

CHAPTER V

A COMMITMENT TO THE FUTURE

326. Because Jesus' command to love our neighbor is universal, we hold that the life of each person on this globe is sacred. This commits us to bringing about a just economic order where all, without exception, will be treated with dignity and to working in collaboration with those who share this vision. The world is complex and this may often tempt us to seek simple and self-centered solutions; but as a community of disciples we are called to a new hope and to a new vision that we must live without fear and without oversimplification. Not only must we learn more about our moral responsibility for the larger economic issues that touch the daily life of each and every person on this planet, but we also want to help shape the Church as a model of social and economic justice. Thus, this chapter deals with the Christian vocation in the world today, the special challenges to the Church at this moment of history, ways in which the themes of this letter should be followed up and a call to the kind of commitment that will be needed to reshape the future.

A. The Christian Vocation in the World Today

327. This letter has addressed many matters commonly regarded as secular; for example: employment rates, income levels, and international economic relationships. Yet, the affairs of the world, including economic ones, cannot be separated from the spiritual hunger of the human heart. We have presented the biblical vision of humanity and the Church's moral and religious tradition as a framework for asking the deeper questions about the meaning of economic life and for actively responding to them. But words alone are not enough. The Christian perspective on the meaning of economic life must transform the lives of individuals, families, in fact, our whole culture. The Gospel confers on each Christian the vocation to love God and neighbor in ways that bear fruit in the life of society. That vocation consists above all in a change of heart: a conversion expressed in praise of God and in concrete deeds of justice and service.

1. Conversion

328. The transformation of social structures begins with and is always accompanied by a conversion of the heart.(1) As disciples of Christ each of us is called to a deep personal conversion and to "action on behalf of justice and participation in the transformation of the world."(2) By faith and baptism we are fashioned into a "new creature"; we are filled with the Holy Spirit and a new love that compels us to seek out a new profound relationship with God, with the human family, and with all created things.(3) Renouncing self-centered desires, bearing one's daily cross, and imitating Christ's compassion, all involve a personal struggle to control greed and selfishness, a personal commitment to reverence one's own human dignity and the dignity of others by avoiding self-indulgence and those attachments that make us insensitive to the conditions of others and that erode social solidarity. Christ warned us against attachments to material things, against total self-reliance, against the idolatry of accumulating material goods and seeking safety in them. We must take these teachings seriously and in their light examine how each of us lives and acts toward others. But personal conversion is not gained once and for all. It is a process that goes on through our entire

life. Conversion, moreover, takes place in the context of a larger faith community: through baptism into the Church, through common prayer, and through our activity with others on behalf of justice.

2. Worship and Prayer

329. Challenging U.S. economic life with the Christian vision calls for a deeper awareness of the integral connection between worship and the world of work. Worship and common prayer are the wellsprings that give life to any reflection on economic problems and that continually call the participants to greater fidelity to discipleship. To worship and pray to the God of the universe is to acknowledge that the healing love of God extends to all persons and to every part of existence, including work, leisure, money, economic and political power and their use, and to all those practical policies that either lead to justice or impede it. Therefore, when Christians come together in prayer, they make a commitment to carry God's love into all these areas of life.

330. The unity of work and worship finds expression in a unique way in the Eucharist. As people of a new covenant, the faithful hear God's challenging word proclaimed to them—a message of hope to the poor and oppressed—and they call upon the Holy Spirit to unite all into one body of Christ. For the Eucharist to be a living promise of the fullness of God's Kingdom, the faithful must commit themselves to living as redeemed people with the same care and love for all people that Jesus showed. The body of Christ which worshipers receive in Communion is also a reminder of the reconciling power of his death on the cross. It empowers them to work to heal the brokenness of society and human relationships and to grow in a spirit of self-giving for others.

331. The liturgy teaches us to have grateful hearts: to thank God for the gift of life, the gift of this earth and the gift of all people. It turns our hearts from self-seeking to a spirituality that sees the signs of true discipleship in our sharing of goods and working for justice. By uniting us in prayer with all the people of God, with the rich and the poor, with those near and dear, and with those in distant lands, liturgy challenges our way of living and refines our values. Together in the community of worship, we are encouraged to use the goods of this earth for the benefit of all. In worship and in deeds for justice, the Church becomes a "sacrament," a visible sign of that unity in justice and peace that God wills for the whole of humanity.(4)

3. Call to Holiness in the World

332. Holiness is not limited to the sanctuary or to moments of private prayer; it is a call to direct our whole heart and life toward God and according to God's plan for this world. For the laity holiness is achieved in the midst of the world, in family, in community, in friendships, in work, in leisure, in citizenship. Through their competency and by their activity, lay men and women have the vocation to bring the light of the Gospel to economic affairs, "so that the world may be filled with the Spirit of Christ and may more effectively attain its destiny in justice, in love, and in peace."(5)

333. But as disciples of Christ we must constantly ask ourselves how deeply the biblical and ethical vision of justice and love permeates our thinking. How thoroughly does it influence our way of life? We may hide behind the complexity of the issues or dismiss the significance of our personal contribution; in fact, each one has a role to play, because every day each one makes economic decisions. Some, by reason of their work or their position in society, have a vocation to be involved

in a more decisive way in those decisions that affect the economic well-being of others. They must be encouraged and sustained by all in their search for greater justice.

334. At times we will be called upon to say no to the cultural manifestations that emphasize values and aims that are selfish, wasteful, and opposed to the Scriptures. Together we must reflect on our personal and family decisions and curb unnecessary wants in order to meet the needs of others. There are many questions we must keep asking ourselves: Are we becoming ever more wasteful in a "throw-away" society? Are we able to distinguish between our true needs and those thrust on us by advertising and a society that values consumption more than saving? All of us could well ask ourselves whether as a Christian prophetic witness we are not called to adopt a simpler lifestyle, in the face of the excessive accumulation of material goods that characterizes an affluent society.

335. Husbands and wives, in particular, should weigh their needs carefully and establish a proper priority of values as they discuss the questions of both parents working outside the home and the responsibilities of raising children with proper care and attention. At times we will be called as individuals, as families, as parishes, as Church, to identify more closely with the poor in their struggle for participation and to close the gap of understanding between them and the affluent. By sharing the perspectives of those who are suffering, we can come to understand economic and social problems in a deeper way, thus leading us to seek more durable solutions.

336. In the workplace the laity are often called to make tough decisions with little information about the consequences that such decisions have on the economic lives of others. Such times call for collaborative dialogue together with prayerful reflection on Scripture and ethical norms. The same can be said of the need to elaborate policies that will reflect sound ethical principles and that can become a part of our political and social system. Since this is a part of the lay vocation and its call to holiness, the laity must seek to instill a moral and ethical dimension into the public debate on these issues and help enunciate the ethical questions that must be faced. To weigh political options according to criteria that go beyond efficiency and expediency requires prayer, reflection, and dialogue on all the ethical norms involved. Holiness for the laity will involve all the sacrifices needed to lead such a life of prayer and reflection within a worshipping and supporting faith community. In this way the laity will bridge the gap that so easily arises between the moral principles that guide the personal life of the Christian and the considerations that govern decisions in society in the political forum and in the marketplace.

4. Leisure

337. Some of the difficulty in bringing Christian faith to economic life in the United States today results from the obstacles to establishing a balance of labor and leisure in daily life. Tedious and boring work leads some to look for fulfillment only during time off the job. Others have become "workaholics," people who work compulsively and without reflection on the deeper meaning of life and their actions. The quality and pace of work should be more human in scale enabling people to experience the dignity and value of their work and giving them time for other duties and obligations. This balance is vitally important for sustaining the social, political, educational, and cultural structures of society. The family, in particular, requires such balance. Without leisure there is too little time for nurturing marriages, for developing parent-child relationships, and for fulfilling commitments to other important groups: the extended family, the community of friends, the parish, the neighborhood, schools, and political organizations. Why is it

one hears so little today about shortening the work week, especially if both parents are working? Such a change would give them more time for each other, for their children, and for their other social and political responsibilities.

338. Leisure is connected to the whole of one's value system and influenced by the general culture one lives in. It can be trivialized into boredom and laziness, or end in nothing but a desire for greater consumption and waste. For disciples of Christ, the use of leisure may demand being countercultural. The Christian tradition sees in leisure time to build family and societal relationships and an opportunity for communal prayer and worship, for relaxed contemplation and enjoyment of God's creation, and for the cultivation of the arts which help fill the human longing for wholeness. Most of all, we must be convinced that economic decisions affect our use of leisure and that such decisions are also to be based on moral and ethical considerations. In this area of leisure we must be on our guard against being swept along by a lack of cultural values and by the changing fads of an affluent society. In the creation narrative God worked six days to create the world and rested on the seventh (Gn 2:1-4). We must take that image seriously and learn how to harmonize action and rest, work and leisure, so that both contribute to building up the person as well as the family and community.

B. Challenges to the Church

339. The Church is all the people of God, gathered in smaller faith communities, guided and served by a pope and a hierarchy of bishops, ministered to by priests, deacons, religious, and laity, through visible institutions and agencies. Church is, thus, primarily a communion of people bonded by the Spirit with Christ as their Head, sustaining one another in love and acting as a sign or sacrament in the world. By its nature it is people called to a transcendent end; but, it is also a visible social institution functioning in this world. According to their calling, members participate in the mission and work of the Church and share, to varying degrees, the responsibility for its institutions and agencies.(6) At this moment in history, it is particularly important to emphasize the responsibilities of the whole Church for education and family life.

1. Education

340. We have already emphasized the commitment to quality education that is necessary if the poor are to take their rightful place in the economic structures of our society. We have called the Church to remember its own obligation in this regard and we have endorsed support for improvements in public education.

341. The educational mission of the Church is not only to the poor but to all its members. We reiterate our 1972 statement:

Through education, the Church seeks to prepare its members to proclaim the Good News and to translate this proclamation into action. Since the Christian vocation is a call to transform oneself and society with God's help, the educational efforts of the Church must encompass the twin purposes of personal sanctification and social reform in the light of Christian values. (7)

Through her educational mission the Church seeks: to integrate knowledge about this world with revelation about God; to understand God's relationship to the human race and its ultimate destiny in the Kingdom of God; to build up human communities of justice and peace; and to teach the value of all creation. By inculcating these values the educational system of the Church contributes to society

and to social justice. Economic questions are, thus, seen as a part of a larger vision of the human person and the human family, the value of this created earth, and the duties and responsibilities that all have toward each other and toward this universe.

342. For these reasons the Church must incorporate into all levels of her educational system the teaching of social justice and the biblical and ethical principles that support it. We call on our universities, in particular, to make Catholic social teaching, and the social encyclicals of the popes a part of their curriculum, especially for those whose vocation will call them to an active role in U.S. economic and political decision making. Faith and technological progress are not opposed one to another, but this progress must not be channeled and directed by greed, self-indulgence, or novelty for its own sake, but by values that respect human dignity and foster social solidarity.

343. The Church has always held that the first task and responsibility for education lies in the hands of parents: they have the right to choose freely the schools or other means necessary to educate their children in the faith.(8) The Church also has consistently held that public authorities must ensure that public subsidies for the education of children are allocated so that parents can freely choose to exercise this right without incurring unjust burdens. This parental right should not be taken from them. We call again for equitable sharing in public benefits for those parents who choose private and religious schools for their children. Such help should be available especially for low-income parents. Though many of these parents sacrifice a great deal for their children's education, others are effectively deprived of the possibility of exercising this right.

2. Supporting the Family

344. Economic life has a profound effect on all social structures and particularly on the family. A breakdown of family life often brings with it hardship and poverty. Divorce, failure to provide support to mothers and children, abandonment of children, pregnancies out of wedlock, all contribute to the amount of poverty among us. Though these breakdowns of marriage and the family are more visible among the poor, they do not affect only that one segment of our society. In fact, one could argue that many of these breakdowns come from the false values found among the more affluent—values which ultimately pervade the whole of society.

345. More studies are needed to probe the possible connections between affluence and family and marital breakdowns. The constant seeking for self-gratification and the exaggerated individualism of our age, spurred on by false values often seen in advertising and on television, contribute to the lack of firm commitment in marriage and to destructive notions of responsibility and personal growth.(9)

346. With good reason, the Church has traditionally held that the family is the basic building block of any society. In fighting against economic arrangements that weaken the family, the Church contributes to the well-being of society. The same must be said of the Church's teaching on responsible human sexuality and its relationship to marriage and family. Economic arrangements must support the family and promote its solidity.

3. The Church as Economic Actor

347. Although all members of the Church are economic actors every day in their individual lives, they also play an economic role united together as Church. On the parish and diocesan level,

through its agencies and institutions, the Church employs many people; it has investments; it has extensive properties for worship and mission. *All the moral principles that govern the just operation of any economic endeavor apply to the Church and its agencies and institutions; indeed the Church should be exemplary.* The Synod of Bishops in 1971 worded this challenge most aptly: “While the Church is bound to give witness to justice, she recognizes that anyone who ventures to speak to people about justice must first be just in their eyes. Hence, we must undertake an examination of the modes of acting and of the possessions and lifestyle found within the Church herself.”(10)

348. Catholics in the United States can be justly proud of their accomplishments in building and maintaining churches and chapels, and an extensive system of schools, hospitals, and charitable institutions. Through sacrifices and personal labor our immigrant ancestors built these institutions. For many decades religious orders of women and men taught in our schools and worked in our hospitals with very little remuneration. Right now, we see the same spirit of generosity among the religious and lay people even as we seek to pay more adequate salaries.

349. We would be insincere were we to deny a need for renewal in the economic life of the Church itself and for renewed zeal on the part of the Church in examining its role in the larger context of reinforcing in U.S. society and culture those values that support economic justice.(11)

350. We select here five areas for special reflection: (1) wages and salaries, (2) rights of employees, (3) investments and property, (4) works of charity, and (5) working for economic justice.

351. We bishops commit ourselves to the principle that those who serve the Church—laity, clergy, and religious—should receive a sufficient livelihood and the social benefits provided by responsible employers in our nation. These obligations, however, cannot be met without the increased contributions of all the members of the Church. We call on all to recognize their responsibility to contribute monetarily to the support of those who carry out the public mission of the Church. Sacrificial giving or tithing by all the People of God would provide the funds necessary to pay these adequate salaries for religious and lay people; the lack of funds is the usual underlying cause for the lack of adequate salaries. The obligation to sustain the Church's institutions—education and health care, social service agencies, religious education programs, care of the elderly, youth ministry, and the like—falls on all the members of the community because of their baptism; the obligation is not just on the users or on those who staff them. Increased resources are also needed for the support of elderly members of religious communities. These dedicated women and men have not always asked for or received the stipends and pensions that would have assured their future. It would be a breach of our obligations to them to let them or their communities face retirement without adequate funds.

352. Many volunteers provide services to the Church and its mission which cannot be measured in dollars and cents. These services are important to the life and vitality of the Church in the United States and carry on a practice that has marked the history of the Church in this country since its founding. In this tradition, we ask young people to make themselves available for a year or more of voluntary service before beginning their training for more specific vocations in life; we also recommend expanding voluntary service roles for retired persons; we encourage those who have accepted this challenge.

353. All church institutions must also fully recognize the rights of employees to organize and bargain collectively with the institution through whatever association or organization they freely choose.(12) In the light of new creative models of collaboration between labor and management

described earlier in this letter, we challenge our church institutions to adopt new fruitful modes of cooperation. Although the Church has its own nature and mission that must be respected and fostered, we are pleased that many who are not of our faith, but who share similar hopes and aspirations for the human family, work for us and with us in achieving this vision. In seeking greater justice in wages, we recognize the need to be particularly alert to the continuing discrimination against women throughout Church and society, especially reflected in both the inequities of salaries between women and men and in the concentration of women in jobs at the lower end of the wage scale.

354. Individual Christians who are shareholders and those responsible within church institutions that own stocks in U.S. corporations must see to it that the invested funds are used responsibly. Although it is a moral and legal fiduciary responsibility of the trustees to ensure an adequate return on investment for the support of the work of the Church, their stewardship embraces broader moral concerns. As part-owners, they must cooperate in shaping the policies of those companies through dialogue with management, through votes at corporate meetings, through the introduction of resolutions, and through participation in investment decisions. We praise the efforts of dioceses and other religious and ecumenical bodies that work together toward these goals. We also praise efforts to develop alternative investment policies, especially those which support enterprises that promote economic development in depressed communities and which help the Church respond to local and regional needs.⁽¹³⁾ When the decision to divest seems unavoidable, it should be done after prudent examination and with a clear explanation of the motives.

355. The use of church property demands special attention today. Changing demographic patterns have left many parishes and institutions with empty or partially used buildings. The decline in the number of religious who are teaching in the schools and the reduction in the number of clergy often result in large residences with few occupants. In this regard, the Church must be sensitive to the image the possession of such large facilities often projects, namely, that it is wealthy and extravagant in the use of its resources. This image can be overcome only by clear public accountability of its financial holdings, of its properties and their use, and of the services it renders to its members and to society at large. We support and encourage the creative use of these facilities by many parishes and dioceses to serve the needs of the poor.

356. The Church has a special call to be a servant of the poor, the sick, and the marginalized, thereby becoming a true sign of the Church's mission—a mission shared by every member of the Christian community. The Church now serves many such people through one of the largest private human services delivery systems in the country. The networks of agencies, institutions and programs provide services to millions of persons of all faiths. Still we must be reminded that in our day our Christian concerns must increase and extend beyond our borders, because everyone in need is our neighbor. We must also be reminded that charity requires more than alleviating misery. It demands genuine love for the person in need. It should probe the meaning of suffering and provoke a response that seeks to remedy causes. True charity leads to advocacy.

357. Yet charity alone is not a corrective to all economic social ills. All citizens, working through various organizations of society and through government, bear the responsibility of caring for those who are in need. The Church, too, through all its members individually and through its agencies, must work to alleviate injustices that prevent some from participating fully in economic life. Our experience with the Campaign for Human Development confirms our judgment about the validity of self-help and empowerment of the poor. The campaign, which has received the positive support of American Catholics since it was launched in 1970, provides a model that we think sets a

high standard for similar efforts. We bishops know of the many faithful in all walks of life who use their skills and their compassion to seek innovative ways to carry out the goals we are proposing in this letter. As they do this, they are the Church acting for economic justice. At the same time, we hope they will join together with us and their priests to influence our society so that even more steps can be taken to alleviate injustices. Grassroots efforts by the poor themselves, helped by community support, are indispensable. The entire Christian community can learn much from the way our deprived brothers and sisters assist each other in their struggles.

358. In addition to being an economic actor, the Church is a significant cultural actor concerned about the deeper cultural roots of our economic problems. As we have proposed a new experiment in collaboration and participation in decision making by all those affected at all levels of U.S. society, so we also commit the Church to become a model of collaboration and participation.

C. The Road Ahead

359. The completion of a letter such as this one is but the beginning of a long process of education, discussion, and action; its contents must be brought to all members of the Church and of society.

360. In this respect we mentioned the twofold aim of this pastoral letter: to help Catholics form their consciences on the moral dimensions of economic decision making and to articulate a moral perspective in the general societal and political debate that surrounds these questions. These two purposes help us to reflect on the different ways the institutions and ministers of the Church can assist the laity in their vocation in the world. Renewed emphasis on Catholic social teaching in our schools, colleges, and universities; special seminars with corporate officials, union leaders, legislators, bankers, and the like; the organization of small groups composed of people from different ways of life to meditate together on the Gospel and ethical norms; speakers' bureaus; family programs; clearinghouses of available material; pulpit aids for priests; diocesan television and radio programs; research projects in our universities—all of these are appropriate means for continued discussion and action. Some of these are done best on the parish level, others by the state Catholic conferences, and others by the National Conference of Catholic Bishops. These same bodies can assist the laity in the many difficult decisions that deal with political options that affect economic decisions. Where many options are available, it must be the concern of all in such debates that we as Catholics do not become polarized. All must be challenged to show how the decisions they make and the policies they suggest flow from the ethical moral vision outlined here. As new problems arise, we hope through our continual reflection that we will be able to help refine Catholic social teaching and contribute to its further development.

361. We call upon our priests, in particular, to continue their study of these issues so that they can proclaim the gospel message in a way that challenges the faithful but that also sustains and encourages their vocation in and to the world. Priestly formation in our seminaries will also have to prepare candidates for this role.

362. We wish to emphasize the need to undertake research into many of the areas this document could not deal with in depth and to continue exploration of those we have dealt with. We encourage our Catholic universities, foundations, and other institutions to assist in these necessary projects. The following areas for further research are merely suggestive, not exhaustive: the impact of arms production and large military spending on the domestic economy and on culture; arms production and sales as they relate to Third World poverty; tax reforms to express the preferential

option for the poor; the rights of women and minorities in the work force; the development of communications technology and its global influences; robotics, automation, and reduction of defense industries as they will affect employment; the economy and the stability of the family; legitimate profit versus greed; securing economic rights; environmental and ecological questions; future roles of labor and unions; international financial institutions and Third World debt; our national deficit; world food problems; "full employment" and its implementation; plant closings and dealing with the human costs of an evolving economy; cooperatives and new modes of sharing; welfare reform and national eligibility standards; income support systems; concentration of land ownership; assistance to Third World nations; migration and its effects; population policies and development; the effects of increased inequality of incomes in society.

D. Commitment to a Kingdom of Love and Justice

363. Confronted by this economic complexity and seeking clarity for the future, we can rightly ask ourselves one single question: How does our economic system affect the lives of people—*all* people? Part of the American dream has been to make this world a better place for people to live in; at this moment of history that dream must include everyone on this globe. Since we profess to be members of a "catholic" or universal Church, we all must raise our sights to a concern for the well-being of everyone in the world. Third World debt becomes our problem. Famine and starvation in sub-Saharan Africa become our concern. Rising military expenditures everywhere in the world become part of our fears for the future of this planet. We cannot be content if we see ecological neglect or the squandering of natural resources. In this letter we bishops have spoken often of economic interdependence; now is the moment when all of us must confront the reality of such economic bonding and its consequences, and see it as a moment of grace—a *kairos*—that can unite all of us in a common community of the human family. We commit ourselves to this global vision.

364. We cannot be frightened by the magnitude and complexity of these problems. We must not be discouraged. In the midst of this struggle it is inevitable that we become aware of greed, laziness, and envy. No utopia is possible on this earth; but as believers in the redemptive love of God and as those who have experienced God's forgiving mercy, we know that God's providence is not and will not be lacking to us today.

365. The fulfillment of human needs, we know, is not the final purpose of the creation of the human person. We have been created to share in the divine life through a destiny that goes far beyond our human capabilities and before which we must in all humility stand in awe. Like Mary in proclaiming her Magnificat, we marvel at the wonders God has done for us, how God has raised up the poor and the lowly and promised great things for them in the Kingdom. God now asks of us sacrifices and reflection on our reverence for human dignity—in ourselves and in others—and on our service and discipleship, so that the divine goal for the human family and this earth can be fulfilled. Communion with God, sharing God's life, involves a mutual bonding with all on this globe. Jesus taught us to love God and one another and that the concept of neighbor is without limit. We know that we are called to be members of a new covenant of love. We have to move from our devotion to independence, through an understanding of interdependence, to a commitment to human solidarity. That challenge must find its realization in the kind of community we build among us. Love implies concern for all—especially the poor—and a continued search for those social and economic structures that permit everyone to share in a community that is a part of a redeemed creation (Rom 8:21-23).

FOOTNOTES

Chapter V

1 *Reconciliation and Penance*, 13.

2 *Justice in the World*, 6.

3 *Medellin Documents: Justice* (1968), 4.

4 Dogmatic Constitution on the Church, 1; *Pastoral Constitution*, 42 and 45; *Constitution on the Liturgy*, 26; *Decree on the Church's Missionary Activity*, 5; *Liturgy and Social Justice*, ed. by Mark Searle, (Collegeville, Minn: Liturgical Press, 1980); National Conference of Catholic Bishops, *The Church at Prayer* (Washington, D.C.: United States Catholic Conference, 1983).

5 *Dogmatic Constitution on the Church*, 36.

6 *Justice in the World*, 41.

7 National Conference of Catholic Bishops, *To Teach as Jesus Did, A Pastoral Message on Education* (Washington, D.C.: United States Catholic Conference, 1972), 7.

8 Cf. Vatican Council II, *Declaration on Christian Education*, 3, 6. See also, *Charter of the Rights of the Family*, 5b; *Instruction on Christian Freedom and Liberation*, 94.

9 Pope John Paul II, *On the Family* (Washington, D.C.: United States Catholic Conference, 1981), 6. See also Robert N. Bellah, Richard Madsen, William M. Sullivan, Ann Swidler, Steven M. Tipton, *Habits of the Heart: Individualism and Commitment in American Life* (Berkeley: University of California Press, 1985); *The Family Today and Tomorrow: The Church Addresses Her Future* (Braintree, Mass.: Pope John XXIII Medical-Moral Research and Education Center, 1985).

10 *Justice in the World*, 40.

11 *Dogmatic Constitution on the Church*, 8.

12 National Conference of Catholic Bishops, *Health and Health Care* (Washington, D.C.: United States Catholic Conference, 1981), 50.

13 See ch. IV of this pastoral letter.