

CATHOLIC CHURCH

“PASTORAL CONSTITUTION ON THE CHURCH IN THE MODERN WORLD

GAUDIUM ET SPES

PROMULGATED BY HIS HOLINESS, POPE PAUL VI

ON DECEMBER 7, 1965”

“Justice and equity likewise require that the mobility, which is necessary in a developing economy, be regulated in such a way as to keep the life of individuals and their families from becoming insecure and precarious. When workers come from another country or district and contribute to the economic advancement of a nation or region by their labor, all discrimination as regards wages and working conditions must be carefully avoided. All the people, moreover, above all the public authorities, must treat them not as mere tools of production but as persons, and must help them to bring their families to live with them and to provide themselves with a decent dwelling; they must also see to it that these workers are incorporated into the social life of the country or region that receives them. Employment opportunities, however, should be created in their own areas as far as possible (4-5). ...

In economic enterprises it is persons who are joined together, that is, free and independent human beings created to the image of God. Therefore, with attention to the functions of each—owners or employers, management or labor—and without doing harm to the necessary unity of management, the active sharing of all in the administration and profits of these enterprises in ways to be properly determined is to be promoted. Since more often, however, decisions concerning economic and social conditions, on which the future lot of the workers and of their children depends, are made not within the business itself but by institutions on a higher level, the workers themselves should have a share also in determining these conditions—in person or through freely elected delegates (7-8). ...

People hounded by hunger call upon those better off. Where they have not yet won it, women claim for themselves an equity with men before the law and in fact. Laborers and farmers seek not only to provide for the necessities of life, but to develop the gifts of their personality by their labors and indeed to take part in regulating economic, social, political and cultural life. Now, for the first time in human history all people are convinced that the benefits of culture ought to be and actually can be extended to everyone (9). ...

Everything must be done to make everyone conscious of the right to culture and the duty he has of developing himself culturally and of helping others. Sometimes there exist conditions of life and of work which impede the cultural striving of men and destroy in them the eagerness for culture. This is especially true of farmers and workers. It is necessary to provide for them those working conditions which will not impede their human culture but rather favor it. Women now work in almost all spheres. It is fitting that they are able to assume their proper role in accordance with their own nature. It will belong to all to acknowledge and favor the proper and necessary participation of women in the cultural life (12).”