

THE CATHOLIC CHURCH
AND THE
POST-COMMUNIST RECONSTRUCTION OF POLAND

For Presentation at the 1991 Annual Meetings of the Midsouth Academy of
Economics and Finance, Bossier City, Louisiana, February 6-9, 1991

Edward J. O'Boyle, Ph.D.
Mayo Research Institute
www.mayoresearch.org
edoboyle737@gmail.com

Copyedited: May 1, 2019

This is not easy for you Westerners to understand, I know. The Church has never been for you what it has always been for us, a symbol of struggle, I mean, the only institution which never submitted to the oppressors. And when we examine the factors which led to what is happening today in Poland, it is not enough to mention the workers' uprisings in 1956, 1968, 1970, 1976. It isn't even enough to consider our contact with foreigners, I mean the fact that we have been traveling abroad very much in these years and that we have seen how you live in your countries. We also have to consider the election of Pope Wojtyla, his travel to Poland and the continuous obstinate smart work of the Church. Without the Church nothing could happen, my case itself would not exist, and I would not be what I am. I'll say more: if I hadn't been a believing soul, I wouldn't have resisted [Lech Walesa 1981, see Fallaci].

Reconstructing Poland's socio-economic order following the collapse of the Communist regime means restructuring control over decision-making. The problem is put succinctly and instructively by Becker.

The problem of organizing society is ultimately, like most problems, an aspect of the One-Many dichotomy. To achieve the ends of society man must choose to act as individuals, and therefore as Many, or to act as a group, and therefore as One. This basic choice recurs on three levels, which in logic represent successive choices but which in practice are often simultaneous.

The first choice is whether to make use of the group technique at all, that is, whether to allocate a given function of society to a group or to leave it to individuals. If the function is to be allocated to a group, the next choice is whether to use a private group or the public group called the state. The third choice is whether to have much or little democracy within whatever group is used, that is whether to give members of the group much or little participation in the decision-making processes of the group [Becker, p.31].

Diagrammatically, the choices look like this:

- I. Should control of decision-making be place in the hands of:
 - a. individuals?
 - b. a group?

- II. If control is in group hands, should the group be:
 - a. private?
 - b. public (the state)?

- III. In group decision-making do the members participate:
 - a. much?
 - b. little?

The old socio-economic order in Poland is represented by the combination Ib + IIb + IIIb -- a command economy based on Communist ideology and dominated by the Communist Party through the nomenklatura. The nomenklatura is the practice of appointing Communist Party loyalists to senior management positions in state enterprises with little or no regard for their competency in supervising the work to be done. The new order prior to the election of Lech Walesa as President of Poland is represented by Ia -- a market economy. If private banking institutions are allowed to actually create credit, Poland's new socio-economic order is, strictly speaking and following Schumpeter, capitalistic.

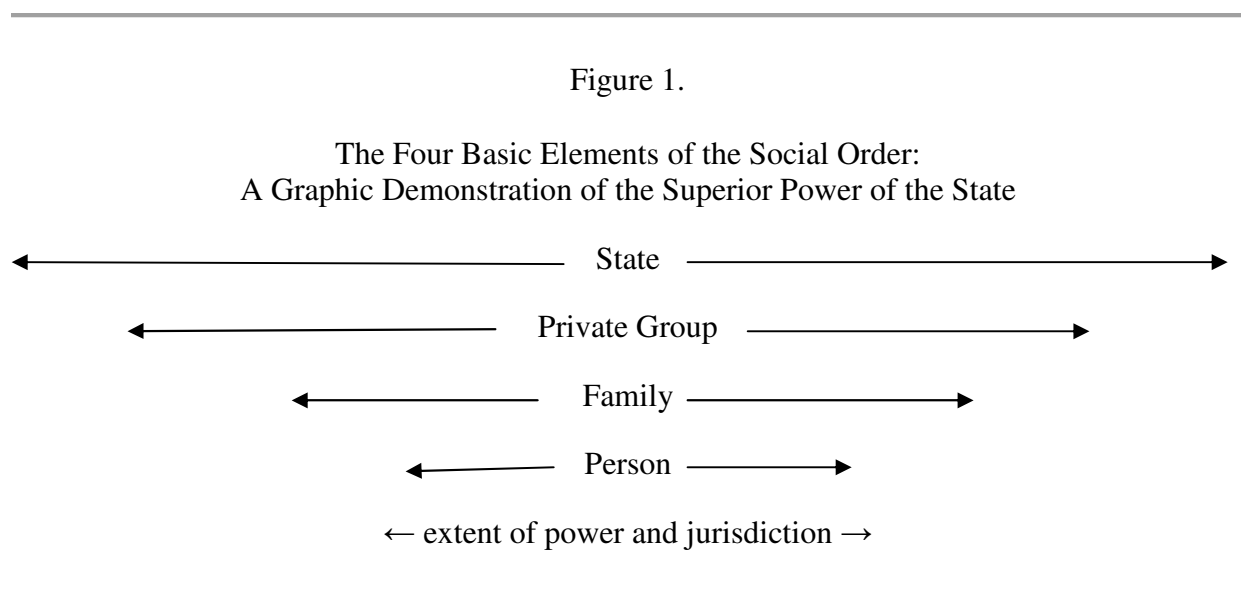
Our hypothesis is that under the leadership of Walesa influenced by conservative supporters and the Catholic Church, Poland may decide to locate some control of decision-making in the hands

of private groups, thereby establishing a new socio-economic order that rejects socialism but, at the same time, does not fully embrace capitalism.

In the following, we focus on the role of the Catholic Church. "Catholic Church" herein means the universal Catholic Church under the leadership of the Holy Father in Rome and the day-to-day guidance of the Polish bishops in the reconstruction of Poland's socio-economic order along two principal channels: organizational structure and human values and behavior. We draw heavily from the Church's social teachings, especially as conveyed through various papal encyclicals over the last 100 years and through the philosophical and theological instruction of Pope John Paul II. Lech Walesa and many of the Polish people are known to be faithful to the Polish bishops and to their native son, John Paul II. That faithfulness coupled with the transparent orthodoxy of the Polish bishops and John Paul II means that it is reasonable to assume that the Church in Poland will employ orthodox social teaching as a rough architectural sketch for the reconstruction of Poland's socio-economic order. Greater use is made herein of the encyclicals of John Paul II primarily because of his Polish origins.

Organizational Structure

There are four basic elements in the socio-economic order of a modern society: the state, the private group or association, the family, and the person. Of the four, the state has the widest jurisdiction and the greatest power. The person, on the other hand, has the narrowest jurisdiction and the least power. Figure 1 arranges these four basic elements of the social order in a way that graphically represents the superior power of the state.



Given the vastly superior power of the modern state, the person and the family are exposed to the risk of oppression and destruction through the instruments of the state. The Catholic Church proposes and defends three major bulwarks against the state's abuse of its power: the principle of subsidiarity, the right of association, and private property.

The principle of subsidiarity became a formal part of Catholic social teaching in Pius XI's 1931 encyclical *Quadragesimo Anno*.

It is indeed true, as history clearly proves, that owing to the change in social conditions, much that was formerly done by small bodies can nowadays be accomplished only by large corporations. None the less, just as it is wrong to withdraw from the individual and commit to the community at large what private enterprise and industry can accomplish so, too, it is an injustice, a grave evil and a disturbance of right order for a larger and higher organization to arrogate to itself functions which can be performed efficiently by smaller and lower bodies. This is a fundamental principle of social philosophy, unshaken and unchangeable, and it retains its full truth today. Of its very nature the true aim of all social activity should be to help individual members of the social body, but never to destroy or absorb them [*The Encyclicals of a Century*, p. 224; hereafter simply EC].

The principle of subsidiarity limits a larger, more powerful element of modern society to those functions which smaller, less powerful elements are unable to do at least as well as the larger element even with its help. "Subsidiarity" derives from "subsidiuum", the Latin word for "help". Abraham Lincoln's stated this principle as follows: the legitimate object of the government is "to do for the people what needs to be done, but which they cannot, by individual effort, do at all, or do so well" [Shaw, p. 136].

It is not unusual for the Catholic Church to refer to private associations or groups as "intermediate bodies" [see, for instance, John Paul II 1981, §§14 and 20]. They are called "intermediate" because they stand between the weaker human person and his/her family and the much stronger state, protecting them from the excesses of the state. Clearly, in Poland, the Catholic Church has played this role in protecting the Polish people from an oppressive and at times brutal Communist government [Walesa as reported by Fallaci].

"Intermediate bodies" in a reconstructed social order originated in Catholic social teaching as "vocational groups" in *Quadragesimo Anno* [see EC, p. 225], following immediately the section setting forth the principle of subsidiarity. In terms of Figure 1, vocational groups are represented by the combination Ib + IIa + IIIa, at least to John Paul II who recommended that each member take an active part in the life of intermediate bodies [John Paul II 1981, §14]. The role of vocational groups or intermediate bodies perhaps is best seen from the perspective of the dysfunctional workplace.

Private-group control of decision-making at the inter-firm level or supra-firm level directs the individual members of the group toward the common good through voluntary agreement on the responsibilities of the various members of the group itself. The individual members are functionally related to one another through some direct interest in the production of the same product or service. They form into a group in order to deal with workplace dysfunction that each one is unable to deal with alone.

Both the common good and individual responsibility are clarified and specified in terms of reducing, eliminating, or preventing specific dysfunctions in the workplace that affect the various members of the group. Cooperation means a willingness on the part of the individual to voluntarily moderate self-interest in order to deal with the dysfunctions that each one alone cannot deal with satisfactorily.

Cartels are much different. Cartel members are mindful of opportunities; they see an opportunity to enhance personal gain and seize it. The members are self-serving takers and exploiters. The individual belonging to the cartel is encouraged to be irresponsible in that a cheater is rewarded because he is able to continue production without the help of the other group members.

Private-group control at the inter-firm level or supra-firm level means that the members are mindful of dysfunctions in the workplace; they see common problems and seek common solutions. They are givers and contributors. The individual members are encouraged to be responsible in that cheaters are not rewarded since they cannot continue production without the help of the rest of the group. In short, the most fundamental difference between a cartel and a private group is in the shared values of the individual members.

To be an authentically separate level of decision-making, the private group must be independent of the larger and more powerful public authority; it must be outside the direct control of the state. Additionally, the private group must be voluntary (so as not to usurp control from a member of the group that is functioning satisfactorily) and representative of the various private individual organizations that are linked in the workplace (so as to know more precisely its own domain). Furthermore, the private group should be supportive but nonintrusive in the sense that if a member encounters organization-specific dysfunction in the workplace and asks for assistance, the group should be ready and willing to provide whatever help it can to deal with the dysfunction in a satisfactory fashion.

The workplace at the inter-firm level or supra-firm level may be defined as any work site(s) where dysfunction is occurring which cannot be managed satisfactorily at the intra-firm level and where the immediately affected individuals voluntarily request assistance from a private

group of individuals all of whom are familiar with the work site(s), understand the dysfunction occurring there, and have some direct interest in the product or service produced there.

Microelectronics and Computer Technology Corporation (MCC), the semiconductor and computer-industry research and development cooperative established in Austin (TX), Top Notch which was started in Indianapolis to address common problems besetting the local construction industry, and United Way are examples of supra-firm private groups.

Community Awareness and Emergency Response (CAER) which is a safety compact among 13 firms along the petrochemical corridor on the Mississippi River between Baton Rouge and New Orleans are types of inter-firm, private-group decision-making. The primary difference between the two is that the supra-firm group is characterized by the establishment of a distinct, formal decision-making body with a staff of employees or volunteers, while the inter-firm group is not.¹ Due to the time constraints imposed by the program chair, it is not possible to discuss inter-firm groups or supra-firm groups further.

The private group is to the economic order what the vital organ is to the human body. Just as vital organs in the human body are specialized cells with a specific function that is essential to physical health and well-being, so too private groups are specialized sets (usually, in an industry sense) of private individuals to provide for the well-being of the economic order. Dysfunction is an inevitable in the economic order without private groups as illness in the human body with a failing or missing vital organ.

Plainly, the principle of subsidiarity is hollow if human beings are not allowed to associate. The right of workers to associate by organizing themselves into unions was first articulated as Catholic social teaching in 1891 by Leo XIII in *Rerum Novarum*. As in so many areas of Catholic teaching, the natural law is the basis of the right.

Although private societies exist within the State and are, as it were so many parts of it, still it is not within the authority of the State universally and *per se* to forbid them to exist as such. For man is permitted by a right of nature to form private societies; the State, on the other hand, has been instituted to protect and not to destroy natural right, and if it should forbid its citizens to enter into associations, it would clearly do something contradictory to itself because both the State itself and private associations are begotten of one and the same principle, namely, that men are by nature inclined to associate [EC, p. 48].

¹ A vendor partnership is a written agreement between a supplier and producer which requires the supplier to improve quality and deliverability in exchange for a more secure financial relationship with the producer. It is vertical in nature. The inter-firm group is horizontal.

The right of association has been re-affirmed by the papacy on several occasions over the past 100 years, most importantly in various social encyclicals. For instance, on the 90th anniversary of *Rerum Novarum*, John Paul II re-affirmed this right and linked it emphatically to social justice and elaborated its meaning in terms of the class struggle.

Catholic social teaching does not hold that unions are no more than a reflection of the "class" structure of society and that they are a mouthpiece for a class struggle which inevitably governs social life. They are indeed *a mouthpiece for the struggle of social justice*, for the just rights of working people in accordance with their individual professions. However, this struggle should be seen as a normal endeavor "for" the just good: in the present case, for the good which corresponds to the needs and merits of working people associated by profession; but it is *not a struggle "against" others*. Even if in controversial questions the struggle takes a character of opposition towards others, this is because it aims at the good of social, not for the sake of "struggle" or in order to eliminate the opponent [John Paul II 1981, § 20; emphasis in the original].

As with the principle of association, private property -- the third major bulwark protecting the human person and his/family -- has been defended on numerous occasions since the release of *Rerum Novarum*. Indeed, Leo XIII declares the right of private property, which derives from the natural law, "inviolable" [EC, p. 19] and "sacred" [EC, p. 44]. Following Thomas Aquinas' argument, John Paul II finds that the right of private property is necessary especially in a modern, industrial economy to the protection of the personal values of the individual worker, reinforcing in each, even when he/she labors on something that is owned in common, that he/she is working for him/her. John Paul insists that this argument, which he labels the "personalist argument," has validity both in principle and in practice [John Paul II 1981, § 15].

Over the past 100 years, the Catholic Church has been denounced on many occasions for at least the appearance of defending privilege by affirming the right of private property. In *Laborem Exercens*, John Paul II states that this right is subordinate to the common good -- to meeting human physical need. Christian tradition has never upheld this right as absolute and untouchable. On the contrary, it has always understood this right within the broader context of the right common to all to use the goods of the whole of creation: "the right to private property is subordinated to the right of common use," to the fact that goods are meant for everyone [John Paul II 1981, § 14]. Fifty years before *Laborem Exercens* Pius XI responded to that charge in similar terms in *Quadragesimo Anno* [see EC, pp. 206-222].

In *Quadragesimo Anno* the Holy Father explains the right to property as follows. "The only form of labor, however, which gives the workingman a title to its fruits, is that which a man exercises as his own master, and by which some new form or new value is produced" [EC, p. 211]. That person also has a similar right to the *means* by which his/her creative talents and energies are enhanced. That is, a person has a right to associate with other workers insofar as that association helps make that person more productive and therefore better able to meet his/her physical need without assistance.

In Poland this means that there is no Solidarity without the right of private ownership of the means of production. See Senser [pp. 34-38] on how Solidarity fought for and won the right of association and the way in which the Communist government confiscated Solidarity's property in its attempt to suppress it. It does not follow, however, that the Church endorses a Western-style capitalist economy in Poland. In his 1987 encyclical *Sollicitudo Rei Socialis*, John Paul II explicitly differentiates the teachings of the Church from what Bloch and Czuczka aptly describe as the narcissism of the Western socio-economic order and the debilitating enforced conformism of the Eastern order [Bloch, p. 3].

The Church's social doctrine is not a third way between liberal capitalism and Marxist collectivism, nor even a possible alternative to other solutions less radically opposed to one another: rather, it constitutes a category of its own. Nor is it an ideology, but rather the accurate formulation of the results of a careful reflection on the complex realities of human existence, in society and in the international order, in the light of faith and of the Church's tradition. Its main aim is to interpret these realities, determining their conformity with or divergence from the lines of the Gospel teaching on man and his vocation, a vocation which is at once earthly and transcendent; its aim is thus to guide Christian behavior. It therefore belongs to the field, not of ideology, but of theology and particularly of moral theology [John Paul II 1987, § 41].

What the Church envisions and hopes for in Poland and elsewhere is not a specific socio-economic order *per se*. Rather, it seeks ways for human beings to achieve their earthly and transcendent vocation, praising any socio-economic system that shepherds humans toward that vocation and condemning any that leads them astray. The principle of subsidiarity, the right of association, and private property are necessary but not sufficient to a reconstructed Poland that the Church would find acceptable in terms of the final end of humankind.

Human Values and Human Behavior

Reconstruction depends on reforming not only control of the decision-making process in the socio-economic order but also of fundamental human values and behavior.

Two virtues or good habits are emphasized repeatedly in the social encyclicals from *Rerum Novarum* (1891) to *Sollicitudo Rei Socialis* (1987). They are justice and charity. Three other themes of Catholic social teaching bear significantly upon the reconstruction of Poland: family, motherhood, and work as a continuation of the Act of Creation. In what follows, we concentrate on justice and charity because there is not enough time to explore the other three themes as well.

Justice is rendering to another that which is owed. There are three principles of economic justice corresponding to three human relationships: one person to another, the person with superior responsibilities to his/her subordinates, and the individual member to the group.

The group (including the state which is the largest and most powerful of all), strictly speaking, has no obligation to any individual because the group has neither the reason required to discern the question of obligation in specific circumstances nor the free will needed to act in any given instance. Only human persons have those faculties. A human person is a living, breathing, existential actuality. Society, on the other hand, is a manner of speaking. Even so, a given human being has no moral obligation if free will or reason is not present.

The principle of equivalence sets forth the mutual obligation of buyer and seller in the marketplace and employer and employee in the workplace. Both parties have the same pair of obligations: (1) to exchange things of equal value and (2) to impose equal burdens on one another. Any failure with regard to one duty or the other by either party makes for an exchange that violates justice.

As regards the labor market, *Rerum Novarum* affirms this principle by admonishing workers to "perform entirely and conscientiously whatever work has been voluntarily and equitably agreed upon; ..." [EC, p. 22]. Two sections later, employers are instructed "to give every worker what is justly due him" [EC, p. 23] and, in an earlier section of the encyclical, are told that "As effects follow the cause producing them, so it is just that the fruit of labor belongs precisely to those who have performed the labor" [EC, pp. 15-16]. Later, Leo XIII insists that natural justice demands a subsistence wage.

Let it be granted then that worker and employer may enter freely into agreements and, in particular, concerning the amount of the wage; yet there is always underlying such agreements an element of natural justice, and one greater and more ancient than the free consent of contracting parties, namely, that the wage shall not be less than enough to support a worker who is thrifty and upright [EC, p. 43].

Since this encyclical focuses on the conditions of workers, it is not surprising to discover that it is silent regarding the demands of justice in the product market and in the financial markets. So too, in general, with *Quadragesimo Anno*.

The second principle of economic justice is distributive justice. This principle sets forth the obligation of the person with superior responsibilities to those who are his/her subordinates. The superior's duty under distributive justice is to see that the burdens and benefits are distributed among the subordinates in some equal fashion. In *Rerum Novarum*, distributive justice is presented in the context of the obligations of rulers and the state.

... among the numerous duties of rulers who would serve their people well, this is first and foremost, namely, that they protect each and every class of citizens, maintaining inviolate that justice especially which is called *distributive*." [EC, p. 34; emphasis in the original].

Mater et Magistra re-affirms the principle of distributive justice specifically regarding economic and social inequality in a given country and between countries in differing stages of economic development [Brown, pp. 53, 56].

The third and final principle of economic justice is contributive justice. This principle sets forth the obligation of the individual to the group, whether the group is private or public. Contributive justice asserts that insofar as the individual derives benefits from the group, he/she has an obligation to maintain and support that group.

This obligation arises because groups are necessary for the development of human individuals. Groups, however, have nothing to contribute to that development apart from what the individual members are willing to contribute. Thus, the group and the individual are mutually dependent. Without a willingness on the part of individuals to contribute, the group cannot survive and human development is checked [Dempsey, p. 371].

Rerum Novarum affirms this principle and individualizes it.

Although all citizens, without exception, are obliged to contribute something to the sum-total common goods, some share of which naturally goes back to each individual, yet all can by no means contribute the same amount in equal degree [EC, p. 34].

The interaction in the product market and the resource market involves more than an exchange of goods, services, resources, and payments. It also entails ill-will, disorder, and ripping off -- outcomes that mainstream economics does not take into account primarily because conventional economists embrace positive economics which divorces itself from any rigorous application of the principles of economic justice.

Unbridled self-interest has characterized human motivation in economic affairs for so long that ill-will, disorder, and ripping off commonly are expected and routinely are accepted. Human beings in a society dominated by war and violence have difficulty envisioning what it would be like to live in peace and harmony. Similarly, by feeding the individual nature of human beings at the same time starving their social nature through such contrivances as "the invisible hand", unchecked self-interest deprives humans of the wholeness required to reject ill-will, disorder, and ripping off as inevitable.

Self-interest that remains unrestrained is a catch 22. Those who do not embrace it are rejected as idealists and fools with no convincing evidence for their indictment of it. At the same time, those who embrace it see themselves as realists and opportunists who can point to their personal material success as proof that unrestrained self-interest is the only sensible pathway to follow in economic affairs.

Ill-will, discord, and ripping off are eliminated as the practice of the virtue of justice begins to nourish the social side of human nature. As this socialization continues, human beings become more nearly whole persons and more nearly aware that ill-will, discord, and ripping off are inevitable in a market economy only when self-interest operates without the limits imposed by economic justice.

Pius XI in *Quadragesimo Anno* insists that justice alone is insufficient, that charity is required for a union of hearts and minds [EC, p. 252]. Later in *Divini Redemptoris* he states that charity is to be practiced *after* justice has been taken into account because the worker is not to receive in the form of alms that which he is owed in justice [EC, pp. 312-313]. In the same place, Pius XI refers to Christian charity as this divine precept, “this precious mark of the identification left by Christ to His true disciplines, ... which teaches us to see in those who suffer Christ Himself, and would have us love our brothers as Our Divine Savior has loved us, that is, even at the sacrifice of ourselves and, if need be, of our very life” [EC, p.311]. In *Sollicitudo Rei Socialis* John Paul II refers to charity in similar language: "the distinguishing mark of Christ's disciples" [John Paul II 1987, § 40].

In *Rerum Novarum* Leo XIII teaches that self-interest is not condemned under Christian charity.

No one, certainly, is obliged to assist others out of what is required for his own necessary use or for that of his family, or even to give to others what he himself needs to maintain his station in life becomingly and decently ... But when the demands of necessity and propriety have been sufficiently met, it is a duty to give to the poor out of that which remains [EC, p.26].

Even though Christ Himself is the ultimate model of self-sacrifice, Christian charity does not demand that Christians uproot all self-interest and replace it with self-sacrifice. Rather, Christians are obliged to temper self-interest with generosity, to give to the poor from their abundance.

The substance of all this is the following: whoever has received from the bounty of God, a greater share of goods, whether corporeal and external, or of the soul, has received them for this purpose, namely, that he employ them for his own perfection and, likewise, as a servant of Divine Providence, for the benefit of others [EC, p. 26].

The origins of charity in the Holy Scriptures are many. A widely cite passage is: "As long as you did it for one of these, the least of my brethren, you did it for Me". While justice can be and frequently is enforced by law, Leo XIII insists that Christian charity cannot be enforced by those means [EC, p. 26].

With "Christian charity", human beings are seen as children of God the Father, made in His image and likeness, as brothers and sisters of Jesus Christ whose incarnation as a human being and whose death ransomed them from sin and reconciled them to the Father and whose sacrifice

forever more established each one as precious beyond measure. With "Christian charity", every human being belongs to God because every human being is created by God to live forever. For Christians the greatest commandment is "to love one another, especially those who despise you, as I have loved you."

Christian charity promotes goodwill, workplace solidarity, and the authentic marketplace bargain. The destructiveness of persons who are careless and indifferent in their work has been thoroughly documented in such forms as shoddy merchandise, demeaning service, unkept promises, and a bad reputation for the firm's product or service. The worker who is faithful to the demands of economic justice and Christian charity, on the other hand, is known for long-lasting products, friendly service, commitments kept, and goodwill in the marketplace.

Careless workers, whether Christian or not, produce less value-added whenever they fail to provide a fair day's work in exchange for a fair day's pay. Bennis, according to Albrecht, estimates that over 60 percent of workers think that neither they nor their co-workers give their best on the job [Albrecht, p. 33].

Caring workers, whether Christian or not, are more than just fair-minded. They routinely exceed the demands imposed by the principle of equivalence and give this surplus value-added voluntarily to their employer. This surplus can be seized entirely by the employer/producer in the form of a higher margin of profit or shared freely with his/her workers and customers. In *Sollicitudo Rei Socialis*, John Paul II warns about the "all-consuming desire for profit" and "the thirst for power" both of which are "indissolubly linked" and which he labels a "double attitude of sin" [John Paul II 1987, § 37].

When the employer/producer freely gives more than the principle of equivalence demands and is openly acknowledged by his workers and customers for his/her generosity the excess value-added in effect is returned in the form of the real though intangible business asset known as goodwill. In contrast, the ungracious and unloving worker or customer who accepts the gift but refuses or neglects to affirm the giving employer/producer in effect loses an opportunity to contribute to this asset.

In the workplace, the caring worker's gift creates a sense of solidarity or community, a oneness that some call "family", "togetherness", or more often "team" only when the employer/producer responds in similar fashion by giving it freely to the customer in the form of a bargain and the buyer responds by returning the excess value-added in the form of goodwill. Thus, as long as the excess value-added is freely given, it produces goodwill for the employer, a sense of belonging for the worker, and an authentic bargain for the buyer. If it is hoarded, it becomes sterile and its fruits wither or never blossom at all.

Human beings are unique in the sense that the caring and charity they contribute to economic affairs *are not used up* in the process of production or consumption. Humans are unique in a second, closely-related and more widely recognized manner. As with all economic resources that are living things, human beings are reproductive and, as with resources that are animals, human beings are subject to fatigue and are re-invigorated by regular periods of rest. However, human beings alone among economic resources are able to learn new skills and acquire new talents. In other words, for humans the very use of their skills and talents as instruments of work can lead to an enhancement of those skills and talents. For all other resources, *use signifies depletion*.

Final Remarks

Christianizing the workplace, the marketplace, and the household in the modern age is a "critical-mass" problem. Two thousand years ago, Christ entrusted His Church to twelve apostles. Following the fall of the Roman Empire, that Church dominated human affairs in Europe for more than 1000 years. The old Christendom is dead, but a new economy activated by the virtues of justice and charity can be constructed through the power of Christian witness. That is the mission of John Paul II and the message between the lines, for example, in *Laborem Exercens* and *Sollicitudo Rei Socialis*. The startling collapse of Communist power in Eastern Europe especially since 1989 strongly suggests that we can expect to see more of his vision on the re-construction of Europe on May 15, 1991 -- the 100th anniversary of *Rerum Novarum* and the occasion of his next social encyclical.

The Catholic Church's role in post-communist Poland in principle is the same as it was during the 45 years of Communist rule: to shepherd human beings toward their earthly and transcendent vocation. Its influence, however, may change substantially. During the Communist regime, Poles rallied to the Catholic Church because the Church alone effectively resisted the oppression of Communism. It remains to be seen whether it will be able to turn Poland away from the narcissism and anxiety that beset Western culture and Western socio-economic institutions. We will know more later.

References

- Albrecht, Karl, with Steven Albrecht. *The Creative Corporation*, Homewood, Dow Jones-Irwin, 1987.
- Becker, Joseph M. *Shared Government in Employment Security: A Study of Advisory Councils*, New York: Columbia University Press, 1959.
- Bloch, Alfred and George T. Czuczka (editors). *Toward a Philosophy of Praxis*, New York: Crossroad Publishing Company, 1981.
- Dempsey, Bernard W. *The Functional Economy: The Bases of Economic Organization*, Englewood Cliffs: Prentice-Hall, 1958.
- Encyclicals of a Century*, Derby (NY): Daughters of St. Paul, circa 1942.
- Fallaci, Oriana (interviewer/writer). "Poland Will Never Go Back," two-part interview with Lech Walesa conducted in Warsaw on February 22 and 23, 1981 and published in *The Chicago Tribune*, March 16 and 16, 1981.
- John XXIII. *Mater et Magistra*, in Francis J. Brown, "Outline Encyclical Series," Volume IV, Huntington (IN): Our Sunday Visitor, 1965.
- John Paul II. *Laborem Exercens*, September 14, 1981, available at http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_14091981_laborem-exercens.html
- John Paul II. *Sollicitudo Rei Socialis*, December 30, 1987, available at http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis.html
- Senser, Robert A. "How Poland's Solidarity Won Freedom of Association," *Monthly Labor Review*, September 1989.
- Shaw, A. (compiler and editor). "The Lincoln Encyclopedia", New York: 1950.