

# INTRODUCTION TO THE CATHOLIC SOCIAL TRADITION

## TEACHING, THOUGHT AND PRACTICE

The Catholic social tradition is part of a much larger moral and intellectual tradition of the Church that has been formed by a profound dynamic between word and deed, thought and action, theory and practice. Its *teachings, thoughts and theories* have been informed by a larger faith tradition encompassing the Scriptures, the official teachings of the Church, reflections and ideas of theologians, philosophers, social scientists, and others that explore the deeper questions of humanity: Who is the human person? What is the significance of our activities, achievements? How do we live together? What is the meaning of suffering, evil, death? Its *deeds, actions and practices* have been lived out by witnesses of priests, religious and laity whose very lives are answers to these questions.

As a Catholic university, we are *receivers* of this tradition. We stand on the shoulders of those who have gone before us. We owe a debt of gratitude to those who have paved the way with their sacrifices and contributions. As *contributors* to this tradition, we need both to engage these past contributions and to face with courage and creativity the new and unique challenges of tomorrow. As educators at a Catholic university, we have a calling not only to understand the principles of human dignity, the common good, solidarity with the poor, etc., but to live them in a way that these principles can come alive to humanize the world. The Catholic social tradition gives rise to a practical theology of persons and institutions capable of informing and transforming how we act and how we organize.

To do this successfully, we need to familiarize ourselves with three important dimensions of the Catholic social tradition: *teaching, thought and practice*. It is the dynamic of these three dimensions that make the Catholic social tradition a rich and powerful reservoir for building strong characters and dynamic communities of work.

**I. Catholic Social Teachings:** Through encyclicals, pastoral letters and other official documents, the social teachings of the Catholic Church seek to provide an “*accurate formulation* of the results of a careful reflection on the complex realities of human existence . . . in the light of faith and the Church’s tradition” (*Sollicitudo rei socialis*, 41). These teachings seek to clarify and deepen our commitment to the common good by rousing deliberation over both what we are called to do and how we are called to think. The social teachings draw upon the long and varied tradition of Catholicism as well as from “scientific studies promoted by members of the laity, from the work of Catholic movements and associations, and from the church’s practical achievements in the social field” (*Centesimus annus*, 4). These social teachings avoid a twofold approach: “one directed to this world and this life, to which faith ought to remain extraneous; the other directed toward a purely otherworldly salvation, which neither enlightens nor directs existence on earth. . . . In effect, to teach and to spread her social doctrine pertains to the church’s evangelizing mission and is an essential part of the Christian message, since this doctrine points out the direct consequences of that message in the life of society and situates daily work and struggles for justice in the context of bearing witness to Christ the savior” (*Centesimus annus*, 54). While the social teachings of the Church serve as a basic orientation to the good informed by faith, they do not and cannot detail specific answers to every economic, organizational and political problem (see list of Church’s social teachings).

**II. Catholic Social Thought:** The Church's social teachings inform and are informed by the various disciplines of knowledge. Theologians, philosophers, economists, political scientists, management theorists, educators, sociologists and others have throughout the years developed a tradition of thought, which extends the Church's social teachings into the specifics of the economic, organizational and political worlds. This thought provides a vitality to Catholic social teaching by testing out its general orientation in the specifics and complexities of modern life. This is why Catholic higher education is so important to Catholic social thought. It is the place where, as Theodore Hesburgh pointed out, the Church does her thinking. It is this kind of thinking that moves information and knowledge to wisdom (see bibliography on various issues Catholic social thinkers are engaging).

**III. Catholic Social Practice:** Catholic social teaching and thought will not develop without educators, administrators, staff, peace activists, politicians, businesspeople, farmers, unionists and the various organizations of such practitioners (Catholic Charities, Catholic Schools, Catholic Health Care, Catholic Worker, UNIAPAC, Legatus, Catholic Peace Fellowship, Thomas More Society, Catholic Relief Services, etc.). John Paul II has strongly pointed out that more than ever, "the Church is aware that her social message will gain credibility more immediately from the *witness of actions* than as a result of its internal logic and consistency." Catholic social teaching and thought as messengers of the Gospel cannot be considered mere theory, "but above all else a basis and a motivation for action" (*Centesimus annus*, 57).

**Conclusion:** The **Catholic Social Tradition**, then, is a comprehensive term that captures the dynamic between teaching, thought and practice. We need to remind ourselves that the Catholic social tradition did not begin in 1891 with the first modern social encyclical *Rerum novarum*; rather the tradition goes back to the Old Testament and draws upon everything in the life and thought of the church. The social tradition, therefore, is broader and older than the modern social teachings of the church. It provides an intellectual framework and legacy informed by practice and experience from which the more recent (1891-present) social teachings draw.

This dynamic among the teachings, thoughts and practices of the tradition points to another important dynamic in the Church: *the different but complementary roles of its members*. While the popes and bishops have been given an authority of their teaching office (*magisterium*), they nonetheless look to others, and in particular to theologians and the laity, to bring social questions and problems to the fore, examine the social teachings, build upon them, develop their significance, and at times readjust them in light of changing circumstances. The laity especially are called to implement the church's teaching and thought in the social structures in which they most immediately participate. The social teachings of the popes, bishops and councils suppose appropriation by a laity whose faith-filled and imperfect engagement in the concrete, day-to-day complexities of human existence alone can turn the Gospel values into renewing action (GS,12; Ps 8:5-8).

Finally, while we stand on the shoulders of a great tradition, it is not a perfect tradition, just as we are not a perfect people. The Catholic social tradition is a developing tradition that is always in need of renewal. But it is a tradition, and in particular, it is a living tradition, and what we do today will affect future generations. All our actions are an important part of the Catholic social tradition, since we, through our work and prayer can bring forth God's kingdom.

# I. CATHOLIC SOCIAL TEACHING: THE MAJOR DOCUMENTS<sup>1</sup>

<http://www.osjspm.org/cst/doclist.htm>

<http://www.mcgill.pvt.k12.al.us/jerryd/cm/cst.htm>

## I. Leo XIII (1878-1903)

A. *Rerum novarum* (On the Condition of Labor) 1891: Often considered the first great social encyclical, *Rerum novarum* reacted to the detrimental effects of the Industrial Revolution, in particular, to the inhumane conditions of the worker and the growing option of socialism. In the encyclical, Leo XIII argued that with sub-living wages, poor working conditions and inadequate housing standards, the workers were the oppressed and exploited of Western society, upon which the rich had “laid a yoke almost of slavery.” For Leo XIII, the root cause of the workers’ plight was the owners’ treatment of labor as a commodity—just another factor of production determined by the laws of the free market. He perceived this treatment as a fundamental violation of the workers’ dignity. By treating workers as an extension of capital (that is, no different from the rest of creation), owners violate workers’ human nature.

## II. Pius XI (1922-1939)

A. *Quadragesimo anno* (On Reconstructing the Social Order) 1931: As Leo XIII responded to the abuses of the industrial revolution, Pius XI responded to its apparent demise in the Great Depression. Similar to Leo, Pius was still very concerned about the conditions of the worker; however, Pius went further to challenge the structures of the capitalist economic order. He proposed structures of economic self-government “modeled on the medieval guilds to overcome the chaotic injustice of capitalism and the regimented injustice of socialism.” One such structure was what he called vocational groups, which would bring workers, unions, managers, industry councils and the state to cooperate so as to create a socially just economy.

## III. Pius XII (1939-1958)

A. “Fiftieth Anniversary of *Rerum novarum*” 1941: Pius XII communicated most of his social teachings through addresses to specific audiences, which ranged from beekeepers to bankers. Speaking within the historical context of post World War II reconstruction, Pius XII addressed subjects such as unions, wages, codetermination, work as vocation and profession, unemployment, technology and so forth. One of Pius XII’s gravest concerns was the depersonalization of the people as a result of technological growth. To read some of his talks on social matters concerning work see

<http://www.stthomas.edu/cathstudies/cst/mgmt/publications/PiusXII.html>

## IV. John XXIII (1959-1963)

A. *Mater et magistra* (Mother and Teacher) 1961: John XXIII responded to the increasing complex and interdependent nature of social relations and social institutions. In the 1950s and 60s, this was brought about by progress in technology, the increasing role of government, and the

---

<sup>1</sup> This material is provided by the John A. Ryan Institute for Catholic Social Thought of the Center for Catholic Studies at the University of St. Thomas <http://www.stthomas.edu/cathstudies/cst/>.

furthering education of the worker. He responded to these historical circumstances by expanding the concept of human dignity into a wage principle of “justice and equity” and a production process principle of “participation.”

B. *Pacem in terris* (Peace on Earth) 1963: Often considered the “rights” encyclical, John XXIII examines the problems of war, the arms race, state authority, political refugees and international relationships.

## **V. Vatican II (1962-1965)**

A. *Dignitatis humanae* (On Religious Liberty) 1965: Considered to be strongly influenced by the American Jesuit theologian John C. Murray, the “Council intends to develop the teaching of recent popes on the inviolable rights of the human person and on the constitutional order of society.”

B. *Gaudium et spes* (Church in the Modern World) 1965: This was the only document at Vatican II that was addressed to the whole world and not just the Church. It took 3 years of dialogue, debate and controversy to produce the document. It is probably the most comprehensive document the Church has in the social realm. If one wanted to get a good idea of what the Church taught on the social issues this would be a good place to start.

## **VI. Paul VI (1963-1978)**

A. *Populorum progressio* (On the Development of Peoples) 1967: Focused on the inequalities existing in developing countries. The encyclical “offers assistance in grasping all the dimensions of an integral human development and of a development in solidarity of humanity.”

B. *Octogesima adveniens* (Apostolic Letter on the 80th Anniversary of *Rerum novarum*) 1971: This document, like *Populorum progressio*, is more international in scope. Paul spent much of his time on the macro dimensions of economics.

## **VII. 1971 Synod of Bishops: Justice in the World**

A. *Iustitia in mundo* (Justice in the World) Synod of Bishops (1971): “The representative bishops, gathered in synod, acknowledge that it is not their job to elaborate a profound analysis of the situation of the world (a. 3). The starting point of their treatment of justice and injustice was the tremendous paradox they saw in the world: powerful forces were working to bring about a unified world society at the same time that forces of division and antagonism seemed to be increasing in strength (a. 7-9).” “While the Church is bound to give witness to justice, she recognizes that everyone who ventures to speak to people about justice must first be just in their eyes. Hence we must undertake an examination of the modes of acting and of the possessions and lifestyle found within the Church itself.”

## **VIII. John Paul II (1978-2005)**

A. *Laborem exercens* (On Human Work) 1981 -- Certainly the most systematic exposition on the nature of work by any pope. For John Paul II, to understand work one must have a sound anthropology which originates from Genesis, namely, the person is the Image of God, who is called to subdue and till the earth. This doctrine of creation from Genesis provides the meaning of work, namely, that in work people remain true agents and that both the means of production and the fruit of labor are at the service of those who work (the person has a transcendent value). Because people are made in the image of God, every aspect of work is subject to their dignity.

B. *Sollicitudo rei socialis* (On Social Concern) 1987: Celebrates the 20th anniversary of *Populorum progressio* by revisiting the question of development. He argued that one major reason

for lack of development in many countries was the Eastern (former Soviet Union) and Western (US) blocs' manipulation of such countries.

C. *Centesimus annus* (The Hundredth Year) 1991: Whereas *Laborem exercens* is systematic, *Centesimus annus* is historical. In the area of work, John Paul II explains the increasing importance of information regarding skills and technology and entrepreneurial virtues in the production process. His evaluation of the market economy is positive overall; however, he is concerned over the increasing phenomenon of consumerism, which he believes is a partial cause to the various social problems, in particular environmental degradation.

D. *Evangelium vitae* (On the Gospel of Life) 1995: Because the heart of the social teachings is human dignity, any act that violates life disrupts the social order. Quoting *Guadium et spes*, John Paul II lists the many forms of assault to human dignity. "Whatever is opposed to life itself, such as any type of murder, genocide, abortion, euthanasia or willful self-destruction; whatever violates the integrity of the human person, such as mutilation, torments inflicted on body or mind, attempts to coerce the will itself; whatever insults human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children; as well as disgraceful working conditions, where men are treated as mere tools for profit, rather than as free and responsible persons; all these things and others of their like are infamies indeed. They poison human society, but they do more harm to those who practice them than those who suffer from the injury. Moreover, they are a supreme dishonor to the Creator." He proposes instead a "culture of life."

## **IX. Benedict XVI**

A. *Deus caritas est* (God is Love) 2005: The first part of the encyclical presents a theological-philosophical reflection on "love" in its various dimensions - "eros," "philia," and "agape" - highlighting certain vital aspects of God's love for man and the inherent links that such love has with human love. The second part concerns the concrete implementation of the commandment to love others. Catholic social teaching is a body of doctrine that purifies and illuminates reason, offering its own contribution to the formation of consciences so that the true requirements of justice may be perceived, recognized and put into effect.

## **X. U.S. Catholic Bishops Statements**

A. *The Challenge of Peace* (1983): The Bishops examine the role of nuclear and conventional weaponry as part of U.S. defense policy.

B. *Program of Social Reconstruction* 1979 and *Economic Justice for All* 1986: The bishops of the U.S. attempted to apply the papal and conciliar teaching to the specific situation in the U.S. They also attempted to develop the tradition. Issues such as unemployment, poverty, plant closings, worker ownership and participation are examined in both documents. When the bishops wrote their recent pastoral letters, controversy ensued as to the role of the bishops in the public discourse on these social issues.

## **XI. The Catechism:**

**2420** "The Church makes a moral judgment about economic and social matters, 'when the fundamental rights of the person or the salvation of souls requires it.' In the moral order she bears a mission distinct from that of political authorities: the Church is concerned with the temporal aspects of the common good because they are ordered to the sovereign Good, our ultimate end. She strives to inspire right attitudes with respect to earthly goods and in socio-economic relationships."

**2421** “The social doctrine of the Church developed in the nineteenth century when the Gospel encountered modern industrial society with its new structures for the production of consumer goods, its new concept of society, the state and authority, and its new forms of labor and ownership. The development of the doctrine of the Church on economic and social matters attests the permanent value of the Church’s teaching at the same time as it attests the true meaning of her Tradition, always living and active.”

**XII. Compendium of the Social Doctrine of the Church** provides a summary of the church’s social teachings in an accessible manner.

## II. CATHOLIC SOCIAL THOUGHT: A WORKING BIBLIOGRAPHY

### General Resources

#### Websites

<http://www.shc.edu/theolibrary/cst.htm> (all CST documents and much more)

<http://www.cin.org/jp2doc.html> (John Paul II's encyclicals)

<http://www.cin.org/vatiidoc.html> (Vatican II Documents)

<http://www.nccbuscc.org/sdwp/national/workind.htm> ("Fair and Just Workplace: Principles and Practices for Catholic Health Care")

<http://www.stthomas.edu/cathstudies/cst/conferences.HTM> (papers on CST and Management)

#### **General Introduction to CST:**

Calvez, Jean-Yves, and Jacques Perrin. *The Church and Social Justice: The Social Teachings of the Popes from Leo XIII to Pius XII*. Chicago: Henry Regnery Co., 1961.

*Catechism of the Catholic Church*, sections 1877-1948

Charles, Rodger. *The Social Teachings of Vatican Two*. San Francisco: Ignatius Press, 1982.

*Compendium of the Social Doctrine of the Church*. Vatican: Libreria Editrice Vaticana, 2004.

Dwyer, Judith, *The New Dictionary of Catholic Social Thought*. Collegeville: The Liturgical Press, 1994

Kammer, Fred *Doing FaithJustice: An Introduction to Catholic Social Thought* (New York: Paulist Press, 1991)

Massoro, Thomas, *Living Justice*

Mich, Marvin L. Krier. (1998). *Catholic Social Teaching and Movements*. Twenty-Third Publications, Mystic, CT.

Schuck, Michael. *That They Be One*. Washington D.C.: Georgetown University Press, 1990.

*New Catholic Encyclopedia* on topics in the social tradition.

## **Specific Topics**

### **Globalization**

See <http://www.georgetown.edu/centers/woodstock/report/r-fea59.htm>

Glendon, Mary Ann, "Catholic Does Not Stand Aloof From The World" given at the April 25-28, 2001 General Assembly of the Pontifical Academy of Social Sciences, on "Globalization and the Common Humanity: Ethical and Institutional Concerns."

John Paul II. "Ecclesia in America" (Church in America), *Origins*, vol. 28: no. 33, Feb 4, 1999.

Schreiter, Robert J. *New Catholicity: Theology between the Global and the Local*. Maryknoll, NY: Orbis, 1997.

### **Human Rights:**

Mary Ann Glendon *Rights Talk: The Impoverishment of Political Discourse*, (Free Press, 1991)

Hollenbach, David. *Claims In Conflict: Retrieving and Renewing the Catholic Human Rights Tradition*. New York: Paulist Press, 1979.

### **Wealth Distribution**

Helen Alford, Charles Clark, S.A. Cortright, Michael Naughton, co-editors, *Rediscovering Abundance: Interdisciplinary Essays on Wealth, Income and their Distribution in the Catholic Social Tradition* (University of Notre Dame Press, 2005).

Jeff Gates, "Reengineering Ownership for the Common Good," in *Rethinking the Purpose of Business* (University of Notre Dame Press, 2002) eds. S.A. Cortright and Michael Naughton. See Gates's webside with stats on wealth distribution. (<http://www.sharedcapitalism.org/>).

Ryan, John A. *Distributive Justice*, 3rd ed. New York: The Macmillan Company, 1942.

### **Finance/Economics**

Antoine de Salins and François Villeroy de Galhau, *The Modern Development of Financial Activities in the Light of the Ethical Demands of Christianity* (Vatican City: Libreria Editrice Vaticana, 1994),

Dempsey, Bernard. *The Functional Economy: The Bases of Economic Organization*. Englewood Cliffs: Prentice Hall, 1958.

Nell-Breuning, Oswald von. "Joint Management and Profit Sharing in West Germany." *Christus Rex* (July 1950): 226-233.

\_\_\_\_\_. *Reorganization of Social Economy*. Milwaukee: The Bruce Publishing Co., 1936.

Schumacher, E.F. *Small is Beautiful*. New York: Harper and Row, 1973.

**Immigration:**

Vatican Web site on the Pontifical Council for the Pastoral Care of Migrants and Itinerant People

[http://www.vatican.va/roman\\_curia/pontifical\\_councils/migrants/s\\_index\\_migrants/rc\\_pc\\_migrants\\_sectionmigrants.htm](http://www.vatican.va/roman_curia/pontifical_councils/migrants/s_index_migrants/rc_pc_migrants_sectionmigrants.htm)

Committee on Migration. "Welcoming the Stranger Among Us: Unity in Diversity." Washington: United States Catholic Conference, 2000.

Tessarolo, Giulivo, Rev., ed. *The Church's Magna Charta for Migrants*. Staten Island, NY; St. Charles Seminary, 1962.

Yuengert, Andrew M. "Catholic Social Teaching on the Economics of Immigration." *The Journal of Markets and Morality: Scholarship for a Humane Economy*. Vol. 3, number 1 (2000). Acton Institute for the Study of Religion and Liberty. 12 June 2002.

[http://www.acton.org/publicat/m\\_andm/2000-spring/yuengert.html](http://www.acton.org/publicat/m_andm/2000-spring/yuengert.html)

**Firing and downsizing:**

David Herrera, "Laborem exercens, "Traditional" Organizations and the Democratic Mondragón Model" in *Work as Key to the Social Question* (Vatican City: Libreria Editrice Vaticana, 2002).

Business Executives for Economic Justice, *On the Firing Line: The Manager's Perspective on the Issue of Terminations and Layoffs in the Light of Catholic Social Teaching* (Chicago: ACTA Publications, 1990).

Ouimet, Robert, *Reconciliation of Human Happiness and Business Profitability* (<http://www.our-project.org/en/home/home.htm>)

"A Christian Approach to Firing People,"

<http://www.regent.edu/acad/schbus/maz/busreview/issue8/tableofcontents.html>

Zigarelli, M. A. (1993). "Catholic Social Teaching and the Employment Relationship: A Model for Managing Human Resources in Accordance with Vatican Doctrine." *Journal of Business Ethics*, 12, 75-82.

**Investments:**

Gregg, Samuel, "How to be a Moral Investor," *Crisis* (October 2001): 35-38.

Hollenbach, S.J., David, "Corporate Investment, Ethics, and Evangelical Poverty: A Challenge to American Religious Orders," *Theological Studies* (1973): 265-274.

See also the work of Robert Kennedy on Catholic social thought and investment. Contact Bob at [rgkennedy@stthomas.edu](mailto:rgkennedy@stthomas.edu).

McCann, Dennis P., "The Church and Wall Street" *America* (January 30, 1988): 85-94.

NCCB/USCC, Socially Responsible Investment Guidelines, [www.nccbuscc.org/finance/srig.htm](http://www.nccbuscc.org/finance/srig.htm)

**Wages:**

Alford Helen O.P. and Naughton, *Managing as if Faith Matters*, (Notre Dame: University of Notre Dame, 2001), Chapter 5.

Hamline, Jeffrey, “A Just Wage: More than Dollars,” *Health Progress* March/April 2002, [http://www.findarticles.com/p/articles/mi\\_qa3859/is\\_200203/ai\\_n9048350](http://www.findarticles.com/p/articles/mi_qa3859/is_200203/ai_n9048350)

Naughton, Michael. “Distributors of Justice: A Case for a Just Wage” *America* (June 2000).

Ryan, John A., *A Living Wage*. New York: The Macmillan Company, 1906.

**Unions**

Cronin, J.F. & Flannery, H.W. (1965). *The Church and the Workingman*, New York: Hawthorn Books.

Higgins, G.G. (with Bole, W.). (1993). *Organized Labor and the Church*, New York: Paulist Press.

<http://www.catholiclabor.org/2002%20gathering/proceedings%202002> or  
<http://www.catholiclabor.org/C-L%20Gath-02.htm>

Fleckenstein, M. P. n.d. Catholic Social Teaching and the “right to organize”.  
<http://www.stthomas.edu/cathstudies/cst/mgmt/goa/fleckenstein.html>

**The Nature of the Organization as a Community of Work:**

Robert Kennedy, “The Virtue of Solidarity and the Purpose of the Firm,” *Rethinking the Purpose of Business: Interdisciplinary Essays From the Catholic Social Tradition*, edited by S. A. Cortright and Michael Naughton (Notre Dame: University of Notre Dame Press, 2002).

Michael Lower, “Subsidiarity, and Employee Participation,” *Journal of Catholic Social Thought* 2:2 (2005), 431-461.

Dennis McCann’s, “Business Corporations and the Principle of Subsidiarity” *Rethinking the Purpose of Business: Interdisciplinary Essays from the Catholic Social Tradition*, edited by S. A. Cortright and Michael Naughton (Notre Dame: University of Notre Dame Press, 2002).

Michael Naughton, *The Corporation as a Community of Work: Understanding the Firm Within the Catholic Social Tradition*, 4 AVE MARIA L. REV. (TBA, 2006).

**Property/Capital:**

Cortright, S.A., Ernest S. Pierucci and Michael Naughton, “A Social Property Ethic for the Corporation in Light of Catholic Social Thought” *Logos* (Fall 1999).

Habiger, Matthew. *Papal Teaching on Private Property 1891-1991*. Lanham: University of America Press, 1990

**Land:**

Pontifical council for justice and peace towards a better distribution of land

[http://www.vatican.va/roman\\_curia/pontifical\\_councils/justpeace/documents/rc\\_pc\\_justpeace\\_doc\\_12011998\\_distribuzione-terra\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_12011998_distribuzione-terra_en.html)

**Advertising:**

Alford, Helen O.P., and Naughton, *Managing as if Faith Matters*, Notre Dame: University of Notre Dame, 2001, Chapter 7, esp. 186-192.

Pontifical Council for Social Communications, "Ethics in Advertising," *L'Osservatore Romano* [http://www.vatican.va/roman\\_curia/pontifical\\_councils/pccs/documents/rc\\_pc\\_pccs\\_doc\\_22021997\\_ethics-in-ad\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/pccs/documents/rc_pc_pccs_doc_22021997_ethics-in-ad_en.html)

MacKenzie, Ray. "Selling Dreams" <http://www.stthomas.edu/cathstudies/cstm/antwerp/p13.htm>

John Kavanaugh, *Christ in a Consumer Society* (Orbis Press)

**Poverty:**

Dorr, Donal. *Option for the Poor*. Marynoll: Orbis Books, 1983.

Catholic Campaign for Human Development-U.S. Conference of Catholic Bishops, 2002. <http://www.usccb.org/cchd/povertyusa/index.htm>.

Day, Dorothy. *The Mystery of the Poor*. The Catholic Worker. (1964). 2002. <http://www.Catholicworker.org/dorothyday/day.textcfm?TestID=189>

Jexrell, Jack. "Why the preferential option for the poor is not optional." *U.S. Catholic*, (1997). Claretians. Chicago. <http://www.uscatholic.org/1997/11/option.html>.

**Diversity**

John Paul II's address to the United Nations, October 5, 1995 (download article [http://www.vatican.va/holy\\_father/john\\_paul\\_ii/speeches/1996/documents/hf\\_jp-ii\\_spe\\_05101995\\_address-to-uno\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/speeches/1996/documents/hf_jp-ii_spe_05101995_address-to-uno_en.html))

Romans 14 and I Corinthians 8-10.

Copeland, L. (1995). "Learning to Manage a Multicultural Work Force." In Stackhouse, M., McCann, D and Roels, S. (Eds.) (1995) *On Moral Business: Classical Contemporary Resources for Ethics in Economic Life* (654-659). Grand Rapids, MI: William B. Eerdmans Publishing Company.

**Job Design:**

Alford Helen O.P., and Michael Naughton, *Managing as of Faith Matters*, Notre Dame: University of Notre Dame, 2001, Chapter 4

Gini A.R. and T. Sullivan, "Work: The Process and the Person" *The Journal of Business Ethics* 6 (1987): 649-655.

Fort, Timothy, "The Spirituality of Solidarity and Total Quality Management." *Business & Professional Ethics Journal* vol.14, No 2 (3-21).

**Racism:**

Pontifical council for justice and peace contribution to world conference against racism, racial discrimination, xenophobia and related intolerance (Durban, 31 August - 7 September 2001)

[http://www.vatican.va/roman\\_curia/pontifical\\_councils/justpeace/documents/rc\\_pc\\_justpeace\\_doc\\_20010829\\_comunicato-razzismo\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20010829_comunicato-razzismo_en.html)

Pontifical Commission Justice and Peace. "The Church and Racism: Towards a More Fraternal Society." <http://www.mcgill.pvt.k12.al.us/jerryd/jpracism.htm>

"Brothers and Sisters to Us." U.S. Catholic Bishops Pastoral Letter on Racism, 1979.

Pilaarczyk, (Reverend) Daniel. "Racism: Foreign to the Mind of Christ." *Love Thy Neighbor as Thyself*. Washington, D.C.: United States Catholic Conference, Inc., 2001.

Cardinal George, Francis. "Pastoral Letter on Racism," *Dwell in Love*, 2001, June 27, 2002. <http://www.archdiocese-chgo.org>

Massingale, Fr. Bryan. "Catholics Should Stand Firm on Affirmative Action." *Salt and Earth* (1996). June 12, 2002 <http://salt.claretianpubs.org/issues/racism/affirm.html>

NCCB. (2000). *Welcoming The Stranger Among Us, Unit in Diversity, A Statement of the U.S. Catholic Bishops*. Retrieved from the World Wide Web on May 27, 2002. <http://www.osjspm.org/cst/stranger.htm>

**Environmental:**

Christiansen, S.J. and Grazier, Wlater, Editors. (1996). "*And God Saw That It Was Good*", Washington, D.C., United States Catholic Conference.

Florida Catholic Conference. (1991). *Companions in Creation*. [Online] Available: <http://www.flacathconf.org/Publications/BishopStatements/Bpst1990/B5c3d4e5.htm>

United States Conference of Catholic Bishops. (2001) *Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good*. Washington, D.C.: United States Conference of Catholic Bishops, Inc.

United States Conference of Catholic Bishops. (1992) *Renewing the Earth: An Invitation to Action on Environment in Light of Catholic Social Teaching*. Washington, D.C.: United States Conference of Catholic Bishops, Inc.

Caldecott, S. (Aug-Sept 1996). Christian Ecology. *The Catholic World Report* [Online]. Available: <http://www.catholic-pages.com/dir/link.asp?ref=12040>.

John Paul II. (January 1, 1990). World Day of Peace Message. [Online]. Available: [http://www.vatican.va/holy\\_father/john\\_paul\\_ii/messages/peace/documents/hf\\_jp-ii\\_mes\\_19891208\\_xxiii-world-day-for-peace\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/messages/peace/documents/hf_jp-ii_mes_19891208_xxiii-world-day-for-peace_en.html)

United States Conference of Catholic Bishops. (1992). *Renewing the Earth: An Invitation to Reflection and Action on Environment in Light of Catholic Social Teaching*. Washington, D.C.: United States Conference of Catholic Bishops, Inc.

Dwyer, Judith A. "Stewardship." *The New Dictionary of Catholic Social Thought*. Collegeville; Liturgical Press, 1994.

**State/Public Policy/Law:**

United States Catholic Conference. "Faithful Citizenship: Civic Responsibility for a New Millennium." Washington: United States Catholic Conference. 1999.

Heinrich Rommen, *The State in Catholic Thought* (St Louis: B Herder Book Company, 1945)

Jacques Maritain, *Man and the State* (University of Chicago Press, 1951).

### III. CATHOLIC SOCIAL PRACTICE: A CLOUD OF WITNESSES

Today more than ever, the church is aware that her social message will gain credibility more immediately from the witness of actions than as a result of its internal logic and consistency . . . This teaching is seen in the efforts of individuals, families, people involved in cultural and social life, as well as politicians and statesmen to give it a concrete form and application in history (*Centesimus annus*, 57 and 59).

**Labor and Business:** UNIAPAC, World Movement of Christian Workers, Executives for Economic Justice, Legatus, Woodstock Business Conference, and the thousands of businesses inspired by the Catholic social teaching and thought such as the companies from the Focolare's Economy of Communion, Mondragon, etc. Ernesto Shaw, an Argentine businessperson, whose cause for beatification is under consideration

**Politics and Law:** Thomas More Society, Robert Schuman (beatification process underway, first President of the European Parliamentary Assembly, considered "Father of Europe," member of the French Resistance in WW II), Konrad Adenauer (first chancellor of West Germany), Igino Giordani, Alcide De Gasperi, Robert Casey (former governor of Pennsylvania), etc.

**Church Sponsored Institutions:** Catholic Charities, Catholic Health Care, Catholic Education, Catholic Relief Services, Catholic Near East Welfare Association, Caritas, Parish programs, etc. Many of these were sponsored by religious orders whose sacrifices and determination brought a great deal of humanity to a suffering world.

**Ecclesial Movements:** the Church has spawned hundreds of different movements that seek to live the gospel in the day-to-day affairs of people. See the following website for an impressive list of movements within the church that display Catholic social practice  
[http://www.vatican.va/roman\\_curia/pontifical\\_councils/laity/documents/rc\\_pc\\_laity\\_doc\\_20051114\\_associazioni\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/laity/documents/rc_pc_laity_doc_20051114_associazioni_en.html)

**Peace:** Catholic Worker, Catholic Peace Fellowship, Sant'Egidio, etc. Dorothy Day whose cause for beatification is under consideration was a major figure for peace in the U.S. Other figures are Ben Salmon, Franz Jägerstätter, Gordon Zahn, etc.

**Laity:** In his document on the laity, *Christifideles laici*, John Paul writes that "[t]he vocation to holiness must be recognized and lived by the lay faithful, not as an undeniable and demanding obligation, but as a shining example of the infinite love of the Father that has regenerated them in His own life of holiness. Such a vocation, then, ought to be called an essential and inseparable element of the new life of Baptism, and therefore an element which determines their dignity. At the same time the vocation to holiness is intimately connected to mission and to the responsibility entrusted to the lay faithful in the Church and in the world. In fact, the same holiness which is derived simply from their participation in the Church's holiness represents their first and fundamental contribution to the building of the Church herself, who is the 'communion of saints.' The eyes of faith behold a wonderful scene: that of a countless number of lay people, both women and men, busy at work in their daily life and activity, oftentimes far from view and

quite unacclaimed by the world, unknown to the world's great personages but nonetheless looked upon in love by the Father, untiring laborers who work in the Lord's vineyard. (17).