

DOWNLOAD PDF CATHOLIC SOCIAL TEACHING AND THE MARKET ECONOMY

Chapter 1 : Catholic Social Teaching and the Market Economy - Reformation21

Catholic Social Teaching and the Market Economy Philip Booth With Contributions From Samuel Gregg Robert Kennedy Kishore Jayabalan Michael Miller Denis O'Brien.

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

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

DOWNLOAD PDF CATHOLIC SOCIAL TEACHING AND THE MARKET ECONOMY

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

DOWNLOAD PDF CATHOLIC SOCIAL TEACHING AND THE MARKET ECONOMY

Chapter 2 : Catholic social teaching - Wikipedia

Individual chapters are devoted to the principles of Catholic Social teaching, the Catholic thinking about welfare and charity, just wage, taxation, the culture of consumption, business and the common good, biblical and Catholic Church positions regarding business entrepreneurs, the role of the state in economy, economic freedom, and other topics.

The free market is an institution of social importance because of its capacity to guarantee effective results in the production of goods and services. Historically, it has shown itself able to initiate and sustain economic development over long periods. There are good reasons to hold that, in many circumstances, "the free market is the most efficient instrument for utilizing resources and effectively responding to needs. These mechanisms "above all. When the free market carries out these functions "it becomes a service to the common good and to integral human development. The free market is a means to an end, in particular, the means to the promotion of the common good, where it finds its value and justification. Nor should the free market be thought as all encompassing, so that all human goods are thought as commodities. We shall review briefly these two limits on the free market. The free market must operate within certain moral, institutional, and legal norms, or else it becomes something other than a free market. The free market is not an autonomous, free-for-all area exempt from moral law or from the hand of positive law. The market must always be protected and kept free, and it must be safeguarded from those who would seek to use it wrongly, whether by fraud, manipulation, abuse of economic power, or monopolization. It operates within the Rule of Law. To "safeguard the prerequisites of a free economy" and the benefits of a free market, the State has the "fundamental task" of "determining an appropriate" legal and juridical framework "for regulating economic affairs. Wherever State power becomes involved, however, such actions "must be consistent with the principle of subsidiarity. In fact, the free market can have a beneficial influence on the general public only when the State is organized in such a manner that it defines and gives direction to economic development, promoting the observation of fair and transparent rules, and making direct interventions--only for the length of time strictly necessary--when the market is not able to obtain the desired efficiency and when it is a question of putting the principle of redistribution into effect. There exist certain sectors in which the market, making use of the mechanisms at its disposal, is not able to guarantee an equitable distribution of the goods and services that are essential for the human growth of its citizens. In such cases the complementarities of State and market are needed more than ever. Greenwell is an attorney licensed to practice law in Texas, practicing in Corpus Christi, Texas. He is married with three children. He maintains a blog entirely devoted to the natural law called Lex Christianorum. You can contact Andrew at agreenwell@harris-greenwell.com. That priests, who experience fatigue and loneliness in their pastoral work, may find help and comfort in their intimacy with the Lord and in their friendship with their brother priests.

DOWNLOAD PDF CATHOLIC SOCIAL TEACHING AND THE MARKET ECONOMY

Chapter 3 : Catholicism and Capitalism | Jesuit Social Research Institute | Loyola University New Orleans

This volume, taking account of recent developments in both political economy and Catholic Social Teaching, examines the extent to which that teaching can be used to justify the free market, or alternative forms of political and economic organisation, in areas such as taxation, welfare, foreign aid, labour markets, finance and the environment.

In a paper delivered later that year, Professor Richard Dougherty of the University of Dallas, who was not altogether persuaded by what I had had to say, nevertheless described my position very well: The approach found in many of the encyclicals has led the Church to attempt to impose on the economic order principles external to the science of economics, and thus, it promotes policies that are bound to fail, and that will bring disrepute to the Church, leading people to reject its teachings as unserious¹. Shortly after delivering the paper, I began receiving correspondence urging me to expand the argument into a full-length book. I am happy to report that that project is now complete, and that the manuscript is under review as I speak to you. The points I made in that paper have been a source of controversy in some Catholic circles even as they were happily welcomed in others. In my remarks today, therefore, I wish to do three things. First, I shall briefly dispense with the implicit “and at times not so implicit” claim heard in certain quarters that someone who takes the economic views I have adopted involves himself in “dissent” from Church teaching. As I show at much greater length in my book, the nature of economics as a positive science possessing an internal coherence of its own renders this claim perfectly nonsensical. Second, I wish to speak at some length about a single example “that of labor and wage rates” that demonstrates the importance of sound economic analysis to proper moral judgment, and which provides a passing glimpse of some of the difficulties and frustrations with which the Catholic Austrian has at times had to reckon. Finally, I wish to say a few words about the philosophical attractiveness of Austrian economics from a Catholic point of view. Economics as a Science My critics notwithstanding, the primary claim I am making is not that there is no moral dimension to the economic order. Fraud, theft, and malicious failure to meet contractual obligations are crimes that amply merit the condemnation of the moral theologian. Moreover, one can raise no objection when a churchman expresses his concern regarding the material well-being of families and suggests that morally licit methods of improving it should be pursued. My point is simply this: If a churchman possessed some special insight into economics merely by virtue of his exalted authority, why not into other disciplines as well? Why should this special insight not extend, say, to architecture? As soon as we thus extend it, however, we see the logical problem with applying moral analysis to a value-neutral, scientific discipline. It is certainly quite acceptable to say, for example, that churches should be constructed in such a way as to give to God the proper honor that is due to him, but it is quite another to employ a moralistic idiom to pronounce upon how many supporting columns are necessary to keep them standing, or what kind of building materials are the most desirable from the point of view of structural soundness. These questions are obviously well outside the legitimate province of the moral theologian. Issues surrounding the well-being of the workingman can help illustrate the point. In short, hardly anyone who claims to speak for the Church on economic matters calls for a completely free labor market today. We are dealing here with a matter of simple disagreement on a debatable point of fact “qualitatively different from the denial of the Virgin Birth, the Immaculate Conception, or the equality of the three Persons of the Holy Trinity. However, there are plenty of commentators who cannot or will not make this kind of distinction. What neither Whitmore nor any other commentator has taken the trouble to answer is how it makes sense to speak of “dissent” from teaching one believes to be based on factual error on a matter on which the Church has been promised no divine protection from error. Had a series of popes said that two and two made five, it would be unreasonable to call someone a “dissenter” who argued that in fact they made four, particularly since mathematics is not a discipline into which the popes have been granted any special insight. The very notion of dissent is obviously inapplicable in such a case. And if economics is just as legitimate and internally coherent a discipline as mathematics or any other field of study, the same boundaries

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

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

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

DOWNLOAD PDF CATHOLIC SOCIAL TEACHING AND THE MARKET ECONOMY

Chapter 4 : The Trouble With Catholic Social Teaching - LewRockwell

To view the latest revised second edition of Catholic Social Teaching and the Market Economy, [click here](#). Throughout history, but particularly in the last century or so, the Catholic Church has developed a formal body of teaching on economics and political matters.

It is also revealing for the way in which some Roman Catholics currently approaching the pronouncements of the magisterium on these matters. They counter that consumerism is what you get when the forces of demand and therefore of supply are the products of a materialistic culture. The market is a neutral mechanism. It should be noted that it is also made clear that solidarity is not necessarily nor indeed primarily to be pursued through the political system. The consequence of all this is that a consistent Roman Catholic should support lower taxation and a reduced role for the state, private charity as the preferred medium of aid to the poor, including international aid, and non-state controlled education. It would have been interesting to have had more discussion of the provenance of subsidiarity. Where has this idea originated and how has it come to have the status of a central teaching? Finally, the book repeatedly underlines the important distinction; a church, or scripture, may propose certain ends, such as the alleviation of poverty, but it ought not to prescribe means to those ends as if these means were intrinsic to Christianity, for the prescription of particular means to agreed ends goes beyond the realm of Christian teaching into areas of current economic policy and analysis in which the church has no expertise. The means are contingently related to these ends, and so similarly well-intentioned and faithful adherents to Christianity may legitimately differ over them. The authors thus underscore an important principle of Christian liberty in this area. Nevertheless, they also clear that a market approach to economy, together with the benefits that it promotes, is by and large the better way to achieving the ends of Roman Catholic social teaching and the more authentic expression of the authoritative sources of Roman Catholic teaching. So, maybe some ambiguity at this point. These sources of Roman Catholic social teaching are various Papal encyclicals and to a lesser extent the pronouncements of local hierarchies. The authors express three main attitudes to these documents. The first is to claim that there has been some change in emphasis, though never amounting, perhaps, to inconsistency! Second, that these pronouncements have frequently been hijacked by socialists and statisticians and given an interpretation that is unwarranted. Thirdly, that such reinterpretation has sometimes been a feature of pronouncements by national bishops. All writers appear to assume that the Reformation never happened or that it was inconsequential in the area of Christian teaching about economic and social policy. The protestant idea of secular calling and the development of the mercantile middle class in Protestant cultures, and the consequences of these for the accumulation of capital and for technological inventiveness, are completely ignored. There are questions of historical judgments, among them the assumption that the separation of church and state, a fair recent development in the two millennia of Christianity, is intrinsic to Roman Catholicism, the ways in which, in the past, that Church has sought and gained jurisdiction over nation-states being airbrushed out of the record. Samuel Gregg gets in to a serious tangle over political freedom and free will. These are important failures of understanding. Note that the full text of the book may be downloaded without charge from the publications section of [www](#).

This volume, taking account of recent developments in both political economy and Catholic Social Teaching, examines the extent to which that teaching can be used to justify the free market, or alternative forms of political and economic organisation, in areas such as taxation, welfare, foreign aid, labour markets and business.

Paul VI then seems to take a posture of greater neutrality on both capitalism and communism, allowing local church affirmation of the good and criticism of the evil in a plurality of economic and political models operative in local situations. He harshly criticizes the underlying ideologies of both liberal capitalism and Marxist collectivism and the devastating evil and destructiveness of their interaction. Then, in *Centesimus Annus*, Pope John Paul reflects on both socialism and liberalism in light of the fall of the U. He contends that Pope Leo foresaw the negative political, social, and economic consequences of the social order proposed by socialism, including its suppression of private property [no. Their fall, John Paul says, was due to violations of the rights of workers private initiative, ownership of property, and economic freedom [23], the inefficiency of the economic system as a consequence of violating human rights [24], and the spiritual void created by atheism [24]. Turning to capitalism and in the context of affirming the efficiency of "the free market," John Paul writes: We have seen that it is unacceptable to say that the defeat of so-called "real socialism" leaves capitalism as the only model of economic organization. It is necessary to break down the barriers and monopolies which leave so many countries on the margins of development and to provide all individuals and nations with the basic conditions which will enable them to share in development. The answer is obviously complex. If by capitalism is meant an economic system which recognizes the fundamental and positive role of business, the market, private property and the resulting responsibility for the means of production as well as free human creativity in the economic sector, then the answer is certainly in the affirmative even though it would perhaps be more appropriate to speak of a business economy, market economy, or simply free economy. But if by capitalism is meant a system in which freedom in the economic sector is not circumscribed within a strong juridical framework which places it at the service of human freedom in its totality and which sees it as a particular aspect of that freedom, the core of which is ethical and religious, then the reply is certainly negative. Many commentators quoted it in part and out of context, even going so far as to reverse the two alternative "if" sentences to end with the affirmative Richard John Neuhaus. As John Paul explained at an audience on the day *Centesimus* was released, the Catholic Church "has always refused and still refuses today to make the market the supreme regulator or almost the model or synthesis of social life. Besides, Catholic social doctrine is not a surrogate for capitalism. In *Quadragesimo Anno* Pius XI, for his part, used clear and strong words to stigmatize the international imperialism of money *Quadragesimo Anno*, He further acknowledges that in the global era, the economy is influenced by a number of competitive and different models tied to cultures. Economic life requires contracts, the point at which commutative justice is most applicable to regulate relations of exchange. Benedict also makes it clear at various points that in a globalized economy, it is access to international and other markets that is most needed by the poor and by underdeveloped nations. This has altered the political power of States and calls for a reevaluation of the role of the States. In addition, he argues that governments must commit themselves to greater collaboration with one another to deal with a transnational integrated economy [41], as well as a stronger and reformed United Nations and other international economic institutions and international finance [67]. It also has been important to cushioning the worst aspects of the market. For Benedict, civil society is essential to preserving important aspects of human society and promoting integral human development. When both the logic of the market and the logic of the State come to an agreement that each will continue to exercise a monopoly over its respective area of influence, in the long term much is lost: Thus, civil society is a key counter-balance to both the market and the State for Pope Benedict and Catholic Social Teaching. In conclusion, Pope Benedict highlighted the importance of markets, the necessity of justice to assure that markets are directed to the common good and

DOWNLOAD PDF CATHOLIC SOCIAL TEACHING AND THE MARKET ECONOMY

function effectively, and the role of political authorities in making justice a reality. One way in which he discusses the implementation of economic justice is the redistribution of particular goods to those most in need. Some examples where the pontiff cites the importance of redistribution are in the economy [37], redistribution of wealth on an unprecedented and worldwide scale through appropriate globalization [42], and a necessary worldwide redistribution of energy resources [49].

Chapter 6 : Seven themes of Catholic Social Teaching

Keywords: Freedom, market economy, enterprise, capitalism, Catholic social teaching, market economy, Andrew Greenwell CORPUS CHRISTI, TX (Catholic Online) - The social doctrine of the Catholic Church undeniably puts great emphasis on the free market as a valuable, indeed "irreplaceable" economic and social institution.

The depth and richness of this tradition can be understood best through a direct reading of these documents. In these brief reflections, we highlight several of the key themes that are at the heart of our Catholic social tradition. Life and Dignity of the Human Person The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. In our society, human life is under direct attack from abortion and euthanasia. The value of human life is being threatened by cloning, embryonic stem cell research, and the use of the death penalty. The intentional targeting of civilians in war or terrorist attacks is always wrong. Catholic teaching also calls on us to work to avoid war. Nations must protect the right to life by finding increasingly effective ways to prevent conflicts and resolve them by peaceful means. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person. How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. Marriage and the family are the central social institutions that must be supported and strengthened, not undermined. We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable. More on Call to Family, Community, and Participation Rights and Responsibilities The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities--to one another, to our families, and to the larger society. More on Rights and Responsibilities Option for the Poor and Vulnerable A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment Mt Work is more than a way to make a living; it is a form of continuing participation in God's creation. If the dignity of work is to be protected, then the basic rights of workers must be respected--the right to productive work, to decent and fair wages, to the organization and joining of unions, to private property, and to economic initiative. More on Dignity of Work and Rights of Workers Solidarity We are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers and sisters keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught that if you want peace, work for justice. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict. Care for the earth is not just an Earth Day slogan, it is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored. A full understanding can only be achieved by reading the papal, conciliar, and episcopal documents that make up this rich tradition. For a copy of the complete text of *Sharing Catholic Social Teaching: Challenges and Directions* No. No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the copyright holder.

Chapter 7 : Distributism - Wikipedia

This volume, taking account of recent developments in both political economy and Catholic social teaching, examines the extent to which that teaching can be used to justify the free market, or alternative forms of political and economic organization, in areas such as taxation, welfare, foreign aid.

She provides a portrait of libertarianism that is in some ways attractive from a Catholic perspective, but also fails to highlight some of the contrasts between the libertarian vision of society and Catholic social teaching. In this post I want to focus in particular on one claim made by Slade: Instead, I will argue that the documents of Catholic social teaching of the last fifty years or so provide a vision of economic life distinct from that of libertarianism and that better accounts for recent successes in combatting poverty. General Observations In terms of what she gets right, Slade emphasizes that libertarianism and Catholic social teaching share certain common themes. She also notes that Catholic social teaching closely links human dignity with the exercise of freedom, citing a passage of the Catechism of the Catholic Church to that effect. In his association with his fellows, therefore, there is every reason why his recognition of rights, observance of duties, and many-sided collaboration with other men, should be primarily a matter of his own personal decision. Each man should act on his own initiative, conviction, and sense of responsibility, not under the constant pressure of external coercion or enticement. There is nothing human about a society that is welded together by force. Slade points to criminal justice reform, religious liberty, and immigration reform as examples. Likewise, as governments increasingly have access to stored data about our internet usage and communications and use tools such as GPS tracking and facial-recognition technologies to surveil citizens, it is important for Catholics to recognize that libertarians have been out front on what we must begin to see as issues of justice. That being said, in her attempt to explain the compatibility between libertarianism and Catholic social teaching, Slade is somewhat slippery defining the common good. Slade also disputes the accusation that libertarianism denies the importance of community; she may be right as far as it goes, but I suspect that Catholic social teaching offers a deeper notion of community than one would find in libertarianism. These philosophical disputes have been considered elsewhere , however, and in the rest of this post I want to examine a more concrete claim made by Slade, that the success in eliminating extreme poverty in the decades since the Second World War provides evidence in support of libertarianism. I was moved by the realization that market capitalism is the most efficient engine of economic growth the world has ever known. Slade is right that capitalism has been a phenomenal engine of growth, but she ignores that there are a variety of forms of capitalism, and that in many cases the most economically successful countries have not adopted libertarian-friendly economic policies, but rather have engaged in significant state intervention. The economist Ha-Joon Chang, for example, argues that those countries that have most successfully undergone economic development in the past two centuries have done so through a combination of market reforms and targeted state interventions. Indeed, Chang claims that it is only when these countries have gained a dominant economic position that they begin to promote more radical free-market policies. Britain only became the champion of free trade when it began to fear competition from its rivals. Similarly, throughout the nineteenth century, the United States had some of the highest tariff rates among industrializing nations. It was only in the post-Second World War period, when the US had become the predominant economic powerhouse, that it helped establish the global free market institutions that continue to exist today. Slade points to the post-war economic boom as evidence of the power of free markets, but the reality is more complex. But the countries of Western Europe and Japan also engaged in substantial state interventions to promote economic development. For example, many countries used state investments, subsidies, and tariffs to promote domestic industries that could compete with established American companies. It was also during this period that these countries created or expanded generous welfare states to ensure that the basic needs of the people were met. Improved health, education, and social insurance, while good in themselves, also helped promote economic productivity. Slade likewise sees the reductions in extreme

DOWNLOAD PDF CATHOLIC SOCIAL TEACHING AND THE MARKET ECONOMY

poverty worldwide in the past three decades as offering support to libertarianism, and she even opens her essay by describing a Students for Liberty conference erupting into cheers at the news that extreme poverty had fallen below 10 percent worldwide. Yet it is not the whole story; both countries have also relied on state investments and protective measures to nurture domestic industries aimed at exports. Indeed, both countries could likely benefit from further market reforms, but to use the examples of China and India as evidence that the less government intervention the better would be like, after seeing the health benefits of eating more vegetables and cutting down on carbs, adopting an all-greens diet. Both Chang and the Nobel Prize-winning economist Joseph Stiglitz have also noted that even aside from China and India, those developing nations that have bucked the free-market orthodoxies of the IMF and World Bank who have been most successful at economic development and combatting poverty, while those who have hewed to orthodoxy have struggled.

Catholic Social Teaching The documents of Catholic social teaching promote a vision of the economy consistent with those policies that have best promoted economic development and poverty reduction. For example, although recognizing the benefits of economic integration, Pope Paul VI in his encyclical *Populorum Progressio* claims that free trade often serves to reinforce the unequal levels of development between countries. He argues that developing nations ought to be able to implement targeted policies aimed at developing domestic industries, even if this means engaging in state interventions in the economy. I also believe that the empirical evidence of successful economic and social development better supports the vision of Catholic social teaching than that of libertarianism.

Chapter 8 : Catholic Social Teaching and the Market Economy - Institute of Economic Affairs

The author's basic economic stance is one of support for the market economy as the most efficient generator of wealth and the economic system that, with safeguard, best accords with the Christian values of individual responsibility, the family, social freedom, and property rights and charity.

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

DOWNLOAD PDF CATHOLIC SOCIAL TEACHING AND THE MARKET ECONOMY

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

Chapter 9 : Catholic Social Teaching and the Market Economy by Philip Booth

The volume, taking account of recent developments in both political economy and Catholic Social Teaching, examines the extent to which that teaching can be used to justify the free market, or.