

## Research Paper



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## THE SOCIAL AND ECONOMIC SPHERE OF SOCIETY: PART 1

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### ABSTRACT

**T**his study depicts the social teaching of the church as the application of Christian concepts to the review of the present socio-economic structures and to the construction of a more truly human, social, and economic order. The church teaches these principles and perspectives directly. She defends and protects these values by her judgments on erroneous paradigms such as liberalism, communism, and Nazism or the economic structures, which threaten them such as technocracy and state totalitarianism. The church proposes the concrete application of these principles on vocational organizations and she furthers their application as conditions and place demands

**KEYWORDS:** socio-economic, liberalism, communism, Nazism, totalitarianism

### INTRODUCTION

The word **catholic** is deduced from the Greek adjective, *katholikos*, meaning “universal,” and from the adverbial phrase, *kath’ holou*, meaning “on the whole.” The word and the notion of Catholicism have a long history in Christian usage. In the 2<sup>nd</sup> century Ignatius of Antioch used the term to allude to the whole church in opposition to a local church (Letter to the Church in Smyrna, ch. 8). The later Church Fathers used the term in a normative as well as a descriptive sense.

For St. Cyril of Jerusalem (d. 386) the church is called *catholic* because it extends to all parts of the world, taught all doctrines that people need to know on their salvation, and had a mission to a whole human race. The word *catholic* was later incorporated into the creeds.

St. Augustine (d. 430) contrasted the separatist and sectarian movements of his time, especially Donatism in North Africa, with the Catholic Church that is both universal and orthodox in its faith.

Since the Reformation, the word *catholic* was employed commonly in opposition to protestant, which pertains to be a part of the church that has separated itself off from the worldwide church, and to some extent, from the world itself.

The 2<sup>nd</sup> Vatican Council expanded the concept of catholicity to include churches outside the Catholic Church and spoke of them as possessing varying “degrees” of catholicity (Decree on Ecumenism, n. 3).

McBrien<sup>1</sup> affirms that the history of the church begins with Jesus’ gathering of his disciples and with the post-resurrection commissioning of Peter to be the chief shepherd and foundation of the church – but in Jerusalem, not in Rome. Therefore, it is not the *Roman primacy* that gives Catholicism one of its distinctive marks of identity within the family of Christian churches, but the *Petrine primacy*. The adjective *Roman* applies more properly to the diocese, or see, of Rome than to the worldwide church, which is in union with the Bishop of Rome.

The basic meaning of the term *Catholicism* is universality, comprehensiveness. Historically *Catholicism* has come to mean the traditions, beliefs, way of life, institutional allegiance and coherence, worship and moral standards of those communities of Christians, which maintain full institutional communion with Rome, though the term is sometimes extendedly used to include Anglican and other churches whose structure, worship and beliefs are close to the Church of Rome.

## CHARACTERISTICS OF CATHOLICISM

McBrien<sup>2</sup> explores the distinction of Catholicism from other Christian churches and traditions especially in its understanding of, and practical commitment to, the principles of sacramentality, mediation and communion.

1. **The Principle of Sacramentality** – God is present and operative in and through the visible, the concrete, the tangible, and the finite, the historical: persons, communities, places, events, natural objects, the whole created order. Christ is the primordial sacrament; the church is the fundamental sacrament.
2. **The Principle of Mediation** – is a corollary of sacramentality. God uses signs and instruments to communicate grace.
3. **The Principle of Communion** – means that our way to God and God's way to us is mediated through community: the human community at large and the church in particular. The communion of disciples is the preview or foretaste of the perfect communion to which the whole of mankind is destined in the final kingdom of God.
4. **The Principle of Tradition** – Catholicism is a tradition and style of Christian life and community, which is more profoundly grounded from many traditions. It visualizes that the bible is the product of many traditions. Before there were written text the faith was handed down on through proclamation, catechesis, worship and personal example. As Pope John XXIII (d. 1963) once said, history itself is a teacher. Characteristic of catholicism as a way of being a Christian are the following aspects:
  - a. An assumption about the relation between faith and reason
  - b. A respect for the cumulative wisdom of experience

- c. A profound appreciation of the sacramental principle
- d. An explicit commitment to evade elitism
- e. A sense of corporate nature of sin and redemption
- f. A broadly inclusive approach to church membership which allows for infant baptism and make efforts to retain those who are not strongly committed

5. **The Principle of Reason** – Catholicism emphasizes the role that reason plays in relation to faith. Reason provides grounds of credibility for that further leap of commitment, which is faith, and it is readily harnessed for faith seeking deeper understanding. It is an acceptable exercise both of faith and reason to seek the inner coherence of Christian beliefs and teachings, and allow seeking a unified worldview harmonizing what is observed in the world, and understood through science, history and philosophy, with the tenets of faith. For Catholicism all created reality is graced, including the intellect. Though fallen, it is redeemed. Though tainted by sin, it is permeated and elevated by grace.

6. **The Principle of Analogy** – it pertains to a way of thinking about God and of understanding the divine-human encounter that seeks always to find “similarity-in-difference.” It opposes protestant's dialectical way of thinking (emphasizing what is unique in God and the radical dissimilarities that exist between the divine and the human).

7. **The Principle of Universality** – a radical openness to all truth and to every value. It is comprehensive and all-embracing toward the totality of Christian experience and tradition, in all the theological, doctrinal, spiritual, liturgical, canonical, institutional, and social richness and diversity of that experience and tradition. It is neither a sect nor a schismatic entity, although sectarianism and schism are not unknown to it. Nor is it extricably linked with the culture of a particular nation or region of the world.

## BACKGROUND IN THE CHANGE OF THE CHURCH'S ATTITUDE TOWARDS THE WORLD

Schulteis, et. al.<sup>3</sup> cited in their work *The Rich Heritage of Catholic Social Teaching* the different

aspects in this change in attitude as identified by Philip Land. [Cf. P. Land, *Justice in the World* (Vatican City, Pontifical Commission Justice and Peace, 1972)].

1. **An assault on political apathy** – the silent and passive attitude of the church in the face of the animosities of the 2<sup>nd</sup> world war prompted the church leaders to acknowledge that the church must share accountability for secular as well as for religious history.
2. **A commitment to the “humanization” of life** – the 2<sup>nd</sup> Vatican council asserted the church’s accountability for the world. It fosters respect for the rightful autonomy of the secular world.
3. **A commitment toward justice** – the Bishops in their 1971 Synod statement, *Justice in the World*, emphasized a radical criticism of progress as not incurring justice, but maintaining or deteriorating difference between rich and poor nations and between rich and poor within nations. The Bishops declared that action on behalf of justice and participation in the transformation of the world fully appear to us 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 milieu.
4. **Preferential option for the poor** - A preferential love should be depicted to the poor, whose necessities and rights are given special attention in God’s eyes. “Poor” is understood to allude to the economically disadvantaged who, as consequence of their status, suffer oppression and powerlessness. (Call to Action, 23).

## THE SOCIAL TEACHINGS OF THE CHURCH

The Social Teachings of the Church is an embodiment of concepts (truths, principles, and values), which the Church deduced from revelation and the natural law and adapts and applies to the social problems of our times in order to assist people and governments to organize a more humane society in conformity to God’s plan for the world [M.M. 220].

### Sources of the Social Teachings

1. The Natural Law – is the foundation of the social teachings of the church. It is inscribed by the Creator in man’s very being, in his animal and rational nature, as grasped by his

intelligence. It is the articulation in us of what our reason requires. It informs our conscience of what we should do in conformity with our rational nature. It instructs us to do good and shun evil doings. Our good being is congruous with our rational nature. Our evil being jeopardizes our authentic flourishing and advancement.

2. Revelation – is depicted to man in two spheres: the Old and the New Testament. The Old Testament depicts the cultural, judicial and moral laws, which is an articulation of the natural law. The Decalogue patterns our duties to God, rights and duties concerning the human person, the family, and the neighbor. It tells us to reserve the Lord’s Day for divine worship. It depicts also prophets who repudiated injustice, announced the rights of the poor and the lowly, and proclaimed social and religious justice. In the New Testament, Jesus did not come to abolish the law but to perfect it specifically by the new commandment. This new law of charity, which invests all virtues including justice with the grace of the Holy Spirit. The Gospels announced its complete teaching on riches and poverty, the use of the fruits of the earth and equal distribution of these worlds’ goods.

### The author of the social teachings of the church

The church alone is the gateway to salvation and, under the protection and guidance of the Holy Spirit, the source of all truth. The church is the only proximate and universal guide to the true meaning of her social teaching.

### The content of the church’s social Teaching:

1. Moral and Religious truths
2. Code of moral behavior
3. Fundamental human rights

The social teaching of the church is the application of these Christian concepts to the review of the present socio-economic structures and to the construction of a more truly human, social, and economic order. The church teaches these principles and perspectives directly. She defends and protects these values by her judgments on erroneous paradigms such as liberalism, communism, and Nazism or the economic structures, which threaten them such as technocracy and state totalitarianism. The church proposes the

concrete application of these principles on vocational organizations and she furthers their application as conditions and place demands.

### **The Purpose of the Social Teachings**

1. The advancement of the kingdom of God through human engagements and temporal realities for the salvation of men. The spiritual mission of the church is to unite men in God and among themselves. She denounces whatever operations in opposition to gaining this purpose and support what ever furthers it.
2. The construction of a more human, more just, more brotherly society congruous with God's plan for man and the human community by bestowing the heritage and values of the Christian life so that each one can draw on them in conformity to his own specific genius and his special necessities to build a society worthy of man, elevate it to a spiritual sphere, and bestow authentic well-being.

### **Catholic Social Doctrine**

Catholic social doctrine is a body of official teachings on the social order in its economic and political dimensions. The church must teach a social doctrine, first, as educator of man's conscience the church must lead each human being to his supernatural destiny through the realities of this life. Second, as guardian of the moral law the church has the right and duty to repudiate all assaults by economic and social institutions in contradictory to the moral law. Finally, as the mystical body of her church has the mission of unifying all men in the unity and love of Christ. The Catholic social doctrine delves on the following:

1. Dignity of the human person as created in the image of God, with human rights and duties, which protect and enhance this dignity.
2. The common good; i.e., the radically social nature of human existence
  - a. with the nature of society and of the state,
  - b. with the relationship between society and state (balancing the principle of subsidiarity and the principle of socialization),
  - c. with voluntary associations; e.g., labor unions as bridge between state and society.
3. Internal unity (race, class, language, mentality, and civilization) of society and of the family in a single body (in communion of His life and charity).

4. Nobility of work with all its implications for social reforms for the working classes.
5. Far-reaching rebuilding of the juridical order for the security of man and the safeguarding of his rights in contradictory to all arbitrary human intervention.
6. A context of the state at the service of society of man and of his destiny.

During the time of Pope Leo XIII's encyclical *Rerum Novarum* (*The Condition of Labor*), in 1891, the Catholic Church began to articulate the theology of social justice. Hence, it offers a profound theological and philosophical framework of social analysis.

### **The Development of Catholic Social Doctrine**

*Stage 1 configures the church's response to the problems posed by the industrial revolution.* It focuses on Leo XIII's *Rerum Novarum*, 1891, (inhuman conditions of working people in industrial societies) and Pius XI's *Quadragesimo Anno* (*Reconstructing the Social Order*, 1931).

#### **Rerum Novarum<sup>4</sup>**

In *Rerum Novarum*, there are **three factors** underlying economic life:

1. **Workers** – were treated as “commodities,” mere “things,” only useful for profit and production. *Rerum Novarum* stated the duties of the workers:
  - a. Perform the labor he or she agreed upon in justice.
  - b. Not to injure the property or “to outrage the person” of the employer.
  - c. Never to use violence to gain his or her ends.
  - d. Not to associate with “men of evil principles”.

The duties of the employer are as follows:

- a. To pay a just wage (this rejects the liberal doctrine of “freedom of contract”).
- b. To look upon workers not as bonds men but to respect in every man his dignity as a person ennobled by Christian character. Earning an honest living through business is honorable but misusing human beings as mere things valued only for their physical powers is truly shameful and inhuman.

2. **Productive property** - property, wealth and possessions must be understood in terms of the Christian progress toward eternal life.

- a. An affirmation to the right to private property.
  - b. Promotion of traditional Christian virtues of benevolence, mercy and generosity.
- Man should not consider his material possession as his own, but as common to all, so as to share them with those in need.
- The poor have a right to take from the rich in order to meet their urgent needs.
- ❖ Leo's emphasis is the significance of natural and moral obligations within the broader aspect of a doctrine of stewardship and the call to benefit others especially the most needy.

3. **The state** – the role of the state in dealing with the problems of the working class. Primal responsibility of the ruler are as follows:

- a. To promote the common good
- b. To promote religion and morality
- c. To promote to the utmost the interests of the poor

This document is known as a *Magna Carta* for the reconstruction of the economic and social order for it indicated just and equitable interrelationship that directs the formation of a just society.

Pope Leo XIII's encyclical letter *Rerum Novarum* was issued May 15, 1891 in response to the following:

1. Intense conflict between the masses
2. The prevailing moral degeneracy of the times
3. The ironic disparity between the enormous fortunes of some few individuals
4. Poverty of the masses
5. Merciless degradation and exploitation of the modern era (the European and North American workers)

Pope Leo's social concern is profoundly rooted in the scriptures and Christian tradition. Social Catholicism had a number of powerful exponents that preceded Leo who had vociferously condemned the misery caused by industrial revolution.

1. Frederic Ozanam (1813-53)
2. Felicite de Lamennais (1782-1854)
3. Baron Karl von Vogel-Sang of Austria (1819-91)

4. Rene de la Tour du Pin (1834-1925) of France
5. Bishop Wilhelm Emmanuel von Ketteler of Mainz (1811-77)
6. Count Albert de Mun (1841-1914)
7. Henry Edward Cardinal Manning of Westminster (1808-92)
8. James Cardinal Gibbons of Baltimore (1834-1921)
9. Archbishop John Ireland of St. Paul (1838-1918)
10. Bishop John Lancaster Spalding of Peoria (1840-1916)

The document *Rerum Novarum* was inspired by the outcome of the annual conferences of the corporatist *Fribourg Union* (1884-91), a catholic social action movement in Germany, and by requests from the hierarchy in England, Ireland, and the American Bishops regarding neutral labor unions in 1887-88.

### **Significance of Rerum Novarum**

1. It exemplifies an endeavor to bring a Christian influence to bear on the social problems of the age that his predecessors had ignored into a more affirmative and transformative relationship to the world.
2. It furnishes hierarchical foundation to the catholic social conscience and a coherent and ecclesially authorized body of moral and social teaching to guide social activism; i.e., the promotion of trade unionism.
3. It is a configuration of a vital step in the direction of seeking popular support.
4. It furnishes a body of substantive moral principles that would be explored, expanded, refined and developed by the subsequent tradition of catholic social teachings.
5. It sets for authoritative magisterial reflection on and practical commitment to the cause of the poor and oppressed of this world.

### **Crucial Themes of Rerum Novarum**

1. The dignity of the person, of work and its religious significance
2. Just wage
3. The right of workers to participate in unions
4. The priority of peaceful and legal means in resolving social and economic disputes
5. The moral purpose of the state.
6. The social mission of the church
7. The promotion of the common good as the goal of the state
8. The centrality of justice with economic and industrial relations

9. The special claim of the poor by reason of their vulnerability

10. Critical stance toward liberalism and socialism

Pope Leo's *Rerum Novarum* (1891) confronted **two major problems** created by the capitalist revolution:

1. The plight of the working class.
2. Class conflicts.

It depicted the problem that Marxists assaulted:

1. Wealth concentrated in the hands of relatively few owners.
2. The mass of workers impoverished.
3. The two classes in conflict.

Leo denounced the socialist solution offered by the Marxists and others. Leo noted **socialism** as:

1. Socialism takes away humans material right to private property.
2. Socialism proposes futile solutions, believing that all inequalities can be overcome.
3. Socialism wrongly assumes that hostilities between classes are natural and inevitable.
4. Socialism offers too much power to the state, risking a complete absorption of the individual and family by the state.

### **Quadragesimo Anno**<sup>5</sup>

In *Quadragesimo Anno* Pius XI reaffirmed the right and duty of the church to address social issues:

1. Condemnation of capitalism and unregulated competition.
2. Condemnation of communism for its promotion of class struggle and the narrow reliance for leadership on the working class (the dictatorship of the proletariat).
3. Highlighted the social responsibilities of a private property and the rights of the working people to a job, to a just wage and to organize to claim their rights.
4. Stressed the role of government in society and in economy.

**The purpose** of writing the document *Quadragesimo Anno* was to honor the anniversary of *Rerum Novarum* and to reconsider the same issues in the context of the 1930's. The document was written in a very turbulent time of worldwide economic depression.

1. Millions were unemployed.
2. Germany was doubly stressed because of its war debt.
3. The leftist parties in Europe escalated their numbers among the working class.

4. The extreme right was gaining among the middle class,
5. In parts of Europe it was a time of disillusionment as democracy was reduced to ineffective parliamentary wrangling.
6. Religious persecution in the Soviet Union.
7. Anti-clerical war against the church in Mexico.
8. The incipience of anti-clerical violence in Spain.
9. Heightened tension between the Vatican and the Italian fascist regime.

*Quadragesimo Anno* was drafted by Oswald von Nell-Breuning who was influenced by the social philosophy of solidarism and by his brother, solidarist Gustav Gundlach, who was later the drafter of Pius XI's social allocutions.

Solidarism was the idea of German economist Heinrich Pesch. This system of economic thought known as solidarism was grounded on catholic philosophical principles (principle of solidarity). It encouraged organizations according to industries or professions such as vocational groupings that would include both workers and employers and would operate as self-governing authorities for the various industries and professions.

### **The Configuration of Quadragesimo Anno**

#### **1. Recalling *Rerum Novarum***

*Quadragesimo Anno* alluded to *Rerum Novarum* as the magna carta of Christian activities in social matters. Pius XI amplified a more precise application of the changed conditions and new needs on the controversies about the interpretation of *Rerum Novarum*.

#### **2. Vindication and further Development of *Rerum Novarum***

**a. Property** – Pius XI emphasized the social character of ownership over Leo's accentuations on the right to property as an individual's natural right. For Pius XI, it was the role of the state to define what was licit and illicit in the use of possessions.

**b. Capital and Labor** – Pius XI reiterated Leo's claim: "Capital cannot do without labor, or labor without capital." *Quadragesimo Anno* declined the following conflicting perspectives:

- that by economic law the accumulation of riches belonged to the wealthy while the workers must remain in indigence or at a subsistence level

- that all products and profits beyond those required to replace invested capital belonged to the workers.
- ❖ *Quadragesimo Anno* affirms that each class should receive its “due share” and the distribution must be in concurrence with the demands of the common good and social justice.
- c. Just Wage** – Pius XI modified wage contract to be determined by the following factors:
  - The wage must be sufficient to meet ordinary domestic needs.
  - The condition of the business and its owner are to be valued.
  - The wage must be designed for the economic welfare of the whole people.
- d. Reconstruction of the Social Order** – Pius XI proposed two things essential to the reconstruction of the social order.
  - **Reform of the Social Order (State)** – Pius XI focuses on the principle of subsidiarity. This was later complemented by the notion of “socialization” alluding to the multiplication of social relations in modern society, which furnishes the emergence to the need for their coordination. Socialization may include state intervention for the common good.
  - **Correction of Morals** – the primal duty of the state is to dissipate conflict between classes with divergent interests, and thus foster and promote harmony between the various ranks in society. Pius XI proposed social legislation to reestablish vocational education.
- e. Italian Fascist Labor Organization** – Pius XI proposed a special type of union and corporative organization. It is the kind of vocational groupings the Italian Fascist government was introducing. These “corporative” were composed of representatives of unions of workers and employers of the same trade or profession. Strikes and lockouts had been forbidden; public authority intervened if agreement could not be reached.

#### **Advantages of Italian Fascist Labor Organization:**

- ❖ Peaceful collaboration of the classes
- ❖ Repression of socialist organizations and efforts

- ❖ Moderating influence of a special ministry

### **3. Changes in Capitalism and Socialism**

Pius XI recommended that commutative justice and Christian charity must become operative in the relations between labors and capital. Free competition and economic domination must be kept within justice and definite limits and brought under the control of public authority.

In capitalism, the struggle for domination was threefold: in the economic sphere itself, for control of the state, and in clashes between states. As a consequence,

- a. Free competition is dead.
- b. Economic dictatorship has taken its place.
- c. Compulsion between civil authority and the economy has led to the state becoming the slave of human passion and greed rather than justice and the common good.

International relations are marred by economic rationalism and imperialism and by international imperialism whose country is wherever profit is.

In the analysis of economic theory in catholic social teaching evaluated by Mary Hobgood<sup>6</sup> exhibited three conflicting economic paradigms:

- a. The paradigm of society and the economy as organic members of a hierarchically ordered society are viewed as interdependent and capable of working together for the common good. The paradigm highlights the community over the individual. Thus, it is in a state of compulsion with the next paradigm, the liberal social.
- b. Liberal social paradigm delved on the necessity for economic autonomy of individuals who must be free to pursue their own self interest, e.g., western capitalism which constitutes the context that economics and politics are disengage and autonomous realms.
- c. Radical social paradigm demanded this assumption and prefer social economic and political structures in western capitalism from an inter locking system that serves private capital accumulation. The paradigm upholds the reality of a common good thus accepts the organic paradigm but negates organic paradigm’s acceptance of hierarchical social arrangements and instead highlights principles of democratic participation.

In *Quadragesimo Anno*, economic political reality is assured in a structural (radical) way and consequently precludes the workability of its own liberal policy prescriptions. Pius XI noticed this change in capitalism: that the state had become a slave of economic powers. He questioned the politics and the economy as autonomous. He sees how economic power was abusing political power and using it for private gain of the very few. He suggested to have public authority (the state) restrict economic domination by falling back into the liberal paradigm, which assumes that politics and economic are separate entities.

**The goal of communism:** class warfare and complete abolition of private property.

### **Socialism**

Pope Pius XI depicted socialism as ignorant of the sublime destiny of humans and society and as viewing community as being instituted for the advantages it brings. Socialism demands collective production and total submission of people to society in the interest of production of wealth. Possession of material goods is highly valued that liberty and human dignity are sacrificed. Conflicts are viewed as indispensable and simultaneously an inauthentic liberty is promoted. Since social authority descend from God has no place in the socialist scheme. Pius did not condemn such monolithic view of socialism but he believed that reforms could change it. In his assessment, the problems are as follows:

- a. The uncertainty of economic conditions requires an endless straining of energy and become hardened to conscience.
- b. Legal regulations for corporations are grossly abused.
- c. Insistence on the moral law enforced by civil authority could have averted these evils but rationalism and an economic science alien to the true moral law has already given free reign to avarice.
- d. Workers sank in the same moral morass because of the perils that modern work placed offered and the way employers treated workers as tools, without concern for the welfare of souls.

The remedy to such moral problem, for Pius XI, could not be found in social movements or political parties but in a return to Christian principles of moderation and the law of charity that brings stability and union to humanity. Christian moderation enable the rich to listen to workers just complain. The workers must negate feelings of envy and cease to be weary of the position assigned them by God in society.

Pius XI in *Quadragesimo Anno* criticized the prevailing capitalist system in which immense power and despotic economic domination is concentrated (QA 105). He condemned Marxist socialism. He proposed, as a middle way between individualistic capitalism and collectivist socialism, a new form of corporation in which workers would share in ownership and discretion making.

Pope Pius XI promulgated the encyclical *Divini Redemptoris* (1937) against atheistic communism.

- a. Communism proposes a false messianic idea and deceptive promises about what a new society will be.
- b. It holds that only matter exists, a view that rules out all belief in God, the soul, and hope in an after life.
- c. Class struggle and consequent violent destruction become a crusade for progress.
- d. There is no recognition of any individual rights in respect to the collectivity.
- e. It negates all hierarchy and divinely constituted authority including the authority of parents.
- f. The natural right to property is abolished.
- g. Marriage and the family are completely undermined.
- h. Dominance of the collectivity makes production of goods its only goal and gives unlimited discretion over individuals.
- i. Morality is reduced to being simply a product of the economic order.
- j. The state is given unlimited power through communists claim that it will “wither away” [DR 8-14].

Communism is intrinsically wrong, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever [DR 58].

Paul VI noted that *Marxism* could be considered as:

- a. The active practice of class struggle.
- b. Exercise of political and economic power by one party.
- c. A materialism ideology.
- d. A scientific method of examining social reality [OA33].

The Pope warned that other different aspects of Marxism have generally been linked together and that Marxist class struggle has led to violence and totalitarian societies.

John Paul II encyclical *Laborem Exercens* (1981) drew upon ideas from Marx:



- a. The primacy of work, work as self-realization.
- b. Capitalist treatments of workers are mere tools of production.
- c. Capital owner as causing class conflict.

### **The Pope denounced Marxism:**

- a. It is atheistic.
- b. Its materialist philosophy.
- c. Its effects to bring one class into power.
- d. Its placing of all control over society in the hands of a bureaucratic, one-party [LE 14].

**Stage 2 is a response to the growing internalization of life.** It starts during 2<sup>nd</sup> world war. The parameters includes the internalization of catholic social doctrine, confronting the growing material interdependence of the world and seeking to provide a moral framework for the political, economic and strategic issues facing the human community. The texts used are as follows:

- 1) Pope Pius XI's Pentecost Message of 1941 and Christmas addresses of 1939-1957.
- 2) John XXIII (*Mater et Magistra*, "Christianity and Social Progress," 1961; *Pacem in Terris*, "Peace on Earth," 1963).
- 3) Paul VI (*Populorum Progressio*, "The Progress of Peoples, 1967); the 2<sup>nd</sup> Vatican Council's Pastoral constitution on the Church in the Modern World (*Gaudium et Spes*, 1965), and the Synod of Bishops' Justice in the World (*Justitia in Mundo*, 1971).

### **Major Issues:**

Pope John XXIII addressed the growing disparity between rich and poor nations and the threats to world peace:

- 1) Political and juridical organization of the international community to work together to create local, national and global institutions, which would both, respect human dignity and promote justice and peace.
- 2) The demands of international justice in determining the rules and relationships of international economic policy.
- 3) The moral issues regarding warfare in a nuclear age.

### **Permanent Principles and Values of the Catholic Social Teaching**

#### **1. DIGNITY OF THE HUMAN PERSON**

- a. The natural worth of a person as a creature formed in the image and likeness of God and elevated to the supernatural destiny, which transcends earthly life.

- b. As such, the human person is equipped with intellect and free will.
- c. It is on this basis that all are equal regardless of creed, race, sex, status, age, color and all differences that distinguish one person from another.
- d. The dignity of the human person is inviolable as well as inalienable.
- e. For Pius XI, man is a human person who will realize his full autonomy in communion with others and in collaboration with other members of society.
- f. Leo XIII's 1891 encyclical *Rerum Novarum* saw in human dignity the norm and standard by which the political, social, and economic structures of society are to be judged. The human being is never a means, only an end.
- g. For Pius XI, The dignity of man is the dignity of the image of God. God created man in his own image: he created him in the image of God. Every man has an absolute and transcendent value because the author of human nature gave him an immortal soul. He is responsible for his actions and his destiny. He is a personal being endowed with intelligence and free will. He is a being who has the final choice of what he will or will not do. He is conscious of his overriding destiny and responsible for his actions and destiny. The basis of the dignity of the human person is God himself. Man realizes and lovingly accepts his filial dependence. He freely pays homage in adoration, love and submission to the Divine Will. He is not subject to earthly things, neither to progress, to the machine, to money nor to technical progress. It is religion and not the perfection of the organization or of the equipment, which gives the worker his dignity.
- h. Leo XIII's 1891 encyclical *Rerum Novarum* saw in human dignity the norm and standard by which the political, social, and economic structures of society are to be judged. The human being is never a means, only an end.
- i. The concept of personal dignity as the basis of real rights lies at the very center of modern catholic social thought. The person has rights that are to be respected and protected because of his or her personal dignity.
- j. To be a human person is to be one who is morally responsible. The human person is one

who should act in a morally good way. To be a person is to be claimed by values that impose an obligation.

- k. Moral obligation is the summon to acknowledge the concrete dignity of the human person, and in this sense human dignity is the criterion and norm of all moral activity.

## 2. HUMAN RIGHTS

- Human right is a natural moral claim, which flows from the inherent dignity of persons being persons themselves (their dignity as such); created in the image of God; shares in the mystery of Christ.
- The church's social teaching must defend, protect, and restore the family in its economic, moral and legal unity.

### Types of Human Rights

#### 1. BODILY RIGHTS

- a) *Instrumental* – Rights to security and sickness, inability to work, old age, and unemployment.
- b) *Social* – Right to food, clothing, shelter, rest, and medical care.
- c) *Personal* – Right to life and bodily integrity

#### 2. COMMUNICATION RIGHTS

- a) Rights to be informed truthfully.
- b) Right to freedom of expressions, education and culture.
- c) Right to communicate.

#### 3. RELIGIOUS RIGHTS

- a) Right of religious freedom
- b) Right to private and public expression of religious belief
- c) Right to religious belief

#### 4. SEXUAL AND FAMILIAL RIGHTS

- a) Rights to economic, social, cultural and moral conditions necessary for family life.
- b) Right to found a family or live singly, right to procreate.
- c) Right to choose a state of life.

#### 5. ECONOMIC RIGHTS

- a) Right to organize unions and right to property.
- b) Right to adequate working conditions and a just wage.
- c) Right to work.

#### 6. ASSOCIATIONAL RIGHTS

- a) Right to form societies and organizations.
- b) Right of assembly and association.
- c) Right to social intercourse.

#### 7. RIGHTS OF MOVEMENT

- a) Right to internal and external migration.
- b) Right of nationality and residence.
- c) Right to freedom of movement.

#### 8. POLITICAL RIGHTS

- a) Right to juridical protection of political participation (suffrage, due process)
- b) Right to political participation.
- c) Right to self-determination.

#### 3. COMMON GOOD [Guerry, 125-138]

- a. Humans were created by God not for life in isolation but for the formation of social unity. The communitarian character of human existence means that the good of each person is bound up with the good of the community. Thus, the obligations of justice and love will only be fulfilled when each person contributes to the common good in accord with his or her abilities and in light of the needs of others. The common good is a social reality in which all persons should share through their participation in it (GES, 32).
- b. The common good is the sum total of all those conditions of social living—economic, political, cultural – which makes it possible for women and men to readily and fully achieve the perfection of their humanity. Individual rights are always experienced within the context of promotion of the common good (MM, 65).
- c. For Pope Pius XI, it is to realize, in lasting fashion and to “preserve, develop, and perfect the human person by facilitating the due fulfillment and realization of the religious and cultural laws and values which the creator has assigned to every man and the human race.
- d. For Leo XIII, the common good is the human good of a human community, whether family, professional, national or international. It is a general good ensured by general outside conditions for the general mass of the people. It is a good, which members of the national community should seek and bring about together because it answers the essential need of the human beings. All men are called to enjoy the benefits together because they are conferred on each man as a member of the social body. It demands the members of the national community to go beyond the particular or collective interests of political parties or professional or specialized groups so that they

- can establish conditions favorable to the life of the nation and to its prosperity, its greatness, its place in the community of nations and its mission in the service of mankind.
- e. The essential components of the common good are public order, prosperity, and intellectual, spiritual, and moral values. Concerning public and external order, the common presupposes a public, external order, which would ensure protection of life and property, respect for freedom and rights, defense of the country land, sea and air and the exercise of justice by honest judges. The Pope accentuated the necessity for stability and permanence in the conditions of this public state. Upheavals, revolutions, and crises in the government jeopardize the common good. The Pope also accentuated the indispensability of consisting a judicial status bestowing this social life an external backing and protection to safeguard the specific energies of all citizens in their collaboration for the common good.
  - f. Concerning prosperity, Pope John XXIII listed down its framework: employment for as many workers as possible, caring lest privileged groups arise even among the workers themselves, maintaining a balance between wages and prices, accessibility of the goods and services for a better life as many persons as possible, dissipate or keeping within bounds the inequalities that exist between different sectors of the economy – i.e., between agriculture, industry and services; to balance properly any increases in output with advances in services offered to citizens, especially by public authority; to adjust the means of production to the progress of science and technology; and finally, to ensure that the advantages of a more humane way of existence not merely sub-serve the present generation but have considered for future generations as well.
  - g. This prosperity demands that the material elements which the citizen can use in common or which they share a sufficiency of produce, goods, and commodities to answer real needs. The prosperity of industry, agriculture, commerce and trades, an equitable distribution of the national revenue between the different social groups, a just and proper sharing by everyone in the wealth of the country, an improvement in the standards of living of the different classes in the nation with an increase in their purchasing power for the most depressed sections, a clear, just and moderate fiscal policy financial equilibrium and a stable and strong currency which enjoys public confidence.
  - h. Concerning higher values of the intellectual, spiritual and moral and religious order, the common good of a nation calls on the combined forces of servants, inventors, thinkers, intellectuals and scientist. In the intellectual and moral order the common good of society requires general education, the unfolding of intellectual, humanistic or technical training, culture and different forms of art. The common good demands that the souls, consciences, will revitalized young people should be advanced to awaken in them an intensified, balanced, and disciplined personality. Youth must submit its whims and passions to a higher law, to exercise virtue and offer itself to a higher and noble ideal. This integral education presupposes the love of the good, of the true and the beautiful and the struggle in opposition to egoism, laziness, and cowardice.
    - i. The moral virtues of the common good are loyalty, courage, honor, patriotism, professional ethics and the love of work. It is full responsibility in the temporal order as well as the eternal. Concerning social reforms, it demands a spirit of renunciation and sacrifice, a sphere of accountability and arduous work.
    - j. The common good is placing homage rendered to God. It is the supreme good by virtue of its influence on men's minds, their families and social contacts.
    - k. For Pious XI, the true common good is determined and acknowledged by the nature of man, which harmoniously balances personal rights and social duties, and by the end of society, also determined by this same human nature. To deviate from this order is to overthrow the pillars on which society rests and jeopardizes the tranquility, security and very existence of society.
    - l. For Leo XIII, this common good is, after God, the first and last law in society. For Pious XII,

it is the overriding demand of society to place the common good beyond personal advantage, the service of each for all. It is pertinent because it is in accord with God's plan, which united all men in a common nature and put them to live in society by helping each other.

- m. It is also pertinent insofar as the good which conditions the existence, vitality, well-being and happiness of people is greater than individual or specific goods, restricted to their own sphere of families, professions, or groups. It alone can realize the unity and greatness of a nation. It has a universal framework and effectiveness and is applicable to all engagements with each other.
- n. The common good protects the intangible domain of the rights of the human person and assist them fulfill their duties. It is addressed to man for him to reach out and realize his destiny, fulfill himself in assisting others and become better, free and human, to discipline his selfishness, to rise above his petty personal interests, to take his responsibilities in the social body and to exercise all the virtues included in the giving of self to this higher ideal. Social justice animates all the virtues and places them at the service of the common good.
- o. The common good constitute power to work wonderful transitions in the life of nation and ensure its social rehabilitation. It collaborates for the international common good and the good of all mankind.
- p. The common good prepares men to turn towards God.

### 5. GLOBAL SOLIDARITY

- a. At the heart of the experiential aspect lies a deliberate choice to enter in some degree into the world of those who are deprived. Insofar as one begins to share the life of disadvantaged people, one begins to have that sense of togetherness that frequently characterizes such groups. This is the experience of solidarity that provides a matrix within which the virtue of solidarity can be developed.
- b. The virtue of solidarity is a habitual attitude and approach that inclines one to be sensitive to the needs and feelings of others in the group and to devote oneself generously to the common welfare.

- The development of the virtue of solidarity takes place within the context of the struggle against injustice. Like other virtues, solidarity has to be constantly nourished. This takes place in two ways.
  - ❖ First, one must be open to be challenged by other members of the group and to challenge them in turn.
  - ❖ Second, one has to strive constantly to play a part in developing common policies with the other members of the group and to act on the basis of these joint policies.
- c. In *Sollicitudo Rei Socialis*, solidarity is not just a vague feeling of compassion but "a firm and persevering determination to commit oneself to the common good." Solidarity must be practiced between individuals, professions, classes, communities, and nations, as all must be committed to the common good and to overcoming the alienation and injustice oppressing many.
- d. It is ensuring that the workers and their families have living and working conditions (wages, housing, private ownership) which redress injustice and render more human life and security, the opportunity for a human culture, and the place by which the workers should hold in the nation side by side with the other classes so that they may take accountability in the administration of the entire economy.

### 5. PREFERENTIAL OPTION FOR THE POOR

- a. It is a very personal choice made by an individual committed Christian, communities, and institutional church itself to share in Christ's work of bringing salvation to the world.
- b. To make an option for the poor is to commit oneself to resisting the injustice, oppression, exploitation, and marginalization of people that permeate almost every aspect of public life.
- c. It proclaims that Christ is the savior. It is also the option of society geared toward authentic common good. It articulates concern of Christ who proclaimed the message of salvation to the poor, for the poor who are indeed loved by God, and God who guarantees their rights.
- d. It is a commitment to transforming society into place where human rights and the dignity of all are respected. It is choosing to disengage from

- serving the interests of the powerful and instead to take the side of those who are relatively powerless.
- e. It is unifying society with loyal collaboration between different classes and professions by setting up a vocational organization to further the common good of the vocational group by more human, more just, and more fraternal engagements.
  - f. The fundamental option can be exercised only within specific, concrete choices, but not all specific choices. The fundamental orientation, constituted by the option, cannot be identified with specific choices.
  - g. This paradigm appeared in three forms:
    - First, the Personalist-existentialist form drawing on the Thomistic context of person, and certain currents of existentialist, and personalistic philosophy.
    - Second, The transcendental form patterned from the basic features of transcendental anthropology advanced by Karl Rahner. Finally, the biblical form grounding on the contexts of metanoia as conversion, and continual conversion, which follows upon it.

## 6. PRINCIPLE OF SUBSIDIARITY

- a. A principle in catholic social doctrine which holds that nothing should be done by a higher agency which can be done as well, or better, by lower agency.
- b. It was initially used to protect individuals and groups, but more recently it has been employed to define the relationship between individual nation-states and worldwide public authorities.
  - The principle of subsidiarity assumes the natural right to associate and to organize. It presupposes the central texts of catholic social thought:
    - ❖ The individual and the family precede the state; that is, individuals do not exist for the state but rather the state exists for the well-being of individuals and families entrusted to its care.
    - ❖ Individual rights including that of ownership are prior to the state.
- c. The principle also affirms that there is nothing done by a higher or larger

organization that cannot be done as well by a lower or smaller one. Intervention, therefore, should occur only as a last resort to make up for deficiencies.

- d. In *Quadragesimo Anno* Pius XI explicitly makes the principle of subsidiarity the guiding norm upon which the social order (conflicts between classes can be removed and how harmony between the state, trade, professions, labor and capital) is to be restored.
- e. The principle of subsidiarity states that the larger forms of community such as political society should not replace or absorb those that are smaller but rather should provide help to them when they are either unable or unwilling to make their proper contribution to the good of the community. The government provides such help by directing, restraining, and regulating the activities of these other communities “as occasion requires and necessity demand. Hence, it calls for government intervention to enable the other parts of civil society to contribute to the common good (QA, 80).
- f. In both *Mater et Magistra* and *Pacem in Terris* John XXIII employs the principle of subsidiarity to teach that the individual is the foundation, cause, and end of all social functions. He applies the principle of subsidiarity to the international situation and appeals for the establishment of an international public authority to address the vast, complex, and urgent economic, social, political and cultural problems of the day.

## 7. THE PRINCIPLE OF STEWARDSHIP

- a. Stewardship is a Christian lifestyle. As Dietterich<sup>7</sup> would put it: “the life of stewardship is an ongoing process of integration whereby we relate our whole person to the whole action of God. By acknowledging our dependence upon God for all life, we are called to regard both material things and human capacities not as private possessions or as the property of limited groups, but as God’s.”
- b. Stewardship is based on three principles: responsibility for all others in the world, based on Christ’s commandment of love; forming a critical judgment to inculcate Christian values into our society; and assuming the courage to

be prophetic by speaking out regarding both justice and injustice.

- c. Authentic stewardship<sup>8</sup> leads one to reverence and awe. Christian stewardship presupposes a belief in an all-encompassing presence of God in all of life and the totality of creation, with an openness to sharing the gifts of God and receiving God's gifts from others and through others. Reverence and awe connote seeing God in all and all in God.

## **8. PROMOTION OF PEACE**

- a. Peace is the fruit of justice and is dependent upon right order among humans and among nations. The arms race must cease and progressive disarmament takes place if the future is to be secure. In order to promote peace and the conditions of peace, an effective international authority is necessary.
- b. Peace is not just the absence of conflict but a state of well-being, both of the individual and of the community. In the Old Testament, peace is the perfection of a thing. It is the result of the community's being in covenant communion with God.

## **9. POLITICAL PARTICIPATION**

- a. Democratic participation in decision-making is the best way to respect the dignity and liberty of people. The government is the instrument by which people cooperate together in order to achieve the common good. (Christmas Message, 1944).
- b. Today, it is the right of citizens to share in the political life of the community in service of the common good, whether national or international, and in service of the human person, whose dignity in Christ is the foundation of the whole social and political order. Thus the principle of human rights is of profound concern to the area of social justice and as the measure by which it can be tested in the life of political bodies (*Redemptor Hominis*, section 17 par. 7). In *Centesimus Annus*, 57, the church is concerned on the social message of the gospel. It must not be considered a theory, but above all else a basis and motivation for action.

## **10. ECONOMIC JUSTICE**

- a. The economy is for the people and the resources of the earth are to be equitably shared by all.

- b. Human work is the key to contemporary social questions.
- c. Labor takes precedence over both capital and technology in the production process.
- d. Just wages and the right of workers to organize are to be respected. (On Human Labor).

## **11. THE ENGAGEMENT OF LOVE AND JUSTICE**

- a. Love of neighbor is an absolute demand for justice, because charity manifests itself in actions and structures, which respect human dignity, protect human rights, and facilitate human development. To promote justice is to transform structures, which block love. (JM, 16 & 34).
- b. Since Vatican II, the social mission of the church is envisioned as intimately connected with the Gospel. It is articulated in 1971, *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 preaching the gospel, or in other words, of the church's mission for the redemption of the human race and its liberation from every oppressions of capitalism on Western nations, attention has turned to the international sphere, with special concern being expressed for 3<sup>rd</sup> world countries. Pope Paul VI, for example, calls for a program of "authentic development." One that addresses "the development of each person and the whole person" and that is not "restricted to economic growth" (PP, 1967 par. 14).

## **12. THE ENGAGEMENT OF RELIGIOUS AND SOCIAL DIMENSIONS**

- a. The "social" –human construction of the world – is not "secular" in the sense of being outside of God's plan, but is intimately involved with the dynamic of the Reign of God. Therefore, faith and justice are engaged closely together. (GES, 39).
- b. Religious life is understood as a striving for perfection according to the evangelical counsels.
- c. Elements constant in religious life are as follows: separation from the world, common life and acceptance by the larger church (removal from the distractions and temptations of the world in order to devote oneself fully to the search for perfect holiness).

- d. *Lumen Gentium* (ch. 6) points out that religious life is not an intermediate state between clerical and lay, but rather a way of life open to both (n. 43).
- e. Religious life is described as a gift of the Holy Spirit to the church, assisting it in carrying out its mission, particularly in terms of the revelation it gives of Christ in his saving mission. This life is seen to be a genuinely human one, and religious are “neither strangers nor useless citizens of the earthly city (n. 44). Religious life is praised as gift and is urged to perseverance and increasing excellence in their vocation (n. 47).
- f. *Perfectae Caritatis* established the principles for the renewal of religious life and insisted that such renewal must be both internal and external: A continuous return to the sources of all Christian life and to the original inspiration behind any given community.
- g. An adjustment of the community to the changed conditions of the times.
- h. Human freedom is also given attention in the council’s *Declaration on Religious Freedom*; a freedom that belongs not only to individuals but also to groups and that is always subjected to the common good.
- i. This political approach is adopted in Pope John Paul II’s encyclicals which delves on our alienation from the products and byproducts of technology; e.g., environmental pollution and destruction, the arms race, the widening gap between the rich and the poor, increasingly sophisticated methods of torture and oppression, wasteful attitudes and practices, inflation, and modern methods of warfare.

#### Appendix A: Ten Basic Principles of Vatican 11

1. *Aggiornamento* – an Italian term, popularized by Pope John XXII, translated as updating, modernization, or adaptation. It is a critique toward the hostility and suspicion toward the modern world. It teaches great respect for the truth and goodness brought into the world through modernization (GS 42). We are witnesses to the birth of a new humanism in which people are conscious of their responsibility to one another for the future of the world (GS 55), hence, the faithful must live in close union with their contemporaries and

blend modern science and its theories ... with Christian morality and doctrine (GS 62) so that the Church may keep pace with the times.

2. *Reformability of the Church* – the Church itself in its official actions committed errors and sins such as the burning of heretics, the persecution of Jews, and the excesses of holy wars. Vatican II depicted the Church in terms of biblical image of **the People of God**. In the scripture this people, though sealed by its covenant relationship with God, was sometimes unfaithful. The Church holding sinners in its embrace is at the same time holy and in need of being purified and incessantly pursued the path of penance and renewal (LG 8).
3. *Renewed Attention to the Word of God* – Vatican II recovered the primacy of Scripture as the word of God consigned to writing under the inspiration of the Holy Spirit (DV 9). The teaching office of the Church is not above the Word of God but serves it, listening to it, guarding it ... and explaining it faithfully (DV 10). *Dei Verbum* recommends easy access to Sacred Scripture should be provided for all the faithful (DV 21) and the renewal of the ministry of preaching.
4. *Collegiality* – the College of Bishops, together with the Pope as its head, was viewed as having the fullness of power in the Church. The individual bishops are the vicars of Christ (LG 28). The Pope is surrounded by a college of bishops, each bishop serves as head of a presbyteral college, called presbytery, and governs his diocese in consultation with presbyters, religious and laity. Their noble duty is to shepherd the faithful and recognize their services and charismatic gifts that all according to their proper roles may cooperate in this common undertaking with one heart (LG 30).
5. *Religious Freedom* – Vatican II teaches in its *Declaration on Religious Freedom* that there is no necessity for the state to profess the true religion or give it a legally privileged status. It commended civil tolerance for all faiths and repudiated or rejected, on theological basis, any coercion in the sphere of belief.
6. *The active role of the laity* – Vatican II exhorted lay persons to advance the kingdom of God by engaging in temporal affairs and by discharging their familial and vocational

obligations in a way faithful to Christ. The clergy's sphere of operation is on the interior affairs of the Church. Lay persons consider secular matters as their field of competence. Lay persons must exercise their apostolate both in the church and in the world, in both the spiritual and the temporal orders (AA 5). Vatican II calls for active participation of the laity in divine worship, in pastoral councils, and in the field of theology.

7. **Regional and Local Variety** – Vatican II acknowledges a legitimate variety among regional churches even in the formulation of doctrine. The variety of local churches with one common aspiration is particularly splendid evidence of the catholicity of the undivided church (LG 23). Each nation must unfold the capacity to articulate Christ's message in its own way and foster a living exchange between the church and various human cultures (GS 44). "Far from being an obstacle to the church's unity, such diversity of customs and observances only adds to its splendor and contribute greatly to carrying out its mission (UR 16).
8. **Ecumenism** – Vatican II in its *Decree on Ecumenism* articulated reverence for the heritage of other churches, called attention to their salvific relevance for their own members, and recognized that they possess true elements of the Church of Christ. It is patiently working to achieve, through prayer and dialogue, a consensus grounded on truth, respect and solidarity.
9. **Dialogue with Other Religions** – The principle of inter-religious dialogue commended us to unfold mature and responsible attitudes. In its *Declaration on Non-Christian Religions*, elements of truth and goodness in all the great religions and hence, the desirability of respectful dialogue (NA 2). In its *Decree of Missionary Activity*, the council teaches a God-given uniqueness of the Church of Christ and consequently on the abiding necessity of missionary labor so that Christ may be acknowledged among all peoples as universal Lord and savior (AG 6-7).
10. **The Social Mission of the Church** – the council described the Church as endowed with a function, a light and an energy that can serve

to structure and consolidate the human community (GS 42). This was fostered further in *Populorum Progressio* in 1967 and in *Justice in the World* (1971) exhibiting the struggle for justice and the transformation of society as constitutive dimensions of evangelization.

### A. Notes

<sup>1</sup>Richard P. McBrien, *Catholicism* (San Francisco, Harper, 1994), 3-17

<sup>2</sup>Ibid.

<sup>3</sup>Schulties et. Al. *The Rich Heritage of Catholic Social Teaching*. M. Schulteis, E. DeBerri, & P. Henriot, *Catholic Social Teaching: Our Best Kept Secret* (New York, Orbis, 1988).

<sup>4</sup>E. Gilson, ed. *The Church Speaks to the Modern World: The Social Teachings of Leo XIII* (Garden City, New York: Doubleday, 1954). P. Misner, *Social Catholicism in Europe* (New York: Crossroad, 1991). S. Pope, "Rerum Novarum" in *The New Dictionary of Catholic Social Thought*, ed. J. Dwyer (Collegeville, Minnesota: The Liturgical Press, 1994). L. Wallace, *Leo XIII and the Rise of Socialism* (N.C.: University of North Carolina Press, 1966). A. Vidler, *A Century of Social Catholicism, 1820-1920* (London, S.P.C.K., 1964).

<sup>5</sup>G. Baum, *Catholics and Canadian Socialism* (NY: Paulist, 1980). D. Dorr, *Option for the Poor: A Hundred Years of Catholic Social Teaching* (Maryknoll, NY: Orbis, 1983). Marie Giblin "Quadragesimo Anno" in *The New Dictionary of Catholic Social Thought*, ed. J. Dwyer (Collegeville, Minnesota: The Liturgical Press, 1994). M. Hobgood, *Catholic Social Teaching and Economic Theory* (Philadelphia: Temple University Press, 1991). O. Von Nell-Breuning, *Reorganization of Social Economy* (New York: Bruce, 1936).

<sup>6</sup>M. Hobgood, *Catholic Social Teaching and Economic Theory* (Philadelphia: Temple University Press, 1991).

<sup>7</sup>P. Dietterich, *New Perspectives on Christian Stewardship* (Chicago: Center for Parish Development, 1984).

<sup>8</sup>W. Hogan, "Stewardship, Reverence and Prayer" in *The Priest 10* (1983) 7-8.

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