Answers to Final Exam Guide Questions

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

The Rerum Novarum focused on the working class's issues with regards to social instability and labor conflict that the industrial revolution has brought about. It named two main evils: liberal capitalism and marxist socialism.

It is the responsibility of the state to protect the the rights of all men, but especially those who are working and the poor. It is said that way way to do this is to have a living wage. Meaning that the wages should be enough to support the worker and his family. But the two mentioned evils have become a hindrance to this.

It saw capitalism as an evil since power and control over matters of production and trade are left in the hands of only a chosen few. The employers became so engrossed in the competition that they’ve become inhuman, and their workers were seen as just pawns in their plan to gain even more power and control. Socialism, however, although deemed by others to be a solution to a problematic society, has also become an evil. Its goal is to bring together the classes by removing private property and making all goods public. However, this brought about even more problems for the working class and even the land owners. It violated the rights of lawful landowners and even more, they robbed the working class of the opportunity to invest their hard-earned wages on land and securing better futures for themselves.

2. What are the teachings of Leo XIII on private property?

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. But as years pass, the focus has become a desire for profit that has an effect on two sides of the coin. Firstly, making the few rich even richer, and secondly, their employees who are treated like slaves. The people who are unable to contribute to society are left with almost nothing; which is clearly 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. Rerum Novarum sees that the system is in need of change in the relationship between the owners and employees. It needs reform. Rerum Novarum proposes changes, such as the “living wage”, to adjust liberal capitalism to a more humane, just and dignified organization where people are given what is due.

As a solution to the issues regarding 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 stains and destroys 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 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*?

By "living wage", Leo XIII meant that the wages workers receive must, first, be able to satisfy the right to secure things to sustain their own life; and, second, it must go beyond "the personal desire" of the employer. With that Leo XIII challenges employers to not be selfish when it comes to giving out salaries to his/her workers. Wages given should be "sufficiently large enough" to able to support the worker and his family in living a comfortable life. Should a worker ever accept any wage lower than this, Leo XIII says that the worker subjects himself to injustice - he becomes a victim of injustice.

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

When Quadragesimo Anno was written, the world was recovering from the devastation of World War 1, which shattered the confidence for social reformation from liberal capitalism (Capitalism is an economic system that is based on private ownership of capital goods and the means of production, and the creation of goods and services for profit). Due to this new isms rose: Fascism (authoritarian and nationalistic right-wing system of government and social organization) and Communism (a political theory derived from Karl Marx, advocating class war and leading to a society in which all property is publicly owned and each person works and is paid according to their abilities and needs). The effects of World War I was still very much real, because it was a time that the economy was in ruins bringing in a worldwide depression. The Church, which considered it to be a more unified and organized state, felt the urgency to provide the people with a better alternative during these harrowing times.

6. Define the “corporatist” model of economic government proposed by Pius XI in *Quadragesima Anno*?

Corporatism was proposed as an answer to capitalism and Marxism. It is an economic system involving the division of the people. Workers and employers would be organized into industrial and corporations serving as organs of political representation and controlling. Structures of economic self-government, that were modeled on medieval guilds, combined with vocational groups, bring workers and managers together in joint organizations to determine the policy for the industry as a whole; with a council of industry representatives determining overall national economic policy. This model didn’t work because the world of 1931 was much more complex than 1250.

7. How did Pius XI define “social justice” in *Quadragesima Anno*?

It is noteworthy that Pope Pius XI advocated the idea of private property. He defined Social justice with this statement: *“The riches that economic-social developments constantly increase ought to be so distributed among individual persons and classes that the common advantage of all will be safeguarded.”* This means that the fruits of the industry should be distributed (1) equitably (not necessarily equally); and (2) sufficiently among members of society, particularly the workers of which who might not own the property *per se,* but has delivered service and labor to the latter.

An issue being discussed was the question regarding to salaries and wages, in which it suggested that the amount of the pay should be adjusted to the public economic good.

8. What were the two significant teachings of John XXIII in *Mater et Magistra*?

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

a. Social dimension of private property: This emphasizes on the need for an effective distribution of goods, and also generate these goods properly and fairly but still efficient.

b. Description of a just wage: A just wage should not only be a wage that will give the worker the minimum necessities to live, but it is also important that wage makes them contributor to society, and it should also consider the common good.

c. A caution towards neocolonialism: It must be noted that when a country decides to help out another country should not be to abuse and exploit the poorer country. The reason for helping a less fortunate country is to help them heal from their misfortunes and there should be no ulterior motive.

d. Agriculture: It was also highlighted that crops should have a balance between market prices and the wages of the farmers. Technology for agriculture should also be promoted. There should also be a health and crop insurance.

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*.

The 3 stages/levels are:

a. Observe - To see or to experience the reality of the situation.

b. Judge - To analysis the situation based from the experiences/observations; what causes these “things” to happen and why.

c. Act - After the observation and analysis, we now have to decide/plan out what actions can be and must be done.

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

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

a. First theme: The relationship between individuals and the entirety of humankind.

* + According to him, "man has the right to live. He has the right to bodily integrity and to the means necessary for the proper development of life, particularly food, clothing, shelter, medical care, rest and finally the necessary social services."
  + Rights pertaining to moral cultural values, to worshiping God according to One's conscience, to choosing freely one's state in life are just some rights entitled to a human discussed in the encyclical

b. Second theme: The relationship between man and state.

* + It dwells on the authority of the State.
  + Pope John the 23rd mentioned that God indeed has created men social by nature. Society cannot hold together unless someone is in command to give effective direction and unity of purpose. Every civilized community must have a ruling authority.

c. Third theme: Equality amongst nations. (Disarmament)

* + Here it explains the need for the state to be subject to rights and duties that the individual must abide by.
  + In a. 80, he said that nations are the subject of reciprocal rights and duties. Relationships between nations must be harmonized in accordance with the dictates of truth, justice, willing cooperation, and freedom.

d. Fourth theme: Relations between nations.

* + Such results to collective states assisting other states. The encyclical ends with the call to Catholics to assist and help non-Christians and non-Catholics in political and social aspects.
  + In a. 117 he mentioned that "...to beg and beseech mankind, and above all the rulers of States, to be unsparing of their labor and efforts to ensure that human affairs follow rational and dignifies course.”
  + He also mentioned "Signs of the Times". That men nowadays would rather settle disputes through negotiation and agreement rather than taking up arms. But it is inevitable to find powerful nations to spend money on military equipment. But as Pope John the 23rd said "we are hopeful that, by establishing contact with one another and by a policy of negotiation, nations will come to a better recognition of the natural ties that bind them together are men."

13. What does *Gaudium et Spes* mean by reading the “signs of the times?”

The Church has always had the duty of scrutinizing the signs of the times and of interpreting them in the light of the Gospel. Thus, in language intelligible to each generation, she can respond to the perennial questions which men ask about this present life and the life to come, and about the relationship of the one to the other. We must therefore recognize and understand the world in which we live, its explanations, its longings, and its often dramatic characteristics.  Although rooted in tradition and scripture, the Church must continually adapt to make herself relevant to Christians of all generations.

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

The first element is personalism, and it is here that the Church talks about the individual rights of the human person. The rights of each human person then are used to validate the claims of the person in relation to society as a whole.

The second element is on the social nature of the person wherein even though man has freedom, he cannot grow and attain his full potential by himself. It is man’s inmost nature that he is a social being. Humans are not meant to live isolated.

The third element is regarding the relation between church and the world. According to the Council, the Christian community cannot be separated from humanity and its history, and the progression of the world should be taken as a form of worship to God because men are called to rule the earth. But the progression then should not forget to take into account the responsibility of man to build a community wherein people can freely pursue their vocation.

The fourth element concerns Justice. Pursuing justice entails examining the values of life, continuously defending human dignity, protecting human rights and building up a human family.

The last element is regarding development. The progress that man attains should be geared towards the complete human fulfillment of all persons. This also includes an economic aspect and a social aspect. The sharing of resources from richer nations to poorer nations, eliminating inequality in the process and the reforming of unjust social structures should be pursued.

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

Pope Paul VI redirected the social question from a national level to a worldwide level, calling for not only wealthy individuals but nations as well to their responsibility to the greater of mankind. He zeroes in on th economic justice as a means to attaining peace through equitable distribution of wealth, criticizing the current system of capitalism as a cause for the economic inequality. He calls for individual development (which is also social, as every person is a part of society) to better not only ourselves but also the social situation.

16. How does *Populorum Progressi*o define integral human development?

Pope Paul VI's interpretation of development focuses on the individual level wihch stems from economic justice. This is oriented towards a transcendent humanism which growth open to further maturity. Furthermore, development is also social because this individual is part of a bigger whole. True integral human development involves acquistion of knowledge, culture and hte necessities of life; the desire for cooperation and peace, with a corresponding recognition of human dignity; the reconition of supreme values and the destiny of the person and the acceptance of the faith which opens individuals to a union with God.

If this happened in Philippine society we would have an ideal society everybody would help each other in fulfilling their human potential, that means rich people fulfilling their potential in making use of their money so the poor people would get knowledge and skills that help them become successful in life; and the eagerness to cooperate with each other to make the society better for all.

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*?

Judgement and Wrath of God

* We all have to be Christ like
* This has been seen in several scriptures written on the bible
* example: lazarus. the rich who fail to give to the poor experience the wrath of God

Wrath of Poor

* Continued greed of the rich while leaving the poor in misery will bring chaos. thus, the rich must help the poor

Continued greed will make the rich destroy themselves

* If the rich fail to give to the poor, then they become dehumanized
* The rich has this obligation to help the poor for the both of them to become more human.

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

* + Need of the involvement of Christians to **shift focus from economics to politics**
  + In the social and economic field, the ultimate decision rests with political power
  + Action for justice is a personal responsibility of every Christian
  + Effort to bear witness to the principles of justice in personal and community life, through participation in the social and political processes in each of our own countries
  + Need for a continuous and sustained commitment to promote a **person-based** and **community oriented** cultural process
  + There is a need for us to direct it in order to not end up as its victims but its protagonists.

20. What did Paul VI mean by a “call to action” in *Octagesima Adveniens*?

First off, *Octogesima Adveniens* was written by Pope Paul VI on the Eightieth Anniversary of *Rerum Novarum* in 1971. Paul VI’s “call to action” was addressed directly to Catholics, and it was a call to a renewed and more concrete sense of responsibility to bear witness to the Gospel and to the church’s message in every aspect of their lives. Pope Paul also recognized the need for every Christian community to analyze their own situation to come up with concrete steps that will be a suitable solution to the problems plaguing their areas. These may concern justice, urbanization, environment, and others. The pope’s message fits the analogy “one man’s poison is another man’s medicine”, precisely because he believed that there is a tailor-fit set of actions for each community. But what each of us as Christians are called to do is to act by participating in the social and political processes of the countries and communities we live in. We have to be involved in social reforms because it’s part of our mission as sons and daughters of God, trying to bring about His Kingdom here on earth. The difficulties that we may face in the course of our mission do not absolve us from them. We are Christians, and we have to be responsible. We are called to act.

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

"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"

The statement is grounded on the fact that there are systems in the environment driven by injustice even when there are forces that try to promote human dignity. With this, Justice in the World talks about the ailments of society produced by injustice. The encyclical mentions symptoms of injustice including hunger, violence, marginalization, racism, poverty, etc. These show that there is a crisis going on and there must be a resolution to solve these.

The key here is liberation as mentioned in the article. It is important to empower those who cannot represent themselves. One of the solutions to this is to prevent armed conflicts and fix the problems through discourse instead. It was also mentioned that the United Nations should support the programs that intend to promote liberation from the unjust systems penetrating the marginalized. Lastly, developing countries should go through a path of progress that doesn’t instigate any forms of injustice.

22. To proclaim Justice, What must the Church be in *Justice in the World*?

In the 1971 Bishop's synod, Paul VI and the bishops brought upon themselves, the Second Vatican Council, the responsibility to commit their pastoral relationship with the issues of world justice and peace.  They recognized the structures of injustice in the world  thus focusing in the necessary changes  to these structures for incorporating the principle of justice to the human condition; explicitly saying that the Church's stand is for the poor and the oppressed. "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". They plan to form a consciousness that will fight the injustices in the world by starting in the most basic structure of society: the family, where it all starts and where it matters the most, by educating them of justice.

But in order to fully preach justice in the world, the Church recognizes that itself must also be just to proclaim justice. A thorough examination of the Church, its members (meaning the priests and the faithful), and it's possessions is needed. "While the Church is bound to give witness to justice, she recognizes that anyone who ventures to speak to people about justice must  first be just in their eyes. Hence we must undertake an examination of the modes of acting and of the possessions and life style found  within the Church herself"

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.’ Objective work means the domestication of animals, obtaining materials necessary for survival from animals. Then comes the cultivation of land and transforming it to suit our needs. All these show 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 functions and work and these actions must serve all humanity to fulfill the calling to be a person. Work is only considered subjective, when man can manifest himself and confirm himself as the one who dominates. This shows that work is for man and not man for work. In the end, the value of the worker must take priority over productivity and the source of dignity of work comes from the subjective work.

24. What is the distinction between “labor” and “capital”?

Labor refers to the actual humans who do work, or the workers. The laborers are the subjective part of work.  Capital, on the other hand, refers to the means of production humans use to fulfill his/her needs. Capital is mainly associated with money, technologies or natural resources. This is the objective dimension of work. Humans only use the resources/capital to transform it in accordance to his/her needs, meaning, labor is the primary efficient cause while capital is only the instrumental cause. Thus, labor should be prioritized over capital. This prioritization of labor over capital can be traced back to the dignity of work mentioned in Genesis.  It was said that the resources found here in the visible world are placed to serve man. How can these resources serve man?  Through work. Through work, the human person fulfills and develops himself. This is why work should be for the person and not human person for the work. People are more important than things and people should be valued for what they are rather than what they have.

Violation of the dignity of work or prioritization of capital over labor occurs in the Philippines when there are many cases of forced labor, when workers are given low wages to remain competitive in the international market and when workers are subjected to poor working conditions.

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

1. Just Remuneration for the Work Done

* Must reach minimum wage
* Benefits must also be included

1. The organization of the labor process to respect the human person and his or her life

* Safety conditions are put over capital and profit

1. 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 workers)

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?

Finally, the pope identifies three values labor brings:

* Through work humans transform nature and personally fulfill themselves
* Work provides a basis for family life and the resources it needs
* Affirm their membership in a nation and participate in attaining the common good
* Humans achieve a deeper realization of their personhood through a deeper participation in community and the common good

28. What is the teaching of John Paul II on “opposition” in *LE*?

The conflict between labor and capital is not due to a class struggle, but the exploitation of labor, which is treating workers merely as a means of production and setting the lowest possible wages. Ideally, labor should have priority over capital because labor is the efficient cause of production while capital is only the instrumental cause of production (This refers to St. Thomas Aquinas). Unfortunately, when this was written (and it is the case until now), labor was being exploited. This exploitation came out of what Pope John Paul II calls the *error of economism*, where we consider human labor solely according to its economic purpose. By doing so, we commit the *error of materialism*. We place the material in a position of superiority and the spiritual and personal in a position of subordination to the material. According to the PJPII, exploiting labor runs contrary to the nature of the means of production (capital) and their possession.

Basically, capital and labor are not meant to be in opposition to one another. It’s only because we reverse their hierarchy that there are problems.

29. Who and what does John Paul II balme for the lack of any progress since *Popolorum Progressio* in *Soliicitudo 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 *SRS*?

Solidarity is defined as the path to peace and development and promotes the idea of the membership of a community. Here, it is also a committing oneself to the common good because we are all one family and neighbor to each other and therefore, responsible for each other. We are all one family in the world. We should build a community that empowers everyone to attain their full potential through each of us respecting each other’s dignity, rights and responsibilities and this makes the world a better place to live. Furthermore, solidarity focuses on total human development and the vision of a global common good.

31. What is the meaning of “social mortgage” in *Sollicitudo Rei Socialis*?

According to the Sollicitudo Rei Socialis, each of our private property is under a "social mortgage". Meaning it has a social aspect to which the poor has a right with. The goods of this world were created and meant for ALL, not just the rich. God made the world for everyone and therefore everybody has a claim to the earth's resources. No one has the right to accumulate large sums of property while others could barely support their daily needs. Social mortgage promotes that people should share with others the benefits they get from their property.

32. Present John Paul II’s teaching on “structures of sin” in *SRS*.

Among other things, what is clear in John Paul’s discussion on the *structures of sin* is the reality that, as he already mentioned in his “Apostolic Exhortation *Reconciliatio et Paenitentia*, they are “rooted in personal sin”, which means that “they are always linked to the concrete acts of individuals who introduce these structures, consolidate them and make them difficult to remove.” These personal sins thus “grow stronger, spread, and become the source of other sins, and so influence people’s behavior.” (Section V, Par 36)

John Paul denies that simple changes in social institutions will create the difference that will stop global oppression and injustice. Because he believes that these structures are effects of “intentional acts of will of morally responsible individuals” (220), he claims that the only way to promote life and destroy the evils of social, political, and economic marginalization is to re-examine our own personal actions and change to become better individuals who influence and promote justice in wherever society we belong through our acts of moral righteousness.

At the end, he reminds us that these structures of sin are the exact hindrances (i.e. “the all-consuming desire for profit” and “thirst for power”, Par 37) to development, especially in Third World states, and thus calls for a conversion towards solidarity.

33. What is the historical situation at the time *Centisimus Annus* was written?

Pope John Paul II wrote the Centisimus Annus in 1991 in order to propose a "re-reading" of Pope Leo's Encyclical by issuing an invitation to "look back", "look around" at the "new things" which surround us, and "look to the future" which is filled with uncertainties but also with promises. One of the themes of this encyclical is the establishment and restoration of harmony among social groups. The historical situation during this period was the collapse of communism - collapse of the Berlin Wall. People from Eastern and Western Europe got together and destroyed the Berlin Wall. Communism has failed.

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

In its time, the encyclical *Rerum Novarum*, responded to the abuses of the Industrial Revolution to the oppressed labor force, particularly in the matters of work and human dignity in terms of labor and capital. He called for a living wage and justice for the working class, while affirming the right to private property. One hundred years later, in 1991, these same themes made up the core of the encyclical while reflecting on the events of 1989 as discussed earlier. Inspired by the RN, thematically discussed in CA are the restoration of **peace between social classes, the right to private property, just wages, the question of rights, and the relation between the citizen and the state.** Although the new themes were not exactly parallel with the ones a hundred years prior, a more extensive, more contemporary, and more apt view was undertaken to elaborate on the issues of the time. In particular, whereas the RN spoke mainly of the common good, the role of the state, and the balance between labor and capital, the key points in CA were the common or universal destination of goods, authentic human development, and solidarity.

In the first theme, the common or **universal destination of goods,** CA discusses not just individual cases of poverty, but aims to call attention to poorer nations, sectors, and social classes as well. This section of the CA also talks about private property in a less extreme manner than in RN, stating that instead of being a sacred right, private ownership has limits that recognize this universal destination of goods as God intended. It also it makes a point to emphasize that wage must allow for the purchasing of basic necessity products at a fair and reasonable price that strikes a balance between the rights of both the buyer and seller. Next, the theme of **authentic human development** highlights the value of human dignity, where it is emphasized that consumerism reduces human dignity to being stuck in a sphere of economics and material goods. Lastly**, solidarity** as a theme calls for the state to take on a bigger role in providing opportunities for all of the labor force to fully participate in God’s plan, with efforts such as organizing workers’ unions and creating more jobs.

Overall, *Centisimus Annus* reflects on the themes of *Rerum Novarum’s* labor, the common good, and the state’s role by repackaging them and adding new insight to come up with the universal destination of goods, authentic human development, and solidarity while not losing sight of the common themes discussed 100 years ago.

35. What is the teaching of *CA* on “private property?”

In CA, the church defends the right to private property. However this isn’t an absolute right, private property needs a social functions. This includes new forms of property such as knowhow, technology and skill. The teaching is clear that the “use” of goods is subordinated to the original common destination as created goods; there is therefore an inherent social limit on the use of private property, sometimes called a “social mortgage” on private property.

It is necessary to state once more the characteristic principle of Christian social doctrine: the goods of this world are originally meant for all. The right to private property is valid and necessary, but it does not nullify the value of this principle. Private property, in fact, is under a "social mortgage," which means that it has an intrinsically social function, based upon and justified precisely by the principle of the universal destination of goods.”

Persons are fulfilled both by using their property to help others along the process of development, by working with private property to fulfill personal and social goals, as well as by providing work for others. Accordingly, John Paul finds that because work is the primary means by which people are able to provide for themselves and their families, private ownership of the means of production is justified in the creation of “opportunities for work and human growth for all.” Private property is illegitimate if it is not used in such a way, or if it is used to impede the work of others in order to gain a profit by exploitation or break the solidarity of working people.”

36. What is the teaching of *Centesimus Annus* on the “welfare state?”

A welfare state is one which—sometimes to an arguably excessive degree—safeguards and fosters the economic and social well-being of its constituents. Finland, for instance, where education is free and healthcare is universal, is a well-known modern welfare state.

While it is clear from Centesimus Annus that Pope John Paul II frowned upon the totalitarian state and pure utilitarianism, and while at least some welfare states are known for responding well to their citizens’ needs and demands, the encyclical does not fully approve of them mainly due to excesses and abuses which lead to a disregard for the principle of subsidiarity, which says that “a community of higher order should not interfere in the internal life of a community of a lower order, depriving the latter of its functions, but support it in case of need and help to coordinate its activity with the activities of the rest of society, always with a view to the common good.” The failure of welfare states to effectively address society’s problems points to a deficient understanding of which tasks are appropriate to the state and the weakness of direct intervention as an approach to remedy social ills.

Centesimus Annus claims that welfare states—or social assistance states, as they are commonly dubbed—deprive society of a sense of responsibility and are plagued by an undue emphasis on bureaucracy and a lack of concern for its people, which is curious and unfortunate, since as the title suggests, these states are supposed to be focusing on welfare. Furthermore, there exist human needs that go beyond the material, needs to which genuine fraternal support is a necessary response. The encyclical used “the condition of refugees, immigrants, the elderly, the sick... [and] drug abusers” to shed light on such needs. They are people who need more than blankets and medicine and money to spend; they need hope and companionship and reassurance.

37. What is the teaching of John Paul II on “capitalism” in *CA*?

Answer from Summary: Recognizing the legitimacy of profit and that “the free market is most the efficient instrument for utilizing resources and effectively responding to needs”, the pope does not give a carte blanche to capitalism. He argues that many human needs find no place in the market and justice requires their resolution. He also critiques heavily the consumerist society and its impact on the poor.

Personal Answer: Pope John Paul II believes that Capitalism does not merit an unconditional authority with regard to a just economic system. Although he recognizes that profit as an indication of a business functioning well, meaning that productive factors have been invested corresponding to human needs; profitability should not always be the indicator for a firm’s success because the most important asset to develop in any business are the people together with their inherent dignity. Likewise he also recognizes a free market system as an efficient order of society wherein resources are used for the needs of men. However, the system prefers in benefitting those who are solvent (who are endowed with purchasing power) or those marketable (who are capable of getting paid). This results into several inevitable cracks or voids within the free market system that does not support equal justice. The system still needs to be fixed rather than accepted by society. Through integration by teaching those not endowed with expertise or capabilities into this system of exchange can we repair and gap those cracks and voids.  To wit, Pope John Paul II warrants several aspects of Capitalism because it does present legitimate opportunities for Justice and Equality to prosper. However, the Pope still prefers “a society of free work, of enterprise and of participation” that aims to uphold the maxim of “something which is due to man, because he is man”.

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

Caritas in Veritate, which literally means “charity in truth”, talks about charity (from *charis*, which means "grace") and truth as being interrelated—as the first not being possible, or enough, without the other. Charity needs truth in order to be truly productive. Without truth, charity is pure *giving*—and while giving in itself isn't bad, its basis is on emotion rather than on existing circumstances and situations. With truth, charity obtains a purpose and becomes real, able to be used to relate to and help people. It makes Christianity, and God, meaningful in everyday life.

Truth needs charity just as much. Combined with charity, truth allows people to become "instruments of grace" in their communities. This is why the Church puts *caritas in veritate in re sociali*, or "the proclamation of the truth of Christ's love in society", at the center of its social doctrine, aiming for the development of society in all forms—socioeconomic, political, moral, and the like.

Charity without truth is **sentimentality**, and truth without charity is **abstract**.

39. What is the relationship between “charity” and the “common good?”

Firstly, we define the two terms, “charity” and the “common good”. Charity is to help others be all that they can be, while the common good is understood as the good of each and every one of us. To love someone is to desire that person’s good and to take effective steps to secure it. Besides 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 globalized society, the common good and the effort to obtain it cannot fail to assume the dimensions of the whole 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.

40. What is Benedict XVI’s teaching on the moral dimension of the environment?

Benedict XVI talks about two extremes which are either seeing the environment as simply raw material to be manipulated at our pleasure or seeing the environment as more important than the human person. 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 responsible stewardship, which is led by the Church, and he further points out that there is a need for a serious review of lifestyles.

41. Show how Benedict XVI relates a pro-life mentality to environmental concerns.

God provided us with something before He created humans, which comes in the form of the environment. Thus we must use nature responsibly to satisfy our needs while respecting the intrinsic balance of creation because humans are the stewards of nature. It is contrary to authentic development to view nature as something more important than the human person. Humans are to be responsible for taking care of it, while at the same time using its natural resources responsibly to respond to our basic needs.

However, John Paul II also discusses the subject of human development as being closely related to the duties arising from our relationship to the natural environment. The environment is God’s gift to us. In our use of it, we have a responsibility towards the poor, towards future generations, and towards humanity as a whole. We should not promote abortion, artificial life, cloning, and other means to manipulate life as if human life is treated as a factory production because it denies human dignity and prevents life. It is necessary to reject the idea that aims at total technical dominion over nature. When human ecology is respected within society, environmental ecology also benefits. If there is a lack of respect for the lack of 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 concept of society ends up losing the concept of human ecology and along with that of environmental ecology. If life is easily created, then it is lessening the dignity of the human person, resulting into being further away from God and ignoring Him. Therefore we must have a **consistent** **ethics of life** – life must be protected at every stage. Human life has dignity at every stage of his/her life, from conception to death, so protecting his/her life must be a top priority for us. After all, we are created in God’s image and likeness.

42. How does Benedict XVI define “integral human development” in *CV*?

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.

43. What is the teaching of Benedict XVI on “globalization” in *Caritas in Veritate?*

Globalization is seen by Pope Benedict XVI as an, “explosion of worldwide interdependence.” It had its origins in developed nations.

Pope Paul VI in *Populorum Progressio* called for, *“a model of market economy capable of including within its range all peoples and not just the better off*.” It entails the creation of a more human world in which, *“all will be able to give and receive, without one group making progress at the expense of the other.”* The increasing interconnectedness of humanity is made up of individuals who should be receiving just compensation and benefits as they labor both as individuals and collectives. The fundamental ethical criterion it holds is from the unity of the human family and its development towards the good. It requires a sustained commitment to, “*promote a person-based and community-oriented cultural process of world-wide integration that is open to transcendence.*”

Globalization, as a process, is neither good nor bad in itself. At its best, it gives the opportunity to dramatically redistribute wealth worldwide for a more equitable life for all. At its worst, it may *worsen* the very inequality it has the potential to alleviate. It is a result of human decisions, thus giving us the power and responsibility to properly govern globalization.

Globalization is thus seen as a large-scale process that should be utilized in aiding the authentic human development of all.

44. How does Benedict XVI present the “economy of communion” of Chiara Lubich in the Focalare Movement as a model for business?

The “economy of communion” of Chiara Lubich in the Focalare movement is one business model that is inspired by a “culture of giving” rather than a “culture of having”.  This movement was able to gather 754 companies across the globe which are all committed to pursuing greater and more holistic goals rather than sheer profit. Pope Benedict XVI is not suggesting that this “economy of communion” model must replace those traditional business enterprises whose absolute priority is to generate profits for their shareholders, but rather this new business model can provide a challenge to those traditional business enterprises to take more seriously their social obligations. This does not mean to exclude profit as goal but rather to view making profits as “a means of achieving the goal of a more human market and society” (#46, #38). Pope Benedict XVI believes that enterprises using the “economy of communion” model can play a vital role in “civilizing the economy”. “They do this by showing that ‘authentically human social relationships of friendship, solidarity and reciprocity can also be conducted within economic activity and not only outside it or after it’”.

45. Explain what Benedict XVI means by “gratuitousness” in CV?

In simple terms, gratuitousness is defined as an expression of fraternity. So according to Pope Benedict the XVI in chapter 3 of his social encyclical Caritas In Veritate, "The human being is made for gift, which expresses and makes present his transcendent dimension" this is in contrast  with the wrong notion that man is convinced that he is the sole author of himself, his life, and society. The particular 'gift' for which man was made for, that the Pope was pertaining to is charity in truth. He said that charity in truth feeds on hope which is a gratuitous gift from God and so therefore this is also what God expects of us - to practice charity in truth by which we build up communities and bring people together without imposing barriers or limits. However, the human community that we build by ourselves can never be a fully fraternal community and so it must make room for the principle of gratuitousness.

46. What is the teaching of Benedict XVI on the “moral dimension of the economic life?”

Benedict XVI believes that economics needs ethics in order to function correctly. This ethics must be people-centered. When economic life is shielded from the influences of a moral character, man tends to abuse the economic process. Economic life without the moral dimension can be destructive. This is because every economic decision also has a moral implication. Hence, justice and ethics must be applied in every aspect of economic activity. This includes locating resources, financing activities, production, production, and all other phases which have moral implications. In addition, Caritas in Veritatae presents a new way of understanding what a business enterprise is supposed to be.  This means that business activities should not only concern the proprietors but all the other stakeholders, including the workers, the clients, and so on.

47. How does Benedict XVI present the moral dimensions of the market and the ethical responsibilities of business in *CV*?

The fundamental virtues of justice, socialization, love and concern for the common good and the environment must be integrated into businesses.

Businesses must not just focus on gaining profits but SOCIAL RELATIONSHIPS must also be deemed more essential. The stakeholders and all who are affected and connected to the businesses are important. Owners and managers have a serious responsibility for the health of their workers. “Labor over capital” must be applied because the workers must be given priority over income. Companies must also care for the customers and the effects of their products to them. The environmental impact and the overall effects of the products to society must always be taken into consideration.

New models of businesses must also be put up. They are ones that view profit as means of achieving the goal of human and social ends.

Are all of these realistic? Fortunately, this is already happening today. An example would be “fair trade” which ensures that producers of tea, coffee and other primary products are paid fairly.