
- From the United States Council of Catholic Bishops’ web site on the dignity of each person:

  The basis for all that the Church believes about the moral dimensions of economic life is its vision of the transcendent worth—the sacredness—of human beings. The dignity of the human person, realized in community with others, is the criterion against which all aspects of economic life must be measured. All human beings, therefore, are ends to be served by the institutions that make up the economy, not means to be exploited for more narrowly defined goals. Human personhood must be respected with a reverence that is religious. When we deal with each other, we should do so with the sense of awe that arises in the presence of something holy and sacred. For that is what human beings are: we are created in the image of God (Gn 1:27).1

- From Dignitatis Humanae, the declaration on religious freedom, the Second Vatican Council (1965):

  ... this Vatican Council urges everyone, especially those who are charged with the task of educating others, to do their utmost to form [people] who, on the one hand, will respect the moral order and be obedient to lawful authority, and on the other hand, will be lovers of true freedom—[people], in other words, who will come to decisions on their own judgment and in the light of truth, govern their activities with a sense of responsibility, and strive after what is true and right, willing always to join with others in cooperative effort.2

- From Pontifical Council for Justice and Peace, Vocation of the Business Leader: a Reflection: “Business leaders are called to conceive of and develop goods and services for customers and communities through a form of market economy. For such economies to achieve their goal, that is, the promotion of the common good, they should be structured on ideas based on truth, fidelity to commitments, freedom and creativity.”3

- From Michael J. Buckley, S. J., in The Catholic University as Promise and Project, writes: The university is Catholic above all in its deliberate determination to render the church and the broader world this unique service: to be an intellectual community where in utter academic freedom the variant lines of the Catholic

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tradition and thought intersect with all forms of human culture, with the most complex resources, challenges, contradictions, and reinforcements of contemporary thought, and can move towards a reflective unity—in the knowledge and habits of the students, in the directions of faculty research, and in the vital interchange of the academic community—between human culture and the self-revelation of God. These do not simply intersect; one brings the other to its completion.4

- From The United States Conference of Catholic Bishops, “The dignity of work and the Rights of workers.”
  The economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God’s creation. If the dignity of work is to be protected, then the basic rights of workers must be respected—the right to productive work, to decent and fair wages, to the organization and joining of unions, to private property, and to economic initiative.5

  Man must work, both because the Creator has commanded it and because of his own humanity, which requires work in order to be maintained and developed. Man must work out of regard for others, especially his own family, but also for the society he belongs to, the country of which he is a child, and the whole human family of which he is a member, since he is the heir to the work of generations and at the same time a sharer in building the future of those who will come after him in the succession of history. . . . Work is a good thing for man—a good thing for his humanity—because through work man not only transforms nature, adapting it to his own needs, but he also achieves fulfillment as a human being and indeed, in a sense, becomes “more a human being.”6

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