

Research Paper



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THE SOCIAL AND ECONOMIC SPHERE OF SOCIETY: PART 2

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ABSTRACT

This study is a synthesis of an exploration on the different documents of Vatican II such as *Mater et Magistra*, *Peace on Earth*, *Pastoral Constitution of the Church in the Modern World*, *Populorum Progressio*, *A call to action*, *Justice in the World* and *Evangelization in the Modern World*. The documents defend papal interventions on social, economic, and political queries. As mother as well as teacher, the church is concerned not only for the spiritual well-being of humankind but also for the material needs. It stresses that peace must be based on that order which is “laid down by God.” The documents called the church into dialogue with the modern world, which included addressing pressing social problems. It provided a new vision for the relation between church and the world, claiming that church and world learn from each other in reciprocity. It focuses completely on the single dominant issue of the suffering and poverty of the Third world. It also focuses on the crucial significance of integral human development in helping to alleviate the misery of the world’s poor, a situation alluded to as a great scandal, a primary threat to world peace, and an enormous challenge to the conscience of those who enjoy riches or relative wealth.

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

INTRODUCTION TO DOCUMENT OUTLINES

These outlines configure an attempt to synthesize the major documents of Catholic Church’s modern social tradition. The outlines of the following major documents are as follows: **The Condition of Labor** (*Rerum Novarum*). Encyclical Letter of Pope Leo XIII, 1891. **The Reconstruction of the Social Order** (*Quadragesimo Anno*). Encyclical Letter of Pope Pius XI, 1931. **Christianity and Social Progress** (*Mater et Magistra*). Encyclical Letter of Pope John XXIII, 1961. **Peace on Earth** (*Pacem in Terris*). Encyclical Letter of Pope John XXIII, 1963. **Pastoral Constitution of the Church in the Modern world** (*Gaudium et Spes*). Second Vatican Council, 1965. **The Development of Peoples** (*Populorum Progressio*). Encyclical Letter of

Pope Paul VI, 1967. **A Call to Action** (*Octogesima Adveniens*). Apostolic Letter of Pope Paul VI, 1971. **Justice in the World** (*Iustitia in Mundo*). Statement of the synod bishops, 1971. **Evangelization in the Modern World**. (*Evangelii Nuntiandi*). Apostolic Exhortation of Pope Paul VI, 1975. **On Human Work** (*Laborem Exercens*). Encyclical Letter of Pope John Paul II, 1981. Other examples of Catholic Social Teaching include Vatican II’s *Declaration on Religious Liberty*, John Paul II’s *The Redeemer of Humankind*, and various statements of regional and national conferences of bishops.

Christianity and Social Progress (Mater et Magistra)¹

Mater et Magistra was not officially published until July 1961. In it Pope John XXIII offered a re-



evaluation of the social question in the light of Christian teaching. *Mater et Magistra* is marked by the paternal, pastoral, and optimistic approach that characterize John's pontificate. The fourfold division of the text:

Part 1 : Context in Papal Social Teaching (1-50)

Mater et Magistra defends papal interventions on social, economic, and political queries. As mother as well as teacher, the church is concerned not only for the spiritual well-being of humankind but also for the material needs. *Mater et Magistra* situates itself within the history of church teaching on social and economic queries that begins with *Rerum Novarum* in 1891 and continues through *Quadragesimo Anno* in 1931 and the 1941 *Pentecost Message* of Pius XI.

In *Mater et Magistra* John XXIII frequently alludes to the above documents and applies it, as Pius did, in the socio-economic field. *Mater et Magistra* synthesizes a radical transformation in the internal structure of States and in their relations with one another.

- a) In science, technology and economics new realities configured nuclear energy, synthetic materials, automation, the modernization of agriculture, space travel, and extra-ordinary developments in communications and transport.
- b) In the social field new realities configured social insurance and social security, more responsible trade unionists, improvements in education, a wider distribution of essential commodities, greater opportunities for advancement, a breaking down of class barriers, and a keener interest on the part of more individuals in world affairs. It also announces the issues on a progressive lack of balance between agriculture, industry and public services, varying economic prosperity within the one political community, and disparity in wealth possessed by different countries.
- c) In the political field also the post-war years had envisioned radical changes. More citizens had become involved in politics, public authorities were involved more than ever in social and economic matters, colonialism was coming to an end in Asia and Africa, the nations of the world were more interdependent, and a network of international societies and organizations was well established.

Part 2: Explaining and Developing

Mater et Magistra is concerned for every aspect of the human person. John intends the humanization of social and economic institutions so that all may lead a fuller and more personal life as a help to a more moral and holier one.

a) Socialization (151-67) – the conviction that the human being is a person and, therefore, “social,” (increase in social relationships).

➤ Advantages of Socialization:

❖ It facilitates the achievement of economic and social rights: work, health, education, housing and leisure.

➤ Disadvantages of Socialization:

❖ It can easily lead to a narrowing of the sphere of a person's freedom of action.

➤ For John socialization alludes to a broad social and cultural change that must balance the initiative and choices of few people with the “laws” of economic and social progress.

b) Just Wage (68-81) – John echoes the feelings of Leo XIII and Pius XI. Wage must be in accordance with justice and equity that allows a worker to live a truly human life (Leo XIII), to fulfill his family obligations in a worthy manner (Pius XI) and the common good of the universal family of nations (MM).

c) The Structure of Industry (82-103) - Human persons have a natural need to articulate themselves in work and to perfect their own being. An economic system that removes human dignity, responsibility, and initiative is by that very fact unjust. Pius XI suggested a just economic system; spoke of cooperatives of smaller businesses and partnerships in larger ones. *Mater et Magistra* unfolds Pius XI's lengthy suggestions and articulates its admiration for guilds and unions, especially Christian ones, and encourages collaborations with non-Christian groups so long as they respect natural law and freedom of conscience. John articulates his admiration for the International Labor Organization.

d) Private Property (104-21) – John's arguments for private property is grounded on its benefits to the individual, the family, and society. “The right of private ownership of goods, including productive goods, has a permanent validity (MM, 109). It belongs to

the natural order that the individual is prior to society and society is ordered to the good of the individual. The exercise of freedom finds its guarantee and incentive in the right of ownership (distribution of property).

Pius XI explored the permutation of socialism and discovered two opposing poles within socialism:

- a) Communism who's aimed at class welfare and complete abolition of private property.
- b) Socialism as condemning violence and being moderate regarding class welfare and the abolition of private property.

Pius XI described socialism as requiring collective production and demanding total submission of people to society in the interest of production of wealth. Possession of material goods is esteemed so highly in socialism that liberty and human dignity may be sacrificed. Compulsion is viewed as necessary; at the same time false liberty is fostered, some social authority descending from God has no place in the socialist scheme. Hence, socialism configures some elements of truth, but "religious socialism" and "Christian socialism" imply a contradiction in terms.

Pius XI analyzed the problem as essentially a moral one. The remedy was not to be found in social movements or political parties but in a return to Christian principles of moderation and especially to the law of charity. Christian moderation would enable the rich to increase their fortunes justly. Charity would cause the rich to listen with kindly regard to workers' just complaints and would enable workers to lay aside feeling of envy and cause to be weary of the position assigned to them by God in society.

Part 3 – New Questions of the Day

Agriculture (123-49_ - the focus is the fate of the rural life in the modern world. The problem is depicted as:

- a. Movement from the land: the view that farming is a depressed occupation
- b. Urban life fosters comfort, novelty and adventure, easy money, greater freedom and many amenities.

Practical issues raised by Pope John

XX111:

- a. Essential facilities/standard of living must be developed in the rural areas.
- b. Agricultural production and business must be reformed.
- c. Sound agricultural policy must constitute a just method of taxation that considers the hardships of farmers, credit facilities, insurance

schemes, social insurance and secure to diminish discrepancies in the standard of living.

- d. Prices must be safeguarded.
- e. Affordability of agricultural products.
- f. The industries ancillary to agriculture must be improved especially in rural areas.

The rural life situation

- a. The ideal model: a community of persons working together.
- b. Progressive modernization of agriculture that will retain the values of work.
- c. Farmers' association must be organized to articulate solidarity and exercise freedom of speech. It must be guided by moral principles and respect for the common good.
- d. Farming is a noble calling with God as the Creator and Provider.
- e. Patience, perseverance, and responsibility and adaptability for scientific and technical progress.

1) Inequality within political communities [150-56]

Mater et Magistra is silent on issues like agrarian reform, nationalization of industries and public health care. Social and economic policies are geared toward:

- a. Dissipation of inequality among citizens of the same political community.
 - b. Public authorities, individuals and private enterprise must work for the common good and the interest of the state demands gradual and harmonious advancement of the different sectors of the economy.
 - c. The principles of subsidiarity must be respected to adjust disproportions.
 - d. Discrepancy must be diminished as required by human solidarity and fellowship.
- 1) Inequalities between nations [157-84- - 1st encyclical to address international relations and development.
- a. The relationship between political communities that are economically advance and developing communities.
 - b. The significance of human solidarity.
 - c. Growing dependence of nations and preservation of peace will be impossible if glaring inequalities persist.
 - d. Equal sharing by humanity with emphasis to the mystical body of Christ, the poor and the unfortunate.

- e. The responsibility of the rich to help the poor: emergency aid is essential.

Underdeveloped countries must consider the experience of developed countries:

- a. Productive efficiency is vital/ fair distribution is vital.
- b. Social progress must keep pace with economic progress.
- c. The individuality of nations must be fostered.
- d. The danger of ulterior motives in aid and new form of colonialism.

John applies the principle of subsidiarity to the issue of development

- a. An affirmation of the unity and difference among nations.
- b. It engenders economic and social advantages, developed institutions and environment and fosters human dignity, honesty and virtue.
- c. An affirmation of what is noblest and best in people.

2) Population Growth and Economic development [185-99]– with the problem of demography, he suggested genuine economic reform rather than birth control. The focus is on the shortage of the necessities of life especially in poorer nations. The solution is not that which attack human life but in renewed scientific and technical effort. He noted the following *problems of poorer nations*:

Deficient economic and social organization and the absence of effective solidarity.

- 1) No solution offered or statement of the problem on violence to human beings' dignity based on material conception of the human person and his/her life.
- 2) Authentic solution will respect human dignity, the worth of each individual human life and the need for international collaboration.
- 3) Solution constitutes education in culture and religious values, a sense of responsibility, confidence in divine providence and the will to sacrifice in rearing children.

C. The International Order [200-211]

John added world authority to Leo's individual, family, association and state:

- 1) Nations are dependent on one another.
- 2) International collaboration is necessary. Lack of mutual trust generates mortal fear and the building up of arms for defense and deterrence.

- 3) Ideological differences are the root cause of mistrust.

- 4) The acknowledgement of the moral order.
- 5) The spirituality of the human person with capacity for thought and freedom – requires a moral and religious order.
- 6) No civilization without God.
- 7) Spiritual and moral values are vital if scientific and technical progress is to be used.

Part 4: Toward a New Social Order [212-64]

- 1) A paradigm of society must consider the whole person as well as human weakness.
- 2) A fundamental modern error is to dismiss religion as a feeling or a fantasy, as an anachronism and an obstacle to progress.
- 3) Agent from God, the source of justice, truth and love, the human being is a monster. Human greatness is from God, and on God alone will the temporal order endure.
- 4) Individual human being is the foundation, cause and end of social institution.
- 5) Learning by practice follows the Christian workers of seeing (analyzing society using scientific / sociological tools), judging (making a moral valuation based on gospel values), and acting (charting out a plan of action followed by the implementation of the plan).
- 6) Material progress and well-being are good things but are only instruments for the attainment of the human person's end.
- 7) A life of activity in the world can be harmonized with spiritual perfection, hence, humanize and Christianize modern civilization.

Christian people share in the divine life and their work has redemptive power.

PEACE ON EARTH (*Pacem in Terris*)²

Pacem in Terris was issued on April 11, 1963. The encyclical was written by Pope John XXIII (Angelo Giuseppe Roncalli). The encyclical begins with the traditional greeting to the hierarchy, the clergy, and the faithful but then departs from tradition by addressing "all men of good will." In the introduction, it stresses that peace must be based on that order which is "laid down by God."

The encyclical is divided into *five configurations*:

a) Order among Human Persons

1. The first configuration includes the list of human rights (economic and political) in the modern catholic tradition. Included are the rights to

- life, food, clothing, shelter, rest, medical care, social services, education, marriage, safe working conditions, private property, association and free assembly, migration and immigration, and participation in public affairs.
2. The rights are accompanied by duties: to respect other's rights, to live becomingly, to pursue truth, and to collaborate with others to procure the rights of all. Force cannot be the foundation of society. A society must be grounded on truth, justice, love, and freedom.
 3. The signs of the times exhibits "three distinctive characteristics"
 - a. Workers have gained power in public affairs.
 - b. Women are now active in public life
 - c. Former colonies have gained their independence.
 - ❖ John emphasizes the dissipation of racial discrimination to foster the dignity of the human person.

b) Relations Between People and Public Authorities Within a Single State

This configuration exhibits a great concern that the individual rights must be respected by the civil authorities. Authority in general comes from God, but individual rulers are not necessarily chosen by God, or following the order established by God. The role of authority is to inspire and protect the rights of individuals for the common good.

c) Relations Between States

States, like individuals, have both rights and duties.

- The first duty is to acknowledge the truth, which entails the negation of racism and the careful use of mass media.
- The second duty is to regulate its activities by the norms of justice, which configures the watchful protection of the rights of the minorities within the nation.
- The third duty is collaboration with others in the field of economic, social, political, educational, health and sport spheres.
- The final duty is to respect the freedom of others including moral heritage and ethnic characteristics. The final stress is on the necessity of disarmament.

d) Relationship of People and Political Communities Within the World Community

The fulcrum of discussion in this configuration is the reality of interdependence, which makes modern people aware of the truth that the nation-state is an inadequate structure for dealing with modern global realities. Some form of global authority is necessary. In addition, it stresses also the rights of individuals and the vitality of intermediate institutions that is operative in accordance to the principle of subsidiarity; hence, it stresses its universal declaration of human rights.

e) Pastoral Exhortations

In addition to promoting education, the sciences, and the lay apostolate, this section highlights the collaboration of Catholics with people of other faiths or even people of no faith.

Pacifism and Just War

John XXIII explicitly negates the theory of just war. John calls for slow change, respect for order, optimism about the modern world, and confidence in constitutional forms of government. This strong condemnation of war opened the way to pacifist thinking for ordinary Catholics.

1. Pacifism is an option that individuals may choose.
2. Pacifism requires a clear commitment to resist injustice and a desire to promote human rights and the common good.
3. The pacifism approved by catholic social teaching is based on the freedom of the person and the rights of individual conscience. It is not a duty for all but an option for those who discern a moral call to oppose all war.

Human Rights

Pacem in Terris is a testimony to human rights. It presents the concept of human dignity as the unifying element between the two philosophical traditions on which the encyclical is based. The concept of human dignity has many implications that call for a revision of Catholic Church teaching on a variety of issues.

The recognition of human rights as the foundation of social order is an example of John XXIII's adaptation to the modern world. *Aggiornamento* is the term he used to describe this updating illustrated by *Pacem in Terris*.

Capitalism and Private Property

John was the first pope fully to appreciate the possibilities of the modern economy and its institutions and to see capitalism as a positive blessing. Pope John XX111 speaks of the positive virtues in the human heart, but lurking in the recesses of that same symbol of the human person are “disorder, a seeking for power, a spirit of aggressive self-aggrandizement both of individual and of nations.”⁵ John insists on the “social mortgage” attached to all property and seems to be content with the creation of the welfare states in Western Europe. A related topic is that of private property. John XX111 continues to speak of private property as a permanently valid right, although he points out “that there is a social duty inherent in the right of private property.”

Pastoral Constitution of the Church in the Modern World (*Gaudium et Spes*)³ “The joys and the hopes, the griefs and the anxieties of the men and women of this age” are primary concern of *Gaudium et Spes*. *Gaudium et Spes* called the church into dialogue with the modern world, which included addressing pressing social problems. It provided a new vision for the relation between church and the world, claiming that church and world learn from each other in reciprocity (GS4, 11). The document develops teaching found in Leo X111, Pius X1, Pius X11, and John XX111. The document demonstrates an awareness of change in the world and the impact of secularizing process on moral problems.

The document is divided into *two main parts*

1. The Church and Man’s Calling (11-45)

The theological anthropology and Christian ideals of this configuration are the basis for the discussion on the 2nd part, grounding its treatment of human dignity, human community, and human activity in the gospel and the person of Jesus Christ, all of which provide the basis for the church’s social mission. The first two chapters, “the Dignity of the Human Person” and “The Community of Mankind,” integrates the personal quality of the human with the social, although personalism remains dominant. This section clearly views the social mission of the church from a biblical, Christological, theological, and personalist understanding.

2. Some Problems of Special Urgency

The problems addressed by the council are marriage and the family, the development of culture, socioeconomic life, political life, and peace and international cooperation.

***Gaudium et Spes* fundamental Principles**

- a. The dignity of the human person created in the image of God (#12).
- b. The dignity of moral conscience (#16).
- c. The excellence of freedom (#17).
- d. The social nature of human existence and of our destiny (#24).
- e. The interdependence of person and society (#26).
- f. The need to promote the common good for the sake of the human dignity (#26).
- g. Respect for persons (#27).
- h. Fundamental equality as the basis of social justice (#29).
- i. The value of all human activities because of the redemption (#34).
- j. The rightful autonomy of temporal realities (#36).
- k. The missionary responsibility of the church to attend to this constellation of values and principles (##40-45).

Major themes/Principles

- a. It stresses authentic human freedom, intelligence and moral sensitivity.
- b. “By their innermost nature persons are social beings and unless they relate themselves to others they can neither live nor develop their potential.
- c. Human dignity and our nature as social beings also suggest a fundamental equality and “every type of discrimination, whether social or cultural, whether based on sex, race, color, social condition, language, or religion, is to be overcome and eradicated as contrary to God’s interest.

Conscience is the most secret core and sanctuary of a man. Conscience is visualized as the voice of God.

2. Some Problems of Special Urgency

Marriage is described as a community of love, an intimate partnership of married life and love which is rooted in the conjugal covenant of irrevocable personal consent [47-48]

Doctrine related to marital fidelity, respect for life, and reproduction remains rather traditional. It also argued on birth control stating that “sons of the Church may not undertake methods of birth control which are blameworthy by the teaching authority of the Church in its unfolding of the divine law [51].

Marriage is within the context of the family. It is ordained toward the begetting and educating of children [50]. The document stressed the major transition as the church's construal of marital relationship. It replaced the notion of marriage as contract (canon law of 1917) with language of intimate partnership and covenant. The document places conjugal love and covenantal relationship at the heart of its formulation. The transitions move marriage beyond the earlier legalistic framework.

Earlier magisterial pronouncements spoke of the ends of marriage (primary and secondary) wherein love of spouse is subordinated to reproductive functioning and the consequent rearing of children. In *Gaudium et Spes*, children are the fulfillment of spousal love rather than its purpose. It also acknowledges joy in marital intercourse as fostering mutual self-giving by which spouses enrich each other with a joyful and thankful will [49].

The council also noticed the development of culture. Culture is defined as human effort to bring the world itself under his control by his knowledge and his labor. Culture is what humans creates and culture creates humans. Culture and the church exist in reciprocal relationship. It demands involvement in public affairs, education, and other activities of culture.

The document affirmed cultural pluralism and the historical-social boundedness of culture and the Church's role with in culture. The church must understand its own specific historical milieu to understand God's activity in the world. Development of expertise in the human sciences is a Christian obligation.

Concerning economic life, the council noted that:

- a. From respect of human dignity flows the welfare of society as a whole [63].
- b. The council contrasts the plight of the poor with the rich [63], decries the injustice in international trade and the unequal powers of trading partners.
- c. It establishes a key principle: the common purpose of created things [69].
- d. The right of private property is relativized and applicable after basic human needs are met.
- e. Ownership patterns must be adapted to legitimate institutions of people according to diverse and changeable situations [69].
- f. It links human dignity with human labor. Human labor is superior to the other elements of economic life.

Concerning political life, peace and international collaboration, it fosters the value of participation (freely and actively) in the political community. It highlights the common good to safeguard human rights, participation in political life, respect for the rights of the minorities and the right to choose one's own form of government. It upholds political pluralism.

The council also called for an assessment of war. It employed the just-war tradition. National self-defense is permissible as a last resort after exhausting other means of settlement. It is applied in its condemnation of acts geared at the destruction of entire cities or of extensive areas along with their population [80]. The document also recognized the rights of those who for reasons of conscience refused to bear arms [79], a conscientious objection done by the catholic pacifist community of the 1970's.

The document explores on the causes of underdevelopment. The Pontiff alluded to the structures of sin or social sin. Paul VI recognized the many achievements and weakness of the Church's missionary activity in the developing nations. The vortex of his argumentation states that such local and individual activities as these no longer suffice: the present situation of the world demands concerted action based on a clear vision of all economic, social, cultural, and spiritual aspects and that the church's role in development is to proclaim what she possesses as her characteristic attribute: a global vision of man and of the human race [13].

Pope Paul VI upholds that every person has a vocation to self-fulfillment, which will be developed through a continuous dialectic of both a personal as well as a communal responsibility. He stated that major impediment to personal-communal development is avarice fed by a stifling materialism: "Both for nations and for individual man, avarice is the most evident form of moral underdevelopment [19]. The solution he offered is the necessity of more profound reflection, aided by wise individuals of prayer and contemplation, and of the search for higher values such as love and friendship. He appended an indispensable definition of authentic development: "a development which is for each and all a transition for less human conditions to those which are more human [20].

Part 2

A. Equity in Trade Relations

1. The international system of trade between rich and poor countries
 - a. Aid to developing nations.

- b. Freedom of trade is fair only if it is subject to the demands of social justice [59].
- c. He endorses norms in international economics that nations use in their domestic economies to establish more equal and just relations between trading partners.
- d. He proposes international agreements in a broad spectrum: “they would establish general norms of regulating certain prices, for guaranteeing certain types of production, for supporting certain new industries” [61].
- e. Pope Paul VI noted the enormous burden of debt that staggers the developing world, adducing programs and policies for restructuring, alleviation and even forgiveness of this mountain of debt – not only out of charity but also out of basic economic justice and self-interested concern for the stability and prosperity of the world financial system.
- f. He also mentioned the twin specters of nationalism and racism [62-63].

The Pope is hopeful that “a more deeply felt need for collaboration, a heightened sense of unity, will finally triumph over misunderstanding and selfishness [64] and that a day will dawn when international relations will be marked with the stamp of mutual respect and friendship, of interdependence in collaboration, the betterment of all seen as the responsibility of each individual [65].

B. Universal Charity

Universal charity constitutes the duty of hospitality for strangers, pastoral care for young students, and emigrant works, the need for social security, and the importance of educating true experts in development [66-72] advocating a regimen of deep prayer and resolute commitment [73-75].

Development is the new name for peace.

The Development of Peoples (Populorum Progressio)⁴

Populorum Progressio was published by Pope Paul VI on March 26, 1967. *Populorum Progressio* focuses completely on the single dominant issue of the suffering and poverty of the Third world. It also focuses on the crucial significance of integral human development in helping to alleviate the misery of the world’s poor, a situation he alludes to a great scandal, a primary threat to world peace, and an enormous challenge to the conscience of those who enjoy riches or relative wealth.

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Pope Paul VI explored the root causes of world poverty and proposes every path to overcome the glaring injustices demanding bold transformations and innovations and profound conversion to the cause of the poor.

The outline of the encyclical is divided into a few preliminary remarks and two main parts. The first part highlights the social, cultural, and religious dimensions that are essential for integral and fully human development. In the second part, the pope develops the theme of human development of all humanity in a spirit of solidarity.

Part 1 – Complete Human Development

The pope presents a social analysis of the situation of development. He dissects the impediments to development.

- a. The enduring impact of colonialism that distorted economies to the colonies that leads to the emergence of systematic inequality of wealth.
- b. The social conflicts that spring up as the poor become increasingly more aware of these glaring inequalities.
- c. The severe compulsions that are created in the transition from traditional to modern sciences.
- d. The instability caused by temptation to rebellion and the lure of totalitarian ideologies.

The Need for Action

The pope moves from theory to practice and highlights the crucial themes of the encyclical. Factor that can lead toward true development:

- a. Pope Paul VI reflects on the purpose of all created goods, the ethical use of poverty, agrarian reform, industrialization, the drawbacks of capitalism, the meaning of work, and the issue of violent revolution.

- b. He considers plans and programs that will be at the service of human beings such as concern for literacy, strengthening the family, appropriate regulation of birth, the role of social agencies, the promotion of each nation's values and culture, and openness to spiritual values and God.
- c. The need for Christian solidarity, which is the focus of the second part of the document.

The traditional teaching of the church on the social nature of earthly goods as well as the right to private property is reiterated, but offers a forceful accentuation on the destination of all material goods to the common good. Hence, the pope condemns the practice that has become endemic in many countries of wealthy persons transferring much of their income abroad for selfish reasons and, thus, contributing nothing to the welfare and development of their own nation.

The pope takes up the issues of industrialization and the present system of capitalism. The pope denounced capitalism because it considers profit as the key motive for economic progress, competition as the supreme law of economics, and private ownership of the means of production as an absolute right that has no limits and carries no corresponding social obligation.

The pope cautions against the temptation of materialism. The document explores on the causes of underdevelopment. The Pontiff alluded to the structures of sin or social sin. Paul VI recognized the many achievements and weakness of the Church's missionary activity in the developing nations. The vortex of his argumentation states that such local and individual activities as these no longer suffice: the present situation of the world demands concerted action based on a clear vision of all economic, social, cultural, and spiritual aspects and that the church's role in development is to proclaim what she possesses as her characteristic attribute: a global vision of man and of the human race [13].

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wise individuals of prayer and contemplation, and of the search for higher values such as love and friendship. He appended an indispensable definition of authentic development: "a development which is for each and all a transition for less human conditions to those which are more human [20].

Part 2 – Development and Solidarity

The key idea of this configuration was articulated by Pope Paul VI: "There can be no progress toward the complete development of man without the simultaneous development of all humanity in the spirit of solidarity" (PP, #43).

This development in solidarity is not an option but a triple duty: the duty of human solidarity, alluding to aid to poor nations; the duty of social justice, alluding to more equitable trade relations; and the duty of charity, alluding to making the whole world more human for all.

The Pope pinpoints to a number of areas that a more universal charity should be reach. These include the duty of hospitality for strangers, pastoral care for young students and emigrant workers, the need for social security, and the significance of educating true experts in development while also lauding the endeavors of young people, and advocating a regimen of profound prayer plus resolute commitment.

A. Equity in Trade Relations

The international system of trade between rich and poor countries

- a. Aid to developing nations.
- b. Freedom of trade is fair only if it is subject to the demands of social justice [59].
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- f. He also mentioned the twin specters of nationalism and racism [62-63].

The Pope is hopeful that “a more deeply felt need for collaboration, a heightened sense of unity, will finally triumph over misunderstanding and selfishness [64] and that a day will dawn when international relations will be marked with the stamp of mutual respect and friendship, of interdependence in collaboration, the betterment of all seen as the responsibility of each individual [65].

B. Universal Charity

Universal charity constitutes the duty of hospitality for strangers, pastoral care for young students, and emigrant works, the need for social security, and the importance of educating true experts in development [66-72] advocating a regimen of deep prayer and resolute commitment [73-75].

Development is the new name for peace.

“Developing nations must know how to discriminate among those things that are held out to them. They must be able to assess critically, and eliminate those deceptive goods which could only bring about a lowering of the human ideal, and to accept those values that are sound and beneficial, in order to develop them alongside their own, in accordance with their own genius (PP, 41).

Stage 3 is a response to new social questions posed by technology.

The components of stage 3 are as follows:

Pope Paul VI’s apostolic letter *Octogesima Adveniens* (“the Eightieth Year,” 1971). It is a reaffirmation of his apostolic exhortation *Evangelii Nuntiandi* (“On Evangelization in the Modern World,” 1975), and Pope John Paul II’s *Redemptor Hominis* (“Redeemer of Humankind,” 1979), *Laborem Exercens* (“On Human Work,” 1981), *Sollicitudo Rei Socialis* (“The Social Concern of the Church,” 1988), and *Centesimus Annus* (“The Hundredth Year,” 1991). Here, *Octogesima Adveniens* addresses “new social questions.” It examines the issues faced by post-industrial societies transformed by technology and its effects especially in the area of communications and mobility. It argues on how post-industrial and developing societies are related internationally. This apostolic letter highlights on the forms of organization, which compete for primacy in society, and on the intellectual currents to legitimate other kinds of social and political orders. Vatican II is more of stage 2. It is a preparation to expand catholic social doctrine to include the political dimension as well.

A. Call to Action (Octogesima Adveniens)⁵

Octogesima Adveniens is an apostolic letter sent to the people of Quebec by Pope Paul VI on

May 14, 1971. The letter commemorated the 80th anniversary of Pope Leo XIII’s encyclical, *On the Condition of Workers (Rerum Novarum)*. **The crucial themes** are as follows:

- The preferential respect due to the poor.
- The demand for equality and participation.
- The movement from economics to politics.
- The call to all Christians to become active in social justice efforts.

New Social Problems Addressed by Pope Paul VI

- Urbanization, the major phenomenon in both industrialized and developing countries.
- The weakening of agrarian civilization.
- The rapid and uncontrolled industrial and technological developments.
- The threat to neighborhood and the family.
- The loneliness in the crowd.
- Environmental: exploitation and destruction of nature.
- Discrimination against women.

Dangers Present in Urban Life

- Increase in poverty: urbanization’s threat to neighborhood and the family.
- Discrimination: the growing tension between women’s increasing presence in political and economic life and their more traditional role in the family.
- Indifference an new forms of exploitation and domination

A Call to Action stands today as an urgent summons to all Christians. Its call is to engage and to become part of the global endeavor to build a world that more clearly reflects the standard of justice.

Paul VI recognized the factors guiding the development of this social teaching:

- Gospel-based reflection upon changing circumstances.
- The church’s commitment to serve the poor.
- The experience of the Church to undertake creative innovations called for by current global conditions [42].

New Social Problems

This document recommends that centers of special interest must be created at the community or parish levels for recreational, spiritual and community gathering needs. Christians are encouraged to a community life where relationships are possible and social justice is the norm. The document re-echoes past social teaching fostering labor union rights. It also

demands an end to discrimination against woman. It insists for legislation recognizing women's independence as a person and her equal rights to participate in cultural, economic, social and political life [13]. Paul VI concerns about the environment depict a catholic communitarian ethic wherein a human person tends to be the main reason for safeguarding creation.

B. Continuity with the Tradition

- 1) Worker's rights.
- 2) Urbanization's threat to neighborhood and family.
- 3) The stemming compulsion in political and economic life and their more traditional role in the family.
- 4) The poor and the vulnerable workers of society must be given special consideration.
- 5) Assessment of ideologies specifically socialism and Marxism.
- 6) Christians calling to build up this world.
- 7) This apostolic letter cautions that the nature of progress is vague. Pious XI spoke of rapid developments in the area of technology and the danger it poses to freedom of action and human initiative. Paul VI noted that scientific, quantitative growth alone is insufficient. A call to action depicts genuine progress. It is located in the growth of moral consciousness that leads people to greater openness to God and solidarity with others. The production and consumption of material goods is indispensable to society. The degree of participation and responsibility demanded all members of society in building up this world.

C. New Developments

- 1) The aspiration to participation.
- 2) The preferential respect due to the poor.
- 3) The necessity to a transition from economics to politics.
- 4) The call to action.
- 5) The plurality of options.

D. Equality and Participation

- 1) Yearning for equality and participation with human dignity are fundamental rights and aspirations of people that must be respected.
- 2) Christians has the duty to participate in the organization and life of political society. Example of the negation of human rights:
 - a) The apartheid policies of South Africa.

- b) Authoritarian regimes that exclude the possibility of citizen's involvement in the governance of their nations.
- c) U.S. negation of its citizen's participation in the economic and social life of their nation.

Social Inequalities

- a) Leo XI negated all claims that people are equal in this world. God created people with unequal abilities, intelligence, and energy (*Humanum Genus* 26). It was the wisdom and good sense of the church that recognized this inequality among people.
- b) Pope Pius X noted that it is part of God's established order that human society should have rulers and subjects, employers and workers, rich and poor, educated and ignorant, nobles and common people.
- c) Social, economic, and political inequalities were rooted in nature itself. Inequality is a fact of nature and natural inequality gives rise to social inequality. This is the way God created the world. This is how God wills the world to continue. All struggling against nature is in vain [RN 26].

For Leo XI, inequality is one of the major evils of modern society that so many people were discontented with their status and longed to rise to a better station in life. These were the people who caused disruptions in society, compulsion between social classes and threat to political stability.

Paul VI in a Call to Action cited John XXII accentuating on everyone's responsibility to be active in economics, political and social sphere. It is both a right and a responsibility of all Christians to build up the city and to create the social fabric that will enable everyone to develop themselves through participation in social progress [11-12]. It highlights the chief threat to human dignity.

- a) Large segments of the populations of many nations are excluded from participation in shaping the social, economic, and political structures of society.
- b) This lack of participation and social marginalization of persons leads to more visible social conditions such as poverty, lack of fund, housing, education, jobs, and transportation.

E. Preferential respect due to the Poor

- a) Narrow understanding of equality leading to an individualism wherein persons claim their

rights without regard for the common good.

- b) Strict equality leading to unceasing discrimination, exploitation and contempt.

Paul VI advocates preferential respect due to the poor: the more fortunate should renounce some of their rights so as to place their goods more generously at the service of the poor [OA 23]. They must be prepared to support those social, economic, and political changes in society.

F. From Economics to Politics

1. The preferential respect for the poor can be attained through transitions in the basic systems and structures of society.
2. Economic activity alone is not capable of correcting the imbalances and injustices worldwide in a state of destitution and excessive dependence.
3. The transition is possible only through political endeavors.
4. It is in political power that the common good is to be attained.
5. This political sphere offers the opportunity for greater participation, for sharing in responsibility and discretion making.

G. Call to Action

“It belongs to the laity, without waiting passively for orders and directives, to take the initiative freely and to infuse a Christian spirit into the mentality, customs, laws, and structures of the community in which they live” [OA 48].

H. Plurality of Options

1. A call to action acknowledges the possibility of conflicting views.
2. The problem of conflicting views increases as greater number of people exercise their right and responsibility to participate in discretion making processes especially in the political sphere.
3. There will always be various legitimate options to pursue. Some individuals and groups may choose, even contradictory paths to resolve specific problems or attaining social goals. “The same Christian faith can lead to different commitments [OA 53].
4. In conflicting social change goals and strategies, efforts must be made toward mutual understanding, respect and the exercise of charity.
5. Christian struggle to determine the best solution to social and economic problems, plurality of options must be acknowledged, accepted and respected. It must engage in actions on behalf of justice.

Justice in the World (Justitia in Mundo)⁶

Justitia in Mundo is the first social document to come from a world synod of bishops. It is the consensus of over 170 bishops representing the diverse social, cultural, economic, and political contexts and concerns of Africa, Asia, Eastern and Western Europe, Latin America, and North America.

The Configuration of Justitia in Mundo

1. *Justice and World Society*

The introduction begins by identifying the central issue that the synod bishops sought to address and clarify, namely, the mission of the people of God in furthering world justice and help the oppressed liberate themselves and be responsible for their own destiny.

In the face of unjust and intolerable social, economic, and political structures the bishops share the basic conviction that the “Church’s vocation is to be present in the heart of the world by proclaiming the Good News to the poor, freedom to the oppressed, and joy to the afflicted.” The church must be engaged in this world to bring about justice for all.

By saying that the work of justice is constitutive of the church mission, the bishops claimed that the evangelizing work of the church is more than spiritual in nature. It is inextricably tied to realizing the kingdom even now amidst the economic, political, and social realities of human existence.

The first section furnishes an analysis of the situation and raises crucial themes, namely structural injustice and the right to development and participation. It presents the world in which the church lives and acts are marked by a profound paradox. There are factors involved workings toward a unified world society.

- a. New technological developments
- b. Global and instantaneous communication
- c. An interdependent world economy
- d. The growing realization of the fragility and finiteness of the biosphere, which is the patrimony of all mankind.

There are forces of divisions and hostility:

- a. The long-standing antagonisms between and among nations, races, and classes, made more acute by new weapons of destruction, especially nuclear arms.
- b. The new industrial and technological order that favors the concentration of wealth, power and decision-making in the hands of a small public or private controlling group

The consequence is economic injustice and lack of participation in those social, economic, and political structures vital to human well-being and development. The synod bishops propose a determined will for development to combat international systems of domination.

2. The Gospel Message and the Mission of the Church

The church's mission on behalf of justice is ultimately rooted in the nature of God as disclosed in the Hebrew Scriptures and in the actions and teachings of Jesus as recounted in the Christian Scriptures.

The God of the Old Testament discloses God's self as liberator of the oppressed and defender of the poor. Jesus through his life, preaching, and actions, love of God and neighbor, and total self-giving to God was manifested in and through his actions aimed at the salvation and liberation of human beings. The very essence of Christian message is as follows:

- a. A dedication to the liberation of all people in their present existence.
- b. Christ's mandate to preach this gospel, which demands justice and that the church has the duty to proclaim justice on the social, national, and international level.
- c. Denouncing injustice when the fundamental rights of man and his very salvation demand it.

3. The Practice of Justice

The right to development means the right to those conditions that foster the realization of human rights and human dignity, individually and socially. Development requires the elimination of unjust social structures. Conversion of hearts and charity are insufficient.

Overcoming injustice is the responsibility of the developing nations themselves, though no theirs alone. The issue here is developing people's right to participation in shaping the social, economic and political structures that provide the context for their development.

Participation in the process of social change is essential to realizing human potential and to promoting human dignity. The synod endorsed a responsible nationalism in order to assist developing nations in acquiring their own identity. The synod calls for a mediatory role and the creation of an ongoing atmosphere of dialogue to overcome opposition and obstacles in the pursuit of justice.

The three principal spheres on the practice of justice:

a. The Church itself

Christians should witness to the gospel by emphasizing nonviolence, the priority of love and right. And that the church must be just in its promotion of justice in the world.

b. Education

The configurations for education of justice (JM, 51-55)

- 1) A renewal of heart based on the recognition of individual and social expressions of sin.
- 2) The inculcation of a truly human way of life.
- 3) The awakening of the capacity to critique society and its values and to renounce those that violate justice.
- 4) In developing countries, a heightening of awareness of concrete situations of injustice and the call to transform them.
- 5) An enabling of the less-developed countries to take their destinies into their own hands and to form truly human communities.
- 6) Education for justice should be ongoing and experiential in process, and focused on respect for the person and on human dignity in content.

c. International Order

The synod delineated eight propositions for considerations: (JM, 64-71)

- 1) Recognition of an international order based on inalienable rights and the dignity of the person, and the adoption of and adherence to by all of the U.N. Declaration of Human rights.
- 2) Support of the U.N. and other international organizations as the first step in addressing the multiple aspects of international conflict.
- 3) Fostering the aims of the Second Development Decade, especially rich nations' sharing a percentage of their wealth with the developing nations, fairer prices for raw materials, opening the market of the richer nations with some preferential treatment for manufacturing goods from developing nations.
- 4) Creation of new institutional arrangements to allow developing nation's equal participation in decision-making regarding development.
- 5) Support for the specialized agencies of the U.N. that address specific areas relating to poverty and marginalization.
- 6) Encouragement to governments to direct more of their aid to multilateral channels.
- 7) Reduction of the level of material consumption among the rich nations and the threat it poses to the earth's resources.

- 8) In order for the right to development be fulfilled, respect for cultural diversity in the pursuit of development, self-determination in structuring economic and social development, and full and equal participation for all in attaining the common good.

4. A Word of Hope

The synod bishops affirm the power of the Spirit working in the world and the belief that human efforts at bringing about justice will ultimately be perfected in the coming of the kingdom of justice and love. Hope in the coming kingdom is already beginning to take root in the human heart. The church calls upon all to collaborate with God in bringing about liberation from sin and the transformation of the world. (JM, 74-77).

In *Justitia in Mundo*, injustices in the world are visualized through political powerlessness (the lack of participation of poorer nations in discretion making process), economic powerlessness (the relative impotence of many countries to take full control of their own destinies because of structural injustices in trading arrangements), and social powerlessness (Marginalization of the powerless resulting in utter helplessness).

Evangelization in the Modern World (*Evangelii Nuntiandi*)⁷

Evangelii Nuntiandi is an apostolic exhortation issued by Pope Paul VI on December 8, 1975. The document was intended to draw together the results of the fourth synod of bishops, which had been devoted to the theme of evangelization. It also marked the close of the 1975 Holy Year, in which evangelization had been a special theme, and commemorated the tenth anniversary of the close of the Second Vatican Council. It is the most significant papal document on mission and evangelizing activity in modern times.

Relevance of *Evangelii Nuntiandi*

- a. A holistic context of evangelization
- 1) It is holistic at the heart of the church's identity and activity. Paul VI establishes evangelization not just something that creates the Christian community but also something that sustains it and is a hallmark of its fidelity to the gospel, i.e., principal activity of the church giving ecclesiology a certain cast as outward looking, self-critical, and concerned with the totality of creation.
 - 2) It is holistic that explores the context of evangelization. It enhances the entirety of the Christian life leading to a deeper commitment

to discipleship. It is both assessment and living the Christian life.

- 3) It is holistic by reiterating the totality of human existence: personal and collective, spiritual and social, immanent and transcendent.

Hence, *Evangelii Nuntiandi* ended the missiological debate on the purpose of evangelization.

- b. The continuing necessity of evangelization – the document reaffirms the church's duty to share the good news with all but does not discuss how the evangelizer is to interact with the seeds of the world found in those traditions.
- c. Witness of Life – Paul VI legitimizes witness of life as a missionary activity in its own right. It not only offers a greater authority to Christian presence in large non-Christian environment but it allows new ways of approach on the basis of dialogue.
- d. Liberation – it addresses theologies of liberation in detail. The document proposes being in solidarity with those who are oppressed, working for integral liberation, never forgetting the primacy of the spiritual, not becoming naively optimistic about how reformed structures will end oppression, and eschewing violence.
- e. Basic Ecclesial Communities – 1st papal document to address BEC. It centers relationship to sanctioned structures of the church. Communities that distance themselves from the hierarchy and from parochial and diocesan structures cannot call themselves ecclesial but only as sociological units.
- f. Cultural adaptation – it echoes the stance of *Gaudium et Spes* on the relation of Gospel and Culture. The gospel is compatible with every culture. It transcends all cultures. *Evangelii Nuntiandi* presses beyond the desirability of translating the gospel into terms intelligible to each culture. It makes culture in the modern, social scientific sense in its descriptive rather than its normative understanding. It brings the gospel into a culture.
- g. Popular Piety – is a vehicle for evangelization depicting considerable sophistication in understanding the phenomenon.

The Configuration of Evangelii Nuntiandi

Evangelii Nuntiandi is divided into seven chapters dealing with different aspects of the evangelization process.

a. The Evangelizing Activity of Jesus to that of the Church (EN, 6-13)

The first chapter anchors the evangelizing activity of Jesus to that of the church. It attempts to synthesize the following:

1. Jesus' own evangelizing activity

Characteristic of this evangelizing activity:

- a. The proclamation of the kingdom of God.
 - b. A proclamation of salvation "which is liberation from everything that oppresses man but which is above all liberation from sin and the Evil One."
 - c. A call to a profound conversion of mind and heart via the road of suffering and abnegation.
 - d. A tireless preaching of the good news.
 - e. A manifestation of the kingdom of God in signs and wonders.
 - f. The emergence of community around Jesus that in turn goes out to evangelize.
2. The reciprocal links between Christ and the church in the evangelization process

The church is born out of Jesus' own evangelizing activity and is in turn sent by him to evangelize. The church does this first by witnessing in its own life to Jesus' message:

- a. Being attentive to the world
 - b. Living in charity
 - c. Breaking bread together
3. The church also continues to need to be evangelized
 - a. She needs to listen unceasingly to what she must believe, to her reasons for hoping, to the new commandment of love.
 - b. She needs to be evangelized by constant conversion and renewal in order to evangelize the world with credibility.
 - c. The church sends out its own evangelizers

b. A Definition of Evangelization (17-24)

The elements of the holistic evangelization process involves not only witness and proclamation but requires conversion and is completed by the listener entering into the ecclesial community, accepting its sacraments, and in turn accepting the call to initiative

c. The Content of Evangelization (25-39)

- 1) Distinctions between the essential content of evangelization: content that cannot be modified and secondary elements that may change with the circumstances or context of evangelization.
- 2) Liberation as a form of salvation.
- 3) Issues concerning liberation theologies. The approach liberation should take: It cannot be contained in the simple and restricted dimensions of economics, politics, social or culture life; it must envisage the whole man, in all his aspects, right up to and including his openness to the absolute, even the divine Absolute; it is therefore attached to a certain concept of man, to a view of man which it can never sacrifice to the needs of any strategy, practice or short term efficiency." (EN, #33)
- 4) The question of oppressive and unjust structures and their relation to personal conversion.
- 5) Recalling the church's role and resources for collaborating in the work of liberation.

d. The Methods of Evangelization (40-48)

- 1) The witness of life
- 2) Preaching or explicit proclamation
- 3) The use of modern media, especially visual media, to help communicate the message.
- 4) The use of the Liturgy of the Word as an appropriate forum for evangelization.
- 5) Renewed catechetics
- 6) One-to-one contact in evangelization
- 7) Popular religiosity or popular piety

e. The Beneficiaries of Evangelization (49-58)

- 1) The message of the gospel is intended for everyone including those who have not heard of Christ and his gospel.
- 2) Included also are those who have been baptized but do not practice their faith.
- 3) Those in other religions

f. The Agents of Evangelization (59-73)

- 1) The Pope
- 2) The Bishops and Priests
- 3) Religious
- 4) Laity
- 5) The Family
- 6) The Young People

g. Attitudes that should Characterize the Agents of Evangelization

- 1) An awareness of and submission to the Holy Spirit
- 2) An authentic witness of life
- 3) A quest for unity within the church and among Christians
- 4) A reverence for truth
- 5) A motivation of love
- 6) Zeal

The apostolic exhortation closes with entrusting the church's evangelization effort to Mary, the star of evangelization.

Notes

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