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INTRODUCTION

One of the trends in collective bargaining which OECTA has seen emerge since Bill 30 has been discussion of the place of "Catholicity" within the negotiations process.

In some jurisdictions, this discussion has lead to confusion, and concern that religious argumentation might be used to counter initiatives toward just settlements.

There is a place for religious dialogue in negotiations between the employer and the association within a Catholic educational environment. However, in order for the dialogue to be constructive and fair, it is necessary for both parties to be well informed.

Reference to the actual body of church teaching on this subject is crucial, since it is complex and has evolved over time. Isolated statements, taken out of context to support a given position are counter-productive and misrepresentative.

The Catholic church, since 1891, has had an exemplary record as a champion of workers' rights and as an advocate for collective bargaining. It understands these economic functions as existing within the sphere of principles of justice, equity and participation.

This resource package has been developed in order to:

- clarify Catholic social teaching in the area of labour-management relations;
- identify the essential church documents and pertinent sections of each with regard to labour relations;
- catalogue recent text and journal publications to serve as reference sources;
- situate collective bargaining within the broader context of Catholic social teaching.

CATHOLIC SOCIAL TEACHING

The history of Catholic social teaching begins with Pope Leo XIII in 1891. Responding to the poverty and exploitation of industrial workers in 19th century Europe, Leo XIII proclaimed the first comprehensive church teaching on economic matters. He chose to issue his teaching in the form of an "encyclical", or an open letter written to the universal church. This marked the entrance of the church into an ongoing dialogue with contemporary society and its attendant problems.

Building on the foundation laid by Leo XIII, a series of popes, identified in this resource, has affirmed his thought and expanded its scope. The church has consistently spoken of the need to recognize and protect workers' rights, and has endorsed the role of unions/professional associations in this task. Referring to the role of unions John Paul II said ... "They are indeed a mouthpiece for the just rights of working people in accordance with their individual professions." (*Laborem Exercens*, sect.20) The church has placed labour/management relations within the context of mutual respect, shared responsibility and concern for the common good.

Over the last century, church social teaching has evolved to include a concern for international economic justice, development and peace, and the rights of the family. Throughout this period the purpose of their teaching has been to promote justice and to protect the vulnerable.

Eight of the essential Catholic documents produced within the last 100 years have been selected for inclusion in this resource. Seven of the documents are encyclicals and one is an apostolic exhortation. For each of these documents, an introduction has been provided and a list of pertinent sections has been developed. The documents and synopses are placed in chronological order so that the evolution of church teaching is more apparent.

A NOTE ON THE ENCYCLICALS

An encyclical generally takes its name from a few key words in its opening sentence. Since encyclicals are issued first in Latin, they have both a Latin title and an English approximation (eg., *Laborem Exercens* - On Human Work). There are varying degrees of congruence between the Latin title and subsequent English title.

Characteristically, units within an encyclical are identified by section or article number. These section numbers appear in the left margin of the encyclical and are used to cite passages from the text. The only exception to this is the encyclical "On Social Reconstruction". Since it does not follow standard encyclical structure, passages in this document are identified by page number.

On the Condition of the Working Classes - *Rerum Novarum*

This is the earliest of the great social encyclicals of the church. Written in 1891, the context to the encyclical was the socially chaotic period of the incipient Marxist revolutions. The document seeks a balance between the right to own private property, and the need to protect worker rights. While tentative by today's standards, and dated in language and social context, this encyclical marks a bold entrance by the church into economic affairs. It is frequently referred to as the Magna Carta of the church in the area of social teaching.

Sections of Interest

- Duties of employer - 31
- Duty to provide just wage - 32
- Duty of the state toward distributive justice - 49
- Nature of work - 62
- Justice in agreements between workers and employers - 63
- Emergence of worker associations - 69
- Solidarity in associations - 70
- Right to form private associations - 72
- Commendation of worker associations - 75
- Direction and structure of worker associations - 76
- Spiritual focus key to worker associations - 77
- Association members in need - 79

On Social Reconstruction - *Quadragesimo Anno*

This encyclical, as the Latin title indicates, was written in 1931, "forty years" after the publication of *Rerum Novarum*. *Quadragesimo Anno* was written as an anniversary publication to celebrate the legacy of *Rerum Novarum*. The encyclical works toward three objectives:

- to review and recall *Rerum Novarum*
- to develop more fully the issues explored in *Rerum Novarum*
- to address the emergence of communism and national socialism.

The document roundly condemns the working conditions found in many places during the time, and is best known for its statement " ... dead matter leaves the factory ennobled and transformed, where men are corrupted and degraded" (*Quadragesimo Anno*, pg. 66).

Sections of Interest

- Unjust claims of capital - page 29
- Unjust claims of labour - page 29
- Principle of fair distribution - pages 30-31
- A Just Wage - pages 34-35
 - Factors to Consider
 - support of worker - page 36
 - state of business - page 37
 - common good - pages 37-38
- Socialism and Christianity - pages 54-55

Christianity and Social Progress - *Mater et Magistra*

Mater et Magistra, released in 1961, was the last encyclical written prior to the start of the second Vatican Council (1962-1965). Consequently, the document contains language and argumentation that both reflects the structured, scholastic style of the two earlier pre-conciliar documents, and anticipates the more liberal developments which followed the Council.

It is an optimistic, buoyant encyclical, matching the personality and vision of its author, the much-loved John XXIII. It is one of the first documents of the contemporary church which breaks the Euro-centric focus of Rome, and begins to discuss the entire global economic structure.

Sections of Interest

- Review of *Rerum Novarum* - 6-26
- Review of *Quadragesimo Anno* - 27-40
- Remuneration for Work
 - Standards of justice and equity - 68-72
 - Balancing economic development and social progress - 73-81
- Institutions conforming to the dignity of man - 82-83
- Participation of workers in medium-size and large enterprises - 91-96
- Participation of workers at all levels (endorsement of unions) - 97-103
- Social function of property - 119-121
- Requirements of justice between nations - 157-165

On the Development of Peoples - *Populorum Progressio*

From the very introductory salutation of this encyclical, we see the profound transformation in the church wrought by the second Vatican council. This encyclical is addressed not just to the Catholic hierarchy and clergy, but to "all men of good will", whether they be Catholic or not. It reflects the new emphasis of the church on ecumenism and open dialogue with the world.

The encyclical is a hard-hitting analysis of the economic, social and political structures which create poverty. It is a much more fully developed analysis than *Mater et Magistra*, and makes specific recommendations for collective international action to eliminate poverty.

The scope of the document transcends issues in collective bargaining, and should be read in its entirety in order to appreciate its radical call for economic justice.

Sections of Interest

- The church and the world - 13
- Work - 27
- Contrary effects of work - 28
- The family - 36
- Professional organizations - 38
- The duty of welcoming others - 67
- Emigrant workers - 69
- Universal solidarity - 80

On Human Work - *Laborem Exercens*

One of the most remarkable encyclicals ever written, this document asserts the primacy of people over economic systems. Written in 1981 by John Paul II, it develops a comprehensive theological vision of the nature of work and its correct place in the development of humanity and in the growth of the worker. *Laborem Exercens* is worth reading in its entirety and contains excellent statements, particularly in the sections on the rights of workers and on the importance of unions.

Sections of Interest

- Worker solidarity - 8
- Work and personal dignity - 9
- The priority of labour - 12
- Work and ownership - 14
- The Rights of Workers
 - Within context of human rights - 16
 - Direct and indirect employer - 17
 - The employment issue - 18
 - Wages and other social benefits - 19
 - Importance of unions - 20
 - The disabled person and work - 22
- Elements of a spirituality of work - 24, 25, 26, 27

The Role of the Christian Family In the Modern World -
Familiaris Consortio

This document is not an encyclical, it is an apostolic exhortation, written following the 1980 Synod of Bishops on the theme "The Role of the Christian Family in the Modern World". Since *Familiaris Consortio* is an exhortation and not an encyclical, it is not so much a formal teaching statement of the church, as it is a proclamation of support for the family.

Familiaris Consortio led to the development in 1983 of the Charter of Rights of the Family. The Charter is not "an exposition of the dogmatic or moral theology of the family" but rather "a formulation ... of the fundamental rights that are inherent in that natural and universal society which is the family" (pg. 3). The Charter of Rights of the Family explicitly endorses financial support for families during the child rearing years.

Sections of Interest

- Situation of the family in the world today - 6
- Women in society - 23
- Participation of the family in society - 42-48

On Social Concern - *Sollicitudo Rei Socialis*

This encyclical was issued in 1987, on the occasion of the twentieth anniversary of *Populorum Progressio*. On Social Concern was developed in order to commemorate the earlier encyclical, but more importantly to affirm and renew the continuity of church social doctrine.

The theme of human development is explored systematically, and its political, economic and social obstacles are identified.

Sections of Interest

- Introduction - 1-4
- Review of *Populorum Progressio* - 5-10
- Unemployment/Underemployment - 18
- Critique of liberal capitalism and Marxist collectivism - 20, 21
- Authentic Human Development
 - in economics - 27, 28
 - in the interior life - 29, 30
 - in faith - 31, 32
 - in human rights - 33
 - in environmental responsibility - 34
- Structures of sin - 36
- Solidarity within society - 39
- Christian solidarity - 40

On the Hundredth Anniversary of *Rerum Novarum* - *Centesimus Annus*

This encyclical brings to a close the first 100 years of Catholic social teaching. It traces from *Rerum Novarum*, through the subsequent encyclicals contained in this resource, the evolution of Church teaching on economic, political and social matters.

As *Rerum Novarum* engaged the issue of worker rights during the rise of socialism and Marxism, *Centesimus Annus* reflects on economy and solidarity after the demise of communism.

Sections of Interest

- Review of *Rerum Novarum* - 4-11
- *Rerum Novarum* and worker rights - 15
- Marxism and the worker movement - 26
- Private property and common purpose of goods - 30
- Knowledge, exploitation and work - 31-33
- Free market responsibility - 34
- Trade unions and worker organizations - 35
- Capitalism after communism - 42
- Economy and the common good - 43
- Role of the state in economic sector - 48
- The Church and the social Gospel - 57

Canadian Episcopal Statements

The Canadian Conference of Catholic Bishops (CCCC) has issued a number of excellent statements in areas such as social responsibility, working conditions, unemployment and unions.

CCCC statements such as these tend to be quite focused, succinct and are rooted explicitly in the Canadian Catholic context.

What follows is a chronological list of CCCC statements in areas pertinent to collective bargaining.

Copies of these statements may be obtained by contacting:

The Publications Office
Canadian Conference of Catholic Bishops
90 Parent Avenue
Ottawa, Ontario
K1N 7B1
(613) 236-9461

Alternately, all of the Canadian Episcopal social teaching documents from 1945-1986 are published in one volume. The book, called "Do Justice! The Social Teaching of the Canadian Catholic Bishops", is edited by E.F. Sheridan and is available in paperback for \$20.00 from:

The Daughters of St. Paul
3022 Dufferin Street
Toronto, Ontario
M6B 3T5
(416) 781-9131

1. **On Labour Unions, Automation, Housing, Advertising, Consumption, Credit**
Labour Day Message, 1956
2. **Unemployment: Part of Economic Warfare**
Labour Day Message, 1958
3. **Collaboration Between Management and Labour**
Labour Day Message, 1959
4. **The Social Teaching of the Church**
Labour Day Message, 1961
5. **Automation**
Labour Day Message, 1964
6. **Solidarity in the Distribution of the World's Goods**
Labour Day Message, 1965
7. **Poverty in Canada**
Labour Day Message, 1966
8. **The Economic Condition of the Canadian Family**
Labour Day Message, 1967
9. **The Church's Solidarity with Workers and with Victims of Social Injustice**
Labour Day Message, 1968
10. **A Society to be Transformed**
December, 1977
11. **Unemployment: The Human Costs**
January, 1980
12. **Ethical Reflections of the Economic Crisis**
December, 1982
13. **Defending Workers' Rights: A New Frontier**
May, 1985
14. **Supporting Labour Unions: A Christian Responsibility**
May, 1986

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