

## *The Common Good – A Moral Goal*

*How does the common good relate to business?*

### *Annotated Bibliography*

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### *Building Institutions for the Common Good: The Purpose and Practice of Business in an Inclusive Economy*

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### *Author's Note*

I feel blessed to be working on this, my third *Annotated Bibliography* (AB), with the John A. Ryan Institute. The first two ABs I wrote include several annotations that relate to the common good. I have included excerpts from them in this AB: “The Common Good—A Moral Goal: How Does the Common Good Relate to Business?” Going forward, I hope to reflect their collective synergy. Although the former excerpts focus on their specific topics (subsidiarity and poverty), where possible, I’ll update them to reflect their relationship to the common good. For example, in addition to addressing subsidiarity and poverty, Robert Kennedy also refers to the common good in his book, *The Good That Business Does*.

The earlier ABs appear in their entirety at these links:

#### *Subsidiarity*

(January 26, 2015; updated with corrected links December 4, 2017)

<https://www.stthomas.edu/cathstudies/cst/research/bibliographies/>

#### *Prosperity, Poverty, and the Purpose of Business: What Can This Relationship Tell Us?*

(January 26, 2015; updated with corrected links December 4, 2017)

<https://www.stthomas.edu/cathstudies/cst/research/bibliographies/>

**Appendix A** shows dates as annotations are updated or added. **Appendix B** shows a list of tentative materials that may be annotated in future updates. I will review them to determine whether they support the frame discussed in the Introduction (below).

Two people have asked me where I’ll be getting my materials. As the frame discussed in the Introduction will drive the content, I will conduct research using UST’s databases and consider other materials as well (including applicable materials from UST colleagues). The Overview (that follows) lists a variety of current resources and mentions the possibility of adding more.

#### *Miscellaneous Notes:*

- For some materials, only those chapters or sections that refer to the common good have been annotated.
- Encyclical entries identify passages (§) annotated.
- Spelling appears as it does in source material (e.g., *Globalisation* in lieu of *Globalization*).
- Some entries show more than one link to provide options for articles only available through subscription.
- DOI (digital object identifier) links for stable URLs will appear where possible.
- Indented blocks of text (without opening and closing quotation marks) represent direct quotations.

*Introduction to the Annotated Bibliography*<sup>1</sup>

*The Common Good — A Moral Goal*  
*How does the common good relate to business?*

The *Catechism of the Catholic Church* tells us,

The common good concerns the life of all. It calls for prudence from each, and even more from those who exercise the office of authority. It consists of three essential elements:

. . . the common good “presupposes respect for the person as such” [. . .] (1907); the common good “requires the social well-being and development of the group itself” [. . .] (1908); the common good “requires peace, that is, the stability and security of a just order” [. . .] (1909).<sup>2</sup>

*Research to Reflect the Common Good’s Message and Intent as They Relate to Business*

With this definition in mind, research materials for this *Annotated Bibliography* have been selected and annotated to support the upcoming conference, “Building Institutions for the Common Good: The Purpose and Practice of Business in an Inclusive Economy” (2018). They aim to reflect the dynamic spirit the conference title conveys—building institutions for the common good. Pope Francis expresses thoughts about business in his *Encyclical, Laudato Si’* (“*On Care for Our Common Home*”):

Business is a noble vocation, directed to producing wealth and improving our world. It can be a fruitful source of prosperity for the areas in which it operates, especially if it sees the creation of jobs as an essential part of its services to the common good (2015, §129).

Annotated materials include works such as the following that look to understand the common good—with its breadth and depth—along with its message and intent: to recognize and respect the human dignity of all persons and to realize that there are things we can do and that we can act. Thus, these works . . .

- refer to the common good, its meaning and intent (some, directly; others, indirectly)
- reflect on the difference between community and association and why it matters
- draw on messages of Catholic Social Teaching (CST) as expressed by several popes
- propose ways for finance and economics to address solutions for those in poverty
- introduce business models such as the Economy of Communion and Benefit Corporations
- recognize the nature of business, its purpose, and the significance of goods and services
- examine leadership and the need for its presence when moral dilemmas occur
- discuss the perspective of humanism in the context of economics and business
- create case studies to understand the common good relative to business

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<sup>1</sup> Unless otherwise noted, materials mentioned in this essay can be found in the Annotation section.

<sup>2</sup> Libreria Editrice Vaticana. 1993. *Catechism of the Catholic Church*. The Annotation includes a full citation. The formatting of this quotation has been modified slightly. You can see the full quotation here: [http://www.vatican.va/archive/ENG0015/\\_P6K.HTM](http://www.vatican.va/archive/ENG0015/_P6K.HTM)

- embrace the importance of work to persons—their minds and their agency
- provide an understanding of the impact poverty has on those experiencing it—and others
- look to music as a way to help people engage
- describe the reality of work and its importance to (and on) persons
- call for business strategy and social inclusion to address poverty
- recognize that conscience can play a role in understanding the impact of actions
- point to research that discusses business as a solution for those experiencing poverty
- study how family, religion, and educational institutions shape individuals—who shape business
- show how CST principles (human dignity, subsidiarity, solidarity, the common good) interconnect
- address the impact of power on prosperity, and poverty
- provide insights on economics in language written for popular audiences

A list of these topics and authors appears in the Overview, along with the variety of materials annotated (e.g., Encyclicals, books, book chapters, journal articles, a parable, case studies, a book launch video, an Op-Ed, and more). Appendix A lists works as they’ve been added or updated. Collectively, these materials look at the common good as a moral goal and they address often four principles of Catholic Social Teaching (CST): human dignity, subsidiarity, solidarity, and the common good.

These works do not represent an all-inclusive list. They do, however, aim to reflect the essence of the common good’s message and intent relative to business. As this is a draft, the research continues.

### *Action to Achieve the Common Good*

In 1906, John A. Ryan wrote *The Living Wage: Its Ethical and Economic Aspects* (since then, it has been updated). In attempting to identify this wage, he notes,

Nevertheless, the question can be answered with sufficient definiteness to safeguard the human dignity of the laborer and his family, and that is all that anyone cares to know. We can distinguish twilight from darkness, although we cannot identify the precise moment when the one merges into the other. Though we cannot say just when artificial light becomes more effective than that of the waning day, we usually call it into service before the approaching darkness proves notably inconvenient. [. . .] While we may not be able to put our finger on the precise point of the descending scale at which the rate ceases to be sufficient, we can approximate it in such a way that the resulting inaccuracy will not produce notable inconvenience (1906/1910, 124–125).<sup>3</sup>

These words from Monsignor Ryan provide insight into the common good: “We can distinguish twilight from darkness, although we cannot identify the precise moment when the one merges into the other.” He mentions human dignity, saying “to safeguard [it] is all that anyone cares to know” (so, too, the common

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<sup>3</sup> Ryan, John A. 1906/1910. *A Living Wage: Its Ethical and Economic Aspects*. New York: Macmillan. This quotation appears in a reprinted version dated October 1910. It was reprinted in March 2012. Monsignor Ryan wrote his author’s preface in 1906. <https://archive.org/details/livingwageitseth00ryan>  
The John A. Ryan Institute, Center for Catholic Studies, at the University of St. Thomas, is one of organizations hosting the conference this Annotated Bibliography is supporting.

good emphasizes respect for human dignity). Ryan cites difficulty in determining a precise amount for something that some may regard as concrete—a wage; he focuses on a living wage—which is not concrete. Ryan continues, expressing what seems to be a hopeful, respectful note: “we can approximate it in such a way that the resulting inaccuracy will not produce notable inconvenience.” The common good reflects hope also.

### *The Common Good as a Moral Goal—Its Aim*

As a moral goal, the common good aims to respect human dignity; it recognizes concern for persons and their well-being; it looks to work as an integral part of a person’s life; it calls on employers to create work and to treat workers fairly and justly; it honors the gifts that individual persons bring to their work (thus echoing subsidiarity); it looks to alleviate poverty; it acknowledges the importance of community (as does solidarity)—and more. Although it may be difficult to identify precisely when a situation moves from one that does not reflect the essence of the common good to one that does, there are things we can do.

### *Interconnectedness among the Principles and Poverty*

No single work among the twenty-plus materials annotated thus far encompasses all facets of the common good. They do, however, reflect a dynamic—actions that businesses, business leaders, workers, teachers, students, and all others can embrace and do. At times resources have had difficulty capturing the essence of the common good in words. Now that the *Annotated Bibliography* has progressed beyond its early draft, this collection of materials refers to the common good in different contexts. They may reflect the common good without stating the specific words.

Some materials have been carried over from two previous *Annotated Bibliographies*: *The Subsidiarity Annotated Bibliography* supported four coauthors in writing their book, *Respect in Action: Applying Subsidiarity in Business* (2015); and a subsequent *Annotated Bibliography* supported the *Prosperity, Poverty, and the Purpose of Business* conference held in the Philippines (2015), also hosted by the University of St. Thomas. The annotations have been modified accordingly to focus on this 2018 conference. However, that some works appear in all three *Annotated Bibliographies* demonstrates interconnectedness among CST principles and poverty.

Reference to those experiencing poverty in various forms appears here often for a reason. Mine Eder and Öz Özlem write, “The presence of those who ‘made it,’ in other words, does not change the fact, that there are numerous others who do not” (2008, 139). Bankers, economists, and others engaged in finance gathered in Dublin in 2014 to examine ideas and propose actions that their particular fields can model to address poverty. They looked through a lens different than one they typically use—recognizing that business, economics, and finance can endeavor to be part of the solution. Archbishop Diarmuid Martin reflects on the importance of doing so in a book published by Fondazione “Centesimus-Annus—Pro Pontifice” in *Finance and the Common Good: Placing People at the Center of the Economy and Society*:

Poverty is the inability to realize God-given potential. Fighting poverty is about enabling people to be the people that God wants them to be. Solidarity is above all being with others, being alongside them so that they can take their destiny into their own hands (2016, 2; 1).

Examples of some of the annotated works appear below, illustrating their interconnectedness.

### *Interconnectedness among the Works*

In his *Encyclical, Laborem Exercens* (1981), St. John Paul II discusses the common good, citing God's calling us to work and the reality of work (§1). Monsignor Martin Schlag and Domènec Melé focus on humanism as it relates to persons in the context of economics and business (2015). Russell Hittinger discusses four principles of Catholic Social Teaching—human dignity, subsidiarity, solidarity, and the common good (2008). Michael Naughton studies institutions (family, religion, and education) that shape individuals—who work in business institutions and shape them (2015). Robert Kennedy writes “. . . that wealth can be created and the business system is not a zero-sum game” (2006, 15). Where some business authors focus on shareholders, a number of the authors of these annotated materials bring stakeholders into the business discussion. Thus, they reflect that business can be a positive-sum driver.

Authors Rev. Larry Snyder (2010) and Lorna Gold (2010), and coauthors John Gallagher and Jeanne Buckeye (2014), discuss the Economy of Communion model as an option for business persons, investors, and workers to consider. Snyder also refers to Benefit Corporations (2010). Mike Rose analyzes the work narrative, illustrating its importance to persons—including those looking for their first job as well as others who use their respective minds in jobs not only to support themselves and their families but also their communities (2004, 2014).

If the common good reflects a dynamic aspiration, how will people know they're following the right path? Moreover, how will they know they've accomplished the goal? Returning to Monsignor John A. Ryan's book: While he presents the challenge involved in pinpointing a number, he illustrates how to frame the process to understand where an amount may (or may not) solve the dilemma. Most important, while the process involves determining an amount, the ultimate guide involves “safeguarding human dignity” (1906/1910). This guide applies to the common good. Later, the Closing discusses it further.

Along this line, Bowen McCoy looks back on his mountain climbing experience and tells a parable that involved a moral dilemma for him. He writes in 1997 and 2007, thus providing insights developed over time. He reflects first on leadership and later on culture—finding that people in other cultures viewed the situation differently than he did. He calls out the need for leaders who can determine “the purpose of the trip” (108) and convey it to fellow travelers. He then reflects on this in the context of work—so leaders can convey it to workers. Kenneth Goodpaster refers to McCoy's parable, citing leadership and the “greater purpose” (10) in his article on “goods that are truly good and services that truly serve”—where he reflects on Pope Benedict XVI's *Encyclical, Caritas in Veritate* (2011). Regarding solidarity, Fr. Jan Michael Joncas shares his thoughts on how “Hearing sound [relative to music] invites humans to unity of engagement . . .” (2016, 38). Noting this here doesn't imply that music could have solved McCoy's moral dilemma. It does, however, show that options exist for people to come together in solidarity. Fr. James Martin discusses “compassionate management” and the impact it can have as he “encourages people to think more compassionately about their customers, clients and that most important of moral goals: the common good” (2017).

*In Closing: A Purposeful Goal, A Call to Act*

In closing, the essence of the common good embraces a purposeful goal relative to “work and personal dignity” so that, as St. John Paul II writes, we can become “more a human being” (1981, §9). Naughton quotes him (197): “Today more than ever, the Church is aware that her social message will gain credibility more immediately from the witness of actions than as a result of its internal logic and consistency” (1991, §57, emphasis in original). As the annotated materials show, there are things businesses and individuals can do. Reflecting on St. John Paul II’s words provides a guide for people to venture doing them.

Going forward, this *Annotated Bibliography* aims to build on the base reflected in this Introduction and to include annotations of works that draw on understanding the common good even when they do not state the specific words.

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### *Overview (updated June 20, 2018)*

Thus far, the resources bring together an Op-Ed; a book launch video; two case studies; two Encyclicals; a business bulletin; four journal articles (one refers to music liturgy); several books (and book chapters); an interview; a parable; and more. In keeping with those thoughts expressed in the Introduction, the AB will include materials that relate to the common good as a moral goal, expressed directly or indirectly, that relate to business and draw from Catholic social thought.

Currently, the materials encompass several perspectives that, although they may have a particular focus, at the same time, reflect aspects related to the common good. Over time, more authors will be added, and, perhaps, more areas of focus. Overlap exists in that some authors appear in several areas of focus.

- Several authors look at the humanness perspective (Catholic Church and St. John Paul II; Kennedy; Melé; Rose; Schlag; Snyder).
- Three authors focus on the nature of business (Goodpaster; Kennedy; Naughton).
- One author provides narratives about work and analyzes them (Rose).
- Several writers discuss poverty as they envision alternative avenues to address it (Eder and Öz; Emmons; Snyder).
- Four authors review business models such as the Economy of Communion (Gold; Snyder; Gallagher and Buckeye). Snyder also addresses economics and the market.
- Several authors draw on Catholic social thought (Hittinger; Kennedy; Melé; Schlag).
- One author interprets “the four basic principles of Catholic Social Doctrine”: human dignity, solidarity, subsidiarity, and the common good (Hittinger).
- Several authors address the common good and business (Catholic Church and Francis; Goodpaster; Kennedy, Melé; Naughton; Schlag).
- Four authors look institutions and their impact (Acemoglu and Robinson; Goodpaster; Naughton).
- One author discusses a case study he created to “teach the common good in business ethics” at a Catholic university (Ryan).
- One author reveals how music not only played a healing role in his life but also provides unity and a way for people to engage (Joncas).
- Several authors examine finance and the common good relative to a conference where they discuss these topics (Fondazione “Centesimus Annus—Pro Pontifice”).
- One author reflects on work and human dignity (Catholic Church and St. John Paul II).
- One author tells a parable that examines lessons learned during a moral dilemma (McCoy).
- One author reflects on conscience and “compassionate management” (Martin).
- One interviewer (Price) discusses a Nobel recipient’s book on the common good (Tirole).



## *Annotations*

*(See Appendix A as Annotations Are Added or Updated)*

*A Note on the Encyclicals and other works related to Catholic Social Teaching: A number of works annotated in this Annotated Bibliography refer to various Encyclicals and Catholic Social Teaching. I annotated two Encyclicals (by Pope Francis and St. John Paul II) and an excerpt from Libreria Editrice Vaticana’s Catechism of the Catholic Church. Instead of pointing to one Encyclical as definitive—especially because the popes cite extensively to each other—I am including citations with links to several works so you can search on the common good, human dignity, work, and other terms.*

Acemoglu, Daron, and James A. Robinson. 2012. *Why Nations Fail: The Origins of Power, Prosperity, and Poverty*. New York: Crown Business. First edition 2012. This annotation refers to the Preface, Chapters 1–4, and Chapter 15.

Acemoglu and Robinson address the narrative of *Why Nations Fail: The Origins of Power, Prosperity, and Poverty*—and possible reasons for their failure. They convey them in key statements, theories, stories, photographs, maps, and more—reflecting on poverty, inclusive economic institutions, extractive economic institutions, politics, policies, power (or the lack thereof), creative destruction, innovation, education, and other factors.

Six Nobel laureates in economics comment on the book. Peter Diamond, Nobel laureate in economics, 2010, states in the opening pages (“Praise for *Why Nations Fail*”):

This important and insightful book, packed with historical examples, makes the case that inclusive political institutions in support of inclusive economic institutions is key to sustained prosperity.

The coauthors contrast power held in the hands of “a narrow elite”—who “have organized society for their own benefit at the expense of the vast mass of people”—with citizen action: “Countries such as Great Britain and the United States became rich because their citizens overthrew the elites who controlled power and created a society where political rights were much more broadly distributed, where the government was accountable and responsive to citizens, and where the great mass of people could take advantage of economic opportunities” (Preface, 3–4).

For perspective, Acemoglu and Robinson tell the stories of explorers throughout history who journeyed from continent to continent, one nation to another, often conquering native peoples to gain power. These endeavors continued—even when missions did not succeed. The coauthors trace these journeys methodically, identifying critical junctures and discussing culture, weather, geography, politics, policies, institutions, strategies, work ethic, and so on. Further, they look at institutions that supported some or failed others; the thinking and strategies that those leading the journeys crafted; and often, the impact these explorers had on nations and people.

Acemoglu and Robinson explain how and why the explorers did what they did—conquering native peoples or perishing if they underestimated their strength and will as they attempted to

gain power. Those who had yet to journey often considered how those who traveled before them prevailed, then they aimed to do the same—if they perceived them as “winners” (i.e., that they had gained power). As travelers witnessed losses, they developed different strategies, intent on succeeding because the stakes were so high. Although losing would have been considered a significant loss for the explorers—because it could mean loss of power—losing for native peoples could mean loss of home, land, or dignity. Further, it could lead to hunger or even death.

A companion Website to their 529–page book includes the following materials with extensive citations and notes (which allows the book to flow with few in-text citations).

- Summary of the Book (<http://whynationsfail.com/summary/>)
- Bibliographic Essay and Sources (<http://whynationsfail.com/bibliographic-essay/>); also appears on page 465 in the book
- Author Bios (<http://whynationsfail.com/bios/>)
- Blog (<http://whynationsfail.com/>)

*Author’s Note: These thoughts relate to the aim of this conference . . .*

These stories about nations impart universal lessons even though the scales differ greatly (i.e., from nations to institutions to businesses to persons). As the coauthors go deeper in their research, from a broad view discussing nations to a profound one involving persons, the universal theme holds. Ultimately, these stories convey the impact that one person’s actions can have on another person—which relates to the essence of the common good reflected in works annotated herein. Businesses could benefit from reflecting on and understanding the variables that Acemoglu and Robinson examine.

They frequently mention politics as an influencing variable. I’m interpreting that this definition could apply: “the total complex of relations between people living in society” (*Merriam-Webster*). At least, in the materials reviewed for this annotation (Preface, Chapters 1 through 4, and Chapter 15), the coauthors appear to be writing about these complex relations.

*Merriam-Webster* <https://www.merriam-webster.com/dictionary/politics>

In his Op-Ed, published online on March 31, 2012, for the *New York Times*, Thomas L. Friedman discusses *Why Nations Fail*. He refers to the coauthors’ position that the “key differentiator between countries is ‘institutions.’” His Op-Ed appeared in print on April 1, 2012, page SR13.

<https://www.nytimes.com/2012/04/01/opinion/sunday/friedman-why-nations-fail.html>

Catholic Church and Benedict XVI. 2009. *Caritas in Veritate* (CV) (“Charity in Truth”). Encyclical Letter of the Supreme Pontiff Benedict XVI to the Bishops, Priests, and Deacons, Men and Women Religious, the Lay Faithful, and All People of Good Will on Integral Human Development in Charity and Truth. “Given in Rome, at Saint Peter’s, on 29 June, the Solemnity of the Holy Apostles Peter and Paul.” Accessed October 10, 2017. [http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf\\_ben-xvi\\_enc\\_20090629\\_caritas-in-veritate.html](http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html)

Catholic Church and Francis. 2015. *Laudato Si'* (“On Care for Our Common Home”). “Given in Rome at Saint Peter’s on 24 May, the Solemnity of Pentecost, in the year 2015.” Accessed August 25, 2017. [http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco\\_20150524\\_enciclica-laudato-si.html](http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html)

As Francis makes “an appeal . . . to protect our common home” (§13), he cites from the Encyclicals of several popes and acknowledges his namesake, Saint Francis of Assisi (§10). Throughout his Encyclical Letter, Pope Francis refers to work and the common good. See, for example, §115 through §131 (where he discusses work), and §156 through §158 (where he discusses the common good). For example, he writes,

Business is a noble vocation, directed to producing wealth and improving our world. It can be a fruitful source of prosperity for the areas in which it operates, especially if it sees the creation of jobs as an essential part of its services to the common good (§129).

Regarding the common good, see §156 where Francis refers to an Encyclical by Paul VI: it is “the sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfilment” (§122 in *Gaudium et Spes*).

Pope Francis closes with two prayers: “A prayer for our earth,” and “A Christian prayer in union with creation.”

Catholic Church and Paul VI. 1965. SECOND VATICAN ECUMENICAL COUNCIL, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 26. December 7. Accessed August 25, 2017. [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19651207\\_gaudium-et-spes\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html)

Catholic Church and St. John XXIII. 1961. *Mater et Magistra (MM)* (“Mother and Teacher”). Encyclical on Christianity and Social Progress. “Given at Rome, at St. Peter’s, on the 15<sup>th</sup> day of May.” Accessed October 24, 2017. [http://w2.vatican.va/content/john-xxiii/en/encyclicals/documents/hf\\_j-xxiii\\_enc\\_15051961\\_mater.html](http://w2.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_15051961_mater.html)

Catholic Church and St. John XXIII. 1963. *Pacem in Terris (PT)* (“Peace on Earth”). Encyclical on Establishing Universal Peace in Truth, Justice, Charity, and Liberty. “Given at Rome, at St. Peter’s, on Holy Thursday, the eleventh day of April.” Accessed October 24, 2017. [http://w2.vatican.va/content/john-xxiii/en/encyclicals/documents/hf\\_j-xxiii\\_enc\\_11041963\\_pacem.html](http://w2.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_11041963_pacem.html)

Catholic Church and St. John Paul II. 1981. *Laborem Exercens (LE)* (“On Human Work”). Encyclical Letter to His Venerable Brothers in the Episcopate, to the Priests, to the Religious Families, to the sons and daughters of the Church, and to all Men and Women of good will on Human Work. “Given at Castel Gandolfo, on the fourteenth day of September, the Feast of the Triumph of the Cross.” Accessed October 6, 2017. [http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf\\_jp-ii\\_enc\\_14091981\\_laborem-exercens.html](http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_14091981_laborem-exercens.html)

St. John Paul II draws on two excerpts from the book of Genesis and carries their spirit throughout his Encyclical, “On Human Work”: “Man is made to be in the visible universe an image and likeness of God himself (Cf. 1:26), and he is placed in it in order to subdue the earth” (Cf. Gen. 1:28) (§1). Reflecting on this call to work and its importance, he continues,

From the beginning therefore he is called to work. Work is one of the characteristics that distinguish man from the rest of creatures, whose activity for sustaining their lives cannot be called work. [. . .] Thus work bears a particular mark of man and of humanity, the mark of a person operating within a community of persons. And this mark decides its interior characteristics; in a sense it constitutes its very nature (§1).

He returns often to his enduring message—the importance of treating people with dignity. Although writing in 1981, “on the ninetieth anniversary of Pope Leo XIII’s *Rerum Novarum*” (§1), St. John Paul II provides timeless guidance for employers and workers even though their particular experiences may differ from those that had been occurring then. Relative to change, he refers to “fresh *questions* and *problems*” as well as “fresh hopes” and “fresh fears and threats” (§1; emphasis in original). In essence, referring to the “reality of work” (§1), he discusses not only change but also its impact (§1) as he addresses areas such as those related to the following: employment and unemployment (§18), “finding work” (§18), mothers and women (§19), health care (§19), “just remuneration” (§19), disabled workers and discrimination (§22), and more. For example, he comments on “the obligation to provide unemployment benefits, that is to say, the duty to make suitable grants indispensable for the subsistence of unemployed workers and their families [. . .]” (§18).

Given such broad scope, he identifies the Church’s task:

It is not for the Church to analyze scientifically the consequences that these changes may have on human society. But the Church considers it her task always to call attention to the dignity and rights of those who work, to condemn situations in which that dignity and those rights are violated, and to help guide the above-mentioned changes so as to ensure authentic progress by man and society (§1).

Relative to “Work and Personal Dignity” (§9), he acknowledges “toil”—but says also,

And yet, in spite of all this toil—perhaps, in a sense, because of it—work is a good thing for man. [. . .] It is not only good in the sense that it is useful or something to enjoy; it is also good as being something worthy, that is to say, something that corresponds to man’s dignity, that expresses this dignity and increases it. If one wishes to define more clearly the ethical meaning of work, it is this truth that one must particularly keep in mind. 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 fulfilment as a human being and indeed, in a sense, becomes “more a human being.”

This excerpt reflects how people can contribute to the common good through their work—and why work is important to workers as individuals and to their relationship with others:

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. All this constitutes the moral obligation of work, understood in its widest sense (§16).

These passages acknowledge the rights and responsibilities of those who are in a position to create work, and those in a position to do work. St. John Paul II recognizes the challenges, changes, and opportunities that may occur. Although writing about earthly concerns (e.g., just wages), he relates them to spiritual ones (God's hand in calling men and women to work).

Catholic Church and Leo XIII. 1891. *Rerum Novarum (RN)*. Encyclical of Pope Leo XIII on Capital and Labor. "Given at St. Peter's in Rome, the fifteenth day of May." Accessed April 26, 2013. [http://w2.vatican.va/content/leo-xiii/en/encyclicals/documents/hf\\_l-xiii\\_enc\\_15051891\\_rerum-novarum.html](http://w2.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_15051891_rerum-novarum.html)

Catholic Church and St. John Paul II. 1991. *Centesimus Annus (CA)* ("Hundredth Year"). Encyclical Letter to His Venerable Brother Bishops in the Episcopate, the Priests and Deacons, Families of Men and Women Religious, All the Christian Faithful, and to All Men and Women of Good Will on the Hundredth Anniversary of *Rerum Novarum*. "Given in Rome, at Saint Peter's, on 1 May, the Memorial of Saint Joseph the Worker." Accessed April 25, 2013. [http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf\\_jp-ii\\_enc\\_01051991\\_centesimus-annus.html](http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_01051991_centesimus-annus.html)

Catholic Church and Leo XIII. 1891. *Rerum Novarum (RN)*. Encyclical of Pope Leo XIII on Capital and Labor. "Given at St. Peter's in Rome, the fifteenth day of May." Accessed April 26, 2013. [http://w2.vatican.va/content/leo-xiii/en/encyclicals/documents/hf\\_l-xiii\\_enc\\_15051891\\_rerum-novarum.html](http://w2.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_15051891_rerum-novarum.html)

Catholic Church and Paul VI. 1965. *Gaudium et Spes (GS)* ("Joy and Hope"). Second Vatican Ecumenical Council, Pastoral Constitution on the Church in the Modern World, December 7. Accessed August 25, 2017. [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19651207\\_gaudium-et-spes\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html)

Catholic Church and Pius XI. 1931. *Quadragesimo Anno (QA)* ("The Fortieth Year"). Encyclical on Reconstruction of the Social Order to Our Venerable Brethren, the Patriarchs, Primate, Archbishops, Bishops, and Other Ordinaries in Peace and Communion with the Apostolic See, and Likewise to All the Faithful of the Catholic World. "Given at Rome, at Saint Peter's, the fifteenth day of May." Accessed October 11, 2017. [http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf\\_p-xi\\_enc\\_19310515\\_quadragesimo-anno.html](http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_19310515_quadragesimo-anno.html)

Eder, Mine, and Özlem Öz. 2008. "Scrutinizing the Link between Poverty and Business Strategy: What Can We Learn from the Case of Shuttle Traders in Laleli, Istanbul?" In *Alleviating Poverty through Business Strategy: Global Case Studies in Social Entrepreneurship*, edited by Charles Wankel, 123–148, New York, NY: Palgrave Macmillan.

Eder and Öz present a case that encompasses an informal market in Turkey, and they describe several variables that affect businesses in these informal networks. At times these factors help individuals step out of poverty; sometimes they leave people on the edge (because of volatility and fragility); some conditions drive these business operators into poverty. The authors illustrate their understanding based on a perspective drawn from both the literature and from their personal experience (e.g., a photo they took of the shuttle traders on a street in Laleli appears on page 132).

In analyzing the literature, they note: "The presence of those who 'made it,' in other words, does not change the fact, that there are numerous others who do not" (139). Not all of the stories they tell result in a "heart-warming outcome" (145). One shuttle trader comments, "We live by the single day" (142).

From the "Joint Report by the Commission and the Council on Social Inclusion" (appearing on page 127 in the case, and on pages 7–8 in the Joint Report), the authors discuss poverty, "social exclusion," and "social inclusion." The Report illustrates how "social inclusion" combats poverty and "social exclusion" so that individuals can participate in those aspects that affect their lives.

**Social inclusion:** Social inclusion is a process which ensures that those at risk of poverty and social exclusion gain the opportunities and resources necessary to participate fully in economic, social and cultural life and to enjoy a standard of living and well-being that is considered normal in the society in which they live.

Council (Employment, Social Policy, Health and Consumer Affairs). 2004. "Joint Report by the Commission and the Council on Social Inclusion." SOC 115, ECOFIN 80, EDUC 46, SAN 49. Council of the European Union, March 5. Accessed December 8, 2014.

[http://ec.europa.eu/employment\\_social/soc-prot/soc-incl/final\\_joint\\_inclusion\\_report\\_2003\\_en.pdf](http://ec.europa.eu/employment_social/soc-prot/soc-incl/final_joint_inclusion_report_2003_en.pdf)

*Excerpts from this annotation also appear in the Poverty Annotated Bibliography*

Emmons, Garry. 2007. "The Plight of the Global Poor: Is It Any Business of Business?" *Harvard Business School Alumni Bulletin* 83 (1), March. Accessed November 30, 2014.

<https://www.alumni.hbs.edu/stories/Pages/story-bulletin.aspx?num=256>

Emmons opens with a description of the conditions at Payatas—a "dumping ground" . . . a municipality on the edge of Quezon City, the Philippines. These conditions reveal "thousands of people . . . sleeping amid acres of rotting food and industrial detritus." He cites a statistic for those living in poverty at the bottom of the wealth pyramid (BOP)—an estimated 2.8 billion people according to the World Bank. With this number in mind, Emmons refers to the potential for business to "pursue its own self-interest in opening and expanding the BOP market [whereby]



business can make a profit while serving the poorest of consumers and contributing to development.” He refers to research by Harvard’s Global Poverty Project (GPP), indicating, “Business, once viewed by many critics as part of the problem, is increasingly being called on to be part of the solution.”

*Excerpts from this annotation also appear in the Poverty Annotated Bibliography*

Fondazione “Centesimus Annus—Pro Pontifice” (Fondazione) (CAPPF). 2016. *Finance and the Common Good: Placing People at the Center of the Economy and Society*. New York: Paulist Press. Accessed September 27, 2017.

<http://www.centesimusannus.org/site/index.php?pag=1723&attivita=1782&lingua=2>

This book (published in 2016) includes the papers prepared for a Seminar (held in 2014 in Dublin), along with a Seminar Summary and the Proposals discussed. The Introduction, Seminar Summary, and Proposals appear in separate annotations. *Because materials appear both in the book and online, each with their respective page numbers, in-text citations will include both (Book; Online).*

Introduction (A1): <http://www.centesimusannus.org/site/index.php?pag=1723&attivita=1782&lingua=2>

Seminar Summary: <http://www.centesimusannus.org/media/2uwkb1419352299.pdf>

Dublin Proposals: <http://www.centesimusannus.org/media/2bzao1419291638.pdf>

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*Archbishop Diarmuid Martin’s Introduction (See A1)*

<http://www.centesimusannus.org/site/index.php?pag=1723&attivita=1782&lingua=2>

Materials in this book come out of the “Centesimus Annus—Pro Pontifice” Foundation (CAPPF) international conference held in 2014 in Dublin. Chapter topics look very much like what you would find in a finance or economics book. A full list appears here:

<http://www.centesimusannus.org/site/index.php?pag=1723&attivita=1782&lingua=2>

This line, perhaps, reflects the spirit of the book:

To be at the service of the human person, economic activity requires an ethical framework (172; 2).

The book looks at ethics, economic activity (finance, banking, economics, business, and globalization), and the rule of law through the lens of Catholic Social Teaching (CST). Martin explains what it means “to be at the service of the human person” by referring to the common good. He does this by bringing in excerpts from the Encyclicals of several popes: Pope Leo XIII, *Rerum Novarum* (RN); St. John Paul II, *Centesimus Annus* (CA); Pope Benedict XVI, *Caritas in Veritate* (CV); and Pope Francis, *Evangelii Gaudium* (EG).

Often, Martin returns to the book's focus: ". . . how we can best place people, created in God's image, at the center of our future vision of the economy and of society" (1; 1). He reflects on poverty here:

Poverty is the inability to realize God-given potential. Fighting poverty is about enabling people to be the people that God wants them to be. Solidarity is above all being with others, being alongside them so that they can take their destiny into their own hands (2; 1).

Martin discusses solidarity and the unity that Pope Francis refers to in his Encyclical. He closes this section, stating, "the fundamental ethical demand on the economy is: *the obligation to desire and to seek and protect the common good*" (3; 2; emphasis in original).

Catholic Church and Benedict XVI. 2009. *Caritas in Veritate (CV)* ("Charity in Truth"). Encyclical Letter of the Supreme Pontiff Benedict XVI to the Bishops, Priests, and Deacons, Men and Women Religious, the Lay Faithful, and All People of Good Will on Integral Human Development in Charity and Truth. "Given in Rome, at Saint Peter's, on 29 June, the Solemnity of the Holy Apostles Peter and Paul." Accessed April 25, 2013. [http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf\\_ben-xvi\\_enc\\_20090629\\_caritas-in-veritate.html](http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html)

Catholic Church and Francis. 2013. *Evangelii Gaudium (EG)* ("The Joy of the Gospel"). "Given in Rome, at Saint Peter's, on 24 November, the solemnity of Our Lord Jesus Christ, King of the Universe, and the conclusion of the Year of Faith." Accessed September 27, 2017. [http://w2.vatican.va/content/francesco/en/apost\\_exhortations/documents/papa-francesco\\_esortazione-ap\\_20131124\\_evangelii-gaudium.html](http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html)

Catholic Church and St. John Paul II. 1991. *Centesimus Annus (CA)* ("Hundredth Year"). Encyclical Letter to His Venerable Brother Bishops in the Episcopate, the Priests and Deacons, Families of Men and Women Religious, All the Christian Faithful, and to All Men and Women of Good Will on the Hundredth Anniversary of *Rerum Novarum*. "Given in Rome, at Saint Peter's, on 1 May, the Memorial of Saint Joseph the Worker. Accessed April 25, 2013. [http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf\\_jp-ii\\_enc\\_01051991\\_centesimus-annus.html](http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_01051991_centesimus-annus.html)

Catholic Church and Leo XIII. 1891. *Rerum Novarum (RN)*. Encyclical of Pope Leo XIII on Capital and Labor. "Given at St. Peter's in Rome, the fifteenth day of May." Accessed April 26, 2013. [http://w2.vatican.va/content/leo-xiii/en/encyclicals/documents/hf\\_l-xiii\\_enc\\_15051891\\_rerum-novarum.html](http://w2.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_15051891_rerum-novarum.html)

*This Note appears on the Institution's Website:*

<http://www.centesimusannus.org/site/index.php?pag=14&lingua=2>

The Institution "Centesimus Annus – Pro Pontifice" owes its name and birth to the Encyclical *Centesimus Annus* published by Pope John Paul II on May 1st, 1991.

[. . .]

The Institution of religion and cult, established by His Holiness John Paul II on June 5th, 1993, is incorporated in the State of Vatican City and governed in accordance with the Church's Canon Law, the Civil Law of Vatican City and its By-Laws.



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### *Seminar Summary*

Beretta, Simona. 2014. “A Dialogue on Finance and the Common Good.” Seminar Summary for papers discussed in Dublin, October 24 –25, and published in *Finance and the Common Good: Placing People at the Center of the Economy and Society*, by Fondazione “Centesimus Annus—Pro Pontifice.” New York: Paulist Press. Accessed August 28, 2017. <http://www.centesimusannus.org/media/2uwkb1419352299.pdf>

The book concludes with Beretta’s summary, beginning with “the role of ethics” (135; 1). As the materials came out of “A Dialogue on Finance and the Common Good,” Beretta reflects on the “dialogue between theological reflection and practice in order to foster social concern” (135; 1). She conveys the seminar’s focus, as clarified by Monsignor Martin: “how can we best place people, created in God’s image, at the center of our vision of the economy and society. Poverty is not simply lack of material resources, but also the inability of people to realize their God-given potential” (135; 1).

In acknowledging that they are “dealing with human beings,” she uses words like humanity and heartfelt concern as she describes actions that can reflect them in practice (136; 1). For example, she highlights this statement from Martin:

As God created humanity as a family, globalization will be worthy of its name if it enhances the unity of the human family. How an economic system generates inclusion is the fundamental measure of its success. Any form of globalization that breeds exclusion, marginalization, instability, indifference and crass inequality has no right to call itself global. What does the centrality of the person imply in the financial world? (137; 2).

Beretta closes with a comment from Martin regarding their aim: “. . . to work together as an independent, ethically minded group engaged in seeking and testing the principles of Catholic social teaching and pursuing inclusion and social justice: (167; 22).

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### *The Dublin Proposals on Finance and the Common Good (Proposals)*

<http://www.centesimusannus.org/media/2bzao1419291638.pdf>

The Proposals open with excerpts from Encyclicals by Pope Benedict XVI and Pope Francis. In *Caritas in Veritate*, Benedict XVI refers to “. . . individuals, their moral conscience and their personal and social responsibility” (§36). In *Evangelii Gaudium*, Francis, discusses financial reform, saying, “I exhort you to generous solidarity and to the return of economics and finance to an ethical approach which favours human beings” (§58) (171; 1).

This question follows, along with a description of the attendees who will try to answer it:

Can these statements and other similarly strong appeals inspired by Catholic Social Teaching (CST) be followed by practical recommendations? To try and answer this question, the *Centesimus Annus Pro Pontifice* Foundation organized two seminars attended by bankers, banking supervisors, financial economists and specialists in financial ethics (172; 1).

Findings appear on the Foundation’s Website, along with a comment acknowledging their aim: “promoting further debate and elaboration . . .” (172; 1). The Proposals address these findings in eighteen statements, within four sections, ranging from those with finance-specific terms to others expressing general ideas: A General Framework; Giving Change in Finance a Human and Ethical Perspective; Finance for the Poor; and Ethics, Motivation and Education.

The General Framework section begins with this sentiment, conveyed throughout: “To be at the service of the human person, economic activity requires an ethical framework” (172; 2). The Proposals close, referring to “finance with a purpose” (180; 5) to reflect their aim. A partial list of topics includes the following: “job creation” (#2); “fraud, corruption, abuses and malpractice” (#3); “consumer protection” (#5); “social development” (#9); “inclusion” (#11); “consumer education” (#17); and “mission and motivation” (#18). Although the topics (reviewed in 2014) concern timely issues still relevant today (in 2017), the Proposals also note that “banking and the financial sector are undergoing profound change . . .”—as they recognize “The call to give this reform a human and ethical perspective . . .” (174; 2).

*Author’s Note: The Proposals appear here as information only to help you evaluate them and to carry on the discussion.*

Gallagher, John, and Jeanne Buckeye. 2014. *Structures of Grace: The Business Practices of the Economy of Communion*. Hyde Parke, NY: New City Press.

Gallagher and Buckeye’s book, *Structures of Grace*, focuses on the Economy of Communion (EOC) business model in two Forewords and a case study involving fourteen EOC businesses. For perspective on the EOC business model relative to business in general, *Grace* begins with a Foreword by Michael Naughton. First, he acknowledges this book as “a wonderful gift,” writing, “They have described, especially for an American audience, a business movement with deep cultural roots that is relatively unknown in the United States” (ix). He refers to “the stories of businesses created by men and women who believe that through daily work and the conduct of business one can truly *see* and *be* ‘Christ among us’” (ix, emphasis in original).

Against a backdrop that reflects terms generally used to describe business in today’s world, he shares his insight on at least one aspect that makes the EOC model different from the “typical” business model. It involves doing business without yielding to “the problem of a divided life”—while facing the challenges that most (if not all) businesses encounter (xiv). In a divided life, people may feel compelled to live one way in their personal life and a different way in their business life. Operating as an EOC, they don’t have to make this choice. Relationships, he writes, carry particular significance in an EOC business as they contribute to “humanizing the economy” (xii) and being “‘in communion’ with one another” (xiii).

The second Foreword provides insights from John Mundell, an EOC business owner, whose business Gallagher and Buckeye included in an initial case study prior to writing *Grace*. He opens with a question, “What motivates a person to start a business?” and writes that the EOC “is much more than another economic activity of social entrepreneurs” (xvii). Moreover, he provides historical context, referring to his (and his wife’s) meeting the Focolare thirty-five years ago.

Since emerging in the early 1990s from the desire to respond to the poverty found within a worldwide ecclesial community called the Focolare Movement, the EOC has grown to include over 860 small to medium-sized businesses in over 50 countries . . . (xvii).

The coauthors’ “active involvement” with the EOC began in 2007, and they published their book in 2014 (7). Over eighteen months, studying businesses that choose the EOC business model, Gallagher and Buckeye go deep and gather data through detailed methodology. They opt to learn about and describe the EOC business model rather than analyze it—a point they emphasize. They share insights developed through conversations with EOC business owners, along with observations of their businesses. In essence, they “try to produce a clear and credible synthesis of what [they] learned about the ways these companies conduct their business and manage their companies” (9). They describe the fourteen EOC companies, the nature of their work, their marketing and competitive practices, their experiences with crisis, and their culture and leadership. Returning to their aim to describe, Gallagher and Buckeye do this to reflect on what EOC companies say and what they do. Thus, their data informs.

Gallagher and Buckeye close with questions and thoughts about what may be possible in creating businesses that represent structures that “cooperate with God’s grace”—noting, “They might look like Economy of Communion companies” (191).

*See annotations for Lorna Gold and Larry Snyder who also refer to the Economy of Union.*

*Note: I know Jeanne Buckeye and Michael Naughton through my work on two other annotated bibliographies (in addition to this one) involving their work and our work at the University of St. Thomas.*

Gold, Lorna. 2010. *New Financial Horizons: The Emergence of an Economy of Communion*. Hyde Park, NY: New City Press. Accessed January 23, 2015. This annotation refers to the video of Gold’s Book Launch, uploaded on November 19, 2011 (5:27):

[https://www.youtube.com/watch?v=rIM7umU\\_3Mk](https://www.youtube.com/watch?v=rIM7umU_3Mk). Book Review:

<http://www.newcitypress.com/media/downloads/reviewUnivNavarraSpain.pdf>

Citing some of the problems that had occurred when the economy collapsed, Gold discusses the Economy of Communion (EOC), which emerged in 1991. According to Gold, in an EOC, “businesses share a portion of their profits and promote a culture of giving.” She indicates that when businesses embrace EOC, they become communities, and that they then become part of the bigger community—the global community.

Further, several people in the video comment on the importance of the human person—in business—and how acknowledging this premise influences business decisions. For example, Donald Lawlor, Trend Technologies, describes EOC this way: “economics as if people matter.” He says important business decisions should “keep people at the forefront”—including those people within the business (employees) and others (customers, suppliers, partners, and so on). Gerald Mulligan, Human Resources Director at Ovation, describes the process his organization experienced (from 1993) as “a journey.” They built a mission statement whereby people and relationships form the DNA of the company. Roisin Lynch, General Manager of Black Box Network Services, refers to the EOC as an entrepreneurial model whereby people, using their gifts (talents in creating a business), can feel as though they are contributing to the community and to their customers.

*See annotations for John Gallagher and Jeanne Buckeye, and Larry Snyder, who also refer to the Economy of Communion.*

*Excerpts from this annotation also appear in the Poverty Annotated Bibliography*

Goodpaster, Kenneth E. 2011. “Goods That Are Truly Good and Services That Truly Serve: Reflections on *Caritas in Veritate*.” *Journal of Business Ethics* 100 (Supplement 1): 9–16. Accessed August 28, 2017. <https://doi.org/10.1007/s10551-011-1183-4>

Goodpaster acknowledges that “We often refer to the economic or commercial sector in society as the sector that ‘provides goods and services’” (9). In reflecting on passages from *Caritas in Veritate* (CV), he points to the *charity in truth* in Benedict XVI’s encyclical, writing, “It is a plea for goods that are *truly* good and services that *truly* serve” (10, emphasis in original). Goodpaster also reflects on “The Parable of the Sadhu” where McCoy, a Wall Street executive, comments on “greater purpose” (10). Collectively, these passages create the frame Goodpaster uses to highlight significant aspects for business leaders and to relate these aspects to the common good. In this context, he addresses the question Charles Handy asks: “Whom and what is a business for?” (12). Goodpaster discusses conscience—explaining how business leaders can encompass not only stockholder and stakeholder thinking but also comprehensive moral thinking. For perspective, he looks at how Benedict XVI defines the principles of *subsidiarity* and *solidarity* and addresses their impact on social justice and the common good (15). Recognizing the challenges business leaders face, he comments: “One central message of CV is that unless individuals and institutions embrace these two guiding principles, our world will not achieve the ‘profound cultural renewal’ needed to build a better future” (CV 21) (15). Goodpaster continues, “Perhaps in CV, Benedict XVI has modeled [the] kind of leadership” that McCoy discusses: “we need leaders who can reveal to their organizations ‘the greater purpose of the trip’” (16).

Catholic Church and Benedict XVI. 2009. *Caritas in Veritate* (CV) (“Charity in Truth”). Encyclical Letter of the Supreme Pontiff Benedict XVI to the Bishops, Priests, and Deacons, Men and Women Religious, the Lay Faithful, and All People of Good Will on Integral Human Development in Charity and Truth. “Given in Rome, at Saint Peter’s, on 29 June, the Solemnity of the Holy Apostles Peter and Paul.” Accessed April 25, 2013. [http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf\\_ben-xvi\\_enc\\_20090629\\_caritas-in-veritate.html](http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html)

Handy, Charles. 2002. "What's a Business For?" *Harvard Business Review* 80 (12): 49–55. Accessed August 29, 2017. <https://hbr.org/2002/12/whats-a-business-for>

McCoy, Bowen H. 1997. "The Parable of the Sadhu." *Harvard Business Review* 75 (3): 54–64. Accessed August 29, 2017. <https://hbr.org/1997/05/the-parable-of-the-sadhu> (Note: See the annotation for this article under McCoy's name in this Annotated Bibliography.)

*Note: I know Kenneth Goodpaster, UST's Koch Endowed Chair in Business Ethics – Emeritus, through my reporting to him as his Research Associate before he retired.*

Hittinger, Russell. 2008. "The Coherence of the Four Basic Principles of Catholic Social Doctrine: An Interpretation." In *Pursuing the Common Good: How Solidarity and Subsidiarity Can Work Together*, Pontifical Academy of Social Sciences, *Acta 14*, edited by Margaret S. Archer and Pierpaolo Donati, 75–123. Vatican City. Accessed March 9, 2017. <http://www.pass.va/content/scienzesociali/it/publications/acta/commongood.html> (book); <http://www.pass.va/content/dam/scienzesociali/pdf/acta14/acta14-hittinger.pdf> (chapter).

Hittinger discusses the tradition of these "four basic principles"—human dignity, solidarity, subsidiarity, and common good—relative to Encyclical writings by several popes. He writes, "Pius XI (1922–1939) is the first pope to speak of social doctrine as a unified body of teachings which develop by way of clarity and application" (75). In addition, he brings in thoughts from Leo XIII, St. John Paul II, Pius XII, St. John XXIII, and Benedict XV. He refers to *Quadragesimo Anno* (75, 76); *Centesimus Annus* (75, 76); *Rerum Novarum* (76, 107); *Mystici Corporis* (76); *Divini Redemptoris* (111 in the footnotes); and *Mater et Magistra* (114). Note: These page numbers represent only some of the places where he mentions the Encyclicals to illustrate a point.

Organizing his paper in four sections, he relates the Encyclicals and the writing of others in the context of society, individuals within society, social justice (115), distributive justice (112), and business (89, footnote 32). Section (I) Introduction, begins with "reading tradition" (75) and "approaching the four principles" (77); Section (II) Group Persons, comments on "basic social ontology" (78); Section (III) Models of Civil Society, looks at "devolution model: concessions and fictions" (95) as well as "devolution model: intermediate powers (102); and Section (IV) discusses The Subsidiarity Model in Catholic Thought" (105). He summarizes each section and concludes in Section (V) on page (120).

Joncas, Jan Michael. 2016. "Ring Out, Ye Crystal Spheres!": Thoughts on Music, Revelation, and Liturgy." *Liturgy* 31 (1): 34–41. Accessed August 9, 2017. <http://dx.doi.org/10.1080/0458063X.2015.1083797>

Before discussing Fr. Jan Michael Joncas's article in *Liturgy*, this annotation begins with excerpts from an article that Jim Winterer wrote about him for UST's *Newsroom*, published in 2005. Winterer tells the story of how music helped to heal Joncas when Guillain-Barré syndrome affected his life in 2003. During this period, there were times when Joncas couldn't play his music . . . times when he couldn't even blink his eyes. Winterer writes:

And then there was the music.

“A hospital room filled with life-support equipment is kind of a noisy place with the machines making beeps and clangs,” Joncas recalled. “But on Sunday and Wednesday evenings a group of Mennonites would stop by my room and sing hymns. It was the kind of singing you might have heard in the movie, ‘O Brother, Where Art Thou,’ and especially that song, ‘Down to the River to Pray.’”

“It’s a very clean, strong and authentic sound and I would nearly begin to cry when they sang. It was very emotional and it reminded me how much I missed music. I responded just like that, and absolutely it helped to heal me. I can’t put it in scientific terms, but it was really healing.”

In *Liturgy*, Joncas writes about music—something that has been present throughout his life. In addition to witnessing music’s ability to heal, he knows what it feels like to experience music from a *reading it-writing it-playing an instrument-singing-listening to it* kind of way. In his article, he introduces a passage from John Milton’s 1629 poem, “On the Morning of Christ’s Nativity” (34). The third line reads, “If ye have power to touch our senses so” (34).

He acknowledges that he writes “from a Christian perspective as a member of the Roman Catholic communion”—and hopes “that these reflections will be of use to other Christians and possibly members of other faiths” (36). Joncas notes, “Hearing sound invites humans to unity of engagement [. . .].” and that “[. . .] hearing sound conveys an experience of the personal to humans, insofar as it creates an acoustic space in which personal events unfold, that is, where interiority can be internalized and shared” (38).

While he may not have been talking about the common good directly, by illustrating how engagement and unity can occur through music, he reveals that the common good can be experienced in ways that we may not have realized. For example, he reflects, “. . . sung biblical texts are more memorable than those silently read or simply pronounced” (39). As he discusses liturgy, he refers to several forms, including fellowship, healing music, and others (39–40).

Winterer, Jim. 2005. “When Thoughts Are All You Have Left.” University of St. Thomas *Newsroom*, January 3. Accessed August 8, 2017. <http://www.stthomas.edu/news/when-thoughts-are-all-you-have-left/>

*Note: I know Fr. Joncas both as a parishioner at a local Church where occasionally he says Mass, and also as an employee at UST, where he was named Artist-in-Residence and a Fellow of the Center for Catholic Studies in November 2012 (<http://www.stthomas.edu/news/theologian-author-composer-joncas-artist-residence/>).*

In this interview (2013), Fr. Joncas discusses the paralysis he endured and the impact it had on his life (overall), his work (in general and as a priest), his prayer life, and the way he “experienced God.” Elsewhere in this Annotated Bibliography, excerpts refer to the importance of work relative to the common good. In talking about his experience with illness and the impact it had on him, Fr. Joncas reflects on the importance of work to him and how he held onto it even when he physically could not do it. Since this interview, Fr. Joncas has written a book, *On Eagle’s Wings: A Journey through Illness toward Healing* (link to interview below).

<https://catholicherald.org/news/local/illness-tests-faith-of-eagles-wings-composer/>



In this interview (2017), Fr. Joncas discusses the book he wrote about his illness and the way his work changed afterward (*On Eagle's Wings: A Journey through Illness toward Healing*). I attended a book reading on November 28, 2017. <http://thecatholicspirit.com/culture/faith-and-culture/new-book-father-joncas-reflects-suffering-rare-disorder/>

Kennedy, Robert G. 2006. *The Good That Business Does*. Grand Rapids, MI: Acton Institute.

Kennedy asks, “What is a good business?” and reflects on a lesson the Industrial Revolution taught: “. . . that wealth can be created and that the business system is not a zero-sum game” (15). Later, he defines good business as follows: “Nevertheless, a business that is not aimed at an authentic human good cannot, by definition, be a *good* business” (68–69). Moreover, he writes, “We can speak about *good* businesses in different ways, as when we say that a profitable enterprise is a good business or that a well-managed company is a good business. In the discussion here, however, we mean *good* in the deepest sense. A *good* business is one whose activities truly serve human needs in every important respect” (68; emphasis in original).

By drawing on St. John Paul II’s Encyclical, *Laborem Exercens* (“On Human Work”), §9, Kennedy provides insight into an example of the good that business does:

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 (71).”

In acknowledging the “problems of poverty and inequality,” Kennedy writes, “The world little needs more wealthy men and women; what it does need are more men and women who can create abundance and prosperity. This is preeminently, if not uniquely, the function of good businesses” (66). Kennedy identifies the criteria a business must meet to be a good business by describing the goods and services it produces, the goals it works toward, the wealth it creates, the way it enhances the common good, and the conditions of operation it establishes—“that fully respect human dignity” (74, 82).

In a chapter where he focuses on “business and the common good,” Kennedy draws an “aspirational vision” for businesses “. . . if they were to fulfill their potential to contribute to human well-being” (41).

An annotation for St. John Paul II’s *Laborem Exercens* appears in this Annotated Bibliography (Catholic Church and St. John Paul II).

*Note: I know Bob Kennedy through my work at UST’s Opus College of Business and his work at UST’s Catholic Studies. I first checked out a copy of his book through UTS’s library, and later received a copy from him.*

*Excerpts from this annotation also appear in the Subsidiarity and Poverty Annotated Bibliographies*

Libreria Editrice Vaticana. 1993. *Catechism of the Catholic Church*. Apostolic Letter, Prepared following the Second Vatican Ecumenical Council. Noted here: Part Three: Life in Christ. Section One, Man's Vocation Life in the Spirit. Chapter Two: The Human Communion. Article 2, Participation in Social Life. II. The Common Good. Accessed October 24, 2017.

[http://www.vatican.va/archive/ENG0015/\\_P6K.HTM](http://www.vatican.va/archive/ENG0015/_P6K.HTM)

Section II, The Common Good, discusses “three essential elements” of the common good: it “presupposes respect for the person” (1907); it “requires the social well-being and development of the group itself” (1908); and it “requires peace, that is, the stability and security of a just order” (1909).

Martin, James. 2017. “The United Airlines Debacle and the Morality of Capitalism.”

*Knowledge@Wharton*, Wharton School of Business, Leadership section, April 17. Accessed April 20, 2017. <http://knowledge.wharton.upenn.edu/article/the-united-airlines-debacle-and-the-morality-of-capitalism/> A previous version appeared in *America*, April 11, where Fr. Martin is an editor at large. Accessed April 14, 2017. <https://www.americamagazine.org/politics-society/2017/04/11/united-airlines-debacle-isnt-about-customer-service-its-about-morality>

James Martin, SJ, writes about what happened following an event that occurred in April 2017, captured on video, and viewed worldwide: it “prompted widespread outrage . . .” (<https://www.youtube.com/watch?v=dASATLLvGRM>). He writes about it in articles for *America* magazine (where he works as an editor at large), and the business analysis journal, *Knowledge@Wharton*, for the Wharton School of Business (where he graduated). Specifically, he refers to a feeling that many people may have experienced as this event occurred, and he explains how it relates to “that most important of moral goals: the common good.”

That feeling, he says, happens “when we watch the video [where] security officers forcibly removed” a (paying) customer from a plane. Fr. Martin continues, noting, “‘That’s not right.’ Pay attention to that feeling. It is our conscience speaking.” Later, he comments that what happened to this passenger could happen to others unless management understands that its actions instead can reflect “compassionate management.” He closes, discussing how compassionate management, when viewed by “all levels of management . . . leads to a healthier organization, and also encourages people to think more compassionately about their customers, clients and that most important of moral goals: the common good.”

McCoy, Bowen H. 1997. “The Parable of the Sadhu.” *Harvard Business Review* 75 (3): 54–64. Accessed August 29, 2017. <https://hbr.org/1997/05/the-parable-of-the-sadhu>

McCoy tells a story—in the form of a parable—about a personal experience he had. He reflects on how the lessons learned could also apply to business. Referring to corporate ethics—but without mentioning the *common good* and *human dignity*—he seems to be addressing their essence as well. Even without their presence, this parable provides an opportunity to discuss not only business and leadership but also the common good and human dignity.



In his parable, McCoy relates what happens during a mountain climbing trip in Nepal. A climber “dumped the almost naked, barefoot body of an Indian holy man—a sadhu—at my feet” (104). At one point, McCoy describes this trip as “the apex of one of the most powerful experiences of our lives” (106). While he was referring to the mountain climbing experience, he could also have been referring to the decision he and others would make regarding the sadhu. They provide some measure of care. They continue their climb. They leave the sadhu behind. McCoy notes,

We do not know if the sadhu lived or died. [. . .] No one person was willing to assume ultimate responsibility for the sadhu [. . .] (104). We had our own well-being to worry about (106).

Reflecting on the situation (post-trip), McCoy states, “We had no leader with whom we could all identify and in whose purpose we believed” (107). He also reflects on the greater purpose of business (108), comparing what happens during this mountain climbing experience to what happens in business situations. Both involve the role of individuals as well as those of the group; the critical junctures in people’s lives; the decisions people make when facing them; the manner that they treat each other during these moments; and the leadership present (or not) to guide their actions. At one point, McCoy says they needed a leader “to reveal the greater purpose of the trip” (108). He closes, commenting on the lesson of the sadhu: “In a complex corporate situation, the individual requires and deserves the support of the group” (108).

*Note: Ken Goodpaster refers to McCoy’s Parable in his article, “Goods That Are Truly Good and Services That Truly Serve: Reflections on Caritas in Veritate,” annotated in this Annotated Bibliography. Although Parable was written in retrospect, McCoy again reflects on it in his book, Living into Leadership: A Journey in Ethics (which will be annotated in a future draft). In this book, with the benefit of having more time since his initial trek, McCoy adds reflections he received from others relative to their “attitudes toward and beliefs about life and death” (2007, 133). He also refers to their respective cultural values.*

Melé, Domènec. 2003. “Organizational Humanizing Cultures: Do They Generate Social Capital?” *Journal of Business Ethics* 45 (1/2): 3–14, Part 2. Accessed February 23, 2017. <https://doi.org/10.1023/A:1024112226673>

To address the question he asks in his title, Melé defines both an Organizational Humanizing Culture (OHC) and social capital. He concludes, noting that while OHCs can play an important role in generating social capital, more work needs to be done to understand this relationship. (Note: Melé wrote this in 2003).

First, he looks at an OHC, writing: “An organizational culture can be defined as ‘Organizational Humanizing Culture’ if it presents the following features: (1) recognition of the person in his or her dignity, rights, uniqueness, sociability and capacity for personal growth, (2) respect for persons and their human rights, (3) care and service for persons around one, and (4) management towards the common good versus particular interests” (3). Regarding culture generally, he turns to Deal and Kennedy, who define it as “the way we do things around here (1982, 4) (4). He describes how OHCs can impact persons *and* also how persons in OHCs can impact a culture.

Drawing on works from Coleman (1995) and Burt (1997, 2000), Melé reflects, social capital “. . . is a sort of asset . . .” (7). From a business perspective, he relates it to “a form of capital that can produce profits, like any other kind of capital. . .” (7). Yet, he comments on “the managing of business towards the common good as one of the features for an organizational humanizing culture instead of the managing of business exclusively for profits, power or any other particular interest if those are contrary to the common good” (7). As Melé concludes that “an OHC provides a base for creating social capital,” he adds, “much more work would be necessary to better understand the influence of an OHC to improve performance and generate social capital” (11).

Burt, Ronald S. 1997. “The Contingent Value of Social Capital.” *Administrative Science Quarterly* 42 (2): 339–365. Accessed August 23, 2017. <https://doi.org/10.2307/2393923>

Burt, Ronald S. 2000. “The Network Structure of Social Capital.” *Research in Organizational Behavior* 22: 345–423. Accessed August 23, 2017. [https://doi.org/10.1016/S0191-3085\(00\)22009-1](https://doi.org/10.1016/S0191-3085(00)22009-1) (Note: The date of publication was 2000)

Coleman, James S. 1995. *Foundations of Social Theory*. Cambridge, MA: Harvard University Press.

Deal, Terrence E., and Allan A. Kennedy. 1982. *Corporate Cultures*. Reading, MA: Addison-Wesley.

Melé, Domènec. 2015. “Three Keys Concepts of Catholic Humanism for Economic Activity: Human Dignity, Human Rights, and Integral Human Development.” In *Humanism in Economics and Business: Perspectives of the Catholic Social Tradition*, Vol. 43 of *Issues in Business Ethics*, Domènec Melé and Martin Schlag, eds., 113–136. Dordrecht: Springer Science + Business.

Melé “. . . presents the Catholic position on these concepts and their foundation” (113). As he brings faith and reason into the discussion, he looks at economics and business. With a focus on human dignity throughout, he writes, “The word ‘dignity,’ from Latin *dignitas*, refers to the quality of being worthy or honorable; it also signifies excellence” (114). “The notion of *human dignity*, or excellence,” he says, “is inherent to every single human individual” (113). He then comments on *human rights* and *human development* (emphasis in original; 113).

Continuing, he explains, “In our current context, human dignity means the consideration that every human is constitutively worthy of esteem, respect and honor” (115). Quoting Schlag, he notes, “Human dignity has been proposed as a basic social principle (2013), which allows building of a decent society” (Margalit 1998). Drawing from works by several popes—Leo XIII, Pius XI, Pius XII, St. John XXIII, St. John Paul II, and Benedict XVI (117–118)—he also mentions the Holy Bible (121). In his concluding section on “Practical Implications,” Melé brings together his thoughts on work and dignity of the person: “As concerns work in organizations, it should be considered that work itself can have a greater or lesser objective value, but all work should be judged by the measure of dignity given to the person who carries it out” (131). He closes, reflecting on Benedict’s writing about “openness to God” (CV 78), (133).

Bible, the Holy. 1966. (New Revised Standard Version | Catholic Edition). Princeton: Scepter.

Catholic Church and Benedict XVI. 2009. *Caritas in Veritate (CV)* (“Charity in Truth”). Encyclical Letter of the Supreme Pontiff Benedict XVI to the Bishops, Priests, and Deacons, Men and Women Religious, the Lay Faithful, and All People of Good Will on Integral Human Development in Charity and Truth. “Given in Rome, at Saint Peter’s, on 29 June, the Solemnity of the Holy Apostles Peter and Paul.” Accessed October 10, 2017. [http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf\\_ben-xvi\\_enc\\_20090629\\_caritas-in-veritate.html](http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html)

Margalit, Avishai. 1998. *The Decent Society*. Boston: Harvard University Press.

Schlag, Martin. 2013. *La Dignità dell’Uomo come Principio Sociale. Il Contributo della Fede Cristiana alla Stato Secolare*. Rome: Edusc.

Melé, Domènec, and Martin Schlag, eds. 2015. *Humanism in Economics and Business: Perspectives of the Catholic Social Tradition*. Vol. 43 of *Issues in Business Ethics*. Dordrecht: Springer Science + Business.

In the opening chapter to their book, *Humanism in Economics and Business*, Domènec Melé and Martin Schlag write, “This book is in line with the movement undertaken to humanize management, economics and business. Most articles . . . were presented in the Second International Colloquium on Christian Humanism in Economics and Business . . . in Spain, on October 24–25, 2011 at IESE Business School” which they co-chaired (3). Melé and Schlag each contribute an essay. They also bring together thirteen authors who provide their perspectives, plus “other articles . . . added by invitation” (3). Contributors include Luis Romera, Jens Zimmermann, Markus Krienke, Miguel A. Martínez–Echevarría, Arnd Küppers, Erica Costa, Tommaso Ramus, Loyd E. Sandelands, Michael Naughton, Antonio Argandoña, Geert Demuijnck, Kemi Orgunyemi, and Elena Lasida.

For reference, Melé and Schlag show a list of abbreviations for fourteen documents of Catholic Social Teaching mentioned in the book (ix). They group contributor essays into three sections: (a) to gain an understanding of Christian-Catholic Humanism (5); (b) to focus on the “relationship of Christian-Catholic Humanism to economics and business; inquiring into how to humanize economics and business” (6); and (c) to discuss “three case studies on business and management practices influenced by Catholic humanism” (8).

Throughout, essays refer to the common good. In particular, Michael Naughton addresses business and the common good in his essay (annotated in this Annotated Bibliography under Naughton’s name). Melé addresses business, economics, and human dignity in his chapter regarding Catholic humanism (annotated under his name).

*Note: I know Fr. Schlag through my work on this Annotated Bibliography for UST’s John A. Ryan Institute. Prof. Monsignor DDr. Martin Schlag is the Director of the John A. Ryan Institute for Catholic Social Thought.*

Naughton, Michael. 2015. "Thinking Institutionally about Business: Seeing Its Nature as a Community of Persons and Its Purpose as the Common Good." In *Humanism in Economics and Business: Perspectives of the Catholic Social Tradition*, Vol. 43 of *Issues in Business Ethics*, Domènec Melé and Martin Schlag, eds., 179–199. Dordrecht: Springer Science + Business.

Naughton gets to the heart of his essay about business where he “. . . lays out the principle of the common good as its purpose” (179). For perspective, he discusses the “various obstacles of the principle in relation to business” (179). Using an anthropology framework, he explains how a “community of persons” differs from an “association of individuals” and why this difference matters when referring to business (179). In doing so, Naughton illustrates (both in words and in a graphic) how the continuum connects “associations of individuals” with the “community of persons” (186). Rather than focusing only on business institutions, Naughton goes deeper. He looks further back at the institutions where persons develop— those of family, religion, and education. In them, he examines and discusses the lessons that persons learn—which they bring with them into business institutions. He refers to “many family businesses” indicating that they “have drawn upon religious-based values as a guide to decision making” (189).

In naming eleven companies and their respective religion guides, Naughton presents a broad (many religions), blended (family, religion, education) foundational base for the business institution. He provides context by “explaining how the common good views the institutional goods that are particular to a business (good goods, good work, good wealth), and how these goods are ordered to human development (ordering principles, goods held in common, virtues)” (179). As he concludes, while citing theory, he points to the importance of *actions* (emphasis mine). He refers to authenticity, service, and witness—where the continuum involves actions by business that lead to the development of persons (197).

Naughton’s footnote 2 refers to his writing over the years on “the relationship of the firm to the common good and more recently to the notion of a community of persons” (180).

In footnote 9, Naughton shares his thoughts on the common good: “The common good is different from what we call private or public goods. [. . .] The common good is attempting to explain the bonds of communion that comes about when my good is inextricably bonded to your good” (190).

*See also the annotation for Kenneth Goodpaster’s article, “Goods That Are Truly Good and Services That Truly Serve: Reflections on Caritas in Veritate,” and the annotation for Domènec Melé and Martin Schlag, in whose book Naughton’s chapter appears.*

*Note: I know Michael Naughton through my work on the Subsidiarity and the Poverty Annotated Bibliographies, for UST’s John A. Ryan Institute. Dr. Naughton worked as the Director of the John A. Ryan Institute before becoming UST’s Director of the Center for Catholic Studies. He is also UST’s Koch Chair in Catholic Studies.*

Price, David A. “Econ Focus: Interview with Jean Tirole.” Federal Reserve Bank of Richmond. Fourth Quarter 2017; 22–27. (Tirole received the 2014 Nobel Memorial Prize in Economic Sciences.)

[https://www.richmondfed.org/publications/research/econ\\_focus/2017/q4/interview](https://www.richmondfed.org/publications/research/econ_focus/2017/q4/interview)  
[https://www.richmondfed.org/-/media/richmondfedorg/publications/research/econ\\_focus/2017/q4/interview.pdf](https://www.richmondfed.org/-/media/richmondfedorg/publications/research/econ_focus/2017/q4/interview.pdf)

In responding to an interviewer’s questions, French economist Jean Tirole provides insights into the writing of his book, *Economics for the Common Good*. He reflects on his education; his influencers (i.e., his collaborators and colleagues); and why he took the approach he did in writing it for popular audiences.

Tirole addresses information, imperfect information, right balance, and more. Although he mentions many of the topics one would find in a book on economics (i.e., regulation, markets, globalization, rules, and so on), he writes this book “. . . for popular audiences, published initially in French—he seeks to bring the thinking and tools of academic economists to a general readership” (22). In this interview, he explains a number of topics and provides perspective. For example, he comments on current issues related to education; jobs (and unemployment); wages; and technology platforms (e.g., Amazon, Uber, Facebook and Google)—in the context not only of history but also the future.

In remarking on knowledge, he writes, “. . . if we don’t manage to pass on basic knowledge, it’s very hard for democracy to work” (27). He concludes: “On my small scale, I’m trying to do something. On my small scale. But if we all do that, we can improve things” (27).

*Note: More about the book and an excerpt can be found here:* <https://press.princeton.edu/titles/10919.html>

Tirole, Jean. 2017. *Economics for the Common Good*. Translated by Steven Rendall. Princeton, NJ: Princeton University Press.

Rose, Mike. 2004. *The Mind at Work: Valuing the Intelligence of the American Worker*. New York: Penguin Books. Rose republished this work in 2014 as the Tenth Anniversary Edition. All citations refer to the 2004 edition.

Rose states his purpose as follows:

My purpose in writing the book, then, is to provide an alternative lens on everyday work, [. . .]. I believe that such a change in perception could contribute to a more accurate portrayal of the full world of work, and could help us think more effectively and humanely about education, job training, and the conditions in which so many people make a living (xxxii).

Writing as the son of a waitress, he describes vividly not only her work but also the work done by hair stylists, plumbers, carpenters, electricians, construction workers, welders, and others. He refers to the intelligence of those “not only in the boardroom but also on the shop floor” (216). He gains his understanding by observing some of them do their jobs. He listens. He asks questions.

He explains also how he followed up by checking the literature and consulting with practitioners “to validate or revise my findings” (220).

As vividly as Rose describes the detail of the work, almost to a level where readers can hear dishes clatter, his conclusion captures the essence of subsidiarity: people “seek some expression of self, some agency, some small way of saying, *I am here*” (196).

*Excerpts from this annotation also appear in the Subsidiarity and Poverty Annotated Bibliographies*

Rose, Mike. 2014. “Dreaming of Meaningful Work.” *Los Angeles Times*, September 1, Op-Ed. Accessed September 12, 2014. <http://www.latimes.com/opinion/op-ed/la-oe-rose-students-value-of-work-20140901-story.html>

In his Op-Ed, Mike Rose expresses the sentiment he writes about more extensively in *The Mind at Work: Valuing the Intelligence of the American Worker*, released as a Tenth Anniversary Edition in April 2014. An annotation for the 2004 Edition appears above.

Focusing on young adults, Rose looks beyond economic aspects to highlight the importance of work in a person’s life: “. . . it will shape who they are and what they can do in the world. They are desperate to be somebody, to possess agency and competence.” He continues, “I’m often struck by the value and hope they place in securing a solid job that will engage them. [. . .] They want work that draws on their talents and teaches them new skills. They hunger for what we all want from our work.” Earlier in the piece, Rose refers to “finding self-expression.” The *LA Times* published this Op-Ed on Labor Day.

*Excerpts from this annotation also appear in the Subsidiarity and Poverty Annotated Bibliographies*

Rose, Mike. 2014. “*The Mind at Work: Ten Years After.*” *The Hedgehog Review: Critical Reflections on Contemporary Culture* 16 (2), Summer. Accessed December 3, 2014. [http://www.iasc-culture.org/THR/THR\\_article\\_2014\\_Summer\\_Rose.php](http://www.iasc-culture.org/THR/THR_article_2014_Summer_Rose.php). Rose also refers to this article on his blog: <http://mikerosebooks.blogspot.com/2014/08/the-mind-at-work-ten-years-after.html>

Rose shares stories relating to workers and work in this two-page commentary about his book, *The Mind at Work*. He describes “. . . the nature and meaning of work and the connection of work to one’s identity . . . .” To illustrate, Rose recognizes the contribution of labor by waiters and waitresses: “Through a combination of physical and social skill and the ability to think on their feet, they support families and put kids through school or pay for their own school, or help aging parents. [. . .] They contribute to the social fabric of the neighborhoods where they work.” Thinking back to his connection of work and identity, although “. . . their skills are taken for granted, and at times slip out of sight,” Rose concludes, saying, “I wrote *The Mind at Work* to document their ability and pay homage to it.”

*Excerpts from this annotation also appear in the Poverty Annotated Bibliography*



Rose, Mike. 2014. "The Stories Numbers Can't Tell." *The Chronicle of Higher Education: The Chronicle Review*, May 12. Accessed November 30, 2014. <http://chronicle.com/article/Stories-Beyond-Stats/146427/>

Rose looks at work (when it exists), the educational system, and places where people live to examine the collective impact they have on people's lives. Although he tells their stories through narratives, as a research professor, he analyzes the numbers as well. This approach, he writes, "helps the analysis come alive, humanizes it." Moreover, this provides a way to "connect [their stories] to ideas."

*Excerpts from this annotation also appear in the Poverty Annotated Bibliography*

Ryan, John A. 1906/1910. *A Living Wage: Its Ethical and Economic Aspects*. New York: Macmillan.

The Essay Introduction to this *Annotated Bibliography* includes a passage from Monsignor Ryan's book.

Ryan, Mark R. 2016. "Teaching the Common Good in Business Ethics: A Case Study Approach." *Journal of Business Ethics*, August, 1–12. Accessed May 18, 2017. <https://doi.org/10.1007/s10551-016-3303-7>

Ryan covers the following in his article: he discusses business ethics; he defines the common good in light of Catholic Social Teaching (CST); he explains an approach to teach "the common good in business ethics" using the case method; he draws on a real life story to form the subject of the case (a link to an article by Nelson Schwartz appears below); and more. He begins by looking at traditional approaches to teaching business ethics (a link to Freeman's perspective also appears below). Then, he brings in the lens of the common good to examine the case. To do this, he provides context, perspectives, and history relating to the field of business ethics along with many of the documents found in CST. Ryan also refers to two other works that appear in this Annotated Bibliography: Pope Francis's *Laudato Si'* and Russell Hittinger's "The Coherence of the Four Basic Principles of Catholic Social Doctrine: An Interpretation" (see Ryan's footnote 8).

Catholic Church and Benedict XVI. 2009. *Caritas in Veritate (CV)* ("Charity in Truth"). Encyclical Letter of the Supreme Pontiff Benedict XVI to the Bishops, Priests, and Deacons, Men and Women Religious, the Lay Faithful, and All People of Good Will on Integral Human Development in Charity and Truth. "Given in Rome, at Saint Peter's, on 29 June, the Solemnity of the Holy Apostles Peter and Paul." Accessed October 10, 2017. [http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf\\_ben-xvi\\_enc\\_20090629\\_caritas-in-veritate.html](http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html)

Freeman, R. Edward. 2002. "Stakeholder Theory of the Modern Corporation." In *Ethical Issues in Business*, edited by Thomas Donaldson and Patricia H. Werhane, 38–48. Upper Saddle River, NJ: Prentice Hall. Accessed August 25, 2017.

Schwartz, Nelson D. 2014. "How Wall Street Bent Steel: Timken Bows to Activist Investors, and Splits in Two." *New York Times*, Business Day, December 6. Accessed August 24, 2017.

<https://www.nytimes.com/2014/12/07/business/timken-bows-to-investors-and-splits-in-two.html?mcubz=1>

Snyder, Larry. 2010. *Think and Act Anew: How Poverty in America Affects Us All and What We Can Do about It*. Foreword by E. J. Dionne Jr. Maryknoll, NY: Orbis Books.

In *Think and Act Anew*, Fr. Snyder lists resources and innovative programs (89–112), and talks of poverty vividly and passionately—as someone whose work brings him face-to-face daily with those experiencing poverty. Throughout, he acknowledges the dignity of each person. He refers to the parables of Jesus, excerpts from Scripture, and passages from the Encyclicals of several popes—Pope Benedict XVI (*Caritas in Veritate*) and Pope Pius XI (*Quadragesimo Anno*).

Fr. Snyder quotes Franklin D. Roosevelt in his April 7, 1932, radio address—as Roosevelt refers to “the forgotten man at the bottom of the economic pyramid” (67). He then relates this to studies by Professors C. K. Prahalad and Stuart L. Hart on the “base of the pyramid” (68). Their work looks at the market exchange between those in business who create products and the poor who need them—with the potential to help both parties in their exchange. Where these exchanges look at the poor as consumers, Snyder also refers to others who view the poor as producers—thus giving them employment opportunities. He presents a number of business models such as the Economy of Communion (71–72) and Benefit Corporations (73–74).

Acknowledging the difficulty to “engage the business community,” he lists various opportunities to do so (106–107). He reflects on statistics, writing “We owe it to these people, who are our brothers and sisters in Christ, to treat them as more than nameless and faceless numbers” (75).

Catholic Church and Benedict XVI. 2009. *Caritas in Veritate (CV)* (“Charity in Truth”). Encyclical Letter of the Supreme Pontiff Benedict XVI to the Bishops, Priests, and Deacons, Men and Women Religious, the Lay Faithful, and All People of Good Will on Integral Human Development in Charity and Truth. “Given in Rome, at Saint Peter’s, on 29 June, the Solemnity of the Holy Apostles Peter and Paul.” Accessed October 10, 2017. [http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf\\_ben-xvi\\_enc\\_20090629\\_caritas-in-veritate.html](http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html)

Catholic Church and Pius XI. 1931. *Quadragesimo Anno (QA)* (“The Fortieth Year”). Encyclical on Reconstruction of the Social Order to Our Venerable Brethren, the Patriarchs, Primate, Archbishops, Bishops, and Other Ordinaries in Peace and Communion with the Apostolic See, and Likewise to All the Faithful of the Catholic World. “Given at Rome, at Saint Peter’s, the fifteenth day of May.” Accessed October 11, 2017. [http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf\\_p-xi\\_enc\\_19310515\\_quadragesimo-anno.html](http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_19310515_quadragesimo-anno.html)

*Reverend Snyder wrote this book when he was president of Catholic Charities USA. After twenty-three years working in that network, on February 1, 2015, he became Vice President for Mission at the University of St. Thomas. I am a parishioner at a Church where occasionally he says Mass.*

*See annotations for John Gallagher and Jeanne Buckeye, and Lorna Gold, who also refer to the Economy of Communion.*



*Notes added June 20, 2018: The excerpts above also appear in the Poverty Annotated Bibliography. In preparing this Annotated Bibliography on the Common Good, I included works that relate to economics. In particular, see Fondazione “Centesimus Annus—Pro Pontifice” (Fondazione) (CAPPF). To complement them, I would like to add that in his Foreword to Reverend Snyder’s book, E. J. Dionne refers to “four economic principles” that “Snyder offers” (10–11). Briefly, the following passages come from Dionne’s broader discussion:*

First, the market must not be a place where the strong subdue the weak.

Second, we recognize that the market is an effective tool—and can even be a beneficial one for the exchange of goods and services that give us what we need and want.

Third, “every economic decision has amoral consequence.”

Finally, in the word of Pope Benedict XVI: “*The economy needs ethics in order to function correctly*—not any ethics whatsoever, but an ethics that is people-centered” (emphasis in original).

*Appendix A: Dates Show When Annotations Have Been Added or Updated (Updated June 20, 2018)*

Author or Editor	Title of Work	Date Added
Acemoglu, Daron, and James A. Robinson	<i>Why Nations Fail: The Origins of Power, Prosperity, and Poverty</i>	June 20, 2018
Catholic Church and Benedict XVI	<i>Caritas in Veritate</i> (“Charity in Truth”)	October 24, 2017 (citation only)
Catholic Church and Francis	<i>Laudato Si’</i> (“On Care for Our Common Home”)	August 31, 2017
Catholic Church and St. John XXIII	<i>Mater et Magistra</i> (“Mother and Teacher”)	October 24, 2017 (citation only)
Catholic Church and St. John XXIII	<i>Pacem in Terris</i> (“Peace on Earth”)	October 24, 2017 (citation only)
Catholic Church and St. John Paul II	<i>Laborem Exercens</i> (“On Human Work”)	June 1, 2017; October 24, 2017 (updated)
Catholic Church and St. John Paul II	<i>Centesimus Annus</i> (“Hundredth Year”)	October 24, 2017 (citation only)
Catholic Church and Leo XIII	<i>Rerum Novarum</i> (“Of the New Things”)	October 24, 2017 (citation only)
Catholic Church and Paul VI	<i>Gaudium et Spes</i> (“Joy and Hope”)	October 24, 2017 (citation only)
Catholic Church and Pius XI	<i>Quadragesimo Anno</i> (“The Fortieth Year”)	October 24, 2017 (citation only)
Eder, Mine, and Özlem Öz	“Scrutinizing the Link between Poverty and Business Strategy: What Can We Learn from the Case of Shuttle Traders in Laleli, Istanbul?”	June 1, 2017
Emmons, Garry	“The Plight of the Global Poor: Is It Any Business of Business?”	June 1, 2017
Fondazione “Centesimus Annus—Pro Pontifice” (Fondazione)	<i>Finance and the Common Good: Placing People at the Center of the Economy and Society</i> (Introduction, Seminar Summary, Proposals)	October 11, 2017
Gallagher, John, and Jeanne Buckeye	<i>Structures of Grace: The Business Practices of the Economy of Communion</i>	December 11, 2017
Gold, Lorna	<i>New Financial Horizons: The Emergence of an Economy of Communion</i>	June 1, 2017
Goodpaster, Kenneth E.	“Goods That Are Truly Good and Services That Truly Serve: Reflections on <i>Caritas in Veritate</i> ”	August 31, 2017

*Continued . . .*

Author or Editor	Title of Work	Date Added
Hittinger, Russell	“The Coherence of the Four Basic Principles of Catholic Social Doctrine: An Interpretation”	August 31, 2017
Joncas, Jan Michael	“‘Ring Out, Ye Crystal Spheres!’: Thoughts on Music, Revelation, and Liturgy”	August 31, 2017 February 2, 2018 (updated)
Kennedy, Robert G.	<i>The Good That Business Does</i>	June 1, 2017
Libreria Editrice Vaticana	<i>Catechism of the Catholic Church</i>	October 24, 2017
Martin, James	“The United Airlines Debacle and the Morality of Capitalism”	February 2, 2018
McCoy, Bowen H.	“The Parable of the Sadhu”	October 11, 2017; December 11, 2017 (updated)
Melé, Domènec	“Organizational Humanizing Cultures: Do They Generate Social Capital?”	August 31, 2017
Melé, Domènec	“Three Keys Concepts of Catholic Humanism for Economic Activity: Human Dignity, Human Rights, and Integral Human Development” in <i>Humanism in Economics and Business: Perspectives of the Catholic Social Tradition</i>	August 31, 2017
Melé, Domènec, and Martin Schlag	<i>Humanism in Economics and Business: Perspectives of the Catholic Social Tradition</i>	August 31, 2017
Naughton, Michael	“Thinking Institutionally about Business: Seeing Its Nature as a Community of Persons and Its Purpose as the Common Good” in <i>Humanism in Economics and Business: Perspectives of the Catholic Social Tradition</i>	August 31, 2017
Price, David, and Jean Tirole	“Econ Focus: Interview with Jean Tirole”	June 20, 2018
Provinske, Pat R.	<i>Introduction to the Annotated Bibliography</i>	February 2, 2018
Rose, Mike	<i>The Mind at Work: Valuing the Intelligence of the American Worker</i>	June 1, 2017
Rose, Mike	“Dreaming of Meaningful Work”	June 1, 2017
Rose, Mike	“The Mind at Work: Ten Years After”	June 1, 2017
Rose, Mike	“The Stories Numbers Can’t Tell”	June 1, 2017

*Continued . . .*

<b>Author or Editor</b>	<b>Title of Work</b>	<b>Date Added</b>
Ryan, John A.	<i>A Living Wage: Its Ethical and Economic Aspects</i>	February 2, 2018
Ryan, Mark R.	“Teaching the Common Good in Business Ethics: A Case Study Approach”	August 31, 2017
Snyder, Larry	<i>Think and Act Anew: How Poverty in America Affects Us All and What We Can Do About It</i>	June 1, 2017 June 20, 2018 (updated)

*Appendix B: Tentative List of Materials to Review (Updated June 27, 2018)*

*Books*

Alford, Helen J., and Michael J. Naughton. 2001. *Managing as If Faith Mattered: Christian Social Principles in the Modern Organization*. Notre Dame, IN: University of Notre Dame Press.

Handy, Charles. 1999. *The Hungry Spirit: Beyond Capitalism: A Quest for Purpose in the Modern World*. New York: Broadway Books.

McCoy, Bowen H. 2007. "Maintaining Balance and Renewing Continuously." In *Living into Leadership: A Journey in Ethics*, 35, 61–65, 133–137. Stanford, CA: Stanford University Press.

Naughton, Michael J., Jeanne G. Buckeye, Kenneth E. Goodpaster, and T. Dean Maines. 2015. *Respect in Action: Applying Subsidiarity in Business*. UNIAPAC; St. Paul, MN: University of St. Thomas.

Schlag, Martin. 2017. *The Business of Francis: Understanding the Pope's Message on the Economy*. Washington, DC: Catholic University of America Press. Interview with Fr. Schlag:  
<https://cruxnow.com/interviews/2017/10/24/book-says-businesspeople-fascinated-bewildered-pope-francis/>

Schlag, Martin, and Juan Andrés Mercado. 2012. *Free Markets and the Culture of Common Good*. Dordrecht: Springer.

*Journal Articles*

Finnegan, Amy C., Michael C. Klein, Christopher M. Michaelson, and Sheneeta W. White. 2016. "Can Business Help to Cultivate Peace and Wellbeing? A Pedagogical Case Study." *Business, Peace and Sustainable Development* 2016 (8): 55–69. <https://doi.org/10.9774/GLEAF.8757.2016.de.00005> See also:  
<https://www.stthomas.edu/justpeace/academics/>

Goodpaster, Kenneth E. 2017. "Human Dignity and the Common Good: The Institutional Insight." *Business and Society* 122 (1): 27–50. <https://doi.org/10.1111/basr.12107>

Hedberg, Patricia R. 2017. "Guiding Moral Behavior through a Reflective Learning Practice." *Journal of Management Education* 41 (4) 514–538. <https://doi.org/10.1177%2F1052562917695199>

Melé, Domènec. 2003. "The Challenge of Humanistic Management." *Journal of Business Ethics* 44 (1): 77–88. Accessed May 18, 2017. <https://doi.org/10.1023/A:1023298710412>

Melé, Domènec. 2009. "Integrating Personalism into Virtue-Based Business Ethics: The Personalist and the Common Good Principles." *Journal of Business Ethics* 88 (1): 227–244. Accessed May 18, 2017.  
<https://doi.org/10.1007/s10551-009-0108-y>