

Research Paper



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THE SOCIAL AND ECONOMIC SPHERE OF SOCIETY: PART 4

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ABSTRACT

This study is a synthesis of an exploration on the different documents of Vatican II such as the different outlines on “Gaudium et Spes”, “Populorum Progressio”, *A Call to Action*, *Evangelization in the Modern World*, “On Human Work” and “Justice in the world” extracted from *The Rich Heritage of Catholic Social Teaching* written by Schultheis, et. al. The documents interpret the evolution of papal social teaching on economic justice from the “class” concern of Leo XIII and Pius XI, dealing with the maldistribution of wealth and power in Western countries, to the world concern of John XXIII, *Gaudium et Spes*, and Paul VI dealing with the same maldistribution on the global level.

Pastoral Constitution on the Church in the Modern World (Gaudium et Spes)

Major Areas of Concern

Human Dignity

Respect for Families

Common Good

Right of Culture

“Signs of the Times”

Justice and Development

Public Responsibility

Peace

INTRODUCTION

A. The concerns of the people of the world are the concerns of the people of God.

B. Church’s duty: to scrutinize the “signs of the times”.

1. a. Technological changes have caused social changes.
- b. These changes have affected everybody – individuals, families, and nations.
2. a. Conflicting forces have ensued: tremendous wealth and abject poverty, great freedom and psychological slavery.

b. Changes have produced both good and bad results.

3. A conviction has grown that humanity can establish a political order that will serve human dignity.

Part 1 – The Church and Humanity’s Calling

A. Human Dignity

1. Nature of human:
 - a. Created in God’s image (free and intelligent).
 - b. A social being.

- c. Split within self: inclination toward good and evil.
 - d. Dignity depends on freedom to obey one's conscience.
2. Christianity and Atheism:
- a. Atheism:
 - i. A serious concern, impedes the liberation of the complete person.
 - ii. Antagonistic toward religion.
 - b. Recognition of God is in no way hostile to human dignity.
 - c. A living faith, activating people to justice and love is needed to overcome suspicion of religion.
 - d. Church calls for all to work to better the world (the temple of God); this work corresponds to the work of the human heart.

B. Humankind's Community

- a. Technological changes have created interdependence without fostering interpersonal relationships.
- b. Advancement of individuals and society depend on everyone.
- c. All must work for the common good.
- d. Everything necessary for a truly human life must be made available for us.
- e. Scripture mandates love of neighbor. Every person is our neighbor. Active love is necessary.
- f. Jesus calls us God's children so we should treat each other like brothers and sisters.

A. The Church in the Modern World

1. The Church and humanity experience the same earthly situation.
2. History, science, and culture reveal the true nature of the human person.
3. The church can be helped by the world in preparing the ground for the gospel.
4. The church isn't bound to any particular political, economic, or social system.
5. The church needs to purify itself continually.
6. The church's mission, part saving and eschatological begins in this world. Jesus is Lord of history.
7. Individual Christians need to envelope the world with a Christian spirit and witness to Jesus in the midst of human society.

Part II – Special Areas of Concern

I - Marriage and the Family

1. Families are the foundation of society; the healthy condition of individuals and society depends on stable families.
2. Marriage is intended for:
 - a. Procreation and education of children.
 - b. A whole manner and communion of life.
3. Destructive to marriage are: divorce, free love, excessive self-love, polygamy, worship of pleasure, certain modern economic/social-political conditions, over-population.
4. From the moment of conception, life must be regarded with special care.
5. Responsible parenthood is advocated.

II – The Development of Culture

A. Circumstances of Culture

1. Changes of technology have created fresh avenues for the diffusion of culture.
2. A new humanism has dawned and an individual is defined by his/her responsibilities to the world.
3. Culture must evolve so as to foster the development of the whole person.

B. Principles of Cultural Development

1. God speaks to the various cultures.
2. Church, in ways that respect its own tradition, should use modes of culture to spread the Gospel.
 1. The Good News renews and advances culture.
 2. The quest for heaven should inspire Christians to build a more human world on earth.
3. Culture needs freedom in which to develop.
4. Danger exists that humans may rely on modern discoveries and stop searching for higher realities.

C. Cultural Duties of Christians

1. Strenuous work in economic and political fields to liberate people from ignorance.
2. Everyone has a right to culture, thought, and expression.
3. Women should participate in cultural life.
4. Development of the whole person should be fostered.
5. Christian thinking should be expressed in ways consistent with culture.

III – Socio-Economic Life

A. Basic Principles

1. Human beings are “the source, the center, and the purpose of all socio-economic life.”
2. Fundamental imbalance between wealth and poverty exists in today’s world.

B. Economic Development

1. Technological progress, which serves the whole person, must be fostered.
2. Progress must be controlled by humanity.
3. Justice necessitates a quick removal of economic inequities.

C. Economic Life

1. Human labor is superior to other elements of economic life; economic activity detrimental to the worker is wrong and inhuman.
2. Workers should participate in running an enterprise.
3. God intended the earth for everyone; private property should benefit all.
4. All have a right to goods sufficient for oneself and one’s family.
5. Distribution of goods should be directed toward employment.
6. Public authorities can guard against the misuses of private property, which insures the common good.
7. Call for genuine sharing of goods.

IV – Political Community

1. Modern changes have increased the awareness of human dignity and the desire to establish a just political-judicial order.
2. Public authorities (and individual citizens) should work for the common good.
3. Church and political community:

- a. Both serve the vocation of humans.
- b. Church has the right to pass moral judgments when human rights are at stake.
- c. Church should use the means of the Gospel to fulfill its mission.

V - Peace

A. Basic Principles

1. With modern weapons, humanity is in a crisis situation.
2. Most noble meaning of “peace,” a peace based on love, harmony, trust, and justice should be fostered.

B. Avoidance of War

1. Supports non-violence and conscientious objection.
2. Just defense is permissible, but not wars for subjugation. Deterrence is permissible.
3. Participation in armed services is allowed but not blind obedience to orders.
4. With new weapons, a new evaluation of war is needed.
5. Arms race is not the way to build peace; it can actually foster wars.
6. Arms race injures the poor.
7. No act of war at population centers.
8. Responsibility of everyone to work for disarmament.

C. Building Up the International Community

1. Causes of dissension, especially injustices, need to be eliminated.
2. Greater international cooperation.
3. Establishment of an international organization corresponding to modern obligations.
4. Development of whole person to be fostered.
5. Ecumenical cooperation to achieve justice.
6. Where there is injustice, the church must be present.

On the Development of Peoples (Populorum Progressio)

Major Areas of Concern	
<i>Human Aspirations</i>	<i>Common Good</i>
<i>Structural Injustice</i>	<i>Economic Planning</i>
<i>Church and Development</i>	<i>International Trade</i>
<i>New Humanism</i>	<i>Peace</i>

Part 1 – For Humanity’s Complete Development

A. The Data of the Problem

1. Human aspirations include:
 - a. Freedom from misery.
 - b. Assurance of finding subsistence.
 - c. Responsibility without oppression.
 - d. Better education.
2. The means inherited from the past are not lacking but are insufficient for the present situation.



3. Social conflicts now have a world-wide dimension.
4. Structures have not adapted themselves to the new conditions.

B. The Church and Development

1. Responding to the teaching of Jesus, the church must foster human progress.
2. World demands action based on a vision of the economic, social, cultural, and spiritual aspects of the situation.
3. The church was “founded to establish on earth the kingdom of heaven.” (#13)
4. Development cannot be limited to economic growth but looks to total human potential.
5. People have a right and a duty to develop themselves; as beings with a spiritual dimension, people should orient their lives to God, a transcendent humanism.
6. Each person is a member of society.
7. Work is a necessity but greed must be avoided.
8. Avarice is the most blatant form of moral under-development.
9. A new humanism, which embraces higher values of love, friendship, prayer, and contemplation, is needed for a full and authentic development.

C. Action to be Undertaken

1. Universal purpose of created things:
 - a. God intends the earth and it’s good for use by everyone. All other rights must be subordinated to this.
 - b. Private property is not an absolute and unconditional right. It must be exercised for the common good. Public authority must ensure this. Common good sometimes requires expropriation.
2. Industrialization:
 - a. Industry is necessary for economic growth and progress.
 - b. Structures of capitalism – profit, competition, and absolute private ownership – are unfortunate.
 - c. Industrialization can be separated from the capitalistic system.
3. Urgency of the task:
 - a. Too many people are suffering; disparity between the rich and poor grows.
 - b. With situations of injustice, recourse to violence is a grave temptation.
 - c. Present situation must be fought against and overcome.

d. Cautions against revolutions; greater misery may result.

4. Programs and planning:
 - a. Individual initiative and free competition are not enough; programs are necessary.

Part II – Development in Solidarity

A. Aid for the Poor

- a. The problem: hunger, malnutrition, stunted physical and mental growth.
- b. Response demands generosity, sacrifice, and effort by the rich: a solidarity that costs.
- c. Advanced countries should offer financial and educational assistance.
- d. “The superfluous wealth of rich countries should be placed at the service of poor nations.” (#49)
- e. Recommendations: support of Food and Agricultural Organization establish a World Fund (money from arms race to aid destitute), world-wide collaboration and dialogue.
- f. Public and private squandering of wealth is an intolerable scandal.

B. Equity in Trade Relations

1. The problem: industrialized nations export primarily manufactured goods; developing nations – raw materials. Price of manufactured goods is increasing; raw materials are subject to wide price fluctuations. Developing nations have great difficulty in balancing their economies.
2. Free trade is no longer capable of governing international relations.
3. The fundamental principles of liberalism are in question.
4. Cites *The Condition of Labor* to hold that if the position of the contracting parties is unequal, the consent is void.
5. Freedom of trade is fair only if it is subject to the demands of social justice.
6. Discussion and negotiation are necessary to reach equality of opportunity.
7. Nationalism and racism are major obstacles to justice.

C. Universal Charity

1. “The world is sick” – lack of concern for others.
2. Duty of people to welcome others, especially youth and migrant workers.
3. Business people in developing nations should be initiators of social progress and human advancement.
4. Sincere dialogue and affection is needed.

D. Development is the New Name for Peace

1. Peace is built daily in pursuit of God's order.
2. International collaboration on a world-wide scale for justice is needed.
3. The people themselves have a prime responsibility for their own development.
4. The hour for action is now.

5. Role of the lay person: "to infuse a Christian spirit into the mentality, customs, laws and structures" of their communities and nations.
6. Catholics should support development efforts generously.
 1. Peace is not the mere absence of war.
 2. To struggle against injustice is to promote the common good.

A Call to Action (Octogesima Adveniens)

Major Areas of Concern

Urbanization

Role of Local Churches

Duties of Individual Christians

Pastoral Activity

Worldwide Dimensions of Justice

A. Introduction

1. Greater efforts for justice are needed.
2. Given the wide diversity of situations in the world, each local church has a responsibility to discern and act.
3. A great variety of changes are taking place in the world.

B. New Social Problems

1. Urbanization creates a new loneliness and the possibility that humans may become slaves to their own creation.
2. Youth find dialogue increasingly difficult.
3. Women possess an equal right to participate in social, cultural, economic, and political life.
4. Workers have the right to form unions.
5. The "New Poor," created by urbanization, include the handicapped, elderly, and the marginalized.
6. Discrimination along lines of race, origin, color, culture, sex, and religion still exists.
7. Emigration is a right.
8. There is great need to create employment through effective policies of investment, education, and organization of means of production.
9. The media has positive and negative potential.
10. People have a responsibility to protect the environment.

C. Fundamental Aspirations and Ideas

1. Equality and Participation need to be ensured.
2. Legislation for justice is necessary but not enough. Love sparking action for the poor is needed.
3. Political activity for a democratic society is consistent with the total vocation of humankind. Humans can no longer rely on just economic activity.

4. Both Marxist and liberal ideologies alienate human beings.
5. Historical movements contain positive elements.
6. Certain features of socialism are attractive but Christians must discern its appeal.
7. A variety of interpretations of Marxism exist but historically it has led to totalitarianism and violence.
8. Liberalism promotes economic efficiency but distorts human nature.
9. Christians need to discern carefully the options between different ideologies.
10. Utopias are generally ineffective but they provoke imagination and activity for a better world.
11. Humans have become the object of science; science lacks a total picture of humanity.
12. Nature of progress is ambiguous quality of human relations and degree of participation and responsibility are just as important as amount of goods produced.
13. Preferential respect for the poor is needed.

D. Christians Face These New Problems

1. Catholic social teaching states the importance of reflecting on the changing situation of the world and applying gospel principles to it.
2. Nations need to revise their relationships to work for greater justice.
3. Liberation requires changed attitudes and structures.
4. The task of Christians is to create conditions for the complete good of humanity.
5. Christians need to concentrate more on political rather than economic activity as a solution for contemporary problems.

6. Involvement in building human solidarity is an end of freedom.

E. Call to Action

1. Each Christian has a personal responsibility for building up the temporal order.

2. The Lord is working with us – a reason for Christian hope.
3. A plurality of options for action exists.
4. Christians have the task of inspiring and innovating in working for justice.

Justice in the World (Justitia in Mundo)

Major Areas of Concern
Gospel Mandate for Justice Education for Justice
Right to Development International Action
Justice as Christian Love

Introduction

1. “Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or in other words, of the church’s mission for the redemption of the human race and its liberation from every oppressive situation.”
2. Structural injustices, which oppress humanity and stifle freedom, operate in the world.

Part 1 – Justice and World Society

1. A modern paradox:
 - a. forces for achieving human dignity seem strong.
 - b. But so do forces of division (arms race, economic injustices, lack of participation).
2. Affirms the right to development as a basic human right.
3. Calls for personalization and a culturally-sensitive modernization.
4. Many who suffer injustice are voiceless; the church should speak on their behalf.
5. Dialogue with the participation of all is needed to correct these injustices.

Part 11 – The Gospel Message and The Mission of Christ

A. Scriptural Sources

1. People need to listen to the Word of God to respond effectively to injustices.
2. Old Testament vies God as a “liberator of the oppressed and the defender of the poor.”
3. Jesus gave himself for the salvation and liberation of all and associated himself with the “least.”
4. St. Paul: Christian life is the faith, which sparks love and service of neighbors.

B. Justice and Love

1. “Christian love of neighbor and justice cannot be separated.”

2. Preaching the Gospel requires a dedication to the liberation of humanity in this world.

C. Role of the Church

1. The Gospel message gives the church the right and duty to proclaim justice on all levels and to denounce instances of injustice.
2. The role of the hierarchical church is not to offer concrete solutions to specific problems, but to promote the dignity and rights of each human being.

Part 111 – The Practice of Justice

A. Witness of the Church

1. Rights within the church for all, especially women and lay people.
2. Rights include: decent wage, security, and promotion, freedom of thought and expression, proper judicial procedures, participation in decision-making process.
3. The lifestyle of the institutional church and all its members must allow it to preach the good news to the poor.
4. Anyone who ventures to preach justice should work for justice.

B. Education to Justice

1. Aim, in developing countries, is to awaken awareness of the concrete situation and strategies and alternatives for change.
2. Family is the principle agent for this education, a continuing one.
3. Catholic Social Teaching, the basic principles of the gospels applied, is the major source for justice education.
4. Liturgy and the sacraments can serve justice education.

C. Cooperation between churches ion rich and poor nations is essential for economic and spiritual progress.



D. Ecumenical Collaboration for justice is strongly supported.

E. International Action

1. UN Declaration of Human Rights is ratified by all nations.
2. Support UN efforts to halt arm race, weapons trade, and reach peaceful conflict resolution.
3. Foster aims of 2nd Development Decade – including fair prices for raw materials, opening of markets, and taxation on worldwide basis.
4. Concentration of power should be changed; more participation is needed.

5. Importance of UN specialized agencies in the promotion of justice.
6. Fund for responsible development.
7. Wealthy nations need to be less materialistic and consume less.
8. Right to development and respectful cooperation with wealthy nations.

Part IV – A Word of Hope

Christians will find the kingdom as the fruit of their nature and efforts; God is now preparing the kingdom.

Evangelization in the Modern World (Evangelii Nuntiandi)

Major Areas of Concern

<p>Personal Conversion Church & Culture Justice and Liberation</p>	<p>Universal & Individual Churches Gospel & Non-Christians</p>
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Introduction

1. Objective: To make the 20th century church better fitted for proclaiming the Gospel.
2. The church needs to preserve the heritage of faith and present it in the most persuasive and understandable way.

I – Evangelizers: Christ and the Church

1. Mission of Jesus: going from town to town preaching the Good News to the poorest.
2. Jesus proclaimed the Kingdom of God and a salvation, which is liberation from all oppression.
3. A radical conversion is needed to gain the kingdom.
4. Jesus proclaimed the kingdom with signs as well as words.
5. The Good News is meant for all people of all times.
6. Evangelizing is “the grace and vocation proper to the church.” (#14)
7. The church is sent by Jesus and begins by evangelizing herself.

II – Evangelization: The Elements

1. Purpose: To bring the Good News into all strata of humanity, transforming it from within and making it new.
2. Evangelization should affect human judgment values, interest, thought, and way of life.
3. The Gospel is independent of, but not incompatible with, culture. Evangelization of culture is needed.

4. Personal witness and explicit proclamation are needed for evangelization.
5. Evangelization is aided by community of believers.

III – Evangelization: the Content

1. The primary message: god loves the world and through Jesus salvation is available to all.
2. Evangelization has a personal and social dimension involving human rights, peace, justice, development, and liberation.
3. The church must proclaim liberation.
4. Humans are subject to social and economic questions; the plan of redemption includes combating injustice.
5. Evangelization is a religious as well as a temporal task; Jesus must be proclaimed.
6. The spiritual dimension of liberation is primary; true liberation needs to be motivated by justice and charity.
7. Personal conversion is needed for structural change.
8. The church cannot accept violence.
9. Religious liberty is an important human right.

IV – Evangelization: The Methods

1. Preaching and the witness of an authentic Christian life are indispensable elements.
2. Homilies, catechetical instruction, and mass media also facilitate evangelization.
3. Personal contact, the sacraments, and popular piety are also necessary for effective evangelization.

V – Evangelization: The Beneficiaries

1. The Good News is for everyone.
2. Even today many obstacles (persecution, resistance) impede the spread of the Gospel.
3. “Pre-evangelization” can be an effective aid to the spread of the Good News.
4. The Gospel should be proclaimed to non-Christians as well as Christians in our increasingly de-christianized world.
5. The church needs to address atheism, humanism, and secularism.
6. Non-practicing Christians should be a special beneficiary of evangelization.
7. There are two kinds of “small communities.” One works with the church, bringing Christians together. The other bitterly criticizes the church. The former can be used for evangelization.
8. Small communities need nourishment from the Word and a universal outlook.

VI – Evangelization: The Workers

1. Evangelization is the mission of the church.
2. Both the universal church and the individual churches have roles to play in the quest to spread the Good News.
3. Individual churches have the task of proclaiming the Gospel in ways that people can understand.
4. Evangelization needs to consider peoples’ concrete lives.
5. While faith may be translated into all expressions, its content must not be impaired.
6. There are diverse services in unity in the same mission of evangelization.
7. The Pope has the pre-eminent ministry of teaching the truth.
8. Bishops, priests, religious, laity, young people, and families all have important roles to play in evangelization.

On Human Work (Laborem Exercens)

Major Areas of Concern

Dignity of Work	Unions
Capitalism and Socialism	Employment
Property	Spirituality of Work

I – Introduction

1. Humans derive dignity from work even though it involves suffering and toil.
2. Recent changes in the realm of work:
 - a. Automation.
 - b. Increase in price of energy and raw materials.
 - c. Environmental awareness and respect.
 - d. People claiming right to participate.
3. Role of the Church:
 - a. Call attention to dignity of workers.
 - b. Condemn violations of dignity.
 - c. Guide changes to insure progress.
4. Work is at the center of the social question, the key to making life more human.
5. Catholic Social Teaching has evolved and now considers the “world” as well as the “class” perspective. The church calls for structural transformation on a more universal scale.

- a. Positive: facilitates work.
- b. Negative: can supplant or control humans.
4. Work must serve an individual’s humanity.

B. Materialism and Economism

1. Materialistic thought treats humans as instruments of production rather than as subjects of work.
2. Workers are considered as merchandise.

C. Justice and Work

1. Call to solidarity was a reaction against the degradation of people as subjects of work.
2. With unemployment of intellectuals, a new “proletarianization” of workers is occurring.
3. Church is committed to justice for workers.

D. Nature of Work

1. People achieved dominion over the earth and fulfillment as human beings.
 - a. Positive: facilitates work.
 - b. Negative: can supplant or control humans.
4. Work must serve an individual’s humanity.

B. Materialism and Economism

1. Materialistic thought treats humans as instruments of production rather than as subjects of work.
2. Workers are considered as merchandise.

II – Work and Human Beings

A. Perspectives of Work

1. Genesis states God’s command to subdue the earth; work is the means to do so.
2. Human beings are the proper subjects of work.
3. Aspects of technology:



C. Justice and Work

1. Call to solidarity was a reaction against the degradation of people as subjects of work.
2. With unemployment of intellectuals, a new “proletarianization” of workers is occurring.
3. Church is committed to justice for workers.

D. Nature of Work

1. People achieved dominion over the earth and fulfillment as human beings.
2. Work and family life:
 - a. makes family life possible.
 - b. achieve purposes of families.
 - c. increases common good of human family.

III– Conflict Between Labor and Capital**A. The Conflict**

1. Conflict has changed from one between capital and labor to an ideological struggle to political struggle.
2. Fundamental Principles:
 - a. priority of labor over capital.
 - b. primacy of people over things.
3. Need to develop a system that will reconcile capital and labor.
4. Humanity has two inheritances:
 - a. nature.
 - b. resources people have developed.

B. Property

1. On ownership, CST differs from:
 - a. Marxism – collectivism.
 - b. capitalism (understanding of ownership).
2. Right of private property is subordinated to the right of common use.
3. Property: acquired through work to serve labor.
4. Socialization of certain means of production cannot be excluded.
5. Church favors a joint-ownership of means of production.

IV – Right of Workers Work is an obligation / duty: 1) to the individual, 2) for others.**A. Indirect Employers**

1. Indirect employers (persons, institutions, sets of principles, states, and socio-economic systems) determine one or more facets of the labor relationship.
2. Policies need to respect the objective rights of workers – the criterion for shaping the world economy.

B. Employment

1. Suitable employment for all is needed.
2. Indirect employers need to act against unemployment.

3. To alleviate unemployment:

- a. Unemployment benefits (springing from principle of common use of goods).
- b. A system of overall planning:
 1. on economic and cultural levels.
 2. not centralization by public authorities.
 3. rational coordination with individual initiative safeguarded.
- c. International collaboration for fewer imbalances in the standard of living.
4. Resources must be used to create employment.

C. Workers

1. Just remuneration of workers is the key.
2. Wages are a practical means whereby people can have access for goods intended for the common use.
3. Church call for:
 - a. Wage sufficient to support a family.
 - b. Allowances to mothers raising a family.
 - c. Reevaluation of the mother’s role to ensure proper love for children and fair opportunities for women.
4. Other social benefits for workers are needed, including health care, right to leisure, pension and accident insurance, and a decent work environment.

D. Right to Form Unions

1. Indispensable element of social life.
2. Originated with struggles of workers.
3. Mouthpiece of the struggle for justice.
4. Constructive factor of social order.
5. Can enter political order to secure rights and the common good.
6. Strikes: legitimate but extraordinary.
7. Two cautions:
 - a. demands can become “class egoism”.
 - b. can stray from specific roles.

E. Other

1. Agricultural work is the basis of healthy economies.
2. Disabled people should participate in work.
3. People have a right to leave their native countries in search of better conditions.

F. Elements of a spirituality of Work

1. Humans share in the activity of their God.
2. Work imitates God’s activity and gives dignity.
3. Jesus was a man of work.
4. There are many references to work in Bible.
5. Vatican 11: work allows people to fulfill their total vocation.
6. Work is a sharing in the Cross and Resurrection.
7. Work is necessary for earthly progress and the development of the kingdom.

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