative but also the rights to sufficient wage for the support of the family, social insurance for old age and unemployment, and adequate protection for the conditions of employment [CA 34].
4. A moral international economy will provide from the subjectivity of the person and society, ensuring to both the right to real participation and economic initiative in a just and open market.

The State and Democracy

The changes of 1989 have been political. It is a transition from closed totalitarian regimes to those characterized by a more limited role for the authority of the state involving a higher degree of participation and freedom on the part of all citizens, i.e., constitutional democracies.

CA assessed both totalitarian and democratic regimes and of the nature, responsibilities, and rights of the state in its relation to the citizen, to other groups, and to the international order.

CA exhibited the basic error and harmful consequences of a *totalitarian theory of the state*:

1. The failure to acknowledge the transcendent and objective truth on persons and society, the totalitarian regimes considers the uncontested right and unlimited authority to define reality in theory and praxis.
2. Upholding a special insight into the deeper truth of the social order, such regimes are unfettered by the restrictions of an objective morality, the rights of persons and societies, or the 'rule of the law' [CA 44].

3. Consequently, persons and associations are subsumed into a homogeneous body politic where rights and dissent cease to exist.
4. The arrogance of such systems is usually disclosed in their willingness to engage in deception, violence, and the abuse of rights to maintain this 'perfect' political society.

John Paul II contradicted the above totalitarian theory and suggested a *Theory of the State* [CA 10, 15, 48] wherein:

1. The exercise of authority is restricted by adhering to the objective, abiding, and transcendent truth about the human person and acknowledges of the imperfection of this or any other political system.
2. Such a restriction constitutes a constitutional government following the rule of law and safeguarding the civil and economic rights of persons.
3. Such a state, built with sufficient internal checks and balances, would carry out its restricted goals and responsibilities in harmony with the efforts of 'other spheres of responsibility' and association, hence, preserving both the rights of all and the common good.
4. This is specifically evident in the documents' argumentation of the real but restricted role of the state in providing for justice in the economic sector.
5. Seeking a via media between the laissez faire approach of radical capitalism and the excesses he notices in the 'social assistance state,' wherein the pontiff depends upon the principles of solidarity and subsidiarity in an attempt to sharpen the parameters of the governments responsibility to support, restrain, or intervene in the economic process of society.
6. The document contextualizes the rights and duties of the state by adverting to the interdependence of all nations and the need to build a moral world order that acknowledges and respects that relations are working for the common good in ways that respect the subjectivity and right of every nation.

The Preference for a Democratic Form of Governance

"The Church values the democratic system as it ensues the participation of citizens in making political choices, guarantees to the governed the possibility both

of electing and holding accountable those who govern them, and replacing them through peaceful means when appropriate. Indeed, given the traditions' increasing focus upon the dignity and rights of the human person, particularly the right to participate as a subject within society, it would be difficult to imagine catholic social thought not offering such support for the democratic state and for the legitimate autonomy of the democratic order." [CA46-47]

Cautions in Understanding the Theory and Praxis of Democracy [CA 46]

1. The ultimate authority or rightness of any democratic discretion does not flow from the mere will of the majority, nor should a

democracy be rooted in agnosticism or skeptical relativism.

2. Authentic democracy is possible only in a state ruled by law, and on the basis of a correct conception of the human person.

Class Struggle and Non-Violence

The pontiff's assessment of conflict is visible in his argumentations in economic and political transformations. He explored the roots, character, and consequences of unrestrained conflict. His intention is to differentiate violence from a justifiable and indispensable struggle for justice and to shed light on this problem.

Leo X111 in Rerum Novarum denounced every form of social conflict.

In Laborem Exercens, the positive role of conflict takes the form of a struggle for justice.

In Centesimus Annus 5, the class struggle that Leo X111 denounced in Rerum Novarum, for John Paul 11, is a conflict, which set man against man, almost as if they were wolves. It is a conflict all the more harsh and inhumane because it knew no rule of regulation.

Such violence, which intends the complete destruction of the adversary without any attention to moral limits, negates the very dignity of the self, the neighbor, and the covenantal relationship with God. From this theory stem forth the malice of total warfare as well as the arrogance of militarism, imperialism, totalitarianism, and all kinds of terrorism.

Class conflict becomes an instrument that, for the sake of the cause, justifies every sort of immoral means and all type of violations of ethical behavior and human rights. The atheistic vision from which it sprouts prevents such a theory from recognizing the transcendent dignity of the human person or the sanctity of the individual's conscience [CA 14].

John Paul 11 noted the presence of adversarial relationships, that groups will need to come together to defend their interests vis-à-vis other parties, and even that there are justifications for struggle against economic and political systems [CA23, 35].

Christian's response to such crises and injustice cannot be unrestrained conflict. There must be a two-pronged approach addressing the real and serious grievances that lead to such violence while relying upon

negotiation, arbitration, and compromise to arrive at just and peaceful resolutions of such crises.

John Paul 11 alluded to the nonviolent character of the revolutionary transitions in the Eastern bloc. Both the East and the West believed that such political and economic transitions could only be brought about through another major war [CA 23].

Depending upon the weapons of truth and justice the protests, which led to the collapse of Marxism, insisted on trying every avenue of negotiation, dialogue, and witness to the truth, appealing to the conscience of the adversary and seeking to reawaken in him a sense of shared human dignity. The just struggle confronts sinful structures and systems in a spirit of solidarity with the marginalized and with respect for the truth and the adversary.

Solidarity and nonviolence must be matched with a two-fold institutional transformation on the international level [CA51-52]:

1. Those economic and political structures of sin that oppress and alienate peoples and nations must be replaced by viable and effective systems guarding the full spectrum of personal

and natural rights, specifically the rights to development and full participation in a new world order.

2. Nations must collaborate in the construction of international structures and channels of arbitration and negotiation, offering a real alternative and counterweigh to the use of force or war. John Paul II exhibited that

continued reliance upon war as a means for resolving compulsions becomes progressively more senseless giving the accelerating interdependence and militarization of the globe.

Document Outlines

The following document outlines is deduced from *The Rich Heritage of Catholic Social Teaching*⁴ written by Schultheis, et. al.

Rerum Novarum

<i>The Condition of Labor (Rerum Novarum)</i>	
Major Areas of Concern	
<i>Care for the Poor</i>	<i>Duties of Workers and employers</i>
Rights of Workers	Return to Christian Morals
Role of Private Property	Role of Public Authority

a. *The Situation of the Poor and Workers*

1. Destitution of the masses and the wealth of a few.
2. Decline of public morality.
3. Workers are being exploited by greedy employers.
4. Public authorities are not protecting the rights of the poor.

b. *Guiding Principles*

1. All have been created by, strive toward, and have been redeemed by God. Divine grace and the good of nature belong equally to all.
2. Natural inequalities in talents exist among people, but God has gifted all with equal dignity.
3. Ability to reason is part of human nature; humans rule themselves by reason.
4. Common good is the end of civil society; all have the right to participate in society.
5. True dignity resides in moral living; people of virtue will have eternal happiness.
6. "Laws are to be obeyed only in so far as they conform to right reason and the eternal law of God." (#72).
7. National wealth originates from the labor of workers.
8. All have the right to own private property (Leo criticized socialism as inherently unjust for violating this right); private property must serve the common good.
9. People have a right to the fruits of their own labor but should use them to benefit all.
10. Labor is necessary and there will be hardships in life.
11. Wealth is a hindrance to eternal life.

12. Just ownership is distinct from just use of property.

c. *Role of the Church*

1. The Church has the right to speak out – these matters affect religion and morality.
2. Through use of Gospel principles the Church can help reconcile and help unify classes.
3. The goal of the Church is to help reconcile and help unify classes.
4. The Church can educate people to act justly.

d. *Rights and Duties of Workers / Poor and employers / Wealthy in Society*

1. **Workers / Poor – Rights:** private property, poor must be cared for, to have the fruits of their labor, rights of families, freedom of action, right to work, just wage (enough to support a family), join workers associations (which uphold religious values). **Duties:** to work well, not to harm property of employer, to refrain from violence and rioting, to be thrifty.
2. **Employers / Wealthy – Rights:** private property, no crushing taxes, and private societies. **Duties:** not to treat workers as slaves, uphold dignity of workers, let workers attend to their religious and family obligations, not to impose more than a person's strength can endure, pay a just wage, not to tamper the worker's savings, to give to the poor after own needs have been met.

e. *Role of Public authority and Law in Society*

1. Defend and foster the rights of families.

2. Support the common good.
3. Safeguard well-being and rights of non-owning workers.
4. Intervene when necessary to prevent harm to individuals or the common good.
5. Give special consideration to the rights of the poor.
6. Uphold rights of private property and enable all to possess private property.
7. Uphold the rights of associations and the religious rights of the people.

The Reconstruction of the Social Order (Quadragesimo Anno)

<i>Major Areas of Concern</i>	
<i>Role of the Church</i>	<i>Public Authority</i>
<i>Responsible Ownership</i>	<i>Just Social Order</i>
<i>Labor and Capital</i>	<i>Capitalism and Socialism</i>

Part 1 – Impact of the Condition of Labor

I. On the Church

A. Doctrine

1. Encouraged adaptability to changing conditions.
2. Inspired a truly Christian social science.
3. Taught in seminaries and universities.
4. Many priests and lay people are committed to the church's social teaching.
5. Doctrine has influence outside the church.

B. Practical Applications

1. Effort to help lower classes.
2. Works of charity multiplied.
3. Influenced education and culture.
4. Inspired institutions for moral support.

II. On Civil Authority

1. Defined positive role: to protect law and order and to promote public well-being.
2. Government must have a special regard for the infirm and the needy.
3. Leaders became more conscious of their obligations to promote social policy.
4. Laws and programs for the poor were begun.

III. On Other Concerned Parties

A. Unions

1. Confirmed their mission.
2. Clergy and laity helped to create them.
3. Unions have flourished.
4. Leo XIII's counsels should be adapted differently to situations.

B. Other

1. Associations of employers did not meet with such success.
2. Leo drew his inspiration from the Gospel.

Part 11 – Social and Economic Doctrine

A. Role of the Church

1. Church has a right and duty to deal with these issues.

2. It is a God given task.
3. Church must pass judgment on social and economic questions as they affect moral issues.

B. Property Rights

1. Two-fold aspect of ownership: individual and social (concerns the common good).
2. Double danger: individualism and collectivism.
3. Right of property must be distinguished from its use.
4. To destroy the individual character of ownership is a grievous error.
5. Right of ownership is not absolute.
6. Function of government: to define in detail the duties of ownership.
7. Two uses of superfluous income:
 - a. charity
 - b. to create employment

C. Capital and Labor

1. Only by the work of the people the State grows rich.
2. Labor and capital need each other.
3. In history, capital claimed all the products and profits and left the barest minimum to labor.
4. Unjust claim of labor: all products and profit belong to working people.
5. Advocates a just distribution of wealth to serve the common good.

D. Updating the Proletariat

1. Uplifting the proletariat is Pius's main objective.
2. The situation of workers had improved in Western nations.
3. But the situation has deteriorated in other parts of the world.
4. Condition of rural laborers is extremely depressed.
5. Working people should be sufficiently supplied with fruits of production.

6. A just wage should be paid so people can acquire moderate ownership.
7. The idea of a wage contract is not necessarily unjust.
8. Wage contract should be modified by a contract of partnership.
9. Demand of social justice: wages should support families.
10. Women and children should not be abused in the work world.
11. Public authorities can help businesses pay a just wage.
12. Opportunities must be provided to those willing to work.

E. Reform of social Order

1. This is primarily the State’s responsibility.
2. States principle of subsidiarity: activity that can be performed by a more decentralized entity should be.
3. Primary duty of the State: to abolish conflict and promote harmony between classes.
4. Importance of vocational groups: common effort for the common good.
5. Proper ordering of economic affairs cannot be left to free enterprise alone.
6. Economic supremacy has replaced free competition.

7. Economic institutions must be imbedded with a spirit of justice.
8. Calls for international economic cooperation.
9. Supports public intervention in labor-management disputes.

Part 111 – Reform of Social Order

A. Changes in Capitalism

1. Economic concentration had led to a struggle for domination.
2. Free competition has ended.
3. State has become a slave serving greed.
4. Economic imperialism thrives.

B. Changes in Socialism

1. Divided into two camps.
2. Communism supports violence and the abolition of private ownership.
3. Socialism condemns the resort to physical force and moderates the prohibition on private property.

C. Remedies

1. No possibility of a compromise between Christianity and socialism.
2. Socialism perceives humans in a way alien to Christian truth.
3. Social reconstruction needs a return to Christian spirit and Gospel principles.
4. Love and charity must reinforce justice.

Christianity and Social Progress (Mater et Magistra)

<i>Major Areas of Concern</i>	
<i>Just Remuneration</i>	<i>Economic Development</i>
<i>Subsidiarity</i>	<i>Role of the Church</i>
<i>Agriculture</i>	<i>International Cooperation</i>
<i>Socialization</i>	

I – New Developments

A. Economic and Scientific

1. Discovery of atomic energy.
2. Synthetic products and automation.
3. Conquest of outer space.
4. New speed of transportation.
5. Improvements in communications.

B. Social

1. Insurance and social security.
2. Improvements in education.
3. Increased social mobility.
4. Pronounced imbalances between more developed and less developed areas.

C. Political

1. Increased participation.
2. Less colonialization.
3. More public intervention.

II – Development of Social Teaching

A. Private Initiative

1. First priority to private initiative.
2. Supports principle of subsidiarity.
3. Public authorities can intervene to reduce economic imbalances.
4. Balance between public and private initiative.
5. Socialization: Interdependent social relationships with positive and negative consequences created by new developments.

B. Just Remuneration of Work

1. Families need appropriate wage to live in dignity.
2. World imbalance – too much money spent on national prestige and armaments.
3. Economic development must correspond to social development.
4. Economic prosperity – the just and proper distribution of goods.



5. Workers should share in running of companies (management, profits, ownership).
6. Requirements for common good for nations:
 - a. create employment.
 - b. care for less privileged.
 - c. provide for the future.

C. Justice and Productive Institutions

1. Fosters small and intermediary holdings.
2. Encourages family-type ownership.
3. Alleviate imbalances.
4. All should work for the common good.

D. Private Property

1. Confirms rights to private property.
2. Encourages widespread ownership.
3. State can own means of production (but affirms subsidiarity).
4. Social responsibility – a function of private property.

III – New Aspects of the social Question

A. Agriculture

1. Agriculture is a depressed sector. Imbalances between it and industry exist.
2. Church calls for services for rural areas and orderly economic development.
3. Appropriate economic policy includes capital at suitable prices, price protection, social security, and strengthening farm income.
4. Principal agent for improvement should be rural workers. (They have dignity from God).

B. Aid to Less Developed Areas

1. Need for competent administration and economic policies.
2. Citizens in Less Developed Areas are chiefly responsible for their own development and need to respect dignity and subsidiarity.

C. Justice Between Nations Differing in Development

1. Peace is more difficult as imbalances persist.
2. Duty of countries to help the poor and unfortunate.
3. Need to establish an effective program of emergency assistance.
4. Private enterprises and societies need to be more generous in cooperation.

5. Industrial countries need to respect the culture of developing countries; aid should be offered without the intent to dominate.

D. Role of the Church

1. Individual Christians must advance civil institutions and human dignity and foster unity between peoples.
2. Many Catholics are already involved in these efforts.

E. Population Increase and Development

1. Humankind has an inexhaustible productive capacity.
2. Humans should not resort to means of population control beneath human dignity.

F. International Cooperation

1. Relationships are interdependent. Cooperation and mutual assistance are needed.
2. Causes of distrust – failure to agree on laws of justice. Armaments are a symptom of this distrust.

IV. Reconstruction of social Relationships

A. Incomplete Philosophies of Life

1. Many philosophies do not encompass the entire human person or respect human dignity.
2. It is folly to establish a temporal order without God as a foundation.

B. Catholic social Teaching (CST)

1. Individuals are the foundation, cause, and end of all social institutions.
2. CST cannot be separated from church teachings on life and should be taught at all levels and in the media.
3. Catholics should be reared on CST and confirm their social and economic behavior to CST principles.
4. Applying CST in the world is difficult.
5. How to apply CST (task for laity):
 - a. examine situation (observe).
 - b. evaluate it with respect to CST (judge).
 - c. decide how to act (act).

C. Conclusion

1. Industrial life can deform values and depart from human dignity.
2. Church needs to renew its dedication in seeking to establish the kingdom in temporal affairs.

Peace on Earth (Pacem in Terris)

<i>Major Areas of Concern</i>	
<i>Rights and Duties</i>	<i>Christian World Order</i>
<i>Role of Public Authorities</i>	<i>International Relations</i>

Part 1 – Order Between People

Every human is a person, endowed with intelligence and free will, which has universal and inviolable rights and obligations.

A. Rights

1. Right to Life and Worthy Standard of Living (includes rights to the proper development of life and to basic security.)
2. Rights of Cultural and Moral Values (includes freedom to search for and express opinions, freedom of information, and rights to education.)
3. Rights to Religion and Conscience.
4. Right to Choose One's State of Life (includes rights to establish a family and pursue a religious vocation.)
5. Economic Rights (includes right to work, to a just and sufficient wage, and to hold private property.)
6. Rights of Meeting and Association.
7. Rights to Emigrate and Immigrate.
8. Political Rights (includes right to participate in public affairs and juridical protection of rights.)

B. Duties

1. To acknowledge and respect rights of others.
2. Mutual collaboration.
3. To act for others responsibly.
4. To preserve life and live it becomingly.

C. Signs of the Times

1. Working classes have gradually gained ground in economic and social affairs.
2. Women are participating in public life.
3. All nations are becoming independent.

Part 11 – Relations between Individuals and Public authorities in a Single State**A. The Nature of Authority**

1. Authority is necessary for the proper functioning of society.
2. It derives its force from the moral order which has God for its end.
3. A state which only punishes / rewards cannot effectively promote the common good.
4. State cannot oblige in matters of conscience.
5. A command contrary to God's will is not binding.

B. Common Good - Characteristics

1. Human person must be considered.
2. All members of the state share in common good.
3. More attention must be given to the less fortunate members of society.
4. State must promote material and spiritual welfare of citizens.

C. Civil Authority

1. Chief concern should be to ensure the common good.
2. Function: to coordinate social relations in a way that allows people to exercise their rights and duties peacefully.
3. A threefold division of powers –legislative, executive, and judicial –is recommended for public authorities.
4. Often a prudent and thoughtful juridical structure is inadequate for society's needs.
5. Three requisites of good government:
 - a. charter of human rights.
 - b. written constitution.
 - c. relations between governed and government in terms of rights and duties..

Part 111 – Relations Between States**A. In Truth**

1. Eliminate racism.
2. Right to self-development.
3. Obligation of mutual assistance.
4. Objective use of media.

B. In Justice

1. Recognition of mutual rights and duties.
2. Improve situation of ethnic minorities.

C. Active Solidarity

1. Foster friendly relations in all fields.
2. Civil authority exists to promote the common good of the entire human family.
3. Reduce imbalances of goods and capital in the world.
4. Right of political refugees to migrate.
5. Arms race.
 - a. deprives less developed countries of social and economic progress.
 - b. creates a climate of fear.
 - c. "justice, then, right reason, and consideration for human dignity and life demand that the arms race should cease." (#112)
 - d. peace consists in mutual trust.

D. In Liberty

1. Relations based on freedom: responsibility and enterprise encouraged.
2. Wealthy nations need to respect moral values in giving aid without seeking to dominate.

Part IV – Relations of People and of Political Communities with the World Community

1. Individual countries cannot seek their own interests and develop in isolation given modern conditions of interdependence.

2. Under present circumstances, the structures and forms of national governments are inadequate to promote the universal common good.
3. Public authority must have the means to promote the common good.
4. Need public authority to operate in an effective manner on a world-wide basis.
5. The United Nations should be fostered.

Part V – Pastoral Exhortations

1. People should take an active role in public life and organizations and influence them from within.
2. Humans should carry on temporal activities as acts within a moral order.
3. A unity between faith and action is needed as well as a solid Christian education to achieve this unity.
4. Christians need prudence in determining when to collaborate with non-Christians in social and economic affairs.
5. Distinction between false philosophical ideas and movements deriving from them.
6. “Peace will be but an empty sounding word unless it is founded on the order which the present document has outlined in confident hope: an order founded on truth, built according to justice, vivified and integrated by charity, and put into practice in freedom.” (#167)

Notes

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