

Lothar Roos (Ed.)

CHURCH AND ECONOMY IN DIALOGUE

A Symposium in Rome

Agostino Kardinal Casaroli
Joseph Kardinal Höffner
Joseph Kardinal Ratzinger
Papst Johannes Paul II.

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The editor.

PREFACE

The first issue of *Ordo socialis* with the text by Joseph Cardinal Höffner "Economic Systems and Economic Ethics, Guidelines in Catholic Social Teaching" has met with a very positive reaction worldwide. We have received numerous letters from all five continents, which testify to great interest in this new international series.

This shows that there is a need for an international exchange of experience between those who are concerned with the realization and further development of Catholic social teaching. This is the aim of *Ordo socialis*.

The present issue likewise serves this purpose. It reports on a remarkable event which took place November 20- 24, 1985 in Rome: a top-level dialogue between Church and business on the theme "Church and Economy in Responsibility for the Future of the World Economy".

The initiative for this came from business circles of the German-speaking countries, from which, indeed, most of the participants came.

A report on the conference by Prof. Dr. Lothar Roos, who also edits this issue, is followed by the lectures of Cardinals Ratzinger, Höffner and Casaroli as well as the speech by Pope John Paul II to the Congress participants in the course of a papal audience.

If this congress has made one thing clear, it is this:

The dialogue between the Church and the economic world must be extended to all continents. Accordingly, for instance, the first Church - economy congress will take place in Latin America (more precisely in Montevideo) in September 1987. The decision for this was reached in October 1986 at a conference of UNIAPAC (International Christian Union of Business Executives) in Quito, Ecuador, jointly with the Latin American Bishops' Conference (CELAM).

This dialogue must not only take place at the highest level: it must also be extended to the very base of the individual enterprise and parish, if a better understanding between these two cultural realms is to be achieved.

Our aim is to provide initiatives toward this end.

As we wish to extend our international network of readers we would be grateful for returning to us the enclosed reply card, if you have not already done so. Additional copies can be made available.

Cornelius G. Fetsch
Johannes Stemmler

CHURCH AND ECONOMY IN RESPONSIBILITY FOR THE FUTURE OF THE WORLD ECONOMY

Lothar Roos ¹

However astonishing it may appear, it is probably true or at least difficult to deny: the symposium on the "Church and Economy in Responsibility for the Future of the World Economy" held from November 21-24, 1985 at the Papal University Urbaniana in Vatican City and attended by almost 400 representatives from ecclesiastic, economic, academic and political life from about 40 nations represented a unique event in the history of meetings between these partners. The joint organizers of the event were: the Papal Council for Laymen; the Institute of the German Economy; the International Association of Catholic Universities, and the Konrad Adenauer Foundation. Further cooperation was provided by the Association of Catholic Entrepreneurs (Germany), the Society for the Promotion of the Swiss Economy, the Austrian Economic Society, and UNIAPAC (International Christian Union of Business Executives).

Three cardinals acted as patrons to the Congress: the Chairman of the Pontifical Commission *Justitia et Pax*, the French Cardinal Roger Etchegaray; the Prefect of the Roman Congregation for Dogma, Cardinal Joseph Ratzinger; and the Chairman of the German Bishops' Conference, Cardinal Joseph Höffner. The fact that this sponsorship can hardly be described as mere ceremonial clearly emerges from the contributions made by the latter two cardinals, whose keynote speeches substantively shaped the course of discussions during the symposium. Furthermore, the Pope's "Foreign Minister" Cardinal Agostino Casaroli apparently deemed the Congress interesting enough to present an analysis in his introductory address on the relationship between the Church and the economy in the light of the Second Vatican Council and of current "worries and queries".

Despite his shortage of time caused by the convening in the same week of an assembly of the College of Cardinals in the run-up to the extraordinary Episcopal Synod scheduled for the end of the Congress, Pope John Paul II nevertheless gave an audience to the participants in the Congress and University. delivered a speech on the basic theme of the meetings: how can inherent economic laws and morality in the economy be interrelated in such a way as to open up avenues of approach to "justice and more humanity for all". In line with the non-denominational character of a section of the organisers, the Congress endeavoured to impart an oecumenical diversity to the discussions despite the naturally large preponderance of Catholic participants at the chosen venue.

The speakers and participants in the panel discussions included highranking representatives of the German economy. The political scene was represented, inter alia, by papers and panel contributions by the German cabinet ministers Dr. Norbert Blüm and Dr. Jürgen Warnke and the former Austrian Finance Minister Dr. Wolfgang Schmitz. In addition, there were departmental ministers from Uganda, El Salvador, Chile and Brazil; the Vice-President of the European Communities Dr. Karl-Heinz Narjes; and Prof. Dr. Rafael Moreno from the FAO. The conceptual organization of the Congress provided by the Konrad Adenauer Foundation fell within the responsibilities of its Chairman, Minister (ret.) Dr. Bruno Heck, and the Head of the International Institute, Joseph Thesing. As regards the Third World, the participants included not only experts in development aid from economic and ecclesiastic organizations

¹ The author is professor-in-ordinary for Christian Social Teaching and Pastoral Sociology at Bonn He also acts as Spiritual Advisor to the Association of Catholic Entrepreneurs (Germany).

and institutions, but also well known business executives such as Dr. Wolfgang Sauer from VW do Brazil and trade unionists like Nazario Vivero (Caracas). The latter served on the final Congress panel to replace the Chairman of the Chilean Copper Workers Union, Rodolfo Seguel Molina. (The Congress sent a protest resolution to the Government of Chile about Molina's arrest.)

Among the Asiatic representatives particular attention was attracted by Cardinal Jaime L. Sin from Manila. Latin America's most prominent ecclesiastics at the Congress were Cardinal Ara'ujo Sales (Rio de Janeiro), Cardinal Obando y Bravo (Managua), and Archbishop Rivero y Damas (San Salvador). In a final plenary session, the African Archbishop Bernard Agre (Man, Ivory Coast) complained about the growing political and economic pressure exerted by Islamic fundamentalists and politicians in his country and elsewhere in Africa not only against Christianity, but also against an open and free social constitution in general. With regard to the thematic concept and the practical implementation of the Congress, a special word of appreciation is owed to the Director of the International Research Association of Catholic Universities, Msgr. Dr. Franco Biffi, who is also Professor at the Lateran University of Urbaniana (Rome) as well as to the Head of the Department for "Church and Economy" at the Institute of the German Economy, Michael Spangenberg. Another member of the Congress preparatory planning committee was Professor Dr. Johannes Schasching SJ, who is at present Dean of the Faculty of Social Sciences of the Papal University Gregoriana.

The Main Topics

Can such a "mammoth congress" held in six languages with simultaneous translation really produce concrete results? To begin with, it was important for the participants to listen to each other and to conduct a dialogue. This took place in a supremely tolerant and agreeable atmosphere without any attempt to sweep real differences under the carpet. Polemics proved to be extremely infrequent. No doubt, much help emanated from the spiritual atmosphere surrounding the venue as well as from the permanent presence and participation of bishops and other ecclesiastic representatives in the advisory committees, the joint divine services, and the meeting with the Pope.

However, there were also tough arguments especially about the problem of protectionism, the huge debts owed by many Third World countries, the right approach to development, and the tasks faced by the Church. None the less, the confrontation between industrialized and developing states often observed in such discussions was in fact a rare occurrence. In point of fact, the discussions were marked by great diversity. In his contributions to the forum on "Structural adjustment or protectionism?", the Chairman of the Association of Catholic Entrepreneurs in Germany, Cornelius G. Fetsch provided some very concrete examples based on practical experience in the clothing industry. In this context, he also pointed out that the opening of markets for products from developing countries would automatically impinge on employment in one's domestic economy by causing job losses.

Dr. Peter H. Werhahn, former President of UNIAPAC, drew attention in his remarkable contribution to the international debts problem and the special responsibilities of the countries concerned. Werhahn noted that many people failed to appreciate the circumstance that numerous South East Asiatic countries keep servicing their debts despite their high volume of indebtedness thanks to an economic and social policy based on a free market economy, whereas many Latin American countries now face a much worse international debts situation due to their uneconomic and often wasteful financial and economic policies. Naturally, criticism was also voiced about agricultural protectionism in the European Community.

However, those EEC representatives who were present defended their position by referring to the longterm positive impact of the Lome Agreement and the increasing volume of agricultural imports by the West European countries from the Third World. The former Austrian Finance Minister, Dr. Wolfgang Schmitz, described the causes of disproportionate Third World indebtedness; and he also pointed out the "carelessness" of governments and banks in their handling of loans during periods of excessive liquidity. Professor Donges from the Institute of World Economy at Kiel University outlined the uphill efforts needed to overcome the debts problem. He called for monetary discipline, an improvement in export chances for Third World countries in their trade with industrial states, and for a more positive set of conditions for direct foreign investment in developing countries.

Professor Balassa from the World Bank proposed a fresh round of multilateral trade agreements with the following goals: no expansion of protectionism; a reduction in import restrictions on agriculture, textiles, clothing and steel; and safety precautions to cover abrupt changes in terms of trade at the expense of individual countries. In particular, he called for a liberalization of import policies in the newly industrializing countries. This point gained the emphatic support of the economist Prof. Dr. José L. Aleman from the Catholic University Santiago de los Caballeros (Dominican Republic). Professor Aleman spoke not only of the "plague" of protectionism, but also of the pronounced inequality of basic economic conditions within numerous Latin American countries as well as in comparison with the industrial states. Viewed against this economic background, the paper read by Cardinal Joseph Höffner proved to be extremely interesting and helpful. In his capacity as ethicist who also holds a doctorate in economics, Cardinal Höffner was probably able to take a closer look at the difficult issues under discussion than any of the other bishops. In his paper entitled "The World Economy in the Light of Catholic Social Teaching", he proceeded from the principle of linking together, in a spirit of solidarity, all human beings and nations in the use of our planet's resources. He pointed to links within the world economy as a "bond of unity among the nations" and stressed the significance of freedom as a fundamental value in the service on behalf of international economic intercourse. Cardinal Höffner appealed to the conscience and the political wisdom of the affluent nations in adopting a suitable attitude to these principles. In his analysis of the causes of poverty in many Third World countries, he spoke in detail of self-caused omissions and abuses whilst criticizing the inadequate flow of development aid from the rich nations. His basic economic message was explicit: "The chain of poverty can only be snapped if assistance is furnished by dint of political decisions and of generous world economic solidarity. The economic measures must be oriented towards a market economy. Controls and interference are doomed to failure, because Third World countries insist with great sensitivity on their sovereignty".

Cardinal Höffner went on to demand an expansion of trade with the Third World, a reduction in protectionism, support for developing countries in creating jobs and an extension of arable farmland. He also called for reforms designed to bring about a thorough improvement in farming production, an increase in development aid, drastic cuts in armament spending, and a renunciation of prestige development - and mammoth projects in favour of an organic growth in the infrastructure.

The Key Issue at the Congress

The Congress in Rome probably debated all the controversial issues in world economic policies. However, it also considered a basic question and the specific aspect under which all substantive issues were considered. The Frankfurter Allgemeine Zeitung discussed this under the headline "Economic laws and morality" with reprints from the papers read by Cardinal

Joseph Ratzinger and the German Employers President Otto Esser: these two pronouncements on the conflicting interests between the Market and the Church thus became available to the general public shortly after the Congress (issue N. 284 of December 7, 1985). The *Neue Zürcher Zeitung* offered a "Spotlight on a Symposium in Rome" in its editions of December 1 and 6, 1985. In these articles, the author took a discerning look at the papers read by Cardinals Casaroli, Höffner and Ratzinger. He concentrated his analysis on the socio-philosophical and economic; convergences and divergences between Catholic social teaching on the one hand and the theory and practice of the social market economy on the other.

This relationship also attracted the subsequent attention of two prominent professors who took an especially close look at Cardinal Ratzinger's paper. Writing in "Die Welt am Sonntag" of December 15, 1985, under the heading of "Does the Church now want to outbid Adam Smith?", Helmut Schoeck defended Adam Smith against the reproach that he placed "unbridled egoism in an indiscriminate manner at the heart of his writings". Schoeck attacked as a hazardous undertaking Ratzinger's theory that the opponents of Marxism should endeavour to put more ethics into the market economy. Adam Smith's theories did not require such ingredients because -if we reduce Helmut Schoeck's pronouncements to a single message -they incorporate sufficient inbuilt ethics. Schoeck went on to make the following point: "It remains a mystery to me to know what we can expect to improve if churchmen and politicians now act jointly, because of the gap between the West and the Third World, in their search for an economy beyond the teachings of Smith and Marx. Moreover, the Church should be careful if it now wishes to add to its profile by stepping forward as an authority in the field of economic policy". The author's contribution closes with a further reference to Adam Smith's economic-ethical wisdom and with the formulation of the logical question: "With what new economic ethics will the Church outbid this?"

Prompted by similar considerations, the Tübingen University economist Joachim Starbatty offered his "Observations on Cardinal Ratzinger's Theses on the Church and the Economy" in which he poses the dramatic question: "Is our Market Economy a good system or not?" (*Rheinischer Merkur/Christ und Welt* of January 4, 1986, issue No. 2, under the heading "Man between the Market and Ethics"). Starbatty felt particularly strongly about a remark made by Klaus Weigelt in the same weekly newspaper (issue of Nov. 30, 1985) in response to Ratzinger's observation that the market economy is essentially determinist in character: "Such criticism assaults the core of market-economy philosophy, and it stuck in the flesh of the economists like a poisoned barb during the whole symposium". According to Starbatty, this stance necessitates a fundamental reply.

Ratzinger had spoken at the two astonishing preconditions underlying Adam Smith's theory, and designated these as "determinist". The first argument was that the free interplay of forces can only operate in one direction, i.e. along the lines of economic efficacy and economic progress. The second argument was that the natural laws governing the market are essentially good: they will always bring about good results irrespective of the morality of the individual. Ratzinger sees a certain intellectual affinity between this determinism and the total determinism of Marxism. Starbatty believes that this parallel reveals a highly astonishing conclusion. He draws particular attention to Adam Smith's "Theory of Moral Sentiments", and he strives to prove that Smith and Marx occupy completely different philosophical ground. Unlike Marxism, "classical Liberalism does not contain the smallest trace of the perception of a never-ending Golden Age". The pioneers of the market economy realized that the market would by no means accomplish everything by itself. There would remain enough things for the State to do- things which we nowadays refer to as collective needs. However, it is not absolutely clear as to whether Starbatty was directing his observations at Adam Smith. Rather, he seems to have meant the forefathers of the social market economy: indeed, at the

end of his article Starbatty noted that "Röpke and Müller-Armack had written their analyses and concepts about organizing the economy and society in an awareness of their Christian responsibility".

In the final part of his paper, Ratzinger had called for a new point of contact between science and ethics. He made the following observation: "A morality that believes itself able to dispense with the technical knowledge of economic laws is not morality but moralism. As such it is the antithesis of morality. A scientific approach that believes itself capable of managing without an ethos misunderstands the reality of man. Therefore it is not scientific. Today we need a maximum of ethos so that specialized economic understanding may enter the service of the right goals. Only in this way will its knowledge be both politically practicable and socially tolerable". Starbatty's response to this was as follows: "For such a dialogue, it is important to know how Ratzinger visualized his symbiosis and what conceptual consequences can flow from it". Turning to the concept of a social market economy as shaped by Röpke and Müller-Armack, Starbatty poses the following question: "Does this mean that we should orient ourselves more closely to this regulative concept in everyday political and business life? Or does it mean that we should venture on a fresh start in regulative policies?"

The Market and Morality

It is not possible in this context to provide answers to the questions emerging from the above-mentioned contributions to the discussion. Such matters go to the very heart of the relationship between the market and morality and thus also - at the theoretical level - between the social market economy and Catholic social teaching. The relationship between these two theories was never entirely free of tension. Those readers who are interested in further information may like to consult a recent publication by Anton Rauscher², who systematically considered the questions under discussion here against their historic background. It is probably helpful for further discussion to read accurately and to interpret correctly the relevant speeches made in Rome by the Pope and the above-mentioned cardinals. However, I will now set out in brief form a guide to interpretation in order to avoid misunderstandings and to draw attention to the kernel of the existing problems.

Catholic social teaching categorically rejects the "central administrative system" (Ratzinger) because of its determinist and utopian philosophical assumptions which render it incompatible with personal dignity.

Inasmuch as classical economic liberalism (with and without Adam Smith) interprets the market as a social "mechanism" whereby the economic subjects automatically achieve economic benefits for everyone solely by pursuing their own interests, this kind of approach may be said to harbour a determinist superstition. That explains why Adam Smith justifies this "belief" by resorting to the theological (and non-economic) concept of a pre-established harmony of interests which a clockmaker kind of God (the invisible hand!) such as the deists conceive the Creator has built into conscious human thought and action as an unconscious "ruse" of rationality. It is this belief and nothing else which Ratzinger criticized in line with the entire tradition of Catholic social teaching since Ketteler.

Inasmuch as an economic system rests on the fact that each individual (and not some high-ranking administrative body) knows best what he or she needs and therefore tries to obtain it,

² A. Rauscher: *Katholische Soziallehre und liberale Wirtschaftsordnung in "Selbstinteresse und Gemeinwohl"* (Soziale Orientierung Vol. 5), Berlin 1985, p. 279-318.

this system accords completely with Catholic social teaching. It is precisely on the soil of such a realistic anthropology that Thomas Aquinas defends the right to private ownership of the means of production against the concept of a collectivist productive system. To this extent, the market principle operates "along the lines of economic efficacy and economic progress" (Ratzinger). Within these precincts, the market is therefore a moral institution to the extent that it attains the good goal of an optimal supply of goods with the help of the acceptable medium of competition.

However, the observation on the fundamental ethical soundness of the market principle as a useful instrument to an optimal supply of goods accompanied by safeguards for human liberty depends on the fulfillment of certain prerequisites, and it is subject to certain limits. As Ratzinger noted, it is not capable of unlimited extension. It is precisely this recognition which distinguishes the theory of the social market economy from its early and lateliberall cousins. The preconditions of a social market economy include, at the very least, the existence of equally strong competitors. None the less, equality of opportunity and the prevention of the (always looming) monopolist concentrations of power do not arise per se. They presuppose a governmental policy of establishing a framework system. Pursuant to the metaphor used by one of its proponents, the social market economy is not a natural product but a sensitive "cultivated plant".

The limits to every market economy derive quite simply from the fact that only part of the goods of economic benefit or currently in demand can be made available via the market. Starbatty notes, in a few succinct words, that here remains enough for the State to do in respect of what we now call collective needs: Nowadays, these collective needs - of which only some are marketable - range from supplies for the disadvantaged and passive members of the market to the environmental compatibility of production and a certain proportion of development aid in line with the common weal of the world.

If one accepts the descriptions hitherto offered, then the requisite link between market and morality falls from the Tree of Knowledge like a ripe apple. Both the anthropological analysis of the market as a social institution as well as the determination and definition of its preconditions and boundaries rest on value judgements. In its edition of December 1, 1985, *Die Neue Zürcher Zeitung* appears to approve Cardinal Höffner's views: "Catholic social teaching deems the market economy to be the right basic form for an economic system, and also in the interest of the world economy. However, it remains convinced that this system must be given a humane ideal for guidance. The world economy is not an automaton, but a cultural process shaped by the well ordered, directive will of mankind". However, the editor partially negates this approval when he poses the question: "Whose task is it, then, to fill with ethical norms a subjective area set apart for the individual under a fundamentally liberal economic system?" The liberal answer to this question seems clear-cut. Since there exists not one ethical system but numerous systems endowed with various norms, the remaining selection mechanism - apart from enforced consumption - is competition.

But one of the absolutely constituent elements in the theory and practice of a social market economy is the fact that there exists a consensus on basic values which is sanctioned by society regarding the preconditions and limits in respect of the market. Just as a democratic constitutional state committed to a respect for human dignity cannot cope without an institutionally anchored and universally obligatory agreement on fundamental values, so the same holds true under a really social market economy. The reference to an ethical pluralism does not help us any further. Adam Smith was aware of this when he wrote his "Moral Sentiments" although he perhaps failed to think out the institutional consequences of his economic philosophy.

Ratzinger laid his finger precisely on this weak point in the untenable "modern separation between the subjective and objective world"; and he drew the appropriate conclusions:

"It is becoming an increasingly obvious fact of economic history that the development of economic systems which concentrate on the common good depends on a determinate ethical system, which in turn can be born and sustained only by strong religious convictions. Conversely, it has also become obvious that the decline of such discipline can actually cause the laws of the market to collapse. An economic policy that is ordered not only to the good of the group -indeed, not only to the common good of a determinate state -but to the common good of the family of man demands a maximum of ethical discipline and thus a maximum of religious strength".

Final Conclusions

If the Congress in Rome on Church and Economy in Responsibility for the Future of the World Economy had produced nothing except an understanding of the meaning and necessity of a more profound discourse between economists and ethicists, then it would have achieved its most important objective. But if it managed to discuss in a more profound manner the above-mentioned questions concerning the relationship between Catholic social teaching and the social market economy, to rid these of mutual misunderstandings, and to find a sustainable consensus on fundamental matters -then this could possess considerable importance in the light of the common responsibility for the world economy borne by the Church and the economic sector. Clearly, such a unique and boldly planned Congress cannot always run smoothly and it remains subject to specific criticism. However all participants will cherish their memories of the Congress: the high level of many speeches and panel discussions, the spiritual atmosphere at the joint divine service at St. Peter's, the hospitality bestowed upon us by the Papal University of Urbaniana, the Konrad Adenauer Foundation, and the West German Ambassador to the Holy See. The fruitfulness of the symposium will depend, in no small measure, on the continuation of the basic discussion and the many different personal links established at the Congress with people from all over the world.

MARKET ECONOMY AND ETHICS

Joseph Cardinal Ratzinger³

Allow me to give a cordial welcome -also in the name of the two other protectors, Cardinal Höffner and Cardinal Etchegaray -to all the participants here present for the Symposium on Church and Economy. I am very glad that the cooperation between the Pontifical Council for the Laity, the International Federation of Catholic Universities, the Institute of the German Economy and the Konrad-Adenauer-Foundation, has made possible these world-wide conversations on a question of deep concern for all of us.

The economic inequality between the northern and southern hemispheres of the globe is becoming more and more an inner threat to the cohesion of the human family. The danger for our future from such a threat may be no less real than that proceeding from the weapons arsenals with which the East and the West oppose one another. New exertions must be made to overcome this tension, since all methods employed hitherto have proven themselves inadequate. In fact, the misery in the world has increased in shocking measure during the last thirty years. In order to find solutions that will truly lead us forward, new economic ideas will be necessary. But such measures do not seem conceivable or, above all, practicable without new moral impulses. It is at this point that a dialogue between Church and economy becomes both possible and necessary.

Let me clarify somewhat the exact point in question. At first glance, precisely in terms of classical economic theory, it is not obvious what the Church and the economy should actually have to do with one another, aside from the fact that the Church owns businesses and so is a factor in the market. The Church should not enter into dialogue here as a mere component in the economy, but rather in its own right as Church.

Here, however, we must face the objection raised especially after the Second Vatican Council, that the autonomy of specialized realms is to be respected above all. Such an objection holds that the economy ought to play by its own rules and not according to moral considerations imposed on it from without. Following the tradition inaugurated by Adam Smith, this position holds that the market is incompatible with ethics because voluntary "moral" actions contradict market rules and drive the moralizing entrepreneur out of the game⁴. For a long time, then, business ethics rang like hollow metal because the economy was held to work on efficiency and not on morality⁵. The market's inner logic should free us precisely from the necessity of having to depend on the morality of its participants. The true play of market laws best guarantees progress and even distributive justice.

The great successes of this theory concealed its limitations for a long time. But now in a changed situation, its tacit philosophical presuppositions and thus its problems become clearer. Although this position admits the freedom of individual businessmen, and to that extent can be called liberal, it is in fact deterministic in its core. It presupposes that the free play of market forces can operate in one direction only, given the constitution of man and the world, namely, toward the self-regulation of supply and demand, and toward economic efficiency and progress.

³ Joseph Cardinal Ratzinger is Prefect of the Congregation for the Doctrine of the Faith.

⁴ Cf. Peter Koslowski, über Notwendigkeit und Möglichkeit einer Wirtschaftsethik, in: Scheidewege. Jahresschrift für skeptisches Denken 15 (1985/86) 204-305; *ibid.* 301. This fundamental study has given me essential suggestions for my own paper.

⁵ Koslowski, *ibid.* 294

This determinism, in which man is completely controlled by the binding laws of the market while believing he acts in freedom from them, includes yet another and perhaps even more astounding presupposition, namely, that the natural laws of the market are in essence good (if I may be permitted so to speak) and necessarily work for the good, whatever may be true of the morality of individuals. These two presuppositions are not entirely false, as the successes of the market economy illustrate. But neither are they universally applicable and correct, as is evident in the problems of today's world economy. Without developing the problem in its details here -which is not my task -, let me merely underscore a sentence of Peter Koslowski's that illustrates the point in question: "The economy is governed not only by economic laws, but is also determined by men .."⁶ Even if the market economy does rest on the ordering of the individual within a determinate network of rules, it cannot make man superfluous or exclude his moral freedom from the world of economics. It is becoming ever so clear that the development of the world economy has also to do with the development of the world community and with the universal family of man, and that the development of the spiritual powers of mankind is essential in the development of the world community. These spiritual powers are themselves a factor in the economy: the market rules function only when a moral consensus exists and sustains them.

If I have attempted so far to point to the tension between a purely liberal model of the economy and ethical considerations, and thereby to circumscribe a first set of questions, I must now point out the opposite tension. The question about market and ethics has long ceased to be merely a theoretical problem. Since the inherent inequality of various individual economic zones endangers the free play of the market, attempts at restoring the balance have been made since the 1950's by means of development projects. It can no longer be overlooked that these attempts have failed and have even intensified the existing inequality. The result is that broad sectors of the Third World, which at first looked forward to development aid with great hopes, now identify the ground of their misery in the market economy, which they see as a system of exploitations, as institutionalised sin and injustice. For them, the centralized economy appears to be the moral alternative, toward which one turns with a directly religious fervor, and which virtually becomes the content of religion. For while the market economy rests on the beneficial effect of egoism and its automatic limitation through competing egoisms, the thought of just control seems to predominate in a centralized economy, where the goal is equal rights for all and proportionate distribution of goods to all. The examples adduced thus far are certainly not encouraging, but the hope that one could, nonetheless, bring this moral project to fruition is also not thereby refuted. It seems that if the whole were to be attempted on a stronger moral foundation, it should be possible to reconcile morality and efficiency in a society not oriented toward maximum profit, but rather to self-restraint and common service. Thus in this area, the argument between economics and ethics is becoming ever more an attack on the market economy and its spiritual foundations, in favor of a centrally controlled economy, which is believed now to receive its moral grounding.

The full extent of this question becomes even more apparent when we include the third element of economic and theoretical considerations characteristic of today's situation: the Marxist world. In terms of the structure of its economic theory and praxis, the Marxist system as a centrally administered economy is a radical antithesis to the market economy⁷. Salvation is expected because there is no private control of the means of production, because supply and demand are not brought into harmony through market competition, because there is no place

⁶ Ibid. 304; cf. 301.

⁷ Cf. Card. J. Höffner, *Wirtschaftsordnung und Wirtschaftsethik. Richtlinien der katholischen Soziallehre* (Ed. Sekretariat der Deutschen Bischofskonferenz, Bonn 1985) 34-44. The English translation of this paper was published by *Ordo socialis: Economic Systems and Economic Ethics -Guidelines in Catholic Social Teaching* (1986).

for private profit seeking, and because all regulations proceed from a central economic administration. Yet, in spite of this radical opposition in the concrete economic mechanisms, there are also points in common in the deeper philosophical presuppositions. The first of these consists in the fact that Marxism, too, is deterministic in nature and that it too promises a perfect liberation as the fruit of this determinism. For this reason, it is a fundamental error to suppose that a centralized economic system is a moral system in contrast to the mechanistic system of the market economy. This becomes clearly visible, for example, in Lenin's acceptance of Sombart's thesis that there is in Marxism no grain of ethics, but only economic laws⁸. Indeed, determinism is here far more radical and fundamental than in liberalism: for at least the latter recognizes the realm of the subjective and considers it as the place of the ethical. The former, on the other hand, totally reduces becoming and history to economy, and the delimitation of one's own subjective realm appears as resistance to the laws of history, which alone are valid, and as a reaction against progress, which cannot be tolerated. Ethics is reduced to the philosophy of history, and the philosophy of history degenerates into party strategy.

But let us return once again to the common points in the philosophical foundations of Marxism and capitalism taken strictly. The second point in common - as will already have been clear in passing - consists in the fact that determinism includes the renunciation of ethics as an independent entity relevant to the economy. This shows itself in an especially dramatic way in Marxism. Religion is traced back to economics as the reflection of a particular economic system and thus, at the same time, as an obstacle to correct knowledge, to correct action - as an obstacle to progress, at which the natural laws of history aim. It is also presupposed that history, which takes its course from the dialectic of negative and positive, must, of its inner essence and with no further reasons being given, finally end in total positivity. That the Church can contribute nothing positive to the world economy on such a view is clear; its only significance for economics is that it must be overcome. That it can be used temporarily as a means for its own self-destruction and thus as an instrument for the "positive forces of history" is an 'insight' that has only recently surfaced. Obviously, it changes nothing in the fundamental thesis.

For the rest, the entire system lives in fact from the apotheosis of the central administration in which the world spirit itself would have to be at work, if this thesis were correct. That this is a myth in the worst sense of the word is simply an empirical statement that is being continually verified. And thus precisely the radical renunciation of a concrete dialogue between Church and economy which is presupposed by this thought becomes a confirmation of its necessity.

In the attempt to describe the constellation of a dialogue between Church and economy, I have discovered yet a fourth aspect. It may be seen in the well-known remark made by Theodore Roosevelt in 1912: "I believe that the assimilation of the Latin-American countries to the United States will be long and difficult as long as these countries remain Catholic." Along the same lines, in a lecture in Rome in 1969, Rockefeller recommended replacing the Catholics there with other Christians⁹ - an undertaking which, as is well known, is in full swing. In both these remarks, religion - here a Christian denomination - is presupposed as a socio-political, and hence as an economic-political factor, which is fundamental for the development of political structures and economic possibilities. This reminds one of Max Weber's thesis about the inner connection between capitalism and Calvinism, between the formation of the economic order and the determining religious idea. Marx's notion seems to be almost inverted: it is not the economy that produces religious notions, but the fundamental

⁸ Koslowski, a.a.O. 296 with reference to Lenin, Werke (Berlin 1971) I 436.

⁹ I found these two considerations in the contribution of A. Metallì, *La grande epopea degli evangelici*, in: *Trenta giorni Ihg.* 3 Nr. 8 pp. 8-20, *ibid.* 9.

religious orientation that decides which economic system can develop. The notion that only Protestantism can bring forth a free economy -whereas Catholicism includes no corresponding education to freedom and to the self-discipline necessary to it, favoring authoritarian systems instead -is doubtless even today still very widespread, and much in recent history seems to speak for it. On the other hand, we can no longer regard so naively the liberal-capitalistic system (even with all the corrections it has since received) as the salvation of the world. We are no longer in the Kennedy-era, with its Peace Corps optimism; the Third World's questions about the system may be partial, but they are not groundless. A self-criticism of the Christian confessions with respect to political and economic ethics is the first requirement.

But this cannot proceed purely as a dialogue within the Church. It will be fruitful only if it is conducted with those Christians who manage the economy. A long tradition has led them to regard their Christianity as a private concern, while as members of the business community they abide by the laws of the economy.

These realms have come to appear mutually exclusive in the modern context of the separation of the subjective and objective realms. But the whole point is precisely that they should meet, preserving their own integrity and yet inseparable. It is becoming an increasingly obvious fact of economic history that the development of economic systems which concentrate on the common good depends on a determinate ethical system, which in turn can be born and sustained only by strong religious convictions¹⁰. Conversely, it has also become obvious that the decline of such discipline can actually cause the laws of the market to collapse. An economic policy that is ordered not only to the good of the group - indeed, not only to the common good of a determinate state - but to the common good of the family of man demands a maximum of ethical discipline and thus a maximum of religious strength. The political formation of a will that employs the inherent economic laws towards this goal appears, in spite of all humanitarian protestations, almost impossible today. It can only be realized if new ethical powers are completely set free. A morality that believes itself able to dispense with the technical knowledge of economic laws is not morality but moralism. As such it is the antithesis of morality. A scientific approach that believes itself capable of managing without an ethos misunderstands the reality of man. Therefore it is not scientific. Today we need a maximum of specialized economic understanding, but also a maximum of ethos so that specialized economic understanding may enter the service of the right goals. Only in this way will its knowledge be both politically practicable and socially tolerable. –

Translated by Stephen Wentworth Arndt

¹⁰ For detailed information see P. Koslowski, Religion, Okonomie, Ethik. Eine sozialtheoretische und ontologische Analyse ihres Zusammenhangs, in: P. Koslowski (Ed.), Die religiöse Dimension der Gesellschaft, Religion und ihre Theorien (Tübingen 1985) 76-96.

THE WORLD ECONOMY IN THE LIGHT OF CATHOLIC SOCIAL TEACHING

Joseph Cardinal Höffner¹¹

For a number of years now, Catholic social teaching has taken a very close look at economic questions and paid special attention to the problems of the world economy. In his encyclical on human work, Pope John Paul II. calls for a "global plan" designed to transcend the frontiers of individual states¹². The bishops of the United States of America are preparing a pastoral letter which deals with the American economy and its worldwide ramifications. The bishops of the Third World have called for a new world economic order. And so I, too, would like to make some fundamental statements on the world economy in the light of Catholic social teaching. I shall concentrate on the tense relationship which characterizes the world economy, i.e. the dichotomy between the solidarity from mutual bond and the solidarity from obligation. The principle of solidarity (from the Latin word *solidare* = to join firmly together) signifies a mutual bond and obligation. It thus rejects individualism, which denies the social nature of man and regards society simply as a vehicle that mechanically conciliates individual interests as well as collectivism, which deprives man of his personal dignity and degrades him to the mere object of social, national and economic processes. The principle of solidarity does not lie somewhere in the middle between individualism and collectivism: since it appeals simultaneously to human dignity and to the social nature of man it represents a new and unique approach to the relationship between man and society. In one respect, this principle rests on the existential reciprocal relationship (and mutual involvement) between the individual and society. On the other hand it denotes the moral responsibility (mutual liability) emanating from this existential condition. Hence, solidarity is both an ontological and an ethical principle. In its judgment of July 20, 1954, the West German Supreme Court (the *Bundesverfassungsgericht*) professed the same principle: " According to the Basic Law, man is not an isolated sovereign individual. Instead, the conflict between the individual and society has been resolved by recognizing the individual's close relationship with society and his dependence on it, without encroaching upon his intrinsic worth"¹³.

I. Solidarity out of mutual bonds

1. The biological and metaphysical unity of the human race

Although man constitutes an entity like no other on earth - never repeated nor, indeed, repeatable - he nevertheless does not rest in himself, isolated from others. He is open, accessible, by nature dialogical, embedded in the human race. Despite their diversity by virtue of skin - colour and culture all human beings are biologically and metaphysically united by the same human nature. They are not only numerous in quantity but also numerous in the same category. They all possess the same chromosomes. And as Professor Jerome Lejeune has observed, this indicates that "mankind must have evolved from a very limited group, if not a single couple. The age-old notion that all human beings are brothers is, therefore, not simply a philosophical assumption or a moral claim, but a simple statement of reality"¹⁴. Irrespective of agreement and approval, mankind is a primordial unit in biological, metaphysical, spiritual, moral, legal and economic terms. The whole of mankind is oriented towards the common

¹¹ Joseph Cardinal Höffner is Archbishop of Cologne and Chairman of the German Bishops' Conference

¹² Encyclical "Laborem exercens", 14 September 1981, No. 18.

¹³ 2) Rulings of Federal Constitutional Court 4, 120

¹⁴ 3) Jerome Lejeune, Ueber den Beginn des menschlichen Lebens. In: Die Herausforderung der Vierten Welt. Köln 1973, p. 45.

spiritual and moral values of what is true, good, beautiful and holy. In earlier millennia -or, indeed, even only a few centuries ago -the continents and their respective cultural systems had virtually no points of contact. Today, the whole of mankind is joined together in a common fate by dint of press and broadcasting, threat of war and yearning for peace, a worldwide economy and the globeencircling means of transport. The Catholic Church is also assuming ever-growing international dimensions. The greater part of the human race now lives in the southern hemisphere. Of the 840 million Catholics, only 270 million live in Europe and 70 million in North America. The remaining 500 million live in other continents: Latin America, Africa and Asia. In his Christmas address of December 23, 1930, Pope Pius XII said "Let us open up the frontier tollgates, let us cast aside the barbed wire, let us grant every nation an unimpeded insight into the lives of other peoples, let us end the segregation of certain countries from the remaining cultural world which militates so much against peace". This is only possible if the common spiritual and ethical basic values are recognized by all peoples. It comes as a consolation despite all the "iron curtains" in the world that the awareness of worldwide solidarity in all peoples is becoming stronger and stronger .

2. The economic solidarity of mankind

Also in economic terms, the whole of mankind forms a genuine unity. Catholic social teaching cites the following reasons for this statement:

a) The common dedication of earthly goods

God originally dedicated earthly goods to "the active human family"¹⁵, and not just to certain human beings in the way that everyone was assigned a body of his own. And as Pope Pius XII noted, this means that private property must not become detached from "its original right as being of use for everyone". If someone finds himself in extreme misery, then his over-riding claim under natural law surpasses that of any opposing system of proprietary rights: "In extreme distress, all things belong to all people"¹⁶-a daring pronouncement which postulates great demands on purity of intentions, but which can also exercise a liberating influence in times of catastrophes. The principle of the original common dedication of earthly goods also holds true of the community of nations. Pope Pius XII declared on December 24, 1941, that it was unjust if wealthy countries "aim at such an appropriation of economic resources and raw materials of public benefit that nations less favoured by nature remain excluded from them". The Second Vatican Council reaffirmed this doctrine and demanded that everyone must also regard his possessions" as being at the same time common property. "We should avoid the iniquity that some nations, whose citizens overwhelmingly bear the honored name of Christian, have goods in abundance, while others do not have enough to live, and suffer from hunger, disease, and all kinds of misery"¹⁷. The common dedication of earthly goods manifests itself in international economic exchange. When Pope Paul VI once more drew attention to this fact in his encyclical "Populorum progressio" (No.22-23) this was almost sensational - a sign of how unfamiliar Catholic social teaching really is.

b) The world economy - a unifying factor among nations

Since the early centuries of Christianity, the fathers of the Church, bishops and theologians have repeatedly pointed out that God, in His goodness, has distributed natural resources and the agricultural products unevenly among the various countries in order to stimulate nations to friendly exchange and to link them together in a peaceful manner. John Chrysostom (who died in 407) argued that it is God's will that not everything can grow and be produced

¹⁵ Encyclical "Quadragesimo anno", 45.

¹⁶ Thomas Aquinas, Summa Theol. II. II. 86, 7.

¹⁷ Pastoral Constitution "The Church in the Modern World", No.69

everywhere on earth so as to link peoples closely together by an exchange of goods. Theodoret of Cyrus (died 458) compared the sea stretching between the various countries with the market of a spacious city and the islands with the hostelrys for the merchants. Heinrich Heimbuche von Langenstein (born in Hesse in 1325) took up this line of thought and argued that the task of foreign trade lay in joining together nations "in friendship and love"¹⁸. John Mayr, a Scotsman (died in 1550), observed that no country can exist without commerce: "The kings and princes of Britain, Norway and the North have neither wine nor vines in their countries. Hence, there must be some clever people who take wine to these areas for the benefit of the state". In the case of Iceland, he went on to say, trade is even vital. The grain and other goods lacking in Iceland were shipped there by English merchants who, in turn, purchased large quantities of fish¹⁹. Pope Pius XII applied these ideas to the present time: Egoism must be replaced by "just and honest solidarity in economic and fraternal cooperation among nations" (December 24, 1940). Pope John XXIII observed that people in all parts of the world were virtually "dwellers sharing one and the same house" so that "lasting and beneficial peace would not come about as long as the economic and social position of one party differed too much from that of his neighbour"²⁰.

c) The world economy in the service of freedom

It is owing to the great Spanish theologians of the sixteenth century that they established a connection between freedom and trade among peoples and nations. Francisco Vitoria (died 1546) wrote " At the beginning of the world when everything was common property, each person enjoyed the right to travel to any region and to live there. This right does not seem to have been cancelled by the division of goods. It was, by no means, the intent of nations to curb intercourse between people by virtue of such division". For instance, the French cannot prohibit the Spaniards from going to France and living there "provided that they do not commit any injustice". And this meant, of course, that vessels could berth along any coast in the world, since "the flowing waters and the seas, the rivers and the harbours" are common to all mankind²¹. World economic ties do not imply either a centrally administered economy or the creation of a united world state. Such an empire would be a monster and colossus. Dominikus Soto (died 1560) remarked that no- one could navigate a gigantic ship over two stadia in length. As Franz Suarez who died in 1617²² expressed it: As long as human beings are at work, the creation of a world state will never come to pass. Catholic social teaching considers the market economy to be the right basic economic system -also in the interest of the world economy. However, it is convinced that it must adhere to a humane guideline. The world economy is not an automaton, but a cultural process shaped by an orderly regulative human will. The market mechanism and man's striving for economic success must be supplemented by the social orientation of the world economy, which can be steered and which needs to be steered. The objective of the world economy -in purely formalistic terms -does not consist in mere acts of economic rationality, nor in technocracy nor in mere profitability or in the maximum material "happiness" for as many people as possible. The real objective of economic activity lies in the sustained and reliable creation of those material prerequisites which permit individuals and nations a dignified development. Bishops and laymen in the Third World have often remarked to me that they oppose practical materialism and the immorality of consumerism for the sake of mankind itself. Their chief concern is the overall fulfilment of human beings: in marriage and family, at work and gainful employment, in love

¹⁸ "Propter amicitiam et dilectionem inter homines habendam" (Tractatus de contractibus. Cologne 1984, vol. IV. cap. 2., fol.

¹⁹ In IV. Sent. Paris 1521. Dist. 15, qu. 40, fol. 109. -Compare Joseph Höffner, "Wirtschaftsethik und Monopole im 15. und 16. Jahrhundert", Jena 1941, pp 98-99.

²⁰ Encyclical "Mater et Magistra", 157

²¹ De Indis (Getino II), Madrid 1934, p. 358 ff.

²² Compare Joseph Höffner, "Kolonialismus und Evangelium". 3. edition, Trier 1972, p.298.

of the beautiful, in ample leisure for pleasure and games. The integration of these aspirations of the entire human being finds fulfilment in religion.

II. Solidarity out of Obligation

Solidarity out of obligation consists of claims, tasks and commitments. Unfortunately, in our world of today, international solidarity has been replaced by mutual fear. There seems no end to the arms race. The threat is mounting to unimaginable heights -in fact to the point of humankind's self-destruction. More and more countries are tempted to separate their economy by protectionism and by special safeguards for individual sectors of the economy (such as agriculture), by subsidies, restrictive trade practices or the bilateral narrowing of what is by nature multilateral world trade. And yet past experience teaches us the correctness of the message in the encyclical *Mater et magistra*: "All countries have to rely on helping and complementing each other. They can only fare well if they are concerned about the welfare of other countries" (No.202). In effect, this world economic solidarity accords with one's own interest. In view of the alarming situation in which mankind now finds itself, all nations must again become aware of their bonds of solidarity. A renewed awareness might change the existing circumstances. The possibility of this is shown by recent history. Witch-hunting, slavery and colonialism have been eliminated in this way. Why should a change of awareness not lead to the outlawing of war, to the overcoming of hunger and misery? The balance of terror is dangerous, and the so-called "stability of crisis" is fragile.

Admittedly, a new awareness of worldwide responsibility in a spirit of solidarity will only arise if the rights of all nations "to existence, freedom, independence, cultural integrity and genuine development" are safeguarded²³ and if misery and hunger everywhere are overcome. Above all, the hungry populations in the Third World expect to receive a sign from the Christians. If this sign fails to appear, then the danger looms -as Pope Paul VI said -that a "second Messiah" will rouse the masses by "grandiose, though false promises" and deliver them into the arms of "totalitarian ideologies"²⁴. The anger arising from the affluence of advanced industrialized nations contrasting with hunger in the developing countries can only be eliminated by the solidarity of all nations. The developed, industrialized societies of today exercise a worldwide suggestive influence on others. Nations that lived for thousands of years in a certain static frugality have woken up and achieved a new sense of awareness. Yet this awakening is taking place with one eye on the material comfort of developed industrial nations, in comparison with them they feel disinherited, neglected, or even exploited. A comparison may be drawn with industrial workers in Europe during the second half of the 19th century who became conscious of their class position within bourgeois society and thus triggered unforeseeable political, social and economic consequences. By the same token, people in the developing countries are becoming aware of their position within the world community during the second half of the 20th century; and this will engender even more violent reactions.

Since the Second World War, it is above all political prudence which has induced the more affluent nations to grant economic aid to the developing nations. By contrast, Catholic social teaching emphasizes the aspect of obligation in solidarity. The following considerations emerge in this context:

²³ Pope John Paul II in his homily at the Mass in Birkenau Concentration Camp on June 7. 1979

²⁴ Encyclical "*Populorum progressio*", 11.

1. The fact that, today, one billion out of the world's 4.8 billion men and women are underfed or starving cannot help but shock the hearts and consciences of people in the prosperous countries. According to estimates made by the United Nations' Food and Agriculture Organization (FAO), the total number of persons in the world who suffered hunger or were threatened by starvation between 1974 and 1976 came to 436 million on an average. Every sixth African suffers malnutrition or hunger. Indeed, hunger has become one of humanity's continuous and main problems. Despite the tougher fight now waged to overcome hunger, this scourge will persist for many more years unless we take energetic steps to provide help.

2. The statement "The denser the population, the greater the hunger" does not hold true in this form, even though the problem of overpopulation must not be played down. For example, the Rhine- Ruhr region in West Germany ranks among the most densely populated areas in the world. Nevertheless, the people who live there do not suffer from hunger. On the contrary, this region is often cited as a typical illustration of an "affluent society". At the Bishops' Synod held in Rome in 1980, a passionate protest was lodged against attempts by the rich countries to impose certain birthcontrol methods on people in the Third World by abusing development aid. It was said that they were trying to hold down the peoples of the Third World.

3. As to the causes of misery we should distinguish between two sectors: on the one hand, the available but only partially tapped farming potential in the individual countries (e. g. quality of soil, fertility, irrigation etc) ; on the other hand, the social and economic conditions which continue to hinder an evaluation of agricultural potential. It is very difficult in the developing countries to set an economic upswing in motion because of oldfashioned feudal systems, lack of capital, primitive farming methods, lack of vocational training, delays in agrarian reforms, and numerous other factors. In addition, mention should be made of the lack of a worldwide economic policy and the inadequacy of development aid provided by the rich countries. The consequences are a chain of misery: a lack of jobs -unemployment - poverty - insufficient demand - low level of farm production - limited supply - malnutrition - hunger. A further complication in this scenario is the population growth: this has increased because public health and medical care have advanced much more rapidly than economic progress in the Third World so that the production of food has been unable to keep up with this increase in the population.

4. In this situation, mankind's just feelings of responsibility for the common good make it mandatory to furnish vigorous assistance for people in the developing countries. From the theological standpoint, there exists not only human solidarity in sin -and theologians have made very profound statements about this in the doctrine of original sin -but also human solidarity in justice and love. Hitherto, little has been done to offer an interpretation of the latter. The more that humanity turns into one unit, the more persons of other race and civilization will become our neighbours, and the more solidarity will extend beyond family, relatives, neighbourhood, village and nation -and bend down to help those in need on other continents.

5. Only the granting of generous help, both by means of political decisions and world economic solidarity can break the chain of misery. The economic measures to be taken must be oriented towards the market economy. Controls and outside interference are doomed to failure, because Third World countries react very sensitively if their sovereignty is infringed. It is interesting to note that the communist countries also trade with each other and with the western states in accordance with marketeconomy principles. The following goals must be envisaged under a worldwide programme of assistance:

Trade with Third World countries must be expanded. The huge burden of debts faced by the developing countries can only be reduced if Third World states receive wider export opportunities. At the present time, the advanced industrialized states are mainly increasing their volume of trade among themselves. For instance, W. Germany's imports were totalling DM 376,1 billion in the year 1982. Of this amount, DM 321,1 billion came from the western world; DM 38,7 billion from the developing nations, and DM 16,3 billion from the socialist state-trading countries.

Protectionism, which is largely connected with the international debt problem, should be abolished.

Support must be given to the efforts of the developing countries to create and preserve workplaces (jobs). In this context great importance attaches to the "indirect employer" i. e. "the network of national and international bodies which are responsible for the overall orientation of labor policy". Pope John Paul II calls for a "comprehensive plan" which transcends national frontiers²⁵.

In the agricultural sector, there must be an increase in the arable land under cultivation. Experts believe that the total area of the earth's surface used for farming could be doubled. Moreover, farming methods must be improved by mechanization, irrigation, plant protection, control of epidemics, use of fertilizers etc. In many developing countries, for instance in Latin America, there prevails an urgent need for agrarian reforms, i. e. overcoming the structure of very large and very small farms. When such measures are implemented, it is not possible to offer compensation at the current market value nor indeed is this demanded by Catholic social teaching. If a soldier must put his life at risk for the common good without compensation, then surely other individuals can be expected to forgo full compensation for their assets in order to overcome the worst grievances which pose a threat to the substance of the State²⁶.

Development aid must also be considerably expanded even if this requires big sacrifices. The old saying "charity begins at home" will prove fatal for the future of mankind. Entrepreneurs and wealthy property owners in the developing countries are flagrantly offending against the common good if they withhold their wealth from "productive uses" and withdraw from the community the material and other intangible assets on which it depends -for instance, by transferring their capital abroad²⁷. The now affluent oil-producing countries, which have meanwhile accumulated billions in reserves, must also be expected to grant development aid.

There must be drastic cuts in arms expenditure. In 1973, a total of 207 billion dollars was spent on armaments worldwide. Already by the year 1979, the arms expenditure had more than doubled (518 billion dollars); and this figure rose to a worldwide total of 650 billion Dollars in 1981 according to the International Institute for Peace Research (SIPRI) in Stockholm.

Economic development aid should not start out with large-scale prestige projects, but with the promotion of labour-intensive infrastructure measures: construction of roads, bridges, railways, water-pipelines etc. At the same time, numerous small and medium sized firms and workshops must be established to produce consumer goods (textiles, furniture, household effects) so that an appropriate supply of consumer goods can meet the demand created by the wages earned in setting up the infrastructure. Otherwise, prices will rise and the impoverishment will continue.

²⁵ Encyclical *Laborern Exercens*, 18

²⁶ Compare Vatican Council II Pastoral Constitution "Gaudium et spes", No.71

²⁷ *Ibid* No.65

6. It would run counter to world economic solidarity if development aid were misused for the purpose of meddling in the political affairs of the developing countries "in order to gain control". As we can read in the encyclical *Mater et Magistra*, such an approach is "obviously aimed at establishing a new form of colonial rule which, under hypocritical guise, seeks to reinstate the outdated dependence which some countries have shaken off only recently". Technical and financial assistance must be granted in an unselfish manner so as "to enable the developing countries to achieve economic and social progress on their own one day". Only in this way will it be possible for "all nations to form a community whose individual members - in the awareness of their rights and duties - jointly contribute towards the welfare of all"²⁸. Pursuant to the Christian understanding of life, it is not the goal of world economic solidarity to pave the way for hopes of salvation in this world. Even the biggest social reforms are incapable of satisfying the yearning of mankind for lasting life, permanent happiness and never-ending love; for man is "without limit in his yearning, destined to live a life of a higher order"²⁹. There exists no way in this world of breaking out of the finiteness and limitations of the human being into the land of absolute and eternal freedom. Yet it is precisely their hope for the life hereafter which gives Christians their strongest impulse to undertake political, social and economic commitments in the service of freedom for God's children.

²⁸ Encyclical "*Mater et Magistra*", No. 172-174

²⁹ Pastoral Constitution "*Gaudium et spes*", 10. 33

THE ECONOMY IN THE SERVICE OF MANKIND - WORRIES AND QUERIES OF THE VATICAN COUNCIL

Agostino Cardinal Casaroli ³⁰

The fact that this Congress is taking place only a few days prior to the opening of the Extraordinary Synod of Bishops in Rome should not be regarded as fortuitous. The Episcopal Synod will convene twenty years after the conclusion of the Second Vatican Council in order to consider the spirit and the realization of that event, which is of supreme importance for the Church. Among the major documents emanating from the Council ranks the Pastoral constitution on "The Church in the Modern World". This contains a number of significant pronouncements on the subject chosen for this Congress: the joint responsibility of Church and economy for the development of the world economy. You will understand, then, why in my introductory lecture I take a closer look at the relationship between the subject of your Congress and the Second Vatican Council.

The basic positive attitude of Vatican Council II regarding the problems of the economy and of society.

Vatican Council II was the first Council in the history of the Church which drew up an explicit doctrine on the relationship between the Church and the world in general and the relationship between the Church, the economy and society in particular. Needless to say, this Council was also dominated by the Church's direct religious mandate and her related internal structure. One need only recall the three fundamental constitutions on the Church, on Revelation and on the Liturgy. Equally, one thinks of the decrees on bishops, on priests, and on the lay apostolate. Yet even during the consultations of the individual sessions it emerged with growing clarity in the Council's endeavours to achieve a timely renewal of the Church that it would also have to reformulate the Church's relationship with the world, with the economy and with society. In the Decree on the Lay Apostolate the Council provided the theological foundations for these endeavours by pointing out: "The work of Christ's redemption concerns essentially the salvation of men; it takes in also, however, the renewal of the whole temporal order. The mission of the Church, consequently, is not only to bring men the message and grace of Christ but also to permeate and improve the whole range of the temporal" (n.5). In the Pastoral Constitution on "The Church in the Modern World", the Council notes "The Church is not motivated by an earthly ambition, but is interested in one thing only - to carry on the work of Christ under the guidance of the Holy Spirit, for he came into the world to bear witness to the truth, to save and not to judge, to serve and not to be served" (n.3). The following observations are deliberately confined to the essential declarations of Vatican Council II on the temporal order of economic life, because that is the direct concern of your Congress. One of the declarations of the Pastoral Constitution on "The Church in the Modern World" sets out a decisive and fundamental conviction of the Second Vatican Council. It states: "Ours is a new age of history with critical and swift upheavals spreading gradually to all corners of the earth (n.4) ...and so mankind substitutes a dynamic and more evolutionary concept of nature for a static one" (n.5). The Council by no means condemns this dynamism: it regards it as a challenge and task, particularly in the economic sphere. The Council proceeds from two empirical facts: the rapid growth in the population and the mounting volume of human needs. The Council by no means judges these two facts in a negative manner. Indeed, it sees them as a task which has to be resolved by dint of two measures. The first of these consists in a better use of the earth and its potential, although

³⁰ Agostino Cardinal Casaroli is Cardinal Secretary of State

without endangering and destroying our planet. The second measure is to attain better cooperation and organization of the economy as a social process. At the same time, this implies a dual initiative at the scientific-technical level as well as an initiative at the interpersonal, organizational level. It is not a matter for the Church or the Council to issue concrete instructions in this context. As the social encyclical "Quadragesimo anno" noted, the Church possesses no competence in technical terms. However, the decisive factor is the fundamentally positive statement made by Vatican Council II to the effect that the economic initiative represents much more than simply a technical process: particularly in the light of modern man's dynamic nature, it amounts to an ethical demand and an ethical mandate.

Worries and Queries

Precisely because the modern economy faces such big tasks and because it disposes of means on a hitherto unknown scale, it was natural for Vatican Council II to adhere to the tradition of social teaching of the Church by voicing its profound concern about possible aberrations and evident dangers. The Second Vatican Council expressed a first worry in the following way: "Many people, especially in economically advanced areas, seem to be dominated by economics; almost all of their personal and social lives are permeated with a kind of economic mentality and this is true of nations that favour a collective economy as well as of other nations" (Gaudium et Spes, n.63). In this respect, the Second Vatican Council speaks of a danger which Pope John Paul II indicated both in his encyclical "Redemptor hominis" and in "Laborem exercens". This danger consists in the fact that the highly developed modern industrial economy increases the material interests so much and renders social life so dependent on the alleged economic necessities as to push into the background the other values and goals needed for the development of the whole human being and for a dignified social existence. Clearly, the economy as such cannot by itself produce and pass on these overall human and social values and goals. However, the economy can help to ensure that these values and goals are not displaced or that they do not forfeit their impact in shaping society. This by no means applies solely to the industrial nations but equally to the developing countries. The Council gave clear expression to this set of problems: "The ultimate and basic purpose of economic production does not consist merely in the increase of goods produced, nor in profit nor prestige; it is directed to the service of man, that is, in his totality, taking into account his material needs and the requirements of his intellectual, moral, spiritual and religious life" (GS, n.64).

A second source of worry is closely connected with the first. It may be summarized in the question as to the role of the working man or woman in the economic process. The Second Vatican Council is a long way from representing social utopias. It knows only too well that human labour involves strenuous effort and that the accomplishment of work must follow certain inherent laws derived both from the given subject matter and the necessity of a division of labour. This has been valid throughout the ages, and it holds particularly true in a highly specialized industrial economy. But as the Second Vatican Council noted: the origin and goal of the economic process is man, not only in the sense that he receives his fair share in the outcome of the economy but also in the sense that he remains a man in his economic activity and - as "Laborem exercens" expressed it - becomes more a man. The Second Vatican Council would have denied its image of man shaped by the Gospel and by the general convictions of mankind if it had failed to draw attention to the danger that human beings may forfeit some of their personality during work processes and also that their sense of co-responsibility may diminish. Here, too, it is not a matter for the Church or the Council to give concrete instructions about how the ethical goal of "becoming more human" can be realized at work and through work. A warning has already been voiced against possible utopias.

Nevertheless, the Second Vatican Council also warned against leaving the structure and flow of the economy exclusively to technical expediency and organizational rationality. "Human work which is exercised in the production and exchange of goods or in the provision of economic services, surpasses all other elements of economic life, for the latter are only means to an end" (GS n. 67).

A third worry of the Second Vatican Council directly affects the real theme of this Congress: responsibility for the development of the world economy. As already noted, the Council's economic and ethical pronouncements rest on two facts: the immense capacity of a modern industrial economy, and the growing integration and dependence of the participants in the economic process. These two facts point to a common goal. As the Pastoral Constitution on the "Church in the Modern World" points out: "Every effort must be made to put an end as soon as possible to the immense economic inequalities which exist in the world and increase from day to day, linked with individual and social discrimination" (GS, n. 66). The Council added by way of justification: "God destined the earth and all it contains for all men and all peoples so that all created things would be shared fairly by all mankind under the guidance of justice tempered by charity" (GS, n.69). The worry of the Second Vatican Council lay above all in the possibility that the facilities provided by today's economic and technical progress will not be put to sufficient use to ensure the elimination of hunger and to offer to Third World countries "the means for helping and developing themselves" (n.69). "Our contemporaries are daily becoming more keenly aware of these discrepancies because they are convinced that this unhappy state of affairs can and should be rectified by the greater technical and economic resources available in the world today" (GS n.63). The Second Vatican Council did not indulge in any illusions: the realization of this goal can only take place step by step pursuant to vigorous exertions. The Council explicitly stressed the need for developing countries themselves to undertake far-reaching changes, and it made the following point: "Certain customs must not be considered sacrosanct, if they no longer correspond to modern needs" (GS n.69). On the other hand, the Council manifests an equally exigent warning against seeing the primary solution to the problems of development simply in a transfer of the industrialized states' economic models and economic mentality to the Third World.

Tasks for the Future

By virtue of the fundamentally positive attitude adopted by the Second Vatican Council towards economic and social questions and in the light of the above-mentioned worries, it is possible to reflect the spirit of this Council in formulating a number of tasks which point the way ahead for us in the development of the world economy and which will also form the center of the discussions at this Congress. However, I wish to confine myself to some fundamental remarks which fall within the immediate competence of the Church.

Firstly: The Vatican Council speaks explicitly of the economy's own "methods and laws" (n. 64). In other words, it would be foolish to believe that in the economy everything is possible, that one can pose any kind of demand, including those of a utopian nature. The social encyclical "Quadragesimo anno" stresses how economic laws indicate "which objectives are possible and which are not" (n. 43). The Second Vatican Council recognizes the existence of such economic laws, whilst the social teaching of the Church confirms this statement. These laws apply not only to the shaping of the domestic economy but also (and even more so) to the realization of the world economy.

Secondly: The same Vatican Council stresses that these economic laws do not automatically achieve the goal of the economy and do not represent the ultimate court of appeal for economic activity. They must rather be understood "within the framework of the moral order" and brought up to date as far as possible, i. e. within values and goals which can no longer be derived solely from economic activity but instead from a wider context. This explains the observation in "Quadragesimo anno": "From the same world of material goods as well as from the individual and social nature of man, human reason then derives with full determinateness the goal placed by God the creator before the economy as a whole" (n. 42). In the words of the Second Vatican Council, this means: service to man, to the whole man and to every man. Hence, economic activity must always be seen in its overall human context.

Thirdly: This interpersonal connection is not a static unit, it remains subject to social dynamism. As the Council points out, this is characterized by the growing unity and solidarity of all men and nations. For that reason, the satisfaction of mankind's economic needs becomes an ethically obligatory framework within which the "methods and laws" proper to the economy have to actualise themselves. Let us therefore stress once again: this goal is not subject to arbitrary decisions, it exists as an obligatory requirement in the context of today's economy.

Fourthly: This engenders a number of consequences for the national economies and for the realization of the world economy. In keeping with its social teaching, the Church can never view the world economy as a centrally administered and dominating collective economy, but only as a set of subsidiary economic units, either national or regional, which act in solidarity with each other. This will require a series of sweeping organizational measures which demand great sacrifices from both the industrialized and the developing nations.

Fifthly: These sacrifices and renunciations cannot be cogently realized by dint of organization. They require a wide measure of consensus and an awareness of solidarity. The Church's social teaching has always closely linked reforms in economic conditions with reforms in mental approach. This presents a great task for religion and for the Church. Today, the Church wishes to present more than just moral goals and ethical responsibilities. It also wishes to render its contribution towards accomplishing changes in awareness -not only in the industrial countries, but also in the Third World. But in order to attain this, it really needs to pursue a dialogue with those powers and authorities who now bear direct responsibility for realizing mankind's great aims of today: with the representatives of the economy, both employers and employees in the industrialized and developing countries. The Second Vatican Council initiated this dialogue twenty years ago. And this Congress, convened twenty years after the conclusion of the Council, wishes to re-open and continue that dialogue.

Sixthly: You will not reach any simple solutions at this Congress. Differences of opinion and discussions about the fulfilment of this almost superhuman task seem inevitable. That is quite possible and, indeed, such a situation is envisaged in the Pastoral Constitution on "The Church in the Modern World". But do not allow this to discourage you. The urgent requirement today consists in overcoming resignation and in finding the courage to take the initiative. Let us not forget what the social encyclical "Quadragesimo anno" had to say over fifty years ago: "The sharpest condemnation is deserved by the frivolity which, without concern for all this, lets conditions continue which yield the fruitful ground of justified dissatisfaction and thus lead the way for the world revolution which many seek" (n. 112). These words retain their undiminished significance for our world of today. I am delighted about the initiative which you have taken, and I wish this Congress every success and the special blessing of God.

JUSTICE AND GREATER HUMANITY FOR ALL

Pope John Paul II

Your Eminences, Your Excellencies, Dear Ladies and Gentlemen,

1. It is with particular joy that I welcome here in the Vatican the participants in the conference "The Church and the economy: responsibility for the future of the world economy". During these days you are discussing a matter which closely concerns the peoples of the world, and the Holy See as well: the burning problem - which must engage the sense of responsibility of each of us -of the realization of what my predecessor Paul VI defined as *Populorum Progressio*, ("The Development of Peoples"). I recently received here in the Vatican the General Assembly of the World Organization for Food and Agriculture of the United Nations. It was convoked in order to celebrate the fortieth anniversary of its founding, but at the same time to undertake new initiatives in view of the growing need of the developing nations. In fact, from the reports of this organization of the United Nations a frightening picture emerges: the economic recession of the industrialized nations has had disastrous repercussions on many developing countries. Many of these countries have seen their debts increase to such a degree that they risk financial collapse. In many developing nations this - together with natural catastrophes and other factors -has caused an agricultural regression, so that want and hunger have assumed alarming dimensions. Here, all mankind is faced with a challenge that my predecessor Paul VI summarized in these words: "We must hurry! Too many people suffer, and the distance which separates the progress of some from the stagnation, if not the outright regression, of others is growing" (*Populorum Progressio*, 29).

2. From the programme of your conference I notice that you, representatives of both industrialized and developing nations, are striving together to find an answer to the three questions that are at the centre of this challenge. The first question is the following: What must the industrialized nations do for the development of peoples? It is not the Church's task to propose concrete solutions in this area. She has at her disposal neither the necessary means nor the required competence. Still, she must incessantly emphasize that the highly developed nations have the grave obligation of coming to the assistance of the other countries in their struggle for economic, social and cultural development. To this end, Vatican Council II insists that these industrialized nations undertake "spiritual and material adjustments" within their own confines in order to meet this challenge (*Gaudium et Spes*, 86). From this point of view, much is already being done, both at the state and private levels. This must be duly recognized. But too many industrial sectors, all the way to arms production, are run according to purely economic rules and values, and it seems that they have not yet recognized the signs of the times and their socio-political responsibilities on a world level. It is understandable that the industrialized nations which find themselves in economic difficulty are first of all concerned with finding solutions to their own problems. But the danger of collective selfishness must be clearly adverted to, for example, in the temptation to set up new customs' barriers. In industrialized nations a certain disenchantment may also enter in, where their aid had been badly utilized or where it has either failed to obtain immediate success or even had negative effects. Based on a realistic vision, it must be recognized that the development of peoples and nations is a slow and long-term process. But all of this must not weaken the responsibility for the development of peoples on the part of industrialized nations. We are headed towards a future in which *the world is becoming ever more "one", and in which all are mutually interdependent, even on the economic plane*. Many of the problems that today threaten the economies of individual nations will be capable of resolution only if they are considered within the context of a functioning world economy. Christians -and all men of good will -

never work solely for the resolution of purely economic power problems, but also and always for the realization of justice and of greater humanity for all.

3. In this conference you have rightfully posed a second question: *What can and must the developing nations themselves do for the progress of peoples?* At bottom, one's own commitment is decisive; no outside assistance can take its place. Economic efforts -in concrete, the increase of one's own productive capacities -certainly take on a particular importance in this sense. But at the same time, social development must also be stimulated. Vatican Council II expressly calls attention to the fact that, even while fully respecting the social realities of individual peoples, "certain customs must not be considered sacrosanct if they no longer correspond to modern needs" (*Gaudium et Spes*, 69). Of primary importance in the responsibility of developing nations is the task of formation and education, which is one of the most important requisites for the success of the work of development. Without a doubt, formation and education have an economic dimension as well. Yet they must go well beyond that dimension. They must ultimately derive from a spiritual foundation and aim at the development of the whole person. One thing, however, must be said in all clarity: the development of peoples cannot consist in the fact that developing nations simply copy the economic, social and political models of industrialized nations. The destruction of the cultural richness of these countries would not only bring with it grave internal disturbances, but also weighty consequences for the growing unity of the community of peoples, a unity that cannot form itself on the basis of a levelled and unitary civilization, but rather on the basis of the rich variety of human cultures.

4. In your conference, lastly, you pose a third question: *What spiritual premises must there be in order to carry on development with the firmness required?* These premises equally regard both developing and industrialized nations. Certainly, as the Second Vatican Council states, within the realm of single cultural realities, a certain autonomy exists which must be taken into consideration. This is also true for the economic sector and its development. However, this relative autonomy is not a blind and automatic mechanism. It must be situated within a moral context and there find its proper objectives and ultimate motivations. The seeking of these objectives and motivations is one of the greatest yet most difficult tasks of our day. You have not avoided this problem, even though you will not arrive at an exhaustive response in the course of this conference. Certainly here lies the motive for which you have sought dialogue with the Church, seen, in the words of Paul VI, as "an expert concerning humanity", and precisely concerning humanity in its most profound roots: which is to say, in the search for meaning and a goal. The deliberate task of the Church is to make its own contribution to the formation of that person who lives from a spiritual centre, and who, from this centre, feels a responsibility to collaborate in solving the great problems of humanity. Such a person never gives in to discouragement or bitterness, because he always lives in hope. In order to perform this task, the Church has need of dialogue with this world, especially with those who carry with integrity the responsibility for the economic, social, political and cultural realms. Your conference is a precious contribution to this continual dialogue. I therefore follow your work with particular interest and with my blessing.

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