

DOWNLOAD PDF CATHOLIC SOCIAL TEACHING AND ECONOMIC THEORY

Chapter 1 : Economic Apologists? - Catholic Stand

According to the author, three paradigms of economic analysis inform Catholic social teaching--organic social theory, the orthodox or neoclassical model, and the radical social model. Simplifying, they may be represented in their ideological origins by St. Thomas Aquinas, Adam Smith, and Karl Marx, respectively.

In a paper delivered later that year, Professor Richard Dougherty of the University of Dallas, who was not altogether persuaded by what I had had to say, nevertheless described my position very well: The approach found in many of the encyclicals has led the Church to attempt to impose on the economic order principles external to the science of economics, and thus, it promotes policies that are bound to fail, and that will bring disrepute to the Church, leading people to reject its teachings as unserious. Shortly after delivering the paper, I began receiving correspondence urging me to expand the argument into a full-length book. I am happy to report that that project is now complete, and that the manuscript is under review as I speak to you. The points I made in that paper have been a source of controversy in some Catholic circles even as they were happily welcomed in others. In my remarks today, therefore, I wish to do three things. First, I shall briefly dispense with the implicit "and at times not so implicit" claim heard in certain quarters that someone who takes the economic views I have adopted involves himself in "dissent" from Church teaching. As I show at much greater length in my book, the nature of economics as a positive science possessing an internal coherence of its own renders this claim perfectly nonsensical. Second, I wish to speak at some length about a single example "that of labor and wage rates" that demonstrates the importance of sound economic analysis to proper moral judgment, and which provides a passing glimpse of some of the difficulties and frustrations with which the Catholic Austrian has at times had to reckon. Finally, I wish to say a few words about the philosophical attractiveness of Austrian economics from a Catholic point of view. Economics as a Science My critics notwithstanding, the primary claim I am making is not that there is no moral dimension to the economic order. Fraud, theft, and malicious failure to meet contractual obligations are crimes that amply merit the condemnation of the moral theologian. Moreover, one can raise no objection when a churchman expresses his concern regarding the material well-being of families and suggests that morally licit methods of improving it should be pursued. My point is simply this: If a churchman possessed some special insight into economics merely by virtue of his exalted authority, why not into other disciplines as well? Why should this special insight not extend, say, to architecture? As soon as we thus extend it, however, we see the logical problem with applying moral analysis to a value-neutral, scientific discipline. It is certainly quite acceptable to say, for example, that churches should be constructed in such a way as to give to God the proper honor that is due to him, but it is quite another to employ a moralistic idiom to pronounce upon how many supporting columns are necessary to keep them standing, or what kind of building materials are the most desirable from the point of view of structural soundness. These questions are obviously well outside the legitimate province of the moral theologian. Issues surrounding the well-being of the workingman can help illustrate the point. In short, hardly anyone who claims to speak for the Church on economic matters calls for a completely free labor market today. We are dealing here with a matter of simple disagreement on a debatable point of fact "qualitatively different from the denial of the Virgin Birth, the Immaculate Conception, or the equality of the three Persons of the Holy Trinity. However, there are plenty of commentators who cannot or will not make this kind of distinction. What neither Whitmore nor any other commentator has taken the trouble to answer is how it makes sense to speak of "dissent" from teaching one believes to be based on factual error on a matter on which the Church has been promised no divine protection from error. Had a series of popes said that two and two made five, it would be unreasonable to call someone a "dissenter" who argued that in fact they made four, particularly since mathematics is not a discipline into which the popes have been granted any special insight. The very notion of dissent is obviously inapplicable in such a case. And if economics is just as legitimate and internally coherent a discipline as mathematics or any other field of study, the same boundaries

should apply in this case as in those. This is precisely the nature of the critique offered by Novak and even more so by my own work. We are not dealing here with the pertinacious denial of a solemn dogma believed by the Church for two thousand years that the conscience is absolutely bound to accept, but rather with a good-faith effort on the part of loyal Catholics to amend certain economic positions which, though advanced in the name of helping the poor or rectifying alleged injustice, have had and indeed must have the opposite effect. Still, there are those who would stifle healthy and vigorous discussion of economic issues in the name of authority. As I have indicated, it can be shown on the basis of theoretical argument and of empirical evidence that coercive labor unionism makes some workers worse off; Richard Vedder and Lowell Gallaway of Ohio University have also shown that labor taken collectively is much worse off than it would have been had a free labor market prevailed over the past half century. To be sure, that conclusion appears to contradict the implied conclusion of Catholic social teaching that labor unionism is a legitimate means for workers to advance their interests, and one that Catholics should favor. What, exactly, would the Catholic university endorsed by the Zwicks do with such information as Professors Vedder and Gallaway provide? Assume a priori that it must be false? Would I be fired for communicating such subversive information to my students? If so, would the Zwicks, before firing me, at least do me the courtesy of explaining where my logic was mistaken, or am I simply to assume that logic is not welcome in their "Catholic" university, since its conclusions are disappointing from the point of view of the social teaching? Those of us who belong to the Church and are persuaded by the claims of Austrian economics insist upon the legitimate liberty of opinion that is supposed to be permitted in matters that do not touch upon Catholic dogma, and on which men of good will may disagree. Augustine is said to have remarked, "In fide, unitas; in dubiis, libertas; in omnibus, caritas" in faith, unity; in doubtful matters, liberty; in all things, charity. Such liberty of opinion on economic matters is generally recognized in practice. No one is suggesting that the sixteenth-century Spanish Scholastics, who held a number of proto-Austrian economic ideas, be declared heretics for that reason — though they certainly would be considered heretical had they denied an actual Catholic dogma: The Spanish Scholastics remain profoundly admired by Catholics as the great intellects they were — unthinkable if they had pertinaciously taught perverse error. When in the early twentieth century Msgr. John Ryan put forth his moral arguments for a family wage for a head of household, he was criticized by some in Catholic scholarly circles. The Catholic University Bulletin published a lengthy critique of Ryan in — and as anyone familiar with that publication knows very well, its editors would never have published anything they believed to be in conflict with the tenets of the Catholic faith. That they nevertheless published critiques of Ryan reveals that they were able to make the elementary distinction between matters of Catholic dogma and matters which, by virtue of their reliance upon analysis borrowed from a secular discipline, are necessarily excluded from the infallibility that the Church claims in matters strictly pertaining to faith and morals. He acknowledged that limits must exist to what the moral theologian may legitimately say within the economic sphere, since "economics and moral science employs each its own principles in its own sphere. Waterman points out, this concession by Pius XI "throws doubt on the authoritative character of that very substantial part of Catholic or at least papal social teaching which consists not of theological and ethical pronouncements, but of empirical judgments about the economy. The moral argument advanced in favor of such teachings as the "living wage" is inextricably bound to certain economic preconceptions. But if those economic preconceptions are incorrect, what happens to the moral analysis whose conclusions are based on them? For instance, churchmen have wanted to increase the material well-being of workers, and some have not ruled out the imposition of a government-mandated "living wage" in order to do so. But what if such legislation increases unemployment? Should this not be a factor in our moral evaluation of living-wage legislation? Furthermore, what if we can show that real wages are reliably increased across the board not by intrusive legislation but by an economic order that leaves capital accumulation unhampered, thereby increasing the productivity of labor? Facts like these must inform our judgment of such important matters. This is the primary difficulty with some of what goes by the name of Catholic social teaching. And it is this, rather than any lack of loyalty to the teaching office of the Church, that

accounts for why so many genuinely faithful Catholics have had difficulty lending their wholehearted support to these positions. William Luckey, chairman of the department of political science and economics at Christendom College, shares this concern. This point strikes at the heart of Marxism, of course, since that ideology posited a war of class against class as the normal and unavoidable condition of the market economy. The Pope may not have realized the full import of the point he was making. The analysis that follows may, I hope, vindicate his claim more decisively than he may have thought possible. Everyone can gain simultaneously. In an economy with an expanding money supply, it is conceivable for everyone to earn more money at the same time, and for the prices of all goods to rise on a steady and regular basis. This, of course, is a description of the American economy for most of the twentieth century. But these features of our inflationary economy obscure the actual process by which our living standards are increased, because they mislead us into thinking that the source of our increased prosperity is the greater quantity of dollars we tend to receive over time for our services. For the sake of conceptual clarity, therefore, we imagine in what follows an economy with an unchanging quantity of money. The key to the process whereby the unhampered market increases the average standard of living involves business investment in capital goods that increase the productivity of labor — that is, the amount of output that each worker is capable of producing. A forklift makes it possible for a worker to move and stack far more pallets than before, and to reach heights that would have been impossible with his bare hands. Other kinds of machinery can multiply the efficiency of a single worker many times over, sometimes even by orders of magnitude. The amount of goods the economy is capable of producing rises, at times even explodes. This is how wealth is created. As a result of such capital investment, firms can now produce many, many times more goods than before, and at considerably lower cost. Thanks to the pressures of market competition, firms pass on these cost cuts to consumers in the form of lower prices, better quality merchandise, or a combination of both. His standard of living increases because on the unhampered market business firms are in a position to invest in machinery that makes it possible for more and more goods to be produced with fewer and fewer hands, thereby increasing the overall amount of material goods available and rendering them less and less expensive. It should be unnecessary to point out that this does not mean that we will run out of jobs. As long as human wants remain even partially unfulfilled, there will never be a shortage of jobs. In some fields, such as agriculture, the increase in output made possible by productivity gains will not be met by a proportionate increase in consumption, and will therefore result in fewer workers employed. But this released labor is now available to produce other goods that we could not have had before, since it had been tied up in agriculture. Again, the result is greater wealth. In other fields, such as automobile manufacturing, productivity increases will make possible a mass market in a product that had once been a mere luxury, and will therefore attract more employment. In both cases, the great mass of consumers are enormously benefited. Instead, we hear that massive redistribution of wealth from rich to poor was and is morally necessary and economically indispensable in order to improve the lot of the least wealthy. But that kind of policy would have done absolutely nothing to improve the standard of living of workers who lived during the early Industrial Revolution. It certainly occurs very much in spite of destructive and ill-considered campaigns for a "living wage" — carried out, all too often, in the name of Catholic social teaching — which utterly fail to understand how this process occurs and which only make it more expensive to hire people in the first place. Labor and capital alike should want the same thing: How could this conclusion not be central to sound and sensible moral reasoning? This kind of analysis dramatically simplifies the process of making moral and economic sense of such subsidiary issues as working hours and working conditions. But, again, when output per worker is miserably low, then a supply of consumer goods that most people consider adequate requires people to work correspondingly long hours to produce them all. That, and not the wickedness of big business — as the typical textbook relates the matter, with dreary predictability — accounts for the low standard of living and long hours of work that existed in the past. As the productivity of labor increases, and with it the level of real wages, people can begin to opt for additional leisure rather than continue to work the long hours of the past. Without the need for any legislation whatever, a situation will

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eventually arise in which employers find offering correspondingly fewer hours to be in their own economic interest, and will offer them without the need for government coercion. If someone who once worked 80 hours per week now wishes to work only 60 that is, three-fourths as many hours, and is willing to accept a wage less than three-fourths that of his previous wage as a premium on the leisure he will now enjoy, it makes perfect sense for his employer to offer these terms. But to the extent that such legislation was economically premature, forcing fewer hours on workers who needed the wages of their longer hours in order to maintain what they considered an adequate standard of living, it harmed the very people it was allegedly intended to help. The same can be said for legislation to improve working conditions, which was praised by Pius XI in *Quadragesimo*. Improvements in working conditions that pay for themselves in terms of less workplace damage and disruption will of course be readily adopted by any profit-seeking enterprise. But even improvements that do not pay for themselves will still be adopted in cases in which the wage premium that would have to be offered to attract workers in the absence of the improvement would be higher than the cost of simply introducing the improvement. The only non-arbitrary way of introducing an improvement like climate-controlled facilities, therefore, and the only way of doing so that does not price workers out of jobs entirely or impoverish society out of proportion to the satisfaction derived by workers now enjoying climate control, is by paying attention to the market. Everyone knows that certain lines of work, because of their difficulty or because of undesirable or unpleasant aspects of the labor involved, carry a wage premium to attract sufficient workers by compensating them for these negative factors. As time goes on and more and more places become climate controlled, the wage premium for non-climate-controlled workplaces will rise. The wage differential that the non-climate-controlled workplace must pay in order to attract workers away from employers with climate-controlled facilities may eventually reach a level at which it would be less expensive for the firm simply to install climate control rather than to go on paying higher wages than their competitors who provide climate control.

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Chapter 2 : Catholic social teaching - Wikipedia

Catholic Social Teaching During roughly the same period as these global economic "experiments," Catholic social teaching developed. Beginning with Pope Leo XIII's Rerum novarum (), our Holy Fathers have sought to apply the perennial truths of natural law and the Catholic faith to the concrete social conditions around them.

Chesterton based on the distributist slogan " Three acres and a cow ". Under such a system, most people would be able to earn a living without having to rely on the use of the property of others to do so. Examples of people earning a living in this way would be farmers who own their own land and related machinery, carpenters and plumbers who own their own tools, etc. The "cooperative" approach advances beyond this perspective to recognise that such property and equipment may be "co-owned" by local communities larger than a family, e. In Rerum novarum, Leo XIII states that people are likely to work harder and with greater commitment if they themselves possess the land on which they labour, which in turn will benefit them and their families, as workers will be able to provide for themselves and their household. Chesterton believes that whilst God has limitless capabilities, man has limited abilities in terms of creation. As such, man therefore is entitled to own property and to treat it as he sees fit. It means that every man should have something that he can shape in his own image, as he is shaped in the image of heaven. But because he is not God, but only a graven image of God, his self-expression must deal with limits; properly with limits that are strict and even small. According to Belloc, the distributive state the state which has implemented distributism contains "an agglomeration of families of varying wealth, but by far the greater number of owners of the means of production". This broader distribution does not extend to all property, but only to productive property; that is, that property which produces wealth, namely, the things needed for man to survive. It includes land, tools, and so on. Guild system[edit] The kind of economic order envisaged by the early distributist thinkers would involve the return to some sort of guild system. The present existence of labor unions does not constitute a realization of this facet of distributist economic order, as labour unions are organized along class lines to promote class interests and frequently class struggle , whereas guilds are mixed class syndicates composed of both employers and employees cooperating for mutual benefit, thereby promoting class collaboration. Banks[edit] Distributism favors the dissolution of the current private bank system, or more specifically its profit -making basis in charging interest. Dorothy Day, for example, suggested [35] abolishing legal enforcement of interest-rate contracts usury. It would not entail nationalization but could involve government involvement of some sort. Distributists look favorably on credit unions as a preferable alternative to banks. Anti-trust legislation[edit] Distributism appears to have one of its greatest influences in anti-trust legislation in America and Europe designed to break up monopolies and excessive concentration of market power in one or only a few companies, trusts , interests, or cartels. Requiring that no company gain too great a share of any market is an example of how distributism has found its way into government policy. The assumption behind this legislation is the idea that having economic activity decentralized among many different industry participants is better for the economy than having one or a few large players in an industry. Note that anti-trust regulation does take into account cases when only large companies are viable because of the nature of an industry, as in the case of natural monopolies like electricity distribution. It also accepts that mergers and acquisitions may improve consumer welfare; however, it generally prefers more economic agents to fewer, as this generally improves competition. Social credit[edit] Social credit is an interdisciplinary distributive philosophy developed by C. Douglas "â€", a British engineer, who wrote a book by that name in It encompasses the fields of economics, political science, history, accounting, and physics. Its policies are designed, according to Douglas, to disperse economic and political power to individuals. Human family[edit] Distributism sees the family of two parents and their child or children as the central and primary social unit of human ordering and the principal unit of a functioning distributist society and civilization. This unit is also the basis of a multi-generational extended family , which is embedded in socially as well as genetically inter-related communities, nations, etc. The

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economic system of a society should therefore be focused primarily on the flourishing of the family unit, but not in isolation: Distributism reflects this doctrine most evidently by promoting the family, rather than the individual, as the basic type of owner; that is, distributism seeks to ensure that most families, rather than most individuals, will be owners of productive property. The family is, then, vitally important to the very core of distributist thought. Subsidiarity Distributism puts great emphasis on the principle of subsidiarity. This principle holds that no larger unit whether social, economic, or political should perform a function which can be performed by a smaller unit. Pope Pius XI , in *Quadragesimo anno* , provided the classical statement of the principle: Pope Pius XI further stated, again in *Quadragesimo anno* , "every social activity ought of its very nature to furnish help to the members of the body social, and never destroy and absorb them". Social security[edit] Distributism favors the elimination of social security on the basis that it further alienates man by making him more dependent on the Servile State. Distributists such as Dorothy Day did not favor social security when it was introduced by the United States government. This rejection of this new program was due to the direct influence of the ideas of Hilaire Belloc over American Distributists. Society of artisans[edit] Distributism promotes a society of artisans and culture. This is influenced by an emphasis on small business, promotion of local culture, and favoring of small production over capitalistic mass production. A society of artisans promotes the distributist ideal of the unification of capital, ownership, and production rather than what distributism sees as an alienation of man from work. This does not, however, suggest that distributism necessarily favors a technological regression to a pre- Industrial Revolution lifestyle, but a more local ownership of factories and other industrial centers. Products such as food and clothing would be preferably returned to local producers and artisans instead of being mass-produced overseas. Political order[edit] Distributism does not favor one political order over another political accidentalism. While some distributists, such as Dorothy Day, have been anarchists , it should be remembered that most Chestertonian distributists are opposed to the mere concept of anarchism. Chesterton thought that Distributism would benefit from the discipline that theoretical analysis imposes, and that distributism is best seen as a widely encompassing concept inside of which any number of interpretations and perspectives can fit. This concept should fit in a political system broadly characterized by widespread ownership of productive property.

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Chapter 3 : The Trouble With Catholic Social Teaching - LewRockwell

Catholic social justice teaching is the body of doctrine developed by the Catholic Church on matters of social justice, involving issues of poverty and wealth, economics, social organization and.

Bury the dead What is the definition of Catholic Social Teaching? Catholic Social Teaching is based upon a set of principles on which to form our consciences in order to evaluate the framework of society and to provide criteria for prudential judgment for current policy and action. Based on over years of thinking and reflection on macro issues, Catholic Social Teaching addresses questions such as: What is the long definition of Catholic Social Teaching? Catholic social teaching is " It is attested to by the saints and by those who gave their lives for Christ. Its main aim is to interpret these realities and thus to guide Christian behavior. It is important to understand how our lives are shaped and influenced by the various institutions that comprise the fabric of our society, so we can engage, interact and affect those institutions in a positive way. There are structures that need to be built. CA, 38 Whatever your job or profession: Why should Catholics become acquainted with Catholic Social Teaching? Our life styles; 2. Our models of production and consumption, and; 3. The established structures of power which today govern societies. CST stands in marked contrast to the social theory of Hobbes and Locke. CST assumes we are inherently social " reflecting our Trinitarian God, in whose image we are created, and whose own being is irreducibly social. By contrast, social contract theory assumes we are inherently autonomous, committed to no higher moral grounding than our own self-interest. In fact, it is in this inherently social versus autonomous anthropology that CST provides such a compelling answer to the multiple problems of modernity. How does Christ fit into Catholic Social Teaching? While Catholic Social Teaching is quite useful as a guide for living in and creating a civil society - areas this site will be exploring in some depth - it should be remembered that CST, as Saint John Paul II emphasized, " There are three fundamental principles of CST, the greatest of which the Church insists is the first: Then there are Solidarity and Subsidiarity. Of what practical use is Catholic Social Teaching? CST informs us that good governments and good economic systems find ways of fostering Human Dignity, Solidarity and Subsidiarity. CA, 15 It places economic freedom parallel to political freedom; recognizing that free enterprise, rightly understood and implemented, is currently the best available vehicle for systemically caring for the physical needs of the poor, and a true global economy is the key way to create lasting development and, thereby, peace. What does CST tell me of my responsibility?

Chapter 4 : Seven themes of Catholic Social Teaching

Distributism is an economic ideology asserting that the world's productive assets should be widely owned rather than concentrated. It was developed in Europe in the late 19th and early 20th centuries based upon the principles of Catholic social teaching, especially the teachings of Pope Leo XIII in his encyclical Rerum novarum () and Pope Pius XI in Quadragesimo anno ().

The depth and richness of this tradition can be understood best through a direct reading of these documents. In these brief reflections, we highlight several of the key themes that are at the heart of our Catholic social tradition.

Life and Dignity of the Human Person The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. In our society, human life is under direct attack from abortion and euthanasia. The value of human life is being threatened by cloning , embryonic stem cell research , and the use of the death penalty. The intentional targeting of civilians in war or terrorist attacks is always wrong. Catholic teaching also calls on us to work to avoid war. Nations must protect the right to life by finding increasingly effective ways to prevent conflicts and resolve them by peaceful means. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person. How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. Marriage and the family are the central social institutions that must be supported and strengthened, not undermined. We believe people have a right and a duty to participate in society , seeking together the common good and well-being of all, especially the poor and vulnerable. More on Call to Family, Community, and Participation

Rights and Responsibilities The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities--to one another, to our families, and to the larger society. More on Rights and Responsibilities

Option for the Poor and Vulnerable A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment Mt Work is more than a way to make a living; it is a form of continuing participation in Gods creation. If the dignity of work is to be protected, then the basic rights of workers must be respected--the right to productive work, to decent and fair wages, to the organization and joining of unions, to private property, and to economic initiative. More on Dignity of Work and Rights of Workers

Solidarity We are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers and sisters keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught that if you want peace, work for justice. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict. Care for the earth is not just an Earth Day slogan, it is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all of Gods creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored. A full understanding can only be achieved by reading the papal, conciliar, and episcopal documents that make up this rich tradition. For a copy of the complete text of Sharing Catholic Social Teaching: Challenges and Directions No. No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the copyright holder.

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Chapter 5 : Modern Catholic Social Documents and Political Economy | Georgetown University Press

viii Informing Catholic Social Teaching with economic theory: public goods and externalities Informing Catholic Social Teaching with economic.

History[edit] The principles of Catholic social teaching, though rooted in the Old Testament custom of the Jubilee , [10] [11] first began to be combined together into a system in the late nineteenth century. In the years which followed there have been numerous encyclicals and messages on social issues; various forms of Catholic action developed in different parts of the world; and social ethics taught in schools and seminaries. To mark the 40th anniversary of *Rerum novarum*, Pope Pius XI issued *Quadragesimo anno*, which expanded on some of its themes. It includes an examination of the threat of global economic imbalances to world peace. *Peace on Earth* , the first encyclical addressed to both Catholics and non-Catholics. In it, the Pope linked the establishment of world peace to the laying of a foundation consisting of proper rights and responsibilities between individuals, social groups, and states from the local to the international level. He exhorted Catholics to understand and apply the social teachings: Once again we exhort our people to take an active part in public life, and to contribute towards the attainment of the common good of the entire human family as well as to that of their own country. Unlike earlier documents, this is an expression of all the bishops, and covers a wide range of issues of the relationship of social concerns and Christian action. The joys and the hopes, the griefs and the anxieties of the people of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. *The Development of Peoples*. It asserts that free international trade alone is not adequate to correct these disparities and supports the role of international organizations in addressing this need. Paul called on rich nations to meet their moral obligation to poor nations, pointing out the relationship between development and peace. The intention of the church is not to take sides, but to be an advocate for basic human dignity: There can be no progress towards the complete development of individuals without the simultaneous development of all humanity in the spirit of solidarity. But, since the Church lives in history, she ought to "scrutinize the signs of the times and interpret them in the light of the Gospel. *Evangelization in the Modern World*. In it he asserts that combating injustice is an essential part of evangelizing modern peoples. Of particular importance were his encyclical *Laborem exercens* and *Centesimus annus* in On one hand there is a growing moral sensitivity alert to the value of every individual as a human being without any distinction of race, nationality, religion, political opinion, or social class. On the other hand these proclamations are contradicted in practice. How can these solemn affirmations be reconciled with the widespread attacks on human life and the refusal to accept those who are weak, needy, elderly, or just conceived? These attacks go directly against respect for life; they threaten the very meaning of democratic coexistence, and our cities risk becoming societies of people who are rejected, marginalized, uprooted, and oppressed, instead of communities of "people living together. *Laborem exercens* qualifies the teaching of private ownership in relation to the common use of goods that all men, as children of God, are entitled to. The church "has always understood this right within the broader context of the right common to all to use the goods of the whole creation: This idea has proven to be controversial and difficult to accept, particularly by right-of-center U. Catholic thinkers who are generally suspicious, or even disdainful, of supranational and international organizations, such as the United Nations. Noted scholar Thomas D. While the earnings of a minority are growing exponentially, so too is the gap separating the majority from the prosperity enjoyed by those happy few. This imbalance is the result of ideologies which defend the absolute autonomy of the marketplace and financial speculation. Consequently, they reject the right of states, charged with vigilance for the common good, to exercise any form of control. A new tyranny is thus born, invisible and often virtual, which unilaterally and relentlessly imposes its own laws and rules. Pope Benedict XVI had written: The order of creation demands that a priority be given to those human activities that do not cause irreversible damage to nature, but which instead are woven into the social, cultural, and religious fabric of the different communities.

In this way, a sober balance is achieved between consumption and the sustainability of resources. He is capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons. And he is called by grace to a covenant with his Creator, to offer him a response of faith and love that no other creature can give. For every social activity ought of its very nature to furnish help to the members of the body social, and never destroy and absorb them. Promulgated in , Quadragesimo anno is a response to German National Socialism and Soviet communism, on the one hand, and to Western European and American capitalist individualism on the other. It broke the surface of Catholic social teaching in this context, and it is helpful to keep this in mind. Gregory Beabout suggests that subsidiarity draws upon a far older concept as well: This is to the great harm of the State itself; for, with a structure of social governance lost, and with the taking over of all the burdens which the wrecked associations once bore. Subsidiarity charts a course between the Scylla of individualism and Charybdis of collectivism by locating the responsibilities and privileges of social life in the smallest unit of organization at which they will function. Larger social bodies, be they the state or otherwise, are permitted and required to intervene only when smaller ones cannot carry out the tasks themselves. Even in this case, the intervention must be temporary and for the purpose of empowering the smaller social body to be able to carry out such functions on its own. The Encyclicals in Everyday Language. Solidarity, which flows from faith, is fundamental to the Christian view of social and political organization. Each person is connected to and dependent on all humanity, collectively and individually. Every responsibility and every commitment spelt out by that doctrine is derived from charity which, according to the teaching of Jesus, is the synthesis of the entire Law Matthew It gives real substance to the personal relationship with God and with neighbour; it is the principle not only of micro-relationships but with friends, family members or within small groups. In a culture without truth, there is a fatal risk of losing love. It falls prey to contingent subjective emotions and opinions, the word love is abused and distorted, to the point where it comes to mean the opposite. Truth frees charity from the constraints of an emotionalism that deprives it of relational and social content, and of a fideism that deprives it of human and universal breathing-space. In the truth, charity reflects the personal yet public dimension of faith in God and the Bible. Chesterton and Hilaire Belloc. It holds that social and economic structures should promote social justice , and that social justice is best served through a wide distribution of ownership. For support, Distributists cite Rerum Novarum, which stated: We have seen that this great labor question cannot be solved save by assuming as a principle that private ownership must be held sacred and inviolable. The law, therefore, should favor ownership, and its policy should be to induce as many as possible of the people to become owners. Other sources identify more or fewer key themes based on their reading of the key documents of the social magisterium. Catholics believe in an inherent dignity of the human person starting from conception through to natural death. They believe that human life must be valued infinitely above material possessions. Pope John Paul II wrote and spoke extensively on the topic of the inviolability of human life and dignity in his watershed encyclical, Evangelium Vitae , Latin for "The Gospel of Life". Catholics oppose acts considered attacks and affronts to human life, including abortion , [44] fornication [45] including contraception , [46] capital punishment, euthanasia , [47] genocide, torture, the direct and intentional targeting of noncombatants in war, and every deliberate taking of innocent human life. The traditional teaching of the Church does not exclude, presupposing full ascertainment of the identity and responsibility of the offender, recourse to the death penalty, when 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. Catholic teaching about the dignity of life calls us Nations are called to protect the right to life by seeking effective ways to combat evil and terror without resorting to armed conflicts except as a last resort, always seeking first to resolve disputes by peaceful means. We revere the lives of children in the womb, the lives of persons dying in war and from starvation, and indeed the lives of all human beings as children of God. The bishops have see this as a basis for the support of social welfare programs and of governmental economic policies that promote equitable

distribution of income and access to essential goods and services. Call to family, community, and participation and the pursuit of the Common Good[edit] According to the Book of Genesis , the Lord God said: It advocates a complementarian view of marriage, family life, and religious leadership. Full human development takes place in relationship with others. The familyâ€”based on marriage between a man and a woman â€”is the first and fundamental unit of society and is a sanctuary for the creation and nurturing of children. Together families form communities , communities a state and together all across the world each human is part of the human family. How these communities organize themselves politically, economically and socially is thus of the highest importance. Each institution must be judged by how much it enhances, or is a detriment to, the life and dignity of human persons. Catholic Social Teaching opposes collectivist approaches such as Communism but at the same time it also rejects unrestricted laissez-faire policies and the notion that a free market automatically produces social justice. The state has a positive moral role to play as no society will achieve a just and equitable distribution of resources with a totally free market. Rights and responsibilities; social justice[edit] Every person has a fundamental right to life and to the necessities of life. The right to exercise religious freedom publicly and privately by individuals and institutions along with freedom of conscience need to be constantly defended. In a fundamental way, the right to free expression of religious beliefs protects all other rights. The church supports private property and teaches that "every man has by nature the right to possess property as his own. Rights should be understood and exercised in a moral framework rooted in the dignity of the human person and social justice. Those that have more have a greater responsibility to contribute to the common good than those who have less. We live our lives by a subconscious philosophy of freedom and work. The encyclical *Laborem exercens* by Pope John Paul II , describes work as the essential key to the whole social question. The very beginning is an aspect of the human vocation. Work includes every form of action by which the world is transformed and shaped or even simply maintained by human beings. It is through work that we achieve fulfilment. So in order to fulfil ourselves we must cooperate and work together to create something good for all of us, a common good. What we call justice is that state of social harmony in which the actions of each person best serve the common good. Freedom according to Natural Law is the empowerment of good. Being free we have responsibilities. With human relationships we have responsibilities towards each other. This is the basis of human rights. The Roman Catholic Bishops of England and Wales, in their document "The Common Good" stated that, "The study of the evolution of human rights shows that they all flow from the one fundamental right: From this derives the right to a society which makes life more truly human: Having the right to life must mean that everyone else has a responsibility towards me.

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Chapter 6 : Andrew Yuengert

Drawing upon a lively debate within the field of social theory, Mary E. Hobgood argues that the paradigm conflict between orthodox neoclassical and radical economic models is reflected in Catholic documents that address economic justice.

In this book, he endeavored to explain over a century of Catholic magisterial teaching regarding economic matters. Ederer titled his book as such in response to a book by E. Economics as if People Matter. Ederer reasoned Schumacher was following in the footsteps of the somewhat obscure German Jesuit economist, Fr. Catholic Economic Principles Catholic Social Teaching in the area of economics is derived from four core principles: Each of these principles guides the Catholic approach to the formulation of just economic policies. For the Catholic economist, what is meant by the primacy of the human person is that the human person is endowed with an inherent dignity because of his relationship to God as his creator. By his deliberate actions, the human person does, or does not, conform to the good promised by God and attested by moral conscience. Human beings make their own contribution to their interior growth; they make their whole sentient and spiritual lives into means of this growth. This core concept of Catholic economic theory is rooted deeply in faith. Simply understood, subsidiarity is the expression of individual human freedom and is the principle by which authority figures respect the rights of all members in society. The principle of subsidiarity maintains that larger institutions and governments should not interfere with the legitimate decision-making of smaller or lower-level organizations. It aims at harmonizing the relationships between individuals and societies. Weber argued that religious profession is typically accompanied by a renunciation of worldly goods and material excess, but he also opined that work held a sacred quality. He believe that the Protestant reforms dignified even mundane work because work adds to the common good and is thereby a blessing from God. Work, Weber believed, was a sacred calling. Their distance from God could only be precariously bridged, and their inner tensions only partially relieved, by unstinting, purposeful labor. It can be argued that economic life should be organized in such a way that individual freedom and creativity are truly supported. However, in doing so, man must not only be mindful of maximizing his own gifts, but he must also be mindful that he is a member of a community of others who are also called to do the same. In *Our Economy*, al-Sadr argues that Islam offers alternatives to both capitalism and socialism, as each are the result of their own unique ideologies. He is clear that Muslims can never disassociate their faith from their economics: Thus, it is necessary to have one basis for both the spiritual and social sides of life, particularly since the two sides are not isolated from one another. These components seek to discourage the hoarding of wealth and the equitable distribution of risk in business. Unique features include an equity-based approach to capital investment and a deliberate distribution of inheritance that seeks to prevent high concentration in wealth transfer.

Chapter 7 : Distributism - Wikipedia

Answers to Questions about Catholic Social Teaching Page 1 of 22 The following questions and answers are from an introductory work on Catholic social teaching entitled Responses to Questions on Catholic Social Teaching by Kenneth R.

Chapter 8 : Catholic Social Teaching

But once it has been conceded that economics is a bona fide science possessing an internal coherence of its own, problems immediately arise for those who would claim that Catholic social teaching definitively settles all major economic matters in an absolute and binding way.

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Chapter 9 : Catholic Social Teaching in Action | CAPP-USA

A critical social theory is concerned in particular with issues of power and justice and the ways that the economy, matters of race, class, and gender, ideologies, discourses, education, religion and other social in-