

## Labourers of the Harvest – REFERENCES

### CHAPTER 7: PEER RELATIONSHIPS

*The following are extracts of the references listed in this chapter of Labourers of the Harvest.*

- A. Sollicitudo Rei Socialis (Development Rests on the Solidarity of All)**  
**Pope John Paul II**  
**30 December 1987**  
**Paragraphs 35-40**

#### V. A THEOLOGICAL READING OF MODERN PROBLEMS

35. Precisely because of the essentially moral character of development, it is clear that the obstacles to development likewise have a moral character. If in the years since the publication of Pope Paul's Encyclical there has been no development – or very little, irregular, or even contradictory development – the reasons are not only economic. As has already been said, political motives also enter in. For the decisions which either accelerate or slow down the development of peoples are really political in character. In order to overcome the misguided mechanisms mentioned earlier and to replace them with new ones which will be more just and in conformity with the common good of humanity, an effective political will is needed. Unfortunately, after analyzing the situation we have to conclude that this political will has been insufficient.

In a document of a pastoral nature such as this, an analysis limited exclusively to the economic and political causes of underdevelopment (and, *mutatis mutandis*, of so-called super-development) would be incomplete. It is therefore necessary to single out the moral causes which, with respect to the behaviour of individuals considered as responsible persons, interfere in such a way as to slow down the course of development and hinder its full achievement.

Similarly, when the scientific and technical resources are available which, with the necessary concrete political decisions, ought to help lead peoples to true development, the main obstacles to development will be overcome only by means of essentially moral decisions. For believers, and especially for Christians, these decisions will take their inspiration from the principles of faith, with the help of divine grace.

36. It is important to note therefore that a world which is divided into blocs, sustained by rigid ideologies, and in which instead of interdependence and solidarity different forms of imperialism hold sway, can only be a world subject to structures of sin. The sum total of the negative factors working against a true awareness of the universal common good, and the need to further it, gives the impression of creating, in persons and institutions, an obstacle which is difficult to overcome.

If the present situation can be attributed to difficulties of various kinds, it is not out of place to speak of "structures of sin," which, as I stated in my Apostolic Exhortation *Reconciliatio et Paenitentia*, are rooted in personal sin, and thus always linked to the concrete acts of individuals who introduce these structures, consolidate them and make

them difficult to remove. And thus they grow stronger, spread, and become the source of other sins, and so influence people's behaviour.

"Sin" and "structures of sin" are categories which are seldom applied to the situation of the contemporary world. However, one cannot easily gain a profound understanding of the reality that confronts us unless we give a name to the root of the evils which afflict us.

One can certainly speak of "selfishness" and of "short-sightedness," of "mistaken political calculations" and "imprudent economic decisions." And in each of these evaluations one hears an echo of an ethical and moral nature. Man's condition is such that a more profound analysis of individuals' actions and omissions cannot be achieved without implying, in one way or another, judgments or references of an ethical nature. This evaluation is in itself positive, especially if it is completely consistent and if it is based on faith in God and on his law, which commands what is good and forbids evil. In this consists the difference between socio-political analysis and formal reference to "sin" and the "structures of sin." According to this latter viewpoint, there enter in the will of the Triune God, his plan for humanity, his justice and his mercy. The God who is rich in mercy, the Redeemer of man, the Lord and giver of life, requires from people clear cut attitudes which express themselves also in actions or omissions toward one's neighbour. We have here a reference to the "second tablet" of the Ten Commandments (cf. Ex 20:12-17; Dt 5:16-21). Not to observe these is to offend God and hurt one's neighbour, and to introduce into the world influences and obstacles which go far beyond the actions and brief life span of an individual. This also involves interference in the process of the development of peoples, the delay or slowness of which must be judged also in this light.

37. This general analysis, which is religious in nature, can be supplemented by a number of particular considerations to demonstrate that among the actions and attitudes opposed to the will of God, the good of neighbour and the "structures" created by them, two are very typical: on the one hand, the all-consuming desire for profit, and on the other, the thirst for power, with the intention of imposing one's will upon others. In order to characterize better each of these attitudes, one can add the expression: "at any price." In other words, we are faced with the absolutizing of human attitudes with all its possible consequences.

Since these attitudes can exist independently of each other, they can be separated; however in today's world both are indissolubly united, with one or the other predominating.

Obviously, not only individuals fall victim to this double attitude of sin; nations and blocs can do so too. And this favours even more the introduction of the "structures of sin" of which I have spoken. If certain forms of modern "imperialism" were considered in the light of these moral criteria, we would see that hidden behind certain decisions, apparently inspired only by economics or politics, are real forms of idolatry: of money, ideology, class, technology.

I have wished to introduce this type of analysis above all in order to point out the true nature of the evil which faces us with respect to the development of peoples: it is a question of a moral evil, the fruit of many sins which lead to "structures of sin." To diagnose the evil in this way is to identify precisely, on the level of human conduct, the path to be followed in order to overcome it.

38. This path is long and complex, and what is more it is constantly threatened because of the intrinsic frailty of human resolutions and achievements, and because of the mutability of very unpredictable and external circumstances. Nevertheless, one must have the courage to set out on this path, and, where some steps have been taken or a part of the journey made, the courage to go on to the end.

In the context of these reflections, the decision to set out or to continue the journey involves, above all, a moral value which men and women of faith recognize as a demand of God's will, the only true foundation of an absolutely binding ethic. One would hope that also men and women without an explicit faith would be convinced that the obstacles to integral development are not only economic but rest on more profound attitudes which human beings can make into absolute values. Thus one would hope that all those who, to some degree or other, are responsible for ensuring a "more human life" for their fellow human beings, whether or not they are inspired by a religious faith, will become fully aware of the urgent need to change the spiritual attitudes which define each individual's relationship with self, with neighbour, with even the remotest human communities, and with nature itself; and all of this in view of higher values such as the common good or, to quote the felicitous expression of the Encyclical *Populorum Progressio*, the full development "of the whole individual and of all people."

For Christians, as for all who recognize the precise theological meaning of the word "sin," a change of behaviour or mentality or mode of existence is called "conversion," to use the language of the Rihle (cf. Mk 13:3, 5, Is 30:15). This conversion specifically entails a relationship to God, to the sin committed, to its consequences and hence to one's neighbour, either an individual or a community. It is God, in "whose hands are the hearts of the powerful" and the hearts of all, who according his own promise and by the power of his Spirit can transform "hearts of stone" into "hearts of flesh" (cf. Ezek 36:26).

On the path toward the desired conversion, toward the overcoming of the moral obstacles to development, it is already possible to point to the positive and moral value of the growing awareness of interdependence among individuals and nations. The fact that men and women in various parts of the world feel personally affected by the injustices and violations of human rights committed in distant countries, countries which perhaps they will never visit, is a further sign of a reality transformed into awareness, thus acquiring a moral connotation.

It is above all a question of interdependence, sensed as a system determining relationships in the contemporary world, in its economic, cultural, political and religious elements, and accepted as a moral category. When interdependence becomes recognized in this way, the correlative response as a moral and social attitude, as a "virtue," is solidarity. This then is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all. This determination is based on the solid conviction that what is hindering full development is that desire for profit and that thirst for power already mentioned. These attitudes and "structures of sin" are only conquered – presupposing the help of divine grace – by a diametrically opposed attitude: a commitment to the good of one's neighbour with the readiness, in the gospel sense, to "lose oneself" for the sake of the other instead of

exploiting him, and to "serve him" instead of oppressing him for one's own advantage (cf. Mt 10:40-42; 20:25; Mk 10:42-45; Lk 22:25-27).

39. The exercise of solidarity within each society is valid when its members recognize one another as persons. Those who are more influential, because they have a greater share of goods and common services, should feel responsible for the weaker and be ready to share with them all they possess. Those who are weaker, for their part, in the same spirit of solidarity, should not adopt a purely passive attitude or one that is destructive of the social fabric, but, while claiming their legitimate rights, should do what they can for the good of all. The intermediate groups, in their turn, should not selfishly insist on their particular interests, but respect the interests of others.

Positive signs in the contemporary world are the growing awareness of the solidarity of the poor among themselves, their efforts to support one another, and their public demonstrations on the social scene which, without recourse to violence, present their own needs and rights in the face of the inefficiency or corruption of the public authorities. By virtue of her own evangelical duty the Church feels called to take her stand beside the poor, to discern the justice of their requests, and to help satisfy them, without losing sight of the good of groups in the context of the common good.

The same criterion is applied by analogy in international relationships. Interdependence must be transformed into solidarity, based upon the principle that the goods of creation are meant for all. That which human industry produces through the processing of raw materials, with the contribution of work, must serve equally for the good of all. Surmounting every type of imperialism and determination to preserve their own hegemony, the stronger and richer nations must have a sense of moral responsibility for the other nations, so that a real international system may be established which will rest on the foundation of the equality of all peoples and on the necessary respect for their legitimate differences. The economically weaker countries, or those still at subsistence level, must be enabled, with the assistance of other peoples and of the international community, to make a contribution of their own to the common good with their treasures of humanity and culture, which otherwise would be lost for ever.

Solidarity helps us to see the "other"-whether a person, people or nation-not just as some kind of instrument, with a work capacity and physical strength to be exploited at low cost and then discarded when no longer useful, but as our "neighbour," a "helper" (cf. Gen 2:18-20), to be made a sharer, on a par with ourselves, in the banquet of life to which all are equally invited by God. Hence the importance of reawakening the religious awareness of individuals and peoples. Thus the exploitation, oppression and annihilation of others are excluded. These facts, in the present division of the world into opposing blocs, combine to produce the danger of war and an excessive preoccupation with personal security, often to the detriment of the autonomy, freedom of decision, and even the territorial integrity of the weaker nations situated within the so-called "areas of influence" or "safety belts."

The "structures of sin" and the sins which they produce are likewise radically opposed to peace and development, for development, in the familiar expression Pope Paul's Encyclical, is "the new name for peace."

In this way, the solidarity which we propose is the path to peace and at the same time to development. For world peace is inconceivable unless the world's leaders come to recognize that interdependence in itself demands the abandonment of the politics of

blocs, the sacrifice of all forms of economic, military or political imperialism, and the transformation of mutual distrust into collaboration. This is precisely the act proper to solidarity among individuals and nations.

The motto of the pontificate of my esteemed predecessor Pius XII was *Opus iustitiae pax*, peace as the fruit of justice. Today one could say, with the same exactness and the same power of biblical inspiration (cf. Is 32:17; Jas 3:18): *Opus solidaritatis pax*, peace as the fruit of solidarity.

The goal of peace, so desired by everyone, will certainly be achieved through the putting into effect of social and international justice, but also through the practice of the virtues which favour togetherness, and which teach us to live in unity, so as to build in unity, by giving and receiving, a new society and a better world.

40. Solidarity is undoubtedly a Christian virtue. In what has been said so far it has been possible to identify many points of contact between solidarity and charity, which is the distinguishing mark of Christ's disciples (cf. Jn 13:35). In the light of faith, solidarity seeks to go beyond itself, to take on the specifically Christian dimension of total gratuity, forgiveness and reconciliation. One's neighbour is then not only a human being with his or her own rights and a fundamental equality with everyone else, but becomes the living image of God the Father, redeemed by the blood of Jesus Christ and placed under the permanent action of the Holy Spirit. One's neighbour must therefore be loved, even if an enemy, with the same love with which the Lord loves him or her; and for that person's sake one must be ready for sacrifice, even the ultimate one: to lay down one's life for the brethren (cf. 1 Jn 3:16).

At that point, awareness of the common fatherhood of God, of the brotherhood of all in Christ – "children in the Son" – and of the presence and life-giving action of the Holy Spirit will bring to our vision of the world a new criterion for interpreting it. Beyond human and natural bonds, already so close and strong, there is discerned in the light of faith a new model of the unity of the human race, which must ultimately inspire our solidarity. This supreme model of unity, which is a reflection of the intimate life of God, one God in three Persons, is what we Christians mean by the word "communion." This specifically Christian communion, jealously preserved, extended and enriched with the Lord's help, is the soul of the Church's vocation to be a "sacrament," in the sense already indicated.

Solidarity therefore must play its part in the realization of this divine plan, both on the level of individuals and on the level of national and international society. The "evil mechanisms" and "structures of sin" of which we have spoken can be overcome only through the exercise of the human and Christian solidarity to which the Church calls us and which she tirelessly promotes. Only in this way can such positive energies be fully released for the benefit of development and peace. Many of the Church's canonized saints offer a wonderful witness of such solidarity and can serve as examples in the present difficult circumstances. Among them I wish to recall St. Peter Claver and his service to the slaves at Cartagena de Indias, and St. Maximilian Maria Kolbe who offered his life in place of a prisoner unknown to him in the concentration camp at Auschwitz.

## **B. Gaudium et Spes (Pastoral Constitution on the Church in the Modern World)**

**Vatican Council II**  
**7 December 1965**  
**Paragraphs 26-32, 68-75**

26. Every day human interdependence grows more tightly drawn and spreads by degrees over the whole world. As a result the common good, that is, the sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfilment, today takes on an increasingly universal complexion and consequently involves rights and duties with respect to the whole human race. Every social group must take account of the needs and legitimate aspirations of other groups, and even of the general welfare of the entire human family.

At the same time, however, there is a growing awareness of the exalted dignity proper to the human person, since he stands above all things, and his rights and duties are universal and inviolable. Therefore, there must be made available to all men everything necessary for leading a life truly human, such as food, clothing, and shelter; the right to choose a state of life freely and to found a family, the right to education, to employment, to a good reputation, to respect, to appropriate information, to activity in accord with the upright norm of one's own conscience, to protection of privacy and rightful freedom even in matters religious.

Hence, the social order and its development must invariably work to the benefit of the human person if the disposition of affairs is to be subordinate to the personal realm and not contrariwise, as the Lord indicated when He said that the Sabbath was made for man, and not man for the Sabbath.

This social order requires constant improvement. It must be founded on truth, built on justice and animated by love; in freedom it should grow every day toward a more humane balance. An improvement in attitudes and abundant changes in society will have to take place if these objectives are to be gained.

God's Spirit, Who with a marvellous providence directs the unfolding of time and renews the face of the earth, is not absent from this development. The ferment of the Gospel too has aroused and continues to arouse in man's heart the irresistible requirements of his dignity.

27. Coming down to practical and particularly urgent consequences, this council lays stress on reverence for man; everyone must consider his every neighbour without exception as another self, taking into account first of all His life and the means necessary to living it with dignity, so as not to imitate the rich man who had no concern for the poor man Lazarus.

In our times a special obligation binds us to make ourselves the neighbour of every person without exception and of actively helping him when he comes across our path, whether he be an old person abandoned by all, a foreign labourer unjustly looked down upon, a refugee, a child born of an unlawful union and wrongly suffering for a sin he did not commit, or a hungry person who disturbs our conscience by recalling the voice of the Lord, "As long as you did it for one of these the least of my brethren, you did it for me" (Matt. 25:40).

Furthermore, whatever is opposed to life itself, such as any type of murder, genocide, abortion, euthanasia or wilful self-destruction, whatever violates the integrity of the human person, such as mutilation, torments inflicted on body or mind, attempts to coerce the will itself; whatever insults human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children; as well as disgraceful working conditions, where men are treated as mere tools for profit, rather than as free and responsible persons; all these things and others of their like are infamies indeed. They poison human society, but they do more harm to those who practice them than those who suffer from the injury. Moreover, they are supreme dishonour to the Creator.

28. Respect and love ought to be extended also to those who think or act differently than we do in social, political and even religious matters. In fact, the more deeply we come to understand their ways of thinking through such courtesy and love, the more easily will we be able to enter into dialogue with them.

This love and good will, to be sure, must in no way render us indifferent to truth and goodness. Indeed love itself impels the disciples of Christ to speak the saving truth to all men. But it is necessary to distinguish between error, which always merits repudiation, and the person in error, who never loses the dignity of being a person even when he is flawed by false or inadequate religious notions. God alone is the judge and searcher of hearts, for that reason He forbids us to make judgments about the internal guilt of anyone.

The teaching of Christ even requires that we forgive injuries, and extends the law of love to include every enemy, according to the command of the New Law: "You have heard that it was said: Thou shalt love thy neighbour and hate thy enemy. But I say to you: love your enemies, do good to those who hate you, and pray for those who persecute and calumniate you" (Matt. 5:43-44).

29. Since all men possess a rational soul and are created in God's likeness, since they have the same nature and origin, have been redeemed by Christ and enjoy the same divine calling and destiny, the basic equality of all must receive increasingly greater recognition.

True, all men are not alike from the point of view of varying physical power and the diversity of intellectual and moral resources. Nevertheless, with respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, race, colour, social condition, language or religion, is to be overcome and eradicated as contrary to God's intent. For in truth it must still be regretted that fundamental personal rights are still not being universally honoured. Such is the case of a woman who is denied the right to choose a husband freely, to embrace a state of life or to acquire an education or cultural benefits equal to those recognized for men.

Therefore, although rightful differences exist between men, the equal dignity of persons demands that a more humane and just condition of life be brought about. For excessive economic and social differences between the members of the one human family or population groups cause scandal, and militate against social justice, equity, the dignity of the human person, as well as social and international peace.

Human institutions, both private and public, must labour to minister to the dignity and purpose of man. At the same time let them put up a stubborn fight against any kind of slavery, whether social or political, and safeguard the basic rights of man under every political system. Indeed human institutions themselves must be accommodated by degrees to the highest of all realities, spiritual ones, even though meanwhile, a long enough time will be required before they arrive at the desired goal.

30. Profound and rapid changes make it more necessary that no one ignoring the trend of events or drugged by laziness, content himself with a merely individualistic morality. It grows increasingly true that the obligations of justice and love are fulfilled only if each person, contributing to the common good, according to his own abilities and the needs of others, also promotes and assists the public and private institutions dedicated to bettering the conditions of human life. Yet there are those who, while possessing grand and rather noble sentiments, nevertheless in reality live always as if they cared nothing for the needs of society. Many in various places even make light of social laws and precepts, and do not hesitate to resort to various frauds and deceptions in avoiding just taxes or other debts due to society. Others think little of certain norms of social life, for example those designed for the protection of health, or laws establishing speed limits; they do not even avert to the fact that by such indifference they imperil their own life and that of others.

Let everyone consider it his sacred obligation to esteem and observe social necessities as belonging to the primary duties of modern man. For the more unified the world becomes, the more plainly do the offices of men extend beyond particular groups and spread by degrees to the whole world. But this development cannot occur unless individual men and their associations cultivate in themselves the moral and social virtues, and promote them in society; thus, with the needed help of divine grace men who are truly new and artisans of a new humanity can be forthcoming.

31. In order for individual men to discharge with greater exactness the obligations of their conscience toward themselves and the various group to which they belong, they must be carefully educated to a higher degree of culture through the use of the immense resources available today to the human race. Above all the education of youth from every social background has to be undertaken, so that there can be produced not only men and women of refined talents, but those great-souled persons who are so desperately required by our times.

Now a man can scarcely arrive at the needed sense of responsibility, unless his living conditions allow him to become conscious of his dignity, and to rise to his destiny by spending himself for God and for others. But human freedom is often crippled when a man encounters extreme poverty just as it withers when he indulges in too many of life's comforts and imprisons himself in a kind of splendid isolation. Freedom acquires new strength, by contrast, when a man consents to the unavoidable requirements of social life, takes on the manifold demands of human partnership, and commits himself to the service of the human community.

Hence, the will to play one's role in common endeavours should be everywhere encouraged. Praise is due to those national procedures which allow the largest possible number of citizens to participate in public affairs with genuine freedom. Account must be taken, to be sure, of the actual conditions of each people and the decisiveness required by public authority. If every citizen is to feel inclined to take part in the activities of the various groups which make up the social body, these must offer

advantages which will attract members and dispose them to serve others. We can justly consider that the future of humanity lies in the hands of those who are strong enough to provide coming generations with reasons for living and hoping.

32. As God did not create man for life in isolation, but for the formation of social unity, so also "it has pleased God to make men holy and save them not merely as individuals, without bond or link between them, but by making them into a single people, a people which acknowledges Him in truth and serves Him in holiness." So from the beginning of salvation history He has chosen men not just as individuals but as members of a certain community. Revealing His mind to them, God called these chosen ones "His people" (Ex. 3:7-12), and even made a covenant with them on Sinai.

This communitarian character is developed and consummated in the work of Jesus Christ. For the very Word made flesh willed to share in the human fellowship. He was present at the wedding of Cana, visited the house of Zacchaeus, ate with publicans and sinners. He revealed the love of the Father and the sublime vocation of man in terms of the most common of social realities and by making use of the speech and the imagery of plain everyday life. Willingly obeying the laws of his country He sanctified those human ties, especially family ones, which are the source of social structures. He chose to lead the life proper to an artisan of His time and place.

In His preaching He clearly taught the sons of God to treat one another as brothers. In His prayers He pleaded that all His disciples might be "one." Indeed as the redeemer of all, He offered Himself for all even to point of death. "Greater love than this no one has, that one lay down his life for his friends" (John 15:13). He commanded His Apostles to preach to all peoples the Gospel's message that the human race was to become the Family of God, in which the fullness of the Law would be love.

As the firstborn of many brethren and by the giving of His Spirit, He founded after His death and resurrection a new brotherly community composed of all those who receive Him in faith and in love. This He did through His Body, which is the Church. There everyone, as members one of the other, would render mutual service according to the different gifts bestowed on each.

This solidarity must be constantly increased until that day on which it will be brought to perfection. Then, saved by grace, men will offer flawless glory to God as a family beloved of God and of Christ their Brother.

**C. Mater et Magistra (On Christianity and Social Progress)**  
**Pope John XXIII**  
**15 May 1961**  
**Paragraphs 65-67, 78-81**

*Proper Balance Necessary*

65. To this end, a sane view of the common good must be present and operative in men invested with public authority. They must take account of all those social conditions which favour the full development of human personality. Moreover, We consider it altogether vital that the numerous intermediary bodies and corporate enterprises—which

are, so to say, the main vehicle of this social growth—be really autonomous, and loyally collaborate in pursuit of their own specific interests and those of the common good. For these groups must themselves necessarily present the form and substance of a true community, and this will only be the case if they treat their individual members as human persons and encourage them to take an active part in the ordering of their lives.

66. As these mutual ties binding the men of our age one to the other grow and develop, governments will the more easily achieve a right order the more they succeed in striking a balance between the autonomous and active collaboration of individuals and groups, and the timely coordination and encouragement by the State of these private undertakings.

67. So long as social relationships do in fact adhere to these principles within the framework of the moral order, their extension does not necessarily mean that individual citizens will be gravely discriminated against or excessively burdened. On the contrary, we can hope that they will help him to develop and perfect his own personal talents, and lead to that organic reconstruction of society which Our Predecessor Pius XI advocated in his encyclical *Quadragesimo Anno* as the indispensable prerequisite for the fulfilment of the rights and obligations of social life.

#### *The Demands of the Common Good*

78. But a further point needs emphasizing: Any adjustment between wages and profits must take into account the demands of the common good of the particular country and of the whole human family.

79. What are these demands? On the national level they include: employment of the greatest possible number of workers; care lest privileged classes arise, even among the workers; maintenance of equilibrium between wages and prices; the need to make goods and services accessible to the greatest number; elimination, or at least the restriction, of inequalities in the various branches of the economy—that is, between agriculture, industry and services; creation of a proper balance between economic expansion and the development of social services, especially through the activity of public authorities; the best possible adjustment of the means of production to the progress of science and technology; seeing to it that the benefits which make possible a more human way of life will be available not merely to the present generation but to the coming generations as well.

80. The demands of the common good on the international level include: the avoidance of all forms of unfair competition between the economies of different countries; the fostering of mutual collaboration and good will; and effective co-operation in the development of economically less advanced communities.

81. These demands of the common good, both on a national and a world level, must also be borne in mind when assessing the rate of return due as compensation to the company's management, and as interest or dividends to investors.

#### **D. Pacem in Terris (On Establishing Universal Peace in Truth, Justice, Charity, and Liberty)**

**Pope John XXIII**  
**11 April 1963**  
**Paragraphs 55, 98-108**

55. Among the essential elements of the common good one must certainly include the various characteristics distinctive of each individual people. But these by no means constitute the whole of it. For the common good, since it is intimately bound up with human nature, can never exist fully and completely unless the human person is taken into account at all times. Thus, attention must be paid to the basic nature of the common good and what it is that brings it about.

98. Since relationships between States must be regulated in accordance with the principles of truth and justice, States must further these relationships by taking positive steps to pool their material and spiritual resources. In many cases this can be achieved by all kinds of mutual collaboration; and this is already happening in our own day in the economic, social, political, educational, health and athletic spheres—and with beneficial results. We must bear in mind that of its very nature civil authority exists, not to confine men within the frontiers of their own nations, but primarily to protect the common good of the State, which certainly cannot be divorced from the common good of the entire human family.

99. Thus, in pursuing their own interests, civil societies, far from causing injury to others, must join plans and forces whenever the efforts of particular States cannot achieve the desired goal. But in doing so great care must be taken. What is beneficial to some States may prove detrimental rather than advantageous to others.

*Contacts Between Races*

100. Furthermore, the universal common good requires the encouragement in all nations of every kind of reciprocation between citizens and their intermediate societies. There are many parts of the world where we find groupings of people of more or less different ethnic origin. Nothing must be allowed to prevent reciprocal relations between them. Indeed such a prohibition would flout the very spirit of an age which has done so much to nullify the distances separating peoples.

Nor must one overlook the fact that whatever their ethnic background, men possess, besides the special characteristics which distinguish them from other men, other very important elements in common with the rest of mankind. And these can form the basis of their progressive development and self-realization especially in regard to spiritual values. They have, therefore, the right and duty to carry on their lives with others in society.

*The Proper Balance Between Population, Land and Capital*

101. As everyone is well aware, there are some countries where there is an imbalance between the amount of arable land and the number of inhabitants; others where there is an imbalance between the richness of the resources and the instruments of agriculture available. It is imperative, therefore, that nations enter into collaboration with each other, and facilitate the circulation of goods, capital and manpower.

102. We advocate in such cases the policy of bringing the work to the workers, wherever possible, rather than bringing workers to the scene of the work. In this way many people will be afforded an opportunity of increasing their resources without being exposed to the painful necessity of uprooting themselves from their own homes, settling in a strange environment, and forming new social contacts.

#### *The Problem of Political Refugees*

103. The deep feelings of paternal love for all mankind which God has implanted in Our heart makes it impossible for Us to view without bitter anguish of spirit the plight of those who for political reasons have been exiled from their own homelands. There are great numbers of such refugees at the present time, and many are the sufferings—the incredible sufferings—to which they are constantly exposed.

104. Here surely is our proof that, in defining the scope of a just freedom within which individual citizens may live lives worthy of their human dignity, the rulers of some nations have been far too restrictive. Sometimes in States of this kind the very right to freedom is called in question, and even flatly denied. We have here a complete reversal of the right order of society, for the whole *raison d'etre* of public authority is to safeguard the interests of the community. Its sovereign duty is to recognize the noble realm of freedom and protect its rights.

#### *The Refugee's Rights*

105. For this reason, it is not irrelevant to draw the attention of the world to the fact that these refugees are persons and all their rights as persons must be recognized. Refugees cannot lose these rights simply because they are deprived of citizenship of their own States.

106. And among man's personal rights we must include his right to enter a country in which he hopes to be able to provide more fittingly for himself and his dependents. It is therefore the duty of State officials to accept such immigrants and—so far as the good of their own community, rightly understood, permits—to further the aims of those who may wish to become members of a new society.

#### *Commendable Efforts*

107. We therefore take this opportunity of giving Our public approval and commendation to every undertaking, founded on the principles of human solidarity or of Christian charity, which aims at relieving the distress of those who are compelled to emigrate from their own country to another.

108. And We must indeed single out for the praise of all right-minded men those international agencies which devote all their energies to this most important work.

### **E. Centesimus Annus (One Hundredth Anniversary of Rerum Novarum)**

**Pope John Paul II**  
**1 May 1991**  
**Paragraph 10**

10. Another important aspect, which has many applications to our own day, is the concept of the relationship between the State and its citizens. *Rerum Novarum* criticizes two social and economic systems: socialism and liberalism. The opening section, in which the right to private property is reaffirmed, is devoted to socialism. Liberalism is not the subject of a special section, but it is worth noting that criticisms of it are raised in the treatment of the duties of the State. The State cannot limit itself to "favouring one portion of the citizens", namely the rich and prosperous, nor can it "neglect the other", which clearly represents the majority of society. Otherwise, there would be a violation of that law of justice which ordains that every person should receive his due. "When there is question of defending the rights of individuals, the defenceless and the poor have a claim to special consideration. The richer class has many ways of shielding itself, and stands less in need of help from the State; whereas the mass of the poor have no resources of their own to fall back on, and must chiefly depend on the assistance of the State. It is for this reason that wage-earners, since they mostly belong to the latter class, should be specially cared for and protected by the Government".

These passages are relevant today, especially in the face of the new forms of poverty in the world, and also because they are affirmations which do not depend on a specific notion of the State or on a particular political theory. Leo XIII is repeating an elementary principle of sound political organization, namely, the more that individuals are defenceless within a given society, the more they require the care and concern of others, and in particular the intervention of governmental authority.

In this way what we nowadays call the principle of solidarity, the validity of which both in the internal order of each nation and in the international order I have discussed in the Encyclical *Sollicitudo Rei Socialis*, is clearly seen to be one of the fundamental principles of the Christian view of social and political organization. This principle is frequently stated by Pope Leo XIII, who uses the term "friendship", a concept already found in Greek philosophy. Pope Pius XI refers to it with the equally meaningful term "social charity". Pope Paul VI, expanding the concept to cover the many modern aspects of the social question, speaks of a "civilization of love"