



## *The Social Teaching of John Paul II*

### I. Introduction

- A. In order to understand the quantum leaps John Paul II brought to the Church's Social Teaching, we first need to understand a little bit of the preceding history.
1. Beginning of the confrontation of social questions in mid 19<sup>th</sup> century Germany and France.  
Bishop Wilhem von Ketteler
  2. *Rerum Novarum* (Leo XIII, 1891) (Brief summary from the Compendium of the Social Doctrine of the Catholic Church or CSDC)
    - a. Responded to the issue of the working conditions of laborers in the industrial age, on labor unions, the false solution of socialism, etc.
    - b. Listed errors that give rise to social ills, excluded socialism as a remedy and expounded with precision and in contemporary terms “the Catholic doctrine on work, the right to property, the principle of collaboration instead of class struggle as the fundamental means for social change, the rights of the weak, the dignity of the poor and the obligations of the rich, the perfecting of justice through charity, on the right to form professional associations”
    - c. The Encyclical's central theme as the just ordering of society, in view of which there is the obligation to identify criteria of judgment that will help to evaluate existing socio-political systems and to suggest lines of action for their appropriate transformation
    - d. Dealt with the *labour question* using a methodology that would become “*a lasting paradigm*” for successive developments in the Church's social doctrine. The principles affirmed by Pope Leo XIII would be taken up again and studied more deeply in successive social encyclicals. The whole of the Church's social doctrine can be seen as an updating, a deeper analysis and an expansion of the original nucleus of principles presented in *Rerum Novarum*.
  3. *Quadragesimo Anno* (Pius XI, 1931)
    - a. The Pope reread the past in the light of the economic and social situation in which the expansion of the influence of financial groups, both nationally and internationally, was added to the effects of industrialization. It was the post-war period, during which totalitarian regimes were being imposed in Europe even as the class struggle was becoming more bitter. The Encyclical warns about the failure to respect the freedom to form associations and stresses the principles of solidarity and cooperation in order to overcome social contradictions. The relationships between capital and labour must be characterized by cooperation
    - b. Confirms the principle that salaries should be proportional not only to the needs of the worker but also to those of the worker's family. The State, in its relations with the private sector, should apply the *principle of subsidiarity*, a principle that will become a permanent element of the Church's social doctrine. The Encyclical rejects liberalism, understood as unlimited competition between economic forces, and reconfirms the value of private property, recalling its social function. In a society in need of being rebuilt from its economic foundations, a society which itself becomes completely “the question” to deal with, “Pius XI felt the duty and the responsibility

to promote a greater awareness, a more precise interpretation and an urgent application of the moral law governing human relations ... with the intent of overcoming the conflict between classes and arriving at a new social order based on justice and charity.

4. *Mater et Magistra* (Pope John XXIII, 1961)
    - a. Aims at up-dating the already known documents, and at taking a further step forward in the process of involving the whole Christian community
    - b. The key words in the Encyclical are *community* and *socialization*[166]: *the Church is called in truth, justice and love to cooperate in building with all men and women an authentic communion.* In this way economic growth will not be limited to satisfying men's needs, but it will also promote their dignity.
  5. *Gaudium et Spes* (Vatican II, 1965)
    - a. In this Constitution, “in harmony with the ecclesiological renewal, a new concept of how to be a community of believers and people of God are reflected. It aroused new interest regarding the doctrine contained in the preceding documents on the witness and life of Christians, as authentic ways of making the presence of God in the world visible
    - b. Important antecedent for John Paul II’s social teaching.
  6. *Popolorum Progressio* (Paul VI, 1967)
    - a. May be considered a development of the chapter on economic and social life in *Gaudium et Spes*, even while it introduces some significant new elements.
    - b. In particular, it presents the outlines of an integral development of man and of a development in solidarity with all humanity: “These two topics are to be considered the axes around which the Encyclical is structured. In wishing to convince its receivers of the urgent need for action in solidarity, the Pope presents development as ‘the transition from less humane conditions to those which are more humane’ and indicates its characteristics”.
    - c. This *transition* is not limited to merely economic or technological dimensions, but implies for each person the acquisition of culture, the respect of the dignity of others, the acknowledgment of “the highest good, the recognition of God Himself, the author and end of these blessings”.
    - d. Development that benefits everyone responds to the demands of justice on a global scale that guarantees worldwide peace and makes it possible to achieve a “complete humanism” guided by spiritual values.
    - e. “Development is the new name for peace”
  7. In tackling all of these issues, the predecessors of Pope John Paul II — *Gaudium et Spes* excluded — used arguments taken mainly from the natural law. They thought that this would appeal to those outside the Church more easily, with whom the Church needed to dialogue.
  8. We’ll see how Pope John Paul II revolutionized the perspective on Catholic social teaching in a minute.
- B. Scope of Catholic Social Teaching
1. Before launching into the main discussion, as well, we need to define a little bit better the limits of this talk.
  2. The Compendium of the Social Doctrine of the Catholic Church (published in 2004 and authorized by John Paul II) lists several loci for the Church’s social teaching:
    - a. Marriage and Family
    - b. Human Work (the dignity of work, right to work, rights of workers, solidarity)
    - c. Economic Life (morality and the economy, private initiative and business initiative)

- d. Political Community (authority, democratic system, civil society, interaction with religious communities)
  - e. International Community (fundamental rules, organization, cooperation for development)
  - f. Environment
  - g. Peace (fruit of justice and love, war)
3. In this session, we've been asked to focus above all on "economic subjects" which fundamentally involve human work, economic life, the political community as well as culture.

## II. John Paul II's Deeper Anthropological and Biblical Re-Readings of Catholic Social Teaching

- A. John Paul II revolutionized the Church's social teaching not by changing any of its conclusions, but by deepening the premises to those conclusions.
- B. He did this in most of the spheres of the Church's teaching, by re-reading it and re-grounding it by means of a Christological theological anthropology, by a deeper understanding of who man is, revealed by Christ.
- C. The theme of his entire pontificate was summed up in his first encyclical, *Redemptor Hominis*, in 1979.
  1. The Pope himself gave us his plans and hopes in his first encyclical, published four-and-a-half months after his election, which one could argue was at least what he thought was the most urgent thing he needed to say if not the most important. It was entitled *Redemptor Hominis*, Christ, the Redeemer of Man. In it he seemed to chart the path he wanted to follow throughout his papacy. It was a path he took from what he called the theological school of the Second Vatican Council, from two passages in *Gaudium et Spes* he's referred to more than any other in his pontificate:
    - a. "Christ fully reveals man to himself and makes his supreme calling clear" (GS 22):
    - b. "Man cannot discover himself except in the sincere gift of self" (GS 24)
  2. *Gaudium et Spes* as a whole — on which he contributed — orients his entire social teaching, which he thought was, in some ways, a richer starting point than other documents because of its grounding in these passages above. From the CSDC:
    - a. GS presents in a systematic manner 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 and of the Church's mission. Everything is considered from the starting point of the person and with a view to the person, "the only creature that God willed for its own sake" Society, its structures and development must be oriented towards "the progress of the human person"
    - b. For the first time, the Magisterium of the Church, at its highest level, speaks at great length about the different temporal aspects of Christian life: "It must be recognized that the attention given by the Constitution to social, psychological, political, economic, moral and religious changes has increasingly stimulated ... the Church's pastoral concern for men's problems and dialogue with the world."
  3. John Paul II would write in *Crossing the Threshold of Hope*, a 1994 book in which he responded to questions from a journalist about how this message of *Redemptor Hominis* was within him before he was elected to the papacy and indicated both his theological vision and his pastoral style:
    - a. "My first encyclical on the Redeemer of man (*Redemptor Hominis*) appeared a few months after my election on October 16, 1978. This means that I was actually carrying its contents *within me*. I had only to "copy" from memory and experience what I had already been living on the threshold of the papacy.

- b. “I emphasize this because the encyclical represents a confirmation, on the one hand, of the *tradition of the schools* from which I came and, on the other hand, of the *pastoral style* reflected in this encyclical.
  - c. “The Council proposed, especially in *Gaudium et Spes*, that the mystery of redemption should be seen in light of the great renewal of man and of all that is human. The encyclical aims to be a *great hymn of joy for the fact that man has been redeemed through Christ* — redeemed in spirit and in body. This redemption of the body subsequently found its own expression in the series of catecheses for the Wednesday Papal audiences: *Male and female He created them.*” Perhaps it would be better to say: “Male and Female he Redeemed them.”
4. This theological vision of JP II — first contemplating Christ, who reveals the mystery and vocation of man, and then showing man the way to true human fulfillment in giving of himself in love to others — immediately translated into his first teaching and pastoral objectives, in *Redemptor Hominis* and then in the Theology of the Body and countless other initiatives over the course of the years.
  5. The summit of the Church’s social teaching is to form, as Paul VI once said, “a civilization of love.” For John Paul II, this comes from and points to Christ.
    - a. RH 10: Christ reveals this most high calling by showing man how to love: “Man cannot live without love. He remains a being that is incomprehensible for himself, his life is senseless, if love is not revealed to him, if he does not encounter love, if he does not experience it and make it his own, if he does not participate intimately in it. This, as has already been said, is why Christ the Redeemer ‘fully reveals man to himself.’ ... This is the human dimension of the mystery of the redemption. In this dimension man finds again the greatness, dignity and value that belong to his humanity.
    - b. RH 10: “The man who wishes to understand himself thoroughly — and not just in accordance with immediate, partial, often superficial, and even illusory standards and measures of his being - he must with his unrest, uncertainty and even his weakness and sinfulness, with his life and death, draw near to Christ. He must, so to speak, enter into Him with all his own self, he must ‘appropriate’ and assimilate the whole of the reality of the Incarnation and Redemption in order to find himself. If this profound process takes place within him, he then bears fruit not only of adoration of God but also of deep wonder at himself, How precious must man be in the eyes of the Creator, if he ‘gained so great a Redeemer,’ (65) and if God ‘gave his only Son’ in order that man ‘should not perish but have eternal life.’
    - c. “Jesus Christ is the chief way for the Church. He Himself is our way ‘to the Father’s house’ and is the way to each man” (GS 13).
    - d. The Church cannot abandon man, for his ‘destiny,’ that is to say his election, calling, birth and death, salvation or perdition, is so closely and unbreakably linked with Christ (GS 14). This man is the way for the Church - a way that, in a sense, is the basis of all the other ways that the Church must walk - because man - every man without any exception whatever - has been redeemed by Christ, and because with man - with each man without any exception whatever - Christ is in a way united, even when man is unaware of it.”

#### D. Applications

1. John Paul II took this understanding of man, formulated in *Gaudium et Spes*, and “re-read” and “re-proposed” much of the Church’s teachings as a whole, and not just the Church’s social teaching.
2. It’s beyond the scope of this talk to discuss all of these, but we can give some indication:

- a. **Human Sexuality** (Catechesis on the Theology of the Body)— He re-read the teachings of *Humanae Vitae* about the immoral nature of separating the unitive and procreative meanings of sexuality through artificial contraception to give them an “adequate anthropology” in his theology of the body. By focusing on man and woman as the image of God in Genesis, in the battleground of the human heart between love and lust, in the eternal destiny of the human body and person, he was able to give a deeper theological anthropology of celibacy, of marriage and of the Church’s teachings against artificial contraception. (
- b. **God and Father and His Mercy** (Dives in Misericordia). — Christ is not only the revelation of the Father’s love, but shows us the path to the Father’s house. He shows that theocentrism and anthropocentrism are not opposed, but linked
- c. **Dignity of Women** (*Mulieris Dignitatem*, Letter to Women) — Women are called to find themselves in the disinterested gift of themselves to others. “The maternal ‘reign’ of Mary consists in this. She who was, in all her being, a gift for her Son has also become a gift for the sons and daughters of the whole human race, awakening profound trust in those who seek her guidance along the difficult paths of life on the way to their definitive and transcendent destiny. Each one reaches this final goal by fidelity to his or her own vocation; this goal provides meaning and direction for the earthly labors of men and women alike. (Letter, 10). Necessary emphasis should be placed on the “genius of women,” not only by considering great and famous women of the past or present, but also those ordinary women who reveal the gift of their womanhood by placing themselves at the service of others in their everyday lives. For in giving themselves to others each day, women fulfill their deepest vocation. Perhaps more than men, women acknowledge the person, because they see persons with their hearts. (11)”
- d. **Family** —“ The total physical self-giving would be a lie if it were not the sign and fruit of a total personal self-giving, in which the whole person, including the temporal dimension, is present: If the person were to withhold something or reserve the possibility of deciding otherwise in the future, by this very fact he or she would not be giving totally. (*Familiaris Consortio* 11). The only “place” in which this self-giving in its whole truth is made possible is marriage, the covenant of conjugal love freely and consciously chosen, whereby man and woman accept the intimate community of life and love willed by God himself, which only in this light manifests its true meaning. What I wrote in the encyclical *Redemptor Hominis* applies primarily and especially within the family as such: “Man cannot live without love. He remains a being that is incomprehensible for himself, his life is senseless, if love is not revealed to him, if he does not encounter love, if he does not experience it and make it his own, if he does not participate intimately in it.” The love between husband and wife and, in a derivatory and broader way, the love between members of the same family-- between parents and children, brothers and sisters and relatives and members of the household--is given life and sustenance by an unceasing inner dynamism leading the family to ever deeper and more intense communion, which is the foundation and soul of the community of marriage and the family” (18).
- e. **Catholic Moral Theology** (*Veritatis Splendor*)— “Rational reflection and daily experience demonstrate the weakness which marks man's freedom. That freedom is real but limited: its absolute and unconditional origin is not in itself, but in the life within which it is situated and which represents for it, at one and the same time, both a limitation and a possibility. Human freedom belongs to us as creatures; it is a freedom which is given as a gift, one to be received like a seed and to be cultivated responsibly. It is an essential part of that creaturely image which is the basis of the

dignity of the person. Within that freedom there is an echo of the primordial vocation whereby the Creator calls man to the true Good, and even more, through Christ's Revelation, to become his friend and to share his own divine life. It is at once inalienable selfpossession and openness to all that exists, in passing beyond self to knowledge and love of the other. Freedom then is rooted in the truth about man, and it is ultimately directed towards communion.” (VS 86)

- f. **Faith and Reason** (*Fides et Ratio*)— “In describing how revelation assists reason in grasping the mysteries of the faith): In a sense, then, we return to the *sacramental* character of Revelation and especially to the sign of the Eucharist, in which the indissoluble unity between the signifier and signified makes it possible to grasp the depths of the mystery. In the Eucharist, Christ is truly present and alive, working through his Spirit; yet, as Saint Thomas said so well, “what you neither see nor grasp, faith confirms for you, leaving nature far behind; a sign it is that now appears, hiding in mystery realities sublime”. He is echoed by the philosopher Pascal: “Just as Jesus Christ went unrecognized among men, so does his truth appear without external difference among common modes of thought. So too does the Eucharist remain among common bread”. In short, the knowledge proper to faith does not destroy the mystery; it only reveals it the more, showing how necessary it is for people's lives: Christ the Lord “in revealing the mystery of the Father and his love fully reveals man to himself and makes clear his supreme calling”,(18) which is to share in the divine mystery of the life of the Trinity.”
- g. **Protection of Human Life** (*Evangelium Vitae*) — “The first and fundamental step towards this cultural transformation consists in <forming consciences> with regard to the incomparable and inviolable worth of every human life. It is of the greatest importance <to re-establish the essential connection between life and freedom>. These are inseparable goods: where one is violated, the other also ends up being violated. There is no true freedom where life is not welcomed and loved; and there is no fullness of life except in freedom. Both realities have something inherent and specific which links them inextricably: the vocation to love. Love, as a sincere gift of self, is what gives the life and freedom of the person their truest meaning.”
- h. **Ecumenism** (*Ut unum sint*) — “If prayer is the ‘soul’ of ecumenical renewal and of the yearning for unity, it is the basis and support for <everything the Council defines as “dialogue”>. This definition is certainly not unrelated to today's <personalist way of thinking>. The capacity for “dialogue” is rooted in the nature of the person and his dignity. As seen by philosophy, this approach is linked to the Christian truth concerning man as expressed by the Council: man is in fact “the only creature on earth which God willed for itself”; thus he cannot “fully find himself except through a sincere gift of himself”. Dialogue is an indispensable step along the path <towards human self-realization>, the self-realization both of <each individual> and <of every human community>. Although the concept of “dialogue” might appear to give priority to the cognitive dimension (<dia-logos>), all dialogue implies a global, existential dimension. It involves the human subject in his or her entirety; dialogue between communities involves in a particular way the subjectivity of each. This truth about dialogue, so profoundly expressed by Pope Paul VI in his Encyclical <Ecclesiam Suam>, was also taken up by the Council in its teaching and ecumenical activity. Dialogue is not simply an exchange of ideas. In some way it is always an ‘exchange of gifts’” (28)
- i. **Art** (*Letter to Artists*, 1999) — “Human beings, in a certain sense, are unknown to themselves. Jesus Christ not only reveals God, but “fully reveals man to man”. In Christ, God has reconciled the world to himself. All believers are called to bear

witness to this; but it is up to you, men and women who have given your lives to art, to declare with all the wealth of your ingenuity that in Christ the world is redeemed: the human person is redeemed, the human body is redeemed, and the whole creation which, according to Saint Paul, "awaits impatiently the revelation of the children of God" (Rom 8:19), is redeemed. The creation awaits the revelation of the children of God also through art and in art. This is your task. Humanity in every age, and even today, looks to works of art to shed light upon its path and its destiny."

- j. **Priesthood and priestly formation** (*Pastores Dabo Vobis*) — "Human maturity, and in particular affective maturity, requires a clear and strong <training in freedom> which expresses itself in convinced and heartfelt obedience to the "truth" of one's own being, to the "meaning" of one's own existence, that is to the "sincere gift of self" as the way and fundamental content of the authentic realization of self. Thus understood, freedom requires the person to be truly master of himself, determined to fight and overcome the different forms of selfishness and individualism which threaten the life of each one, ready to open out to others, generous in dedication and service to one's neighbour ... As one who shares in the prophetic mission of Jesus and is part of the mystery of the Church the Teacher of truth, the priest is called to reveal to others, in Jesus Christ, the true face of God, and as a result the true face of man. This demands that the priest himself seek God's face and contemplate it with loving veneration (cf. Ps 26:7; 41:2). Only thus will he be able to make others know him." (72)
- k. **Human Suffering** (*Salvifici Doloris*) — "A Good Samaritan is one who brings help in suffering, whatever its nature may be, help which is, as far as possible, effective. He puts his whole heart into it, nor does he spare material means. We can say that he gives himself, his very "I," opening this "I" to the other person. Here we touch upon one of the key points of all Christian anthropology. Man cannot "fully find himself except through a sincere gift of himself." A Good Samaritan is the person capable of exactly such a gift of self. Following the parable of the Gospel, we could say that suffering, which is present under so many different forms in our human world, is also present in order to unleash love in the human person, that unselfish gift of one's "I" on behalf of other people, especially those who suffer. The world of human suffering unceasingly calls for, so to speak, another world: the world of human love; and in a certain sense man owes to suffering that unselfish love which stirs in his heart and actions. The person who is a "neighbor" cannot indifferently pass by the suffering of another: this in the name of fundamental human solidarity, still more in the name of love of neighbor. He must "stop," "sympathize," just like the Samaritan of the Gospel parable. The parable in itself expresses a deeply Christian truth, but one that at the same time is very universally human. It is not without reason that, also in ordinary speech, any activity on behalf of the suffering and needy is called "Good Samaritan" work." (28-29)
3. Pope John Paul II also, unsurprisingly, did this with the Church's Social Teachings on work, the development of peoples, understanding of the economy, politics and culture, in what are his three major social encyclicals. Before we break down what he taught us in those encyclicals, we should know first how this theocentric Christological anthropology is at the foundation of his whole approach to the Church's social teaching:
  - a. *Laborem Exercens* (1981)
    1. "I wish to devote this document to human work and, even more, to man in the vast context of the reality of work. As I said in the encyclical "Redemptor hominis," ... man "is the primary and fundamental way for the Church", precisely because of the inscrutable mystery of redemption in

- Christ; and so it is necessary to return constantly to this way and to follow it ever anew in the various aspects in which it shows us all the wealth and at the same time all the toil of human existence on earth. . . . Work is one of these aspects, a perennial and fundamental one, one that is always relevant and constantly demands renewed attention and decisive witness. (2-3)
2. "The church is convinced that work is a fundamental dimension of man's existence on earth (14)
  3. "Man ought to imitate God, his creator, in working, because man alone has the unique characteristic of likeness to God. Man ought to imitate God both in working and also in resting, since God himself wished to present his own creative activity under the form of work and rest. This activity by God in the world always continues, as the words of Christ attest: "My father is working still" (114)
  4. "The truth that by means of work man participates in the activity of God himself, his creator, was given particular prominence by Jesus Christ—the Jesus at whom many of his first listeners in Nazareth "were astonished, saying, 'Where did this man get all this? What is the wisdom given to him? . . . Is not this the carpenter?'"[40] For Jesus not only proclaimed but first and foremost fulfilled by his deeds the "gospel," the word of eternal wisdom that had been entrusted to him. Therefore, this was also "the gospel of work," because he who proclaimed it was himself a man of work, a craftsman like Joseph of Nazareth." (118)
- b. *Sollicitudo Rei Socialis* (1987, on the True Development of Man and Society)
1. "The Church has confidence also in man, though she knows the evil of which he is capable. For she well knows that in spite of the heritage of sin, and the sin which each one is capable of committing there exist in the human person sufficient qualities and energies, a fundamental "goodness" (cf. Gen 1:31), because he is the image of the creator, placed under the redemptive influence of Christ, who "united himself in some fashion with every man",[86] and because the efficacious "fills the earth"'"(Wis 1:7). (47)
- c. *Centesimus Annus* (1991)
1. "The main thread and, in a certain sense, the guiding principle . . . of all of the Church's social doctrine, is a correct view of the human person and of the person's unique value, inasmuch as the human being ". . . is the only creature on earth which God willed for itself." God has imprinted his own image and likeness on human beings (cf. Gen 1:26), conferring upon them an incomparable dignity, as the encyclical frequently insists. In effect, beyond the rights which one acquires by one's own work, there exist rights which do not correspond to any work performed, but which flow from one's essential dignity as a person. (11)
  2. "The concept of alienation needs to be led back to the Christian vision of reality, by recognizing in alienation a reversal of means and ends. When man does not recognize in himself and in others the value and grandeur of the human person, he effectively deprives himself of the possibility of benefitting from his humanity and of entering into that relationship of solidarity and communion with others for which God created him. Indeed, it is through the free gift of self that one truly finds oneself. This gift is made possible by the human person's essential "capacity for transcendence." One cannot give oneself to a purely human plan for reality, to an abstract ideal or to a false utopia. As a person, one can give oneself to another person or to other



persons, and ultimately to God, who is the author of our being and who alone can fully accept our gift. A person is alienated if he refuses to transcend himself and to live the experience of self-giving and of the formation of an authentic human community oriented towards his final destiny, which is God. A society is alienated if its forms of social organization, production and consumption make it more difficult to offer this gift of self and to establish this solidarity between people.” (41)

4. Thus, in summary, we can say that, by his pontificate and by his social encyclicals, Pope John Paul II gave the Church’s social teaching its proper methodological grounding.
  - a. The Compendium of the Social Doctrine of the Catholic Church, authorized by JP II in 2004, summarized the shift.
  - b. **72.** *“The Church’s social doctrine was not initially thought of as an organic system but was formed over the course of time, through the numerous interventions of the Magisterium on social issues. The fact that it came about in this manner makes it understandable that certain changes may have taken place with regard to its nature, method and epistemological structure. With significant allusions already being made in *Laborem Exercens*, a decisive clarification in this regard was made in the Encyclical *Sollicitudo Rei Socialis*: the Church’s social doctrine “belongs to the field, not of ideology, but of theology and particularly of moral theology”. It cannot be defined according to socio-economic parameters. It is not an ideological or pragmatic system intended to define and generate economic, political and social relationships, but is a category unto itself. It is “the accurate formulation of the results of a careful reflection on the complex realities of human existence, in society and in the international order, in the light of faith and of the Church’s tradition. Its main aim is to interpret these realities, determining their conformity with or divergence from the lines of the Gospel teaching on man and his vocation, a vocation which is at once earthly and transcendent; its aim is thus to guide Christian behaviour”*
  - c. **73.** *“The Church’s social doctrine is therefore of a theological nature, specifically theological-moral, “since it is a doctrine aimed at guiding people’s behaviour”. “This teaching ... is to be found at the crossroads where Christian life and conscience come into contact with the real world. [It] is seen in the efforts of individuals, families, people involved in cultural and social life, as well as politicians and statesmen to give it a concrete form and application in history”. In fact, this social doctrine reflects three levels of theological-moral teaching: the foundational level of motivations; the directive level of norms for life in society; the deliberative level of consciences, called to mediate objective and general norms in concrete and particular social situations. These three levels implicitly define also the proper method and specific epistemological structure of the social doctrine of the Church.”*
  - d. So the Church’s social doctrine is fundamentally theological:
    1. **74.** *“The Church’s social doctrine finds its essential foundation in biblical revelation and in the tradition of the Church. From this source, which comes from above, it draws inspiration and light to understand, judge and guide human experience and history. Before anything else and above everything else is God’s plan for the created world and, in particular, for the life and destiny of men and women, called to Trinitarian communion”*
  - e. But it is open to reason:
    1. *“Faith, which receives the divine word and puts it into practice, effectively interacts with reason. The understanding of faith, especially faith leading to practical action, is structured by reason and makes use of every contribution that reason has to offer. Social doctrine too, insofar as it is knowledge applied to the*

- circumstantial and historical aspects of praxis, brings “*fides et ratio*” together and is an eloquent expression of that rich relationship
2. **75.** “*Faith and reason represent the two cognitive paths of the Church's social doctrine: Revelation and human nature.* The “knowing” of faith understands and directs the life of men and women according to the light of the historical-salvific mystery, God's revelation and gift of himself to us in Christ. This understanding of faith includes reason, by means of which — insofar as possible — it unravels and comprehends revealed truth and integrates it with the truth of human nature, found in the divine plan expressed in creation. This is the *integral truth* of the human person as a spiritual and corporeal being, in relationship with God, with other human beings and with other creatures.
  - 3. “Being centered on the mystery of Christ, moreover, does not weaken or exclude the role of reason and hence does not deprive the Church's social doctrine of rationality or, therefore, of universal applicability. Since the mystery of Christ illuminates the mystery of man, it gives fullness of meaning to human dignity and to the ethical requirements which defend it. The Church's social doctrine is knowledge enlightened by faith, which, as such, is the expression of a greater capacity for knowledge. It explains to all people the truths that it affirms and the duties that it demands; it can be accepted and shared by all.”
- f. In friendly dialogue with other branches of knowledge
1. **76.** “*The Church's social doctrine avails itself of contributions from all branches of knowledge, whatever their source, and has an important interdisciplinary dimension.* “In order better to incarnate the one truth about man in different and constantly changing social, economic and political contexts, this teaching enters into dialogue with the various disciplines concerned with man. It assimilates what these disciplines have to contribute.” The social doctrine makes use of the significant contributions of philosophy as well as the descriptive contributions of the human sciences.
  2. **78.** “A significant contribution to the Church's social doctrine comes also from human sciences and the social sciences. In view of that particular part of the truth that it may reveal, no branch of knowledge is excluded. The Church recognizes and receives everything that contributes to the understanding of man in the ever broader, more fluid and more complex network of his social relationships. She is aware of the fact that a profound understanding of man does not come from theology alone, without the contributions of many branches of knowledge to which theology itself refers.
  3. “*This attentive and constant openness to other branches of knowledge makes the Church's social doctrine reliable, concrete and relevant.* Thanks to the sciences, the Church can gain a more precise understanding of man in society, speak to the men and women of her own day in a more convincing manner and more effectively fulfill her task of incarnating in the conscience and social responsibility of our time, the word of God and the faith from which social doctrine flows
  4. “This interdisciplinary dialogue also challenges the sciences to grasp the perspectives of meaning, value and commitment that the Church's social doctrine reveals and to “open themselves to a broader horizon, aimed at serving the individual person who is acknowledged and loved in the fullness of his or her vocation

- g. Especially philosophy
1. 77. *“Above all, the contribution of philosophy is essential. This contribution has already been seen in the appeal to human nature as a source and to reason as the cognitive path of faith itself. By means of reason, the Church's social doctrine espouses philosophy in its own internal logic, in other words, in the argumentation that is proper to it.*
  2. *“Affirming that the Church's social doctrine is part of theology rather than philosophy does not imply a disowning or underestimation of the role or contribution of philosophy. In fact, philosophy is a suitable and indispensable instrument for arriving at a correct understanding of the basic concepts of the Church's social doctrine, concepts such as the person, society, freedom, conscience, ethics, law, justice, the common good, solidarity, subsidiarity, the State. This understanding is such that it inspires harmonious living in society. It is philosophy once more that shows the reasonableness and acceptability of shining the light of the Gospel on society, and that inspires in every mind and conscience openness and assent to the truth.*
5. Something like these statements on method could have never been articulated prior to the pontificate of Pope John Paul II. He brought to the Church's Social Teaching a systematic method, a starting point, and a clear purpose. Perhaps more than any specific teaching, this is his greatest contribution.
- a. Before the Pontificate of John Paul II, and during the early part of it when it was taking some time for his teachings and method to trickle down to episcopal conferences, pulpits and Christian life, the connection of many of the pronouncements to the Christian faith was tenuous. They read and seemed, often, like policy statements of political parties phrased in moral values, than imperatives flowing from the heart of the Gospel.
  - b. That's changed. After John Paul II, there is a need to ground it in Christ, in theology, in revelation, and not merely in the natural law. Catholic social teaching as a new, firmer location in the life of faith, hope and love, and hence Catholic spirituality. Catholic Social Teaching was shown to be part of the Gospel, and parts of the Church's social teaching became a Gospel, like the “Gospel of Work in *Laborem Exercens*.”
  - c. I can add that John Paul II also brought a different notion of the natural law to play. It wasn't merely “objective” at the level of moral norms, but was rather in the “objectivity” of the subject and human experience.
    1. In *The Foundations of the Doctrine of the Church Concerning the Principles of Conjugal Life*, by Cardinal Karol Wojtyla and others in 1968, prior to the publication of *Humanae Vitae*, he sketched out a richer form of the natural law in criticizing the premises for the shared conclusion of the “minority report” given to Paul VI in preparation for *Humanae Vitae*. It's interesting to note his argument.
    2. “Through all of these observations we aim to propose a greater consistency in the traditional position. The teaching of the Church concerning the natural law as the foundation of the rejection of contraception, found in different places in the study, should be collected in a coherent, logical and clearly presented whole. From there the natural law would appear clearly not just as a philosophical category but as a more theological one, since besides its philosophical and even pre-philosophical content, we find in the natural law elements of a formally theological order, based on knowing the authority of the Magisterium. We think that this would allow the exact notion of the natural law and that of human law to be put on that which this law rests. But

these notions — as the supporters of contraception understand them — are divorced rather melodramatically from their traditional understanding in philosophy and theology.

3. It then goes on to structure the natural law on the basis of an understanding of the person (dignity, genius, freedom, rather than an understanding of sexual acts, so that the violation will be of the person and not just of the act: “The human person, his value and the laws of his development, can constitute the foundation from which one can establish the principles of morality. But in order to speak of the person, it is necessary first to have a precise notion of the person. The notion of the person as understood by psychology, i.e., which is purely subjective, with the person understood as a subject or a substrate of experience — does not constitute a sufficient foundation for an objective moral norm, and is open to the danger of situational ethics.”

### III. *Laborem Exercens* (1981)

A. We now turn to a brief examination of the content of the three major social encyclicals of John Paul II. We begin with *Laborem Exercens*.

#### B. Background

1. Written for the 90<sup>th</sup> anniversary of *Rerum Novarum*.
2. It grounded the Church’s teaching on the “worker question” in what God has revealed about the dignity of the worker and the context of human work.
3. It was widely interpreted to be a theological and intellectual defense of the Polish Solidarity movement, as a support for their struggle against the Communist notion of work and of various abuses.
4. This is in a sense the most intensely personal of John Paul II’s encyclicals.
5. It wasn’t an outright attack on Communism, but proposed things in a way that took some of the good intentions of some well-meaning communists and showed how the Church’s understanding and call to conversion could fulfill those legitimate aspirations better than the communist model.

#### C. Summary of Core Teachings

1. Work is a fundamental dimension of man’s life on earth
  - a. In the Book of Genesis, before the Fall, we see man’s vocation and mission to work.
    1. In the first command in the Bible, the Lord gave the human person the mission to co-operate (work together) with him in bringing His work of creation to fulfillment: “Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish ... the birds ... and every living thing that moves on the earth” (Gen 1:28). God, who worked for the “six days” of creation and whom Jesus says “is still working” (Jn 5:17), made man and woman in his own image and likeness and called them to share in this work.
    2. The first way we do so is through pro-creation, when in the image of the Trinitarian communion-of-persons-in-love we “increase and multiply” that part of creation God deemed “very good.”
    3. The second way we cooperate in bringing creation to perfection is through “subduing the earth” and exercising “dominion” over all living things.
    4. Right from the beginning, before the Fall, the human person had received this mission, which shows not only the goodness of human work but how central it is for man’s dignity, vocation and mission.
    5. The key contribution in this was the notion that work is our free, creative participation in God’s ongoing creation of the world.

- b. There was a change in the context of work due to original sin, but not in its fundamental goodness.
  1. After the Fall, both aspects of man's work became toilsome — procreation now would bring with it the “pangs of childbirth” for the woman and the work of subduing and having dominion would now bring “sweat” to one's brow (Gen 3:16-19) — but work would remain fundamentally good.
- c. Through Christ, Work became part of the Redemption
  1. It was a means by which he could overcome the three-fold lust and be transformed into the likeness of the Lord Jesus.
  2. Work has a spiritual dimension — it's not simply a matter of our bodies, but our souls, minds and hearts as well. Because work has this spiritual dimension, when we identify our work and its hardships with the work, passion and death of Christ, our work participates in the development of the kingdom of God. Work is an expression of our freedom, not of our bondage.
  3. More on this below...
2. The primary basis for the value of work is man himself
  - a. Work, he observed, is therefore ‘something good for man,’ because with it ‘man not only transforms nature, adapting it to his own needs, but also achieves fulfillment as a human being, and in a certain sense, becomes more human.’
  - b. The most important part of work, Pope John Paul II wrote, was not its “transitive” or “objective” function of perfecting God's material universe, in cultivating the land, raising animals, and even, in modern times, making computer chips out of sand and life-saving medicines out of bacteria.
  - c. It was the “intransitive” or “subjective” purpose of bringing God's greatest work — the human person — to perfection.
  - d. Difference between “facere” and “agere”
  - e. Work done well gives the human person the opportunity to cultivate all the various hidden talents and potentials God has implanted in him — physical, intellectual, and spiritual — which are far greater than those God has inscribed in the earth.
  - f. “The sources of human dignity of work are to be sought primarily in the subjective dimension, not in the objective one.”
3. Jesus, the way of the Church, who fully reveals man to himself, reveals the fundamental redemptive meaning of human work.
  - a. So great was Jesus' appreciation for human work in God's divine plan that he could not stop using it as the proper analogy for his preaching. In his teaching, he favorably mentions shepherds, farmers, doctors, sowers, householders, servants, stewards, merchants, laborers, soldiers, cooks, tax collectors and scholars and many more. He compares the work of the apostolate to the manual work of harvesters and fishermen
  - b. Jesus did not merely praise ordinary human work but shared in it. He spent the vast majority of his life in Nazareth as a manual laborer. His fellow Nazarenes knew him as a “construction worker” (the Greek word *tekonon*, in Mk 6:3, means is broader than “carpenter”). Following his foster-father, Jesus entered into the world of human work, not as a “cover” until his “real work” would begin, but precisely to redeem noble human work in his process of redeeming the human person.
  - c. In his preaching of salvation, He called all his listeners, of whatever honest profession, to be saints.
    1. A few he called to leave their fishing boats or tax-charts behind to proclaim the Gospel.

2. The vast majority he called to proclaim the Gospel by *living* that good news right where they were. That's still what Jesus does today.
3. One's desk, or sewing machine, or kitchen, or chalkboard, or operating room, or workbench or boat, is meant to become an altar which sanctifies not only what is given to God in work, but the giver as well. It is there that the vast majority of men and women are called to be sanctified and sanctify others through showing the original dignity and meaning of human work.
4. Work is not principally about earning a paycheck, but about serving and loving others. When work takes on this meaning, the perfection of the human person continues, the work-place is evangelized, and God's work is advanced.
  - d. A diligent construction worker from Nazareth waves to each of us today with calloused hands and says, "Come, follow me!"
4. Men and women cannot be treated as "mechandise" as "objects" but also as "subjects" at the work place. Otherwise their work becomes alienating.
  - a. This is one of the reasons for workers' movements.
  - b. This alienation occurred obviously in communism, but also in some historical expressions of capitalism, in which there is a "materialistic economism."
  - c. There must be a priority of labor over capital, of persons over profits.
  - d. One application of this is that, because of the universal destination of goods, ownership of capital cannot be used against the workers, whom, he says, should share somehow in the ownership of the means of production.
  - e. Other applications are the right to employment, to a just wage and appropriate benefits, to organize free associations of workers, including the right to strike.

#### IV. *Sollicitudo Rei Socialis* (1987)

##### A. Background

1. Written to mark the 20<sup>th</sup> anniversary of *Popolorum Progressio*.
2. A shift had occurred since 1967 on the orientation of the Western economy where far less regulation was present; there was deregulation of capital, privatization of public goods and the globalization of the free market. Poor countries were not doing well.
3. The perspective of the encyclical was that the ideological blocs flowing from the Cold War were having big economic and political repercussions in the third world, in terms of food, hygiene, health, housing, drinking water, working conditions (especially for women), life expectancy, debt.
4. The third world was becoming the location of a "war by proxy" and persons and whole nations were suffering. "This is one of the reasons," Pope John Paul II wrote in this encyclical, "why the Church's social doctrine adopts a critical attitude towards both liberal capitalism and Marxist collectivism" (SRS, 21).

##### B. Teaching

1. Expansion of the "subjectivity" of work, found in *Laborem exercens*, to all citizens and members of organizations.
  - a. Just as it's wrong to suppress initiative, responsibility, creativity in individuals, so it's wrong to do it for peoples. (Immediate reference is communist countries.
  - b. The struggle of workers is justified.
2. Globalization, unrestricted by ethical principles, will wreak havoc on third world peoples.
  - a. "The results are disastrous consequences for the weakest. Indeed, as a result of a sort of internal dynamic and under the impulse of mechanisms that can only be called perverse, this interdependence triggers negative effects even in the rich countries," where the rich become richer and the poor poorer.

- b. He praises globalization as long as it is regulated by social justice, respect for others' culture and solidarity.
3. International debt, the arms trade, refugees, unemployment, the culture of consumerism, population policy, abortion, environmental threats are all "personal," insofar as they impact the lives of real human beings. This personal dimension must be ever kept in mind.
4. John Paul II offers a theologically grounded theory of human development that takes economics seriously but emphasizes the primacy of the spiritual.
5. Conversion is needed.
  - a. This must come on the part of the powerful:
    1. There are "evil mechanisms" and "structural sins" that perpetuate injustices and damage the lives of human beings.
    2. The primacy of the spiritual means not merely that we should each become holy in our private life, but, with solidarity, try to help others and renew society as a whole.
  - b. Conversion is also necessary on the part of third world countries, to eliminate corruption, dictatorial and authoritarian forms of government.

## V. *Centesimus Annus* (1991)

### A. Background

1. It was written after the fall of Eastern European communism in 1989.
2. It marked the 100<sup>th</sup> anniversary of *Rerum Novarum*.
3. It, like RN, focused on "new things," particularly with globalization and the formation of many new government in the countries of the former Soviet bloc.
4. It also foresaw the threat of secularism to democracy.

### B. Teachings

1. The fall of Communism was above all because of a distorted anthropology that tried to understand man exclusively at the level of material desires while excluding spiritual values.
  - a. There is a form of capitalism that can make the same materialistic mistake.
  - b. Sometimes free market societies can pat themselves on the back for achieving greater satisfaction of material needs, excluding spiritual values. But man is more than a subject of material needs.
  - c. Communism's economic inefficiency was based on anthropological error, one which stifled human creativity and made them less productive.
2. In a free economy, there is a "good" form of capitalism and a "bad" form.
  - a. CA 42. "Returning now to the initial question: can it perhaps be said that, after the failure of Communism, capitalism is the victorious social system, and that capitalism should be the goal of the countries now making efforts to rebuild their economy and society? Is this the model which ought to be proposed to the countries of the Third World which are searching for the path to true economic and civil progress?"
  - b. Good capitalism— "If by capitalism is meant an economic system which recognizes the fundamental and positive role of business, the market, private property and the resulting responsibility for the means of production, as well as free human creativity in the economic sector, then the answer is certainly in the affirmative, even though it would perhaps be more appropriate to speak of a 'business economy,' 'market economy' or simply 'free economy.'"
  - c. Bad Capitalism (which resembles various forms of libertarianism) — "But if by capitalism is meant a system in which freedom in the economic sector is not circumscribed within a strong juridical framework which places it at the service of human freedom in its totality and sees it as a particular aspect of that freedom, the core of which is ethical and religious, then the reply is certainly negative."

- d. What's clear is that the Pope would not be praising the type of oligarchic capitalism we see in Russia today, which is not free, which doesn't have the legal protections necessary to keep it within a free and virtuous society.
  - e. In short there is no blanket endorsement of capitalism — certainly not libertarianism — but there's a clear statement in favor of a free economy that preserves ethical, legal, cultural guidelines.
3. The free and virtuous society is a network or complex of three parts — a democratic political community, a free economy and a vibrant, public moral culture.
- a. The vibrant, public moral culture is the key to the rest and the most important. Free politics and free economics without a moral culture could lead to serious problems.
  - b. A moral culture needs to direct those energies so that they result in genuine contributions to society.
  - c. When the problems were mainly with the state, the Catholic Social Doctrine focused mainly on economics and politics; John Paul II said that history had settled most of the problems with economics and politics, but that isn't the end of the discussion because of the crucial importance of a vibrant public moral culture.
  - d. Pope John Paul II also includes a vision of the Church in relation to these three institutions (free economy, democratic political community and a public moral culture).
    1. CA 43: "The Church has no models to present; models that are real and truly effective can only arise within the framework of different historical situations, through the efforts of all those who responsibly confront concrete problems in all their social, economic, political and cultural aspects, as these interact with one another. For such a task the Church offers her social teaching as an indispensable and ideal orientation, a teaching which, as already mentioned, recognizes the positive value of the market and of enterprise, but which at the same time points out that these need to be oriented towards the common good. This teaching also recognizes the legitimacy of workers' efforts to obtain full respect for their dignity and to gain broader areas of participation in the life of industrial enterprises so that, while cooperating with others and under the direction of others, they can in a certain sense 'work for themselves' through the exercise of their intelligence and freedom."
    2. The free economy and the democratic political community are not machines that can work by themselves. Rather, it takes a certain kind of people, it takes certain virtues, to make the institutions of the free economy and of democratic politics produce genuine moral flourishing. The Church helps to create the habits or the mind and the heart of citizens.
    3. The Church's task is culture formation. The Church is not a political party, it is not an economic actor in the primary sense, but rather forms the kind of culture that can form the kind of people that can make the democratic and free economies work. The Church is not trying to become a "player" in the power-sense of the free society, but rather a teacher.
    4. Moreover, the Pope emphasizes that the Church, in her role as teacher or culture-former, offers a vision of the human person and the free and virtuous society. It does not attempt to give a set of technical solutions. One way to think about this is the following: no one is born a democratic. As George Weigel says, every two year old is a tyrant. What turns tyrants into democrats? Obviously parents, Church, education. The task of education as a whole is to turn these tyrants into virtuous citizens capable of living a public



life that contributes rather than produces problems. True democrats are made not born.

4. Freedom is intrinsically tied to moral truth — Human freedom has an object, an end or telos, which is goodness. This is a deep challenge to the idea of freedom that is understood as a neutral faculty of choice alone. John Paul II has a much richer, more humanistic concept of freedom, the right to do what we want. Freedom is not doing what we want to do, but the right to do what we ought, the capacity to know the good and to do the good instinctively. This leads to two subpoints about the need for truth to guide a democracy as well as the importance of voluntary associations, for intermediary groups, to form and maintain freedom.
  - a. Truth in Democracy — Skeptical relativism is not a sufficient foundation for a democracy.
    1. Truth cannot be determined by majority, or be subject to variation according to trends.
    2. If there is no ultimate truth to guide and direct political activity, then ideas and convictions can easily be manipulated for reasons of power.
    3. 20<sup>th</sup> century history has shown how a “democracy without values easily turns into open or thinly disguised totalitarianism” (as occurred in Weimar Germany).
  - b. Voluntary associations are schools of freedom — There are many ways to defend voluntary associations, but John Paul II said that free associations (family, businesses, cultural groups) are essential to society because they become schools of freedom
5. Poverty is essentially a problem of exclusion — The pope states that poverty is a result of the exclusion of people from the means of production, and hence the goal of social welfare policy is to include people in the circle of productivity and exchange. The pope asks us to think of the poor as people with potential to be unleashed. This in turn leads to a critique of those social welfare systems which, whatever their decent purposes, end up creating dependency on the state, so that people become the wards or clients of the states.
6. There are some important goods that cannot be satisfied by market forces.
  - a. “There are collective and qualitative needs that cannot be satisfied by market mechanisms, ... goods that cannot be bought and sold.” Not all things are marketable.
  - b. That said, the pope says that the freemarket is the “most efficient instrument for utilizing resources and effectively responding to needs.”
7. The development of what has later been called, particularly by the Acton Institute, an “Economic Personalism” (CA 30-43).
  - a. This involves four elements (Michael Novak):
    1. The principle cause of wealth is the person and his ideas
      - i. **Centesimus Annus 32.** In our time, in particular, there exists another form of ownership which is becoming no less important than land: the possession of know-how, technology and skill. The wealth of the industrialized nations is based much more on this kind of ownership than on natural resources. Mention has just been made of the fact that people work with each other, sharing in a "community of work" which embraces ever widening circles. A person who produces something other than for his own use generally does so in order that others may use it after they have paid a just price, mutually agreed upon through free bargaining. It is precisely the ability to foresee both the needs of others and the combinations

of productive factors most adapted to satisfying those needs that constitutes another important source of wealth in modern society. Besides, many goods cannot be adequately produced through the work of an isolated individual; they require the cooperation of many people in working towards a common goal. Organizing such a productive effort, planning its duration in time, making sure that it corresponds in a positive way to the demands which it must satisfy, and taking the necessary risks--all this too is a source of wealth in today's society. In this way, the role of disciplined and creative human work and, as an essential part of that work, initiative and entrepreneurial ability becomes increasingly evident and decisive. This process, which throws practical light on a truth about the person which Christianity has constantly affirmed, should be viewed carefully and favorably. Indeed, besides the earth, humankind's principal resource is the person himself. His intelligence enables him to discover the earth's productive potential and the many different ways in which human needs can be satisfied. It is his disciplined work in close collaboration with others that makes possible the creation of ever more extensive working communities which can be relied upon to transform natural and human environments. Important virtues are involved in this process, such as diligence, industriousness, prudence in undertaking reasonable risks, reliability and fidelity in interpersonal relationships, as well as courage in carrying out decisions which are difficult and painful but necessary, both for the overall working of a business and in meeting possible setbacks. The modern business economy has positive aspects. Its basis is human freedom exercised in the economic field, just as it is exercised in many other fields. Economic activity is indeed but one sector in a great variety of human activities, and like every other sector, it includes the right to freedom, as well as the duty of making responsible use of freedom. But it is important to note that there are specific differences between the trends of modern society and those of the past, even the recent past. Whereas at one time the decisive factor of production was the land, and later capital--understood as a total complex of the instruments of production--today the decisive factor is increasingly the person, that is, one's knowledge, especially one's scientific knowledge, one's capacity for interrelated and compact organization, as well as one's ability to perceive the needs of others and to satisfy them

2. The working person works within both a proximate and a remote, world-wide community:
  - i. Corporations — If we want to produce hydrogen power, we have to work with other people. We need to have customers, suppliers, lawyers and various other collaborations. The most common form of communities of works are corporations, which have a permanent structure between the government and individuals.
  - ii. There is, to use Michael Novak's expression, a universal workbench — In economic communities, the corporations become ever larger. With a red pencil, the red graphite can only be found in two places and the wood in a few. There has to be a special non-sticky lacquer.

Very few people would have the know-how to put such a pencil together, written about in the article, *I Pencil*. It's an amazing system that brings together people from everywhere

3. It involves a practical realism
  - i. For a company to succeed, they have to get all of the details right, because one miscue can do so much damage. Mistakes can cost millions. People have to brainstorm to determine what might go wrong and solve it before it comes up. Reality imposes itself. Business enforces reality, much more than cultural or political pursuits.
4. Economic personalism takes account of man's vulnerability to sin.
  - i. There is a need for checks and balances to prevent the scope of damage that can come from man's sinfulness.
  - ii. Division and competition — If it is true that everyone sometimes sins, then it's also true that we want to divide powers. This is the reason why we want to break up monopolies. We have division of powers in politics and competition in economics. If we don't have competition, we have one source of power.

## VI. For More

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- G. Benedict XVI, *Deus Caritas Est* (paragraphs 19-42)—  
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