



A Catholic Framework for Economic Life

**A Statement of the U.S. Catholic Bishops
November 1996**

As followers of Jesus Christ and participants in a powerful economy, Catholics in the United States are called to work for greater economic justice in the face of persistent poverty, growing income-gaps, and increasing discussion of economic issues in the United States and around the world. We urge Catholics to use the following ethical framework for economic life as principles for reflection, criteria for judgment and directions for action. These principles are drawn directly from Catholic teaching on economic life.

- 1. The economy exists for the person, not the person for the economy.**
- 2. All economic life should be shaped by moral principles. Economic choices and institutions must be judged by how they protect or undermine the life and dignity of the human person, support the family and serve the common good.**
- 3. A fundamental moral measure of any economy is how the poor and vulnerable are faring.**
- 4. All people have a right to life and to secure the basic necessities of life (e.g., food, clothing, shelter, education, health care, safe environment, economic security.)**
- 5. All people have the right to economic initiative, to productive work, to just wages and benefits, to decent working conditions as well as to organize and join unions or other associations.**
- 6. All people, to the extent they are able, have a corresponding duty to work, a responsibility to provide the needs of their families and an obligation to contribute to the broader society.**
- 7. In economic life, free markets have both clear advantages and limits; government has essential responsibilities and limitations; voluntary groups have irreplaceable roles, but cannot substitute for the proper working of the market and the just policies of the state.**
- 8. Society has a moral obligation, including governmental action where necessary, to assure opportunity, meet basic human needs, and pursue justice in economic life.**
- 9. Workers, owners, managers, stockholders and consumers are moral agents in economic life. By our choices, initiative, creativity and investment, we enhance or diminish economic opportunity, community life and social justice.**
- 10. The global economy has moral dimensions and human consequences. Decisions on investment, trade, aid and development should protect human life and promote human rights, especially for those most in need wherever they might live on this globe.**

According to Pope John Paul II, the Catholic tradition calls for a "society of work, enterprise and participation" which "is not directed against the market, but demands that the market be appropriately controlled by the forces of society and by the state to assure that the basic needs of the whole society are satisfied." (*Centesimus Annus*, 35). All of economic life should recognize the fact that we all are God's children and members of one human family, called to exercise a clear priority for "the least among us."

The sources for this framework include the *Catechism of the Catholic Church*, recent papal encyclicals, the pastoral letter *Economic Justice for All*, and other statements of the U.S. Catholic bishops. They reflect the Church's teaching on the dignity, rights, and duties of the human person; the option for the poor; the common good; subsidiarity and solidarity.



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