

social doctrines of the Church



What is your opinion on these photos? Why do you respond so?



Madhu, a 30-year-old tribal man from Kerala's Attappadi region



Killing of George Floyd

Introduction

- The term “**social doctrine**” goes back to Pope Pius XI
- It designates the doctrinal “corpus” of the Catholic Church concerning **issues relevant to society**
- *the Church has never failed to show interest in society.*
- *Nonetheless, the Encyclical Letter **Rerum Novarum** marks the beginning of a new path.*
- *This has its roots in Sacred Scripture, especially the Gospels and the apostolic writings*
- *takes on shape and body beginning from the Fathers of the Church and the great Doctors of the Middle Ages.*

- Catholic social teaching is the Catholic doctrines on matters of human dignity and common good in society.
- The contents of this corpus:
 - oppression,
 - the role of the state,
 - subsidiarity,
 - social organization,
 - concern for social justice,
 - issues of wealth distribution.

Context of Catholic Social Doctrines

- *In the nineteenth century the events connected with the Industrial Revolution profoundly changed centuries-old societal structures, raising serious problems of justice and posing the first great social question - the labor question - prompted by the conflict between capital and labor.*
- *In this context, the Church felt the need to become involved and intervene in a new way:*
- *Rerum Novarum (“new things”) was an outcome of reading these changes and it shows her special pastoral concern for masses of people.*
- *A new discernment of the situation was needed, a discernment capable of finding appropriate solutions to unfamiliar and unexplored problems.*

What is Catholic Social Teaching?

- It is an authoritative Church teaching on social, political and economic issues.
- It is informed by Gospel values and the lived experience of Christian reflection.
- It analyses that lived experience of Christian reflection from different historical, political and social contexts.
- It provides principles for reflection, a criteria for judgment and guidelines for action.
- Thus, it enables us in our struggle to live our faith in justice and peace.

What Catholic Social Teaching is not

- **It is not an ideology**, but rather the result of a careful reflection on the complex realities of human existence, in society and in the international order, in the light of faith and the Church's tradition...
- It therefore belongs to the field of moral theology and not of ideology. (*Sollicitudo Rei Socialis*, paragraph 41).
- **It is not a 'third way' between liberal capitalism and Marxist collectivism.** It constitutes a category of its own. (*Sollicitudo Rei Socialis*, paragraph 41).

- **It is not a model:** the Church has no models to present
- models that are real and effective can only arise within the framework of different historical situations, through the efforts of all those who responsibly confront concrete problems in their social, political and cultural aspects, as these interact with each other. (Centesimus Annus, paragraph 43).

Principles of Christian Social Teaching

Jesus in the Gospels: Mt 21:41-45

- ❖ Jesus rescued the adulteress from stoning,
- ❖ ate with tax collectors and prostitutes,
- ❖ spoke to the Samaritan woman at the well,
- ❖ healed the sick and the sinner.

- ❖ He promised the **most severe punishments for those who were indifferent to the plight of the poor:**
- ❖ “Depart from me, you accursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me no food, I was thirsty and you gave me no drink, a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me.” Then they will answer and say, “Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?” He will answer them, **“Amen, I say to you, what you did not do for one of these least ones, you did not do for me.”**
- ❖ Catholic social teaching is an offspring of the effort of the Christians through the ages who have sought to take the example and words of Jesus to heart and to live them in social settings

Seven key principles of Catholic Social Teaching

- **I. Respect for the Human Person**
- The **foundation** for Catholic social thought is the **proper understanding and value of the human person.**
- In the words of Pope John Paul II, it “is a correct view of the human person and of his unique value, inasmuch as ‘man ... is the **only creature on earth which God willed for itself.**’
- The concept of “**human rights**” has been adopted by popes to communicate that each and every human being, as a child of God, has certain immunities from harm by others and merits certain kinds of treatment.

- The foundational principle of all Catholic social teachings is the sanctity of human life.
- Catholics believe in an inherent dignity of the human person starting from conception through to natural death
- Catholics oppose acts considered attacks to human life, including abortion, euthanasia, capital punishment, genocide, torture, the direct and intentional targeting of noncombatants in war, and every deliberate taking of innocent human life.

- the death penalty: “the traditional teaching of the Church does not exclude recourse to the death penalty, if this is the only practicable way to defend the lives of human beings effectively against the aggressor.”
- According to John Paul II, every human person “is called to a fullness of life which far exceeds the dimensions of his earthly existence, because it consists in sharing the very life of God.”
- Catholics oppose racism and all other forms of discrimination.

- **II. Promote the Family**

- The human person is not simply an individual but is also a member of a community.
- Failing to acknowledge the community aspect leads to a radical individualism.
- A full understanding of the person considers the social aspects of the individual.
- The first social consideration, in order and importance, is the family.
- It is the basic unit of society, and it predates and in a sense surpasses all other societies in a community.

- Catholic social teaching emphasizes the importance of the family, in particular the importance of fostering stable marriages where children are welcomed and educated.
- the Church has spoken of a “family wage” whereby one breadwinner can adequately support spouse and children.
- Social conditions either contribute to the stabilization or the destabilization of family structures.

Social conditions that destabilize include

1. mandatory and unreasonably long work hours,
2. a toxic “social culture” that denigrates fidelity,
3. legal dissolution of the definition of marriage between one man and one woman,
4. and excessive taxation.

III. Protect Property Rights

- Catholic social teaching from Leo XIII's *Rerum Novarum* (1891) through John Paul II's *Centesimus Annus* (1991) has defended the right to private property against the claim that the state should own all things.

three reasons why private property is essential to human flourishing:

- First because every man is more careful to procure what is for himself alone than that which is common to many or to all: since each one would shirk the labor and leave to another that which concerns the community, as happens where there is a great number of servants.
- Secondly, because human affairs are conducted in more orderly fashion if each man is charged with taking care of some particular thing himself
- Thirdly, because a more peaceful state is ensured to man if each one is contented with his own. Hence it is to be observed that quarrels arise more frequently where there is no division of the things possessed. (*Summa Theologiae* II. II. 66.2)
- private property also helps to secure human freedom. A person's ability to act freely is greatly hindered if he is not allowed to own anything.

- The right to private property, however, is not unconditional.
- In cases when there is no other way to secure the basic necessities for human survival, taking them from those who have in abundance is not wrongful because these basic necessities are rightfully theirs as human beings.
- St. Thomas speaks of cases of “need” —not cases of “want.”
- Catholic social teaching also notes that private property can become a kind of idol, leading people to assess the goal and meaning of human life simply in terms of dollars and cents and rupees
- The right to private property also brings with it responsibilities, in particular the responsibility to care for and promote the common good.

IV. Work for the Common Good

- Common good: “the **sum total of social conditions** which allow people, either as groups or as individuals, to reach **their fulfillment more fully and more easily**” (*Pacem in Terris* 55).
- This good is *common because only together as a community, and not simply as isolated individuals, is it possible to enjoy, achieve, and spread this good.*
- *All people are obligated to work towards making the common good a greater and greater reality.*
- The common good, in other words, is not simply what people happen to want, but what would be authentically good for people, the social conditions that enable human flourishing.

- **Human flourishing** is multifaceted because the human being as such has many dimensions.

1. a physical dimension of health

2. psychological well being

3. intellectual dimension

4. ethical or moral dimension

However, the common good is not the greatest good.

The **ultimate fulfillment** of every human person can be found only in **God**.

- **Participation and solidarity** are two other fundamental principles of Catholic social thought.
- **Participation** *“citizen, either as an individual or in association with others, whether directly or through representation, **contributes to the cultural, economic, political and social life of the civil community to which he belongs.***
- *Participation is **a duty** to be fulfilled consciously by all, **with responsibility and with a view to the common good.**”*
- **Solidarity:** is a firm and persevering determination to commit oneself to the common good.
- That is to say, to the good of all and of each individual, because we are all really responsible for all.” (Sollicitudo Rei Socialis 38)

V. Observe the Principle of Subsidiarity

- The principle of **Subsidiarity** holds that **social and political issues should be dealt with at the most immediate (or local) level** that is consistent with their resolution
- A community of a higher order should not interfere in the internal life of a community of a lower order,
- It should support lower order in case of need and help to coordinate its activity with the activities of the rest of society, always with a view to the common good.”

- The government has many necessary and indispensable functions to play, roles that cannot be accomplished by individuals acting alone or even by smaller groups in society.
- Yet states and governments often exceed their legitimate role and infringe upon individuals and groups in society so as to dominate rather than to serve them.
- China- one child policy

- Government should be as small as possible, but as big as necessary to achieve whatever needs to be accomplished that cannot be achieved in any other way. Egs.,
- National defense,
- interstate cooperation
- treaties with other nations
- administration of the criminal justice system are obvious examples of matters properly undertaken by the federal government.

VI. Respect Work and the Worker

- According to Genesis, God **not only creates man** but **puts him to work** naming the animals and caring for the garden.
- human work participates in and reflects God's creative and providential care of the universe.
- Even before the fall, **man is created to till and keep the Garden of Eden**, to imitate God's work in creation through human work.
- After the fall, work becomes at times a toilsome task, but work remains part of man's vocation from God.
- Any honest work can be sanctified, offered to God, and made holy through the intentions of the worker and the excellence of the work done.

VII. Pursue Peace and Care for the Poor

- Peace means more than just an absence of violent conflict.
- Peace is the “tranquility of order” in Augustine’s phrase.
- War between nations may be necessary at times—but solely in order to restore peace.
- The Catholic Church from at least the time of Augustine has endorsed “just war theory.”

- As articulated by the *Catechism of the Catholic Church*, the **criteria for a just war** include that:
“The damage inflicted by the aggressor on the nation or community of nations must be lasting, grave and certain;
- *all other means of putting an end to it must have been shown to be impractical or ineffective;*
- *the use of arms must not produce evils and disorders graver than the evil to be eliminated.*
- peace involves a just ordering of society.
- This just order of society also includes solicitude for the poor.

- wise social policies are necessary for a just ordering of society, social policies that must take into account the likely **effect on the poor.**

how this should be done in every society?

- may be that private and voluntary initiatives of religious groups (such as St. Vincent de Paul)
- and secular groups (such as the United Way) should take place
- businesses should be compelled by law or voluntarily adopt policies that aid the poor.
- families and private persons should undertake the responsibility.
- Most likely a combination of governmental, social and religious, and individual initiatives are needed.

- **every Catholic** has an **obligation to think seriously and act purposely to aid those suffering** around them and around the world.
- What we call **justice is** that state of **social harmony** in which the **actions of each person** best **serve the common good**.

Church's Social Doctrine in Our Time: Historical Notes

- *In response to the first great social question, Pope Leo XIII promulgated the first social Encyclical, **Rerum Novarum***
- **At the beginning of the 1930s, following the grave economic crisis of 1929, Pope Pius XI published the Encyclical *Quadragesimo Anno* commemorating the fortieth anniversary of *Rerum Novarum*.**

- He did not fail to raise his voice against the totalitarian regimes that were being imposed in Europe during his pontificate.
- Already on 29 June 1931 he had protested against the abuse of power by the totalitarian fascist regime in Italy with the Encyclical ***Non Abbiamo Bisogno*** (“We do not need”).
- He published the Encyclical ***Mit Brennender Sorge*** (*With Burning Concern*), on the situation of the Catholic Church under the German Reich,
- With the Encyclical ***Letter Divini Redemptoris*** (The Divine Redeemer) *on atheistic communism and Christian social doctrine*, Pope Pius XI offered a systematic criticism of communism, describing it as “intrinsicly perverse”

- In the *Christmas Radio Messages of **Pope Pius XII*** reflected on a new social order guided by morality and law, and focusing on justice and peace, become deeper.
- His pontificate covered the terrible years of the Second World War and the difficult years of reconstruction.
- published no social encyclicals but in many different contexts he constantly showed his concern for the international order, which had been badly shaken
- *One of the characteristics of Pope Pius XII's interventions is the importance he gave to the relationship between morality and law.*

- He called the professional and business classes to work together in a special way for the attainment of the common good.
- “Due to his sensitivity and intelligence in grasping the ‘signs of the times’, **Pope Pius XII** can be considered the immediate precursor of Vatican Council II and of the social teaching of the Popes who followed him”

- **Pope John XXIII**
- The 1960s bring promising prospects: recovery after the devastation of the war, the beginning of **decolonization**
- New Problems: together with the labour question and the *Industrial Revolution*, there come to the fore problems of agriculture, of developing regions, of increasing populations, and those concerning the need for global economic cooperation.

- *John XXIII: **Mater et Magistra**, “aims at up-dating the already known documents, and at taking a further step forward in the process of involving the whole Christian community”*
- *The key words in the Encyclical are **community and socialization***
- *the Church is called in truth, justice and love to cooperate in building with all men and women an **authentic communion**.*
- ***Pacem in Terris, He** brings to the forefront the problem of peace in an era marked by nuclear proliferation.*
- *Pacem in Terris contains one of the first in-depth reflections on **rights** on the part of the Church;*
- *it is the Encyclical of peace and human dignity.*

- The Pastoral Constitution ***Gaudium et Spes*** of the Second Vatican Council is **a significant response of the Church to the expectations of the contemporary world.**
- *Gaudium et Spes* presents in a systematic manner:
 - of the themes of culture,
 - of economic and social life,
 - of marriage and the family,
 - of the political community,
 - of peace and the community of peoples, in the light of a Christian anthropological outlook
 - of the Church's mission.

- 2. the Declaration ***Dignitatis Humanae***, - *the right to religious freedom is clearly proclaimed.*
- ***Pope Pius VI: Populorum Progressio*** ("the development of peoples") proclaims that "Development is the new name for peace",
- the Pope presents **development** as 'the transition from less humane conditions to those which are more humane'
- in **1967**, Pope Paul VI established the **Pontifical Commission for Justice and Peace**
- beginning in **1968**, the Church celebrates the first day of the year as the ***World Day of Peace***
- *started the tradition of writing **annual Messages** that deal with the theme chosen for each World Day of Peace.*

- Pope Paul VI- on eightieth anniversary of *Rerum Novarum*, wrote **Octogesima Adveniens** (The eightieth anniversary)
- reflects on post-industrial society with all of its complex problems, noting the inadequacy of ideologies in responding to these challenges:
 - a. urbanization,
 - b. the condition of young people,
 - c. the condition of women,
 - d. unemployment,
 - e. discrimination,
 - f. emigration,
 - g. population growth,
 - h. the influence of the means of social communications,
 - i. the ecological problem.

- **Pope John Paul II**
- Ninety years after **Rerum Novarum**, he devoted the Encyclical **Laborem Exercens** (Through Work)
- *Laborem Exercens* outlines **a spirituality and ethic of work** in the context of a profound theological and philosophical reflection.
- **Sollicitudo Rei Socialis** commemorates the **twentieth anniversary of Populorum Progressio** and deals once more with the theme of development along two fundamental lines: **a)** the dramatic situation of the modern world, under the aspect of the failed development of the Third World, **b)** the meaning of, conditions and requirements for a development worthy of man”

- On the **hundredth anniversary of *Rerum Novarum***, Pope John Paul II promulgates his third social encyclical, ***Centesimus Annus*** whence emerges ***the doctrinal continuity of a hundred years of the Church's social Magisterium.***
- Pope John Paul II demonstrates **how** the Church's social teaching moves along the axis of **reciprocity between God and man**: recognizing God in every person and every person in God is the condition of authentic human development.
- This is what we can call as ***“civilization of love”***

Catechism of the Catholic Church

- **Moral Teachings on Social Matters (2419-2420)**
- **Catholic Social Teaching (2421-2422)**

Three Doctrines (2423-2424)

- ❖ Any system determined entirely by economic factors is contrary to the human person
 - ❖ Any theory which makes profit the exclusive and ultimate end of economic activity is morally unacceptable. It produces perverse effects and leads to conflicts.
 - ❖ Any system which subordinates the basic rights of persons and groups to the collective organization is contrary to human dignity. Reducing persons to merely means of profit is enslavement.
- **Law of the Marketplace (2425): There must be reasonable regulation of economic initiatives. Regulation solely by the “law of the marketplace” fails social justice.**

Leo XIII: **Rerum Novarum**

- On May 15, 1891, Pope Leo XIII issued the seminal encyclical for workers Rerum Novarum (On the Condition of Labor)
- articulates the Catholic Church's response to the social conflict that had risen in the wake of capitalism and industrialization and that had led to the rise of socialism and communism as ideologies.

- discussed the relationships and mutual duties between labor and capital, as well as government and its citizens.
- primary concern was the need for making better the situation of “*The misery and wretchedness pressing so unjustly on the majority of the working class.*”

seven principles of **Rerum Novarum**

- **The dignity of the human person**
- Each person has God's life, law and love deeply imprinted on his very nature
- each person has the ability and desire to both give and receive life, law and love to others.
- *RN* points out that capital and labor need each other and that both have a crucial role to play in upholding man's dignity.
- Capital provides the funds to provide man with food, clothing and shelter, while labor provides the manpower to make the capital from the resources that God has provided.
- Each person should be treated with respect because he or she has an eternal soul with hope of living for eternity as a son or daughter of God in God's heavenly kingdom.

- **Some practical applications** in respecting man's dignity in the workplace are as follows:
- 1) one should be given **time off of work to worship God**, thus upholding man's dignity and keeping him connected with his Creator;
- b) one should **have periods of rest and not be expected to work long hours** that prevent one from getting adequate sleep;
- c) one **should not be required to work in unsafe conditions** where he is in danger of bodily harm;
- d) one **should not be forced to work in immoral conditions** that endanger his soul;
- **e) an employer should** pay a fair wage and an employee should give a full day's work for a full day's pay;
- f) **states should not overtax** earnings;
- g) a worker **should be allowed time to fulfill family obligations**.
These guidelines maintain the respect and dignity of the person.

- **Participation** is the principle that every person in a society should participate in building up society, while keeping in mind God's plan for the human person individually and communally.
- This principle is based on the belief that every **person has been given gifts and talents by God** to grow in virtue themselves and to aid others in growing in virtue.

Subsidiarity

- While *RN* does not use this term specifically, it refers to the basic principle.
- Subsidiarity is the principle that governments should not intervene in matters that can be taken care of or resolved by families or communities.
- **The right of private property** is explained extensively in *RN*. Pope Leo XIII states that private property represents the wages that one has rightfully earned, and that one needs private property to provide for the needs of one's family.

- **Universal destination of goods** is the principle that **God made the goods of the earth for the use of all men** so that all would be fed, clothed and sheltered.
- Leo XIII deals in Rerum Novarum with a number of specific issues relating to the condition of workers.
- Workers have a natural right to form unions, and this right is beyond the authority of government

Pius XI:

Quadragesimo Anno - "In the 40th Year" 1931

- Pius XI sees the need for a reconstruction of society.
 - He insists that a **reform of institutions** and the **correction of morals** were especially necessary
 - laid down a **number of guidelines** for solving contemporary problems.
1. We should rely on the unchangeable principles drawn from the treasury of **right reason and divine revelation**
 2. We **should seek in** each kind of social and economic activity to **our supreme and last end**
 3. Our approach to ownership of property **must avoid two extremes: individualism and collectivism**

- **the worker must be paid a wage sufficient to support him and his family**
- **Free competition must be effectively controlled by the government**
- No one can be at the same time a good Catholic and a true socialist
- **The rich and powerful should develop an attitude of loving concern towards their poorer brothers**
- Women should work primarily in or near the home and should not be forced by economic circumstances to work outside the home

- The **basis for the social order** should be **social justice and social love**
- There should be **international cooperation** in **economic life**
- the only way to a **sound restoration of society** is the **Christian reform of morals**
- the function of the **rulers of the state** is to watch over the community and its parts, giving special **consideration to the weak and the poor**
- The **government** should be free from all **partiality**
- it should enforce **strict and watchful moral restraint** over corporate business

John XXIII:

Mater et Magistra (Mother and Teacher) 5 May 1961

- **Mater et magistra** by Pope **John XXIII** on the topic of "Christianity and Social Progress".
- Pope John calls attention to **significant changes since 1941:**
 1. **scientific and technological** (atomic energy, synthetic products, automation, mass communication and transportation, space exploration);
 2. **social** (social security systems, worker awareness, educational improvements, increased affluence and mobility, growing imbalances among sectors of society and regions of the world);
 3. **political** (citizen participation, decolonization of Asia and Africa, widespread democratization).

In the light of this changed world, John XXIII sets out to say some new things about the old topics

- **Private initiative should receive first place** in economic affairs
- Government intervention should encourage, stimulate, regulate, supplement, and complement it
- Private citizens and public authorities **should work together** in economic affairs
- spoke of the contemporary phenomenon of “**a multiplication of social relationships**”

- **Wages.** “economic prosperity is not how much the country produces **but how well the goods of society are distributed** (just wage)
- Worker organizations.
 1. promotes of artisan enterprises and cooperative associations (a. 85-90),
 2. the participation of workers in the decision-making processes of the company (a. 92),
 3. and an active role for unions in the political life of the country
- **Private and public property**

a series of **new topics**. (P. 60-61)

- Agriculture.
- Increase of Population
- economic development.

Conclusion

individuals are the foundation, cause, and end of all social institutions

He encourages **increased attention** to the social teaching of the church **among clergy and laity** and application of this teaching in economic and social affairs

Pope John Paul II: Centesimus Annus, 1991- The Hundredth Year

- He offer his reflections on capitalism in the period after the collapse of the Soviet Union (1991)
- “rereading” of Leo XIII’s encyclical *Rerum Novarum*

Main elements in the encyclical:

- Human Dignity and Rights
 1. Human dignity is the source of rights in Catholic social teaching inasmuch as rights are the means for ensuring the dignity of the person.

1. Human rights span the full range of human activities; for example

- the right to life,
- to live in a united and moral family environment,
- the right to develop our intelligence and
- freedom to seek and know the truth,
- the right to establish a family and rear children(47,1).
- John Paul points out various **economic rights**.
- There is the **right to private property** in the means of production as a central right. Other rights include the worker's **right to support the family** in a life with dignity.
- This requires the right to a **just wage** as well as a right to employment

2. Universal Destination of Goods and Private Property

- the goods of the world are intended to benefit everyone because God originally gave the world to the entire human race for the benefit of all people, **“without excluding or favoring anyone.”**

3. Social Nature of the Person and Justice

- The individual person, in Catholic social teaching, has inestimable worth.
- the fundamental **error of socialism** is : “Socialism considers the individual person **simply as an element**, a molecule within the social organism, so that the good of the individual is completely subordinated to the functioning of the socioeconomic mechanism”

4. Freedom

- an essential element of Catholic social teaching is the freedom of the person acting in the economic sphere of life .
- the right to private property is an extension of human freedom(30.3).
- It allows the person to have something he can call “his own, it provides the possibility of earning a living, it gives scope for personal and family autonomy
- Freedom is required in order to foresee the needs of others and combine productive factors in a creative and entrepreneurial way to satisfy those needs
- User friendly.....

- **Authentic human development**
- A culture that appeals to **opulent life-styles, artificial need and instant gratification** is **against authentic human development.**

- **Solidarity**

“It will be necessary to abandon a mentality in which the poor – as individuals and as peoples – are considered a burden, as irksome intruders trying to consume what others have produced.

The Dignity of Work

- Work is not punishment or a necessary evil, nor is it mans means of accumulating control, power and wealth.
- Both of these ideas are contrary to the biblical view of work.
- We understand **work as something intrinsically good, we are co-creators of God's world** and work is part of our contribution.
- **Labour** is work done by mind or body either partly or wholly for the purpose of producing utilities.

History of the Formation of the notion: Dignity of Labour

- In the early centuries, the Roman Republic agriculture was almost the only occupation, and perhaps the majority of the cultivators were freeholders, or at least free tenants.
- the fourth century, however, there were so many large estates tilled by slave labour.
- As soon as the **Christian teaching on the essential dignity and equality of men, and the nobility and obligation of labour began to take hold of the Roman mind**, the condition of the toiler began to change for the better.

Christian Teaching on Work

- **Right to have Rest**
- Gen 2:1-3, God rests on the seventh day – It means the right of rest by the worker as
- v Gen 2:15, God settles man in the garden of Eden to cultivate and care for it. It means right to have a dignified place of work
- v Deut 5:13-15, The Sabbath is for everyone - all are allowed to rest from their work.
- v Deut 14:28-29, The Lord blesses our work so that we may share its fruits with others.
- v Mk 2:27, The Sabbath was made for people, not people for the Sabbath.

- **Right to have Just wages**

- Deut 24:14-15, Do not withhold wages from your workers, for their livelihood depends on them.
- Sir 34:20-22 , To deprive an employee of wages is to commit murder.
- Isa 58:3-7, To observe religious practices, but oppress your workers is false worship.
- Jer 22:13, Woe to him who treats his workers unjustly.
- Mt 20:1-16, All workers should be paid a just and living wage.

Dignity of the Worker

- Lk 3:10-14 , Practice integrity in your work.
- Lk 12:13-21 , One's worth is not determined by an abundance of possessions.

Tradition of the Church

- The Catholic Church's social teachings are very clear on the importance of justice in the work place.
- John Paul II in his encyclical *Laborem Exercens* – “On Human Work” (1981), asserted that the interests of labour must always take precedent over those of capital.
 - Work is an obligation, a duty,
 - through work man not only transforms nature but he also achieves fulfilment as a human being
 - the right of association
 - workers constitute “the firm's most valuable asset.” (*Centesimus Annus*)
 - poverty results from a violation of the dignity of human work,
 - All people have the right to economic initiative, to productive work, to just wages and benefits, to decent working conditions,
 - The economic sphere is neither ethically neutral, or inherently inhuman or opposed to society.

Pope Francis

- On the feast of Saint Joseph the Worker, Pope Francis spoke about societies that put company profits above human dignity or even human life
- Many meetings with employers and workers

Compendium of the social doctrine of the church

- *Published in 2005 by Pontifical Council for Freedom and Justice*
- **The subjective and objective dimensions of work**
- *Human work has a twofold significance: **objective and subjective**.*
- In the *subjective sense*, work is the activity of the human person as a dynamic being capable of performing a variety of actions that are part of the work process and that correspond to his personal vocation:
- *Work in **the objective sense** constitutes the contingent aspect of human activity, which constantly varies in its expressions according to the changing technological, cultural, social and political conditions.*

- *This **subjectivity** gives to work its **particular dignity**, which does not allow that it be considered a simple commodity or an impersonal element of the apparatus for productivity.*
- *Human work **not only proceeds from the person**, but it is also essentially **ordered to** and has its final goal **in the human person***
- *Human work also has an **intrinsic social dimension**.*
- *Work, because of its subjective or personal character, is superior to every other factor connected with productivity; this principle applies, in particular, with regard to capital.*
- ***Labour has an intrinsic priority over capital.***

- *The relationship between labour and capital also finds expression when workers participate in ownership, management and profits.*
- *The **feminine genius** is needed in all expressions in the life of society, therefore **the presence of women in the workplace** must also be guaranteed.*
- *Child labour is a violence that, beyond all political, economic and legal implications, remains essentially a moral problem.*

Human Rights and Catholic Social Teachings

- social teachings of the Catholic Church became the foundation for the Universal Declaration on Human Rights (1948) adopted by the United Nations
- The acknowledgment of human dignity is the cornerstone of the Universal Declaration

Protection Private Property Rights

- the right to private according to St. Thomas Aquinas- whose writings are of central importance in understanding the foundations of Catholic social teaching- gave three reasons why private property is essential to human flourishing:
- First because every man is more careful to procure what is for himself alone than that which is common to many or to all:
- Secondly, because human affairs are conducted in more orderly fashion if each man is charged with taking care of some particular thing himself
- Thirdly, because a more peaceful state is ensured to man if each one is contented with his own.

12. Civilization of Love

- **1. Starting afresh from faith in Christ**
- Life in society must be based on the divine plan because “the theological dimension is needed both for interpreting and solving present-day problems in human society”
- The programme renewal is already exists: it is the plan found in the Gospel and in the living Tradition, it is the same as ever.
- Ultimately, it has its centre in Christ himself, who is to be known loved and imitated, so that in him we may live the life of the Trinity, and with him transform history until its fulfillment in the heavenly Jerusalem”

- **2. A solid hope**

- Hope is that we can have the real possibility of overcoming evil and attaining good. The Lord has redeemed mankind “bought with a price” (1 *Cor* 6:20).
- This hope lends great energy to commitment in the social field,
- it generates confidence in the possibility of building a better world, even if there will never exist “a paradise of earth”

3. Building the “civilization of love”

- *The immediate purpose of the Church’s social doctrine is to propose the principles and values that can sustain a society worthy of the human person.*
- *Among these principles, **solidarity includes all the others** in a certain way.*
- *Light is shed on the principle of the **primacy of love***
- *Love must be **present in and permeate every social Relationship***
- *In order to make society more human, love in social life - political, economic and cultural - must be given renewed value, becoming the constant and highest norm for all activity.*
- *Only love can completely transform the human person*

conclusion

- Catholic Social Teaching is not principally a fixed block of doctrine or received wisdom from the past.
- Rather, it is a way of reflecting about the world today, viewing it as God's world, entrusted to us, and viewing all others as our brothers and sisters.
- "Am I my brother's keeper?" asked Cain (Gen 4.9). "Yes," says Catholic Social Teaching. That is our task and our gift.



Thank You!



Chapter 11

Catholic Social Teaching on Capitalism and Communism

- An economic system is good only to the extent that it applies the principles of justice
- Church condemns Communism or Marxist collectivism which, as Pope Pius XI wrote, is “intrinsically evil” and anti-Christian, with its avowed goal being the complete destruction of private property, family and religion.
- **Why would the Church condemn capitalism?**