

## Th141: Study Questions for the Final Examination

The Church's social teachings are the result of the Church's reflection on social realities in the modern world assessing them in the light of the Gospel and Church tradition and offering guidelines for practical behavior in society. Be able to present each of the social encyclicals, Latin name, English name, author, date, main points: Rerum Novarum (1891), Quadragesimo Anno (1931), Mater et Magistra (1961), Pacem in Terris (1963), Gaudium et Spes (1965), Populorum Progressio (1967), Octagesima Adveniens (1971), Justitia in Munda (1971), Laborem Exercens (1981), Sollicitudo Rei Socialis (1987), Centesimus Annus (1991), and Caritas in Veritate (2009).

### **A. Rerum Novarum: The Condition of Labor (Leo XIII, 1891)**

#### **1. What are the evil effects of the Industrial Revolution that Rerum Novarum responded to?**

As the industry changed during the Industrial Revolution, social and political conditions were altered as well. First, farmers and traders flocked to the cities to become industrial workers. There was a decline in the productivity of the agricultural sector as population in the cities increased. Here, the average industrial worker lost his independence. In contrast to a farmer who could vary the monotony of his tasks, as a factory worker, he had to work for long hours at a pace set by the machines he worked with. Further more, Laissez-faire was a rule. The government did not interfere with the free market; thus, capitalists could arrange any type of working condition they pleased. With this arose problems with working hours. A great number of laborers were tasked to work for 12 to 14 hours a day but were underpaid; thus the problem also on wages. During this period, children and the elderly were paid less for their labor. Poor housing was another problem during the industrial revolution. Many laborers were housed in the slums, if not with the factory owners where they were ill-fed and ill-clothed. Because of the wave of workers coming to the cities, there was also a problem with unemployment as machines were already capable of performing tasks that were once done manually. Finally, children were taken in as slaves by the owners. During this period, there was a high rate of death among child slaves.

#### **2. What was the teaching of Leo XIII on private property?**

The right to private property is an inviolable right. Every man has by nature the right to possess property as his own. This makes him distinct from animals because with reason, property is not temporary and momentary but can be stable and permanent. Also, one of man's reason and motivation of his work is to obtain property. In addition, he quotes St. Thomas Aquinas, "it is lawful for a man to hold private property and it is also necessary for the carrying on of human existence." Moreover, socialism robs a person's right to private property because individual possessions becomes common property to all. This would lead to distortions of the functions of the state and create confusion in the community.

#### **3. What are the criticisms Rerum Novarum makes against liberal capitalism and marxist socialism?**

##### Liberal Capitalism

Should be about rewarding individuals for their hard work with money. In capitalism, the strong and intelligent are rewarded for using their abilities to contribute to society. However, the focus has become a desire for profit that has a dual effect of making the few rich exceedingly so, and their employees treated almost as if slaves. The people who are unable to contribute to society are left with almost nothing; and this is unjust. The system has released the individual from social and moral constraints of the past by being excessively utilitarian in allocating resources produced by the society. Therefore, the system is in need of reform. There must be changes, such as the "living wage", to adjust liberal capitalism to a more humane and dignified organization.

##### Marxist Socialism

As a remedy to the ills of liberal capitalism, socialism recommends subordinating individual liberty to social well-being, and in the process sacrifices respect for human rights and religious welfare. By abolishing the freedom of private possession of goods and making goods of individuals common to all, the very act of hope and the opportunity for increasing property & security is lost. This system injures the workers and labor in general by denying these individuals the potential for independence. Therefore, this system is highly unjust in that it perverts the rights of lawful owners .

Rerum Nevarum critiques on the dynamic relationship of money and labor. Both money and labor are a means to the fulfillment of human dignity and subsidiarity. However, tending to focus on one and foregoing the other may have negative consequences that have a negative side effects on society. It takes an understanding of both perspectives to develop a balance in the system that fulfills human dignity to its fullest.

#### **4. What did Leo XIII mean by a 'living wage' in Rerum Novarum?**

Wages are not simply regulated by free consent or by an agreement between the employee and employer. Labor is both personal and necessary to live. Therefore we all have the right to a wage that will provide us what we need to live

-> Supports a standard of living above poverty level. "wages ought not to be insufficient to support a frugal and well-behaved wage-earner" -Pope Leo XIII

## **B. Quadragesimo Anno: After Forty Years (Pius XI, 1931)**

### **5. What was the world situation at the time when Quadragesimo Anno was written?**

Quadragesimo Anno was written in 1931 by Pope Pius XI, 40 years after Leo XIII wrote *Rerum Novarum* on the Condition of Workers. This particular time in the world saw the slowing down of the Industrial Revolution - that is the various sectors of society that had seen unprecedented economic and technologic growth, had now stabilized. However, there was still continued deterioration of the working and living condition of human workers. Still, *Rerum Novarum* was a key factor in the positive effects on the condition of workers. Quadragesimo Anno was also written during the onset of the Great Depression. The collapsing of the US stock market caused rising labor management conflicts within companies, challenging many employers and forcing many laborers and workers to lower wages or even unemployment. This had major implications on the human worker's freedom and dignity. Quadragesimo Anno called on the reconstruction of the social order, which lacked solidarity and subsidiarity, resulting from totalitarianism communism and capitalism across many of the industries.

### **6. Define the 'corporatist' model of economic government proposed by Pius XI in Quadragesima Anno.**

Corporatist model of economic government was the solution proposed by Pius XI in response to the evils of liberal capitalism and Marxist socialism. Corporatism suggests that each sector of society worked in connection with the other sectors in a manner which would help society as a whole, much like how each part of the human body functions in connection with the other parts to create a whole person. This was modelled after the medieval guilds that would bring vocational groups together to determine policy.

How it was supposed to work:

- Vocational groups would bring together in joint organizations to determine policy for their respective industries
- While a council of industry representatives would determine the overall national economic policies

### **7. How did Pius XI define 'social justice' in Quadragesima Anno?**

It is a type of justice that demanded due recognition of the common good, a (common) good which included, and did not contradict, the authentic good of each and every person.

## **C. Mater et Magistra: Christianity and Social Progress (John XXIII, 1961)**

### **8. What were the two significant teachings of Jon XXIII in Mater et Magsitra?**

His emphasis on socialization, an increase if the network of relations by which individuals are connected to each other. Justice takes on even more significance as we move into more complex and numerous interrelations. State intervention to ensure that property would achieve its social functions. Justice requires that property be used for the common good.

### **9. Present four other themes that John XXIII highlighted in Mater et Magistra.**

The four themes highlighted by John XXIII in *Mater et Magistra* are:

1. Social Dimension of Property - need for more effective distribution of goods in society, John XXIII said that new wealth should be created and justice was tasked to generate it and not just equitably distribute what was available
2. Criteria for Just Wage - Workers must be paid a wage that allows them to live a truly human life and takes into consideration the following:
  - The contribution of the individual to the economic effort
  - The economic or financial state of the enterprise in which individuals work
  - The requirements of each community - having regard for the repercussions on overall employment of the working force in a specific country
  - The requirements of the common good of the universal family of nations
3. Dangers of Neocolonialism - there is a temptation for economically developed nations to give technical and financial aid to poorer countries, but with a view to gain control over the political situation and to further their own plans. This would have harmful impact on international relations and constitute a menace to world peace. Justice demands that all technical and financial aid be given without thought of domination, and only for the purpose of helping less developed nation achieve their own economic and social growth.
4. Agriculture - John XXIII highlighted several sub-issues related to agriculture
  - Health and Crop insurance
  - Price Management
  - Agricultural Technology

**10. Present the three stages which should normally be followed in the reduction of social principles into practice that John XXIII presented in Mater et Magistra.**

Observe: One must look at the concrete situation

Judge: One forms a judgment on it in the light of these same principles

Act: One decides what in the circumstances can and should be done to implement these principles

**D. Pacem in Terris: Peace on Earth (John XXIII, 1963)**

**11. What was the world situation at the time of Pacem in Terris?**

Pacem in Terris was written by John XXIII in 1963. This was made in response to the political situation in the middle of the cold war: the Cuban Missile Crisis of 1962 and the Erection of the Berlin Wall. The Berlin wall was a powerful symbol of the Cold War. After World War II, Berlin was divided into four zones that in which three are controlled by the Federal Republic of Germany (America, Britain, and France) and one by the German Democratic Republic (USSR). The West side was under the Federal Republic of Germany and the East side under the German Democratic Republic. The life in the West was much better than in the East after 1948. West Berlin had got financial help through the Marshallplan from the USA. In East Germany a communist system was established and many people had to suffer under repressions of the Communist party. People from the East started moving to the West for a better life. The East German government saw no way to prevent from escaping to the West via Berlin than closing the border between East and West Berlin on August 13, 1961.

For the United States, the crisis began on October 15, 1962 when reconnaissance photographs revealed Soviet missiles under construction in Cuba. The discovery lead President Kennedy to order a naval quarantine around the island. He also proclaimed that any nuclear missile launched from Cuba would be regarded as an attack on the United States by the Soviet Union and demanded that the Soviets remove all of their offensive weapons from Cuba. Khrushchev announced that he would dismantle the installations and return the missiles to the Soviet Union, expressing his trust that the United States would not invade Cuba.

This document spoke to a world aware of the dangers of nuclear war. Its optimistic tone and development of a philosophy of rights made a significant impression on Catholics and non-Catholics alike.

**12. Present and explain the four major themes of John XXIII in Pacem in Terris.**

The 4 main points are:

1. calling for disarmament in the cold war, since the arms race deprives social progress
2. the restoring of the rights of individuals
3. the relationship between man and state and the collective authority of the state
4. the spreading of the common good

**E. Gaudium et Spes: Pastoral Constitution on the Church in the Modern World (Second Vatican Council, 1965)**

**13. What does Gaudium et Spes mean by reading the 'signs of the times.'**

In Matthew 16: 4, Jesus had asked hostile non-believers "Can you not read the signs of the times?" It was made in reference to whether or not they were aware of the coming of the messianic hour. In the modern times, the phrase was used again by Pope John XXIII in the Apostolic Constitution from the Second Ecumenical Council. The phrase was used to mean omens of better conditions to come to renew the drive of the Church, in the face of the marked lack of Spirituality in society. From then on, the phrase has gone through several interpretations. Pope Paul VI, further explains the phrase, describing the "signs of the times" as events in human history that indicate the Presence of God, and that convey His plan for us. These events have to be taken in complete perspective, and with reference to a doctrinal source. Often times these events lead society to question the meaning of life so we are able to see a higher plan, indicating the time for an advancement of the Kingdom of God in the world.

It is important that we are able to read the signs of the times. We are experiencing a new age of human history. The world has gone through a striking development in every aspect of reality, as seen through changes in communication, technology and in socialization. This has inevitably led to a change in culture, societal values, behaviors and norms—and not always for the better. In the face of advancement, man has sacrificed human welfare, and his spirituality. This new age, while a source of good, is also a source of problems and evils. Hence, we must understand the world we live in, and recognize the signs being shown to us to discover God's plan for the world.

This discovery can only be made through reflection resulting from a comparison of faith with life. That is, reading the signs of the times calls for social discernment. Further interpretation of these signs must be made in light of the Gospel, and prudence on our part. People must be careful of two things. The first is charismatic prophetism, that is, the under evaluation of the signs that we end up taking insignificant things as signs. The second thing we must take care not to do is the overly empirical treatment of the signs. A too scientific approach, leads us into treating significant events as merely sociological phenomenon and nothing more. It is best that we approach scrutinizing the signs of the times with vigilance. Hence, reading the signs of the times is a technique in social discernment that looks for God's presence in historical events. Also, it is not enough that we are able to recognize these signs. Reading requires that we must respond to it, to further bring about God's Kingdom in the human kingdom.

#### **14. Present and explain the five elements that are central to Gaudium et Spes.**

##### **1. Personalism**

- Man as the center and crown of all things on earth
- Person over and against society
- Centers on a doctrine of individual rights

##### **2. Social Nature of the Person**

- Humans are not solitary beings
- Man is social
- Cannot reach full potential alone
- Socializing is rooted in all humans

##### **3. The Relation of the Church and the World**

- The church is internally linked with the humanity and its history
- The church believes that human activity is for the betterment of the world if men govern the world with holiness and justice
- Humans should harmonize with the human race and allow humans to achieve their full potential as individuals and as members of the society

##### **4. Justice**

- Mission of the church
  - Evaluate values of life
  - Uphold human dignity
  - Promote human rights
  - Build up the human family
- Justice through more humane living conditions for all

##### **5. Development**

- Direct fulfillment of human life
- Richer nations must help those countries who have less
- Both economic and social aspects must be considered

#### **F. Populorum Progressio: On the Development of Peoples (Paul VI, 1967)**

##### **15. What new direction does Populorum Progressio present?**

Populorum Progressio took the social question on injustice from the national level to the world-wide context. an economic interpretation of the sources of war was provided by pope paul VI and argued that economic justice would be the surest road to peace.

##### **16. How does Populorum Progressio define integral human development?**

For development to be integral, it has to promote the good of every person and of all humanity (#14). Total integral human development means "to seek to do more, know more and have more in order to be more" of a human person (#6).

Paul VI's vision of development takes place on an individual level, shifting the focus from merely economic growth which was probably the common view at the time. It is oriented to a transcendent humanism, with growth always open to further maturity. However, because each individual is just one part of a bigger whole, development must also be social. True and integral development includes the acquisition of knowledge, culture and the necessities of life; the desire for cooperation and peace, with a corresponding recognition of human dignity; the recognition of supreme values and the destiny of the person; and the acceptance of faith which opens individuals to a union with God.

##### **17. What is the threefold threat that Paul VI gives to the rich who fail to respond to the needs of the poor in Populorum Progressio?**

On the Development of Peoples

Economy of the world should serve mankind, not just the rich  
Calling of the rich nations to meet their moral obligation to the poor

#### Three Major Duties:

Mutual Solidarity

"the aid that the richer nations must give to developing nations" (44)

Social Justice

"the rectification of trade relations between strong and weak nations" (44)

Universal Charity

"the effort to build a more humane world community" (44)

#### Threefold Threat

"Arouse the judgement of God..." (49) Arouse "the wrath of the Poor." (49)

"they will jeopardize their highest values, sacrificing the pursuit of excellence to the acquisition of possessions." (49)

### **G. Octogesimium Adveniens: A Call to Action on the Eightieth Anniversary of Rerum Novarum (Paul VI, 1971)**

#### **18. What did Paul VI say about the role of the local churches in analyzing the situation of their own countries in Octogesimium Adveniens?**

-Diversity of situations: differences in regions, socio-political systems and cultures

-These varying situations make it difficult for the church to release a unified message or a unified solution with universal validity.

-Local churches are tasked to objectively analyze their country's situation and "shed on it the light of the Gospel's unalterable words"

-"With the help of the Holy Spirit, in communion with the bishops who hold responsibility, and in dialogue with other Christian brethren and all men of good will, to discern the options and commitments necessary to bring about social, political and economic changes urgently needed."

#### **19. What change of focus did Paul VI present for involvement of Christians in Octogesimium Adveniens?**

Pope Paul VI issues a call to action: (1) There must be a just transformation of society, (2) The personal change that accompanies the transformation must be accompanied by an awareness of personal responsibility, (3) There must be effective action.

There must be economic activity, but the focus must shift from economics to politics. Shifting to politics answers the demand of the people to be responsible for their own actions and in decision making.

#### **20. What did Paul VI mean by a 'call to action' in Octogesimium Adveniens?**

### **H. Justitia in Mundo: Justice in the World (Synod of Bishops, 1971)**

#### **21. What is the often quoted statement of the Synod of Bishops in Justice in the World?**

The statement is: "Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation."

This means that achieving social justice must be part of the strife of the church to be able to carry out its mission to preach the gospel message. While it is, now, the duty of the Church to denounce instances of injustice, she recognizes that anyone who would speak to people about justice must first be seen as just in their eyes. The Church then must practice a certain sparingness in possessions and lifestyle, and most importantly execute actions for the cause of justice, to gain credibility with the people. Inspired by liberation theology, it is in the observance of these duties of justice that God is truly recognized as the liberator of the oppressed.

Witnessing for love and justice contained in the gospel message, however, is not to be carried out by the Church alone, but also by the Christian believers in their day-to-day living to act as the leaven of the Gospel in their relationships. Thus, the concern for justice must be part of all the phases of the Christian life.

#### **22. To proclaim justice, what must the Church be in Justice in the World?**

The Church recognizes that anyone who speaks about justice should first be just in their eyes. So, even the Church itself should examine their own modes of acting, meaning the lifestyles of their people, and the possessions that they own. If they deem these just, then can they preach about justice.

## **I. Laborem Exercens: On Human Work (John Paul II, 1981)**

### **23. How does John Paul II distinguish between 'objective work' and 'subjective work' in Laborem Exercens?**

Objective work refers to the agricultural means, industrial processes, or microprocessing by which humans subdue the earth. Throughout history, man has practiced various ways of 'subduing the earth.' From these emerge the definition of work in an objective sense. We domesticate animals, rear them and obtain food and clothing from them. Then we learned to cultivate the earth and transform it and its products, adapting them to our own use by their being involved in service industries and research. But ultimately, the products of objective work are confirmation of man's dominion over nature.

On the other hand, subjective work refers to the human capacity to act in a planned and rational way, capable of deciding about himself and with a tendency to self-realization. Man performs various actions belonging to the work process independent of their objective content. These actions must serve all humanity to fulfill the calling to be a person, that is, by reason of his very humanity. Thus, work is only considered subjective, when throughout the process of doing it, man manifests himself and confirms himself as the one who dominates. This asserts that work is for man and not man for work.

Because of this, the sources of dignity of work are to be sought primarily in the subjective dimension and not in the objective one. Society might assign lesser or greater value to work but each sort is judged above all by the measure of the dignity of the subjective work, that is, the individual who carries the work.

### **24. What is the distinction between 'labor' and 'capital'?**

Labor is the subject part of work, meaning the people involved in work or simply just the workers. While capital is the objective part of work, meaning the money. Capital must only be an instrument for labor which is why employees should value labor over capital. Work should be for the human person and not the person for the work.

### **25. What are the four traditional rights of labor defined by John Paul II in Laborem Exercens?**

1. Suitable Employment for Those Who are Capable of It
  - Must take into account each one's strengths and weaknesses
  - Handicaps and disabilities must be considered
2. Just Remuneration for the Work Done
  - Must reach minimum wage
  - Benefits must also be included
3. The Organization of the Labor Process to Respect the Human Person and His or Her Life
  - Safety conditions are put over capital and profit
4. Right to Form Labor Conditions
  - Be able to fight against unjust conditions and wages
  - Also feel like they belong

### **26. What is the distinction between 'direct' and 'indirect' employer in Laborem Exercens?**

--> direct employer - the specific individual with whom the worker enters into a contract with (ex. the company that hires the worker)

--> indirect employer - sets the context in which the worker contracts with the direct employer. (ex. government and public policies, markets, labor unions)

### **27. What are the four values that John Paul II says that labor brings?**

1. Through work humans transform nature and personally fulfill themselves
2. Work provides a basis for family life and the resources it needs
3. Through work persons affirm their membership in a nation and participate in attaining the common good
4. By working, human beings achieve a deeper realization of their personhood through a deeper participation in community and the common good.

All this can be summarized in the words of Pope John Paul II's notable quote, Work is a duty, because our Creator demanded it and because it maintains and develops our humanity. We must work out of regard for others, especially our own families, but also because of the society we belong to and in fact because of the whole of humanity. The values that labor brings are truly the ones that make us better humans.

### **28. What is the teaching of John Paul II on 'opposition' in Laborem Exercens?**

It is characteristic of work that it first and foremost unites people. In this consists its social power: the power to build a community. Thus, both those who work and those who manage the means of production or who own them must in some way be united in this community. In the light of this fundamental structure of all work, it is clear that even if it is because of their work needs that people unite to secure their rights, their union remains a constructive factor of social order and solidarity, and it is impossible to ignore it. (#96)

The modern unions grew up from the struggle of the workers to protect their just rights vis-a-vis the entrepreneurs and the owners of the means of production. Their task is to defend the existential interests of workers in all sectors in which their rights are concerned. (#95) History teaches us that organisations such as unions are indispensable elements in social life, especially in industrialised societies. For Catholic social teaching however, unions are not seen as reflecting only a "class" structure, and even less as engaged in a "class" struggle. Unions are engaged in the struggle for social justice, but this struggle is for the common good, and not against others. Its aim is social justice and not the elimination of opponents. The purpose of unions is not simply to defend the existing wages and prerogatives of the fraction of workers who belong to them, but also to enable workers to make positive and creative contributions to the firm, the community, and the larger society in an organised and cooperative way. (#20)

### **J. Sollicitudo Rei Socialis: On Social Concern (John Paul II, 1987)**

#### **29. Who and what does John Paul II blame for the lack of any progress since Popolorum Progressio in Sollicitudo Rei Socialis?**

After 20 years since the first encyclical on development, Pope John Paul II realizes that there has been no improvement in the true human development of people around the world. He believes this is due to the systems of both liberal capitalism (West) and Marxist socialism (East), which have been the root of the Cold War still ongoing.

He criticizes them both in saying that they have a tendency towards imperialism and neo-colonialism. He protests against the arms trade, the horror of terrorism, and the damaging effects of international debt, which have all been negative effects of the conflict between the two philosophies. He blames both for imposing on other countries the concepts of development, which are both flawed. He not only speaks out against the underdevelopment of the poor countries, but also to the superdevelopment of the first world countries.

John Paul II points out that the main purpose of the encyclical was to meet the need for a fuller and more nuanced concept of development. His emphasis is on being more rather than on having more. He stresses that development is not only economic, but also spiritual and social.

#### **30. How does John Paul II define 'solidarity' in Sollicitudo Rei Socialis?**

To commemorate the 20<sup>th</sup> anniversary of Popolorum Progressio, Pope John Paul II, on the year 1987, released Sollicitudo Rei Socialis, which hoped to analyze the condition of the world after the first encyclical on development. Seeing that there were still problems, such as the conflict between the East and West and between Marxist socialist and liberal capitalists, Pope John Paul II laid stress on authentic human development, which is grounded on solidarity. Solidarity, for him, is the path to peace.

It is the fruit of interdependence, which demands 'the abandonment of the politics of blocs, the sacrifice of all forms of economic, military, or political imperialism, and the transformation of mutual distrust into collaboration.' It creates a vision of a global common good based on a recognition of moral interdependence of societies and nations, and especially for the Catholic community and the other Christian churches.

From this, we see that by casting injustices and differences aside, solidarity allows us to commit ourselves to our neighbor, and environment by enabling us to respect others. It brings about a radical change because it gives people the ability to oppose the all-consuming desire for profit, power, and structures of sin. Solidarity provides the foundation for a whole new set of structures, which is the civilization of love.

In this way, solidarity is the only effective response to the mis-development and corruption of the world. To keep up with the demands of a world reformed, and to be perform the crucial aspect of our development, people must continually have a preferential option for the poor, affirm religious and economic freedom and human rights, and allow private property to carry a social mortgage based precisely on the principle of the universal distribution of goods. Although solidarity highlights nation being linked with each other, nations must take the responsibility of their own destiny by setting their own agenda as they participate in the growing interdependence of the world, too.

As with anything, our solidarity takes root in the communion of the three Persons in one God, which is deeper than any natural or human bond.

### **31. What is the meaning of 'social mortgage' in Sollicitudo Rei Socialis?**

According to SRS no. 42, social mortgage "has an intrinsically social function based upon and justified by the principle of the universal destination of goods" Creation is a gift from God and entrusted to man. Because of this, everyone is born with the right to the good of the earth but not all goods belong to all people because any individual's right to acquire material good is limited by the rights of others to their minimum conditions of a dignified human life. We, as human beings in a world with others, must be active in society by using assets to develop the community which is why private property carries a social mortgage - it is held in trust for the common good.

### **32. Present John Paul II's teaching on 'structures of sin' in Sollicitudo Rei Socialis?**

John Paul II's teaching on 'structures of sin' in the Sollicitudo Rei Socialis: On Social Concern is more on how this is a hindrance to the development of the people as a whole, or as an individual. It is evident that people usually have a greed and a thirst for power, this also translates to nations and world-blocs acting in the same way and thus we now talk of these structures of sin. As he said in his notable quotation #36, "the structures of sin are rooted in sins committed by individual persons, who introduced these structures and reinforced them again and again." Now how do we counter this? He proposed ways to bring about genuine development which have two dimensions, the personal, where one must have a 'change of behavior or mentality or mode of existence, and the social where it concerns the virtue of solidarity because it brings about a radical change in society due to the fact that it gives people the ability to oppose diametrically the all-consuming desire for profit and the thirst for power, and the structures of sin which spring from them. From this, comes a new set of structures which can be called the civilization of love.

### **K. Centesimus Annus: On the One Hundredth Anniversary of Rerum Novarum (John Paul II, 1991)**

#### **33. What is the historical situation at the time of Centesimus Annus is written?**

Centesimus Annus was written by Pope John Paul II in 1991. This was written after the collapse of socialism in most of eastern Europe, before the collapse of the Communist Party in the Soviet Union and the conclusion of the Persian Gulf War. This encyclical commemorates the one hundredth anniversary of Rerum Novarum. While there has been some progress in the area of development, overall there is still much to be done. Nations now independent because of "decolonization" have seen formal sovereignty returned, but still did not have control over their own economies. The United Nations has not established alternatives to war as effective means for the resolution of international conflicts. The year 1989 represents the end of a decade which saw many dictatorial and oppressive regimes end in Latin America, Africa, Asia, and especially in the countries of Central and Eastern Europe. Many of these governments violated the human right to private initiative, to ownership of property, and to freedom in the economic sector. All Christians and people of good will have a responsibility to sustain efforts to build a better future.

#### **34. What are the key themes from Rerum Novarum which are thematically discussed in Centesimus Annus?**

##### **1. Restoration of peace between social classes**

A change of mentality is needed, no longer seeing the poor as a burden, or as intruders trying to profit from others, but as people seeking to share the goods of the world so that we can create a just and prosperous world for all. (#28)

##### **2. Right to private property**

The church has always defended the right to private property, teaching at the same time that this right is not absolute. Pope Leo XIII wrote: "How must one's possessions be used? The human being should not consider material possessions as his or her own, but as common to all." The 2nd Vatican Council stated: "Of its nature, private property also has a social function, based on the law of the common purpose of goods." (#30)

##### **3. Just wages**

A workman's wages should be sufficient to enable him to support himself, his wife, and his children. (#8)

##### **4. Question of rights**

Pope Leo XIII adds another right regarding the condition of the working class - the right to discharge freely one's religious duties / right to religious freedom. (In this regard, one may ask whether existing laws and the practice of industrialised societies effectively ensure in our own day the exercise of this basic right to Sunday rest.) (#9)

##### **5. Relation between the citizen and state**



Pope Leo XIII criticises "socialism" and "liberalism". Against "socialism" he affirms the right to private property. As for liberalism, he states that the state may not favour the rich while neglecting the poor. It is the poor who have a claim to special consideration. The richer class can help itself; the poor have no resources of their own to do so. They chiefly depend on the help of the state. (#10)

### **35. What is the teaching of Centisimus Annus on 'private property'?**

CA still stands with the right to private property but notes that this is not an absolute right. Right to private property entails a social function for everyone. People must realize that material possessions are not only for his/her own but common to all. This is based on the common purpose of goods. Also, CA recognizes new forms of property such as possessions of know-how, technology, and skill which everyone again has a responsibility to use these abilities for the good not just of himself but for the benefit of everyone.

### **36. What is the teaching of Centisimus Annus on the 'welfare state'?**

WS is a gov't that provides for the welfare/well being of every citizen completely. Such a gov't is involved in citizen's life at every level. By nature, WS is a highly centralized & bureaucratic form of gov't. In this respect, WS was contradictory to the principle of subsidiarity by intervening directly & depriving society of its responsibilities.

### **37. What is the teaching of John Paul II on 'capitalism' in Centisimus Annus?**

Let us recall that the encyclical was released in 1991, a year marked by the fall of the Soviet Union. The fall of the latter signified, for many, the fall of Communism itself. It would seem at that time then that Capitalism has proven itself victorious and supreme. There is no starker example of this than the affluence and abundance of capitalist Western Germany contrasted with the destitution of communist Eastern Germany. But, is it really just what it seems to be?

The effectiveness of capitalism may be attributed to some of aspects of it such as the free market, capital and profit. In the encyclical, there is an "acknowledgement of the legitimacy of profit" because it is a "sign of business doing well." Also, the encyclical acknowledges that "the free market is the most efficient instrument for utilizing resources and responding to needs."

It would seem from the latter that the encyclical does believe that the capitalism is the perfect system to adopt in these modern times. However, nothing could be farther from the truth. Capitalism is by no means a perfect system. It is plagued by problems particularly in the area of labor. Labor, oftentimes, is less valued than capital and profit. This leads to abuses towards labor (e.g. unjust wages, dangerous working conditions) in the name of profit and the business. An example would be the plight of many contractual labourers working for big corporations in the country today. Furthermore, the problem is not only in labor. There could be abuses of the environment as well such as overfishing of tuna companies, etc. Lastly, even if there is huge divide growing larger and larger among the rich and the poor because the rich are the ones who have capital and they are the most capable of generating wealth while the poor barely have enough to live. The encyclical acknowledges these weaknesses of capitalism.

Thus, what is the stand of encyclical really? Should capitalism be the goal? The answer is summarized in these quotes: "If by 'capitalism' is meant an economic system which recognizes the fundamental and positive role of business, the market, private property and the resulting responsibility for the means of production, as well as free human creativity in the economic sector, then the answer is certainly in the affirmative,...

But if by 'capitalism' is meant a system in which freedom in the economic sector is not circumscribed within a strong juridical framework which places it at the service of human freedom in its totality and sees it as a particular aspect of that freedom, the core of which is ethical and religious, then the reply is certainly negative. (Official text, #42)"

In other words, the problem is unbridled and uncircumscribed capitalism, not capitalism by itself.

### **L. Caritas in Veritate: Charity in Truth (Benedict XVI, 2009)**

#### **38. What is the relationship between 'charity' and 'truth' in Caritas in Veritate?**

Charity and truth are essential for one another. As mentioned, Only in truth does charity shine forth; only in truth can charity be authentically lived. Charity, without truth is reduced to sentimentality and emotionalism. Love/charity becomes arbitrary and can be abused and distorted. On the other hand, charity is needed to embody the truth. Charity is love received and given. It is grace (charis). It is a creative (we have our being) and redemptive love (we are recreated). This dynamic of charity received and given is what gives rise to the Church's social teaching, which is caritas in veritate in re sociali: the proclamation of the truth of Christ's love in society. Development, social well-being, the search for a satisfactory solution to the grave socio-economic problems besetting humanity, all need this truth. In relation to justice, justice is the primary way of charity. One cannot be charitable with being just. But Charity transcends justice because it is giving more than what is due to him by reason of his being or acting.

Refer to questions 1-5 in the Catechism.

### **39. What is the relationship between ‘charity’ and the ‘common good’?**

To love someone is to desire that person's good and to take effective steps to secure it. Beside the good of the individual, there is a good that is linked to living in society, the common good. It is the good of all of us, made up of individuals, families, and intermediate groups which together constitute society.

In an increasingly globalised society, the common good and the effort to obtain it cannot fail to assume the dimensions of the whole human family, that is to say, the community of peoples and nations in such a way as to shape the earthly city in unity and peace, rendering it to some degree an anticipation and a pre-figuration of the undivided city of God. (#7)

### **40. What is Benedict XVI's teaching on the moral dimension of the environment?**

The environment or nature expresses a design of love and truth since it is a gift of God, who in turn is the ultimate source of love and truth. Nature may be used to satisfy our legitimate needs, material or otherwise, but it should be noted that we must have responsible stewardship over it. Also, with its usage comes the responsibility over everyone, the poor, the future generations, and humanity as a whole.

Integral human development is affected by the state of the natural environment. And in order to protect both human development and the natural environment, there has to be responsible stewardship, which is led by the Church, and inter-generational justice. In this context, attention must be brought to the energy problem. The international community must find ways of regulating the exploitation of non-renewable resources thus, the exploitation of poor countries. In doing so, the international community has to look into alternative sources of energy. These international leaders should act jointly, with respect to the law and to faith, promoting solidarity in order to uphold the development and protection of both the environment and the developing countries.

### **41. Relationship of pro-life mentality to environmental concerns?**

Benedict XVI recognizes environmental concerns, climate change the most serious of which, as moral issues that threaten creation, adds burden on poor people, and compromises the common good. Such issues must be addressed by a means that meets the Church's standards of morality which includes an authentically Catholic Pro-Life position and that which reaffirms the inviolability of human life at every stage and in every condition, the dignity of the person, and the unique mission of the family where one is trained in love of neighbor and respect for nature. It must uncompromisingly exclude abortion, artificial contraception, and sterilization.

Environmentalists and environmental organizations have called for population control and artificial means of family planning as a way to address climate change. Such groups mockingly use the term “family planning” which includes the distribution of abortifacient contraceptives and sterilization. They argue that fewer people on the planet would reduce the amount of climate-changing greenhouse gases. The Church, in its desire to faithfully address the need to act on the moral imperative of climate change, stresses a change in lifestyle and consumption habits in highly industrialized countries. They are the primary drivers of climate change. For example an average American leaves a carbon footprint 2,000 times larger than any poor person in overpopulated Africa. Also, 80% of global emissions come from just about 20% of the world's population. It is also evident that poor people in different countries are experiencing difficulty because of the negligence and refusal of others to exercise responsible stewardship in the environment.

Openness to life is the center of true development. When a society moves towards denial or suppression of life, it does not find any necessary motivation to strive for man's true good. Losing personal and social sensitivity towards the acceptance of a new life makes acceptance of other forms of valuable society wither away. Accepting life strengthens the moral fiber and makes people capable of mutual help. Through cultivation of openness to life, wealthy people can better understand the needs of poor ones. The way humanity treats the environment influences the way it treats itself, and vice versa — “when human ecology is respected within society, environmental ecology also benefits. If there is lack of respect for the right to life and to a natural death, if human conception, gestation, and birth are made artificial, if human embryos are sacrificed to research, the conscience of society ends up losing the concept of human ecology and along with that environmental ecology.”

### **41B. Show how Benedict XVI defines ‘integral human development’ in Caritas in Veritate.**

In Caritas in Veritate, Benedict XVI defines integral human development by first remembering the two important truths Paul VI conveyed in Populorum Progressio. The first is that the whole Church, in all her being and acting — when she proclaims, when she celebrates, when she performs works of charity — is engaged in promoting integral human

development. The second truth is that authentic human development concerns the whole of the person in every single dimension.

Benedict XVI extends this definition so that it covers both socio-economic issues and issues relating to sexual ethics and bio-ethics. According to him, it's one seamless robe that you can't separate. Thus, integral human development is fostering the interaction of the different levels of human knowledge in order to promote the authentic development of people, taking in not only the environment but also life, sexuality, marriage, the family, and social relations. Our duties towards the environment are linked to our duties towards the human person, considered in himself and in relation to others. Because of this, he has no hesitation in bringing right to life, abortion, euthanasia as well as the cloning of embryos, and other bio-technology issues into the social encyclical.

#### **42. What is the teaching of Benedict XVI on 'globalization' in Caritas in Veritate?**

Definition: Increasing unification of the world's economic order through reduction of barriers to international trade as tariffs, export fees, and import quotas can also refer to the transnational circulation of ideas, languages, or popular culture through acculturation

Criterion: Unity of the human family and development of what is good a sustained commitment is needed to promote a person-based and community-oriented cultural process

Simplified Objective: Unification in all aspects as well as development as a whole

What should we do? Not be its victims, but to be a part of it have our say in globalization (guided by charity and truth) grasp globalization's different dimensions (including the theological dimension) have a better understanding So that we can steer globalization in relational terms, in terms of communion and the sharing of goods

#### **43. How does Benedict XVI present the 'economy of communion' of Chiara Lubich in the Focolare movement as the model of business?**

What is the EoC?

- Like any other business except focus is on human person
- Offers alternative paradigm of addressing social and economic problems by sharing profits
- Goal is to create communities where no one is in need
- Composed of businesses that freely choose to share their profits
- The people who gain from this are not considered beneficiaries but key members
- Reciprocity is prevalent in the community
- Seeks the common good and focuses on needs of individuals
- Builds loyal relationships

What does the EoC teach us?

1. Market can be used to create and enhance a social bond rather than being driven by monetary gain alone
2. EoC illustrates how the contrast between wealth production and distribution can be overcome

Three Ways of Profit Distribution

- helping those in need,
- forming people to spread the culture of giving, and
- sustaining and expanding the business itself

What does Pope Benedict XVI say about it?

"When we consider...the relationship between business and ethics, as well as the evolution currently taking place in methods of production, it would appear that the traditionally valid distinction between profit based companies and non-profit organizations can no longer do full justice to reality... In recent decades a broad intermediate area has emerged between these two types of enterprise. It is made up of traditional companies which nonetheless subscribe to social aid agreements in support of underdeveloped countries, charitable foundations associated with individual companies, groups of companies oriented towards social welfare, and the diversified world of the so-called "civil economy" and the "economy of communion."

"This is not merely a matter of a "third sector," but of a broad new composite reality embracing the private and public spheres, one which does not exclude profit, but instead considers it as a means for achieving human and social ends..."

It is to be hoped that these new kinds of enterprises will succeed in finding a suitable juridical and fiscal structure in every country... The very plurality of institutional forms of business gives rise to a market which is not only more civilized but also more competitive."

#### **44. Explain what Benedict XVI means by 'gratuitousness' in Caritas in Veritate.**

Man is made for the sharing of gifts, which express and make present his transcendent dimension. Gifts first take place in our souls as a sign of God's presence within us, a sign of what he expects of us. Gratuitousness is the generosity of compassion and care for others, as an essential part of life. It is giving without any expected return. Gratuitousness reflects God's nature existing within each person.

An important concept in gratuitousness is reciprocal gratitude. One would not be able to give if the other is not willing to receive. It is the other's acceptance of our gift that enables us to become.

However, the giving and receiving of these gifts are often left unrecognized because of a purely consumerist and utilitarian view of life. If economic, social, and political development is to be authentically human, it should make room for the principle of gratuitousness as an expression of fraternity.

#### **45. What is the teaching of Benedict XVI on the 'moral dimension of the economic life.'**

The encyclical offers sound reflections on the vocation of human development as well as on the moral principles on which a global economy must be based. It challenges business enterprises, governments, unions and individuals to reexamine their economic responsibilities in the light of charity governed by truth. At the same time, it challenges investors and consumers, business and labor, public officials and financiers, to avoid the pursuit of narrow, short-term economic interests, and instead to practice Caritas in Veritate: genuine love founded on truth, which begins with the search for justice and pursues the common good in our economic choices.

The economy needs people-centered ethics in order to function correctly. But what does people-centered ethics mean?

One common misconception when it comes to the economy is that moral decisions should have no influence whatsoever. However, due to such a belief, there have occurred various abuses in the economic processes. We have, for example, the unfortunate event in some businesses where labor is treated as no more than a step in the gaining of profits, where labor is merely a part of capital. In this case, the dignity of the human person is trampled upon by the desire for economic gain. This however, goes against what the papal encyclical teaches.

Pope Benedict XVI's teaching in the encyclical insists that people should make economic decisions based on how it affects people and not based on maximizing profits alone. Employers must make economic decisions such that the justice and the dignity of the workers are preserved (i.e. fair wages, right to unionize, good working conditions, etc.). This, then, is people-centered ethics. The well-being and rights of the human person should be of greater importance in comparison to profit and gain. The pope asserts that the whole financial and economic enterprise should be characterized by such fundamental virtues as social and distributive justice, respect, solidarity, trust, participation, transparency, generosity, love, and concern for the common good and the environment.

The encyclical points out that every economic decision has moral consequences and that people should become aware of these. The Pope insists that "the Church's social doctrine has always maintained that justice must be applied to every phase of economic activity. Locating resources, financing, production, consumption and all the other phases in the economic cycle inevitably have moral implications."

#### **46. How does Benedict XVI present the moral dimensions of the market and the ethical responsibilities of business in Caritas in Veritate?**

Pope Benedict XIV presents the moral dimensions of the market and the ethical responsibilities in Caritas in Veritate through the affirmation of the essential roles of businesses and the advantages of the market. The Pope tackles each dimension through statements he makes in the Encyclical itself. Each issue is mentioned through a specific statement in which the Pope conveys how he wants to tackle each moral dimension and ethical responsibility. The other suggestion of the encyclical is that the international economic scene requires a different perspective in understanding the business enterprise.

Moral Dimensions -- highlights

1. Market should create an economy of gratuitousness
2. Market is subject to commutative justice and distributive justice

3. The poor must be considered a resource
4. The market must promote ethically human social relationships

...On Fraternity, Economic Development, and Civil Society

1. How is the market to be the economic institution that permits encounters between persons?
  - a. Markets are subject to the three types of justice: commutative justice, distributive justice and social justice (these should be observed in transactions, distribution of benefits to the entire firm's personnel/staff and not only on the top managerial positions)
  - b. It should promote solidarity and mutual trust among the people
  - c. The market should consider the poor as a resource, empowering them and encouraging economic equality (by enhancing their capability to sustain their own selves, these poor can be a useful resource to help other poor people and promote their own growth as well)

...On Market as Promoting Authentic Human Development

1. The Economic sphere must be structured and governed ethically
  - a. The economy must embody the principle of gratuitousness (Producers must give not only the consumers what is fair, they must also consider being fair to every person involved in the production process. In addition, Producers must provide goods and services that will develop the human person, and not lead him on the path of sin – producers must give consumers and laborers the chance to enjoy these goods and services without straining their economic status. Vice-versa, consumers and laborers must treat the producers fairly by 1) demanding for price that is not below the production cost and 2) for the laborers, they must give the producing firm what is due. )
  - b. Civil society and commercial establishment is the most natural setting for gratuitousness (this is where the simplest and most basic forms of interactions take place between consumer and producer)
  - c. Governed with public welfare (business managers should not only be concerned with increasing profits for the shareholders, rather they should promote for the benefits of every stakeholder – integrating them in the decision making activities of the business firm)
2. Businesses are the responsibility of all stakeholders
3. Justice must be applied to every face of economic activity
4. There must be an ethical foundation for the world of finance
  - a. An ethical foundation will prevent financiers from abusing the sophisticated instruments
  - b. There will be transparency between financial institutions and borrowers

Concrete statements of Benedict the XVI on the Moral Dimensions of the Market:

1. The market is not and must not become the place where the weak are oppressed by the strong, the market has to be a place where love, guided by truth, prevails.
2. The market has to be governed by justice to maintain solidarity and mutual trust in order to properly fulfill its economic function
3. There is an emphasis on Corporate Social Responsibility; being aware of and responsible for the promotion of the interests of every stakeholder (worker, client, suppliers, community)
4. Having the effective capacity to produce goods must not be seen as having no value of good in it. Economic activities of financiers must have a genuine ethical foundation in order to prevent the abuse of savers. Good intentions, transparency, and seeking positive outcomes work hand in hand.
5. there are repeated calls for the promotion of workers' associations that can defend the rights of all workers and those employed, and therefore must be honored today even more than in the past. This call serves as a response to the urgent need for new forms of cooperation at the international level, as well as the local level.
6. He says it is "important...that labor unions — which have always been encouraged and supported by the Church — should be open to the new perspectives that are emerging in the world of work," and warns against the politicization of labor.
7. Unions around the world have a responsibility to respond to the need of afflicted workers in developing countries as a response to the call of working towards the common good.
8. Excessive and immoral increases in wealth are affronts to the dignity of the individual. Justice also demands that we continue to pursue the access of steady employment for everyone.
9. World hunger should be eliminated for there to be peace and stability on this planet. The Church must continue to reach out to eliminate this threat in the global era.
10. Development aid must be supplemented by the more developed countries by the allocation of a larger part of their GDP to this department.

11. The two principles of subsidiarity and solidarity must go hand in hand. A market driven by solely subsidiarity will give way to social privatism while the latter gives way to paternalist social assistance that discriminates.

12. The poor must actively participate, along with civil society, catholic groups and mediating institutions in the carrying out of developmental strategies. Underprivileged folk have the right to actively participate in the implementation of these strategies that aim to reduce poverty and promote integral development.