

CATHOLIC SOCIAL TEACHING

Everyone
should be
respected!



The Catholic Church has a **clear vision** of a society in which the **dignity of all people** is respected, we work for the **good of all** and in which the **issues of one** are of concern to everyone.

This resource was primarily created to make Ca While there are some useful explanations and ir reference every paragraph of the Compendium Church (CSDC) either in quote or in summary fo reorganised due to some repetition of topics and development. This document has not been fully checked for any inaccuracies, so before quoting it elsewhere, please check the original which is freely available online. If you have any questions, corrections please email Robert Zaar at HYPERLINK "mailto:rjzaar@gmail.com" rjzaar@gmail.com. Enjoy! All CSDC quotes are copyright according to the original document as are any other included resources. Any additions of mine are Creative Commons by Attribution (HYPERLINK "https://creativecommons.org/licenses/by/3.0/au/deed.en" <https://creativecommons.org/licenses/by/3.0/au/deed.en>) CC BY (3.0 Aust) Robert Zaar

HYPERLINK
"http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpea ce_doc_20060526_compendio-dott-soc_en.html"
http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeac e_doc_20060526_compendio-dott-soc_en.html

Contents

The Catholic Church has a clear vision of a society in which the dignity of all people is respected, we work for the good of all and in which the issues of one are of concern to everyone.....	1
CST1: What does it mean to be human?.....	8
RERUM NOVARUM.....	8
WHAT IS CATHOLIC SOCIAL TEACHING?.....	8
A NOTE ON METHOD.....	9
WHO ARE WE?.....	9
WHO, WHAT IS GOD?.....	9
CATHOLIC ANTHROPOLOGY: WHAT IS MAN?.....	10
HOW WILL WE KNOW RIGHT FROM WRONG? CONSCIENCE.....	11
NATURAL LAW.....	11
MAN IS SOCIAL: PRIMACY OF THE PERSON OVER SOCIETY.....	12
THE GIFT OF SELF.....	12
LOVE.....	13
HUMAN RIGHTS.....	13
RIGHTS AND DUTIES.....	14
CST 2: PRINCIPLES AND VALUES.....	14
SOCIAL VIRTUES.....	14
THE COMMON GOOD.....	14
DEFINITION.....	14
THE COMMON GOOD – THE REASON FOR THE STATE TO EXIST.....	14
GOD IS AN ESSENTIAL PART OF THE COMMON GOOD.....	14
THE UNIVERSAL DESTINATION OF GOODS.....	15
SUBSIDIARITY.....	16
DEFINITION.....	16
SUPERIOR ORDER SOCIETIES MUST HELP LOWER ORDER SOCIETIES.....	16
SUBSIDIARITY IMPLIES PARTICIPATION.....	17
SOLIDARITY.....	17
DEFINITION.....	17
THE STRUCTURES OF SIN MUST BE TRANSFORMED BY STRUCTURES OF SOLIDARITY.....	17
THE FUNDAMENTAL VALUES OF SOCIAL LIFE.....	17
THE RELATIONSHIP BETWEEN PRINCIPLES AND VALUES.....	17
Truth.....	17
Freedom.....	17
Justice.....	18
DEFINITION.....	18
JUSTICE IS NOT ENOUGH UNLESS IT IS OPEN TO LOVE.....	18
LOVE, MERCIFUL LOVE.....	18
FAMILY AND WORK.....	18
THE FAMILY, THE FIRST NATURAL SOCIETY.....	18
SOCIETY AND THE STATE EXIST FOR THE FAMILY.....	19
SOCIETY MUST DEFEND THE TRUE MEANING OF MARRIAGE.....	19
THE FAMILY IS THE SANCTUARY OF LIFE.....	19

FAMILIES ARE TO BE WITNESSES AND PROCLAIMERS OF THE GOSPEL OF LIFE.....	19
NO STERILIZATION, ABORTION AND CONTRACEPTION.....	19
PARENTS DON'T HAVE A RIGHT TO A CHILD, BUT CHILDREN HAVE A RIGHT TO A FATHER AND MOTHER.....	20
IVF AND CLONING ARE OUT.....	20
PARENTS HAVE THE RIGHT TO EDUCATE THEIR CHILDREN.....	20
THE DIGNITY AND RIGHTS OF CHILDREN.....	20
FAMILY AND WORK.....	20
HUMAN WORK.....	20
The duty to cultivate and care for the earth.....	20
Jesus, a man of work.....	21
The subjective must take precedence over the objective dimensions of work.....	21
Labour has priority over capital.....	21
Work, the right to participate.....	21
The relationship between labour and private property.....	21
Rest from work is a right.....	21
THE RIGHT TO WORK.....	22
Women and the right to work.....	22
Child labour.....	22
Immigration and work.....	22
The world of agriculture and the right to work.....	22
THE RIGHTS OF WORKERS.....	22
SOLIDARITY AMONG WORKERS.....	23
THE "NEW THINGS" OF THE WORLD OF WORK.....	24
CST 3: ECONOMIC LIFE.....	24
BIBLICAL ASPECTS.....	24
Man, poverty and riches.....	24
Wealth exists to be shared.....	24
PRIVATE INITIATIVE AND BUSINESS INITIATIVE.....	24
Business and its goals.....	24
Role of business owners and management.....	25
ECONOMIC INSTITUTIONS AT THE SERVICE OF MAN.....	25
Role of the free market.....	25
Action of the State.....	26
Private non-profit organisations are encouraged.....	26
Savings and consumer goods.....	26
THE "NEW THINGS" IN THE ECONOMIC SECTOR.....	27
Globalization: opportunities and risks.....	27
A new regulatory framework is needed for the international financial system.....	28
Role of the international community in an era of a global economy.....	28
An integral development in solidarity.....	28
Need for more educational and cultural formation.....	28
CST 4: POLITICS, INTERNATIONAL COMMUNITY AND GLOBALISATION.....	28
THE POLITICAL COMMUNITY.....	28
Jesus and political authority.....	28

The early Christian communities.....	29
FOUNDATION AND PURPOSE OF THE POLITICAL COMMUNITY.....	29
The human person is the foundation and purpose of political life.....	29
Human society must primarily be considered something spiritual.....	29
MINORITIES.....	29
Defending and promoting human rights.....	29
Social life based on civil friendship.....	29
POLITICAL AUTHORITY.....	30
The foundation of political authority.....	30
Authority as moral force.....	31
THE DEMOCRATIC SYSTEM.....	32
Values and democracy.....	32
Institutions and democracy.....	32
Moral components of political representation.....	32
Instruments for political participation.....	33
Information and democracy.....	33
THE POLITICAL COMMUNITY AT THE SERVICE OF CIVIL SOCIETY.....	33
Value of civil society.....	33
Priority of civil society over the political community.....	33
Application of the principle of subsidiarity.....	33
Volunteer work fosters solidarity and cooperation.....	33
THE STATE AND RELIGIOUS COMMUNITIES.....	34
RELIGIOUS FREEDOM, A FUNDAMENTAL HUMAN RIGHT.....	34
THE CATHOLIC CHURCH AND THE POLITICAL COMMUNITY.....	34
THE INTERNATIONAL COMMUNITY.....	34
BIBLICAL ASPECTS.....	34
THE FUNDAMENTAL RULES OF THE INTERNATIONAL COMMUNITY.....	35
THE ORGANIZATION OF THE INTERNATIONAL COMMUNITY.....	35
INTERNATIONAL COOPERATION FOR DEVELOPMENT.....	36
CST 5: ENVIRONMENT, PEACE, ECCLESIAL ACTION AND LOVE.....	37
SAFEGUARDING THE ENVIRONMENT.....	37
BIBLICAL ASPECTS.....	37
MAN AND THE UNIVERSE OF CREATED THINGS.....	37
THE CRISIS IN THE RELATIONSHIP BETWEEN MAN AND THE ENVIRONMENT.....	37
A COMMON RESPONSIBILITY.....	38
The environment, a collective good.....	38
The use of biotechnology.....	38
The environment and the sharing of goods.....	39
THE PROMOTION OF PEACE.....	40
PEACE: FRUIT OF LOVE (MERCY) MORE THAN JUSTICE.....	40
THE FAILURE OF PEACE: WAR.....	40
Legitimate defence.....	41
Defending peace.....	41
The duty to protect the innocent.....	41
Measures against those who threaten peace.....	41

The Catholic Church is for Disarmament.....	42
Hiroshima is condemned.....	42
No landmines.....	42
Curb the arms trade.....	42
Don't use children as soldiers.....	42
The condemnation of terrorism.....	42
THE CONTRIBUTION OF THE CHURCH TO PEACE.....	42
TRANSFORMATION.....	43
ORIGINAL SIN: EVERY SIN IS THE RESULT OF A PERSONAL CHOICE TO SIN, INCLUDING SOCIAL SIN.....	43
CHRIST OUR SAVIOUR.....	43
LIVE AS JESUS LIVED AND BE TRANSFORMED.....	43
THE RIPPLE EFFECT OF INNER TRANSFORMATION.....	43
FIRST BE TRANSFORMED BY CHRIST, THEN TRANSFORM OTHERS.....	44
THE CHURCH, THE KINGDOM OF GOD, AND THE POLITICAL COMMUNITY.....	44
CHRISTIAN COMMUNITIES.....	44
SOCIAL DOCTRINE AND ECCLESIAL ACTION.....	44
SOCIAL DOCTRINE AND THE COMMITMENT OF THE LAY FAITHFUL.....	45

2. PARLIAMENTARY ENQUIRY: SADLER COMMITTEE (1831-2)

SOURCE. Parliamentary Papers, Reports from Committees XV, "Labour of Children in Factories, 1831-1832" London 1832

The effects of the industrial revolution lead to the need for the Church to respond with a new 'Social' teaching. Here is an example of the effects.

ELIZABETH BENTLY, CALLED IN: AND EXAMINED

5127. What age are you? – Twenty-three.

5128. Where do you live? – At Leeds.

5129. What time did you begin to work at a factory? – When I was six years old

5130. At whose factory did you work? – At Mr. Busk's.

5131. What kind of mill is it? – Flax-mill

5132. What was your business in that mill? – I was a little doffer

5133. What were your hours of labour in that mill? – From 5 in the morning till 9 at night, when they were thronged.

5134. For how long a time together have you worked that excessive length of time? – For about half a year

5135. What were your usual hours of labour when you were not so thronged? – From 6 in the morning till 7 at night

5136. What time was allowed for your meals? – Forty minutes at noon

5137. Had you any time to get your breakfast or drinking? – No, we got it as we could

5138. And when your work was bad, you hardly had any time to eat at all? – No; we were obliged to leave it or take it home, and when we did not take it, the overlooker took it, and gave it to his pigs.

5139. Do you consider doffing a laborious employment? – Yes

5140. Explain what it is you had to do? – When the frames are full, they have to stop the frames, and take the flyers off, and take the full bobbins off, and carry them to the roller; and then put empty ones on, and set the frame going again.

5141. Does that keep you constantly on your feet? – Yes, there are so many frames, and they run so quick.

5142. Your labour is very excessive? – Yes; you have not time for any thing

5143. Suppose you flagged a little, or were too late when would they do? – Strap us

5144. Are they in the habit of strapping those who are last in doffing? – Yes

5145. Constantly? – Yes

5146. Girls as well as boys? – Yes

5147. Have you ever been strapped? – Yes

5148. Severely? – Yes

5149. Is the strap used so as to hurt you excessively? – Yes, it is.

5150. Were you strapped if you were too much fatigued to keep up with the machinery? – Yes; the overlooker I was under was a very severe man, and when we have been fatigued and worn out, and had not baskets to put the bobbins in, we used to put them in the window bottoms, and that broke the panes sometimes, and I broke one one time, and the overlooker strapped me on the arm, and it rose a blister, and I ran home to my mother.

5151. How long did you work at Mr. Busk's? – Three or four years.

5152. Where did you go to then? – Benyon's factory

5153. That was when you were about 10 years? – Yes

5154. What were you then? – A weigher in the card-room

5155. How long did you work there? – From half-past 5 till 8 at night

5156. Was that the ordinary time? – Till 9 when they were thronged

5157. What time was allowed for meals at that mill? – Forty minutes at noon

5158. Any time at breakfast or drinking? – Yes, for the card-rooms, but not for spinning-rooms, a quarter of an hour to get their breakfast.

5159. And the same for their drinking? – Yes

5160. So that the spinners in that room worked from half-past 5 till at 9 at night? – Yes

5161. Having only forty minutes' rest? – Yes

5162. That carding room is more oppressive than the spinning department? – Yes, it is so dusty they cannot see each other for dust.

5163. It is on that account they are allowed a relaxation of those few minutes? – Yes, the cards get so soon filled up with waste and dirt, they are obliged to stop them, or they would take fire.

5164. There is a convenience in that stoppage? – Yes, it is as much for their benefit as for the working people.

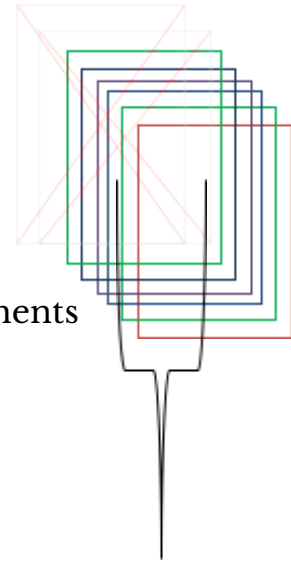
5165. When it was not necessary no such indulgence was allowed? – No

5166. Never? – No

5167. Were the children beat up to their labour there? – Yes

Over 120 years of **Papal** Catholic social teaching documents

Was **synthesised** into one book in 2004



And can be summarised in 4 guiding principles

4 Principles

- Dignity of the human person
- Common Good
- Solidarity
- Subsidiarity

4 Values

- Truth
- Justice
- Freedom
- Love

Which we then apply to

- THE FAMILY, THE VITAL CELL OF SOCIETY
- HUMAN WORK
- ECONOMIC LIFE
- THE POLITICAL COMMUNITY
- THE INTERNATIONAL COMMUNITY
- SAFEGUARDING THE ENVIRONMENT
- THE PROMOTION OF PEACE

Put together and applied to life, this brings about a **'Civilisation of Love'**.

CST1: What does it mean to be human?

What is your vision for an ideal society?

RERUM NOVARUM

Rerum Novarum was the first papal social encyclical and it paved the way for many more. It finally started to answer the social questions the Church was faced with.

What did the Church think about unions? Communism? Capitalism?

Private property

“It is lawful,” says Thomas Aquinas, “for man to hold private property. ... Man should not consider his outward possessions as his own, but as common to all, so as to share them without difficulty when others are in need.” (RN 19)

No Communism.

“Thus it is clear *that the main tenet of socialism, the community of goods, must be utterly rejected;* for it would injure those whom it is intended to benefit, it would be contrary to the natural rights of mankind, and it would introduce confusion and disorder into the commonwealth.” (RN 15)

Unions – yes

“The most important of all are workmen’s associations... they should multiply and become more effective.” (RN 36)

No Child Labor

“And in regard to children, great care should be taken not to place them in workshops and factories until their bodies and minds are sufficiently mature.”

Since then there have been other popes who have developed what is now known as CST which has been summarized into one volume by the Vatican called, “the Compendium of the Social Doctrine of the Catholic Church”. We will go through this document.

WHAT IS CATHOLIC SOCIAL TEACHING?

At the heart of CST is a true vision of what it means to be human. The first principle of Catholic Social Teaching is the Dignity of the human person from which all other principles and values flow. It is essential to have a correct understanding of what it is to be human. The study of humanity itself is called ‘anthropology’.

A NOTE ON METHOD

Before we can even start to explore what it means to be human we must have a correct method worked out. We will touch upon four approaches will focusing in on the revelation approach which is the Catholic approach.

- 1) Revelation: God reveals to us our true humanity.

- 2) Natural law: Believes there is some universal truths about humanity and morality which we can discover from our nature. We will explore this in greater detail.
- 3) Scientism: While science can teach us much about humanity, it tends to disregard the spiritual side and therefore has a deficient view of humanity which leads it to often ignore moral questions. When science tries to answer the deeper questions of humanity it is delving into philosophical and theological questions and is no longer true science, but scientism. True science is totally compatible with religion and true religion is compatible with science since God is the author of both. "This reductionistic conception views the natural world in mechanistic terms and sees development in terms of consumerism. Primacy is given to doing and having rather than to being, and this causes serious forms of human alienation.[972] Such attitudes do not arise from scientific and technological research but from scientism and technocratic ideologies that tend to condition such research. The advances of science and technology do not eliminate the need for transcendence and are not of themselves the cause of the exasperated secularization that leads to nihilism. " (CSDC 462)
- 4) Relativism: There is no absolute truth, therefore my truth is as good as anyone else's. There are many 'isms' as people come up with many ways of explaining humanity, some have some merit, others are very dangerous. ***"The Church's social doctrine sees ethical relativism, which maintains that there are no objective or universal criteria for establishing the foundations of a correct hierarchy of values, as one of the greatest threats to modern-day democracies."*** (CSDC 407)

We will be following a revelation approach and address some of the natural law concepts based on Church teaching. We will endeavour at times to provide reasons why we believe what we do about CST so others beyond the Church can more easily accept the truth.

WHO ARE WE?

We do not know ourselves nor fully our own dignity. Sin has alienated us from ourselves. This is our starting point. *"Know yourself", ...man ...in his essence is oriented to knowing himself.*" (CSDC 14) On our own, we are incapable of properly having self knowledge. Due to sin we are fractured. It is Christ who "reveals man to himself" (CSDC 67). Man cannot be properly understood in isolation. To understand man, we must first have an understanding of God, man's creator, source, sustainer, Lord, friend and goal in life. So to understand man, we must first have a clearer understanding of God.

WHO, WHAT IS GOD?

"It is the very mystery of God, Trinitarian Love, that is the basis of the meaning and value of the person, of social relations, of human activity in the world, insofar as humanity has received the revelation of this and a share in it through Christ in his Spirit." (CSDC 54) But what is the revelation?

God is Love. God is mercy. God is a divine union of three divine persons, ie one God, three persons, who perfectly love each other, through perfectly giving themselves to each other. The Son proceeds from the Father and the love of the Father and the Son is the Holy Spirit. The Holy Spirit proceeds from the Father and the Son. This revelation of love has been gradually revealed to us. This is revelation of love is the basis for all reality, since God created our reality.

"The Face of God, progressively revealed in the history of salvation, shines in its fullness in the Face of Jesus Christ crucified and risen from the dead. God is Trinity: Father, Son, and Holy Spirit; truly distinct and truly one, because God is an infinite communion of love. God's gratuitous love for humanity is revealed, before anything else, as love springing from the Father, from whom everything draws its source; as the free communication that the Son makes of this love, giving himself anew to

the Father and giving himself to mankind; as the ever new fruitfulness of divine love that the Holy Spirit pours forth into the hearts of men (cf. *Rom 5:5*)...It is for this reason that the Church firmly believes that "the key, the centre and the purpose of the whole of man's history is to be found in her Lord and Master." (CSDC 30)

God is all powerful (omnipotent), all knowing (omniscient) and all present (omnipresent). God has infinite happiness. Out of love God wants to share this with us. To share this, God invites us to act as he acts, ie to become a gift of self, not to live a selfish life. "*Jesus Christ reveals to us that "God is love" (1 Jn 4:8)*" (CSDC 54)

CATHOLIC ANTHROPOLOGY: WHAT IS MAN?

"We need to consider man "**whole and entire, with body and soul, heart and conscience, mind and will**" (CSDC 13) "and also of his community and **social being**" (CSDC 126)

"Our freedom tainted by sin, betrays us. "*Human freedom needs therefore to be liberated. Christ, by the power of his Paschal Mystery, frees man from his disordered love of self, which is the source of his contempt for his neighbour and of those relationships marked by domination of others. Christ shows us that freedom attains its fulfilment in the gift of self. By his sacrifice on the cross, Jesus places man once more in communion with God and his neighbour.*" (CSDC 143)

Human heart/ the core of his being

The human heart can only be totally satisfied in God. Saint Augustine: "**You have made us for yourself, O Lord, and our hearts are restless until they rest in you**" (cf CSDC 114)

A subject, a person:

The human person, this unrepeatable being, exists as a subject, an 'I' capable of self-understanding, self-possession and self-determination is defined by his existence not by what he does. Were acts of intellect, consciousness and freedom lacking, the human person would still be a person. (cf CSDC 131, 114) "

In the image of God

"*The commandment of mutual love, which represents the law of life for God's people*[32], *must inspire, purify and elevate all human relationships in society and in politics. "To be human means to be called to interpersonal communion"*[33], because the image and the likeness of the Trinitarian God are the basis of the whole of "*human 'ethos', which reaches its apex in the commandment of love*"[34]. The modern cultural, social, economic and political phenomenon of interdependence, which intensifies and makes particularly evident the bonds that unite the human family, accentuates once more, in the light of Revelation, "*a new model of the unity of the human race, which must ultimately inspire our solidarity. This supreme model of unity, which is a reflection of the intimate life of God, one God in three Persons, is what we Christians mean by the word 'communion'*"[35]." (CSDC 33)

Love is the gift of self which is the image of Christ which expresses Trinitarian reality.

"*Man and woman have the same dignity and are of equal value*[211], *not only because they are both, in their differences, created in the image of God, but even more profoundly because the dynamic of reciprocity that gives life to the "we" in the human couple, is an image of God*[212]. In a relationship of mutual communion, man and woman fulfil themselves in a profound way, rediscovering themselves as persons through the sincere gift of themselves[213]. Their covenant of

union is presented in Sacred Scripture as an image of the Covenant of God with man (cf. *Hos* 1-3; *Is* 54; *Eph* 5:21-33) and, at the same time, as a service to life[214]. Indeed, the human couple can participate in God's act of creation: "God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it' " (*Gen* 1:28)." (CSDC 111) **"The human being is made for love and cannot live without love.** ...This truth, a source of joy, hope and life, remains impenetrable and unattainable as long as people close themselves off in relativism and scepticism." (CSDC 223)

HOW WILL WE KNOW RIGHT FROM WRONG? CONSCIENCE

Conscience is guided through **"the act of aspiring and submitting to God, the source and judge of everything that is good,** and also the act of seeing others as equal to oneself." (CSDC 140)

"Conscience is a judgement of reason whereby the human person recognizes the moral quality of a concrete act that he is going to perform, is in the process of performing, or has already completed." (CCC 1778) "Conscience must be informed and moral judgement enlightened. A well-formed conscience is upright and truthful. It formulates its judgements according to reason, in conformity with the true good willed by the wisdom of the Creator." (CCC 1783) Maturity is aligning our understanding of truth with the truth of Jesus. (cf CSDC 139)

NATURAL LAW

There are some who seek to establish a vision for human society based purely on the natural law. They may make use of such quotes as, "Moral values, founded on the natural law [are] written on every human conscience; every human conscience is hence obliged to recognize and respect this law." (CSDC 3)

But the compendium of the social doctrine of the Catholic Church teaches:

"The exercise of freedom implies a reference to a natural moral law, of a universal character, that precedes and unites all rights and duties[265]. The natural law "is nothing other than the light of intellect infused within us by God. Thanks to this, we know what must be done and what must be avoided. This light or this law has been given by God to creation"[266]. It consists in the participation in his eternal law, which is identified with God himself[267]. This law is called "natural" because the reason that promulgates it is proper to human nature. It is universal, it extends to all people insofar as it is established by reason. In its principal precepts, the divine and natural law is presented in the Decalogue and indicates the primary and essential norms regulating moral life[268]. **Its central focus is the act of aspiring and submitting to God, the source and judge of everything that is good,** and also the act of seeing others as equal to oneself. The natural law expresses the dignity of the person and lays the foundations of the person's fundamental duties[269]." (CSDC 140)

The natural law has its source in God and orients the person to God. There has been a particular natural law view that could be used by Christians and the rest of human society. Cardinal Ratzinger (Benedict XVI) calls this view a 'fiction':

To their mind it took as its starting-point the fiction that it is possible to construct a rational philosophical picture of man intelligible to all and on which all men of goodwill can agree, the actual Christian doctrines being added to this as a sort of crowning conclusion. The latter then tends to appear as a sort of special possession of Christians, which others ought not to make a bone of contention but which at the bottom can be ignored.¹

This particular project has proved disastrous for the Church since it has prevented the gospel for being preached and led to atheism becoming the default attitude of society. The Church must

¹ J. Ratzinger, 'The Dignity of the Human Person' Commentary on Chapter I: Part I of *Gaudium et Spes*, in Vorgrimler, H (ed); *Commentary on the Documents of the Second Vatican Council* (New York: Herder and Herder, 1969). 119.

proclaim the full truth of humanity and this is essential for its mission and the right ordering of society.

Since man is by nature religious and God is operative within every human life there is a natural law at work through humanity and culture. Just as God works in every human life, so too the collective effects of God's work can be seen in every culture.

"In the diversity of cultures, the natural law ... remains immutable "under the flux of ideas and customs and supports their progress ... Even when it is rejected in its very principles, it cannot be destroyed or removed from the heart of man. It always rises again in the life of individuals and societies"[271]. Its precepts, however, are not clearly and immediately perceived by everyone.

Religious and moral truths can be known "by everyone with facility, with firm certainty and without the admixture of error"[272] only with the help of Grace and Revelation. The natural law offers a foundation prepared by God for the revealed law and Grace, in full harmony with the work of the Spirit[273]." (CSDC 141) *"The natural law, which is the law of God, cannot be annulled by human sinfulness[274]. It lays the indispensable moral foundation for building the human community and for establishing the civil law that draws its consequences of a concrete and contingent nature from the principles of the natural law[275]."* (CSDC 142)

MAN IS SOCIAL: PRIMACY OF THE PERSON OVER SOCIETY

"God did not create man as a 'solitary being' but wished him to be a 'social being'. Social life therefore is not exterior to man: he can only grow and realize his vocation in relation with others"." (CSDC 149)

"Endowed with a rational nature, the human person is responsible for his own choices and able to pursue projects that give meaning to life at the individual and social level. Being open both to the Transcendent and to others is his characteristic and distinguishing trait. Only in relation to the Transcendent and to others does the human person reach the total and complete fulfilment of himself. This means that for the human person, a naturally social and political being, "social life is not something added on" [776] but is part of an essential and indelible dimension." (CSDC 384)

Every political, economic, social, scientific and cultural programme must be inspired by the awareness of the primacy of each human being over society. The human person should never be treated as an object, but always a subject. *"the order of things is to be subordinate to the order of persons, and not the other way around". ... Every political, economic, social, scientific and cultural programme must be inspired by the awareness of the primacy of each human being over society."* (CSDC 132) *"The person cannot be a means for carrying out economic, social or political projects..."* (CSDC 133) But is always the end of such projects.

THE GIFT OF SELF

The human person is prior to human society, but man finds his fulfilment in the gift of self to other persons. ... every expression of society must be directed towards the human person. " (CSDC 106) *"Man cannot give himself to a purely human plan for reality, to an abstract ideal or to a false utopia. As a person, he can give himself to another person or to other persons, and ultimately to God, who is the author of his being and who alone can fully accept his gift"[52]. For this reason, "a man 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."* (CSDC 47) Every human and social accomplishment is transitory upon this earth since only in heaven is human society fulfilled. (cf CSDC 48)

The human person, in fact, although participating actively in projects designed to satisfy his needs within the family and within civil and political society, does not find complete self-fulfilment until he

moves beyond the mentality of needs and **enters into that of gratuitousness and gift, which fully corresponds to his essence and community vocation.**" (CSDC 391)

LOVE

"Love must be present in and permeate every social relationship[1220]. "If justice is in itself suitable for 'arbitration' between people concerning the reciprocal distribution of objective goods in an equitable manner, love and only love (including that kindly love we call 'mercy') is capable of restoring man to himself"[1226]. ... Love must thus enliven every sector of human life and extend to the international order. Only a humanity in which there reigns the 'civilization of love' will be able to enjoy authentic and lasting peace"[1227]." (CSDC 582) "*Only love can completely transform the human person*[1229]." (CSDC 583)

HUMAN RIGHTS

Human rights are an effective recognition of human dignity. The *Universal Declaration of Human Rights*, adopted by the United Nations on 10 December 1948, are defined as "a true milestone on the path of humanity's moral progress" by Pope John Paul II [304]. (cf CSDC 152). "***The ultimate source of human rights is not found in the mere will of human beings[307], in the reality of the State, in public powers, but in man himself and in God his Creator.*** These rights are "universal, inviolable, inalienable"[308]. *Universal* because they are present in all human beings, without exception of time, place or subject. *Inviolable* insofar as "they are inherent in the human person and in human dignity"[309] and because "it would be vain to proclaim rights, if at the same time everything were not done to ensure the duty of respecting them by all people, everywhere, and for all people"[310]. *Inalienable* insofar as "no one can legitimately deprive another person, whoever they may be, of these rights, since this would do violence to their nature"[311]." (CSDC 153)

"*The teachings of Pope John XXIII,[314] the Second Vatican Council,[315] and Pope Paul VI [316]* have given abundant indication of the concept of human rights as articulated by the Magisterium. Pope John Paul II has drawn up a list of them in the Encyclical *Centesimus Annus*: "the right to life, an integral part of which is the right of the child to develop in the mother's womb from the moment of conception; the right to *live in* a united family and in a moral environment conducive to the growth of the child's personality; the right to develop one's intelligence and *freedom* in seeking and knowing the *truth*; the right to share in the work which makes wise use of the earth's material resources, and to derive from that work the means to support oneself and one's dependents; and the right *freely to establish* a family, to have and to rear children through the responsible exercise of one's sexuality. In a certain sense, the source and synthesis of these rights is religious *freedom*, understood as the right to live in the truth of one's faith and in conformity with one's transcendent dignity as a person"[317].

The first right presented in this list is the right to life, from conception to its natural end,[318] which is the condition for the exercise of all other rights and, in particular, implies the illicitness of every form of procured abortion and of euthanasia.[319] Emphasis is given to the paramount value of the right to religious freedom." (CSDC 155)

RIGHTS AND DUTIES

With every right comes the incumbent duty to respect the rights of others (cf CSDC 156). " "*This pastoral commitment develops in a twofold direction: in the proclamation of the Christian foundations of human rights and in the denunciation of the violations of these rights.[338] ... "proclamation is always more important than denunciation..."*(CSDC 159),

CST 2: PRINCIPLES AND VALUES

SOCIAL VIRTUES

"The permanent principles of the Church's social doctrine [341] constitute the very heart of Catholic social teaching. These are the principles of: **the dignity of the human person**, which has already been dealt with in the preceding chapter, and which is the foundation of all the other principles and content of the Church's social doctrine; [342] **the common good; subsidiarity; and solidarity.**" (CSDC 160)

THE COMMON GOOD

DEFINITION

"**The common good** indicates "the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily".[346]" *The common good does not consist in the simple sum of the particular goods of each subject of a social entity....* The common good, in fact, can be understood as the social and community dimension of the moral good. (CSDC 164)



THE COMMON GOOD – THE REASON FOR THE STATE TO EXIST

"A society... at the service of the human being at every level ... has the common good — the good of all people and of the whole person [347] — as its primary goal." (CSDC 165). "**The responsibility for attaining the common good, besides falling to individual persons, belongs also to the State, since the common good is the reason that the political authority exists**[355]. The State, in fact, must guarantee the coherency, unity and organization of the civil society of which it is an expression[356], in order that the common good may be attained with the contribution of every citizen. The individual person, the family or intermediate groups are not able to achieve their full development by themselves for living a truly human life. Hence the necessity of political institutions, the purpose of which is to make available to persons the necessary material, cultural, moral and spiritual goods. The goal of life in society is in fact the historically attainable common good[357]. " (CSDC 168) "*To ensure the common good, the government of each country has the specific duty to harmonize the different sectoral interests with the requirements of justice*[358]... including the minority." (CSDC 169)

GOD IS AN ESSENTIAL PART OF THE COMMON GOOD

"**The common good of society is not an end in itself; it has value only in reference to attaining the ultimate ends of the person and the universal common good of the whole of creation.** God is the ultimate end of his creatures and for no reason may the common good be deprived of its transcendent dimension, which moves beyond the historical dimension while at the same time fulfilling it[359]. This perspective reaches its fullness by virtue of faith in Jesus' Passover, which sheds clear light on the attainment of humanity's true common good. **Our history — the personal and collective effort to elevate the human condition — begins and ends in Jesus: thanks to him, by means of him and in light of him every reality, including human society, can be brought to its Supreme Good, to its fulfilment.** A purely historical and materialistic vision would end up transforming the common good into a simple *socio-economic well-being*, without any transcendental goal, that is, without its most intimate reason for existing. " (CSDC 170)

THE UNIVERSAL DESTINATION OF GOODS

“Among the numerous implications of the common good, immediate significance is taken on by the principle of the universal destination of goods: “God destined the earth and all it contains for all men and all peoples so that all created things would be shared fairly by all mankind under the guidance of justice tempered by charity”[360].... The human person cannot do without the material goods that correspond to his primary needs and constitute the basic conditions for his existence; these goods are absolutely indispensable if he is to feed himself, grow, communicate, associate with others, and attain the highest purposes to which he is called[362].” (CSDC 171)

*“The universal right to use the goods of the earth is based on the principle of the universal destination of goods. Each person must have access to the level of well-being necessary for his full development. The right to the common use of goods is the “first principle of the whole ethical and social order” [363] and “the characteristic principle of Christian social doctrine”[364]. **It is innate in individual persons, in every person, and has priority with regard to any human intervention concerning goods, to any legal system concerning the same, to any economic or social system or method:** “All other rights, whatever they are, including property rights and the right of free trade must be subordinated to this norm [the universal destination of goods]; they must not hinder it, but must rather expedite its application. It must be considered a serious and urgent social obligation to refer these rights to their original purpose”[366].” (CSDC 172)*

THE ORIGIN OF PRIVATE PROPERTY

*“By means of work and making use of the gift of intelligence, people are able to exercise dominion over the earth and make it a fitting home: “In this way, he makes part of the earth his own, precisely the part which he has acquired through work; *this is the origin of individual property*”[368]. Private property is an essential element of an authentically social and democratic economic policy, and it is the guarantee of a correct social order. *The Church's social doctrine requires that ownership of goods be equally accessible to all*[370], so that all may become, at least in some measure, owners, and it excludes recourse to forms of “common and promiscuous dominion”[371].” (CSDC 176)*

PRIVATE PROPERTY IS SUBORDINATED TO THE RIGHT TO COMMON USE

*“Christian tradition has never recognized the right to private property as absolute and untouchable: “On the contrary, it has always understood this right within the broader context of the right common to all to use the goods of the whole of creation: the right to private property is subordinated to the right to common use, to the fact that goods are meant for everyone”[372]. ...This principle is not opposed to the right to private property[374] but indicates the need to regulate it. *Private property, ... is not an end but a means*[375].” (CSDC 177)*

COMMUNITY PROPERTY

*“The ancient form of community property also has a particular importance; though it can be found in economically advanced countries, it is particularly characteristic of the social structure of many indigenous peoples. This is a form of property that has such a profound impact on the economic, cultural and political life of those peoples that it constitutes a fundamental element of their survival and well-being. The defence and appreciation of community property must not exclude, however, an awareness of the fact that this type of property also is destined to evolve. If actions were taken only to preserve its present form, there would be the risk of tying it to the past and in this way compromising it[381]. *An equitable distribution of land remains ever critical, especially in developing countries and in countries that have recently changed from systems based on collectivities or colonization*[382]. In rural areas, the possibility of acquiring land through opportunities offered by labour and credit markets is a necessary condition for access to other goods and services. Besides constituting an effective means for safeguarding the environment, this possibility represents a*

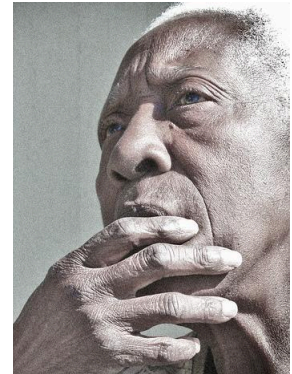
Everyone should help each other!

system of social security that can be put in place also in those countries with a weak administrative structure.” (CSDC 180)

THE PREFERENTIAL OPTION FOR THE POOR

“The principle of the universal destination of goods requires ...the preferential option for the poor ... be reaffirmed in all its force[384].” (CSDC 182)

“The poor remain entrusted to us and it is this responsibility upon which we shall be judged at the end of time (cf. Mt 25:31-46):” (CSDC 183) ...**“When we attend to the needs of those in want, we give them what is theirs, not ours.** More than performing works of mercy, we are paying a debt of justice”[392].” (CSDC 184)



SUBSIDIARITY

DEFINITION

“Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organizations can do. 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”[399]. (CSDC 186)



SUPERIOR ORDER SOCIETIES MUST HELP LOWER ORDER SOCIETIES

On the basis of this principle, all societies of a superior order must adopt attitudes of help (“subsidiarity”) — therefore of support, promotion, development — with respect to lower-order societies. Subsidiarity, understood in the positive sense as economic, institutional or juridical assistance offered to lesser social entities, entails a corresponding series of *negative* implications that require the State to refrain from anything that would de facto restrict the existential space of the smaller essential cells of society. Their initiative, freedom and responsibility must not be supplanted.” (CSDC 186) “The principle of subsidiarity is opposed to certain forms of centralization, bureaucratization, and welfare assistance and to the unjustified and excessive presence of the State in public mechanisms.” (CSDC 186) “Various circumstances may make it advisable that the State step in to supply certain functions[401].(CSDC 188)

SUBSIDIARITY IMPLIES PARTICIPATION

"The characteristic implication of subsidiarity is participation[402]. Participation is a duty to be fulfilled consciously by all, with responsibility and with a view to the common good[404]. In this perspective it becomes absolutely necessary to encourage participation above all of the most disadvantaged, as well as the occasional rotation of political leaders in order to forestall the establishment of hidden privileges. Moreover, strong moral pressure is needed, so that the administration of public life will be the result of the shared responsibility of each individual with regard to the common good." (CSDC 189)



SOLIDARITY

DEFINITION

Another word for solidarity is friendship. It is a social force for unity between peoples. "Solidarity highlights in a particular way ... the common path of individuals and peoples towards an ever more committed unity. Never before has there been such a widespread awareness of the bond of interdependence between individuals and peoples, which is found at every level[413]. (CSDC 192)



THE STRUCTURES OF SIN MUST BE TRANSFORMED BY STRUCTURES OF SOLIDARITY

"Solidarity must be seen above all in its value as a moral virtue that determines the order of institutions. On the basis of this principle the "structures of sin"[417] that dominate relationships between individuals and peoples must be overcome. They must be purified and transformed into structures of solidarity through the creation or appropriate modification of laws, market regulations, and juridical systems." (CSDC 193)

THE FUNDAMENTAL VALUES OF SOCIAL LIFE

THE RELATIONSHIP BETWEEN PRINCIPLES AND VALUES

"Besides the principles that must guide the building of a society worthy of man, the Church's social doctrine also indicates fundamental values. All social values are inherent in the dignity of the human person, whose authentic development they foster. Essentially, these values are: truth, freedom, justice, love[427]." (CSDC 197)

Truth

As we have seen, the human intellect seeks truth. Society must be based on the truth.

"Men and women have the specific duty to move always towards the truth, to respect it and bear responsible witness to it[431]." (CSDC 198)

Freedom

We have already explored freedom and the human will. Society should be a free society within the limits of the moral law.

"Freedom is the highest sign in man of his being made in the divine image and, consequently, is a sign of the sublime dignity of every human person[435]." (CSDC 199)

Justice

DEFINITION

“Justice is a value that accompanies the exercise of the corresponding cardinal moral virtue[441]. According to its most classic formulation, it “consists in the constant and firm will to give their due to God and neighbour”[442]. From a subjective point of view, justice is translated into behaviour that is based on the will to recognize the other as a person, while, from an objective point of view, it constitutes the decisive criteria of morality in the intersubjective and social sphere[443].” (CSDC 201) *“The Church's social Magisterium constantly calls for the most classical forms of justice to be respected: commutative, distributive and legal justice[444]. Ever greater importance has been given to social justice[445], which represents a real development in general justice, the justice that regulates social relationships according to the criterion of observance of the law.” (CSDC 202)*

JUSTICE IS NOT ENOUGH UNLESS IT IS OPEN TO LOVE

*“The full truth about man makes it possible to move beyond a contractualistic vision of justice, which is a reductionist vision, and to open up also for justice the new horizon of solidarity and love. **“By itself, justice is not enough. Indeed, it can even betray itself, unless it is open to that deeper power which is love”**[448]. In fact, the Church's social doctrine places alongside the value of justice that of solidarity, in that it is the privileged way of peace. If peace is the fruit of justice, “today one could say, with the same exactness and the same power of biblical inspiration (cf. *Is* 32:17; *Jas* 3:18): *Opus solidaritatis pax*, peace as the fruit of *solidarity*”[449]. The goal of *peace*, in fact, “will certainly be achieved through the putting into effect of social and international justice, but also through the practice of the virtues which favour togetherness, and which teach us to live in unity, so as to build in unity, by giving and receiving, a new society and a better world”[450].” (CSDC 203)*

LOVE, MERCIFUL LOVE

*“Among all paths, even those sought and taken in order to respond to the ever new forms of current social questions, the “more excellent way” (cf. *1 Cor* 12:31) is that *marked out by love.*” (CSDC 204)* *“Love presupposes and transcends justice, which “must find its fulfilment in charity”[452]. In fact, “in every sphere of interpersonal relationships justice must, so to speak, be ‘corrected’ to a considerable extent by that love which, as St. Paul proclaims, ‘is patient and kind’ or, in other words, possesses the characteristics of that merciful love which is so much of the essence of the Gospel and Christianity”[455].” (CSDC 205)* *“No legislation, no system of rules or negotiation will ever succeed in persuading men and peoples to live in unity, brotherhood and peace; no line of reasoning will ever be able to surpass the appeal of love. Only love, in its quality as “form of the virtues”[456], can animate and shape social interaction, moving it towards peace in the context of a world that is ever more complex.” (CSDC 207)*

FAMILY AND WORK

THE FAMILY, THE FIRST NATURAL SOCIETY

“Enlightened by the radiance of the biblical message, the Church considers the family as the first natural society, with underived rights that are proper to it, and places it at the centre of social life. Relegating the family “to a subordinate or secondary role, excluding it from its rightful position in society, would be to inflict grave harm on the authentic growth of society as a whole”[462]. The family, in fact, is born of the intimate communion of life and love founded on the marriage between one man and one woman[463]. It possesses its own specific and original social dimension, in that it is the principal place of interpersonal relationships, the first and vital cell of society[464]. The family is a divine institution that stands at the foundation of life of the human person as the prototype of

every social order.” (CSDC 211) “Because of all this, the Lord himself is the guarantor of the love and fidelity of married life (cf. *Mal* 2:14-15). (CSDC 210)

SOCIETY AND THE STATE EXIST FOR THE FAMILY

*“A society built on a family scale is the best guarantee against drifting off course into individualism or collectivism, because within the family the person is always at the centre of attention as an end and never as a means. (CSDC 213) “The family possesses inviolable rights and finds its legitimization in human nature and not in being recognized by the State. **The family, then, does not exist for society or the State, but society and the State exist for the family. In their relationship to the family, society and the State are seriously obligated to observe the principle of subsidiarity.**” (CSDC 214)*

SOCIETY MUST DEFEND THE TRUE MEANING OF MARRIAGE

*“Everyone, man and woman, should acknowledge and accept his **sexual identity.**”(CSDC 224) “The nature of conjugal love requires the stability of the **married relationship and its indissolubility.** The introduction of divorce into civil legislation has fuelled a relativistic vision of the marriage bond and is broadly manifested as it becomes “truly a plague on society”[497]. (CSDC 225) “**The Church does not abandon those who have remarried after a divorce. She prays for them and encourages them in the difficulties that they encounter in the spiritual life, sustaining them in faith and in hope.**” (CSDC 2256)“Making “**de facto unions**” legally equivalent to the family would discredit the model of the family, which cannot be brought about in a precarious relationship between persons [502] but only in a permanent union originating in marriage, that is, in a **covenant between one man and one women, founded on the mutual and free choice that entails full conjugal communion oriented towards procreation.**” (CSDC 227) “*Connected with de facto unions is the particular problem concerning demands for the legal recognition of **unions between homosexual persons,** which is increasingly the topic of public debate. Homosexual persons are to be fully respected in their human dignity [505] and encouraged to follow God's plan with particular attention in the exercise of chastity[506]. “If, from the legal standpoint, marriage between a man and a woman were to be considered just one possible form of marriage, the concept of marriage would undergo a radical transformation, with grave detriment to the common good. By putting homosexual unions on a legal plane analogous to that of marriage and the family, the State acts arbitrarily and in contradiction with its duties”[508].” (CSDC 228)**

THE FAMILY IS THE SANCTUARY OF LIFE

FAMILIES ARE TO BE WITNESSES AND PROCLAIMERS OF THE GOSPEL OF LIFE

*“**Conjugal love is by its nature open to the acceptance of life**[512]. Procreation expresses the social subjectivity of the family and sets in motion a dynamism of love and solidarity between the generations upon which society is founded. ” (CSDC 230) “**The family founded on marriage is truly the sanctuary of life...Christian families have then, in virtue of the sacrament received, a particular mission that makes them witnesses and proclaimers of the Gospel of life.**” (CSDC 231)*

NO STERILIZATION, ABORTION AND CONTRACEPTION

*“Concerning the “methods” for practising responsible procreation, the first to be rejected as morally illicit are **sterilization and abortion**[521].Also to be rejected is recourse to contraceptive methods in their different forms[524 ” (CSDC 233)*

PARENTS DON'T HAVE A RIGHT TO A CHILD, BUT CHILDREN HAVE A RIGHT TO A FATHER AND MOTHER

*“The desire to be a mother or a father does **not justify any “right to children,”** whereas the rights of the unborn child are evident. The unborn child must be guaranteed the best possible conditions of*

existence through the stability of a family founded on marriage, through the complementarities of the two persons, father and mother[530]. (CSDC 235) The first right of the child is to "be born in a real family"[556], a right that has not always been respected and that today is subject to new violations because of developments in genetic technology." (CSDC 244)

IVF AND CLONING ARE OUT

It must be repeated that the ethical unacceptability of all **reproductive techniques**. Equally unacceptable are methods that separate the unitive act from the procreative act by making use of laboratory techniques." (CSDC 235) *"An issue of particular social and cultural significance today, because of its many and serious moral implications, is **human cloning**.* " (CSDC 236) "Parents, as ministers of life, must never forget that the **spiritual dimension** of procreation is to be given greater consideration than any other aspect." (CSDC 237)

PARENTS HAVE THE RIGHT TO EDUCATE THEIR CHILDREN

"In the work of education, the family forms man in the fullness of his personal dignity according to all his dimensions, including the social dimension. " (CSDC 238) *"The family has a completely original and irreplaceable role in raising children*[542]. (CSDC 239)

THE DIGNITY AND RIGHTS OF CHILDREN

"The Church's social doctrine constantly points out the need to respect the dignity of children. The rights of children must be legally protected within juridical systems. The first right of the child is to "be born in a real family"[556], a right that has not always been respected and that today is subject to new violations because of developments in genetic technology." (CSDC 244) "The situation of a vast number of the world's children is far from being satisfactory, due to the lack of favourable conditions for their integral development despite the existence of a specific international juridical instrument for protecting their rights[557], an instrument that is binding on practically all members of the international community. " (CSDC 245)

FAMILY AND WORK

"Family and work are united by a very special relationship. ... Work is essential insofar as it represents the condition that makes it possible to establish a family, for the means by which the family is maintained are obtained through work. Work also conditions the process of personal development, since a family afflicted by unemployment runs the risk of not fully achieving its end[563]. " (CSDC 249) *"In order to protect this relationship between family and work, an element that must be appreciated and safeguarded is that of a family wage, a wage sufficient to maintain a family and allow it to live decently*[564]. " (CSDC 250) *"In the relationship between the family and work, particular attention must be given to the issue of the work of women in the family, more generally to the recognition of the so-called work of "housekeeping", which also involves the responsibility of men as husbands and fathers.* " (CSDC 251)

HUMAN WORK

The duty to cultivate and care for the earth

"Work is part of the original state of man and precedes his fall; it is therefore not a punishment or curse. " (CSDC 256)

Jesus, a man of work

"In his preaching, Jesus teaches that we should appreciate work. " (CSDC 259) **"The Sabbath was made for man, not man for the Sabbath."** (Mk 2:27) (CSDC 261) **"Work represents a fundamental dimension of human existence as participation not only in the act of creation but also in that of**

redemption. " (CSDC 263) "No Christian, in light of the fact that he belongs to a united and fraternal community, should feel that he has the right not to work and to live at the expense of others (cf. 2 Thes 3:6-12). " (CSDC 264)

The subjective must take precedence over the objective dimensions of work

"Human work has a twofold significance: objective and subjective. In the *objective sense*, it is the sum of activities, resources, instruments and technologies used by men and women to produce things, to *exercise dominion over the earth*, in the words of the Book of Genesis. ...As a person, man is therefore the subject of work"[586]." (CSDC 270) *"This subjectivity gives to work its particular dignity, which does not allow that it be considered a simple commodity or an impersonal element of the apparatus for productivity. The subjective dimension of work must take precedence over the objective dimension,* " (CSDC 271) *"Human work not only proceeds from the person, but it is also essentially ordered to and has its final goal in the human person. ...work is for man and not man for work.* " (CSDC 272)

Labour has priority over capital

"Work, because of its subjective or personal character, is superior to every other factor connected with productivity; this principle applies, in particular, with regard to capital. " (CSDC 276) *"Labour has an intrinsic priority over capital. ...There must exist between work and capital a relationship of complementarities."* (CSDC 277) *" In our present day, this conflict shows aspects that are new and perhaps more disquieting: scientific and technological progress and the globalization of markets, of themselves a source of development and progress, expose workers to the risk of being exploited by the mechanisms of the economy and by the unrestrained quest for productivity.[602]"* (CSDC 279)

Work, the right to participate

"The relationship between labour and capital also finds expression when workers participate in ownership, management and profits. ... These would be bodies enjoying real autonomy with regard to public authorities, pursuing their specific aims in honest collaboration with each other and in subordination to the demands of the common good. These would be living communities both in form and in substance, as members of each body would be looked upon and treated as persons and encouraged to take an active part in the life of the body".[604]" (CSDC 281)

For example Mondragon.... ###

The relationship between labour and private property

"Property, which is acquired in the first place through work, must be placed at the service of work." (CSDC 282) *"Private and public property, as well as the various mechanisms of the economic system, must be oriented to an economy of service to mankind, so that they contribute to putting into effect the principle of the universal destination of goods"* (CSDC 283)

Rest from work is a right

"Rest from work is a right.[609] " (CSDC 284) *"Sunday is a day that should be made holy by charitable activity, devoting time to family and relatives, as well as to the sick, the infirm and the elderly. Moreover, Sunday is an appropriate time for the reflection, silence, study and meditation that foster the growth of the interior Christian life. "* (CSDC 285)*"Public authorities have the duty to ensure that, for reasons of economic productivity, citizens are not denied time for rest and divine worship. "* (CSDC 286) *"The apex of biblical teaching on work is the commandment of the Sabbath rest. (CSDC 258)*

THE RIGHT TO WORK

*"Work is a good belonging to all people and must be made available to all who are capable of engaging in it. **"Full employment" therefore remains a mandatory objective for every economic system oriented towards justice and the common good.**" (CSDC 288) The State has the duty to "promote active employment policies" (CSDC 291) and for there to be "effective international cooperation among States ... that safeguard the right to work." (CSDC 292)*

This is a focus of the Liberal party.

Women and the right to work

"The feminine genius is needed in all expressions in the life of society, therefore the presence of women in the workplace must also be guaranteed" (CSDC 295)

Child labour

"Child labour, in its intolerable forms, constitutes a kind of violence that is less obvious than others but it is not for this reason any less terrible.[639]" (CSDC 296)

Immigration and work

"Immigration can be a resource for development rather than an obstacle to it." (CSDC 297)

"Institutions in host countries must keep careful watch to prevent the spread of the temptation to exploit foreign labourers, denying them the same rights enjoyed by nationals, rights that are to be guaranteed to all without discrimination." (CSDC 298)

The world of agriculture and the right to work

"Agricultural labour merits special attention, given the important social, cultural and economic role [and] the significance in safeguarding the natural environment. "Radical and urgent changes are therefore needed in order to restore to agriculture — and to rural people — their just value as the basis for a healthy economy, within the social community's development as a whole".[647]" (CSDC 299) "In some countries a redistribution of land as part of sound policies of agrarian reform is indispensable, in order to overcome the obstacles that an unproductive system of latifundium — condemned by the Church's social doctrine [648] — places on the path of genuine economic development." (CSDC 300)

THE RIGHTS OF WORKERS

The dignity of workers and the respect for their rights

"The rights of workers, like all other rights, are based on the nature of the human person and on his transcendent dignity. The Church's social Magisterium has seen fit to list some of these rights, in the hope that they will be recognized in juridical systems: the right to a just wage; [651] the right to rest; [652] the right "to a working environment and to manufacturing processes which are not harmful to the workers' physical health or to their moral integrity"; [653] the right that one's personality in the workplace should be safeguarded "without suffering any affront to one's conscience or personal dignity"; [654] the right to appropriate subsidies that are necessary for the subsistence of unemployed workers and their families; [655] the right to a pension and to insurance for old age, sickness, and in case of work-related accidents; [656] the right to social security connected with maternity; [657] the right to assemble and form associations.[658] These rights are often infringed, as is confirmed by the sad fact of workers who are underpaid and without protection or adequate representation. It often happens that work conditions for men, women and children, especially in developing countries, are so inhumane that they are an offence to their dignity and compromise their health." (CSDC 301)

The right to fair remuneration and

"Remuneration is the most important means for achieving justice in work relationships.[659] The "just wage is the legitimate fruit of work".[660] "Remuneration for labour is to be such that man may be furnished the means to cultivate worthily his own material, social, cultural, and spiritual life and that of his dependents, in view of the function and productiveness of each one, the conditions of the factory or workshop, and the common good".[661]" (CSDC 302)

This is a Labour policy.

ECONOMIC CRITERIA

"The economic well-being of a country is not measured exclusively by the quantity of goods it produces but also by taking into account the manner in which they are produced and the level of equity in the distribution of income, which should allow everyone access to what is necessary for their personal development and perfection. (CSDC 303)

Income distribution

...Authentic economic well-being is pursued also by means of suitable social policies for the redistribution of income which, taking general conditions into account, look at merit as well as at the need of each citizen." (CSDC 303)

The right to strike

"The Church's social doctrine recognizes the legitimacy of striking "when it cannot be avoided, or at least when it is necessary to obtain a proportionate benefit",[663] when every other method for the resolution of disputes has been ineffectual.[664] " (CSDC 304)

SOLIDARITY AMONG WORKERS

The importance of unions

"The Magisterium recognizes the fundamental role played by labour unions, whose existence is connected with the right to form associations or unions to defend the vital interests of workers employed in the various professions. (CSDC 305) "Beyond their function of defending and vindicating, unions have the duty of acting as representatives working for "the proper arrangement of economic life" and of educating the social consciences of workers. ... Unions do not, however, have the character of "political parties" struggling for power, and they should not be forced to submit to the decisions of political parties nor be too closely linked to them." (CSDC 307)

New forms of solidarity

"Given the changes that have taken place in the world of work, solidarity can be recovered, and perhaps with a firmer foundation in respect to the past, if the effort is made to rediscover the subjective value of work: "there must be continued study of the subject of work and of the subject's living conditions". For this reason, "there is a need for ever new movements of solidarity of the workers and with the workers".[674]" (CSDC 308)

This is relevant when it comes to multinationals which are able to shift factories to third world countries and therefore pay workers less. It is very difficult to force these companies to pay their workers adequate wages. New international organisations are needed.

THE "NEW THINGS" OF THE WORLD OF WORK

"The phenomenon of globalization is one of the most important causes of the current change in the organization of work. This phenomenon brings about new forms of production where plants are

located away from where strategies are decided and far from the markets where the goods are consumed. " (CSDC 310) "... **The demands of competition, technological innovation and the complexities of financial fluxes must be brought into harmony with the defence of workers and their rights.** " (CSDC 314)

CST 3: ECONOMIC LIFE

BIBLICAL ASPECTS

Man, poverty and riches

"In the Old Testament a twofold attitude towards economic goods and riches is found. On one hand, an attitude of appreciation sees the availability of material goods as necessary for life. Abundance — not wealth or luxury — is sometimes seen as a blessing from God. On the other hand, economic goods and riches are not in themselves condemned so much as their misuse." (CSDC 323)

Wealth exists to be shared

"Goods, even when legitimately owned, always have a universal destination; any type of improper accumulation is immoral, because it openly contradicts the universal destination assigned to all goods by the Creator." (CSDC 328)

Mercy is more important than social justice. **"The Fathers of the Church insist more on the need for the conversion and transformation of the consciences of believers than on the need to change the social and political structures of their day.** (CSDC 328)

*"They call on those who work in the economic sphere and who possess goods to consider themselves administrators of the goods that God has entrusted to them. " (CSDC 328) "*Riches fulfil their function of service to man when they are destined to produce benefits for others and for society.*[685]" (CSDC 329)*

This next quote expresses that since the universal destination of goods entails the poor having their share, that to then give them their share is not charity, but 'paying a debt' you already have to them.

"He who retains riches only for himself is not innocent; giving to those in need means paying a debt.[690]" (CSDC 329)

PRIVATE INITIATIVE AND BUSINESS INITIATIVE

The Catholic Church is pro-entrepreneur.

"The Church's social doctrine considers the freedom of the person in economic matters a fundamental value and an inalienable right to be promoted and defended. "Everyone has the right to economic initiative; everyone should make legitimate use of his talents to contribute to the abundance that will benefit all, and to harvest the just fruits of his labour".[702] " (CSDC 336)

Business and its goals

"Businesses should be characterized by their capacity to serve the common good of society through the production of useful goods and services. Besides this typically economic function, *businesses also perform a social function, creating opportunities for meeting, cooperating and the enhancement of the abilities of the people involved.* In a business undertaking, therefore, the economic dimension is the condition for attaining not only economic goals, but also social and moral goals, which are all pursued together. *A business' objective must be met in economic terms and according to economic criteria, but the authentic values that bring about the concrete development of the person and society must not be neglected. In this personalistic and community vision, "a*

business cannot be considered only as a 'society of capital goods'; it is also a 'society of persons' in which people participate in different ways and with specific responsibilities, whether they supply the necessary capital for the company's activities or take part in such activities through their labour".[707]" (CSDC 338)

Profit is the first business indicator of success but must be in harmony with pursuing working conditions. *"The social doctrine of the Church recognizes the proper role of profit as the first indicator that a business is functioning well.* But this does not cloud her awareness of the fact that a business may show a profit while not properly serving society.[710] ...***It is essential that within a business the legitimate pursuit of profit should be in harmony with the irrenounceable protection of the dignity of the people who work at different levels in the same company.***" (CSDC 340)

Role of business owners and management

"... These workers constitute "the firm's most valuable asset" [720] and the decisive factor of production.[721] " (CSDC 344) *"The Church's social doctrine insists on the need for business owners and management to strive to structure work in such a way so as to promote the family, especially mothers, in the fulfilment of their duties..."* (CSDC 345)

ECONOMIC INSTITUTIONS AT THE SERVICE OF MAN

Role of the free market

Free market positives

"The free market is an institution of social importance because of its capacity to guarantee effective results in the production of goods and services. A truly competitive market is an effective instrument for attaining important objectives of justice: moderating the excessive profits of individual businesses, responding to consumers' demands, bringing about a more efficient use and conservation of resources, rewarding entrepreneurship and innovation, making information available so that it is really possible to compare and purchase products in an atmosphere of healthy competition." (CSDC 347)

Social usefulness is more important than profit.

"The free market cannot be judged apart from the ends that it seeks to accomplish and from the values that it transmits on a societal level. Indeed, the market cannot find in itself the principles for its legitimization; it belongs to the consciences of individuals and to public responsibility to establish a just relationship between means and ends.[728] The ***individual profit*** of an economic enterprise, although legitimate, must never become the sole objective. Together with this objective there is another, equally fundamental but **of a higher order: social usefulness**, which must be brought about not in contrast to but in keeping with the logic of the market. When the free market carries out the important functions mentioned above it becomes a service to the common good and to integral human development." (CSDC 348)

This next sentence indicates the current world financial dilemma. Since the means (profit) is more important than the ends (social usefulness), the financial markets are inhuman and we are now entering into 'uncontrollable repercussions' due to world financial insecurity.

"The inversion of the relationship between means and ends, however, can make it degenerate into an inhuman and alienating institution, with uncontrollable repercussions." (CSDC 348)

The solution to these problems is to bring ethics back to the markets and better control them.

"The Church's social doctrine, while recognizing the market as an irreplaceable instrument for regulating the inner workings of the economic system, points out the need for it to be firmly rooted

in its ethical objectives, which ensure and at the same time suitably circumscribe the space within which it can operate autonomously.[729] " (CSDC 349)

Action of the State

"The action of the State and of other public authorities must be consistent with the principle of **subsidiarity** and create situations favourable to the free exercise of economic activity. It must also be inspired by the principle of **solidarity** and establish limits for the autonomy of the parties in order to defend those who are weaker.[733] Solidarity without subsidiarity, in fact, can easily degenerate into a "Welfare State", while subsidiarity without solidarity runs the risk of encouraging forms of self-centred localism. In order to respect both of these fundamental principles, the State's intervention in the economic environment must be neither invasive nor absent, but commensurate with society's real needs. "The State has a duty to sustain business activities by creating conditions which will ensure job opportunities, by stimulating those activities where they are lacking or by supporting them in moments of crisis. The State has the further right to intervene when particular monopolies create delays or obstacles to development. In addition to the tasks of harmonizing and guiding development, in exceptional circumstances the State can also exercise a substitute function".[734] " (CSDC 351)

"It is necessary for the market and the State to act in concert, one with the other, and to complement each other mutually. " (CSDC 353) *"Tax revenues and public spending take on crucial economic importance for every civil and political community. The goal to be sought is public financing that is itself capable of becoming an instrument of development and solidarity. ... Public spending is directed to the common good when certain fundamental principles are observed: the payment of taxes [739] as part of the duty of solidarity; a reasonable and fair application of taxes;[740] precision and integrity in administering and distributing public resources.[741] In the redistribution of resources, public spending must observe the principles of solidarity, equality and making use of talents. It must also pay greater attention to families, designating an adequate amount of resources for this purpose.[742]"* (CSDC 355)

Private non-profit organisations are encouraged.

"The social-economic system must be marked by the twofold presence of public and private activity, including private non-profit activity. In this way sundry decision-making and activity-planning centres come to take shape. " (CSDC 356) *"Private non-profit organizations have their own specific role to play in the economic sphere. These organizations are marked by the fearless attempt to unite efficiency in production with solidarity. "* (CSDC 357)

Savings and consumer goods

The following paragraph suggests a new form of charity where rather than giving money to the poor, you should make consumer choices based on the company's care of workers and the environment. In the past, consumers have been able to shape company policy through product boycotts, such as the Nestle boycott due to their supplanting African women's breastfeeding with their milk powder products. There is great scope and opportunity to start up grass roots movements to bring changes in these areas.

"Purchasing power must be used in the context of the moral demands of justice and solidarity, and in that of precise social responsibilities. One must never forget "the duty of charity ..., that is, the duty to give from one's 'abundance', and sometimes even out of one's needs, in order to provide what is essential for the life of a poor person".[745] This responsibility gives to consumers the possibility, thanks to the wider circulation of information, of directing the behaviour of producers, through preferences — individual and collective — given to the products of certain companies rather than to those of others, taking into account not only the price and quality of what is being

purchased but also the presence of correct working conditions in the company as well as the level of protection of the natural environment in which it operates." (CSDC 359)

New lifestyles are needed to respond to the problems of the world. The Catholic Church encourages these lifestyles.

"The phenomenon of consumerism maintains a persistent orientation towards "having" rather than "being". This confuses the "criteria for correctly distinguishing new and higher forms of satisfying human needs from artificial new needs which hinder the formation of a mature personality".[746] To counteract this phenomenon **it is necessary to create "life- styles in which the quest for truth, beauty, goodness and communion with others for the sake of common growth are the factors which determine consumer choices, savings and investments".[747]** It is undeniable that ways of life are significantly influenced by different social contexts, for this reason the cultural challenge that consumerism poses today must be met with greater resolve, above all in consideration of future generations, who risk having to live in a natural environment that has been pillaged by an excessive and disordered consumerism.[748]" (CSDC 360)

THE "NEW THINGS" IN THE ECONOMIC SECTOR

Globalization: opportunities and risks

"The growing economic wealth made possible by [Globalisation] processes is accompanied by an increase in relative poverty." (CSDC 362) The "Magisterium to point out the importance of ethical criteria that should form the basis of international economic relations: **the pursuit of the common good and the universal destination of goods; equity in trade relationships; and attention to the rights and needs of the poor in policies concerning trade and international cooperation. Otherwise, "the poor nations remain ever poor while the rich ones become still richer".[754]" (CSDC 364)**

Human rights need to be defended.

"An adequate solidarity in the era of globalization requires that human rights be defended.

...Likewise, we are witnessing the emergence of an alarming gap between a series of new 'rights' being promoted in advanced societies – the result of new prosperity and new technologies – and other more basic human rights still not being met, especially in situations of underdevelopment. I am thinking here for example about the right to food and drinkable water, to housing and security, to self-determination and independence – which are still far from being guaranteed and realized".[755]" (CSDC 365)

Globalization must not be a new version of colonialism.

"Globalization must not be a new version of colonialism. It must respect the diversity of cultures which, within the universal harmony of peoples, are life's interpretive keys. In particular, it must not deprive the poor of what remains most precious to them, including their religious beliefs and practices, since genuine religious convictions are the clearest manifestation of human freedom".[757]" (CSDC 366)

You must think of the future generations.

"In the era of globalization solidarity between generations must be forcefully emphasized: ...

Solidarity between generations requires that global planning take place according to the principle of the universal destination of goods, which makes it morally illicit and economically counterproductive to burden future generations with the costs involved: morally illicit because it would mean avoiding one's own responsibilities; economically counterproductive because correcting failures is more expensive than preventing them." (CSDC 367)

A new regulatory framework is needed for the international financial system.

"A financial economy that is an end unto itself is destined to contradict its goals, since it is no longer in touch with its roots and has lost sight of its constitutive purpose. In other words, it has abandoned its original and essential role of serving the real economy and, ultimately, of contributing to the development of people and the human community. ... The sudden acceleration of these processes, such as the enormous increase in the value of the administrative portfolios of financial institutions and the rapid proliferation of new and sophisticated financial instruments, makes it **more urgent than ever to find institutional solutions capable of effectively fostering the stability of the system without reducing its potential and efficiency.** It is therefore indispensable to introduce a normative and regulatory framework that will protect the stability of the system in all its intricate expressions, foster competition among intermediaries and ensure the greatest transparency to the benefit of investors." (CSDC 369)

Role of the international community in an era of a global economy

*"The more the worldwide economic-financial system reaches high levels of organizational and functional complexity, **all the more priority must be given to the task of regulating these processes, directing them towards the goal of attaining the common good of the human family.**"* (CSDC 371)

An integral development in solidarity

*"One of the fundamental tasks of those actively involved in international economic matters is to achieve for mankind an integral development in solidarity, that is to say, **it has to promote the good of every person and of the whole person**".[764] "* (CSDC 373) *"A more human development in solidarity will also bring benefit to the richer countries themselves. In these countries **one frequently observes a sort of existential confusion, an inability to live and to experience properly the meaning of life, even though surrounded by an abundance of material possessions.**"* (CSDC 374)

Need for more educational and cultural formation

"Thus a great deal of educational and cultural work is urgently needed, including the education of consumers in the responsible use of their power of choice, the formation of a strong sense of responsibility among producers and among people in the mass media in particular, as well as the necessary intervention by public authorities" (CSDC 376)

CST 4: POLITICS, INTERNATIONAL COMMUNITY AND GLOBALISATION

THE POLITICAL COMMUNITY

Jesus and political authority

"Jesus refuses the oppressive and despotic power wielded by the rulers of the nations (cf. Mk 10:42) and rejects their pretension in having themselves called benefactors (cf. Lk 22:25), but he does not directly oppose the authorities of his time. In his pronouncement on the paying of taxes to Caesar (cf. Mk 12:13-17; Mt 22:15-22; Lk 20:20-26), he affirms that we must give to God what is God's, implicitly condemning every attempt at making temporal power divine or absolute: God alone can demand everything from man. At the same time, temporal power has the right to its due: Jesus does not consider it unjust to pay taxes to Caesar." (CSDC 379)

The early Christian communities

"Submission, not passive but "for the sake of conscience" (Rom 13:5), to legitimate authority responds to the order established by God. Saint Peter exhorts Christians to "be subject for the Lord's sake to every human institution" (1 Pet 2:13). It concerns free and responsible obedience to an authority that causes justice to be respected, ensuring the common good." (CSDC 380) "When human authority goes beyond the limits willed by God, it makes itself a deity and demands absolute submission; it becomes the Beast of the Apocalypse, an image of the power of the imperial persecutor "drunk with the blood of the saints and the blood of the martyrs of Jesus" (Rev 17:6). Before such a power, Saint John suggests the resistance of the martyrs; in this way, believers bear witness that corrupt and satanic power is defeated, because it no longer has any authority over them. " (CSDC 382) "The Church proclaims that Christ, the conqueror of death, reigns over the universe that he himself has redeemed. His kingdom includes even the present times and will end only when everything is handed over to the Father and human history is brought to completion in the final judgment (cf. 1 Cor 15:20-28). " (CSDC 383)

FOUNDATION AND PURPOSE OF THE POLITICAL COMMUNITY

The human person is the foundation and purpose of political life

*"The human person is the foundation and purpose of political life.[775] **The political community, a reality inherent in mankind, exists to achieve an end otherwise unobtainable: the full growth of each of its members, called to cooperate steadfastly for the attainment of the common good,[779] under the impulse of their natural inclinations towards what is true and good.**" (CSDC 384)*

Human society must primarily be considered something spiritual

*"Human society must primarily be considered something pertaining to the **spiritual. Through it, in the bright light of truth men should share their knowledge, be able to exercise their rights and fulfil their obligations, be inspired to seek spiritual values, mutually derive genuine pleasure from beauty of whatever order it be, always be readily disposed to pass on to others the best of their own cultural heritage and eagerly strive to make their own the spiritual achievements of others.**" (CSDC 386)*

MINORITIES

*"**For every people there is in general a corresponding nation, but for various reasons national boundaries do not always coincide with ethnic boundaries.**[784] Thus the question of **minorities** arises, which has historically been the cause of more than just a few conflicts. The Magisterium affirms that minorities constitute groups with precise rights and duties, most of all, the right to exist, which "can be ignored in many ways, including such extreme cases as its denial through overt or indirect forms of genocide".[785] Moreover, minorities have the right to maintain their culture, including their language, and to maintain their religious beliefs, including worship services. " (CSDC 387)*

Defending and promoting human rights

"Considering the human person as the foundation and purpose of the political community means in the first place working to recognize and respect human dignity through defending and promoting fundamental and inalienable human rights." (CSDC 388)

Social life based on civil friendship

*"The profound meaning of civil and political life does not arise immediately from the list of personal rights and duties. Life in society takes on all its significance when it is based on civil friendship and on fraternity.[790] **The sphere of friendship, on the other hand, is that selflessness, detachment from***

material goods, giving freely and inner acceptance of the needs of others.[791] *Civil friendship* [792] understood in this way is the most genuine actualization of the principle of fraternity, which is inseparable from that of freedom and equality.[793] In large part, this principle has not been put into practice in the concrete circumstances of modern political society, above all because of the influence of individualistic and collectivistic ideologies." (CSDC 390)

"A community has solid foundations when it tends toward the integral promotion of the person and of the common good. In such cases, law is defined, respected and lived according to the manner of solidarity and dedication towards one's neighbour. Justice requires that everyone should be able to enjoy their own goods and rights; this can be considered the minimum measure of love.[794] Social life becomes more human the more it is characterized by efforts to bring about a more **mature awareness of the ideal towards which it should be oriented, which is the "civilization of love"**.*[795]... The human person, in fact, although participating actively in projects designed to satisfy his needs within the family and within civil and political society, does not find complete self-fulfilment until he moves beyond the mentality of needs and enters into that of gratuitousness and gift, which fully corresponds to his essence and community vocation.*" (CSDC 391)

"The gospel precept of charity enlightens Christians as to the deepest meaning of political life. In order to make it truly human, "no better way exists ... than by fostering an inner sense of justice, benevolence and service for the common good, and by strengthening basic beliefs about the true nature of the political community and about the proper exercise and limits of public authority".[798] **The goal which believers must put before themselves is that of establishing community relationships among people.** The Christian vision of political society places paramount importance on the value of *community*, both as a model for organizing life in society and as a style of everyday living." (CSDC 392)

POLITICAL AUTHORITY

The foundation of political authority

God is the author of political authority.

"Since God made men social by nature, and since no society can hold together unless some one be over all, directing all to strive earnestly for the common good, every civilized community must have a ruling authority, and this authority, no less than society itself, has its source in nature, and has, consequently, God for its author" (CSDC 393)

Political authority must follow subsidiarity and attain the common good.

"Political authority must guarantee an ordered and upright community life without usurping the free activity of individuals and groups but disciplining and orienting this freedom, by respecting and defending the independence of the individual and social subjects, for the attainment of the common good. " (CSDC 394)

Political authority is answerable to the people

"The subject of political authority is the people considered in its entirety as those who have sovereignty. In various forms, this people transfers the exercise of sovereignty to those whom it freely elects as its representatives, but it preserves the prerogative to assert this sovereignty in evaluating the work of those charged with governing and also in replacing them when they do not fulfil their functions satisfactorily." (CSDC 395)

A democratic government guarantees the sovereignty of the people

"Although this right is operative in every State and in every kind of political regime, a democratic form of government, due to its procedures for verification, allows and guarantees its fullest application.[803] The mere consent of the people is not, however, sufficient for considering "just" the ways in which political authority is exercised." (CSDC 395)

Authority as moral force

"Authority must be guided by the moral law. All of its dignity derives from its being exercised within the context of the moral order,[804] *"which in turn has God for its first source and final end".*[805] Because of its necessary reference to the moral order, which precedes it and is its basis, and because of its purpose and the people to whom it is directed, authority cannot be understood as a power determined by criteria of a solely sociological or historical character. "There are some indeed who go so far as to deny the existence of a moral order which is transcendent, absolute, universal and equally binding upon all. And where the same law of justice is not adhered to by all, men cannot hope to come to open and full agreement on vital issues".[806] **This order "has no existence except in God; cut off from God it must necessarily disintegrate"**. [807] It is from the moral order that authority derives its power to impose obligations [808] and its moral legitimacy,[809] not from some arbitrary will or from the thirst for power,[810] and it is to translate this order into concrete actions to achieve the common good.[811]" (CSDC 396) *"Authority must recognize, respect and promote essential human and moral values. ...If, as a result of the tragic clouding of the collective conscience, scepticism were to succeed in casting doubt on the basic principles of the moral law,*[814] *the legal structure of the State itself would be shaken to its very foundations, being reduced to nothing more than a mechanism for the pragmatic regulation of different and opposing interests.*[815]" (CSDC 397)

Political authority which does not follow the moral law is illegitimate

"Authority must enact just laws, that is, laws that correspond to the dignity of the human person and to what is required by right reason. "Human law is law insofar as it corresponds to right reason and therefore is derived from the eternal law. When, however, a law is contrary to reason, it is called an unjust law; in such a case it ceases to be law and becomes instead an act of violence".[816] **Authority that governs according to reason places citizens in a relationship not so much of subjection to another person as of obedience to the moral order and, therefore, to God himself who is its ultimate source.**[817] Whoever refuses to obey an authority that is acting in accordance with the moral order "resists what God has appointed" (*Rom 13:2*).[818] Analogously, whenever public authority — which has its foundation in human nature and belongs to the order pre-ordained by God [819] — fails to seek the common good, it abandons its proper purpose and so delegitimizes itself." (CSDC 398)

The right to conscientious objection

"Citizens are not obligated in conscience to follow the prescriptions of civil authorities if their precepts are contrary to the demands of the moral order, to the fundamental rights of persons or to the teachings of the Gospel.[820] *It is a grave duty of conscience not to cooperate, not even formally, in practices which, although permitted by civil legislation, are contrary to the Law of God.*" (CSDC 399)

The right to resist

"Recognizing that natural law is the basis for and places limits on positive law means admitting that it is legitimate to resist authority should it violate in a serious or repeated manner the essential principles of natural law. Saint Thomas Aquinas writes that "one is obliged to obey ... insofar as it is

required by the order of justice”.[823] Natural law is therefore the basis of the right to resistance. There can be many different concrete ways this right may be exercised; there are also many different *ends* that may be pursued. Resistance to authority is meant to attest to the validity of a different way of looking at things, whether the intent is to achieve partial change, for example, **modifying certain laws, or to fight for a radical change in the situation.**" (CSDC 400) *"The Church's social doctrine indicates the criteria for exercising the right to resistance."* (CSDC 401)

Inflicting punishment

"In order to protect the common good, the lawful public authority must exercise the right and the duty to inflict punishments according to the seriousness of the crimes committed[827]." (CSDC 402) "Punishment does not serve merely the purpose of defending the public order and guaranteeing the safety of persons; it becomes as well an instrument for the correction of the offender, a correction that also takes on the moral value of expiation when the guilty party voluntarily accepts his punishment.[829] ... Nonetheless, the environment of penal institutions offers a privileged forum for bearing witness once more to Christian concern for social issues: **"I was ... in prison and you came to me"** (Mt 25:35-36)." (CSDC 403) *"The Church sees as a sign of hope "a growing public opposition to the death penalty, even when such a penalty is seen as a kind of 'legitimate defence' on the part of society. ... The growing number of countries adopting provisions to abolish the death penalty or suspend its application is also proof of the fact that cases in which it is absolutely necessary to execute the offender "are very rare, if not practically non-existent".[836] "* (CSDC 405)

THE DEMOCRATIC SYSTEM

"The Encyclical Centesimus Annus contains an explicit and articulate judgment with regard to democracy: "The Church values the democratic system ... Authentic democracy is possible only in a State ruled by law, and on the basis of a correct conception of the human person." (CSDC 406)

Values and democracy

"An authentic democracy is not merely the result of a formal observation of a set of rules but is the fruit of a convinced acceptance of the values that inspire democratic procedures: the dignity of every human person, the respect of human rights, commitment to the common good as the purpose and guiding criterion for political life. If there is no general consensus on these values, the deepest meaning of democracy is lost and its stability is compromised. ***The Church's social doctrine sees ethical relativism, which maintains that there are no objective or universal criteria for establishing the foundations of a correct hierarchy of values, as one of the greatest threats to modern-day democracies.***" (CSDC 407)

Institutions and democracy

"The Magisterium recognizes the validity of the principle concerning the division of powers in a State: "it is preferable that each power be balanced by other powers and by other spheres of responsibility which keep it within proper bounds. This is the principle of the 'rule of law', in which the law is sovereign, and not the arbitrary will of individuals".[840] In the democratic system, political authority is accountable to the people." (CSDC 408)

Moral components of political representation

"Among the deformities of the democratic system, political corruption is one of the most serious [843] because it betrays at one and the same time both moral principles and the norms of social justice." (CSDC 411) "As an instrument of the State, public administration at any level — national, regional, community — is oriented towards the service of citizens:" (CSDC 412)

Instruments for political participation

"Political parties have the task of fostering widespread participation and making public responsibilities accessible to all." (CSDC 413)

Information and democracy

"Information is among the principal instruments of democratic participation." (CSDC 414) "The media must be used to build up and sustain the human community in its different sectors: economic, political, cultural, educational and religious.[848] The essential question is whether the current information system is contributing to the betterment of the human person; that is, does it make people more spiritually mature, more aware of the dignity of their humanity, more responsible or more open to others, in particular to the neediest and the weakest. " (CSDC 415)

THE POLITICAL COMMUNITY AT THE SERVICE OF CIVIL SOCIETY

Value of civil society

"The political community is established to be of service to civil society, from which it originates. The Church's commitment on behalf of social pluralism aims at bringing about a more fitting attainment of the common good and democracy itself, according to the principles of solidarity, subsidiarity and justice. Civil society is the sum of relationships and resources, cultural and associative, that are relatively independent from the political sphere and the economic sector. "The purpose of civil society is universal, since it concerns the common good, to which each and every citizen has a right in due proportion".[853] This is marked by a planning capacity that aims at fostering a freer and more just social life, in which the various groups of citizens can form associations, working to develop and express their preferences, in order to meet their fundamental needs and defend their legitimate interests." (CSDC 417)

Priority of civil society over the political community

"The political community and civil society, although mutually connected and interdependent, are not equal in the hierarchy of ends. The political community is essentially at the service of civil society and, in the final analysis, the persons and groups of which civil society is composed.[854] Civil society, therefore, cannot be considered an extension or a changing component of the political community; rather, it has priority because it is in civil society itself that the political community finds its justification." (CSDC 418)

Application of the principle of subsidiarity

"The political community is responsible for regulating its relations with civil society according to the principle of subsidiarity.[855] It is essential that the growth of democratic life begin within the fabric of society." (CSDC 419)

Volunteer work fosters solidarity and cooperation

The activities of civil society — above all volunteer organizations and cooperative endeavours in the private-social sector, all of which are succinctly known as the "third sector", to distinguish from the State and the market — represent the most appropriate ways to develop the social dimension of the person, who finds in these activities the necessary space to express himself fully. " (CSDC 419)

"Cooperation, even in its less structured forms, shows itself to be one of the most effective responses to a mentality of conflict and unlimited competition that seems so prevalent today. ...Many experiences of volunteer work are examples of great value that call people to look upon civil society as a place where it is possible to rebuild a public ethic based on solidarity, concrete cooperation and fraternal dialogue. All are called to look with confidence to the potentialities that thus present themselves and to lend their own personal efforts for the good of the community in general and, in

particular, **for the good of the weakest and the neediest**. In this way, the principle of the “subjectivity of society” is also affirmed.[856]" (CSDC 420)

THE STATE AND RELIGIOUS COMMUNITIES

RELIGIOUS FREEDOM, A FUNDAMENTAL HUMAN RIGHT

*"The Second Vatican Council committed the Catholic Church to the promotion of religious freedom. The Declaration Dignitatis Humanae explains in its subtitle that it intends to proclaim “the right of the person and of communities to social and civil freedom in religious matters”. In order that this freedom, willed by God and inscribed in human nature, may be exercised, no obstacle should be placed in its way, since “the truth cannot be imposed except by virtue of its own truth”.[857] The dignity of the person and the very nature of the quest for God require that all men and women should be free from every constraint in the area of religion.[858] **Society and the State must not force a person to act against his conscience or prevent him from acting in conformity with it.**[859] Religious freedom is not a moral licence to adhere to error, nor as an implicit right to error.[860]" (CSDC 421) *"Freedom of conscience and religion “concerns man both individually and socially”.*[861] **The right to religious freedom** must be recognized in the juridical order and sanctioned as a civil right; [862] nonetheless, it **is not of itself an unlimited right**. The *just limits* of the exercise of religious freedom must be determined in each social situation with political prudence, according to the requirements of the common good, and ratified by the civil authority **through legal norms consistent with the objective moral order.**" (CSDC 422) *"Because of its historical and cultural ties to a nation, a religious community might be given special recognition on the part of the State. Such recognition must in no way create discrimination within the civil or social order for other religious groups.*[864]" (CSDC 423)*

THE CATHOLIC CHURCH AND THE POLITICAL COMMUNITY

"Although the Church and the political community both manifest themselves in visible organizational structures, they are by nature different because of their configuration and because of the ends they pursue. The Second Vatican Council solemnly reaffirmed that, “in their proper spheres, the political community and the Church are mutually independent and self-governing”.[867] **For her part, the Church has no particular area of competence concerning the structures of the political community:** “The Church respects the *legitimate autonomy of the democratic order* and is not entitled to express preferences for this or that institutional or constitutional solution”,[868] nor does it belong to her to enter into questions of the merit of political programmes, **except as concerns their religious or moral implications.** " (CSDC 424) *"The mutual autonomy of the Church and the political community does not entail a separation that excludes cooperation. "* (CSDC 425) *"The Church has the right to the legal recognition of her proper identity."* (CSDC 426)

THE INTERNATIONAL COMMUNITY

BIBLICAL ASPECTS

"The biblical accounts of creation bring out the unity of the human family and teach that the God of Israel is the Lord of history and of the cosmos. " (CSDC 428) *"The Lord Jesus is the prototype and foundation of the new humanity. Thanks to the Spirit, the Church is aware of the divine plan of unity that involves the entire human race (cf. Acts 17:26), a plan destined to reunite in the mystery of salvation wrought under the saving Lordship of Christ (cf. Eph 1:8-10) all of created reality, which is fragmented and scattered."* (CSDC 431) *"The Christian message offers a universal vision of the life of men and peoples on earth [874] that makes us realize **the unity of the human family.***[875] “The unity of the human family has always existed, because its members are human beings all equal by virtue of their natural dignity. Hence there will always exist the objective need to promote, in

sufficient measure, the *universal* common good, which is the common good of the entire human family".[879]" (CSDC 432)

THE FUNDAMENTAL RULES OF THE INTERNATIONAL COMMUNITY

The international community and values

*"The centrality of the human person and the natural inclination of persons and peoples to establish relationships among themselves are the fundamental elements for building a true international community, the ordering of which must aim at guaranteeing the effective universal common good.[880] ...In particular, any theory or form whatsoever of racism and racial discrimination is morally unacceptable.[881] The coexistence among nations is based on the same values that should guide relations among human beings: **truth, justice, active solidarity and freedom.**[882] The Church's teaching, with regard to the constitutive principles of the international community, requires that **relations among peoples and political communities be justly regulated according to the principles of reason, equity, law and negotiation, excluding recourse to violence and war, as well as to forms of discrimination, intimidation and deceit.**[883]" (CSDC 433) *"International law becomes the guarantor of the international order,[884] The international community is a juridical community founded on the sovereignty of each member State, without bonds of subordination that deny or limit its independence.[887] Understanding the international community in this way does not in any way mean relativizing or destroying the different and distinctive characteristics of each people, **but encourages their expression.**[888] Valuing these different identities helps to overcome various forms of division that tend to separate peoples and fill them with a self-centredness that has destabilizing effects."* (CSDC 434) *"The Magisterium recognizes the importance of national sovereignty, understood above all as an expression of the freedom that must govern relations between States.[889] **Culture constitutes the guarantee for the preservation of the identity of a people and expresses and promotes its spiritual sovereignty.**[891] National sovereignty is not, however, absolute. Nations can freely renounce the exercise of some of their rights in view of a common goal."* (CSDC 435)*

Relations based on harmony between the juridical and moral orders

"To bring about and consolidate an international order that effectively guarantees peaceful mutual relations among peoples, the same moral law that governs the life of men must also regulate relations among States: The universal moral law, written on the human heart, must be considered effective and indelible as the living expression of the shared conscience of humanity, a "grammar"[895] on which to build the future of the world." (CSDC 436) *"This last principle should be especially emphasized in order to avoid "temptation to appeal to **the law of force rather than to the force of law**".[900]" (CSDC 437)*

THE ORGANIZATION OF THE INTERNATIONAL COMMUNITY

The value of international organizations

"The Church is a companion on the journey towards an authentic international "community", which has taken a specific direction with the founding of the United Nations Organization in 1945. " (CSDC 440) *"Because of the globalization of problems, it has become more urgent than ever to stimulate international political action that pursues the goals of peace and development through the adoption of coordinated measures.[916] The Magisterium recognizes that the interdependence among men and nations takes on a moral dimension and is the determining factor for relations in the modern world in the economic, cultural, political and religious sense. **In this context it is hoped that there will be a revision of international organizations, a process that "presupposes the overcoming of political rivalries and the renouncing of all desire to manipulate these organizations, which exist***

solely for the *common good*”,[917] for the purpose of achieving “*a greater degree of international ordering*”.[918]" (CSDC 442) "*The Magisterium positively evaluates the associations that have formed in civil society in order to shape public opinion in its awareness of the various aspects of international life, with particular attention paid to the respect of human rights, as seen in “the number of recently established private associations, some worldwide in membership, almost all of them devoted to monitoring with great care and commendable objectivity what is happening internationally in this sensitive field”.*[921]" (CSDC 443)

The juridical personality of the Holy See

The Holy See operates on an international level as a country in its own right. It therefore participates in international relations with its diplomatic relations (papal nuncios).

"The Holy See, or Apostolic See,[923] enjoys full international subjectivity as a sovereign authority that performs acts which are juridically its own. It exercises an external sovereignty recognized within the context of the international community which reflects that exercised within the Church and is marked by organizational unity and independence. " (CSDC 444) "*The diplomatic service of the Holy See, the product of an ancient and proven practice, is an instrument that works not only for the freedom of the Church (“libertas Ecclesiae”) but also for the defence and promotion of human dignity, as well as for a social order based on the values of justice, truth, freedom and love. "* (CSDC 445)

INTERNATIONAL COOPERATION FOR DEVELOPMENT

Cooperation to guarantee the right to development

"The solution to the problem of development requires cooperation among individual political communities. These difficulties must nonetheless be met with strong and resolute determination, because development is not only an aspiration but a right [928] that, like every right, implies a duty." (CSDC 446) "*The spirit of international cooperation requires that, beyond the strict market mentality, there should be an awareness of the duty to solidarity, justice and universal charity.*[932]" (CSDC 448)

The fight against poverty

"At the beginning of the New Millennium, the poverty of billions of men and women is “the one issue that most challenges our human and Christian consciences”.[935] *The fight against poverty finds a strong motivation in the option or preferential love of the Church for the poor.*[939] In the whole of her social teaching the Church never tires of emphasizing certain fundamental principles of this teaching, first and foremost, the *universal destination of goods*.[940] Constantly reaffirming the principle of *solidarity*, the Church's social doctrine demands action to promote “the good of all and of each individual, because we are *all* really responsible for *all*”.[941] The principle of *solidarity*, even in the fight against poverty, must always be appropriately accompanied by that of *subsidiarity*, thanks to which it is possible to foster the spirit of initiative, the fundamental basis of all social and economic development in poor countries.[942] **The poor should be seen “not as a problem, but as people who can become the principal builders of a new and more human future for everyone”.**[943]" (CSDC 449) "*The right to development must be taken into account when considering questions related to the debt crisis of many poor countries.*[944]" (CSDC 450)

SAFEGUARDING THE ENVIRONMENT

BIBLICAL ASPECTS

"The faith of Israel is lived out in the space and time of this world, perceived not as a hostile environment, nor as an evil from which one must be freed, but rather as the gift itself of God, as the place and plan that he entrusts to the responsible management and activity of man." (CSDC 451)

"The definitive salvation that God offers to all humanity through his own Son does not come about outside of this world. While wounded by sin, the world is destined to undergo a radical purification (cf. 2 Pet 3:10) that will make it a renewed world (cf. Is 65:17, 66:22; Rev 21:1), finally becoming the place where "righteousness dwells" (2 Pet 3:13). In his public ministry, Jesus makes use of natural elements. Far from being enslaved by things, the disciple of Jesus must know how to use them in order to bring about sharing and brotherhood (cf. Lk 16:9-13)." (CSDC 453) "Not only is the inner man made whole once more, but his entire nature as a corporeal being is touched by the redeeming power of Christ. The whole of creation participates in the renewal flowing from the Lord's Paschal Mystery, although it still awaits full liberation from corruption, groaning in travail (cf. Rom 8:19-23), in expectation of giving birth to "a new heaven and a new earth" (Rev 21:1) that are the gift of the end of time, the fulfilment of salvation." (CSDC 455)

MAN AND THE UNIVERSE OF CREATED THINGS

"The results of science and technology are, in themselves, positive." (CSDC 457) "A central point of reference for every scientific and technological application is respect for men and women, which must also be accompanied by a necessary attitude of respect for other living creatures." (CSDC 459)

"Man, then, must never forget that "his capacity to transform and in a certain sense create the world through his own work ... is always based on God's prior and original gift of the things that are".[965] He must not "make arbitrary use of the earth, subjecting it without restraint to his will, as though it did not have its own requisites and a prior God-given purpose, which man can indeed develop but must not betray".[966] When he acts in this way, "instead of carrying out his role as a co-operator with God in the work of creation, man sets himself up in place of God and thus ends up provoking a rebellion on the part of nature, which is more tyrannized than governed by him".[967]" (CSDC 460)

THE CRISIS IN THE RELATIONSHIP BETWEEN MAN AND THE ENVIRONMENT

A lack of morality is the cause of the environmental crisis

*"The biblical message and the Church's Magisterium represent the essential reference points for evaluating the problems found in the relationship between man and the environment.[969] **The underlying cause of these problems can be seen in man's pretension of exercising unconditional dominion over things, heedless of any moral considerations which, on the contrary, must distinguish all human activity.**" (CSDC 461)*

A purely scientific view of reality leads to consumerism and human alienation

*"This reductionistic conception views the natural world in mechanistic terms and sees development in terms of consumerism. **Primacy is given to doing and having rather than to being, and this causes serious forms of human alienation.**[972] *Such attitudes do not arise from scientific and technological research but from scientism and technocratic ideologies that tend to condition such research.* The advances of science and technology do not eliminate the need for transcendence and are not of themselves the cause of the exasperated secularization that leads to nihilism." (CSDC 462)*

Nature should not be divinized

*"A correct understanding of the environment prevents the utilitarian reduction of nature to a mere object to be manipulated and exploited. **At the same time, it must not absolutize nature and place it above the dignity of the human person himself.** In this latter case, one can go so far as to divinize nature or the earth, as can readily be seen in certain ecological movements that seek to gain an internationally guaranteed institutional status for their beliefs.[973]*

Humanity should not be reduced from its divine image and dignity

The Magisterium finds the motivation for its opposition to a concept of the environment based on ecocentrism and on biocentrism in the fact that "it is being proposed that the ontological and axiological difference between men and other living beings be eliminated, since the biosphere is considered a biotic unity of undifferentiated value. Thus man's superior responsibility can be eliminated in favour of an egalitarian consideration of the 'dignity' of all living beings".[974]" (CSDC 463)

A COMMON RESPONSIBILITY

"The Magisterium underscores human responsibility for the preservation of a sound and healthy environment for all.[977]" (CSDC 465)

The environment, a collective good

"Care for the environment represents a challenge for all of humanity. It is a matter of a common and universal duty, that of respecting a common good,[979] destined for all, by preventing anyone from using "with impunity the different categories of beings, whether living or inanimate — animals, plants, the natural elements — simply as one wishes, according to one's own economic needs".[980]" (CSDC 466)

Laws, attitudes and lifestyles must change

*"Responsibility for the environment should also find adequate expression on a juridical level. But **juridical measures by themselves are not sufficient.[988] They must be accompanied by a growing sense of responsibility as well as an effective change of mentality and lifestyle.**" (CSDC 468)*

Indigenous peoples

*"The relationship of indigenous peoples to their lands and resources deserves particular attention, since it is a fundamental expression of their identity.[996] Due to powerful agro-industrial interests or the powerful processes of assimilation and urbanization, many of these peoples have already lost or risk losing the lands on which they live,[997] **lands tied to the very meaning of their existence.**[998] The rights of indigenous peoples must be appropriately protected.[999] These peoples offer an example of a life lived in harmony with the environment that they have come to know well and to preserve.[1000] **Their extraordinary experience, which is an irreplaceable resource for all humanity, runs the risk of being lost together with the environment from which they originate.**" (CSDC 471)*

The use of biotechnology

Care should be taken in evaluating biotechnologies.

*"Modern biotechnologies have powerful social, economic and political impact locally, nationally and internationally. **They need to be evaluated according to the ethical criteria that must always guide human activities and relations in the social, economic and political spheres.**[1003] **Above all the criteria of justice and solidarity must be taken into account.**" (CSDC 474)*

No only should the products be shared, but the future development of these technologies should be shared with developing countries.

*"In a spirit of international solidarity, various measures can be taken in relation to the use of new biotechnologies. In the first place, **equitable commercial exchange, without the burden of unjust stipulations**, is to be facilitated. Promoting the development of the most disadvantaged peoples, however, will not be authentic or effective if it is reduced to the simple exchange of products. It is indispensable to foster **the development of a necessary scientific and technological autonomy** on the part of these same peoples, promoting **the exchange of scientific and technological knowledge and the transfer of technologies to developing countries.**" (CSDC 475) "Entrepreneurs and directors of public agencies involved in the research, production and selling of products derived from new biotechnologies must take into account not only legitimate profit but also the common good." (CSDC 478)*

Correct information about biotechnologies should be properly given.

"Leaders in the information sector also have an important task, which must be undertaken with prudence and objectivity." (CSDC 480)

The environment and the sharing of goods

Poorer countries should be supported in such a way that allows them to the ability to care for their environment.

"It is moreover necessary to keep in mind the situation of those countries that are penalized by unfair international trade regulations and countries with a scarcity of capital goods, often aggravated by the burden of the foreign debt. In such cases hunger and poverty make it virtually impossible to avoid an intense and excessive exploitation of the environment." (CSDC 482)

*"The close link that exists between the development of the poorest countries, demographic changes and a sustainable use of the environment **must not become a pretext for political and economic choices that are at variance with the dignity of the human person.**" (CSDC 483) In other words a pretext for abortion or euthanasia.*

"By its very nature water cannot be treated as just another commodity among many, and it must be used rationally and in solidarity with others. " (CSDC 485)

New lifestyles

This is one of the great solutions of Catholic Social Teaching. What shape or form do you think these new lifestyles would take?

*"Serious ecological problems call for an effective change of mentality leading to **the adoption of new lifestyles**,[1012] "in which the quest for truth, beauty, goodness and communion with others for the sake of the common good are the factors that determine consumer choices, savings and investments".[1013] **These lifestyles should be inspired by sobriety, temperance, and self-discipline at both the individual and social levels.** There is a need to break with the logic of mere consumption and **promote forms of agricultural and industrial production that respect the order of creation and satisfy the basic human needs of all.** These attitudes, sustained by a renewed awareness of the interdependence of all the inhabitants of the earth, will contribute to eliminating the numerous causes of ecological disasters as well as guaranteeing the ability to respond quickly when such disasters strike peoples and territories.[1014] The ecological question must not be faced solely because of the frightening prospects that environmental destruction represents; rather it must above all become a strong motivation for an authentic solidarity of worldwide dimensions." (CSDC 486) **"The attitude that must characterize the way man acts in relation to creation is essentially one of gratitude and appreciation; the world, in fact, reveals the mystery of God who created and sustains it.** If the relationship with God is placed aside, nature is stripped of its*

profound meaning and impoverished. If on the other hand, nature is rediscovered in its creaturely dimension, channels of communication with it can be established, its rich and symbolic meaning can be understood, allowing us to enter into its realm of *mystery*. This realm opens the path of man to God, Creator of heaven and earth. ***The world presents itself before man's eyes as evidence of God, the place where his creative, providential and redemptive power unfolds.***" (CSDC 487)

THE PROMOTION OF PEACE

Peace is a gift that comes from reconciliation.

"Before being God's gift to man and a human project in conformity with the divine plan, peace is in the first place a basic attribute of God: "the Lord is peace" (Jdg 6:24)." (CSDC 488) "In biblical revelation, peace is much more than the simple absence of war; it represents the fullness of life (cf. Mal 2:5). Far from being the work of human hands, it is one of the greatest gifts that God offers to all men and women, and it involves obedience to the divine plan. Peace is the effect of the blessing that God bestows upon his people: "The Lord lift up his countenance upon you, and give you peace" (Num 6:26). This peace produces fruitfulness (Is 48:19), well-being (cf. Is 48:18), prosperity (cf. Is 54:13), absence of fear (cf. Lev 26:6) and profound joy (cf. Pr 12:20)." (CSDC 489)"Peace is the goal of life in society, as is made extraordinarily clear in the messianic vision of peace: when all peoples will go up to the Lord's house, and he will teach them his ways and they will walk along the ways of peace (cf. Is 2:2-5). " (CSDC 490) ***The peace of Christ is in the first place reconciliation with the Father, which is brought about by the ministry Jesus entrusted to his disciples and which begins with the proclamation of peace: "Whatever house you enter, first say, 'Peace be to this house!'"*** (Lk 10:5; cf. Rom 1:7). Peace is then reconciliation with one's brothers and sisters, for in the prayer that Jesus taught us, the "Our Father", the forgiveness that we ask of God is linked to the forgiveness that we grant to our brothers and sisters: "Forgive us our debts as we also have forgiven our debtors" (Mt 6:12). With this twofold reconciliation Christians can become peacemakers and therefore participate in the Kingdom of God, in accordance with what Jesus himself proclaims in the Beatitudes: "Blessed are the peacemakers, for they shall be called children of God" (Mt 5:9). " (CSDC 492) ***Working for peace can never be separated from announcing the Gospel, which is in fact the "good news of peace" (Acts 10:36; cf. Eph 6:15) addressed to all men and women.*** " (CSDC 493)

PEACE: FRUIT OF LOVE (MERCY) MORE THAN JUSTICE

"Peace is a value [1015] and a universal duty [1016] founded on a rational and moral order of society that has its roots in God himself, "the first source of being, the essential truth and the supreme good".[1017] Peace is not merely the absence of war, nor can it be reduced solely to the maintenance of a balance of power between enemies.[1018] Rather it is founded on a correct understanding of the human person [1019] and requires the establishment of an order based on justice and charity. Peace is the fruit of justice.[1020] understood in the broad sense as the respect for the equilibrium of every dimension of the human person. Peace is also the fruit of love. "True and lasting peace is more a matter of love than of justice, because the function of justice is merely to do away with obstacles to peace: the injury done or the damage caused. Peace itself, however, is an act and results only from love".[1022]" (CSDC 494) "Violence is never a proper response. The contemporary world too needs the witness of unarmed prophets, who are often the objects of ridicule.[1030] " (CSDC 496)

THE FAILURE OF PEACE: WAR

"The Magisterium condemns "the savagery of war" [1032] and asks that war be considered in a new way.[1033] In fact, "it is hardly possible to imagine that in an atomic era, war could be used as an instrument of justice".[1034] ... "never again some peoples against others, never again! ... no more war, no more war!" [1044]" (CSDC 497) "Seeking alternative solutions to war for resolving international conflicts has taken on tremendous urgency today. It is therefore essential to seek out

the causes underlying bellicose conflicts, especially those connected with structural situations of injustice, poverty and exploitation, which require intervention so that they may be removed. "For this reason, **another name for peace is development**. Just as there is a collective responsibility for avoiding war, so too there is a collective responsibility for promoting development".[1046]" (CSDC 498) "**States do not always possess adequate means to provide effectively for their own defence, from this derives the need and importance of international and regional organizations**, which should be in a position to work together to resolve conflicts and promote peace, re-establishing relationships of mutual trust that make recourse to war unthinkable.[1047]" (CSDC 499)

Legitimate defence

"**A war of aggression is intrinsically immoral**. In the tragic case where such a war breaks out, leaders of the State that has been attacked have **the right and the duty to organize a defence even using the force of arms**.[1049] If this responsibility justifies the possession of sufficient means to exercise this right to defence, States still have **the obligation to do everything possible "to ensure that the conditions of peace exist, not only within their own territory but throughout the world"**.[1051]" (CSDC 500) "*The Charter of the United Nations, born from the tragedy of the Second World War with the intention of preserving future generations from the scourge of war, is based on a generalized prohibition of a recourse to force to resolve disputes between States, with the exception of two cases: legitimate defence and measures taken by the Security Council within the area of its responsibilities for maintaining peace*. In every case, exercising the right to self-defence must respect "the traditional limits of *necessity and proportionality*".[1053] **Therefore, engaging in a preventive war without clear proof that an attack is imminent cannot fail to raise serious moral and juridical questions.**" (CSDC 501)

This last sentence clearly is against Bush going into Iraq.

Defending peace

"*The requirements of legitimate defence justify the existence in States of armed forces, the activity of which should be at the service of peace. Those who defend the security and freedom of a country, in such a spirit, make an authentic contribution to peace*.[1054]" (CSDC 502)

Every soldier is responsible for their actions.

"**Every member of the armed forces is morally obliged to resist orders that call for perpetrating crimes against the law of nations and the universal principles of this law.**" (CSDC 503)

The duty to protect the innocent

"*The right to use force for purposes of legitimate defence is associated with who are not able to defend themselves from acts of aggression.*" (CSDC 504) "*The principle of humanity inscribed in the conscience of every person and all peoples includes the obligation to protect civil populations from the effects of war.*" (CSDC 505) "*Attempts to eliminate entire national, ethnic, religious or linguistic groups are crimes against God and humanity itself, and those responsible for such crimes must answer for them before justice*.[1061] *The international community as a whole has the moral obligation to intervene on behalf of those groups whose very survival is threatened or whose basic human rights are seriously violated*. There is also present within the international community an *International Criminal Court* to punish those responsible for particularly serious acts such as genocide, crimes against humanity, war crimes and crimes of aggression. The Magisterium has not failed to encourage this initiative time and again.[1065]" (CSDC 506)

Measures against those who threaten peace

Criteria for sanctions.

*"Sanctions, in the forms prescribed by the contemporary international order, seek to correct the behaviour of the government of a country that violates the rules of peaceful and ordered international coexistence or that practises serious forms of oppression with regard to its population. The true objective of such measures is open to the way to negotiation and dialogue. **Sanctions must never be used as a means for the direct punishment of an entire population: Economic sanctions in particular are an instrument to be used with great discernment and must be subjected to strict legal and ethical criteria.**"[1066] An economic embargo must be of limited duration and cannot be justified when the resulting effects are indiscriminate." (CSDC 507)*

The Catholic Church is for Disarmament

*"The Church's social teaching proposes the goal of **“general, balanced and controlled disarmament”**.[1067] " (CSDC 508) "Arms of mass destruction — whether biological, chemical or nuclear — represent a particularly serious threat. Those who possess them have an enormous responsibility before God and all of humanity.[1071] The ban on the development, production, stockpiling and use of chemical and biological weapons as well as the provisions that require their destruction, complete the international regulatory norms aimed at banning such baleful weapons,[1073] the use of which is explicitly condemned by the Magisterium." (CSDC 509)*

Hiroshima is condemned

***“Any act of war aimed indiscriminately at the destruction of entire cities or extensive areas along with their population is a crime against God and man himself. It merits unequivocal and unhesitating condemnation”**.[1074]" (CSDC 509)*

No landmines

*"Disarmament must include the banning of weapons that inflict excessively traumatic injury or that strike indiscriminately. This includes **anti- personnel landmines, a type of small arm that is inhumanly insidious because it continues to cause harm even long after the cessation of hostilities.**" (CSDC 510)*

Curb the arms trade

"Appropriate measures are needed to control the production, sale, importation and exportation of small arms and light weapons, armaments that facilitate many outbreaks of violence to occur." (CSDC 511)

Don't use children as soldiers

"The use of children and adolescents as soldiers in armed conflicts — despite the fact that their young age should bar them from being recruited — must be condemned. " (CSDC 512)

The condemnation of terrorism

*"Terrorism is one of the most brutal forms of violence traumatizing the international community today; it sows hatred, death, and an urge for revenge and reprisal.[1078] " (CSDC 513) **"Terrorism is to be condemned in the most absolute terms. It shows complete contempt for human life and can never be justified, since the human person is always an end and never a means "** (CSDC 514) **"It is a profanation and a blasphemy to declare oneself a terrorist in God's name. No religion may tolerate terrorism and much less preach it.**"[1087] " (CSDC 515)*

THE CONTRIBUTION OF THE CHURCH TO PEACE

"The promotion of peace in the world is an integral part of the Church's mission of continuing Christ's work of redemption on earth. " (CSDC 516) "The Church teaches that true peace is made possible only through forgiveness and reconciliation.[1092] It is not easy to forgive when faced with the

consequences of war and conflict because violence, especially when it leads “to the very depths of inhumanity and suffering”, [1093] leaves behind a heavy burden of pain. **This pain can only be eased by a deep, faithful and courageous reflection on the part of all parties, a reflection capable of facing present difficulties with an attitude that has been purified by repentance. The weight of the past, which cannot be forgotten, can be accepted only when mutual forgiveness is offered and received; this is a long and difficult process, but one that is not impossible**[1094]. " (CSDC 517) *"Mutual forgiveness must not eliminate the need for justice and still less does it block the path that leads to truth. On the contrary, justice and truth represent the concrete requisites for reconciliation."* (CSDC 518) *"It is through prayer that the Church engages in the battle for peace."* (CSDC 519)

TRANSFORMATION

ORIGINAL SIN: EVERY SIN IS THE RESULT OF A PERSONAL CHOICE TO SIN, INCLUDING SOCIAL SIN.

“It is not legitimate to understand social sin as a weakening or the virtual cancellation of personal sin by admitting only social guilt and responsibility. At the bottom of every situation of sin there is always the individual who sins. (cf CSDC 117)

CHRIST OUR SAVIOUR

“Christian realism sees the abysses of sin, but in the light of the hope, greater than any evil, given by Jesus Christ's act of redemption, in which sin and death are destroyed (cf. Rom 5:18-21; 1 Cor 15:56-57): “In him God reconciled man to himself”” (CSDC 121)

LIVE AS JESUS LIVED AND BE TRANSFORMED

“Christ's disciple adheres, in faith and through the sacraments, to Jesus' Paschal Mystery, so that his *old self*, with its evil inclinations, is crucified with Christ. As a new creation he is then enabled by grace to “walk in newness of life” (Rom 6:4).” (CSDC 41) **This divine dynamic of inner transformation is at work in every human life.** “This “holds true not for Christians alone but also for all people of good will in whose hearts grace is active invisibly. For since Christ died for all, and since all men are in fact called to one and the same destiny, which is divine, we must hold that the Holy Spirit offers to all the possibility of being made partners, in a way known to God, in the Paschal Mystery”[42].” (CSDC 41)

THE RIPPLE EFFECT OF INNER TRANSFORMATION

"The Fathers of the Church insist more on the need for the conversion and transformation of the consciences of believers than on the need to change the social and political structures of their day." (CSDC 328)

“Human virtues acquired by education, by deliberate acts and by a perseverance ever-renewed in repeated efforts are purified and elevated by divine grace. With God's help, they forge character and give facility in the practice of the good. The virtuous man is happy to practice them.” (CCC 1810) There is a saying that puts this very simply.

“Sow an act, reap a habit,
sow a habit, reap a character,
sow a character reap a destiny.”

“Prayer is a vital necessity. Proof from the contrary is no less convincing: if we do not allow the Spirit to lead us, we fall back into the slavery of sin.”³⁸ How can the Holy Spirit be our life if our heart is far from him?” (CCC 2744) *“In the exercise of their freedom, men and women perform morally good acts that are constructive for the person and for society when they are obedient to truth”* (CSDC 138)

FIRST BE TRANSFORMED BY CHRIST, THEN TRANSFORM OTHERS

“the first thing to be done is to appeal to the spiritual and moral capacities of the individual and to the permanent need for inner conversion, if one is to achieve the economic and social changes that will truly be at the service of man”[260].” (CSDC 137) “Jesus teaches us that “the fundamental law of human perfection, and consequently of the transformation of the world, is the new commandment of love” (cf. *Mt 22:40, Jn 15:12; Col 3:14; Jas 2:8*)[1219].” (CSDC 580) “*Only love can completely transform the human person*[1229]. “*The inner transformation of the human person, in his being progressively conformed to Christ, is the necessary prerequisite for a real transformation of his relationships with others*”. The acknowledged priority of the conversion of heart in no way eliminates but on the contrary imposes the obligation of bringing the appropriate remedies to institutions and living conditions when they are an inducement to sin, so that they conform to the norms of justice and advance the good rather than hinder it”[43].” (CSDC 42)

THE CHURCH, THE KINGDOM OF GOD, AND THE POLITICAL COMMUNITY

Through union with Christ, we are part of His body, the Church. Christ continues his work on Earth through the Church. (cf CSDC 49) The Church “serves the Kingdom by spreading throughout the world the ‘Gospel values’ which are an expression of the Kingdom and which help people to accept God’s plan. ...It follows from this, in particular, that ***the Church is not to be confused with the political community and is not bound to any political system***[58]. In fact, the political community and the Church are *autonomous and independent* of each other in their own fields, and both are, even if under different titles, “devoted to the service of the personal and social vocation of the same human beings” (CSDC 50)

CHRISTIAN COMMUNITIES

The Church establishes new Christian communities (cf CSDC 50). “*God, in Christ, redeems not only the individual person but also the social relations existing between men. ... Church communities, brought together by the message of Jesus Christ and gathered in the Holy Spirit round the Risen Lord (cf. *Mt 18:20, 28:19-20; Lk 24:46-49*), offer themselves as places of communion, witness and mission, and as catalysts for the redemption and transformation of social relationships.*” (CSDC 52) “The transformation of social relationships ... is a task entrusted to the Christian community” (CSDC 53) Mutual love between persons is the most powerful means of transformation (cf CSDC 55) “Mary is “the most perfect image of freedom and of the liberation of humanity and of the universe”[72]. “ (CSDC 59)

SOCIAL DOCTRINE AND ECCLESIAL ACTION

PASTORAL ACTION IN THE SOCIAL FIELD

“*The Church’s social doctrine is an indispensable reference point for a totally integrated Christian formation.*” (CSDC 528) “**The first level** of the formation of lay Christians should be to help them to become capable of meeting their daily activities effectively in the cultural, social, economic and political spheres and to develop in them a sense of duty that is at the service of the common good[1130]. **A second level** concerns the formation of a political conscience in order to prepare lay Christians to exercise political power. “Those with a talent for the difficult yet noble art of politics, or whose talents in this matter can be developed, should prepare themselves for it, and forgetting their own convenience and material interests, they should engage in political activity”[1131].” (CSDC 531)

Promoting dialogue

“The Church’s social doctrine is a privileged instrument of dialogue between Christian communities and the civil and political community.” (CSDC 534)

SOCIAL DOCTRINE AND THE COMMITMENT OF THE LAY FAITHFUL

The lay faithful

"The essential characteristic of the lay faithful who work in the Lord's vineyard (cf. Mt 20:1-16) is the secular nature of their Christian discipleship, which is carried out precisely in the world. "It belongs to the laity to seek the kingdom of God by engaging in temporal affairs and directing them according to God's will"[1139]. " (CSDC 541)

Spirituality of the lay faithful

"The lay faithful must strengthen their spiritual and moral lives, becoming ever more competent in carrying out their social duties. Bringing faith and life together requires following the path judiciously indicated by the characteristic elements of Christian living: the Word of God as a reference point; the liturgical celebration of the Christian Mystery; personal prayer; the authentic experience of Church enhanced by the particular formational services of discerning spiritual guides; the exercise of the social virtues and a persevering commitment to cultural and professional formation." (CSDC 546)

See Judge Act

"The lay faithful should act according to the dictates of prudence, the virtue that makes it possible to discern the true good in every circumstance and to choose the right means for achieving it. Thanks to this virtue, moral principles are applied correctly to particular cases. We can identify three distinct moments as prudence is exercised to clarify and evaluate situations, to inspire decisions and to prompt action. **The first moment** is seen in the reflection and consultation by which the question is studied and the necessary opinions sought. **The second moment** is that of evaluation, as the reality is analyzed and judged in the light of God's plan. **The third moment**, that of decision, is based on the preceding steps and makes it possible to choose between the different actions that may be taken. " (CSDC 547)

Social doctrine and lay associations

"The Church's social doctrine must become an integral part of the ongoing formation of the lay faithful. Experience shows that this formative work is usually possible within lay ecclesial associations that respond to precise "criteria of ecclesiality".[1148] " (CSDC 549)

Service to the human person

First renew oneself interiorly

*"Among the areas of the social commitment of the laity, service to the human person emerges as a priority. **The first form in which this task is undertaken consists in the commitment and efforts to renew oneself interiorly**, because human history is not governed by an impersonal determinism but by a plurality of subjects whose free acts shape the social order. Social institutions do not of themselves guarantee, as if automatically, the common good; **the internal "renewal of the Christian spirit" [1156] must precede the commitment to improve society** "according to the mind of the Church on the firmly established basis of social justice and social charity"[1157]."* (CSDC 552)

Work for the conversion of hearts and the improvement of structures

*"It is from the conversion of hearts that there arises concern for others, loved as brothers or sisters. This concern helps us to understand the obligation and commitment to heal institutions, structures and conditions of life that are contrary to human dignity. **The laity must therefore work at the same time for the conversion of hearts and the improvement of structures**, taking historical*

situations into account and using legitimate means so that the dignity of every man and woman will be truly respected and promoted within institutions." (CSDC 552) "**Fostering a social and political culture inspired by the Gospel must be an area of particular importance for the lay faithful.**" (CSDC 555)

Renew the media

"In the promotion of an authentic **culture**, the laity will place great importance on **mass media**, examining above all the contents of the countless choices that people make." (CSDC 560) "The lay faithful will look upon the **media** as possible and powerful instruments of solidarity: **Communication structures and policies**, and the distribution of **technology** are factors that help to make some people "information rich" and others "information poor" at a time when prosperity, and even survival, depend on information. In this way, the media often contribute to the injustices and imbalances that give rise to the very suffering that they report." (CSDC 561) "**Professionals in the field of media are not the only people with ethical duties. Those who make use of the media also have obligations. Media operators who try to meet their responsibilities deserve audiences who are aware of their own responsibilities.**" (CSDC 562)

Political involvement

"**For the lay faithful, political involvement is a worthy and demanding expression of the Christian commitment of service to others**[1183]." (CSDC 565) "A particular area for discernment on the part of the lay faithful concerns the choice of political instruments, that is, membership in a party or in other types of political participation. **A choice must be made that is consistent with values, taking into account actual circumstances.** It is difficult for the concerns of the Christian faith to be adequately met in one sole political entity; **to claim that one party or political coalition responds completely to the demands of faith or of Christian life would give rise to dangerous errors.** Christians cannot find one party that fully corresponds to the ethical demands arising from faith and from membership in the Church. **Their adherence to a political alliance will never be ideological but always critical; in this way the party and its political platform will be prompted to be ever more conscientious in attaining the true common good, including the spiritual end of the human person**[1201]." (CSDC 573) "**The distinction that must be made on the one hand between the demands of faith and socio-political options, and on the other hand between the choices made by individual Christians and the Christian community as such, means that membership in a party or in a political alliance should be considered a personal decision, legitimate at least within the limits of those parties and positions that are not incompatible with Christian faith and values**[1202]. However, the choice of a party, a political alliance, the persons to whom public life is to be entrusted, **while involving the conscience of each person, can never be an exclusively individual choice. "It is up to the Christian community to analyze with objectivity the situation which is proper to their own country, to shed on it the light of the Gospel's inalterable words and to draw principles of reflection, norms of judgment and directives for action from the social teaching of the Church"**[1203]. In any case, "no one is permitted to identify the authority of the Church exclusively with his own opinion"[1204]; believers should rather "try to guide each other by sincere dialogue in a spirit of mutual charity and with anxious interest above all in the common good"[1205]." (CSDC 574)

Freedom of religion

"The principle of autonomy involves respect for every religious confession on the part of the State, which "assures the free exercise of ritual, spiritual, cultural and charitable activities by communities of believers. **In a pluralistic society, secularity is a place for communication between the different spiritual traditions and the nation**".[1198] Unfortunately, even in democratic societies, there still remain expressions of secular intolerance that are hostile to granting any kind of political or cultural relevance to religious faiths. Such intolerance seeks to exclude the activity of Christians

from the social and political spheres because Christians strive to uphold the truths taught by the Church and are obedient to the moral duty to act in accordance with their conscience. **These attitudes even go so far, and radically so, as to deny the basis of a natural morality. This denial, which is the harbinger of a moral anarchy with the obvious consequence of the stronger prevailing over the weaker, cannot be accepted in any form by legitimate pluralism, since it undermines the very foundations of human society.** In the light of this state of affairs, “the marginalization of Christianity ... would not bode well for the future of society or for consensus among peoples; indeed, it would threaten the very spiritual and cultural foundations of civilization”[1199].” (CSDC 572)

Starting afresh from faith in Christ

The need for a radical personal and social renewal

“Faith in God and in Jesus Christ sheds light on the moral principles that are “the sole and irreplaceable foundation of that stability and tranquillity, of that internal and external order, private and public, that alone can generate and safeguard the prosperity of States”[1210]. Life in society must be based on the divine plan because “the theological dimension is needed both for interpreting and solving present-day problems in human society”[1211]. In the presence of serious forms of exploitation and social injustice, there is “an ever more widespread and acute sense of the need for a radical personal and social renewal capable of ensuring justice, solidarity, honesty and openness.” (CSDC 577)

At the root is anthropology, morality and religiousness

“Certainly, there is a long and difficult road ahead; bringing about such a renewal will require enormous effort, especially on account of the number and gravity of the causes giving rise to and aggravating the situations of injustice present in the world today. But, as history and personal experience show, it is not difficult to discover at the bottom of these situations causes which are properly ‘cultural’, **linked to particular ways of looking at man**, society and the world. Indeed, at the heart of the *issue of culture* we find the *moral sense*, which is in turn rooted and fulfilled in the *religious sense*”[1212].” (CSDC 577)

We shall not be saved by a formula but by a Person

As for “the social question”, we must not be seduced by “the naive expectation that, faced with the great challenges of our time, we shall find some magic formula. **No, we shall not be saved by a formula but by a Person and the assurance that he gives us: *I am with you!*** It is not therefore a matter of inventing a ‘new programme’. The programme already exists: it is the plan found in the Gospel and in the living Tradition, it is the same as ever. Ultimately, it has its centre in Christ himself, who is to be known loved and imitated, so that in him we may live the life of the Trinity, and with him transform history until its fulfilment in the heavenly Jerusalem”[1213].” (CSDC 577)

Love must be present

“Love must be present in and permeate every social relationship[1220].” (CSDC 581) *“In order to make society more human, more worthy of the human person, love in social life — political, economic and cultural — must be given renewed value, becoming the constant and highest norm for all activity. “If justice is in itself suitable for ‘arbitration’ between people concerning the reciprocal distribution of objective goods in an equitable manner, love and only love (including that kindly love we call ‘mercy’) is capable of restoring man to himself”[1226].* Human relationships cannot be governed solely according to the measure of justice. “Christians know that love is the reason for God's entering into relationship with man. And it is love which he awaits as man's response. Consequently, love is also *the loftiest and most noble form of relationship possible* between human

beings. Love must thus enliven every sector of human life and extend to the international order. **Only a humanity in which there reigns the 'civilization of love' will be able to enjoy authentic and lasting peace**"[1227]. In this regard, the Magisterium highly recommends solidarity because it is capable of guaranteeing the common good and fostering integral human development: love "makes one see in neighbour another self"[1228]." (CSDC 582)

Only Love can completely transform the human person

"Only love can completely transform the human person[1229]. Such a transformation does not mean eliminating the earthly dimension in a disembodied spirituality[1230]. **Those who think they can live the supernatural virtue of love without taking into account its corresponding natural foundations, which include duties of justice, deceive themselves.** "Charity is the greatest social commandment. It respects others and their rights. It requires the practice of justice and it alone makes us capable of it. Charity inspires a life of self-giving: 'Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it' (*Lk 17:33*)"[1231]. **Nor can love find its full expression solely in the earthly dimension of human relationships and social relations, because it is in relation to God that it finds its full effectiveness.** "In the evening of this life, I shall appear before you with empty hands, for I do not ask you, Lord, to count my works. All our justice is blemished in your eyes. I wish, then, to be clothed in your own *justice* and to receive from your *love* the eternal possession of *yourself*"[1232]." (CSDC 583)