



The Archdiocese of Galveston-Houston
Respect Life Office

Outlines & Lecture Notes

In

Life, Justice & Peace

Edited By

Dr. Marcella Colbert
Director of Respect Life Office

Certificate in Life, Justice & Peace

Lecture Notes

Table of Contents

Abbreviations	Page
Moral Formation in Christ Barbara Jonte, MA	4 - 8
Genesis I, II, III Dr. Jeremy Wilkins PhD	9 - 13
Grace and the Virtues Dr. Jeremy Wilkins PhD	14 - 15
Dignity of the Human Person, Solidarity, Subsidiary, Rights, Responsibilities, Individual, Common Good Dr. Jeremy Wilkins PhD	16 - 20
Family & Community Dr. Ted Rebard PhD	21 - 29
Human Life I Dr. Marcella Colbert MB, MRCPsych	30 - 43
Human Life II Dr. Marcella Colbert MB, MRCPsych	44 - 60
The Person and Work Fr J. Pilsner, CSB PhD	61 - 74
The Person and Economics Dr. Ted Rebard PhD	75 - 81
The Person and Politics Dr. Ted Rebard PhD	82 - 86
The Lay Vocation Dr. Marcella Colbert MB, MRCPsych	87 - 96

Abbreviations

AMA	American Medical Association
CA	Centesimus Annus
CCC	Catechisms and Catholic Church
CDC	Center for Disease Control and Prevention
OT	Old Testament
SOS	Signs of Suicide
SRS	Sollicitudo Rei Socialis
SS	Sacred Scripture
VS	Veritatis Splendor
WHO	World Health Organization
WMA	World Medical Association
YRBSS	Youth Risk Behavior Surveillance Survey

The Church and Morality Outline

Lecture given by **Fr. Daniel Callam, C.S.B.**, (The numbers in brackets identify relevant paragraphs in the *Catechism of the Catholic Church*.)

Introduction: The *Catholic Catechism*

Everyone is a moral agent

Free will – I can act (1692, 1709)

Responsibility (1704, 1734)

Why do I act? (1718)

Proximate goals

Ultimate goal

Moral behavior is simply human behavior (1724)

The ultimate goal is the same for all men (1878, 27, 1721)

The means must be equally universal

Individual: conscience (1776)

Social: justice (1882, 1951, 1954)

Sin defined (1849)

Relativism

Is anyone really relativistic?

Different moralities

Forming conscience (1783)

Erroneous conscience (1793)

Moral absolutes

Abortion, self-defense, capital punishment, war

Principal of double effect (1737, 2263)

Stakes are high: eternal salvation (1723)

The Church's mandate to teach (2034, 2036)

Reason

Revelation

Conclusion: This is a defensible world view

The Church and Morality

Lecture given by **Fr. Daniel Callam, C.S.B.**, as one in a series in the “Certificate in Life, Justice and Peace” sponsored by the Respect Life Office of the Archdiocese of Galveston-Houston. (The numbers in brackets identify relevant paragraphs in the *Catechism of the Catholic Church*.)

Introduction: The *Catholic Catechism*

Everyone is a moral agent

Free will – I can act (1692, 1709)

1692 The Symbol of the faith confesses the greatness of God's gifts to man in his work of creation, and even more in redemption and sanctification. What faith confesses, the sacraments communicate: by the sacraments of rebirth, Christians have become "children of God,"² "partakers of the divine nature."³ Coming to see in the faith their new dignity, Christians are called to lead henceforth a life "worthy of the gospel of Christ."⁴ They are made capable of doing so by the grace of Christ and the gifts of his Spirit, which they receive through the sacraments and through prayer.

Spirit. His grace restores what sin had damaged in us.

1709 He who believes in Christ becomes a son of God. This filial adoption transforms him by giving him the ability to follow the example of Christ. It makes him capable of acting rightly and doing good. In union with his Savior, the disciple attains the perfection of charity which is holiness. Having matured in grace, the moral life blossoms into eternal life in the glory of heaven.

Responsibility (1704, 1734)

1704 The human person participates in the light and power of the divine Spirit. By his reason, he is capable of understanding the order of things established by the Creator. By free will, he is capable of directing himself toward his true good. He finds his perfection "in seeking and loving what is true and good."⁷

1734 Freedom makes man responsible for his acts to the extent that they are voluntary. Progress in virtue, knowledge of the good, and asceticism enhance the mastery of the will over its acts.

Why do I act? (1718)

1718 The Beatitudes respond to **the natural desire for happiness**. This desire is of divine origin: God has placed it in the human heart in order to draw man to the One who alone can fulfill it:

We all want to live happily; in the whole human race there is no one who does not assent to this proposition, even before it is fully articulated.¹³

How is it, then, that I seek you, Lord? Since in seeking you, my God, I seek a happy life, let me seek you so that my soul may live, for my body draws life from my soul and my soul draws life from you. Only God alone satisfies.¹⁵

- **Proximate goals**

- **Ultimate goal**

Moral behavior is simply human behavior (1724)

1724 The Decalogue, the Sermon on the Mount, and the apostolic catechesis describe for us the paths that lead to the Kingdom of heaven. Sustained by the grace of the Holy Spirit, we tread them, step by step, by everyday acts. By the working of the Word of Christ, we slowly bear fruit in the Church to the glory of God.²⁵

The Church and Morality

The ultimate goal is the same for all men (1878, 27, 1721)

1878 All men are called to the same end: God himself. There is a certain resemblance between the unity of the divine persons and the fraternity that men are to establish among themselves in truth and love.¹ Love of neighbor is inseparable from love for God.

1821 We can therefore hope in the glory of heaven promised by God to those who love him and do his will.⁹² In every circumstance, each one of us should hope, with the grace of God, to persevere "to the end"⁹³ and to obtain the joy of heaven, as God's eternal reward for the good works accomplished with the grace of Christ. In hope, the Church prays for "all men to be saved."⁹⁴ She longs to be united with Christ, her Bridegroom, in the glory of heaven:

1721 God put us in the world to **know, to love, and to serve him, and so to come to paradise.** Beatitude makes us "partakers of the divine nature" and of eternal life.²¹ With beatitude, man enters into the glory of Christ²² and into the joy of the Trinitarian life.

a. The means must be equally universal

Individual: conscience (1776)

1776

"Deep within his conscience man discovers a law which he has not laid upon himself but which he must obey. Its voice, ever calling him to love and to do what is good and to avoid evil, sounds in his heart at the right moment. . . . For man has in his heart a law inscribed by God. . . . His conscience is man's most secret core and his sanctuary. There he is alone with God whose voice echoes in his depths."⁴⁷

Social: justice (1882,1951, 1954)

1882

Certain societies, such as the family and the state, correspond more directly to the nature of man; they are necessary to him. To promote the participation of the greatest number in the life of a society, the creation of voluntary associations and institutions must be encouraged "on both national and international levels, which relate to economic and social goals, to cultural and recreational activities, to sport, to various professions, and to political affairs."⁵ This "*socialization*" also expresses the **natural tendency for human beings to associate with one another** for the sake of attaining objectives that exceed individual capacities. It develops the qualities of the person, especially the sense of initiative and responsibility, and helps guarantee his rights.⁶

1951 Law is a rule of conduct enacted by competent authority for the sake of the common good. The moral law presupposes the rational order, established among creatures for their good and to serve their final end, by the power, wisdom, and goodness of the Creator. **All law finds its first and ultimate truth in the eternal law.** Law is declared and established by reason as a participation in the providence of the living God, Creator and Redeemer of all. **"Such an ordinance of reason is what one calls law."**²

Alone among all animate beings, man can boast of having been counted worthy to receive a law from God: as an animal endowed with reason, capable of understanding and discernment, he is to govern his conduct by using his freedom and reason, in obedience to the One who has entrusted everything to him.³

1954

Man participates in the wisdom and goodness of the Creator who gives him mastery over his acts and the ability to govern himself with a view to the true and the good. The natural law expresses the original moral sense which enables man to discern by reason the good and the evil, the truth and the lie:

The natural law is written and engraved in the soul of each and every man, because it is human reason ordaining him to do good and forbidding him to sin . . . But this command of human reason would not have the force of law if it were not the voice and interpreter of a higher reason to which our spirit and our freedom must be submitted.⁵

The Church and Morality

Sin defined (1849)

1849 Sin is an offense against reason, truth, and right conscience; it is failure in genuine love for God and neighbor caused by a perverse attachment to certain goods. It wounds the nature of man and injures human solidarity. It has been defined as "an utterance, a deed, or a desire contrary to the eternal law."¹²¹

Relativism

- Is anyone really relativistic?
- Different moralities

Forming conscience (1783)

1783 **Conscience must be informed and moral judgment enlightened.** A well-formed conscience is upright and truthful. It formulates its judgments according to reason, in conformity with the true good willed by the wisdom of the Creator. The education of conscience is indispensable for human beings who are subjected to negative influences and tempted by sin to prefer their own judgment and to reject authoritative teachings.

Erroneous conscience (1793)

1793 If—on the contrary—the ignorance is invincible, or the moral subject is not responsible for his erroneous judgment, the evil committed by the person cannot be imputed to him. It remains no less an evil, a privation, a disorder. One must therefore work to correct the errors of moral conscience.

Moral absolutes

- Abortion, self-defense, capital punishment, war
- Principal of double effect (1737, 2263)

1737 **An effect can be tolerated without being willed by its agent;** for instance, a mother's exhaustion from tending her sick child. A bad effect is not imputable if it was not willed either as an end or as a means of an action, e.g., a death a person incurs in aiding someone in danger. For a bad effect to be imputable it must be foreseeable and the agent must have the possibility of avoiding it, as in the case of manslaughter caused by a drunken driver.

2263 The legitimate defense of persons and societies is not an exception to the prohibition against the murder of the innocent that constitutes intentional killing. "The act of self-defense can have a double effect: the preservation of one's own life; and the killing of the aggressor. . . . The one is intended, the other is not."⁶⁵

Stakes are high: eternal salvation (1723)

1723 **The beatitude we are promised confronts us with decisive moral choices.** It invites us to purify our hearts of bad instincts and to seek the love of God above all else. It teaches us that true happiness is not found in riches or well-being, in human fame or power, or in any human achievement—however beneficial it may be—such as science, technology, and art, or indeed in any creature, but in God alone, the source of every good and of all love:

All bow down before wealth. Wealth is that to which the multitude of men pay an instinctive homage. They measure happiness by wealth; and by wealth they measure respectability. . . . It is a homage resulting from a profound faith . . . that with wealth he may do all things. Wealth is one idol of the day and notoriety is a second. Notoriety, or the making of a noise in the world—it may be called "newspaper fame"—has come to be considered a great good in itself, and

The Church and Morality

a ground of veneration.²⁴

The Church's mandate to teach (2034, 2036)

basis for this catechesis has traditionally been the Decalogue which sets out the principles of moral life valid for all men.

2034 The Roman Pontiff and the bishops are "authentic teachers, that is, teachers endowed with the authority of Christ, who preach the faith to the people entrusted to them, the faith to be believed and put into practice."⁷⁶ The *ordinary* and universal *Magisterium* of the Pope and the bishops in communion with him teach the faithful the truth to believe, the charity to practice, the beatitude to hope for.

2036 The authority of the Magisterium extends also to the specific precepts of the *natural law*, because their observance, demanded by the Creator, is necessary for salvation. In recalling the prescriptions of the natural law, the Magisterium of the Church exercises an essential part of its prophetic office of proclaiming to men

- **Reason
Revelation**

Conclusion: This is a defensible world view

Genesis I, II, III *Outline*

By Dr. Jeremy Wilkins

“In the beginning, God created the heavens and the earth”

The eternal God gave a beginning to all that exists outside Himself

God alone *creates*, in the proper sense of the word (Hebrew *bara* = create)
Everything that exists—“the heavens and the earth”—depends on God
God creates by wisdom and love, in absolute freedom
God transcends creation and is present to it
God governs all things (providence) through “secondary causes”

“To the image of God, He created them”

To the image of God

Human beings alone can know and love their Maker – and are called to a share in the divine life
Capable of self-donation and true friendship with others
Stewardship over creation
Unity of the human race. **The unity of each human being**
A composite nature (spirit and matter). The unity of human nature willed by God
Man is a “microcosm”, the cosmos in miniature
Man is the “priest of creation”

“Male and female” – equality and complementarity

Male and female share the same dignity from God
Created for each other – only the woman is the suitable partner for Adam (Gen 2:18-20)
Intended to form a communion of life in marriage

The Garden of Eden

Created in friendship with God = original justice
Conditional immunity from death
Self-mastery, order in the soul
Work is not yet burdensome

“Through the envy of the devil, death entered the world” (Wis 2:24)

The mystery of iniquity

Distinguish the evil of fault (sin) from the evil of suffering (punishment)

The Fall

A primeval deed at the beginning of human history and marking all of human history
The malice of the devil, “a murderer from the beginning” (Jn 8:44)
The pride of Adam and Eve – “you will be like God” (Gen 3:5)
Loss of trust in God

Genesis I, II, III *Outline*

Consequences of the Fall

- Loss of original holiness
- Unwholesome fear of God (Gen 3:5-10)
- Death entered the world
- The reign of sin
- Love of self to the contempt of God vs. love of God to the contempt of self

Original sin: “all have sinned and fall short of the glory of God” (Rm 3:32)

- Everyone is implicated in Adam’s sin
- Original holiness and integrity lost for everyone – by propagation, not imitation
- Weakening of natural powers (will, intellect), but not a total destruction
- The necessity of grace

The Law of the Cross

- God brings good out of evil
- Through self-giving love
- Sin enters through the abuse of human freedom

Genesis I, II, III

By Dr. Jeremy Wilkins

On the topics covered here, see *The Catechism of the Catholic Church*, §§279-421. For further reading, I recommend Joseph Ratzinger, *“In the Beginning...”: A Catholic Understanding of the Story of Creation and the Fall* (Grand Rapids, MI: Eerdmans, 1995). This very readable book—originally a series of homilies—lays out sound exegetical principles for understanding the first three chapters of *Genesis*.

“In the beginning, God created the heavens and the earth”

The eternal God gave a beginning to all that exists outside Himself

- God alone *creates*, in the proper sense of the word (Hebrew *bara* = create, and always has God for its subject)
 - Creation *ex nihilo* (‘from nothing’)
 - Only an infinite power can create from nothing
- Everything that exists—“the heavens and the earth”—depends on God
 - There is an invisible as well as a visible order of reality (the angels)
 - Human beings are the summit of the work of creation. They bridge the visible and invisible orders
- God creates by wisdom and love, in absolute freedom
 - God’s purpose is to share His goodness with creatures
 - Each creature shares God’s goodness in its own way
 - The total order of the universe mirrors forth the glory of God
 - Creatures are interdependent
 - Creation is a work of the Trinity (see appendix)
- God transcends creation and is present to it
 - Analogy: God is to creation as an author is to a book
 - God completely transcends the created order and all its conditions
 - God penetrates the created order by his power, his knowledge, and the communication of His perfections
- God governs all things (providence) through “secondary causes”
 - God is more the cause of good than we are
 - ...but God is not the cause of evil (more on this later)

Genesis I, II, III

“To the image of God, He created them”

To the image of God

- Human beings alone can know and love their Maker – and are called to a share in the divine life
 - Adam naming the animals shows his participation in divine wisdom
 - The commandment given in the Garden shows participation in divine government
- Capable of self-donation and true friendship with others
- Stewardship over creation
- Unity of the human race

The unity of each human being

- A composite nature (spirit and matter): “then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being” (Gen 2:7)
- The unity of human nature willed by God
 - The soul is the “form” of the body
 - Human souls immediately created by God
- Man is a “microcosm”, the cosmos in miniature
- Man is the “priest of creation” because he alone can give express voice to praise of the Creator

“Male and female” – equality and complementary

- Male and female share the same dignity from God
- Created for each other – only the woman is the suitable partner for Adam (Gen 2:18-20)
- Intended to form a communion of life in marriage

The Garden of Eden

- Created in friendship with God = original justice
- Conditional immunity from death
- Self-mastery, order in the soul
- Work is not yet burdensome

“Through the envy of the devil, death entered the world” (Wis 2:24)

The mystery of iniquity

- Distinguish the evil of fault (sin) from the evil of suffering (punishment)
- Sin enters through the abuse of human freedom

Genesis I, II, III

The Fall

- A primeval deed at the beginning of human history and marking all of human history
- The malice of the devil “a murderer from the beginning” (Jn 8:44)
- The pride of Adam and Eve – “you will be like God” (Gen 3:5)
- Loss of trust in God

Consequences of the Fall

- Loss of original holiness – alienation from God, alienation from self, alienation from each other, alienation from the created world
- Unwholesome fear of God (cf Gen 3:5-10)
- Death entered the world
- The reign of sin: Cain slew Abel (Gen 4:8), Lamech’s boast (4:24), the world was filled with corruption (6:5,11) – corruption of every social, cultural, political order (cf CCC §408)
- Love of self to the contempt of God vs. love of God to the contempt of self (St. Augustine)

Original sin: “all have sinned and fall short of the glory of God” (Rm 3:22)

- Everyone is implicated in Adam’s sin
- Original holiness and integrity lost for everyone – by propagation, not imitation
- Weakening of natural powers (will, intellect) but not a total destruction
Disordered desire, ignorance, suffering, domination by death
- The necessity of grace
The universality of sin opposed to the universality of grace in Christ

The Law of the Cross

- God brings good out of evil
- Through self-giving love

Appendix: The Trinitarian Order of Creation

God creates through His Word (cf. Jn 1:1-3, 10; Col 1:16-17, 1 Cor 8:6; Heb 1:2; Ps 33:6, “by the word of the Lord the heavens were made...”)

God creates in the Spirit (cf. Gen 1:2, the Spirit hovered over the water; Pss 33:6, “...and all their host by the breath [=Spirit] of his mouth”; 104:30, “when you send forth your Spirit, they are created, and you renew the face of the earth”)

Thomas Aquinas distinguishes the creation of matter (“the heavens and the earth,” before they are formed) and the work of forming it into the world. In both creation and formation, the Trinity is manifest: in creation, the Father is signified through God creating; the Son, through the principle in which God creates; the Spirit, who hovers over the waters. In the ordering of creation, the Father is represented as God speaking; the Son, as the word in which God speaks; and the Spirit, as the satisfaction by which God saw that all creation was good. (*Summa theologiae* 1 q. 74 a. 3 ad 3).

Grace and the Virtues

By Dr. Jeremy Wilkins

In general, what I have to say is largely derived from St. Thomas Aquinas, who discusses the virtues in general in *Summa theologiae* 1-2, and particular questions in *ibid.*, 2-2. The *Catechism* treats virtue, briefly, in §§1803-1845. On the acquired virtues, I recommend Joseph Pieper, *The Four Cardinal Virtues*; and Yves Simon, *The Definition of Moral Virtue*. On the Spirit and his gifts, I suggest the chapters on the Spirit in Jean-Pierre Torrell, *Thomas Aquinas: Spiritual Master*.

Grace: The effect of God's love in us

- Love touches everything
- Love is always relational
- Love requires skills

The virtues are skills of love

- Virtue enables a person to do what is good promptly, consistently, pleurably
- Virtue is not just a routine
- Virtue is like a skill

Why do we need virtues?

- Perfectibility (potency)
- Indeterminacy (self-government)
 - The two phases of self-making (accidental, deliberate)
- Multiplicity of factors in the human good

Human nature

- Sensitive & intellectual (the passions and the mind)
- Apprehensive & appetitive
- Concupiscible (desiring) & irascible (resisting)

The Cardinal Virtues

- Prudence (intellect)
- Justice (will)
- Temperance (concupiscible)
- Fortitude (irascible)
- The virtues are all interconnected
- The virtue lies in the mean

Grace and the Virtues

The Theological Virtues

- Why are they theological?
 - Infused, not acquired
 - God is their object
 - They are absolutely supernatural
- Faith
- Hope
- Charity
 - Charity is the form of the other virtues – it changes the mean / proportion (e.g., of temperance, justice)
 - The whole life of the Christian, insofar as it is informed by charity, is supernatural and meritorious before God
 - Charity has no sin by excess

Dignity of the Human Person Outline

Solidarity, Subsidiarity, Rights, Responsibilities, Individual and Common Good

By Dr. Jeremy Wilkins

The root of human dignity: creation to the image and likeness of God

Christ reveals man to Himself
Human beings are willed for their own sakes
They govern themselves
Intelligence & reason – created participation in uncreated light
Will (capacity for spiritual desire)
Free choice from the conjunction of reason and will
Conscience & Responsibility
Problem of sin from the beginning – values vs. satisfactions
Necessity of grace

Formation and Fulfillment of Human Dignity

Natural desire to see God
Formation: Acquired virtues
Transformation: Infused virtues
Supernatural fulfillment - beatitude

Human freedom

Freedom as power of co-authorship
Indeterminacy of freedom in this life
Becoming free through virtue
Dialectic of sin and grace = abuse and right use of freedom

Subjects (Persons) and Community

Man is naturally social – imitation of Trinity
Heritage and creativity
Subsidiarity (CA 13)
Conversion

Authority

Necessity derives from God – for the sake of good order
Form derives from human cooperation – variety of legitimate forms
Authority is legitimate when it seeks the common good
Unjust or immoral laws are not binding on conscience

Dignity of the Human Person Outline

Common Good

- The social conditions promoting authentic fulfillment for individuals and groups
- Elements of the common good
- Political community (the state) has a special relationship to the common good
- Common good always oriented towards authentic human progress
- Participation and responsibility

Social Justice & Solidarity

- Conditions for individuals and groups to obtain their due
- Respect for transcendent dignity of man
- Human dignity and the rights that flow from it are prior to society; these are the foundation and measure of legitimate authority
- Interdependence – system of relationships
- Structures of sin – the fruit of many sins
- Solidarity = Commitment to the good of all (SRS 38.6)
- Private property – universal destination of goods
- Spiritual solidarity and the duty to proclaim the Gospel

Dignity of the Human Person,

Solidarity, Subsidiarity, Rights, Responsibilities, Individual and Common Good

By Dr. Jeremy Wilkins

The root of human dignity: creation to the image and likeness of God

- Christ reveals man to Himself
- Human beings are willed for their own sakes
- They govern themselves
- Intelligence & reason – created participation in uncreated light
The rational creature is subject to divine providence in a more excellent way than other beings ... for he is a participant in providence, providing both for himself and for others. Thus he is a participant in that eternal reason through which he has a natural inclination to his proper act and end, and this participation of the rational creature in eternal law is called natural law. ... the light of natural reason, by which we discern what is good and bad (which is the function of natural law), is nothing else than an impression of the divine light upon us. Thus it is clear that natural law is nothing other than the rational creature's participation in the eternal law. (St Thomas Aquinas, *ST* 1-2 q. 91 a. 2 c.)
- Will (capacity for spiritual desire)
- Free choice from the conjunction of reason and will
Problem with 'choice' language
- Conscience & Responsibility
Rooted in light of reason – moral conduct bears witness to human dignity
Rights always entail responsibilities - “the inseparable connection between truth and freedom” (VS 99.2)
Conscience as the moral dynamism – The inner dynamism of moral self-transcendence is the basis and origin of moral precepts
Authority and teaching can focus responsibility but not create it (just as a teacher cannot create wonder, cannot teach a plant or a fish)
Parents, teachers, authorities, promote and seek to instill moral rules *because* of their sense of responsibility
- Problem of sin from the beginning – values vs. satisfactions
- Necessity of grace

Formation and Fulfillment of Human Dignity

- Natural desire to see God
“...to praise you is the desire of man ... you stir man to take pleasure in praising you, because you have made us for yourself, and our heart is restless until it rests in you.” (St Augustine, *Confessions*, I,1)
- *Formation*: Acquired virtues

Dignity of the Human Person,

- *Transformation*: Infused virtues
- Supernatural fulfillment - beatitude
- A decisive choice that no one can evade (“I place before you life & death...”
Dt 30:19)
To be merely human is not an option

Human freedom

- Freedom as power of co-authorship
- Indeterminacy of freedom in this life
- *Becoming free* through virtue
- Dialectic of sin and grace = abuse and right use of freedom

Subjects (Persons) and Community

- Man is naturally social – imitation of Trinity
- Heritage and creativity
Education, socialization, inculturation (acquisition of skills, roles, meanings and values)
- Subsidiarity (CA 13)
Mediated execution of divine providence
Intermediate institutions between the individual and the state: family, economic, social, political, cultural groups – “networks of solidarity” (CA 49.3)
Intermediate institutions “personalize” us
Erosion through socialism (statism) and democratic capitalism (individualism, leading to erosion of mediating institutions)
Autonomy of lower (less inclusive) social orders
- Conversion
Scale of values
Promotion of virtue
Charity and the Law of the Cross

Authority

- *Necessity* derives from God – for the sake of good of order
Obedience to authority is therefore binding on conscience
- *Form* derives from human cooperation – variety of legitimate forms
- Authority is legitimate when it seeks the common good
- Unjust or immoral laws are not binding on conscience

Dignity of the Human Person,

Common Good

- The social conditions promoting authentic fulfillment for individuals and groups
- Elements of the common good
 - Respect for the human person – fundamental dignity & inalienable rights, especially freedom of conscience & religion
 - Social well-being and development of the group
 - Arbitration between competing claims
 - Fulfillment of basic needs
 - Peace, i.e., stability and security in a just order
- Political community (the state) has a special relationship to the common good
- Common good always oriented towards authentic human progress
- Participation and responsibility
 - Personal responsibility – family, work, etc.
 - Public life
 - Necessity of conversion

Social Justice & Solidarity

- Conditions for individuals and groups to obtain their due
- Respect for transcendent dignity of man
- Human dignity and the rights that flow from it are prior to society; these are the foundation and measure of legitimate authority
- Interdependence – system of relationships
 - Equality of persons (dignity & rights) – differences in talents, circumstance, etc.
 - Divinely willed necessity of cooperation
- Structures of sin – the fruit of many sins
- Solidarity = Commitment to the good of all (SRS 38.6)
 - Diametrically opposed to desire for profit and thirst for power – solidarity is the attitude necessary to overcome structures of sin
 - The *integral good* – not simply accumulation of things!
 - Progress = advancement of *persons*
- Private property – universal destination of goods
 - Property rooted in dignity – the fruits of labor, dignity of the worker
 - “The goods of this world are originally meant for all” (SRS 42.5)
 - Private property not absolute
 - Property is under a “social mortgage” (ibid.), i.e., it has an intrinsically social function
 - “Preferential option for the poor” (SRS 42.2)
- Spiritual solidarity and the duty to proclaim the Gospel
 - For two thousand years this sentiment has lived and endured in the soul of the Church, impelling souls then and now to the heroic charity of monastic farmers, liberators of slaves, healers of the sick, and messengers of faith, civilization, and science to all generations and all peoples for the sake of creating the social conditions capable of offering to everyone possible a life worthy of man and of a Christian (Pius XII, Discourse, June 1, 1941, quoted in CCC § 1942)

Family and Community *Outline*

By Dr. Ted Rebard

Outline of approach:

The state of the matter today in real life

On a deeper level

To understand original sin

The law in the Old Testament onward to the Catechisms and Catholic Church
anent the 4th Commandment!

God wills, and this is included in the meaning of the 4th commandment, that we honor our
parents who have handed on (tradition!) to use the gift of life and the knowledge of
God

What does ‘authority’ mean?

There are four such relationships of authority and obedience:

Parents and children;

Husbands and wives;

Rulers and citizens;

Masters and servants

Two things are constant as elements or ‘dimensions’ of community

Authority must have a ‘vertical’ dimension, ‘coming down’

Authority must also have a ‘horizontal’ dimension, of equality of all persons

A family has three *essential* features

It is a man and a woman united in marriage and together with their children (CCC 2202)

It originates ultimately from God, but proximately from the man and the woman freely
choosing to establish their marriage (CCC 2201)

The family has two essential purposes: the good of the spouses and the procreation and
education of the children (CCC 2201)

Specific duties of the state to the family are to ensure:

‘The freedom to establish a family. . .’

‘The protection of the family and of the marriage bond . . .’

‘The freedom to profess one’s faith and to hand it on . . .’

‘The right to private property, to free enterprise, to obtain work and housing . . .’

‘The protection of security and health, especially with respect to dangers such as drugs,
pornography, alcoholism . . .’

‘The freedom to form associations with other families and so to have representation before
authority . . .’

‘The right of parents to choose a school for their children . . .’

‘The family and religion’

Family and Community *Outline*

The duties of children are:

Respect of parents, siblings, and of God (CCC 2214 & 2219)

Gratitude, which is the source of respect because only from their parent's lessons esp. of example are they taught to grow in wisdom, goodness, and grace (CCC 2215)

(Nemo dat quod non habet)

Obedience, which shows respect (CCC 2216)

The duties of parents are these:

To extend (beyond mere procreation) to the moral education of their children;

to regard in practice their children as children of God and so to respect them as such;

to discipline but not provoke their children;

to evangelize their children (CCC 2225);

to refrain from pressuring their children over choices of career or spouses;

to give good example; this is a 'grave responsibility' (CCC 2223);

to know how to admit their own failings so as to be able better to guide and correct them (CCC 2223)

God is the creator of all community

Citizens also have duties, which may be put under four headings:

Obedience, 'to honor all who for our good have received authority from God' (CCC 2234)

There is an obligation to pay taxes, to exercise the right to vote, and to defend the country

There is an obligation to be vigilant and critical of government. Just criticisms, especially when they touch the dignity of persons or are contrary to the norms of moral order are required

There is sometimes even the duty to disobey, as in the case of an overtly unjust law, i.e., a law contrary to the true moral good

The greatest social commandment is charity

'Solidarity'

'The common good is always oriented towards the progress of persons: "The order of things must be subservient to the order of persons, and not the other way around" [GS 26, 3]' (CCC 1912)

'Right relations between employers and employees, between those who govern and citizens, presupposes a natural good will' (CCC 2213)

Family and Community

By Dr. Ted Rebard

The state of the matter today in real life: Families are largely in a mess, for example because of divorce, moral immaturity of parents, failure of schools, and other factors. All of these are traceable to the proximate sources of materialism, and its implicit subjectivism and immanen-tism, thus yielding an acceptance of the supposed meaninglessness of life.

On a deeper level, all these are due to failures emergent from the darkened intellect, weak will, and disordered passions, which is to say, they are due to original sin.

To understand original sin, use the image of the magnetized iron rings, the first of which is magnetized by contact with God, the giver of order, truth, and goodness. When the first contact is broken, all the rings fall apart, which is what we see. As Chesterton said, the evidence for original sin is empirical.

The law in the OT is given to re-attach the chosen people to God, Who made a new covenant with Abraham, which He confirms in Moses on Sinai, and renews thru the prophets, finally fulfilling the promise in Jesus. (Note that the Father ‘chases’ His beloved people through salvation history, for always He has loved us first, and beggars that we are, we are poor even in thanks and love.)

The law is still, as Moses Maimonides had it in the 13th century, a ‘rope’ to save us from drowning. To know the law is to know the truth about goodness. Just as falsehood makes chains and slaves mentally and therefore in action, so also the ‘truth makes us free.’ The law is about freedom and about the real point of freedom: love of God. To think of the law as a stric-ture is to fail to know it.

‘I was not created to ‘do it my way,’ or because ‘I gotta be me,’ but rather ‘to worship and obey.’

Obligation is more fundamental than rights. Rights are secondary to obligations. (Explain anent justice, and NB the OT meaning of ‘the just man.’) To live well, to live exactly *blessed* as the term is meant in the beatitudes, we must obey. Note that obedience is itself already an explanation, even while it delivers us from selfishness, especially when or in proportion as we do not understand!

Further: Obligations are meaningful because they have a purpose, while rights are not, and thus may be asserted even within the context of meaningless life. This explains in part the fascination of Americans for rights, and by contrast makes it the sadder that there is a neglect of obligation.

Family and Community

The root of obligations is in human nature, and is therefore known to be built into us at and from creation. (Please note that each of us is created by a special individual act of God and that biological reproduction makes only the biological ‘part’ of us.) Therefore, each person is a unique and ‘priceless’ work of divine art.

This nature implies not only an origin (because it is not self-originating) but also an end, for to have a nature is to have an end, and thus and only thus, meaning. Nature is a way, upon which grace builds. The maxim of the relationship between grace and nature is that the one builds on the other. While the purpose of natural law is to bring about habituation to virtue thru its acts, also the theological virtues motivate the natural virtues. The Christian is prudent, just, courageous, and temperate for the sake of faith, hope, and charity in and towards God. Christian morality is not a ‘floating’ constellation of principles, nor is it a ‘second story ‘added’ to the foundation of nature.

Because it is inescapably human to desire without limit, to encounter in one’s own heart an infinite abyss of craving, there can be only one real end for us, one real purpose: Loving union with God. Therefore ‘The only tragedy is not to be a saint.’

The ‘catch,’ though is that it’s impossible to ‘get there from here.’ But: It is not impossible to get here from there, and so, having first ‘saved’ His chosen people by the old law, and never abandoning this law (‘The way to the Promised land runs by Sinai.’) ‘God so (exceedingly much) loved us that He sent His only begotten son.’ St. John the Evangelist is literally accurate: God loves the world. The world was created and approved by love, and it subsists, coheres, and endures by love, and, it can only be redeemed by love. His Son is the Way, and the higher law, which nevertheless does not alter one iota of the old law. We now turn to that Law:

St. Paul in *Romans* tells us that ‘love is the fulfilling of the law.’ The element of the law of Moses that pertains to family and community is the 4th commandment: ‘Honor thy father and thy mother.’ The word of John the Evangelist is literally true: God loves the world. The world was created and approved by love, and it subsists, coheres, and endures by love, and it can only be redeemed by love.

Onward to the CCC anent the 4th Commandment!

- God wills, and this is included in the meaning of the 4th commandment, that we honor our parents who have handed on (tradition!) to use the gift of life and the knowledge of God. Further, we are obliged to honor and respect all those whom God has vested with a share in His authority, for our own good. This includes teachers, judges those who govern, and all those who exercise authority (see below) over a community of persons. (CCC 2199)

Our political and social status as subject to authority is rooted in that obligation given to our parents, as indicated by this broader and fuller reading of the 4th commandment.

Order to God, to parents, and to political authority are ordered in a hierarchy, which hangs from God in the first place.

Family and Community

The family is designed by God, and it cannot be altered by secular power masquerading as authority. Thus, a same-sex union *cannot* be legitimized by social fiat. The natural and super-natural law is at the heart of the person, and so the very person is disfigured by abuses of natural law. This is also why the human law is utterly subject to the natural law, and has no authority if it tries to contravene the natural law.

What does ‘authority’ mean? First, it does not mean ‘power.’ Authority is found in genuine relations of obedience (i.e., where the good is served in the rule). Nearly every pre-modern culture knew the difference between power and authority; we do not, and thus have trouble understanding God’s word. (NB The Bible is God’s word to man, NOT man’s word about God; further, the role of the Church and her theologians is to deliver this ‘divine mail,’ not to edit it.)

There are four such relationships of authority and obedience:

- parents and children;
- husbands and wives;
- rulers and citizens;
- masters and servants.

The presumed superior prudence of parents in comparison to children makes them authoritative, as does their pro-creative status.

Not only, let us note, are wives to be ‘subject’ to their husbands (Eph. 5:22-25), but first both are to ‘Be subject to one another.’ (Eph. 5:21) Husbands are also and by the same token ‘under’ responsibilities to their wives, whom they are to love ‘as Christ loved the Church,’ that is, to the greatest extent of love, even giving over one’s life. This clearly does not mean that the husband is the ‘boss’ to his wife! Nor does it imply superiority and inferiority (remember it is not the same authority role as God’s over man.) Obedience does not mean inferiority, weakness, and servility. Note that Jesus says, ‘I have come down from Heaven not to do my own will, but the will of Him Who sent Me.’

Obedience, again, is not the mark of inferiority. Both ‘authority’ and ‘obedience’ in the Bible are not power-words, but goodness words.

Let us also briefly mention that we live in materialistic and greedy times, as well as amid a ‘trust deficit.’ The eternities, as opposed to the times, require the ‘law of the gift,’ that the way to blessedness is never through self-assertion but only through self-gift. The only way to be able to give without stint is to be connected to God via His Word, obedience to His will, the Sacraments, and prayer. We should easily understand an amazing reversal that occurs in marriage: Desire-love becomes gift-love! And too: Marriage is real and visible testimony that the trust deficit can and must be overcome. Mary is the great model: She does not ‘keep her options open,’ failing to trust God and therefore the future. (See *Letters to a Young Catholic*, pp. 60-61.)

Family and Community

There are in fact changes in the forms of obedience and power in the community and the state. We can easily think of monarchy, aristocracy, democracy, and the like . . . Nevertheless, two things are constant as elements or ‘dimensions’ of community. Authority must have a ‘vertical’ dimension, ‘coming down’ as it were from a higher authority; this is the created mirror of the relationship of Creator and creature, echoed in this world, an analogy of its cause. Authority must also have a ‘horizontal’ dimension, of equality of all persons as having dignity from, as image of, and towards God.

What is a family? Broad and generous sentimental or even legal expressions aside, a family has three *essential* features.

- It is a man and a woman united in marriage and together with their children. (CCC 2202)
- It originates ultimately from God, but proximately from the man and the woman freely choosing to establish their marriage. (CCC 2201)
- The family has two essential purposes: the good of the spouses and the procreation and education of the children. (CCC 2201)

Therefore note: single persons, people forced into marriage, people who marry without basic mutual good-will, and those who refuse never to have children fail to fulfill one of the essential features of a family.

- The family has priority over the state, because it is prior (deeper) in its origins, thus in its rights and obligations. The state cannot un-invent it nor re-invent or re-define it. The state exists to serve the family, as it exists to bring the citizens to virtue, and family is the seed-bed of moral education. (The obligation of the state to the citizens is motivated by goodness.) Finally, the family is prior to the state in importance because it is the ‘original cell of social life.’ (CCC 2207) The state must be careful not to steal the prerogatives of the family, nor to interfere in its life.
- Specific duties of the state to the family are to ensure:
 - ‘The freedom to establish a family. . .’
 - ‘The protection of the family and of the marriage bond . . .’
 - ‘The freedom to profess one’s faith and to hand it on . . .’
 - ‘The right to private property, to free enterprise, to obtain work and housing.’
 - ‘The protection of security and health, especially with respect to dangers such as drugs, pornography, alcoholism . . .’
 - ‘The freedom to form associations with other families and so to have representation before authority . . .’
 - ‘The right of parents to choose a school for their children . . .’

Let us again note that the family is the first school especially of moral and religious truths.

Family and Community

The family and religion: God's real existence is learned via love (His very nature) in the love within the family, where love is a concrete and not merely abstract reality. The family must teach in action that the children are loved for who they are, despite differences of ability or age. For the reason that the family must be bonded by love which is from God, it is a 'church,' a visible 'body of Christ.'

- The duties of children are:
 - Respect, of parents, siblings, and of God. (CCC 2214 & 2219)
 - Gratitude, which is the source of respect because only from their parent's lessons, especially by example are they taught to grow in wisdom, goodness, and grace. (CCC 2215) (*Nemo dat quod non habet.*)
 - Obedience, which shows respect. (CCC 2216)

- The duties of parents are these:
 - To extend (beyond mere procreation) to the moral education of their children;
 - To regard in practice their children as children of God and so to respect them as such;
 - To discipline but not provoke their children;
 - To evangelize their children (CCC 2225);
 - To refrain from pressuring their children over choices of career or spouses;
 - To give good example; this is a 'grave responsibility.' (CCC 2223);
 - To know how to admit their own failings so as to be able better to guide and correct them. (CCC 2223)

- God is the creator of all community, and also its end, as we saw above from Bloy and St. Thomas. He is always the 'alpha and the omega' of the only real job, 'job 1.' Persons identify with one another when they identify with the same end (as with friends) as well as when they emerge from the same root.

- Citizens also have duties, which may be put under four headings:
 - Obedience, 'to honor all who for our good have received authority from God.' (CCC 2234) God made us 'political creatures,' and thus implicitly subjected us to political order under good and reasonable authorities.
 - There is an obligation to pay taxes, to exercise the right to vote, and to defend the country.
 - There is an obligation to be vigilant and critical of government. Just criticisms, especially when they touch the dignity of persons or are contrary to the norms of moral order are required.
 - There is sometimes even the duty to disobey, as in the case of an overtly unjust law, i.e., a law contrary to the true moral good.

The greatest social commandment is charity, which inspires a life of self-giving, and which, because itself it begins in and from God, is infinite in its 'flow' of gift.

Family and Community

As this group has seen by consideration of ‘solidarity,’ ‘the common good is always oriented towards the progress of persons: “The order of things must be subservient to the order of persons, and not the other way around,” [GS 26, 3]’ (CCC 1912)

‘Human communities are made up of persons. Right relations between employers and employees, between those who govern and citizens, presupposes a natural good will.’ (CCC 2213)

This must be true in the concrete, and will begin in the heart of each person. Peace begins from the inside and works outward. Jesus commands love not of ‘humanity’ but of neighbor; the New Testament is very concrete, and does not speak about reforming institutions, but only of persons.

This may seem to some to be ‘left,’ and to others ‘right;’ in the end, it is neither because it is above both. Like all orthodoxy, left and right are alien to it; it is simply TRUE.

Family and Community

Addendum

Anent the issue of claiming, 'The Church teaches it, therefore I believe it,' and the counter-claim that the above is mindless.

- The Church is the 'extension of the Incarnation.' (CCC)
- 'Christ and his Church together make up "the whole Church."' (CCC 795)
- See esp. the following in SS: As 'you did it to one of the least of my brethren, you did it to me.' (Mt, 25:40); 'I am the vine, you are the branches,' (Jn, 15:5); 1 Cor. 12 *in toto*.
- Also: St. Augustine: 'Let us rejoice and give thanks that we have become not only Christians, but Christ Himself. Do you understand and grasp, brothers, God's grace toward us? Marvel and rejoice: we have become Christ. For if He is the head, we are the members; He and we together are the whole man . . .but what does "head and members" mean? Christ and the Church.' (On St. John's Gospel)
- Moreover: St. Thomas: 'Head and members form as it were one and the same mystical person.' (ST III, 48, 2)
- And moreover: St. Joan of Arc: "About Jesus Christ and the Church, I simply know they're just one thing, and we shouldn't complicate the matter."
- The Church sits as the very being of Jesus Christ, because:
 - He is its efficient cause, as shown by the Great Commission, continuing through apostolic and Petrine succession. NB: The efficient cause communicates its being to its effect; it is the very act of existing that is given from the efficient cause. (Otherwise, there would be no efficient relationship of causality, but merely either a succession of equivocals, or a continuation of only one entity.)
 - He is the **final** cause: As with any entity, even a corporate one, the end is both the principle intelligibility and of the perfection according to kind. Therefore, 'mission' emerges from original nature, and gives the entity its meaning, to be realized in the perfection/completion of its form.
 - It is therefore obvious that Christ is also the formal cause of the Church, as 'formal cause is final cause.'
- A note on mystery: Contrary to colloquial usage, mystery is neither an unknown-to-be-discovered; nor *is* it a 'whitewash' of nonsense. Rather: Mystery is:
 - What is only imperfectly known by us; and
 - What is better encountered by love than by knowledge.
- Last, a prayerful response of thanksgiving for the failure of my intellect *face en face* with divine mystery:
 - Mystery is a rebuff against me that safeguards me from arrogance;
 - Mystery is an existentially-given reminder that negative and super-eminent knowledge of God are better than analogous knowledge of God, and this corrects my proclivity to reduce God to my sine, e.g., by anthropomorphism. This last has a great importance in a world where *de facto* immanentism has been generated by materialism.

Protecting Human Life I *Outline*

By Dr. Marcella Colbert

“If you want peace work for Justice, if you want Justice, America defend life.”
Pope John Paul II

The life issues are the central social justice issues of our time

Social Justice embraces the problems **of the human person, in relation to**
other persons,
work,
economics,
politics and
international relations

The human person is central

The Dignity of the human person
Intrinsic worth of the person
Extrinsic worth of the person

Human life is sacred from the moment of conception to the moment of natural death

The life issues are **life and death issues:**

Homicide
Abortion
Infanticide
Suicide
Euthanasia
Physician assisted suicide
Physician collusion
Physician directly killing
End of Life Decisions

Killing in Self Defense
Law of double effect

Just War Theory: A society may defend itself from external unlawful attack

Capital Punishment a society may defend itself from **internal** unlawful attack

Development of Doctrine in capital punishment by John Paul II

Protecting Human Life I *Outline*

Formal and Material cooperation with evil

All formal cooperation with evil is illicit

Material cooperation

Proximate Material cooperation

Remote Material cooperation "Is there a proportionate reason for cooperating with this evil action?" Oftentimes, duress enters the decision making

Major Causes of Disrespect for Life

Disordered family life and human sexuality:

Population control, and Eugenics through contraception and abortion

Medicalization of life. Only expert opinions (doctor knows what is good for you)

Who are the poor?

Fertility Awareness and Natural Family Planning

Love & Chastity

Conjugal love is both **unitive** and **procreative**

Barriers to union are

Sexual thoughts and acts by oneself

Sexual thoughts or acts for your own pleasure

Sexual thoughts or acts between unmarried people

Sexual thoughts or acts with someone other than one's spouse

The use of "scientific" means of conception which separate the *procreative* from the *unitive* (e.g., test-tube babies or *in vitro* fertilization, artificial insemination, cloning, destructive embryonic stem cell research, etc.)

A child is a gift from God. **A child is never a right.**

Biotechnology. The use of "Scientific means of conception" IVF in vitro fertilization natural father and mother

reduction abortion

donor egg - donor sperm

surrogate motherhood

all combined, a child could be from a donor egg and sperm, carried by a surrogate mother for another couple. Five parents

Protecting Human Life I *Outline*

Research on human embryo's

Storing embryos

Medical experiments on embryos

Vaccines grown on fetal stem lines the

Harvesting fetal tissues and parts,

Embryonic stem cell research /Adult stem cell research,

Cloning, therapeutic /reproductive

Barriers to procreation are

Abortifacient “contraceptives”

Barrier contraceptives

All forms of surgical sterilization

“Natural” contraceptives

As a method of family planning, NFP:

The Billings Ovulation Method

The Couple to Couple League

The Creighton Model

Human Life I

By Dr. Marcella Colbert

The Moral is concerned with the person, the act and free choice and their inter-relationship. The choices we make determine the person we become. We are involved, in part, in our own creation as persons, in whether we become virtuous or vicious.

Transitive act

Intransitive act

Free Choice

The Human person is an embodied spirit.

The mind and will are the powers of the person.

The will is the rational appetite and as such is determined to the good.

The good is congruent with human nature and leads to the fulfillment and perfection of the person.

However, the will is unable to distinguish between the good and the apparent good; the good in general or the good in particular.

The intellect examining the object desired can distinguish the good and the apparent good with reference to objective standards from natural law, revelation and church teaching. A free choice is the decision made by the person following scrutiny of the will by the intellect.

In this internal dialogue the person is very close to God: accepting Him or rejecting Him.

The choices we make determine the persons we become, for good or ill we become virtuous or vicious. We are engaged with God in our own Creation and through our influence with others on their development and formation for good or ill.

Basis for Moral Judgment

The **Object** chosen by the acting subject (Doctors). Moral object, what is he trying to bring about.

Circumstances surrounding his action. (Includes consequences)

The **intention** behind his act. Subjective, includes motive.

A defect in one makes the act evil.

The Moral Object

- A freely chosen kind of behavior
- It perfects us morally (fulfills, happiness)
- Recognize our own ultimate end
- Conforms to reality

Human Life I

What is Serious Sin? Three requirements:

- **Grave matter** – the object desired or the act performed.
- **Full Knowledge** – Mind.
- **Full Consent** - Mind.

Gaudium et Spes - Indeed, the Lord Jesus, when He prayed to the Father, “that all may be one...as we are one” (John 17:21-22) opened up vistas closed to human reason, for He implied a certain likeness between the union of the divine Persons, and the unity of God’s sons in truth and charity. This likeness reveals that **man, who is the only creature on earth which God willed for itself, cannot fully find himself except through a sincere gift of himself. Gadium et Spes (24)**

Love

The most valuable possession you have is yourself. The most valuable gift you possess is yourself; made by God in His image and likeness. To love another is to give yourself away to that person; without condition. All true love involves denying yourself; all true love involves sacrifice. If we do not love our neighbor we cannot assert that we love God; Love of God and love of neighbor go together.

The Life Issues

If you want peace work for Justice, if you want Justice, America defend life.” Pope John Paul II

The life issues are the central social justice issues of our time.

Justice is the habit of giving to the other what is due or owed him – no more or less.

(Virtue is a good habit, vice is a bad habit)

Justice is primarily concerned with how I treat others not so much how others treat me.

To be just is to give the other what, in effect, is already his. We are social beings and justice is the basis of all social life.

Social Justice embraces the problems **of the human person, in relation to work, economics, politics and international relations.** It arose as the response of Leo XIII to the prevailing philosophies of economics and history of the last century and has been developed by successive Popes to the present day.

The human person is central. Work, the economy, politics and international relations are to be judged in so far as they are for the human person, for his development and fulfillment.

Is work for the person or the person for work? Work is for the person.

Is the Economy for the person or the person for the economy? The Economy is for the person.

Is politics for the person or the person for politics? Politics is for the person.

Is international relations for the person or the person for international relations?

International Relations is for the person.

Human Life I

The Dignity of the human person rests on our being made by God in His image and likeness, both men and women.

“God created man in His image. In the divine image He created him, male and female He created them.” Genesis 1:27

The dignity possessed by all persons is irrespective of age, state or condition: it is the **Intrinsic worth** of the person. Our society, not knowing God, values the **Extrinsic worth** of the person, those who are able, fair beautiful, clever, intelligent, educated, wealthy, etc. Those who fail this standard are not as valuable: the dark, poor, uneducated, handicapped, those with chronic mental or physical illness, mental deficiency, the imprisoned, the dying and all those who are a burden on society – primarily economic.

Human life is sacred from the moment of conception to the moment of natural death. Human life is created by God and only He may take life. The direct or willful killing of one human being by another is always wrong. There are no exceptions.

The life issues are, in fact, **life and death issues**: with the legalization of killing in abortion and capital punishment and the current attempt to legalize killing in Euthanasia. With this is the tacit assumption that if it is legal to kill it must be morally acceptable to kill.

Homicide is the direct or willful killing of another human being. It is unlawful in all 50 states and since *Furman v. Georgia* (1972) is punishable by death. Homicide is the third most common cause of death in all ages up to 44 years.

Abortion is the direct or willful killing by a physician of a child in the womb (nascent human life) from the moment of conception to birth. Since the *Roe v. Wade* 1973 decision, and *Bolton v. Bolton* 1974, abortion is legal in all 50 states. Abortion can be performed for any reason throughout the full 9 months of pregnancy. Since 1975 we have been killing 1.6 million human lives per year; (recently reduced to 1.3,000,000) 45,000,000 million to date or one third of the next generation yearly. Contraceptives such as the pill and IUD are in fact abortifacient which brings the total to hundreds of millions. The total population is steadily falling and is now at replacement level. However, population figures show a large and growing aging population (the baby boomers) with a smaller young population. As a nation we are slowly committing suicide.

Infanticide is the direct or willful killing of a child within one year of birth. At present it is illegal, though taking place in hospitals.

Suicide is the killing of oneself. It is the second most common cause of death in people 44 yrs and under. Suicide is no longer illegal. It is the eighth most common cause of death. Since the 1960's the suicide rate in young people has risen 300%. Approximately 1 million people will commit suicide annually according to statistics from the WHO. In the last 45 years suicide rates have increased by 60% worldwide. One suicide is committed every 40 seconds around the world. Suicide claims more adolescents than any disease or natural cause, and still there occur far more suicidal attempts and gestures than completed suicides.

Human Life I

Euthanasia means a quick and easy death. It is a euphemism for

- **Physician assisted suicide** - the physician provides the means (drugs) for the old and dying or chronically ill patients to kill themselves.
- **Physician Collusion** with parents in the death of a child who is handicapped, and has congenital mental and or physical dysfunction. It is often by neglect and is a form of infanticide. It is illegal but taking place.
- **Physician directly killing** his patient with or without the patients consent. In the Netherlands, over 50% of euthanasias take place without the patient's consent.
- **End of Life Decisions:** The following moral decisions arise for the physician, based on HIS intention and THE PATIENTS circumstances.

Killing in Self Defense

Question: To what extent **may** you defend your own life or the life of another from unlawful attack?

Answer: By taking equal and opposite action even to the point of killing the other. This is the **law of double effect**, where you **foresee** but do not **directly intend** the death of the other.

Just War Theory: Society may defend itself from **external** unlawful attack. The strict conditions for legitimate defense by military force require rigorous consideration. The gravity of such a decision makes it subject to rigorous conditions of moral legitimacy. At one and the same time:

- the damage inflicted by the aggressor on the nation or community of nations must be lasting, grave, and certain;
- all other means of putting an end to it must have been shown to be impractical or ineffective;
- there must be serious prospects of success;
- the use of arms must not produce evils and disorders graver than the evil to be eliminated.

The power of modern means of destruction weighs very heavily in evaluating this condition.

These are the traditional elements enumerated in what is called the "just war" doctrine. The evaluation of these conditions for moral legitimacy belongs to the prudential judgment of those who have responsibility for the common good.

Capital Punishment—a society may defend itself from **internal** unlawful attack.

Development of Doctrine in capital punishment by John Paul II.

In a modern society there is no need to kill the criminal to maintain public order and safety in society. Imprisonment will suffice.

Human Life I

The criminal does not lose his human dignity however awful the crime committed.

The criminal must be given the circumstances whereby he can come to reconciliation and healing in Christ.

Imprisonment, often for very long periods of time, suffice to pay back the criminal's debt to society.

Formal and Material cooperation with evil

All formal cooperation with evil is illicit. The moral guidance for this answer is found in an area called, "moral cooperation with evil."

- Formal cooperation is when a person freely and knowingly assists another person in performing an immoral act, i.e. an action that is objectively evil.
- Such cooperation means that a person concurs in another's sinful act, and participates in a way that helps bring the sinful act to completion.
- "Anyone who uses the power at his disposal in such a way that it leads others to do wrong becomes guilty of scandal and responsible for the evil that he has directly or indirectly encouraged." (CCC#2287)
- A person (the cooperator) gives **consent** to the evil action of another (the actor). He shares the same intention as the actor.
- He **joins** in the actual performance of the evil action or supplies the actor with the means of performing it.
- He consents to and helps enact the sin.. Formal cooperation with evil is **always wrong**, and the cooperator **shares in the guilt** of the sin of the actor.

Material cooperation

- The cooperator performs an action that itself is not evil, but in so doing helps the actor perform another evil action.
- The moral quality of Material cooperation depends upon how close the act of the cooperator is to the evil action, whether there is a proportionate reason for performing the action.

Proximate Material cooperation if the help is closely connected with the evil action.

Remote Material cooperation is not so closely connected with the evil action.

"Is there a proportionate reason for cooperating with this evil action?" Oftentimes, duress enters the decision making,

Human Life I

Fr. F. X. Lassance listed nine ways:

- By counsel ("I think you should have an abortion.")
- By command ("If you don't change the financial statements, I will fire you.")
- By consent ("I think you ought to marry that divorced person even though you can't get married in the Church.")
- By provocation ("You should trash that person's car for what he said to you.")
- By praise or flattery ("You look sexy in that bikini.")
- By concealment ("I'll lie for you and tell your parents you were with me last night.")
- By partaking ("The two of us can pull off this theft.")
- By silence ("I won't tell anyone you stole the purse.")
- By defense of the ill done ("You did the right thing to have an abortion rather than risk having a Down's Syndrome baby.")

(Fr. Lassance's listing is found in *Catholicism and Ethics*.)

Major Causes of Disrespect for Life

Disordered family life and human sexuality: The family is the basic unit of society and disorder in the family leads to disorder in society. This is reflected in a high divorce rate (for every 2 marriages there is 1 divorce), contraception, sterilization, large numbers of unwed mothers with dependent children and illegitimacy, disrespect for women seen merely as sexual objects, sex as a form of entertainment or sport, “creating new life” as in test tube babies, etc. Children of absent fathers as adults are more violent with a three-fold increase in crime and 100% increase in homicide.

Population control, and Eugenics: Population Control proponents believe there are just too many people in the world. Eugenics is the science that deals with the improvement of races and breeds, particularly the human race, through the control of hereditary factors. These groups target certain populations: the disadvantaged, the handicapped, genetically disordered, those suffering from long term mental and physical disabilities and disorders, the impoverished, marginalized, and racial minorities.

- Black and pregnant: 1 in 2 babies die of abortion
- Hispanic and pregnant: 1 in 3 babies die of abortion
- White and pregnant: 1 in 4 babies die of abortion
- US gives over \$600 million in international aide yearly to third world countries **if** they provide population control for citizens through contraception and abortion

Medicalization of life: With the abandonment of the moral for the therapeutic, the life issues are moral issues primarily **not** medical issues. Yet we are passing legislation which places all voluntary killing in the hands of the medical profession, from abortion, the quasi-medical procedure of lethal injection for execution to Euthanasia

- The moral --- the medical
- Public issues --- become private issues (a matter between a doctor and a patient)
- Open to public debate ---Only expert opinions (doctor knows what is good for you)

Who are the poor? The poor number between 10-15% of the population. Approximately 10% of the population are chronically poor. Many are also homeless. These include single women with dependent children, the elderly and old, particularly women, the imprisoned who on release are recidivist or unable to find stable employment or home life, the long term mentally ill and mentally handicapped, the alcoholic and the drug addict, the physically disabled particularly when severe. Loss of spouse, family friends exacerbate the difficulties the poor have and leave them vulnerable. You will note we have been talking about the “problem of the poor” where death is seen as a real and practical solution.

Fertility Awareness and Natural Family Planning

Fertility awareness & Natural Family Planning (NFP) are provided by the Office of Family Life Ministry to help couples understand the gift of their own fertility when planning their family.

Love & Chastity: Love is the sincere and unconditional gift of ourselves to another. We learn to love by receiving the gift of love from others, particularly our family, and from God, who is love itself. Love is necessary for human fulfillment, for it is through **true** love we learn who we are. Love gives our life meaning.

Chastity is rightly-ordered sexual behavior. Another way to say it is: Chastity is using one's sexual capacity properly, according to your state in life. Love between married people is expressed genitally as well as many other ways. Sexual relations are for marriage alone. Affection and friendship are forms of love which **are not** expressed genitally among chaste people, except within marriage.

Conjugal love is both **unitive** and **procreative**. It is the union of two people spiritually, emotionally, and physically. To be truly open to the gift of love we must be open to the gift of life. In God's plan there is no separation of the unitive and procreative aspects of marital love.

Marital chastity, demands that each act of sexual union not be artificially 'sterilized.' We are created man and woman in God's very image. As a result, *human* sexuality has a spiritual dimension and significance, its own unique dignity. This spiritual, sacramental dimension of sex is part of its unitive power for humans. It follows that, in a mysterious way, contraception harms **both** the unitive and the procreative effects of the act.

Barriers to union are:

- Sexual thoughts and acts by oneself (masturbation)
- Sexual thoughts or acts for your own pleasure (lust)
- Sexual thoughts or acts between unmarried people (fornication)
- Sexual thoughts or acts with someone other than one's spouse (adultery)
- The use of "scientific" means of conception which separate the *procreative* from the *unitive* (e.g., test-tube babies or *in vitro* fertilization, artificial insemination, cloning, destructive embryonic stem cell research, etc.)

Biotechnology: The use of "Scientific means of conception" A child is a gift from God. **A child is never a right.**

- IVF in vitro fertilization natural father and mother,
- reduction abortion,
- donor egg - donor sperm
- surrogate motherhood
- all combined, a child could be from a donor egg and sperm, carried by a surrogate mother for another couple. Five parents.

Fertility Awareness and Natural Family Planning

Research on human embryo's:

- Storing embryos
- Medical experiments on embryos
- **Vaccines grown on fetal stem lines** the distinction is between formal cooperation with evil v. material cooperation with evil
- Harvesting tissues and parts
- Embryonic stem cell research /Adult stem cell research
- Cloning, therapeutic /reproductive

Barriers to procreation are:

- The use of birth control pills, intrauterine devices (IUD's), or patches, shots, and implants for which all cause abortions. They are called contraceptives but they are not.
- The use of barrier contraceptives: condoms, diaphragms, cervical caps, spermicidal gels, foams, sponges, or douches
- All forms of surgical sterilization – tubal ligation (getting the tubes tied) or hysterectomy (removal of womb) with the intent to sterilize in women, vasectomy in men, coitus interruptus (withdrawal), sodomy (anal sex), fellatio or cunnilingus (oral sex to completion), etc.

Natural Family Planning (NFP): NFP is an umbrella term for certain methods used to either achieve or avoid pregnancy, without using contraception, sterilization, or morally-objectionable fertility approaches. NFP is based on observations of naturally-occurring signs and symptoms of the fertile and infertile phases of a woman's menstrual cycle. Couples using Natural Family Planning to avoid pregnancy abstain from intercourse or genital contact during the fertile phase of the cycle. No drugs, devices, or surgical procedures are used to avoid pregnancy.

NFP can be thought of as “fertility awareness in action.” When trying to become pregnant, users of Natural Family Planning have the advantage of being able to identify their most-fertile time as a couple. In this way, couples with low fertility are sometimes able to get pregnant using NFP, when they were previously unable to do so.

NFP honors the dignity of the human person within the context of marriage and family life. It promotes openness to life, and recognizes the value of every child. By respecting the love-giving and life-giving natures of marriage, NFP will enrich the bond between husband and wife.

As a method of family planning, NFP:

- Calls for mutual responsibility by husband and wife
- Fosters deep personal communication in marriage
- Is based on scientific research into the processes of human reproduction
- Treats each menstrual cycle as unique, and teaches the couple to observe signs of fertility on a day-to-day basis (unlike “rhythm”)
- Has no harmful side effects; instead, it builds wellness for the wife through greater awareness of her normal bodily functioning
- Is effective for achieving or avoiding pregnancy

Fertility Awareness and Natural Family Planning

- Can be used in special circumstances – such as post-partum depression, during breast-feeding, pre-menopause, financial difficulty or emotional difficulty, etc.
- Is virtually cost-free

The Billings Ovulation Method is very simple to learn and use. The fertile time is observed by checking the consistency of cervical mucus.

The Couple to Couple League teaches the sympto-thermal method where the woman's body temperature is measured each morning. Cervical mucus is also monitored. It is easy to use, and the League is also a lay movement with spiritual and human support for parents and children.

The Creighton Model presents a form of the 'ovulation method' for Natural Family Planning. Also known as the Medical Model, Creighton is excellent for couples with fertility problems, helping them to learn about their combined fertility. In addition, it assists the woman in recognizing hormone problems, and in maintaining good health.

Culture of Life

●Intellect

Realistic

Descriptive

Personal subject with objective standards

Truth can be known

Choice, will & intellect > moral truth

Original sin/flawed from the beginning

The choices we make determine the persons we become—true freedom

Freedom to choose the true, the good, the beautiful

Natural law - unchanging

Right & wrong can be known

Personal responsibility, institutional responsibility

Personal subject/embodyed spirit

Full human development & fulfillment

Social being

Hope, everything matters

Theist

Culture of Death

●Will

Idealistic

Prescriptive, from ideas

Subjective

No objective truth

Choice will alone > moral truth

Tabula rasa/blank slate

Human development determined only by genetics & and environment—deterministic

Freedom of indifference, all choices equal

Natural Law—malleable- constantly changing can be changed

Personal desire determines right from wrong

General responsibility - protocols, current practice

Person is a material object - spirit is product of matter/brain

Reductionist—this is only this

Individualist

Despair, nothing matters

Atheist

Human Life II *Outline*

By Dr. Marcella Colbert

Introduction

Culture of Life/Culture of Death

What is Death?

Hippocratic medicine/Culture of Life
The 'new' medicine/Culture of Death

Dying

Hippocratic medicine/Culture of Life
The 'new' medicine/Culture of Death

Brief review of modern dying

Suicide and Despair
Euthanasia
Killing/Letting die
Withdrawing food and drink
Ordinary /Extraordinary means when a person is dying
Physician Assisted Suicide
Advanced Directives/Living Will
Persistent Vegetative State
Brain Dead
Terminal Sedation
The Cost of Death & Dying

Suicide and Despair

Hippocratic medicine/Culture of Life
The 'new' medicine/Culture of Death

What is Euthanasia?

Hippocratic medicine/Culture of Life
The 'new' medicine/Culture of Death

Killing/Letting die

Hippocratic medicine/Culture of Life
The 'new' medicine/Culture of Death

Human Life II *Outline*

Withdrawing food and drink

Hippocratic medicine/Culture of Life

The 'new' medicine/Culture of Death

Ordinary /Extraordinary means when a person is dying

Hippocratic medicine/Culture of Life

The 'new' medicine/Culture of Death

Physician Assisted Suicide

Hippocratic medicine/Culture of Life

The 'new' medicine/Culture of Death

Advanced Directives/Living Will

Hippocratic medicine/Culture of Life

The 'new' medicine/Culture of Death

Persistent Vegetative State

Hippocratic medicine/Culture of Life

The 'new' medicine/Culture of Death

Brain and brain stem Dead

Hippocratic medicine/Culture of Life

The 'new' medicine/Culture of Death

Terminal Sedation

Hippocratic medicine/Culture of Life

The 'new' medicine/Culture of Death

Conclusion

Human Life II

By Dr. Marcella Colbert

Put simply, there are two basic understandings of what it means to be human and a person, which underlie two diametrically opposed views on the discipline and practice of medicine.

The first account recognizes the human as a being with a body, and spirit; a being possessing a unity which is greater than the sum of its parts, a human person, a self conscious being, a transcendent being. This is consistent with the Hippocratic understanding of the patient, a human being with a specific disease or disorders of the body.¹ Indeed it was the basis from which he developed his views on medicine as a discipline, a profession and an art.

The second account, very prevalent in our time, holds that all that exists is material being, and all epi or meta phenomena in humans, intellect, moral conscience and free choice spirit, etc. is to be accounted for as products of the body. By definition the human being is reduced to something less than he is, a very clever animal perhaps, with sentient consciousness but not a personal subject. The person is objectified. His value is in what he has or possesses, being wanted, healthy, clever, successful, money, independent. He does not have any intrinsic worth.

One sees human life as a gift, something sacred; the other sees human life as something to be manipulated. Living out these positions is in part what we mean by the Culture of Life and the Culture of Death.

Culture of Life/Culture of Death

The Gospel of Life consists in proclaiming *the very person of Jesus* (§29.2)^{2 3} who is "*the complete truth* concerning the value of human life" (§29.3)⁴ as revealed in the person of Jesus Christ. Christ makes a total gift of Himself, His own life, for us and through His death "Jesus reveals all the splendor and value of life" (§33.2)⁵. How precious man is in God's eyes and how priceless the value of human life" (§25.3)⁶. Only a society which embraces and lives the basic truths of Revelation can overcome the culture of death by transforming it into a culture of life.

However, "We are facing an enormous and dramatic clash between good and evil, death and life, the 'culture of death' and the 'culture of life'" (§28.1,cf)⁷ (§50.2,)⁸ `104.3⁹

¹Hippocrates of Cos, On Ancient Medicine, Trans Francis Adams, <http://classics.mit.edu/Hippocrates/ancimed.mb.txt>

²Most Rev Elio Sgreccia, Bishop, The Subject in a Vegetative State: a personalist view, www.zeniteng-lish@zenit.org weekly news analysis April 24, 2004

³Evangelium Vitae in the Encyclicals of John Paul II, Edited and with an Introduction by Rev. J. Michael Miller, CSB, Our Sunday Visitor Publishing Division, 1996

⁴ ibid

⁵ ibid

⁶ ibid

⁷ ibid

⁸ ibid

⁹ ibid

Human Life II

The multiple ways attacks are made against human life: abortion, euthanasia, contraception, suicide, population control, global poverty, great wealth and power for the few, powerless and poverty for the many, war, arms trading, drug trafficking, sexual risk taking, as hallmarks of our society, speak for themselves.

From the time of Hippocrates, 400 BC, the physician's prime duty has been to his patient. *"I will follow that system of regimen which, according to my ability and judgment, I consider for the benefit of my patients, and abstain from whatever is deleterious or mischievous."*¹⁰

Hippocrates: The physician is personally responsible for his acts and advice to his patient, he recognizes absolute and objective normative norms, as well as moral norms associated with the practice of his art.¹¹

Today, the physician has a *"social commitment to sustain life and relieve suffering. Where the performance of one duty conflicts with the other the preference of the patient should prevail"*.¹² *AMA, withholding or withdrawing life sustaining.* The physician is expected to no longer accept full responsibility for his patient but to comply with the wishes of the patient or family or proxy even against his own best judgment.¹³ Morally everything is relative.

What is Death?

Only the loss of the vital unity of the organism can be taken as the sign of death.¹⁴ The human soul, being eternal, can exist without the human body, but the human body cannot exist without the human soul.¹⁵ *Most Rev Elio Sgreccia, Bishop, The Subject in a Vegetative State*

Throughout history, death has been understood as the end of earthly life; and in some way the entrance into eternal life. Christians understand it as a consequence of original sin. Disease and death are a punishment we all share: one of the ways in which we are all flawed. Death also includes in some way the separation of the soul or principle of life from the body. Christians also understand that death is transformed by Christ. Those who believe in Him and die to self in Him will share in his resurrection and in a new life in Christ.

A secular understanding sees death as the complete end of life. Nothing exists except the material. When the body dies the person ceases to exist. There is no ethical distinction between withdrawing and withholding life-sustaining treatment, including food and drink¹⁶ *AMA.* This means that under some circumstances the physician may in fact, directly kill his patient, whether the patient wants to die or not. In the Netherlands, patients are being killed without their consent by their physicians.¹⁷ In summary, You're dead when the doctor says so.

¹⁰Hippocrates of Cos, 400 BC, Translated by Francis Adams, The Oath, www.classics.mit.edu

¹¹Hippocrates of Cos,

¹²Withholding or withdrawing life-sustaining medical treatment, E2-20 AMA www.ama-assn.org

¹³ *ibid*

¹⁴Most Rev Elio Sgreccia, Bishop, The Subject in a Vegetative State: a personalist view, [www.zenitenglish@zenit.org](mailto:zenitenglish@zenit.org) weekly news analysis April 24, 20

¹⁵ *ibid*

¹⁶Withholding or withdrawing life-sustaining medical treatment, E2-20 AMA www.ama-assn.org

¹⁷ John Keown; Euthanasia in the Netherlands in Euthanasia Examined, ethical, clinical and legal perspectives (1995) Cambridge University Press

Human Life II

Dying

Dying is due to illness or old age. It is associated with physical pain and may be accompanied by suffering, fear and despair. It is part of life. Helping the dying includes spiritual help, medical help, particularly help with pain, with human and personal help.

When death is understood as the end of everything, suffering and pain before death have no meaning. When a person is severely handicapped, although alive, their lives are seen to have no meaning or value. Hence the growing practice of Euthanasia, physician assisted suicide, Homicide, Suicide, and blurring the distinction between killing and letting die.

I will now briefly review the circumstances in which this arises:

- Suicide and Despair
- Euthanasia
- Killing/Letting die
- Withdrawing food and drink
- Ordinary /Extraordinary means when a person is dying
- Physician Assisted Suicide
- Advanced Directives/Living Will
- Persistent Vegetative State
- Brain Dead
- Terminal Sedation
- The Cost of Death & Dying

Suicide and Despair

- ***Culture of Life***

Life is inherently valuable and sacred, a gift from God. Suicide is directly taking one's own life. It is a very serious offense against God and neighbor. Suicide is associated with major psychiatric illness which can be successfully treated, with pain which can be successfully managed medically. Despair and Presumption, the beliefs there is no hope for oneself before God, or you are so fine, you need not worry, God will save you, are spiritual disorders where a person may be helped; but this is a much more difficult situation, requiring far more than medicine has to offer.

- ***Culture of Death***

When death itself is meaningless, suffering before death makes no sense. Why should a suffering person who is dying, not kill themselves or be helped to do so? After all, your life is your own to be disposed of as you see fit.

What is Euthanasia?

- ***Culture of Life***

"The act¹⁸ of the physician, deliberately ending the life of a patient, with or without the consent of the patient or his family. It is always wrong." WMA The physician may allow the natural process of death to take its natural course and let the patient die. He may not kill him.

¹⁸World Medical Association Declaration on Euthanasia, adopted by the 39th World Medical Assembly, Madrid, Spain, October 1978. www.wma.net/e/policy/e13.htm

Human Life II

- **Culture of Death**

Euthanasia¹⁹ is a gentle and easy death or, bringing this about especially in cases of incurable and painful diseases. Euthanasia²⁰ AMA is the administration of a lethal agent by another person to a patient for the purpose of relieving the patient's intolerable and incurable suffering.

Euthanasia is fundamentally incompatible with the physician's role as healer, would be difficult or impossible to control, and would pose serious societal risks. It now means, ways the physician assists in his patient's death. Words are used with changed meanings. See²¹ E-2.037 Medical Futility in End-of-Life Care.

Types of Euthanasia

- **Culture of Life/Culture of Death depends on interpretation**

Doctor active	Patient voluntary	PAS
Doctor active	Patient involuntary	Homicide
Doctor inactive	Patient voluntary	Suicide
Doctor inactive	Patient involuntary	Killing/Letting die

Killing/Letting die (Pope Pius XII)²²

- **Culture of Life**

Killing is the direct act (commission or omission) of bringing about another's death. Letting die is foreseeing a person will die, and doing nothing to either prolong or hasten death by direct means. Right and wrong can be objectively known based on Natural Law and revelation. The physician accepts personal responsibility for the death of his patient, in so far as is appropriate.

- **Culture of Death**

The distinction between killing/letting die cannot be known for sure. Advance directives supersede the physician's informed opinion and are acted upon. There is no ethical distinction between withdrawing and withholding life-sustaining treatment, including food and drink²³ AMA. The AMA no longer recognizes the distinctions – killing/letting die or withdrawing/withholding life sustaining treatments. The physician has general responsibility for the patient's death based on current practice, protocol etc., but not personal responsibility. See²⁴E-2.037 Medical Futility in End-of-Life Care E-2.03²⁵ Allocation of Limited Medical Resources.

¹⁹Euthanasia definition in OED, 1976, Oxford University Press, Cambridge

²⁰E-2.21 Euthanasia Issued June 1994 based on the report "Decisions Near the End of Life," adopted June 1991 (*JAMA*. 1992; 267: 2229-2233); Updated June 1996.

²¹E-2.037 Medical Futility in End-of-Life Care

http://www.ama-assn.org/apps/pf_new/pf_online?f_n=browse&doc=policyfiles/HnE/E-2.037.HTM&&s_t=&st_p=&nth=1&prev_pol=policyfiles/HnE/E-1.02.HTM&nxt_pol=policyfiles/HnE/E-2.01.HTM&

²²Pope Pius XII Allocation to anesthesiologists

²³Withholding or withdrawing life-sustaining medical treatment, E2-20 AMA www.ama-assn.org

²⁴E-2.037 Medical Futility in End-of-Life Care

http://www.ama-assn.org/apps/pf_new/pf_online?f_n=browse&doc=policyfiles/HnE/E-2.037.HTM&&s_t=&st_p=&nth=1&prev_pol=policyfiles/HnE/E-1.02.HTM&nxt_pol=policyfiles/HnE/E-2.01.HTM&

²⁵E-2.03 Allocation of Limited Medical Resource

http://www.ama-assn.org/apps/pf_new/pf_online?f_n=browse&doc=policyfiles/HnE/E-2.03.HTM&&s_t=&st_p=&nth=1&prev_pol=policyfiles/HnE/E-1.02.HTM&nxt_pol=policyfiles/HnE/E-2.01.HTM

Human Life II

Withdrawing food and drink JP²⁶II

- ***Culture of Life***

Food and drink, are normative for life. They should never be actively removed which is direct killing by starvation and dehydration. However, this is not absolute in that a dying patient may be unable to take food and drink - patient refusing. Towards death fluids may flood patient's tissues - make things worse - withdraw.

- ***Culture of Death***

It is assumed that food and drink are part of treatment. This is another way of saying food and drink are extraordinary means of care. Withdrawing food and drink is a legitimate form of "treating" the dying. *Our AMA²⁷ opposes legislation that would presume to prescribe the patient's preferences for artificial hydration and nutrition in situations where the patient lacks decision-making capacity and an advance directive or living will. (Res. 209, A-05)*

Ordinary /Extraordinary means when a person is dying

- ***Culture of Life***

Ordinary means include Food and drink, Pain relief, Human contact, Spiritual comfort, usual medication including antibiotics. It may include use of a respirator.

- ***Culture of Death***

The physician is not really accepting or recognizing a person is dying and engages in heroic surgery or other interventions. **The physician accepts patient is dying. He does not realize medical intervention has changed to care of the dying. He avoids patient, no medical or spiritual interventions, offered except death.**

Not placing the PEG tube²⁸, in contrast, would eliminate any chance of recovery, but would permit him to die a natural death from the effects of his stroke. The immediate therapeutic question, then, is whether to place the PEG tube to permit long-term artificial hydration and nutrition. Mrs. Boland has inquired: "We can't just stop feeding him, can we?" In fact, not placing a PEG tube is a legal and ethical option. It is the result of his stroke—he can no longer nourish himself by eating and drinking. The US Supreme Court, in the Cruzan case, established that artificial hydration and nutrition is a form of medical therapy and can be refused by competent or incompetent patients.

²⁶John Paul II, Address 20 March 2004, to the participants in the international congress on life sustaining treatments and vegetative state: Scientific Advances and Ethical Dilemmas" www.vatacin.va

²⁷H-140.874 Opposition to Legislation that Presumes to Prescribe Patients' Preferences for Artificial Hydration Nutrition. http://www.amaassn.org/apps/pf_new/pf_online?f_n=browse&n_p=T&&s_t=&st_p=&nth=1&prev_pol=policyfiles/HnE/H-140.872.HTM&nxt_pol=policyfiles/HnE/H-140.874.HTM&

²⁸Commentary by Robert M. Taylor **Virtual Mentor** Ethics Journal of the American Medical Association August 2004, Volume 6, Number 8 Clinical Case **Helping Surrogate Decision Makers in the Face of Uncertainty**

Human Life II

Physician Assisted Suicide

- *Culture of Life*

The dying should be cared for and their difficulties adequately diagnosed depression, pain, despair, etc. Most high profile cases are of women with chronic disease such as MS, ALS etc. - not dying patients.

- *Culture of Death*

The patient's request to die is accepted at face value, no medical investigation or appropriate referral is sought. The physician prescribes medication, which should kill the patient although it often does not. The patient takes the medication himself. The physician is in collusion with the patient in their death, a direct killing.

Advanced Directives/Living Will

- *Culture of Life*

The physician/hospital must **Do No Evil** in following advanced directives. The patient cannot foresee the future or be expected to fully understand current medical procedures or language in advance directives patients do not ask or believe they are asking to be killed by direct means.

- *Culture of Death*

Advance directives are for the hospital and physician not the patient. They are used as the basis for patients end of life care in hospital/hospice. Do not resuscitate can become very problematic.

Persistent Vegetative State

- *Culture of Life*

A Persistent Vegetative²⁹ state is a new name for a very old diagnosis. In Chronic Organic Brain Syndrome^{30 31} serious brain damage occurs with loss of cognition, loss of perception with the ability to communicate (I/thou relations), loss of volition or loss of memory in a patient with an intact brain stem. The patient can breath, support their own circulation, etc. There are many reports of individual patients who, having recovered, tell of being conscious while in this state. Chronic Brain Syndrome takes many forms. The patient is not dying, to the contrary she is living with a chronic disability. Terri Schribo is a case in point.

²⁹World Medical Association Statement on Persistent Vegetative State, Policy statement adopted by the 41st World Medical Assembly Hong Kong September 1989 www.wma.net/e/policy/p11.htm

³⁰Myer Gross Slater and Roth, Clinical Psychiatry, Tindall & Cassell, London, 1969, Ch VII Alcoholism Drug addictions etc. p 388-442, Ch IX Mental Disorders in Trauma etc. p 485-530. Ch X Aging and Mental Diseases p533-610. Ch XII Mental Subnormality etc. p692-731

³¹Diagnostic and Statistical Manual of Mental Disorders, Fourth edition, 1995 American Psychiatric Association, Delirium, Dementia etc. p123, Mental Disorders....Medical Condition etc. p165, Substance, p175, Schizophrenia p273

Human Life II

- ***Culture of Death***

Life sustaining treatment is now defined as any treatment that serves to prolong life without reversing the underlying medical condition³² AMA. Strictly applied this definition dismisses all those patients who are chronically ill from medical care. Further, without these capacities a person is no longer a person, but a lower form of human life and, although living, may be killed directly. This is a redefinition of what it means to be a human being: a very serious slippery slope to killing others with brain syndromes such as Alzheimer's, Huntington Chorea, Chronic Schizophrenia, Severe Mental Handicap, etc. When coupled with Advanced Directives and withholding food and fluids this is becoming a common form of Euthanasia.

Brain Dead : should more properly be known as encephalitic death³³

- ***Culture of Life***³⁴

On the 29 August, 2000, Our Holy Father John Paul II set the moral criteria which must be fulfilled to establish this diagnosis: A person's death is a single event involving spirit, soul and body. The defense and promotion of the integral good of the human person must be maintained. Informed consent of the donor must be obtained. Physicians who determine death **Must Not** be involved in organ transplants. Vital organs may only be removed after death. No commercialization in human organs may occur.

- ***Culture of Death***^{35 36}

Until recently, physicians described death after the fact. Now they are asked to diagnose death before it occurs. This is a radical shift. The **Medical Criteria** for death were developed by the President's Commission JAMA 246, 1981 following the Harvard Criteria. To date over 36 versions. Remember, brain dead arose from a desire for fully perfused organs for Transplantation. Death is synonymous with death of the body and its ability to function, particularly loss of brain function. The cessation and irreversibility of all brain function including the **Brain Stem** must be established.

However, even if the brain stem is destroyed and the patient's respiration and circulation has been continuously supported, one must ask is the patient really dead? Removing the vital organs will certainly bring about death.

³²Withholding or withdrawing life-sustaining medical treatment E2.20, AMA www.ama-assn.org

³³Most Rev Elio Sgreccia, Bishop, The Subject in vegetative State: a personalist view, www.zenitenglish@zenit.org weekly news analysis April 24, 2004

³⁴Pope John Paul II Address to the 18th International Congress of the Transplantation Society, 29 August, 2002 on www.vatican.va

³⁵Guidelines for the determination of death: Report of the medical consultants on the diagnosis of death to the President's Commission for the Study of Ethical Problems in Medicine and Biomedical and Behavioral Research, JAMA, 246, 1981

³⁶World Medical Association Declaration on Death, Policy statement adopted by the 22nd World Medical Assembly, Sydney, Australia, August, 1968 and amended by the 35th World Medical Assembly Venice, Italy, October 1983. www.wma.net/e/policy/d2.htm

Human Life II

E-2.162 Anencephalic Neonates as Organ Donors³⁷ AMA

Anencephaly is a congenital absence of major portion of the brain, skull, and scalp. Anencephalic neonates are thought to be unique from other brain-damaged beings because of a lack of past consciousness with no potential for future consciousness. Physicians may provide anencephalic neonates with ventilator assistance and other medical therapies that are necessary to sustain organ perfusion and viability until such time as a determination of death can be made in accordance with accepted medical standards, relevant law, and regional organ procurement organization policy. Retrieval and transplantation of the organs of anencephalic infants are ethically permissible only after such determination of death is made, and only in accordance with the Council's guidelines for transplantation. (I, III, V) Issued March 1992 based on the report "Anencephalic Infants as Organ Donors," adopted December 1988; Updated June 1994; Updated December 1994 based on the report "The Use of Anencephalic Neonates as Organ Donors," adopted December 1994; and updated June 1996 based on the report "Anencephalic Infants as Organ Donors - Reconsideration," adopted December 1995.

Terminal Sedation

- ***Culture of Life***

Pain can always be treated adequately without unconsciousness with two rare exceptions: thalamic pain and some severe bone pain. Human Suffering must be recognized and the person helped with their suffering. Direct withdrawal of food and water is always unacceptable.

- ***Culture of Death***

Terminal sedation is the use of high doses of sedatives to relieve extremes of physical distress. Its purpose is to render the patient unconscious to relieve suffering until the patient dies from his or her disease processes and their complications. The AMA³⁸ *Code of Medical Ethics* is silent on the topic of terminal sedation. Increasing doses of narcotic medication is prescribed over a period of days, not only for physical pain but also for suffering. Food and drink are withdrawn. The patient dies in three or four days.

Futile Care:

The Informed Medical Decision that further treatment is of no help to the patient, and may harm him. It is prolonging death, not giving life.

- The Physician may refuse to continue with the current regimen, or to treat the patient
- The Patient is dying
- The patient's dying is being prolonged (Pius XII killing/letting die)
- The patient is unresponsive to current treatment
- The patient requires comfort care, including, food and hydration, bed and/or nursing care, current medication, pain medication

³⁷E-2.162 Anencephalic Neonates as Organ Donors "The Use of Anencephalic Neonates as Organ Donors," adopted December 1994; and updated June 1996 based on the report "Anencephalic Infants as Organ Donors - Reconsideration," adopted December 1995. AMA

³⁸E-2.21 Euthanasia Issued June 1994 based on the report "Decisions Near the End of Life," adopted June 1991 (*JAMA*. 1992; 267: 2229-2233); Updated June 1996.

Human Life II

E-2.03³⁹ Allocation of Limited Medical Resources

Avoid the term Current Medical Practice at all costs. This is a statistical concept and an abstraction. It is the basis for protocols which avoid the fact that all medical decision making is a moral act. A prudent decision

The Cost of Death & Dying

- *Culture of Life*

Each human life, made by God in His image, is inherently valuable, whatever its age, state or condition. Health care is a human right. Health care services are **Not** businesses: hospitals/hospice and insurance companies. The health care system is for the patient. All persons in a society should have adequate access to health care. Our Society must find ways to provide for our growing elderly population, other than by killing them.

- *Culture of Death*

The value of human life is based on extrinsic factors, beauty, wealth, independence but most importantly mental competence. Health care is a privilege. Health care can be a for-profit enterprises, hospitals/hospice and medical insurance. The bottom line determines the care the patient gets: hospice care for Medicaid/Medicare 3 months; for private insurance 10 days.

In conclusion

Hippocrates understood the concept of disease as central to the principles that constitute medicine as a discipline as follows:

- The patient develops abnormal symptoms and signs in body or mind⁴⁰ which are due to physical⁴¹ disorder.
- Diseases show specific symptoms and signs in a cluster⁴² natural histories and common outcomes.⁴³
- A disease is not under the control of the patient.
- From the beginning, medical practice has included the diagnosis and treatment of trauma, surgery, obstetrics, handicap and pain as part of the physician's concern by these criteria. Major psychiatric illnesses fulfill these criteria.

³⁹E-2.03 Allocation of Limited Medical Resources

http://www.ama-assn.org/apps/pf_new/pf_online?f_n=browse&doc=policyfiles/HnE/E-2.03.HTM&&s_t=&st_p=&nth=1&prev_pol=policyfiles/HnE/E-1.02.HTM&nxt_pol=policyfiles/HnE/E-2.01.HTM&

⁴⁰Hippocrates of Cos, (400 BC) *On the Sacred Disease* Translated by Francis Adams, at <http://classics.mit.edu/Hippocrztes/sacred.htm>

⁴¹ *ibid*

⁴²Hippocrates of Cos, (400 BC) *On the Sacred Disease* Translated by Francis Adams, at <http://classics.mit.edu/Hippocrztes/sacred.htm>

⁴³ *ibid.*, part 19

Human Life II

In practice, many difficulties are brought to the physician, which are not necessarily related to disease. The greatest ability for the physician is to be able to distinguish or diagnose diseases from each other and from other entities, and to offer advice and care even when the need is not specifically medical.

However, the World Health Organization (WHO)⁴⁴ in 1948 redefined health in the following way as a state of complete physical, social and mental well-being and not merely the absence of disease. This definition covers almost all of life. Indeed it is hard to see what aspect of life is not included under the definition, hence the terms the medicalization⁴⁵ of life and the therapeutic society. This utopian redefinition of medicine is very dangerous. It is a public health⁴⁶ concept, which deals with populations and units of mass data, not patients as individual persons. This type of thinking has led to clean water, control of swage, vaccinations and other benefits to society. It has also led to population control and eugenics, contraception abortion and euthanasia all under the heading of health care. Killing is becoming just another medical procedure surrounded with protocols and procedures all provided by the AMA.

The physician until now has worked with and been responsible for his patient. Working with populations of people allows for a utilitarian ethic, which in current medical practice has become the ethical norm.

⁴⁴Quoted in Health Promotion Glossary, (1998)Section 1, *Health* World Health Organization, Geneva

⁴⁵Illich, Ivan, (1975) *Medical Nemesis, The Expropriation of Health*, Pantheon Books, a division of Random House, New York, p 39

⁴⁶Rosen, George (1993) *A History of Public Health* The John Hopkins University Press

Human Life II

Suicide

Who Is Most at Risk for Suicide?

Although the YRBSS results indicate that large numbers of youth are at risk, it is extremely difficult to identify specific individuals. Cultural, gender, and developmental factors are all important in determining risk. A recent assessment^[5] of family and developmental background identified the following factors as markers of increased suicide risk:

- Childhood maltreatment;
- Problematic family relations;
- Socioeconomic problems;
- Family history of suicide;
- Parental psychopathology;
- Peer problems;
- History of bullying and victimization;
- Legal and/or discipline problems.

Key gender- and culture-related statistics in youth have also been identified^[4]:

- Females attempt suicide 3 times more often than males;
- Males die by suicide 3 times more often than females;
- Native American males are at highest risk followed by white males;
- Hispanic females have the highest rates of suicidal ideation but not deaths by suicide;
- The suicide rate of black males has increased the most dramatically.

Sexual orientation appears to be a contributing factor in youth suicide, with homosexual and transgendered youth experiencing between 17% and 42% more suicide attempts than their heterosexual peers. It is important to recognize that sexual orientation is not the cause of the increased suicide attempts but that external factors present in the lives of these youth are very significant stressors. These youth often experience harassment and abuse and lack support in their families and schools. The majority of secondary schools do not have active programs to support them.

Warning Signs of Suicide

International research has shown that teaching the warning signs of depression to physicians and reducing access to guns are the most effective strategies for reducing suicide.^[4] In accordance with this, an increasing number of medical schools are providing extensive suicide prevention information to their students. Teaching the warning signs of suicide is referred to as "gatekeeper training." Gatekeeper training ensures that suicidal behavior will be taken seriously so that appropriate interventions can occur.^[6] It also emphasizes working as part of a team and never keeping knowledge of suicidal behavior a secret.

Suicide

Autopsy studies have found that 90% of youth who died by suicide had at least one diagnosable mental disorder.^[6] The most common were mood disorders, conduct disorder, substance abuse, and anxiety. Gatekeepers should be aware of the risks associated with these disorders and taught to identify them. It is also important for gatekeepers to be aware of precipitating events that might cause a young person to act on already thought-out suicide plans. The most common precipitating events, in order of their power, are severe argument with parents, break-up of romances, legal and discipline problems, humiliation, and loss. Warning signs for physicians include:

- Verbal and written statements about death, dying, and not wanting to live;
- Fascination with death and dying;
- Giving away prized possessions or making out a will; and
- Dramatic changes in behavior or personality, such as neglecting appearance and isolation from friends and family.

Protective Factors Against Suicide

Factors that protect against youth suicide risk include:

- Access to mental health services;
- Positive connections with school;
- Stable families;
- Religious involvement;
- Lack of access to lethal weapons;
- Recognition of the importance of adult help-seeking behavior;
- Good relationships with peers; and
- Problem-solving and coping skills.

These protective factors are categorized as internal or external. Internal factors include the ability to cope with stress, frustration tolerance, religious beliefs, and absence of psychosis. External factors include social support, positive therapeutic relationships, and responsibility to others and pets.

Screening for Depression

Depression screening is a universal intervention provided to large numbers of secondary school students. Developed at Harvard and Columbia Universities, Signs of Suicide (SOS)^[7] and TeenScreen^[8] are the most widely recognized programs. Both programs have very promising research data that found a correlation between an increase in adult help-seeking behavior and a decrease in suicide attempts. The increase in adult help-seeking behavior is especially significant because suicidal students almost always tell their friends of their plans, but too often they delay in getting adult and professional help. Both programs are based on the premise that students will answer questions about suicide honestly when they are asked about it. Indeed, that has been this author's experience in more than 30 years of working with suicidal young people. A limitation of the depression screening programs is that a student might not be suicidal on the date surveyed but might become suicidal later. However, the programs teach students where to go for assistance should they or a friend become suicidal at a later date.

Suicide

What if You Suspect That a Youth Is Suicidal?

Joiner^[9] suggests that suicide is not often adolescents' first option. Rather, they work up to suicide through a series of provocative experiences, such as accidents, injuries, self-injury, eating disorders, and exposure to pain and suffering. Many of these behaviors may come to the attention of physicians, and physicians must be aware not only of strategies for treating that behavior but also the potential for it to escalate. The issue of suicide should be faced head-on. Although questioning a young person about suicidal thoughts can cause anxiety in any professional, it is important to recognize that direct inquiry about suicidal ideation does not plant the idea in a patient's head. It is crucial to reach a comfort level with the topic through training, reading the literature, and consultation with colleagues. A calm and caring approach is recommended, with previously determined plans of action ready should a patient be imminently suicidal. These include knowledge of local and state resources and guidelines for involuntary hospitalization. These 3 key questions will help determine what additional steps should be taken for treatment and supervision:

- Have you ever attempted suicide before? (This is a critical question because the young person who has previously attempted suicide is at higher risk of attempting it again compared with someone who never has.)
- Are you thinking about suicide now? (The young person who admits to suicidal thoughts in the present is classified as higher risk.)
- Do you have a plan as to how you would end your life? (Young people who have a plan and the means at their disposal are classified as being at highest risk. It is recommended that they be supervised until transferred to the care of their parents or a treatment facility.)

It is important to be nonjudgmental and avoid statements such as "It can't be that bad" or "You would never do that." An approach that helps the young person see alternatives and makes him or her aware of resources in the community (ie, the national suicide crisis hotline, 1-800-SUICIDE, which connects the caller to the nearest local crisis hotline) is preferred. Patients may be asked to sign a no-harm agreement, but be aware that there are no research data to prove the effectiveness of such contracts or that they reduce the liability for a professional. Therefore, it is recommended that the contract be viewed as only a part of the intervention; it is not intended as a substitute for supervision and treatment. The parents of a suicidal youth must be notified unless information is obtained that indicates that the youth is being abused by parents. In such cases, the appropriate authorities for protective services must be notified.

The primary goal of parental notification is to determine how everyone can work together to obtain the treatment and supervision needed. If the youth has mentioned a specific suicide method, then steps need to be taken to remove access to it. Guns remain the number-one method of youth suicide. Unfortunately, adults are sometimes reluctant to remove or secure guns in their home even when they have been notified that their child is suicidal. One Houston teenager commented in her goodbye to her parents, "Why did you make this so easy and leave the gun so accessible?" It is very important to document parental notification; it is recommended that parents sign a form indicating that they have been notified of the suicide-related emergency of their child and provided with referral information.

Suicide

Conclusions

Suicide prevention is a very challenging task for physicians. The assessment of risk level is based on clinical judgment after reviewing the risk and protective factors and conducting a direct inquiry of suicidal thoughts and actions. Physicians are in a unique role to promote mental-health treatment for adolescents in their community and to serve on youth suicide-prevention task forces that bring community leaders together to work on prevention. Suicidal thoughts in adolescents are often very situational, and the intervention of a physician can make all the difference. It is vitally important to become more comfortable with direct inquiry when something just does not seem right. A young man who survived jumping off of the Golden Gate Bridge said that he had decided he would not jump as long as any one person recognized his agitation. He walked around on the bridge for 45 minutes and no one recognized his despair or said a word to him, so he jumped. He was very lucky and survived to make the point to all of us to be more alert so that we can make a difference. In the case of the small Midwestern town, once the physicians became more comfortable with the subject of suicide and learned what to look for and which questions to ask, they were in a better position to identify and help any at-risk patients and prevent further suicides.

References

1. US Department of Health and Human Services. National Strategy for Suicide Prevention: Goals and Objectives for Action. 2001. Available at: <http://mentalhealth.samhsa.gov/publications/allpubs/SMA01-3517/> Accessed February 12, 2009.
2. National Suicide Statistics. Available at: <http://suicidology.org/web/guest/stats-and-tools/statistics> Accessed February 12, 2009.
3. National Center for Chronic Disease Prevention and Health Promotion. YRBSS: Youth Risk Behavior Surveillance System. Available at: <http://www.cdc.gov/HealthyYouth/yrbs/index.htm> Accessed February 12, 2009.
4. Lieberman R, Poland S, Cassel R. Best practices in suicide intervention. In: Thomas A, Grimes J, eds. Best Practices in School Psychology V. Washington, DC: National Association of School Psychologists; 2008:1457-1472.
5. Hardt J, Johnson JG, Courtney EA, Sareen J. Childhood activities associated with suicidal behavior. *Psychiatric Times*. 2006;23:1-2.
6. Poland S. *Suicide Intervention in the Schools*. New York: Guilford Press; 1989.
7. Screening for Mental Health. Signs of suicide. Available at: <http://www.mentalhealthscreening.org/schools/index.aspx> Accessed February 12, 2009.
8. National Center for Mental Health Checkups at Columbia University. TeenScreen. Available at: <http://www.teenscreen.org/> Accessed February 12, 2009.

Joiner T. *Why People Die by Suicide*. Cambridge, Mass: Harvard Press; 2006;14-24.

Scott Poland, EdD, Associate Professor, Coordinator, Suicide and Violence Prevention Office, Nova Southeastern University, Fort Lauderdale, Florida

Disclosure: Scott Poland, EdD, has disclosed no relevant financial relationships.

The Person and Work *Outline*

By Fr. Joseph Pilsner C.S.B.

The Philosophy of Karl Marx

What is Marx's thought on human nature?

Human beings are distinguished from other animals by their ability to produce

Human beings not only produce things, they produce themselves as well

This is true for Marx

What is the consequence of this idea for Marx's social thought?

Is human nature very flexible as in Marx's system ?

What is Marx's thought on alienation?

Human beings are alienated from the objects of their work

Workers strengthen the power of the opposing class

The worker creates surplus value for the capitalist who reinvests in capital

The worker's labor is not voluntary; it is forced

The very thing (work) which should shape a person's nature, identity, and life, becomes
some thing which he uses only to maintain biological existence like an animal

Workers are also alienated from one another

What is Marx's thought concerning historical materialism?

Society develops

How are the various levels related to one another?

What is Marx's thought on class struggle ?

Why is the class struggle primary?

Adam Smith

Each person doing what he is best at. Division of labor

For Smith, it is impossible for a government to superintend a whole economy

For Smith, government interference violates the natural right of a person to private
property vs. collective ownership; complete government control vs. limited
government control

The Period Preceding *Rerum Novarum*

Two aspects of communism especially objectionable to the Catholic Church

Who was Frederic Ozanam?

What were some of the events which preceded the issuance of *Rerum Novarum*?

The Person and Work *Outline*

The Document: *Rerum Novarum*

Private Property

What are some of the important teachings contained in this encyclical?

What is Leo's teaching on private property?

First, what is the Socialist position?

Why is such an approach shortsighted?

It injures the workers

Perverts the function of the State

Why does the abolition of private property injure workers?

Why is the abolition of private property unjust?

Human beings don't just own the land, they cultivate it; human beings therefore leave their own image on the land

What role does the family play?

What role does private ownership play with respect to wealth?

Human relations between workers and employers

How can the Church help in the relationship between labor and capital?

What are the duties of the poor and workers?

Church aims not just at mutual rights, but uniting the two classes in deepest friendship

What is Leo's admonition to the wealthy?

What are Leo's remarks of encouragement for the poor?

In the end, how should the two classes be related to one another ideally

Helpful Assistance of Church and State

The Church not only indicates the cure, but also administers the remedy

What should be expected from the state?

When may the State intervene?

What should the law do to prevent strife?

What are some practical conditions of workers which must be legislated?

Just Wage

What is a just wage?

Worker's Associations (Unions)

Workers associations

What kind does he approve of?

Do men have a right to form such societies?

What is the influence of the encyclical?

The Person and Work *Outline*

Centesium Annus: On the Hundredth Anniversary of Rerum Novarum

- What important event has occurred since the writing of On Social Concern?
- What is the fundamental error of socialism?
- What is a second problem?
- What is the problem, according to John Paul II, with complete laissez-faire?
- What does John Paul say about the year 1989?
- What was the paradox which John Paul II saw in the peaceful means?
- How did the inefficiency of the economic system help to bring down the Eastern bloc?

Jacques Maritain's Social and Political Thought

- What are some important event since Jacques Maritain's life?
- What are some of Maritain's teachings?
- Upon what notion is Maritain's social and political philosophy based?
- How do these insights find concrete expression in his economic thought?
- What would this new system be like?
- What further characteristics should such an economic system have?
- What should be one of the fruits of economic activity?

Discussion:

What is "depersonalizing" about work?

- Private property v. universal destination of human goods. How far should the state go?
- How should development be?
- Obligations of Workers and Employers?
- What are the Rights and Duties in the Modern Workplace?
- Can true charity and friendship be engendered between owners/management and workers?
- If so, how?

Just Wage: How much would a just or living wage be in today's society?

The Person and Work

By Fr. Joseph Pilsner C.S.B.

The Philosophy of Karl Marx

What is Marx's thought on human nature?

- Human beings are **distinguished from other animals by their ability to produce**. Production leads to **an expression of a person's life and this expression makes a person what he is**.
 - In this way, human beings **not only produce things, they produce themselves as well**.
 - This is true for Marx particularly when human beings are acting as a group; they will make common decisions to set up structures which determine the people in them.
 - What is the consequence of this idea for Marx's social thought? If human nature is static, then there are limited possibilities as to which social systems will work, but **if human nature is very flexible as in Marx's system, this fact extends considerably the range of what sorts of social changes are humanly possible**.

What is Marx's thought on alienation?

- Human beings are **alienated from the objects of their work**, because what workers produce **does not belong to them**; it belongs to their employers. Further, in their very act of work, workers **strengthen the power of the opposing class which is oppressing them**. The worker creates surplus value for the capitalist who reinvests in capital and strengthens his position with respect to the workers and other capitalists.
- **The worker's labor is not voluntary; it is forced**. Workers are trapped: they have nothing to offer but their labor, and they must labor in order to live. Since they must work. Thus, in a capitalist society, work becomes dehumanizing. **The very thing (work) which should shape a person's nature, identity, and life, becomes something which he uses only to maintain biological existence like an animal**.
- Workers are also alienated from one another; they are formed not only to work in ways and under conditions which they might otherwise not, but they are also forced to compete with other workers for jobs, separating themselves from their fellow human beings. It is there only with the annihilation of capitalism that true human freedom can flourish.

What is Marx's thought concerning historical materialism?

- **Society develops**: there are social transformations: feudalism → capitalism → socialism → communism. Every society has its own forces of production and its relations of production.

How are the various levels related to one another?

- The superstructure, like ideology or religion, arises to maintain, protect, and justify the base. For instance, the Catholic religion is meant to justify the feudal system: poor serfs are told that for their present poverty they will be rewarded in heaven,

The Person and Work

thereby attempting to suppress their desires to overthrow their lords. New technology (e.g. machines) requires new organization (e.g. factories run by capitalist), which requires justification (bourgeois ideologies).

What is Marx's thought on class struggle?

- **All social processes, for instance, a discussion between capitalist and laborers about wages, is really a power struggle between the two classes.** For instance, if the employer gives in to the workers' demands, the union will gain more prestige among the workers and gain more members and more support. The wage discussion serves as the pretext for this more important and fundamental struggle.

Why is **the class struggle** primary?

- Great transitions in society occur when one mode of production replaces another. All societies to date have been exploitative. (e.g. the glory of Rome flowed from the hard work of slaves who did not share that glory; in feudalism, the work of serfs supported a class of largely idle landowners and soldiers, creating a surplus which permitted the Church to erect monumental cathedrals.) Now, the wealth of capitalist countries is produced by workers who do not own or control that wealth. The class struggle, of all the struggles in history, is the one that overturns the present mode of production and puts different modes of production (with different competing classes) in their place. As we see in the Manifesto, the relations between capitalist and workers will get worse and worse, until finally, workers are driven to form the classless society, which will end this process of class struggle.

Adam Smith

Each person doing what he is best at. Division of labor: When does it become more in the self-interest of a man who makes bows and arrows to trade them for cattle?

- When he realizes that he can get more cattle through exchange than if he went into the field himself.

Why does this lead to the division of labor?

- For Smith, it is impossible for a government to superintend a whole economy, because it involves the interests of hundreds of people, and the government can't possibly take all these interests into account.
- For Smith, government interference violates the natural right of a person to "[employ] his strength and dexterity in what manner he thinks proper."
- Private property vs collective ownership; complete government control vs limited government control.

The Period Preceding *Rerum Novarum*

What were two aspects of communism which were especially objectionable to the Catholic Church?

- Marxist Societies were established throughout Europe, though they took different forms in different countries. This was a real problem for the Catholic Church. Atheism; the use of violence as a means for social change.

The Person and Work

Who was Frederic Ozanam?

- Frederic Ozanam made his contribution in France during the 1830's and 40's. Seeing the plight of workers, Ozanam resolved to found a society for their relief. He named this society after a great seventeenth century figure who showed concern with the poor, St. Vincent De Paul, and this St. Vincent De Paul Society remains active to this day throughout the Christian world, including here in the United States.

What were some of the events which preceded the issuance of *Rerum Novarum*?

- 1878: Leo XIII issued an encyclical called *Quod apostolici* warning workers about the dangers of socialism. Leo came to realize as the 1880's closed that it was not enough to warn workers against socialism: something more was needed. Encyclical *Rerum Novarum*, or *On the Condition of the Working Classes*.

The Document: *Rerum Novarum*

Private Property

What are some of the important teachings contained in this encyclical? What is the new situation which the Church is addressing?

- Wealth among the few, destitution of the masses. In writing this encyclical, whose needs are paramount, according to Leo? - the poor.

What is Leo's teaching on private property? First what is the Socialist position?

- Get rid of private property; transfer it to the State; divide it all equally.

Why is such an approach shortsighted, according to Leo?

- It injures the workers themselves;
- it is unjust (violates the rights of lawful owners);
- perverts the function of the State.

Why does the abolition of private property injure workers?

- In abolishing the freedom to dispose of wages, socialist take away from the worker the hope and the opportunity of increasing their property and securing advantages for themselves. By savings, workers can even purchase land, which is a wage in a different form.

Why is the abolition of private property unjust?

- By virtue of reason, man not only uses things, but possesses things by stable and perpetual right.

Why is this so?

- Reason permits a human being, unlike other animals, to rule himself by the foresight of his own counsel. It is in his power to choose the things which he considers best adapted to benefit him not only in the present but also in the future. **A human being can foresee constant recurrence of need; therefore, nature gave him something stable and perpetual to rely on.**

By what right does property belong to a particular person?

- **Human beings don't just own the land, they cultivate it; human beings therefore leave their own image on the land.**

The Person and Work

What role does the family play?

- The family gives a further reason in favor of private property, since a father must care for the material needs, not only of himself but of those who are dependent on him.

What role does private ownership of property play with respect to wealth production as opposed to state ownership of property?

- Private property gives incentives for ingenuity and skill, which lead to fountains of wealth; Socialist “equality” will lead to uniform wretchedness and meanness.

Human relations between workers and employers

How can the Church help in the relationship between labor and capital?

- By reminding labor and capital of their **mutual rights and duties**.

What are the duties of the poor and workers?

- To perform work voluntarily undertaken entirely and conscientiously;
- To avoid: destruction of property; harm to employers; engaging in riots; associating with vicious men.

What are the duties of rich and employers?

- To treat workers humanely, not as slaves (occupations are a mark of respect; it is shameful and inhuman to use men as things for gain);
- To look after the religious interests of the worker (religious obligations; try to ensure that there are no corrupting influences or things which will entice him for care of his family or thrift);
- To assign work only within limits of a worker’s strength and suited to the worker’s sex.
- To give workers what is justly due them. (Do not; oppress workers; seek gain from another’s want; defraud someone of his wages; harm savings of workers by fraud, coercion, usury.)
- What is Leo’s concluding point? Wouldn’t just the keeping of these laws regarding justice remove the bitterness and the causes of conflict between classes?

What further aim does the Church have?

- **Church aims not just at mutual rights, but uniting the two classes in deepest friendship.** What is Leo’s general point about the relation between the two classes from the divine perspective?
- Whether people have goods or not makes no matter with respect to heavenly happiness; how one uses what one has makes a difference.

What is Leo’s admonition to the wealthy?

- **Your wealth doesn’t stop pain; won’t get you eternal life; according to Christ’s teaching it can be a great hindrance to eternal life (i.e. “it is more difficult for a camel to pass through the needle’s eye than for a rich man to enter the kingdom of heaven.”)**
- How should the wealthy use their wealth? Just because people rightly own things doesn’t mean that they can use them howsoever they please; they should share.

The Person and Work

How much should one share?

- No one is obliged to assist out of family requirements or maintaining his station becomingly.

When demands of necessity are met, there is a duty to give to the poor what remains (not a duty of justice, but of charity, which cannot be enforced by law). **Whoever has received from the bounty of the Lord a greater share of goods (corporeal or spiritual) should employ them for the benefit of others.**

What are Leo's remarks of encouragement for the poor?

- Poverty is no shame (Jesus was poor); true dignity and excellence in men resides in moral living (virtue).
- **God seems to incline more towards the unfortunate; He calls the poor blessed; lifts up the lowly.**

In the end, how should the two classes be related to one another, ideally?

- **Beyond justice, they should meet one another in friendship; beyond friendship, they should be devoted to one another through charity. They have the same God, they are equally redeemed by Christ.**

Helpful Assistance of Church and State

According to Leo, the Church not only indicates the cure, but also administers the remedy. How does the Church do this?

- She helps people to be good and to live up to their duties and calling;
- Christianity helps to renew temporal societies;
- the practice of Christianity adds a certain measure of prosperity to a society in that it precludes an excessive desire for wealth or pleasure, promotes thrift, keeps people away from vices which swallow up wealth;
- the Church promotes works of mercy on behalf of workers; religious groups help to care for the poor.

According to Leo, what should be expected from the state?

- States have the right to improve conditions of workers (without laying themselves open to the charge of unwarranted interference).
- The state should protect equitably every class of citizens, maintaining especially distributive justice;
- Since the worker is the source of wealth, public authority should show proper concern so that from what a worker contributes to the common good he may receive "what will enable him [to be] ...housed, clothed, and secure, to live his life without hardship."

The Person and Work

According to Leo, when may the State intervene?

- When there is a disorder due to strike or work stoppages;
- When the family is being assaulted;
- When workers aren't given sufficient opportunity to perform religious duties;
- When there is an assault on morals through mixing of the sexes;
- When capitalism poses inhumane working conditions; i.e. when conditions are unhealthy, immoderate or not suited to age or sex.

According to Leo, to whom should the State give special consideration in protecting their rights?

- The weak and the poor.

What should the law do to prevent strife?

- Protect private property, help to keep workers from being incited to violence. The law should anticipate and prevent evils that cause strikes (work which is too long or hard; inadequate pay, etc.)

What are some practical conditions of workers which must be legislated?

- Workers should be guaranteed an opportunity to fulfill religious obligations on Sundays and Holy Days; workers should not be overburdened; they should have:
 - Reasonable hours (dependent on type of work and season);
 - Rest intervals (dependent on conditions);
 - Special protection for women and children.

Just Wage

What is a just wage? What is the argument used by capitalists to justify the setting of wages at any amount?

- **Free consent sets the amount of a wage, and justice is secured so long as both parties keep their side of the bargain.**

Is this argument persuasive?

- According to Leo, **work is personal and necessary**; it is the second of these two characteristics which demand that a wage earned by a poor man should provide him with the means to meet his needs.

What is a just wage?

- **The wage shall not be less than enough to support a worker who is thrifty and upright; only an unjust situation permits him to accept less.**

Who should decide what this amount is?

- **Better that it be decided by workers' organizations rather than by the government.**

What should a worker be able to do with a just wage?

- **A wage should be such that if a worker shows thrift, he will be able to come into the possession of a little wealth through savings.**

Once a just wage has been established, what is it unjust for the state to do?

- **To take away what is earned by the worker through unfair taxation.**

The Person and Work

Worker's Associations (Unions)

What does Leo say about workers associations? What kind does he approve of?

- Associations for the classes to give mutual aid;
- Associations to provide for the worker or dependent children in the case of accident, sickness or death.

What kind of association does Leo give approval to for the first time?

- **He gives approval to societies of workers alone;** (though he also approves of the more traditional arrangement where workers meet together with and under the direction of their employers).

Do men have a right form such societies?

- It is not within the power of the State, universally and per se, to forbid private societies to exist.
- **It is a natural right of a human being to form private societies.**
- Such societies can be forbidden if they are opposed to good morals, justice, or the welfare of the state.

What is the influence of the encyclical? What is a sign within the Church that this encyclical is important?

- To many documents have been issued on its anniversary. *Rerum Novarum* was issued in 1891, anniversaries marked by the documents: *Quadragesimo Anno* (40 years; Pius XI); *Master et Magistra* (70 years ; John XXIII); *Octogesima Adveniens* (80 years; Paul VI); *Laborem Exercens* (90 years, John Paul II); *Centesimus Annus* (100 years; John Paul II).

What was the reaction from the press after the encyclical was issued?

- Generally favorable, though there was some criticism from the right that the encyclical was too liberal, and some criticism from the left that the encyclical was too conservative.

Centesium Annus: On the Hundredth Anniversary of Rerum Novarum

What important event has occurred since the writing of *On Social Concern*?

- The fall of Communism in Europe. 1991

Why does John Paul II think that these events vindicate Leo XIII?

- Although there was no communist country in existence when *Rerum Novarum* was written, Leo foresaw the negative consequences which such a form of social organization would have. The collapse of the Eastern bloc shows that his critique was warranted.

What is the fundamental error of socialism?

- It begins with the problem of atheism; socialists do not recognize God. Consequently, there is an anthropological problem: socialism considers the individual person simply as an element, a molecule within the social organism, so that the good of the individual is completely subordinated to the functioning of the socio-economic mechanism. (Furthermore, socialism makes no reference to free choice.) This causes problems of social organization and law; socialists deny people property and make them dependent on the State. This leads to a lack of initiative. Thus: atheism → anthropological problem → inadequate laws and social organization which oppress.

The Person and Work

What is a second problem?

- Radical Socialists think that everything is based on class struggle, and introduce “total war” (victory at any means) into the relationship between the classes. This is also caused by atheism, which permits force above reason and law. A person who believes in God must respect the natural law.

What is the problem, according to John Paul II, with complete laissez-faire?

- What responsibilities does the state have? State contributes indirectly to the economy (according to subsidiarity) by creating favorable conditions for the free exercise of economic activity (e.g. infrastructure). Directly and according to the principal of solidarity, by defending the weakest, by placing limits on the autonomy of those who determine working condition, protecting the unemployed.

What does John Paul say about the year 1989?

- Unexpected and promising events; new democracies emerge.

What role did the Church play?

- Church’s commitment to defend and promote human right helps to bring about the new situation.

Who began the revolution, according to John Paul?

- The upheaval began with workers (in Poland) who foreswore the ideology which presumed to speak in its name; rediscovered the Church’s social doctrine.

What was the paradox which John Paul II saw in the peaceful means?

- Marxists said that one should exacerbate conflicts; they were defeated by those who insisted on negotiation and dialogue, call to human dignity.

How did the inefficiency of the economic system help to bring down the Eastern block?

- The east wasn’t just suffering from a technical inferiority; their problem was a consequence of a violation of the human right to private initiative. People were impoverished because their human rights were being compromised.

What is another cause?

- Spiritual void brought about by atheism, especially for the young who were searching for truth.

Jacques Maritain’s Social and Political Thought

What are some important events in Jacques Maritain’s life?

- Maritain is a powerful force in twentieth century Catholic philosophy and cultural life. Considered a pre-eminent interpreter of the thought of Thomas Aquinas and a highly creative thinker in his own right. Converted to Catholicism under the influence of Leon Bloy; while in north America, he taught at Princeton University and frequently lectured at the Pontifical Institute for Medieval Studies, Toronto; he made a deep impression on pope Paul VI/ he wrote numerous books and articles; two of his books which are most important for understanding his social/political thought are *Integral Humanism*, and *The Person and the Common Good*.

The Person and Work

What are some of Maritain's teachings? What does Maritain see in 1938 when he writes *Integral Humanism*?

- Maritain recognizes some of the dehumanizing effects of the capitalist ethic, but also sees Communism in Russia; National Socialism in Germany; Fascism in Italy, etc.

What does Maritain hope to do?

- To re-conceive society and its economic and political systems according to Christian principles in a way different from the Medieval synthesis and open to contemporary realities.

Upon what notion is Maritain's social and political philosophy based?

- The importance of the person.

What does Maritain teach about the person. Following St Thomas, he teaches:

- That the person alone is made in the image of God;
- That the human person has a transcendent vocation: by his or her intelligence and free actions, a human person is able to go beyond this world and can achieve communion with God himself;
- That a person has inestimable worth: the good of grace of one person is worth more than that of the good of the whole material universe. A human person transcends the very stars and all the world of nature.

What is a second important concept for Maritain?

- The common good; the good of society insofar as it is made up of persons.
 - It is more than the collection of individual goods, since the common good is truly something shared (e.g. political virtues, wisdom, etc.);
 - It avoids the totalitarian temptation, since the good must redound to each person, and no person can be sacrificed for the sake of some "good".

What influence does this have on his political and social thought?

- Any true social or political system must be organized such that it recognizes the inestimable worth and transcendent nature of the person; otherwise, it is not worthy of human beings.

How do these insights find concrete expression in his economic thought? What is wrong with present capitalist system?

- The primary relation between ownership and personal work, and the affective tone of personal property, is lost under an industrial economy and the dominion of the machine.

What does Maritain envision?

- A new economic structure which would be in conformity with a communal and personalist conception of society.

What would this new system be like?

- The person must be the end of the system; not production. Economics is not a science of production as (Marx says), but an office of wisdom. Economics must make the machine, technical developments, and industry serve man, they must be servants of an ethic of personality, of love and of liberty.

The Person and Work

What further characteristics should such an economic system have?

- The economy should be more of a family-type economy under modern forms, utilizing the resources of mechanization and co-operation. There should be private ownership where workers are partners together in ventures.

What would be the advantages of such an arrangement?

- Maximizes personal participation of the workers, given the new conditions of industry.

How does co-ownership serve this end?

- Co-ownership serves as a compensation for a loss of personal involvement (creativity) in the process of production. With machines, there is a loss of creativity in the object being produced, but the participation of the workers' intelligence in the management and direction of the enterprise can substitute for this loss.

What would substitute for the loss of ownership of the thing produced?

- Instead of owning a thing, the worker has a title (guaranteed employment); the worker would own his right to work as a recognition of the contribution which he makes to the business.

What is the benefit of co-ownership and a worker's title?

- It arouses in a human being the desire to see work well done, a sense of the dignity of the work; a sense that the worker is really contributing something of himself to the enterprise. It gives a person initiative.

How should this co-ownership be arranged?

- According the principle of subsidiarity, with participation of the person, then intermediary societies (workmen, technicians, investors, etc.) then other higher principles of organization. Decisions should be made by personal suffrage to the extent that this is possible, and participation should be prudently incorporated in all decisions.

What should be one of the fruits of economic activity?

- The formation and development of a common patrimony. As opposed to the notion of liberal capitalism that "no one gets nothing for nothing", people should recognize and encourage the distribution of our common patrimony. In families, this means inheritance; on a wider scale, every man should, in some degree, enjoy his condition as heir of the preceding generations.

Discussion:

What is "depersonalizing" about work?

- Private property v. universal destination of human goods.

How far should the state go?

How should development be?

- Development, in order to be authentic, it must be complete: integral, that is, it has to promote the good of every man and of the whole man.

The Person and Work

What is the basis for development?

- Scripture: fill the earth and subdue it; man's responsibility to develop the world through intelligent effort; Paul speaks about the universal purpose of human goods: "God intended the earth and all that it contains for the use of every human being and people. Thus all men follow justice and unite in charity, created goods should abound for them on a reasonable basis." [*Gaudium et Spes*] Private property does not constitute for anyone an absolute and unconditioned right. No one is justified in keeping for his exclusive use what he does not need, when others lack necessities.

What is an example?

- The teaching on universal destination would permit land redistribution "if certain landed estates impede the general prosperity because they are extensive, unused or poorly used, or because they bring hardship to the peoples or are detrimental to the interests of the country, the common good sometimes demands their expropriation."

Obligations of Workers and Employers?

What are the Rights and Duties in the Modern Workplace?

Can true charity and friendship be engendered between owners/management and workers?

If so, how?

Just Wage. How much would a just or living wage be in today's society?

The Person & Economics *Outline*

By Dr. Ted Rebard

The fundamentals in the CCC

‘On Human Work,’ (JPPII, 1979)

Further considerations/applications (from e.g. G. K. Chesterton, Joseph Pearce, Dorothy Sayers)

The scriptural and natural basis of all economic considerations is found in the 7th commandment: ‘Thou shalt not steal.’ And the 10th commandment, ‘Thou shalt not covet thy neighbor’s goods.’

The principle governing man’s relationship to property is found early in *Genesis*
The earth and its yield are given to mankind in common, but this does not exclude private ownership

Government has the right in principle to regulate private property for the sake of the common good

Taking goods needful to life, in emergency, is not theft

In business: ‘Theft’ includes,; business fraud; paying unjust wages, etc.

Promises ... obligate – they ‘bind’ us

Gambling

With respect to animals

While the Church does not endorse any one system of politics or economics

‘Hard’ capitalism and ‘hard’ socialism are equally rejected by the Church

NB: Any system in which social relationships are determined by economic factors is contrary to the nature of the human person

Life is incommensurably more valuable than property

While socialism risks the subordination of the person to the society, capitalism risks the subordination of the absolutized claims of the individual

‘Human work proceeds directly from persons created in the image of God and called to prolong the work of creation.’ (CCC 2427)

‘Rich nations have a grave moral responsibility towards those which are unable to ensure the means of their development by themselves

Charity to the poor finds its principle here

While riches are not evil, nor are all rich people selfish, riches to seem to be dangerous

Covetousness: ‘To covet’ means ‘to desire in a disordered way’

Detachment for **true** happiness is the stronger desire by which the strong desire that is greed can be overcome

The Person & Economics *Outline*

Part Two: *Laborem Exercens* – ‘On Human Work’

This encyclical letter addressed particular concerns. John Paul II address both uncontrolled capitalism and also the denial of private property as in communism. The objective of the encyclical overall is to explain the relationship between the human person and work.

There are four basic parts to the letter:

- **First** - Only humans can work; animals and machine cannot
- **Second** - Because of the real condition of conflict between capital and labor, it is necessary to address these conflicts in their connections with communism and capitalism
- **Third** - Both workers and managers have rights and duties
- **Fourth** - From the mundane to the sublime, work is an occasion for holiness

A final note: work is often difficult and painful, along with much of life itself

Pain is our opportunity to graft our sufferings onto Jesus’ suffering and redemptive *via dolorosa*

Work is not to be taken as an exclusively negative thing. .’

Work is a holy thing because it imitates Creation

Work has its purposes, e.g., the earning of money and the production of goods showing the person as conscious and deliberate – as human

Far from being demeaning to human dignity, work is ennobled by the dignity of the worker

Science and technology ought not deprive the human race of the opportunity to work

It is greed which often fires the conflict between labor and capital

It is a root principle the dignity of the worker is more important than the profits gained

Work occupies a great deal of our lives, and it cannot be omitted from a place in our whole human growth and life

Christians bring their living faith to the workplace

The Person & Economics

By Dr. Ted Rebard

The plan for this treatment:

- The fundamentals in the CCC
- ‘On Human Work,’ (JPII, 1979)
- Further considerations/applications (from e.g. G. K. Chesterton, Joseph Pearce, Dorothy Sayers)

The scriptural and natural basis of all economic considerations is found in the 7th commandment: ‘Thou shalt not steal.’ There is also of course always a close relevance to the 10th commandment, ‘Thou shalt not covet thy neighbor’s goods.’

- The principle governing man’s relationship to property is found early in *Genesis*: (1; 26-29); the CCC gives the teaching this expression: ‘ . . . God entrusted the earth and its resources to . . . mankind to take care of them by labor, and enjoy their fruits.’ (2402) We are, then both responsible to the care for the earth, and also we are its masters.
- The earth and its yield are given to mankind in common, but this does not exclude private ownership. Rather, it means that ownership includes not utter exclusivity, but rather towards the benefit of others. Private property, in other words, is not only private, but also is designed for the common good; private property are not opposed, but complementary – like men and women. Ownership requires obligation.
- Government has the right in principle to regulate private property for the sake of the common good. Taxation, ‘eminent domain,’ and anti-trust legislation will serve as examples. Obviously this demands governors the act with great prudence, lest they violate a natural right.
- Taking goods needful to life, in emergency, is not theft. The classic example in literature is Jean Valjean in Victor Hugo’s *Les Miserables*. He is not a thief; the right to life supersedes the right to property, because there can be no ultimate ‘conflict of rights,’ and because in the extreme, case there is no ordinary legal recourse. Javert acts irrationally, which is dramatically revealed in his suicide, the ultimate act of the refusal of life and virtue.
- In business: ‘Theft’ includes, e.g., ‘deliberate retention of goods lent or of objects lost; business fraud; paying unjust wages.’ (CCC 2409) ‘Forcing up prices by taking advantage of the ignorance or hardship of another,’ manipulative manipulation of prices; corrupt use of influence for private gain; appropriation of what is common; work poorly done; tax evasion; willful or excessive waste.
- Promise-keeping: promises are to be kept, as contracts are to be honored. Promises, in other words, obligate – they ‘bind’ us to their fulfillment. The most important example is the marriage promise.’

The Person & Economics

- On the one hand, gambling is in itself morally innocent; on the other hand, it must be genuine gambling (there must be uncertainty), and it must be reasonable. For example, to buy a \$1.00 lottery ticket is in most cases innocent and reasonable, while to risk rent or grocery money on cards is not.
- With respect to animals, two sides need again to be understood as each true: On the one hand, as creatures of God, animals deserve suitable respect, as we see indicated by the image of St. Francis of Assisi; on the other hand, because they do not have immortal souls, and are therefore not ordered towards an eternal destiny, but rather to a mortal end, they are ours for reasonable use. Thus, the use of animals for labor, food, and produce (e.g. eggs, milk, wool) is moral. (There is also a ‘reflexive’ reason for humane treatment of animals: to help us to keep from being inured to suffering and pain).
- While the Church does not and should not endorse any one system of politics or economics, it does have the obligation to speak in connection with these matters in cases where the ‘fundamental rights of the person or the salvation of souls requires it.’ (CCC 2420)
- ‘Hard’ capitalism and ‘hard’ socialism are equally rejected by the Church, and were so-rejected when they showed themselves in 19th century industrial society.
- NB: Any system in which social relationships are determined by economic factors is contrary to the nature of the human person. ‘The prevalence of the self-concept of ‘economic man’ as described by Dorothy Sayers emphasizes this, as does the ‘personalistic principle’ of John Paul II (Persons are never to be treated as means [as economic things are] but as ends.’ The reason of this principle is that while persons are by nature both possessed of an eternal and transcendent destiny, and free, and thus violence is done to a person if this nature is made subservient to temporal ends only, or if this freedom is violated; things on the other hand are by nature temporal altogether, and non-free.)
- Another way to express and explain the moral wrong of regarding persons as of only or equivalently economic worth lies in the life is incommensurably more valuable than property. While many will readily admit this as being ‘intuitively obvious,’ other will demand the reason. This reason is simple: Property exists for the sake of life, and what serves another is ‘lesser’ than what it serves. In old-fashioned terms, the servant is ‘less’ than his master, as the utensils are of lesser importance than the food prepared and served.
- While socialism risks the subordination of the person to the society, capitalism risks the subordination of the absolutized claims of the individual. Each fails to understand that the person is a ‘whole who is within a whole,’ as Maritain has it. In other words, citizens are not mere interchangeable parts of a social machine, nor has any one absolute claims over others.
- ‘Human work proceeds directly from persons created in the image of God and called to prolong the work of creation.’ (CCC 2427) Human work is ‘sub-creative’, as JRR Tolkien put it; it is aimed at the building of human perfection, or it is ‘civilization-building’ as Peggy Noonan says.

The Person & Economics

- ‘Rich nations have a grave moral responsibility towards those which are unable to ensure the means of their development by themselves or have been prevented from doing so by tragic historical events.’ (CCC 2439) As Pope Gregory the Great put it: ‘ . . . when we attend to the needs of those in want, we give them what is theirs, not what is ours.’
- Charity to the poor finds its principle here: ‘It is by what they have done for the poor that Jesus Christ will recognize His chosen ones.’ (CCC 2449)
- While riches are not evil, nor are all rich people selfish, riches do seem to be dangerous. In many ways it is more difficult to be good and rich than a poor and good. Riches in some ways multiply temptations.
- Covetousness: ‘To covet’ means ‘to desire in a disordered way,’ often, to desire too much or too zealously – beyond reason. The simplest example is greed for money, which amounts to greed for power, because money is economic power. Further, greed for things is usually limited, while greed for money is not.
- Detachment for **true** happiness is the stronger desire by which the strong desire that is greed can be overcome. Notice that it is not enough to try to stop desiring; as St. Thomas points out, desire is overcome by stronger desire. In a parallel way, this is as with the imagination: If I say, ‘I refuse to think of a blue elephant, I will not succeed in purging my mind of thoughts and images of blue elephants; but if instead I demand of myself to think of a red Ford pickup truck,’ I will succeed in losing sight of the blue elephant.

Part Two: *Laborem Exercens* – ‘On Human Work.’

- This encyclical letter addressed particular concerns of its (our present) times, as have all such letters. Among the most important and exemplary features of such letters is that they bring the Gospel into every aspect of concrete daily living. John Paul II address both uncontrolled capitalism and also the denial of private property as in communism.
- The objective of the encyclical overall is to explain the relationship between the human person and work. It reaffirms constant and traditional teaching, emphasizing that human work is different from mere task-performance (what animals and machines do), and that human work has a spiritual or eternal and thus supernatural purpose; thus human work should be a way of sanctity, even while very different from e.g., worship at Mass or praying.
- There are four basic parts to the letter:
 - **First** - Only humans can work; animals and machine cannot.
 - **Second** - Because of the real condition of conflict between capital and labor, it is necessary to address these conflicts in their connections with communism and capitalism.
 - **Third** - Both workers and managers have rights and duties.
 - **Fourth** - From the mundane to the sublime, work is an occasion for holiness.

The Person & Economics

A final note: To be sure, work is often difficult and painful, along with much of life itself. If there is one serious lesson that I could ever convey to anyone who will listen, it is this: Pain is good, a loving gift, a mercy from our Heavenly Father. St. Paul points out that **all** things work for the good for those whom God has called according to His plan. The universal call to salvation and the universal call to holiness of life mean that **everyone** is thus ‘called’ by God. Moreover, often we do not understand why we are asked to bear pain, failure, to face obstacles. Our efforts to understand are unavailing. Our failure to understand could not be less relevant. What is relevant is that He in His infinite wisdom of course knows perfectly what is the good – even while it often may not seem to us to be very good at all.

Pain is our opportunity to graft our sufferings onto Jesus’ suffering and redemptive *via dolorosa*. Further, He assures us as He did St. Paul that He will provide His grace, which will be sufficient for all our needs; He will sustain us with His own supernatural strength and vitality. Even when He comes to us, as He did to His apostles in Matt. 14 ‘out of a storm,’ He commands us ‘Do not fear.’ The reason? Himself; He said to those apostles on the Sea of Galilee that story day, not quite ‘It is I,’ but exactly (as to Moses on Sinai) “I AM.”

Finally: We all heard people say, ‘Life isn’t fair.’ I agree, if by this it is meant that I do not often get what I am owed or deserve; in other words, I do not get justice. But from the very beginning, God did not create from the motive of justice, as St. Thomas argues strongly. Rather, He created from Love, for He is love, and love’s second name is mercy. Life is not fair; life is a divine mercy, given us undeserved.

- Work is not to be taken as an exclusively negative thing. There is a distinction over the meanings of work: On the one hand, work is ‘the sweat of the brow;’ it is toil; at the same time, it is ‘the building up of what is human.’
- Work is a holy thing because it imitates Creation, God’s work of six days. This is re-emphasized in that work is the imitation of Jesus, of Mary, and of Joseph. It is worth reflecting especially on the importance of the ‘hidden life’ of Jesus, where His work was so like our own, hidden not only from us by the near silence of the Gospels, but hidden as our own is even to others who are closest to us.
- Work has its proximate purpose, e.g., the earning of money and the production of goods or services, but also an ultimate purpose or meaning, that is, a God-dependent dignity, showing the person as conscious and deliberate – as human.
- Far from being demeaning to human dignity, work is ennobled by the dignity of the worker, because the effect resembles its cause.
- Science and technology ought not deprive the human race of the opportunity to work, but to serve human needs. Examples are perhaps found in the realm of what E. F. Schumacher called ‘intermediate technology,’ and the undesirability of at least some ‘labor-eliminating’ mechanization.

The Person & Economics

- It is greed which often fires the conflict between labor and capital, where either capital is over-zealous for profit, or where labor is over-zealous for pay.
- It is a root principle that, upon which this encyclical insists, that the dignity of the worker is more important than the profits gained.
- Work occupies a great deal of our lives, and it cannot be omitted from a place in our whole human growth and life, which means, life including the life of the soul in pilgrimage home to the 'Fatherland,' to the condition of final happiness which all crave. Work is always to be infused with Charity, and therefore with all the virtues, because charity is, as St. Thomas says, the ultimate form of all virtue. All acts of all virtues are describable as acts of loving what is truly good.
- Christians bring their living faith to the workplace, not as overt evangelists, but as examples, living according to their religious convictions and values.

Principles, Persons and Politics *Outline*

By Dr. Ted Rebard

Introduction

- The experience of quarreling
- Nature in experience
- Law of Nature and Natural Law
- Natural Law as “Clue” anent God
- Positivism, a Form of Relativism, as Opposite
- The American (Tacit) Presupposition of positivism
- The Refutation of Relativism (and Relativism as Power over Nothing)
- The Origins of relativism and its appeal

Materialism & John Locke

Decartes and Power vs. Pascal and difficulty/fear; the truth accuses

The Social Nature of Man

- Evidence and argument
- There is no contrary evidence, nor argument, except by anarchists, who *de facto* propose chaos

Persons and the State, & therefore Government

- A contrast: pre-modern and modern views of the state
- The pre-modern
- Modern View

The Two Major Modern Competing Systems of Government and Their Principles

- Marxism
- Capitalism
- Note that both of these are built on the foundation of materialism. Both are in the beginning and at the end theories about things not persons. Yet: “Man communities are *made up of persons*.” (CCC 2213)
- On Human Concern (Solicitududo Rei Socialis)* A brief word: John Paul II criticizes both, and thus was attacked from each side

Forms of Government

- Monarchy: Per Aristotle & St. Thomas the best – single principle of rule
- Democracy: Nearly impossible for large numbers, and prone to Abuse-requires a wise electorate, and wisdom is the privilege of the few
- Despotism (fascism): Essentially legal positivism (sophism) “writ large.”
NB Prevalence of the same (perilous) principle in USA

Principles, Persons and Politics *Outline*

Republicanism: Requires leaders rather than tally-taking followers. Consider the ideal of Cincinnatus, as vs. the professional politician. And others ...oligarchy, plutocracy...

Authority and Obedience (& Disobedience)

These are in modernity power-words, while in antiquity, especially in Christian history, goodness-words

An unjust law does not bind precisely because law is rooted in human nature. Thus, to attempt an unjust law is to dehumanize the citizen. Nevertheless, great care must be used in choosing to disobey. "The citizen is obliged in conscience not to follow the directives of civil authorities when they are contrary to the demands of the moral order (CCC 2242)

Rights, Old and New

Some Related Matters

Principles, Persons and Politics

By Dr. Ted Rebard

Introduction

- The experience of quarreling
- Nature in experience
- Law of Nature and Natural Law
- Natural Law as ‘Clue’ anent God
- Positivism, a Form of Relativism, as Opposite
- The American (Tacit) Presupposition of positivism
- The Refutation of Relativism (and Relativism as Power over Nothing)
- The Origins of relativism, and its appeal:
 - Materialism & John Locke
 - Descartes and Power vs. Pascal and difficulty/fear; the truth accuses.

The Social Nature of Man

- Evidence and argument:
 - The very experience of mutual need suggests humans to be social by nature, as does the experience of loneliness.
 - Further, human societies are not merely ‘survival values,’ but rather are things worth surviving for. Consider the ideal of Damian and Pythias.
 - Social organization is a constant of civilization. (And ‘feral children’ are not only stunted, but distorted developmentally.)
 - The intellect and therefore communication also indicate that man is by nature social, else there would be no reason for language.
 - The principle which operates from this fact of nature is: To have a nature is to have an end. Thus, not only a happy society is needful to happy citizens, but even Heaven is social – it is the consummate instance of the Mystical Body of Christ, which is also itself supernaturally ordered among its members.
- There is no contrary evidence, nor argument, except by anarchists, who *de facto* propose chaos.

Persons and the State, and therefore Government

- A contrast: pre-modern and modern views of the state.
- The pre-modern:
 - In the pre-modern world-view, the purpose of law is held to be ‘to lead the citizens to virtue.’ Politics is rooted in ethics, and in turn ethics is rooted in the nature of man.
 - St. Thomas accepts and ratifies this teaching of Aristotle, even while noting that not all the acts of all the virtues can be or even should be legislated.

Principles, Persons and Politics

- Nevertheless, for support, teaching (by example and symbol), and leading the citizens, laws that induce good action, as well as prohibiting evil, are needful.
- Natural law and virtue treat of the same concrete realities: the mandating of good action. Note that justice is the ‘form of all the virtues.’ ‘The just man’ is said over 400 times in the OT, and refers to the man complete in virtue.
- Note that the person is not (as totalitarianism holds) a mere part of the state, but is a part who is also a whole, to use Jacques Maritain’s expression.
- In John Paul II’s terms, a person is not to be used, as a person has the dignity of origin, image, and end, all in God. This dignity makes each subject to a unique vocation, to which he alone is responsible, and which would be perverted if the person were to become a means in the plan of another. ‘The inversion of means and ends which results in giving the value of ultimate ends to what is only a means for attaining it, or in viewing persons as mere means to that end, engenders unjust structures.’ (CCC1887)
- Modern view:
 - In the modern view, rights are emphasized (John Locke), and note that rights are non-teleological, and also that for them self-evidence is claimed. St. Thomas nowhere says or suggests this.
 - The function of rights is frequently described as being ‘to protect the citizens from one another’s incursions.’ This bespeaks a dimmer-than-Christian view of human nature. The theme is sounded in Thomas Hobbes (b. 1588): ‘Man is a wolf to man.’
 - Contrast pre-modern and modern!

The Two Major Modern Competing Systems of Government and Their Principles

- Marxism
- Capitalism
- Note that both of these are built on the foundation of materialism. Both are in the beginning and at the end theories about things not persons. Yet: ‘Human communities are *made up of persons*.’ (CCC 2213)
- *On Human Concern (Solicitudo Rei Socialis)* A brief word: John Paul II criticizes both, and thus was attacked from each side.

Forms of Government

- Monarchy: Per Aristotle & St. Thomas the best – single principle of rule.
- Democracy: Nearly impossible for large numbers, and prone to Abuse – requires a wise electorate, and wisdom is the privilege of the few.
- Despotism (fascism): Essentially legal positivism (sophism) ‘writ large.’ NB Prevalence of the same (perilous) principle in USA.
- Republicanism: Requires leaders rather than tally-taking followers. Consider the ideal of Cincinnatus, as vs. the professional politician.
- And others . . . oligarchy, plutocracy . . .

Principles, Persons and Politics

Authority and Obedience (& Disobedience)

- These are in modernity power-words, while in antiquity, especially in Christian history, goodness-words.
- An unjust law does not bind precisely because law is rooted in human nature. Thus, to attempt an unjust law is to dehumanize the citizen. Nevertheless, great care must be used in choosing to disobey. ‘The citizen is obliged in conscience not to follow the directives of civil authorities when they are contrary to the demands of the moral order.’ (CCC 2242)

Rights, Old and New

- The theory of rights is almost nowhere in St. Thomas nor the Bible. In fact, in each there are no strict rights in the absolute. The reason is that Creation is not an act of justice; God did not create the world out of justice, because nothing existed to be ‘entitled’ to be created. Thus, there is no right to happiness or pleasure. Consider the story of Abraham and Isaac, in which God may demand that Abraham sacrifice the life of Isaac because God alone has claim on life. It is only relative to (strictly self-evident) obligations (‘Good is to be done and evil is to be avoided.’) that we have rights, which means to be the recipient of an act justice, an obligation.
- American society is nearly paralyzed in the face of any claim that X is a ‘right,’ such as homosexual ‘marriage,’ or a ‘right’ to contraception. When anything is taken to be directly evident, as by intuition, we must exercise extreme caution, for this claim can be made of *anything*, without recourse to argument. Further, as above, note that obligations are aimed at ends, while rights are not. An absolutized ‘right’ is meaningless, because meaning depends on purpose.

Some Related Matters

- The 4th commandment includes obedience of citizens to rightful authorities, through whom God’s will is ordinarily in part delivered to us.
- It is a moral obligation ‘to be vigilant and critical.’ (CCC 2238) This means that there are on-negotiable demands that citizens are bound to seek in their politicians, such as the defense of the weak, as in the unborn, the handicapped, and the elderly. Life’s span by God’s will extends from conception to natural death. Because providence gives us government, so government is bound to obedience to providence, which is a comprehensive name for God’s will. The ordinary means of such human participation in God’s will is via criticism. (Refer again to above, VI, B.)
- On economic matters, note: ‘The order of *things* [italics mine] must be subordinate to the order of persons, and not the other way around.’ (CCC 1912) Economics is always in this way negotiable, and is never the paramount issue in e.g. an election.
- Note that Catholic teaching neither ‘right’ nor ‘left.’ Truth is non-partisan. Be very wary of the journalistic proclivity to label all comparisons according to a political spectrum.

The Lay Vocation

The Laity

Prophet	Priest	King
Teach	Sanctify	Govern
Mind/Knowledge/Truth	Will/Love/God	Action: Conduct or Behavior
Educate	Worship/Pastoral care	Public Policy/Legislative Change
Creed/Apostles	Cult/Mass & Sacraments	Code/Ten Commandments

Serve/Servants

Laity into the world

Parish Priest

Bishop Diocese

Pope: I am the Servant of the Servants of God

Governance Power & Authority

Pope Universal Church

Bishop Diocese

Priest Parish

Laity

Decree on the Apostolate of the Laity 1965

- The Vocation of the Laity to the Apostolate
- Objectives
- The Various Fields of the Apostolate
- The Various Forms of the Apostolate
- External Relations
- Formation for the Apostolate

The Lay Vocation

Decree On the Apostolate of the Laity
Apostolicam Actuositatem
Solemnly Promulgated By His Holiness, Pope Paul VI
On November 18, 1965

Introduction

The apostolate of the laity derives from their Christian vocation and the Church can never be without it. Sacred Scripture clearly shows how spontaneous and fruitful such activity was at the very beginning of the Church (cf. Acts 11:19-21; 18:26; Rom. 16:1-16; Phil. 4:3). The nature, character, and diversity of the lay apostolate, its basic principles, and pastoral directives for its more effective exercise. All these should be regarded as norms when the canon law, as it pertains to the lay apostolate, is revised.

Chapter I. The Vocation of the Laity to the Apostolate

The Church was founded for the purpose of spreading the kingdom of Christ throughout the earth for the glory of God the Father, to enable all men to share in His saving redemption,(1) and that through them the whole world might enter into a relationship with Christ. All activity of the Mystical Body directed to the attainment of this goal is called **the apostolate**, a diversity of ministry but a oneness of mission, the duty of teaching, sanctifying, and ruling in His name and power. The **evangelization and sanctification of men** and to the **penetrating and perfecting of the temporal order special gifts also** (cf. 1 Cor. 12:7), "allotting them to everyone according as He wills" (1 Cor. 12:11) **The laity's living union with Christ, in . . . Promoting Christian friendship** among themselves, the spiritual life of the laity from **married or family state or their single or widowed state, from their state of health, and from their professional and social activity.** The perfect example of this type of spiritual and apostolic life is the **most Blessed Virgin Mary, Queen of Apostles**, who while leading the life common to all here on earth, one filled with family concerns and labors, was always intimately united with her Son.

Chapter II. Objectives

Christ's redemptive work, while essentially concerned with the salvation of men, includes also the **renewal of the whole temporal order.** Christian laity exercise their apostolate **both in the Church and in the world, in both the spiritual and the temporal orders.** The laity for the exercise of their apostolate of evangelization and sanctification. "Even so let **your light shine before men in order that they may see your good works and give glory to your Father who is in heaven**" (Matt. 5:16). Announce Christ by words addressed either to **non-believers** with a view to leading them to faith, or **to the faithful** with a view to instructing, strengthening, and encouraging them to a more fervent life. "

The Lay Vocation

God's plan for the world is that men should work together to **renew and constantly perfect the temporal order**. This value has been established in them by God, and perfects the **temporal order**. **The use of temporal things has been marred by serious vices. Affected by original sin, men have frequently fallen into many errors concerning the true God, the nature of man, and the principles of the moral law. This has led to the corruption of morals and human institutions and not rarely to contempt for the human person himself.** The temporal order must be renewed in such a way that, without detriment to its own proper laws, it may **be brought into conformity with the higher principles of the Christian social action**.

For He wanted to equate Himself with His brethren as the object of this love when He said, "As long as you did it for one of these, the least of My brethren, you did it for Me" (Matt. 25:40). Assuming human nature, He bound the whole human race to Himself as a family through a certain supernatural solidarity and established charity as the mark of His disciples claims works of charity as its own inalienable duty and right.

Chapter III. The Various Fields of the Apostolate

Church communities, the family, youth, the social milieu, and national and international levels. The laity should accustom themselves to **working in the parish** in union with their priests. **Questions concerning human salvation, all of which they should examine and resolve by deliberating in common provide helpful collaboration** for every apostolic and missionary undertaking sponsored by their local parish. They should develop an ever-increasing appreciation of **their own diocese**.

The apostolate of married persons and families is of unique importance for the Church and civil society. Christian husbands and wives are cooperators in grace and witnesses of faith for each other, their **children, and all others in their household**. **The indissolubility and sacredness of the marriage bond**, strenuously to affirm the right and duty of parents and guardians to **educate children in a Christian manner**, and to defend the **dignity and lawful autonomy** of the family. **The first and vital cell of society** domestic sanctuary of the Church by reason of the mutual affection of its members and **the prayer that they offer to God in common**, if the whole family makes itself a part of **the liturgical worship of the Church**, and if it provides **active hospitality and promotes justice** and other good works for the service of all the brethren in need. Spiritual and corporal works of mercy, social involvement. To play their part in **social and cultural life**. To carry on the **apostolate directly to other young persons**, concentrating their apostolic efforts within their own circle.

Christian spirit into the mentality, customs, laws, and structures of the community in it can never be performed properly by others. In this area the laity can exercise the apostolate **of like toward like**. It is here that they complement the testimony of life with the testimony of the word. It is here where they work or practice their profession or study or reside or spend their leisure time or have their companionship that they are more capable of helping their brethren. **Children also have their own apostolic work to do. Obligated to promote the true common good.**

The Lay Vocation

Chapter IV. The Various Forms of the Apostolate

Individuals or together as members of various groups or associations. All are called to the individual apostolate and obliged to engage in it. It manifests **Christ living in those who believe in Him. Loftier motives of action** in their family, professional, cultural, and social life and **make them known to others** and vivify their life **with charity**, by **public worship and prayer** as well as by **penance and voluntary acceptance of the labors and hardships**. **Where freedom of the Church is seriously infringed.**, the laity do what they can to take the place of priests, risking their freedom and sometimes their life to teach Christian doctrine to those around them. **The individual apostolate has a special field in areas** where Catholics are few in number and widely dispersed. Here the laity who engage in the apostolate only as individuals, usefully gather into **smaller groups** for serious conversation without any more formal kind of establishment or organization.

Man is naturally social. The **group apostolate of Christian** believers then happily corresponds to a human and Christian need and at the same time signifies the communion and unity of the Church in Christ, apostolate encompass the **common attitudes and social conditions** of those for whom it is designed. To help those often unable to bear up under the pressure of public opinion or of social institutions.

A great variety of associations in the apostolate the **broad apostolic purpose** of the Church; others aim to **evangelize and sanctify in a special way**. Some purpose to infuse a **Christian spirit into the temporal order**; others bear witness to Christ in a special way **through works of mercy and charity**. Promote and encourage **closer unity between the concrete life of the members and their faith must be given primary consideration. Maintain the proper relationship to Church authorities**. The laity have the right to found and control such associations and to join those already existing. dispersion of efforts must be avoided. Nor is it always fitting to transfer indiscriminately forms of the apostolates that have been used in one nation to other nations.

Different methods of operation and yet produced excellent results for Christ's kingdom. These societies were deservedly recommended and promoted by the popes and many bishops, from whom they received the title of **"Catholic Action," and were often described as the collaboration of the laity in the apostolate of the hierarchy**. The laity act together in the manner of an organic body so that the community of the Church is more fittingly symbolized and the apostolate rendered more effective the hierarchy itself, **can sanction** this cooperation by an explicit mandate.

Organizations where, the ensemble of these characteristics is realized, must be considered to be **Catholic Action** even though they take on various forms and titles because of the needs of different regions and peoples.

All associations of the apostolate must be given due appreciation. Where the hierarchy have **praised or recommended as responsive to the needs of time and place**, or have ordered to be established as particularly urgent, must be held in highest esteem by priests, religious, and laity, and incentive.

The Lay Vocation

Chapter V. External Relationships

Cooperation among various projects of the apostolate suitably directed by the hierarchy need **for mutual esteem** among all the forms of the apostolate in the Church and, with due respect for the particular character of each organization, proper coordination. **The hierarchy should promote the apostolate of the laity**, provide it with spiritual principles and support, direct the conduct of this apostolate to the common good of the Church, and attend to the preservation of doctrine and order. No project, however, may claim the name "**Catholic**" unless it has obtained the consent of the lawful Church authority. Certain forms of the apostolate of the laity are **given explicit recognition by the hierarchy**, the proper nature and distinctiveness of each apostolate must be preserved, and the laity must not be deprived of the possibility of acting on their own accord. In various Church documents this procedure of the hierarchy is **called a mandate**, with pastoral duties, such as the teaching of Christian doctrine, certain liturgical actions, and the care of souls. By virtue of this mission, **the laity are fully subject to higher ecclesiastical control** in the performance of this work.

Bishops, pastors of parishes, and other priests of both branches of the clergy should keep in mind that the right and duty to exercise **this apostolate is common to all the faithful, both clergy and laity, and that the laity also have their own roles in building up the Church**. For this reason they should work fraternally with the laity in and for the Church and take special care of the lay persons in these apostolic works. Select priests who **are capable of promoting particular forms** of the apostolate of the laity and are properly trained. **Religious Brothers and Sisters** should value the apostolic works of the laity and willingly devote themselves to promoting lay enterprises. They should also strive to support, uphold, and fulfill priestly functions.

In dioceses, insofar as possible, there should be **councils** preserving the proper character and autonomy of each organization, these councils will be able to **promote the mutual coordination** of various lay associations and enterprises. Councils of this type should be established as far as possible also on the **parochial, interparochial, and interdiocesan** level as well as in the **national or international sphere**. A **special secretariat**, moreover, should be established at the Holy See for the service and promotion of the lay apostolate.

Cooperation of Catholics with other Christians, on the part of individuals and communities within the Church, either in activities or in associations, in the national or international field. **Common human values** not infrequently call for cooperation between Christians pursuing apostolic aims and those who do not profess Christ's name but acknowledge these values.

The Lay Vocation

Chapter VI. Formation For The Apostolate

The apostolate can attain its maximum effectiveness only through a diversified and thorough **formation**, continuous spiritual and doctrinal progress of the lay person accommodation of his activity **to circumstances varying according** to the affairs, persons, and duties involved. In addition to **the formation which is common for all Christians**, many forms of the apostolate demand also **a specific and particular formation** because of the variety of persons and circumstances.

However, the lay person should learn especially how to perform the mission of Christ and the Church by basing his life on belief in the divine mystery of creation and redemption and by being sensitive to the movement of the Holy Spirit who gives life to the people of God and who urges all to love God the Father as well as the world and men in Him. This formation should be deemed the basis and condition for every successful apostolate. A solid doctrinal instruction in **theology, ethics, and philosophy** adjusted to differences of age, status, and natural talents, is required of general culture along with practical and technical formation. To cultivate good human relations, **truly human values** must be fostered, especially the art of living fraternally and cooperating with others and of striking up friendly conversation with them. The laity should gradually and prudently learn how **to view, judge and do all things in the light of faith** as well as to develop and improve themselves along with others through doing, thereby entering into active service to the Church. Lay person engages himself wholly and actively in **the reality of the temporal order** and effectively assumes his role in conducting the affairs of this order.

The training for the apostolate should start with the children's earliest education., adolescents and young persons. Parents have the task of training their children from childhood on to recognize God's love for all men and open their minds to both ecclesiastical and temporal communities. Priests should focus their attention on the formation of the laity for the apostolate in their catechetics, their ministry of the word, their direction of souls, and in their other pastoral services. Schools, colleges, and other Catholic educational institutions also have the duty to develop a Catholic sense and apostolic activity in young persons.... to detect more readily the talents with which God has enriched his soul and to exercise more effectively those Charisms which the Holy Spirit has bestowed on him for the good of his brethren.

Evangelizing and sanctifying men, the laity must be specially formed to engage in **conversation** with others, believers, or non-believers, in order to manifest Christ's message to all men (5) exhibit the witness of **an evangelical life** in contrast to all forms of materialism. **True meaning and value of temporal things**, both in themselves and in relation to all the aims of the human person. the works of charity and mercy express the most striking testimony of the Christian life.

Prepared by Dr. Marcella Colbert, Director Respect Life Office

Lay Movements & their development in the US

The term Lay Movement has been used and identified by the Holy See in two principle ways:

- Catholic Action
- Lay Ecclesial Movements.

Catholic Action is the organized work of the Laity performed under the direction or mandate of a Bishop in the field of dogma, morals, liturgy, education and charity. In 1927 Pope Pius XI gave the term its classical definition as “**the participation of the Laity in the apostolate of the Hierarchy**”.

- St. Pius X - On Catholic Action in Italy 11 June, 1905
- Pope Pius XI – On Catholic Action in Italy, 29 June, 1931
- Patron Saints: St. Francis of Assisi, St. Paul the Apostle

Catholic Action presumes the prior formation of the Laity who constantly renew their formation through the parish. It is the basis of our current lay involvement in the Archdiocese.

Catholic Action in America was based on the Jocist movement of Fr. (Later Cardinal) Joseph Cardijn in Belgium with his *Young Christian Movement*. Although it began in Belgium shortly after World War I, the Jocist movement became popular in the United States and France as well. Begun by Cardinal Cardijn in an effort to encourage Catholics to evangelize in their workplace. Jocists believed they could be living examples of the power and truth of Catholicism. By incorporating Christian value into their work, they attempted to create an apostolate out of their employment. His criteria for action were:

- Observe the situation
- Judge what can be done according to the Gospel
- Act upon the Judgment

The Christian Family Movement arose in the States with Marriage Encounter, Engaged Encounter, Retrouville etc. Social Justice. The Crowleys, the principles, were in favor of using contraception. They served on the Birth Control Commission, and were very disappointed with Paul VI’s *Humanae Vitae*. This brought some disorder into the apostolate in the Church, and many in the Christian Family Movement moved away from Rome.

The Catholic Social Movement. Including Pax Christi, Network, and many others were in disorder at times.

The Catholic Worker Movement has remained faithful to Christ and the Church.

Lay Movements & their development in the US

Pro-Life Movements – 1996 Rome Includes NFP in all its forms as part of the life **Movements**. National Right to Life, Priests for Life, Judy Brown etc. have also gone away from the Church in doctrine, organization and/or activities. Secularization often took over many apostolic endeavors.

- **Secular**, God only an abstraction
- **Professionalized** efficiency not order, skills only not apostolate
- **Ecumenical** Fullness of Truth watered down
- **Politicized** identify with one or other of the Political Parties
- **Personal Holiness** of leaders and members forgotten
- **Parishes, Departments, Associations** ridden with dispute

New, Lay Ecclesial Movements do not follow traditional models, *Christifideles laici 1988*

- The importance of the ecclesial movements for the Church
- The fundamental role of the Charism in the Movements
- The charism leads to form groups of faithful adopt
- The ontological condition of the baptized
- The need to be in the communion of the Church

Criteria of Ecclesiality of Lay Movements

- The call of every Christian to holiness
- The responsibility to profess the Catholic Faith
- The witness to a strong and authentic communion
- Conformity to and participation in the Church's apostolic goals
- Commitment to a presence in Human Society

The criteria mentioned find their verification in the actual fruits of the work

New phenomena: still in evolution

Work and the Laity *On Human Work: John Paul II, no 6*

- Not merely labor: different classes based on type of work (guild?)
- As a person, man is the subject of work
- Dominion over nature
- Ethical value: work is for man, not man for work
- The primary basis of the value of work is man himself
- Work must sanctify the worker

"Criteria of Ecclesiality" for Lay Groups

POST-SYNODAL APOSTOLIC EXHORTATION ***CHRISTIFIDELES LAICI***
OF HIS HOLINESS JOHN PAUL II ON THE VOCATION AND THE MISSION
OF THE LAY FAITHFUL IN THE CHURCH AND IN THE WORLD

30. It is always from the perspective of the Church's communion and mission, and not in opposition to the freedom to associate, that one understands the necessity of having *clear and definite criteria for discerning and recognizing* such lay groups, also called "Criteria of Ecclesiality".

The following basic criteria might be helpful in evaluating an association of the lay faithful in the Church:

- ***The primacy given to the call of every Christian to holiness***, as it is manifested "in the fruits of grace which the spirit produces in the faithful"(109) and in a growth towards the fullness of Christian life and the perfection of charity(110).

In this sense whatever association of the lay faithful there might be, it is always called to be more of an instrument leading to holiness in the Church, through fostering and promoting "a more intimate unity between the everyday life of its members and their faith"(111).

- ***The responsibility of professing the Catholic faith***, embracing and proclaiming the truth about Christ, the Church and humanity, in obedience to the Church's Magisterium, as the Church interprets it. For this reason every association of the lay faithful must be a *forum* where the faith is proclaimed as well as taught in its total content.

- ***The witness to a strong and authentic communion*** in filial relationship to the Pope, in total adherence to the belief that he is the perpetual and visible center of unity of the universal Church(112), and with the local Bishop, "the visible principle and foundation of unity"(113) in the particular Church, and in "mutual esteem for all forms of the Church's apostolate"(114). The communion with Pope and Bishop must be expressed in loyal readiness to embrace the doctrinal teachings and pastoral initiatives of both Pope and Bishop. Moreover, Church communion demands both an acknowledgment of a legitimate plurality of forms in the associations of the lay faithful in the Church and at the same time, a willingness to cooperate in working together.

-***Conformity to and participation in the Church's apostolic goals***, that is, "the evangelization and sanctification of humanity and the Christian formation of people's conscience, so as to enable them to infuse the spirit of the gospel into the various communities and spheres of life"(115). From this perspective, every one of the group forms of the lay faithful is asked to have a missionary zeal which will increase their effectiveness as participants in a re-evangelization. The fundamental criteria mentioned at this time find their verification in the *actual fruits* that various groups form showign their organizational life and the works they perform, such as: the renewed appreciation for prayer, contemplation, liturgical and sacramental life, the reawakening of vocations to Christian marriage, the ministerial priesthood and

"Criteria of Ecclesiality" for Lay Groups

the consecrated life; a readiness to participate in programs and Church activities at the local, national and international levels; a commitment to catechesis and a capacity for teaching and forming Christians; a desire to be present as Christians in various settings of social life and the creation and awakening of charitable, cultural and spiritual works; the spirit of detachment and evangelical poverty leading to a greater generosity in charity towards all; conversion to the Christian life or the return to Church communion of those baptized members who have fallen away from the faith.

Speakers

Barbara Jonte, MA, works at UST as Assistant Registrar. A native Houstonian who grew up as an Episcopalian, embraced the truth of the Catholic faith and was confirmed at UST in spring 1992. Completed BA in Liberal Arts in December 1991. Went on to complete MA degree in Philosophy in the Center for Thomistic Studies at UST and her MA in Theological Studies at the UST Graduate School of Theology at St. Mary's Seminary, both in May 1997. Teaches as an adjunct professor in the Theology Department at UST

Dr. Marcella Colbert, MB, MRCPsych, DPM, is Director of the Respect Life Office of the Diocese of Galveston-Houston. She took her degrees in medicine and psychiatry at University College Dublin and became a Member of the Royal College of Psychiatrists in 1973. She studied at the Tavistock Clinic for Humane Relations (London) and Cambridge University. She has extensive experience as a practicing psychiatrist and as a Professor of Clinical psychiatry and Medical Ethics.

Fr. Joseph Pilsner CSB DPhil is a priest of the Order of St. Basil. He received his BA in philosophy from Gannon University in Erie, Pennsylvania, his MA in philosophy from the University of St. Thomas in Houston. He obtained his M.Div in theology from the University of St. Michael's College in Toronto, and his D.Phil. in theology from Oxford University.

Dr. Theodore P. Rebard, obtained his BA in Philosophy from St. John's College, Camarillo, Ca. in 1975. He completed Graduate Studies at Boston College with a M.A and a Ph.D in, Philosophy," He was a Resident Fellow then a Teaching Fellow at Boston College. (1976-1980); an Instructor of Philosophy at Our Lady of Grace Seminary, Boston, (1978-1980) and at Stonehill College, North Easton, MA (1986-1988). He has been **Associate Professor Philosophy** at the University of St. Thomas, Houston, TX (1990-present)

Dr. Jeremy D. Wilkins PhD is Assistant Professor of Systematic Theology at the University of St. Thomas School of Theology. He obtained his Bachelor of Arts, Religious Studies, cum Laude, 1994 from Washington University, his Bachelor of Sacred Theology, Magna cum Laude, 1997 from Boston College, his Master of Divinity, First Class Standing, 1997 Regis College, Toronto and his Doctor of Philosophy in Systematic and Historical Theology, 2004.