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***PACEM IN TERRIS: A RE-READING IN THE
CONTEXT OF GLOBALIZATION***

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Abstract

Pacem in Terris is a pathbreaking social document of the Catholic Church which is having a great impact on the further social teachings of the Church and on the documents of the Second Vatican Council. This encyclical gets wider relevance in the context of the growing phenomenon of globalization. A critical analysis of the encyclical sheds light on the effects of this document on the Church which is passing through an era of globalization. A brief description of the social teachings of the Church is given to draw attention to the unique role played by *Pacem in Terris* in taking the Church to new vistas in her pilgrimage as the salt of the earth and the light of the world. *Pacem in Terris* reminds the Church the need to engage in dialogue with the contemporary world and the burning issues of the time. It is an important document in the efforts of the Church to be relevant in the context of globalization, a global phenomenon which the Church cannot ignore.

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Introduction

This year being the 60th year of the publication of the encyclical *Pacem in Terris* (P.T), Peace on Earth, it is good to have a re-reading of this important church document on social questions in the context of globalization. With the pontificate of Pope John XXIII (1958-1963), a new awareness has been created among the members of the Catholic Church that the Church is a servant at the service of humankind, irrespective of caste, creed, colour or nationality. His favourite theme of *aggiornamento*, updating or renewal of the Church, brought an attitudinal change in the official Church mindset and brought the Church into a new relationship with the contemporary world. His vision "represents a new theology of the world. It would perhaps be more accurate to speak of a new spirituality that contains the seed of a new theology ... The new spirituality can be detected mostly as a difference in tone. What comes through is the fact that he is not afraid that commitment to the world and its values will cause people to neglect the highest spiritual values."¹

The social teaching of the Church is an integral part of her evangelizing ministry, and the social teaching seeks to proclaim the Gospel and make it present in the complex network of social relations. Through the social teachings, the Church makes an attempt to interpret the social realities of the world in light of the Gospel values and thus to guide the Christian behaviour reminding the Christians of their vocation as human beings created in the image and likeness of God. The teaching authority of the Church is fully aware that it is not within her competence to recommend a particular political or economic or social theory or ideology for the well-being of human society. But she strongly believes that she does have a divinely imposed duty and obligation to speak out against the injustices some political or economic systems or ideologies may produce. She has to speak without fear the truth about human nature, which is created in the image of God and which has a divine vocation, when they are threatened by any political or economic systems or ideologies.

¹ Donal Dorr, *Option for the Poor: A Hundred Years of Vatican Social Teaching, Revised Edition*, Mary Knoll, New York: Orbis Books, 1992, 115.

The human person and upholding the dignity of the same are the central themes of the social teachings of the Church. The human person is called to a supernatural end, which is the salvific plan of God. The key points of discussion in the social teachings of the Church include the dignity of the human person, the principles of equality and functional diversity and autonomy, the natural rights of the human person, society, the civil authority, the common good, the principle of subsidiarity, marriage and family, education, the socio-economic order, the dignity of work, and the primacy of labour. With the *Rerum Novarum* of Pope Leo XIII in 1891 we have the official beginning of the Church teaching on social problems. However, already in 1537, Pope Paul III published a bull, *Sublimis Deus*, which highlighted human dignity and condemned slavery and the atrocities committed by the colonizers in South America and other colonized countries, and he admonished the colonial powers to stop slavery and to be more human in their dealings with the aboriginals and natives.

Historical Background of *Pacem in Terris*

The Vietnam War, the Korean War, the Berlin Wall, which was the symbol of the Cold War, the Cuban missile crisis, which brought the two superpowers, the United States of America and Russia, to the brink of war, the post-colonial period and the not very smooth transition from colonial rule to self-rule, the reform ideas of Pope John XXIII, the anti-Communist attitude of the Western Christians by which they have been obsessed, etc. have to be taken into account for a better understanding of the implications of the encyclical letter *Pacem in Terris*. This encyclical is an attempt from the part of the Church leaders to ease the Cold War tensions which were caused by the Second World War. Already in *Mater et Magistra* (1961), the Pope reminded the Church members of their involvement in building up a community which is based on truth, justice and love and exhorted that economic growth would promote human dignity, brotherly love and common sharing. The pastoral mind of the Pope was another factor to be taken very seriously for the proper understanding of *Pacem in Terris*. It was published while the Second Vatican Council (1962-1965) was in progress.

***Pacem in Terris* and other Social Teachings of the Church**

Pacem in Terris, published by Pope John XXIII on April 11, 1963, highlights the problem of peace in the human society in an era marked by nuclear proliferation. The first part of the encyclical deals with the

rights and duties of the human person. Parts two, three and four deal with the relations between persons and State, between States, and finally between States and the world community.

An adequate interpretation of *Pacem in Terris* is not an easy task. For the first time, an encyclical letter is addressed to all men and women of good will. "Peace on earth, which all men of every era have most eagerly yearned for, can be firmly established only if the order laid down by God be dutifully observed" (PT 1). It emphasizes the importance of the cooperation of all men and women of good will in establishing peace. It speaks the language of universal brotherhood and solidarity of human beings, and it urges public authority to primarily appeal to the conscience of the citizens and their duty to collaborate for the common good. It calls for an open and sincere dialogue between the Church and the world, a dialogue irrespective of creed. *Pacem in Terris* sets out the recognition of human rights and duties as the foundation of world peace and, distinguishes between Marxist ideology and the aspirations of Communist regimes, pressed for peaceful coexistence between the West and the Communist East.²

Pacem in Terris may be the most powerful, challenging, and responsible word that has come from any responsible authority during the Cold War. "At the height of the Cold War, when the world was still coming to terms with the existence and proliferation of weapons of mass destruction, Pope John addressed what has been described as an "open letter to the world." It was a heartfelt appeal for the cause of peace and justice to be vigorously promoted at every level of society, both nationally and internationally. It was an appeal for the establishment of peace and justice to be consciously promoted at every level of society, nationally and internationally."³

Pope John XXIII exhorted the people to make a distinction between error and the person who professes it.

In the pastoral directives given at the end of the encyclical, the Pope encourages Catholics to work in harmony with other groups; he points out that a distinction must be made between error and the person who professes it, as well as between philosophical theories and the social movements that have arisen from them. This open and positive attitude, characteristic of Pope John, has paved the way for the Church's new

² J.N.D. Kelly, *The Oxford Dictionary of Popes*, John XXII, Oxford - New York: Oxford University Press, 1987 (Reprint), 320-322.

³ Cf., Catholic News Agency, CNA, Pope Benedict XVI on April 30, 2012, to the members of Pontifical Academy of Sciences.

approach to the modern world, officially stated in the Pastoral Constitution *Gaudium et Spes* of the Second Vatican Council.⁴

Pacem in Terris is the testament of Pope John XXIII. It was an Easter gift to all of humanity. It had a great impact on the formulation of some of the important decrees of the Second Vatican Council. *Lumen Gentium* number 36 and *Ad Gentes* number 8 are the consequences of the *Pacem in Terris* or are influenced by its teaching. "Missionary activity is closely bound up with human nature itself and its aspirations... The Gospel has truly been a leaven of liberty and progress in human history, even in its temporal sphere, and always proves itself a leaven of brotherhood, of unity and of peace."⁵ The Decree on Ecumenism numbers 4 and 12 speak about the need for dialogue and cooperation among Christians in the field of social commitments.

The spirit of *Pacem in Terris* is reflected even in the drafting of the *Declaration on Religious Freedom, Dignitatis Humanae*, especially numbers 8 and 9 of the Second Vatican Council. These numbers speak of human dignity and freedom of conscience. The encyclical speaks of war and disarmament. The Pope asks not to have recourse to war, which is no longer a possible solution for obtaining justice when rights have been violated (PT 127). The Pope strongly recommends disarmament (PT 112) and that possible conflicts among peoples must not be regulated by recourse to arms, but by negotiation (PT 126). Human rights are the foundation of peace. *Pacem in Terris* paved the way for the articulation of the *Populorum Progressio* of Pope Paul VI in 1967. To base peace on the rights of human beings is to base it on justice. "Peace is an exchange, a communion, a permanent readiness to share with others the best of oneself" (PT 33, 36). "It has an element of cooperation and love. It demands political morality on the part of the nations. It gives a soul to this great body of humanity, of which the international institutions constitute the bone structure. Peace is the invisible life of the human family. It is the state of health of that family. Peace is successful society (PT 132, 129). Dialogue and openness between nations are for security and coexistence."⁶

Peace means "absolute respect for the order laid down by God" (PT 1). *Gaudium et Spes* (GS) number 78, 1, beautifully develops the concept

⁴ Leonard Fernando & John Romus (eds.), *The Christian Faith*, eighth revised and enlarged edition, Bangalore: TPI Publications, 2022, 995.

⁵ Abbott M. Walter, *The Documents of Vatican II*, New York: New Win Pub, 1966, *Ad Gentes*, No. 8.

⁶ Gremillion Joseph, *The Gospel of Peace and Justice, Catholic Social Teaching Since Pope John*, Mary Knoll, New York: Orbis Books, 1980, 540.

of peace, which is expressed in *Pacem in Terris*. "Peace is not merely the absence of war. Nor can it be reduced solely to the maintenance of a balance of power between enemies. Nor is it brought about by dictatorship. Instead, it is rightly and appropriately called "an enterprise of justice" (Is 32:7). Peace results from that harmony built into human society by its divine Founder, and actualised by men as they thirst after ever greater justice."⁷ Peace is not just the fruit of reason, but also a satisfaction of a certain number of affective and instinctive needs. The encyclical sets forth four criteria for a peaceful society: truth, justice, love and liberty. They are called the four pillars of peace. These are the four values which are so essential that they constitute not only the signs by which one can recognise a successful society but also "the four principles which sustain the house of peace."⁸ *Pacem in Terris* elaborated for the first time Catholic teaching on peace. The conciliar and post-conciliar attitudes of the Church towards her relations with the modern world and her defence of human rights as the foundation of peace etc. are the fruits of this encyclical. Peace is the positive realisation of the dignity of the whole human family. The Catholic vision of peace consists of four elements: human rights, development, solidarity, and world order.

Pacem in Terris is in the true spirit of dialogue when each of the partners, even when he/she stands in opposition to the other, heeds, affirms, and confirms his/her opponent as an existing other; only so can conflict certainly not to be eliminated from the world, but be humbly arbitrated and led toward its overcoming. This policy of Martin Buber is applied by the Pope in his encyclical to establish peace in the world.

Pope confronts all the facts of political, social, economic, and cultural change that have been the product of the modern world. The word "order" repeatedly appears in the encyclical, and this shows his acute sense of the basic needs of the modern world. He puts human beings at the centre of the world order, who are the citizens of the modern world. For this world order, he speaks about human freedom, guaranteed by the constitution of the State. All orders must be founded on truth, built according to justice, vivified and integrated by charity, and put into practice in freedom. Freedom is the method for the

⁷ Gremillion Joseph, *The Gospel of Peace and Justice*, 540.

⁸ Gremillion Joseph, *The Gospel of Peace and Justice*, 560.

“realization” of order in human affairs as well as the goal of the order itself.

The Pope’s proposal with regard to the constitution of a world community aiming to achieve universal common good is a continuation of the desire of Pope Pius XII. Pope John XXIII calls for a public authority, having worldwide power and endowed with the proper means for the efficacious pursuit of its objective, which is the universal common good in concrete form. This is to promote the universal common good. This common authority must be set up by common accord and not imposed by force. The Pope proposes this goal in the spirit of “confident hope” that is the dominant spirit of the whole encyclical. But it is not clear to many how this hope is concretely to be realised, given the fact that no moral or political consensus presently exists within the total international community that would furnish the basis for the existence of such a public authority and for the effective exercise of its powers. In the changed political scenario, some even criticise this concept of common authority as Utopian and unrealistic.

Two years after the release of *Pacem in Terris*, the Vatican Council declared that the promotion of human rights is one of the three ways in which the Church serves the world (GS 41). A second element of the Catholic understanding of peace is the value of integral or authentic development. *Gaudium et Spes*, *Populorum Progressio*, *Sollicitudo Rei Socialis*, and *Centesimus Annus* speak about authentic development. Authentic development consists of the right of all people to the means of their full development as human beings, the position that authentic human development consists of more than economic progress and the affirmation that the affluent nations of the world have an obligation to share the benefits of development with the poor. Thus, one can notice a new direction in the social teaching of the Church with the publication of the encyclical *Pacem in Terris*.

In *Populorum Progressio* (1967), Pope Paul VI qualifies development as the new name for peace (PP 76). Here, the Pope proposes a Christian vision of development. He affirms more strongly the universal destination of created goods and severely condemns “unchecked capitalism.”⁹ He notes that, though it is every person’s right to make use of the goods of the earth, the gap is widening between the wealth of the privileged and the misery of others. To remedy this situation, there is a pressing need. But the true welfare of the human person

⁹ Leonard Fernando & John Romus (eds.), *The Christian Faith*, 1002.

extends far beyond economic needs: it includes all values inherent in its personality. The problem of human progress has world-wide dimensions. Private initiative is not enough; the question has to be dealt with on an international basis; it is the strict duty of prosperous nations to help developing nations. Peace can only be obtained through a social order based on universal justice. The Pope warns against the temptation to commit violence but concedes its possibility in extreme cases. The third component of the Catholic idea of peace is solidarity. It consists of an active commitment to the belief that God, as our Father we belong to one family. (GS 42). This interdependence among the members of the human family may be the globalization in the Catholic sense. The fourth element of peace, i.e., the world order, aims at promoting international institutions to establish peace in the world.

Populorum Progressio vigorously asserted the connection between Christian faith and the pursuit of economic justice for all. Pope took the term development in its social and economic sense and sought to link it intimately with a Christian understanding of the human person in community. He took the concept of solidarity, invested it with more significance and urgency, and established it as a fundamental and distinctively Catholic norm of social and economic justice. This encyclical gave renewed impetus to the strong social justice concerns of Pope John XXIII's pontificate and of Vatican II and this encyclical continues to resonate even now.

The Apostolic Letter *Octogesima Adveniens* (1971), published on the occasion of the eightieth year of the publication of the encyclical *Rerum Novarum*, stresses the new dimensions and applications of social justice in the world today. It ends with a call to action addressed to all Christians.

Laborem Exercens (1981) offers the most comprehensive treatment of human work in the corpus of Catholic social teaching. It develops the human aspect of work, which it calls the fundamental dimension of existence on earth. It stresses the primacy of the subjective meaning of work over the objective; it is an activity of the human person and not a mere factor of production. The document brings out the clear priority of work over capital, which itself is the fruit of work. Once again, it distinguishes the Church's stand on ownership from that of Marxist collectivism and rigid capitalism. It asks that the rights of workers be preserved in any system of ownership. The encyclical touches on the questions of employment, wages, unions, and the rights of agricultural

workers, the disabled and migrant workers. It outlines a spirituality of work in the light of creation and redemption in Christ. The essence of the encyclical's teaching is that the human person is considered in the context of the experience of work. It centres on and revolves around two key notions: work is for the person, not the person for the work; and labour has priority over capital. The enduring legacy and challenge of this encyclical is its positive vision of human labour as a sharing in the activity of the creator, and the responsibility of men and women to collaborate in the ongoing creation and re-creation of both self and the world of work. It is interesting to note that both left and right parties would find in the encyclical some passages or sections to support their positions. All agree on the papal insistence that workers are to be seen as transformative actors, capable not only of changing the objective world by their labour, but in so doing, also of becoming fully human subjects whose dignity and vocation must be respected.

In his encyclical *Centesimus Annus*, which was published on the 100th year of the publication of *Rerum Novarum*, Pope John Paul II addresses both the dramatic changes undermining Communism in Eastern Europe and the necessary choices by newly liberated nations concerning alternative economic systems. He condemns Eastern European socialism but holds out hope for capitalism if it accords with the requirements of justice. He criticises the consumerist culture in the West and the tendency of capitalism to take unfair advantage of working people. The encyclical is a strong call for both personal and institutional renewal.

The encyclical *Sollicitudo Rei Socialis* was published on the twentieth anniversary of *Populorum Progressio*. Pope John Paul II's aim was to name obstacles to development, point out false meanings of development, articulate a vision of authentic human development, and lay down some guidelines for implementing the vision. One major aspect of the encyclical is a reflection on the state of the world as seen along the axis of North and South rather than East and West. By looking at the world from the perspective of the North-South, a shorthand expression for examining the global situation with the categories of rich and poor nations, John Paul suggested the human family had reached a crisis stage in the relationship between the minority rich and majority poor. This encyclical letter stresses the interdependence of various regions of the world, as opposed to power blocs. He asks for a transcending of the mere economic notion of development and for seeking an authentic human development that is total, includes faith, and is based on human solidarity. He explicitly

accepts the concept of social sin or “structures of sin,” which, however, are the fruit of personal sin.

The Pope’s reading of the existing global situation is a substantial part of the papal letter. In his analysis, he opposes both the logic of the blocs, that is, the superpower conflict, as well as the societal structures that hinder the exercise of initiative. These latter obstacles to development exist across the political spectrum of totalitarian regimes on the left as well as authoritarian regimes on the right. Creating cultures of participation and democratic institutions along with the moral virtue of solidarity provide a needed remedy. For those who already enjoy a measure of prosperity and freedom there is the danger that cultures prone to consumerism exhibit a false form of development, one the Pope calls “super development.” However, Pope was unduly critical of the West by treating it no better than the East in the superpower conflict. Still, there was widespread sense that Pope refocused attention on the plight of the poor around the globe and had used his moral voice for those who often are voiceless. The encyclical letter *Ut Unum Sint* (1995) emphasises that the building of a better world requires Christians to speak with a united voice in working to inculcate “respect for the rights and needs of everyone, especially the poor, the lowly and the defenceless” (UT 43).

Pope Benedict XVI, in his first encyclical *Deus Caritas Est* (2005), wishes to emphasise some basic elements, so as to call forth in the world renewed energy and commitment in the human response to God’s love. In number 26, the Pope speaks of the mission of the Church in the pursuit of justice. “It is true that the pursuit of justice must be a fundamental norm of the State and that the aim of a just social order is to guarantee to each person, according to the principle of subsidiarity, his share of the community’s goods.” Number 28 speaks of the need of the formation of a conscience, which is the duty of the Church, to form a community which is willing to share their being and having with others, especially with the less privileged. Quoting from the Decree of the Second Vatican Council on the Apostolate of Laity number 8, the Pope says that our times call for a new readiness to assist our neighbours in need. “Now that, through better means of communication, distances between people have been almost eliminated, charitable activity can and should embrace all people and all needs.” Concern for our neighbour transcends the confines of national communities and has increasingly broadened its horizons to the whole world. Again, the Decree on the Apostolate of Laity rightly observed that “among the signs of our times, one particularly worthy

of note is a growing, inescapable sense of solidarity between peoples” (DCE 14).

The unique contribution of *Deus Caritas Est* is the assertion of the Pope that “My deep personal sharing in the needs and sufferings of others becomes a sharing of my very self with them; if my gift is not to prove a source of humiliation, I must give to others not only something that is my own, but my very self; I must be personally present in my gift” (DCE 34).

Caritas in Veritate (CV) of Pope Benedict XVI, which was published in 2009, aims at the integral human development of charity and truth. The Pope once again reminds us that “charity is at the heart of the Church’s social doctrine.” This encyclical was released to coincide with the 2008 G8 summit in Rome. The emphasis on justice and the common good in the encyclical offers a new vision of economics, politics, and society based on a shared duty to care for humanity and the environment. The encyclical reflects on Pope Paul VI’s *Populorum Progressio* in the light of globalization and the collapse of the unregulated free market economy in 2008. The task that Pope Benedict XVI sets himself in this encyclical is to take what Pope Paul VI said about authentic development and apply it to the situation of today and, in particular, to what is new about the current situation, namely, globalization. Development and globalization are the central themes. Globalization is understood as a phenomenon where, in the realm of economics, politics, and culture, national borders are becoming less significant, while the global dimension takes precedence. Pope sees in globalization a real danger of depersonalisation and preying on fallen human nature, it can lend itself to individualism and the pursuit of private gain over the common good (CV 40). The encyclical offers concrete steps that policymakers should explore to put humanity back on the path to true development. The encyclical reminds us that finance and business can work for all of humanity and a return to an equitable model based on collective duty is key to closing the gap between the haves and the have-nots. The Pope’s challenge to reform the United Nations and economic institutions is timely.

The Pope highlights three major impediments to an authentic human development: a crisis in morality, a technological world view, and the near exclusion of God from society. Demonstrating the profound connection between life issues and social ethics, Pope explains: “While the poor of the world continue knocking on the doors of the rich, the world of affluence runs the risk of no longer hearing

those knocks, on account of a conscience that can no longer distinguish what is human" (CV 75). Pope analyses the problems resulting from the technical forces at play, the global interrelations, and the damaging effects on the real economy of badly managed and largely speculative financial dealing, the large-scale migration of peoples, the unregulated exploitation of the earth's resources. All the arguments considered should be interpreted in the light of the introduction, which points out how the economic system requires ethics in order for it to work properly; recovering the principle of giftedness within a market economy where the exclusive search for profit and individual satisfaction cannot be the ruling principle. Development has a need of truth, justice, and the common good govern moral action. The Pope also mentions certain malfunctions of development, which include financial dealings that are largely speculative, migratory flows "often provoked by some particular circumstance and then given insufficient attention," and "the unregulated exploitation of the earth's resources." In the face these interconnected problems, the Pope calls for "a new humanistic synthesis", noting how "development today has many overlapping layers...The world's wealth is growing in absolute terms, but inequalities are on the increase", and new forms of poverty are coming into being. The Pope also mentions the scandal of hunger and expresses his hope for "equitable agrarian reform in developing countries." Another topic of discussion is the question of respect for life. Yet another question associated with development is that of the right to religious freedom. "Violence puts the brakes on authentic development," and "this applies to terrorism motivated by fundamentalism." In chapter three, there is the beautiful concept of gift and development, "if it is to be authentically human, it needs to make room for the principle of gratuitousness." Pope also stresses the importance of "economic forms based on solidarity" and there is the need of "civilising the economy". The chapter closes with a fresh evaluation of the phenomenon of globalization, which must not be seen just as a "socio-economic process". Globalization needs to promote a person-based and community-oriented cultural process of worldwide integration that is open to transcendence and able to correct its own malfunctions.

The encyclical letter *Laudato Si'* (2015), 'On Care for Our Common Home,' takes its title from the canticle of St Francis of Assisi, "Laudato Si' mio Signore", 'Praise be to you, My Lord,' reminding us that the earth, our common home, is like a sister with whom we share life (Numbers 1-2). This scientifically and ethically grounded encyclical,

that runs to 183 pages with 246 paragraphs, discusses key ethical and ecological challenges of the twenty-first century: climate change, poverty, and inequality. Pope Francis warns that climate change hits the poor the hardest and aggravates inequality within global society (Numbers 16, 25 and 48). The encyclical consists of six chapters.¹⁰

Vatican II and Social Concerns

The Declaration on Religious Freedom, *Dignitatis Humanae*, the last document promulgated by Vatican II, may be the only conciliar document that was fully addressed to the world at large on a topic of intense secular as well as religious interest. The declaration affirms that religious freedom is the right of every human being. This teaching marked a dramatic change from the Church's earlier position that non-Catholics do not possess a public right to worship because "error has no rights." Opening words about dignity set the tone for the document, whose central claim is that the right to religious freedom is based on the dignity of the human person. The declaration retains its historical importance because of the content of paragraph 2: that Catholics must acknowledge religious freedom as the right of every human person, a right that must be protected by the constitutional State.

Gaudium et Spes, one of the four Constitutions of Vatican II, embodies Pope John XXIII's desire that the Council should address the challenges facing the Church in the modern world in a way that is above all pastoral. *Gaudium et Spes*, joy and hope, sounds the leitmotif of its whole message: "The joys and hopes, the grief and anguish of the people of our time, especially those who are poor and afflicted, are the joys and hopes, the grief and anguish of the followers of Christ" (G.S.1). The Church is concerned with all human struggles for life with dignity, with building up the solidarity of the human community, and with the humanisation of human activity and work. This document presents practical aspects of Catholic social teaching in the familial, cultural, economic, political, and international spheres. Overall, it can be regarded as the most authoritative and significant document of Catholic social teaching issued in the twentieth century. The document ends with a conclusion stressing how the Gospel can illuminate the entire human enterprise through dialogue between Church and world and how this dialogue will in turn enable the Church to serve humanity in love.

¹⁰ Leonard Fernando & John Romus (Eds.), *The Christian Faith*, 1052.

Catholic Social Teaching and Globalization¹¹

The Catholic social teaching may prove useful in guiding globalization in a manner that advances the human good. However, the new social context being shaped by globalization demands that the tradition of Catholic social teaching undergo development in order to adequately address the changing global reality. Pope John Paul II once said: "Globalisation, a priori, is neither good nor bad. It will be what people make of it."¹² This statement indicates that globalization is not a fully formed and developed reality. It is a reality that will be shaped by human choice and action. It is subject to ethical assessment as it is a set of process that is humanly guided.

Globalization can be thought of as a braid with distinct yet intertwined strands. Interconnectedness is a unique feature of globalization. There is an inevitability to globalization and interdependence is on the increase. Globalization has created possibilities for local, regional, and global integration and has left waves of disintegration. It opens a new hope for human solidarity and interconnectedness. Third world theologians in general think that globalization is a new form of capitalism. However, many argue that interconnectedness should be appreciated. Globalization has the power to produce potentially beneficial effects for the whole of humanity as a result of the growth that has been made possible through the interplay between economic-financial globalization and progress in technology.

Sollicitudo Rei Socialis number 40 speaks of the negative aspects of globalization. Driven by profit and power, it is the structures of sin that mark globalization. These structures are radically opposed to peace and development. Thus, in the context of Catholic social teaching, globalization must be driven by the Christian principle of solidarity. In the words of Pope John Paul II, "The challenge is to ensure a globalization in solidarity and a globalization without marginalisation." As a result, everyone will be able to profit from a

¹¹ I am very much indebted to the following articles in preparing this section: *Globalization with a Human Face: Catholic Social Teaching and Globalization* by Kenneth R. Himes, O.F.M., *Theological Studies*, 69 (2008), 269-289; *Globalisation as a Challenge to Catholic Social Thought* by John A. Coleman, S.J., [https:// www.degruyter.com](https://www.degruyter.com); *Caritas in Veritate: Pope Benedict's Blue-Print for Development* by William Newton, [https://www.academia.edu.caritas](https://www.academia.edu/caritas).

¹² John Paul II, "Address to the Pontifical Academy of Sciences" (27 April 2001). The theme of discussion of the Seventh Plenary Session of the Academy was globalization with ethical implications.

global market through the provision of employment and the bridging of the divide between the rich and the poor. In this kind of globalization, fair competition can place all nations on an equal footing.

Globalization has been driven both by a self-conscious project of the economic integration of a world market and by technology, especially the information technology. Through globalization we have become more conscious of being one world. However, globalization caused insensitivity to human suffering, insensitivity to ecological sustainability and polarisation between and within nations. The gap between the richest and the poorest nations has been steadily growing. Uneven development trails globalization like a shadow. The buzzword is globalization but we inhabit a divided world.

Globalization is a real phenomenon, and the question is how to humanise it and make it serve our habitat and humanity. The Church could not voice her conscience strongly in the fight against unjust social orders. For a more humane globalization, we need to work toward a global ethic, devise more just trade and economy, collaborate with the United Nations and other agencies to improve global governance, develop inter-religious dialogue to avoid or overcome clashes of civilisations, new concern for the environment to protect biodiversity, and global temperature, etc.

The Church looks at globalization as a complex, rapidly evolving ambiguous phenomenon – in itself neither good nor bad. Pope John Paul II said: “We need a globalization of solidarity and the common good”. It distances itself from neo-liberal projects of globalization, although it fully accepts the role of markets and entrepreneurship. Catholics should stand for a globalization without marginalization, a globalization with a human face, a globalization which does not homogenise culture. It stands for a global civil society.

Conclusion

The Church is slowly trying to cope with the reality of globalization. The Christian community, as leaven, salt, and light of the world, should pay attention to the new phenomenon of globalization and assimilate the values projected by this new phenomenon in the world scenario. The social teachings of the Church always stress universal human rights, the social nature of the human person, the common good, the beautiful concept of human solidarity, integral humanism, option for the poor, the principle of subsidiarity, fight for justice, etc.

Social Catholicism is found not just in social doctrine but in her concrete commitment and material assistance in the struggle against marginalization and suffering. Globalization is a challenge to the social teaching of the Church, and the Church has to take this reality very seriously. The rich and long tradition of the Church in social teaching can give proper directives and perspectives on dealing with social problems and the challenges posed by globalization. Therefore, globalization is not a threat to the social teachings of the Catholic Church. On the other hand, it is a challenge, which would enable the Church to refocus the areas until now, no proper attention has been given. *Pacem in Terris* is an important document in the efforts of the Church to be relevant in the context of globalization, a global phenomenon which the Church cannot ignore.