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Centesimus Annus 25 Years Later



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Centesimus annus: 25 Years Later

Everyone knew that Pope John Paul II would issue a social encyclical in 1991 to mark the 100th anniversary of Pope Leo XIII's *Rerum novarum*, but expectations were low. The Pope had issued a social encyclical, *Sollicitudo rei socialis*, in 1988, delayed past its official 1987 date commemorating the twentieth anniversary of Pope Paul VI's *Populorum progressio*. Many wondered whether he would have anything significantly new to say. However, these subdued expectations were dramatically altered by the events that transformed the Pope's homeland in 1989.

In August of that year a Catholic intellectual, Tadeusz Mazowiecki, was elected Prime Minister of Poland. By early October, the finance minister, Leszek Balcerowicz, announced detailed plans to convert the nation to a market economy. Already engaged with the upheavals in Poland brought about by the worker's union, Solidarity, the Pope became deeply involved in the question being asked throughout Eastern Europe: what should the nation's economy look like? The preliminary drafting of a relatively minor anniversary document was taken over by the Secretary of State and the Pope himself by the time the Polish government implemented these reforms in early 1990.

This direct involvement by the Pope also entailed efforts to engage the best of contemporary economic thinking on the issues. He himself proposed that the Pontifical Council for Justice and Peace organize a symposium of leading economists to help him develop an informed perspective on the economic prospects for Eastern Europe at the time. Nearly twenty internationally distinguished economists, including Catholics, Protestants, Jews, and others, were invited to present answers to a list of detailed questions. Fifteen economists participated in a gathering in November of 1990, which included a lunch and long afternoon discussion with the Pope in his personal residence. At the end of the session, the Pope told the group he was deeply impressed by the concern these economists showed for the moral dimensions of economic life.

Popes from Leo XIII onward had relied on individual social scientists for assistance in drafting social encyclicals, but this consultation represented the most thoroughgoing interaction of a Pontiff with social scientists in an effort to improve the content of church teaching. And the experience of this consultation was undoubtedly part of the Pope's later decision to establish the Pontifical Academy of Social Science in 1994: so that the Holy Father and all Vatican offices

would have access to the most current social scientific research relevant to the Church's teaching.

In light of this history, it is eminently appropriate for the Pontifical Academy of Social Science to organize a symposium on the 25th anniversary of *Centesimus annus*. Remaining faithful both to St. John Paul's own intellectual preparations for the document and to the Academy's own charter, this gathering will not be a commemorative event but a serious academic discussion. Papers and the conversations they generate are not intended to be confessional or fideistic or simply celebratory of past insight in either tone or content. The symposium will focus on two major questions. The first concerns the changes in the world situation – economically, politically, and culturally – over the past 25 years. The second will investigate *how* Catholic social teaching has engaged the world in order to ask how best the Church can do so in the coming years and decades.

Assessing changes in the world situation

Just as John Paul II made a careful assessment of the world around him, this symposium will propose the question: what have been the major changes in economic, political, and cultural life over the past 25 years to which the Church must respond today? As we reflect on *Centesimus annus*, to what extent do the new realities in the world situation today affirm or call for further development of the insights there.

Changes in the world economy since 1991

The fall of the Soviet Union was the major economic backdrop of *Centesimus annus*. Much has occurred economically since. What are the most salient changes in global economic life since then and how well does the economic insight of *Centesimus annus* illuminate those changes? What do recent economic crises and recent changes in economic thinking suggest for the future of economic life of ordinary people, especially the poor and marginalized?

Changes in the world political situation since 1991

The fall of the Soviet Union and the democratization of Eastern Europe formed the major political backdrop of *Centesimus annus*. What is the global political situation today and how is this different from the recent past? Which elements require greater attention by both the international community and by Catholic social teaching in order to improve the political involvement of and

political outcomes for ordinary citizens, especially the poor and marginalized?

Changes in the world cultural situation since 1991

The Church is an expert on the human person, and this insight imbued the analysis of *Centesimus annus*. Yet the past 25 years have seen remarkable developments in culture, with the impact of the internet, the marketization of life, the importance of Islam, new dynamics of secularization, etc. How ought we to think about the cultural situation today and what realities call for further reflection within Catholic social thought today to better understand the situation of ordinary people, especially the poor and marginalized?

How Catholic Social Teaching Engages the World Situation

Like *Rerum novarum* a hundred years earlier, *Centesimus annus* engaged the world situation of its day. *How* social encyclicals have engaged the world – and not simply *what* they had to say about it – has much to teach us going forward. As the fathers of the second Vatican Council reminded us, the Church, both clergy and laity, is called by the gospel to engage “the joys and the hopes, the griefs and the anxieties” of our

age, “especially those who are poor or in any way afflicted” because “these are the joys and hopes, the griefs and anxieties of the followers of Christ.” Pope Francis has called the pastors of the Church to be so close to their flocks that they take on the odor of the sheep and has challenged all believers to engage personally with the suffering of so many in our world today.

The Academy recognizes that it plays an important role in how the church engages the world. Its purpose is a scholarly one, and so offering the insights of social science can help both church leaders and ordinary Catholics better understand what is happening around them. At the same time, however, the Academy’s scholars reject any belief that a top-down, deductive declaration of truth from any discipline can suffice for understanding of the contemporary situation. Careful observation, analysis, and theorization of what is occurring and a generous listening to the multiplicity of “grass-roots” groups and movements around the globe is critical for an adequate grasp of social reality today.

The challenge of the gospel, the integrity of social science, and the common good in our day all press us to attend carefully both to what is occurring in the world around us and to how we engage that world.

DANIEL FINN
MARGARET ARCHER

La *Centesimus annus* 25 anni dopo

Era noto a tutti che, nel 1991, Papa Giovanni Paolo II avrebbe pubblicato un'enciclica sociale in occasione del 100° anniversario della *Rerum novarum* di Leone XIII, ma le aspettative erano basse. Il Papa ne aveva già pubblicata un'altra, la *Sollicitudo rei socialis*, nel 1988, in ritardo sulla data ufficiale del 1987, anno di commemorazione del ventesimo anniversario della *Populorum progressio* di Papa Paolo VI. Molti si chiedevano se avrebbe avuto qualcosa di significativo da aggiungere. Tuttavia, queste deboli aspettative furono drasticamente capovolte dagli eventi che, nel 1989, trasformarono la patria del Papa.

Nell'agosto di quell'anno, un intellettuale cattolico, Tadeusz Mazowiecki, venne eletto Primo Ministro della Polonia. All'inizio di ottobre, il Ministro delle Finanze, Leszek Balcerowicz, presentò un piano dettagliato per convertire l'economia nazionale in un'economia di mercato. Il Papa, che era già coinvolto nei disordini provocati in Polonia dal sindacato dei lavoratori *Solidarność* (Solidarietà), si appassionò alla domanda che tutta l'Europa dell'Est si poneva: quale modello avrebbe dovuto seguire l'economia di quella nazione? La responsabilità della stesura preliminare di un documento commemorativo relativamente di poco conto fu quindi assunta dal Segretario di Stato e dal Papa stesso proprio quando il governo polacco stava attuando tali riforme nei primi mesi del 1990.

Questo impegno diretto del Papa comportò anche il tentativo di coinvolgere su tali questioni i principali esponenti del pensiero economico dell'epoca per riceverne un punto di vista informato. Fu lo stesso Papa a suggerire al Pontificio Consiglio di Giustizia e Pace di organizzare un simposio di economisti di spicco affinché l'aiutassero a comprendere quali fossero, in quel periodo, per l'Europa orientale, le reali prospettive economiche. Una ventina di economisti di fama internazionale, tra cui cattolici, protestanti, ed ebrei, furono invitati a fornire le loro risposte a un questionario dettagliato. Nel mese di novembre 1990, quindici economisti furono poi convocati a un incontro, comprendente un pranzo e una lunga discussione pomeridiana, con il Papa presso la sua residenza privata. Al termine di questa sessione, il Papa rivelò di essere stato profondamente colpito dalla preoccupazione dimostrata da questi economisti per la dimensione morale della vita economica.

Da Leone XIII in poi, i Papi, per ricevere assistenza nella redazione delle encicliche sociali, avevano fatto

affidamento su singoli esponenti delle scienze sociali. La consultazione di gruppo fatta da Papa Giovanni Paolo II, invece, fu l'interazione più decisiva che un pontefice abbia mai avuto con degli scienziati sociali allo scopo di perfezionare il Magistero della Chiesa. E l'esperienza di questa consultazione indubbiamente influenzò la decisione del Papa di fondare, nel 1994, la Pontificia Accademia delle Scienze Sociali, in modo che il Santo Padre e tutti i dicasteri vaticani potessero avere accesso alle più moderne ricerche, rilevanti per il Magistero della Chiesa, nell'ambito delle scienze sociali.

Alla luce di questi trascorsi, la Pontificia Accademia delle Scienze Sociali è la sede appropriata del nostro simposio per il 25° anniversario della *Centesimus Annus*. Rimanendo fedeli sia alla preparazione intellettuale di San Giovanni Paolo II ai fini della sua enciclica, sia allo Statuto stesso dell'Accademia, questo incontro non sarà una commemorazione ma una profonda riflessione accademica. Le relazioni e conseguenti discussioni non intendono, per tono e contenuti, essere confessionali, fideistiche o semplicemente celebrative di quel periodo storico. Piuttosto, il simposio verterà su due importanti questioni. La prima riguarda i cambiamenti nell'assetto mondiale degli ultimi venticinque anni, in termini economici, politici e culturali. La seconda esaminerà come la Dottrina sociale cattolica abbia affrontato il mondo al fine di capire come la Chiesa possa continuare a farlo nella maniera migliore negli anni e decenni a venire.

Valutare i cambiamenti sul piano mondiale

Proprio sulla base dell'attenta valutazione del mondo intrapresa da Giovanni Paolo II, questo simposio proporrà la seguente domanda: quali sono stati i principali cambiamenti nella vita economica, politica e culturale degli ultimi 25 anni a cui la Chiesa oggi deve rispondere? Mentre riflettiamo sulla *Centesimus annus*, in che misura le nuove realtà del mondo di oggi confermano o richiedono un ulteriore sviluppo delle intuizioni contenutevi?

Cambiamenti nell'economia mondiale dal 1991

La caduta dell'Unione Sovietica è stata il principale scenario economico della *Centesimus annus*. Da allora in campo economico ci sono state molte novità. Quali sono state quelle più salienti a livello mondiale e in che modo l'intuizione economica contenuta nella *Centesimus annus* è riuscita a descrivere questi cambiamenti? Che cosa rivelano le recenti crisi e

mutamenti nel pensiero economico per il futuro della vita economica della gente comune, soprattutto dei poveri e degli emarginati?

Cambiamenti nella situazione politica mondiale dal 1991

La caduta dell'Unione Sovietica e la democratizzazione dell'Europa orientale sono state il contesto politico di riferimento della *Centesimus annus*. Qual è l'odierna situazione politica mondiale e in che modo è diversa dal recente passato? Quali elementi richiedono una maggiore attenzione sia da parte della comunità internazionale che della Dottrina sociale della Chiesa, al fine di permettere ai cittadini, soprattutto quelli poveri ed emarginati, una maggiore partecipazione politica e di trarre beneficio dai suoi risultati?

Cambiamenti nella situazione culturale mondiale dal 1991

La Chiesa è esperta della persona umana, e questa intuizione ha pervaso l'analisi della *Centesimus annus*. Eppure, gli ultimi venticinque anni hanno visto notevoli sviluppi in campo culturale, con l'impatto di Internet, la mercificazione della vita, l'importanza dell'Islam, le nuove dinamiche di secolarizzazione, etc. Come dovremmo affrontare l'odierna situazione culturale e quali sono le realtà che necessitano di un'ulteriore riflessione da parte della Dottrina sociale cattolica per meglio comprendere la situazione della gente comune, soprattutto dei poveri e degli emarginati?

In che modo la Dottrina sociale cattolica affronta la situazione mondiale

Come la *Rerum novarum* un secolo prima, anche la *Centesimus annus* si è confrontata con la situazione mondiale della sua epoca. Il modo in cui le encicliche

sociali hanno affrontato il mondo – e non semplicemente quello che hanno avuto da dire su di esso – ha molto da insegnarci. Come ce lo hanno ricordato i padri del Concilio Vaticano Secondo, la Chiesa, composta sia dal clero che dai laici, è chiamata dal Vangelo ad affrontare “Le gioie e le speranze, le tristezze e le angosce” del nostro tempo, “dei poveri soprattutto e di tutti coloro che soffrono” perché “sono pure le gioie e le speranze, le tristezze e le angosce dei discepoli di Cristo”. Papa Francesco, inoltre, ha incoraggiato i pastori della Chiesa ad essere così vicini al proprio gregge da prendere l'odore delle pecore e ha sfidato tutti i credenti ad occuparsi personalmente di quanti soffrono nel mondo di oggi.

L'Accademia riconosce di avere un ruolo importante nell'aiutare la Chiesa ad affrontare il mondo. Il suo è un obiettivo erudito, conscio del fatto che le scienze sociali possano permettere, sia ai vertici della Chiesa, sia ai comuni cattolici, di comprendere meglio quello che avviene intorno a loro. Allo stesso tempo, tuttavia, gli studiosi dell'Accademia escludono che una dichiarazione di verità imposta dall'alto e deduttiva, da qualsiasi disciplina essa provenga, possa essere sufficiente per comprendere la situazione contemporanea. Infatti, un'attenta osservazione, analisi e teorizzazione di quello che avviene nel mondo e un ascolto generoso delle opinioni dei gruppi e movimenti popolari sono fondamentali per comprendere adeguatamente l'odierna realtà sociale.

La sfida del Vangelo, l'integrità delle scienze sociali e il bene comune ci spingono pertanto a tenere il passo e a saper affrontare tutto ciò che avviene nel mondo che ci circonda.

DANIEL FINN
MARGARET ARCHER

Programme

FRIDAY 15 APRIL 2016	
MORNING	
9:00	<i>Word of Welcome</i> PASS President Professor Margaret Archer and Professor Daniel Finn
9:15	<i>New Challenges and New Concerns since "Centesimus Annus"</i> H.Em. Cardinal Oscar Andrés Rodríguez Maradiaga
10:00	Paper to be discussed: <i>Changes in the World Economy Since 1981</i> Author: Professor Jeffrey Sachs
The fall of the Soviet Union was the major economic backdrop of <i>Centesimus annus</i> . Much has occurred economically since. What are the most salient changes in global economic life and how well does the economic insight of <i>Centesimus annus</i> illuminate those changes? What do recent economic crises and recent changes in economic thinking suggest for the near future of economic life?	
10:30	Session #1: first respondent Professor Javier Iguñiz
10:45	Discussion
11:00	Coffee Break
11:30	Session #2: second respondent Professor Stefano Zamagni
11:45	Discussion
12:00	General Discussion
13:15	Lunch
AFTERNOON	
15:00	Paper to be discussed: <i>Changes in the World Political Situation Since 1981</i> Author: President Rafael Correa
The fall of the Soviet Union and the democratization of Eastern Europe was the major political backdrop of <i>Centesimus annus</i> . What is the global political situation today and which elements require greater attention by both the international community and by Catholic social teaching?	
15:30	Session #3: first respondent Professor Rocco Buttiglione
15:45	Discussion
16:00	<i>The Urgency of a Moral Economy: Reflections on the 25th Anniversary of Centesimus Annus</i> Senator Bernie Sanders
16:10	Coffee Break
16:45	Session #4: second respondent Professor Hsin-Chi Kuan
17:00	Discussion
17:15	General Discussion
19:30	Dinner

SATURDAY 16 APRIL 2016

MORNING

9:00 Paper to be discussed: *Changes in the World Cultural Situation Since 1981*
Author: Professor **José Casanova**

The Church is an expert on the human person, and this insight imbued the analysis of *Centesimus annus*. Yet the past 25 years have seen remarkable developments in culture, with the impact of the internet, the marketization of life and culture, the importance of Islam around the world, new dynamics of secularization, etc. How ought we to think about the cultural situation today and what realities call for further reflection within Catholic social thought today?

9:30 Session #5: first respondent Professor **Douglas Porpora**

9:45 Discussion

10:00 Coffee Break

10:30 Session #6: second respondent Professor **Margaret Archer**

10:45 Discussion

11:00 General Discussion

12:15 Lunch

AFTERNOON

15:00 Paper to be discussed: *How Catholic Social Teaching Engages the World Situation*
Author: Fr. **Bryan Hehir**

Like *Rerum novarum* a hundred years earlier, CA engaged the world situation of its day. This paper will attend to *how* those two encyclicals engaged the world, rather than *what* they had to say about the world, in order to draw out implications for how CST today can most helpfully engage the contemporary situation. At the author's option, one or more of the other anniversary encyclicals of *Rerum novarum* could be employed as well.

15:30 Session #7: first respondent Professor **Pierpaolo Donati**

15:45 Discussion

16:00 Coffee Break

16:30 Session #8: second respondent Professor **Russell Hittinger**

16:45 Discussion

EVENING

17:00 Paper to be discussed: *The New Proposals Coming From Latin America*
Author: President **Evo Morales**

In the light of Pope Francis' reading of the previous documents of the Magisterium, presented during the World Meeting of the Popular Movements of Santa Cruz de la Sierra in Bolivia, the author will present his proposal based on his experience as a leader of the popular movements, rooted in the pre-Columbian cultural traditions and populations.

17:30 Session #9: first respondent Professor **Daniel Finn**

17:45 Discussion

18:00 Session #10: second respondent Professor **Juan Llach**

18:15 Discussion

18:30 General Discussion and Final Comments by Professor **Martin Albrow**

19:30 Dinner

List of Participants



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Biographies of Participants

Martin Albrow. Honorary Vice-President, British Sociological Association (BSA); Academician of the Academy of Social Sciences (AcSS), UK; Emeritus Professor of the University of Wales; Senior Fellow of the Käte Hamburger Centre for Advanced Studies, Law as Culture, University of Bonn. Formerly Principal Research Associate, China in Comparative Perspective Network (CCPN) and Senior Visiting Fellow at the Centre for Global Governance, LSE. He is an Honorary Vice President of the British Sociological Association and Fellow of the Academy of Social Sciences. Professor Albrow was founding editor of the journal *International Sociology*. He is author of *The Global Age* (1996), *Max Weber's Construction of Social Theory* (1990), *Do Organizations have Feelings?* (1992) and *Bureaucracy* (1970). His most recent books are editor and translator (with Elisabeth King-Utz) of Niklas Luhmann, *A Sociological Theory of Law* (Routledge 2014) and *Global Age Essays on Social and Cultural Change* (Klostermann 2014). *Current research interests:* Social and cultural aspects of globalization; global civil society and global governance; regionalism in global governance; narratives of nationality and globality; cosmopolitanism and communitarianism; the society concept in sociological theory; sociological concepts in comparative perspective; integrity, responsibility and collectivities.

José Casanova is one of the world's top scholars in the sociology of religion. He is a professor at the Department of Sociology at Georgetown University, and heads the Berkley Center's Program on Globalization, Religion and the Secular. He has published works in a broad range of subjects, including religion and globalization, migration and religious pluralism, transnational religions, and sociological theory. His best-known work, *Public Religions in the Modern World* (1994), has become a modern classic in the field and has been translated into five languages, including Arabic and Indonesian. In 2012, Casanova was awarded the Theology Prize from the Salzburger Hochschulwochen in recognition of life-long achievement in the field of theology. Casanova's most recent research has focused primarily on two areas: globalization and religion, and the dynamics of transnational religion, migration, and increasing ethno-religious and cultural diversity. His research on religion and globalization has adopted an ambitious comparative perspective that includes Catholicism, Pentecostalism and Islam. Some of his recent articles in this area include "Public Religions Revisited" in Hent de Vries, ed., *Religion: Beyond the Concept* (Fordham University Press, 2008), and "Nativism and the Politics of Gender in Catholicism and Islam" in Hanna Herzog and Ann Braude, ed., *Gendering Religion and Politics: Untangling Modernities* (Palgrave, 2009). His work on transnational migration and religion explores the incorporation of minorities and the construction of transnational networks, identities and structures. Some of his work in this area includes "Immigration and the New Religious Pluralism: A EU/US Comparison" in Thomas Banchoff, ed., *Democracy and the New Religious Pluralism* (Oxford University Press, 2007). In addition, he has headed several major research projects focused on these topics, including "Religion and Immigrant Incorporation

in New York" and "The Religious Lives of Migrant Minorities: London, Johannesburg, Kuala Lumpur".

Daniel K. Finn. Professor of Theology and Clemens Professor of Economics and the Liberal Arts, 1989-; Dean, School of Theology, Saint John's University, 1984-89 Professor of Economics and Theology, 1977-; B.S., Saint John Fisher College, 1968; M.A. University of Chicago, 1975; Ph.D., 1977. Dr Finn is or has been the President of the following associations: Society of Christian Ethics, 2009; Catholic Theological Society of America, 2006-2007; President of the Association for Social Economics, 1985. He is also the Co-director of the Research Project, The True Wealth of Nations, The Institute for Advanced Catholic Studies and a Referee for *Horizons*, *Journal of Religious Ethics*, *Journal of the Society of Christian Ethics*, *Journal of Economic Education*, and *Review of Social Economy*. He has won the Monica Hellwig Award from the Association of Catholic Colleges and Universities for outstanding contributions to Catholic intellectual life, 2008; the Thomas F. Divine Award from the Association for Social Economics for lifetime contributions to social economics in the social economy, 2005; the Robert L. Spaeth Teacher of Distinction Award, Saint John's University, 2000. His recent publications include *The Moral Ecology of Markets: Assessing Claims about Markets and Justice* (Cambridge: Cambridge University Press, 2006); *Just Trading: On The Ethics and Economics of International Trade* (Nashville: Abingdon Press, 1996).

Fr. James L. Heft, S.M. was recently honored with the Theodore Hesburgh Award for long and distinguished service to Catholic Higher Education in 2011. He served on the board of the American Association of Catholic Colleges and Universities and chaired that board for two years. He spent many years at the University of Dayton, serving as chair of the Theology Department for six years, Provost of the University for eight years, and then Chancellor for 10 years. He left the University of Dayton in the summer of 2006 to found the Institute for Advanced Catholic Studies (IACS) at the University of Southern California in Los Angeles, where he now serves as Alton Brooks Professor of Religion and President of the Institute for Advanced Catholic Studies. Father Heft has written and edited 11 books and written more than 150 articles and book chapters. Most recently he edited *Passing on the Faith: Transforming Traditions for the Next Generation of Jews, Christians and Muslims* (Fordham University Press, 2006); and *Intellectual Humility among Jews, Christians and Muslims* (Oxford, 2011), and co-edited *Engineering and the Catholic University* (Notre Dame Press, 2011). He has recently finished writing *Catholic High Schools: Facing the New Realities* (Oxford, 2011). As president for the Institute for Advanced Catholic Studies, he raised over 1.5 M to support research in areas such as economics and social justice, Catholic intellectual life, and the separation of Church and State. He is currently working on his book on *The Current State of Catholic Colleges and Universities in the United States*.

J. Bryan Hehir is the Parker Gilbert Montgomery Professor of the Practice of Religion and Public Life. He is also the Secretary for Health Care and Social Services in the Archdiocese of Boston. His research and writing focus on ethics and foreign policy and the role of religion in world politics and in American society. He served on the faculty of Georgetown University (1984 to 1992) and the Harvard Divinity School (1993 to 2001). His writings include: *The Moral Measurement of War: A Tradition of Continuity and Change*; *Military Intervention and National Sovereignty*; *Catholicism and Democracy* and *Social Values and Public Policy: A Contribution from a Religious Tradition*.

Mary Hirschfeld. *Professional Background:* Having taught economics at Occidental College for fifteen years, and following upon a conversion to the Catholic faith, Mary Hirschfeld determined on a course that would daunt the most courageous hearts: resigning her tenured position, she pursued the doctorate in theology at Notre Dame. In 2011 Mary accepted an appointment as Assistant Professor of Economics and Theology at Villanova University. Mary has offered papers at such institutions as Notre Dame, USC, Fondazione Centesimus Annus pro Pontifice, in Milan, Italy, the Pontifical Council for Peace and Justice in Rome, and Cambridge University in England. *Education:* B.A. in Economics from Washington State University, Summa Cum Laude; M.A. and Ph.D. with a focus on economic history and macroeconomics from Harvard University; Ph.D. in Theology from University of Notre Dame. *Point of Interest:* It is this problem and challenge that Mary Hirschfeld has determined to address: certain pathologies are increasing, with their psychological consequences; fear and desperation grip the hearts of many people, even in the so-called rich countries; the joy of life is diminishing; indecency and violence are on the rise; poverty is becoming more and more evident. People have to struggle to live and, frequently, to live in an undignified way. One cause of this situation is in our relationship with money, and our acceptance of its power over ourselves and our society. Mary has chosen the work of St. Thomas Aquinas as a starting point for engaging contemporary economic theory.

Javier María Iguñiz Echeverría. Ph.D. in Economics (1979) from The New School for Social Research, USA. Master's Degree in Science (1972) from The Iowa State University, USA. Degree in Electrical Engineering (1998) and Diploma in Mechanical and Electrical Engineering (1968) from the National Engineering University, Perú. His research fields include Economic Development; Political Economics; Ethics and Economics. His teaching fields are Theory of Development, Peruvian Economics, General Economics, Deontology, Ethics and Economics.

Michael Naughton is the holder of the Alan W. Moss Endowed Chair in Catholic Social Thought at the University of St. Thomas (Minnesota) where he is a full professor with a joint appointment in the departments of Catholic Studies (College of Arts and Sciences) and of Ethics and Business Law (Opus College of Business). He is the director of the Center for Catholic Studies, which is the oldest and largest Catholic Studies program in the world. He is also the director of the John A. Ryan Institute for Catholic Social Thought,

at the Center for Catholic Studies. He is the author and editor of nine books and over 40 articles. He helped coordinate and write the *Vocation of the Business Leader* issued by the Pontifical Council for Justice and Peace (2012), which is translated into 15 languages. He currently serves as board chair for Reell Precision Manufacturing (for profit) and board member for Seeing Things Whole (non-profit).

Douglas Porpora Is a professor of sociology at Drexel University in the Department of Culture and Communication. He has written widely on social theory. Among his strong interests is the role of moral emotions and moral reasoning in public discussion and behavior. Among his books are *How Holocausts Happen: The United States in Central America* (Temple 1980), *Landscapes of the Soul: The Loss of Moral Meaning in American Life* (Oxford 2001), *Post-Ethical Society: The Attack on Iraq, Abu Ghraib, and the Moral Failure of the Liberal American Public Sphere* (Chicago 2013), and *Reconstructing Sociology: The Critical Realist Approach* (Cambridge 2015).

Bernie Sanders is serving his second term in the U.S. Senate after winning re-election in 2012 with 71 percent of the vote. His previous 16 years in the House of Representatives make him the longest serving independent member of Congress in American history. In 2016, he is a candidate for President of the United States. Born in 1941 in Brooklyn, Sanders attended James Madison High School, Brooklyn College and the University of Chicago. After graduating in 1964, he moved to Vermont. In 1981, he was elected (by 10 votes) to the first of four terms as mayor of Burlington. Sanders lectured at the John F. Kennedy School of Government at Harvard and at Hamilton College in upstate New York before his 1990 election as Vermont's at-large member in Congress. The Almanac of American Politics calls Sanders a "practical and successful legislator". Throughout his career he has focused on the shrinking American middle class and the growing income and wealth gaps in the United States.

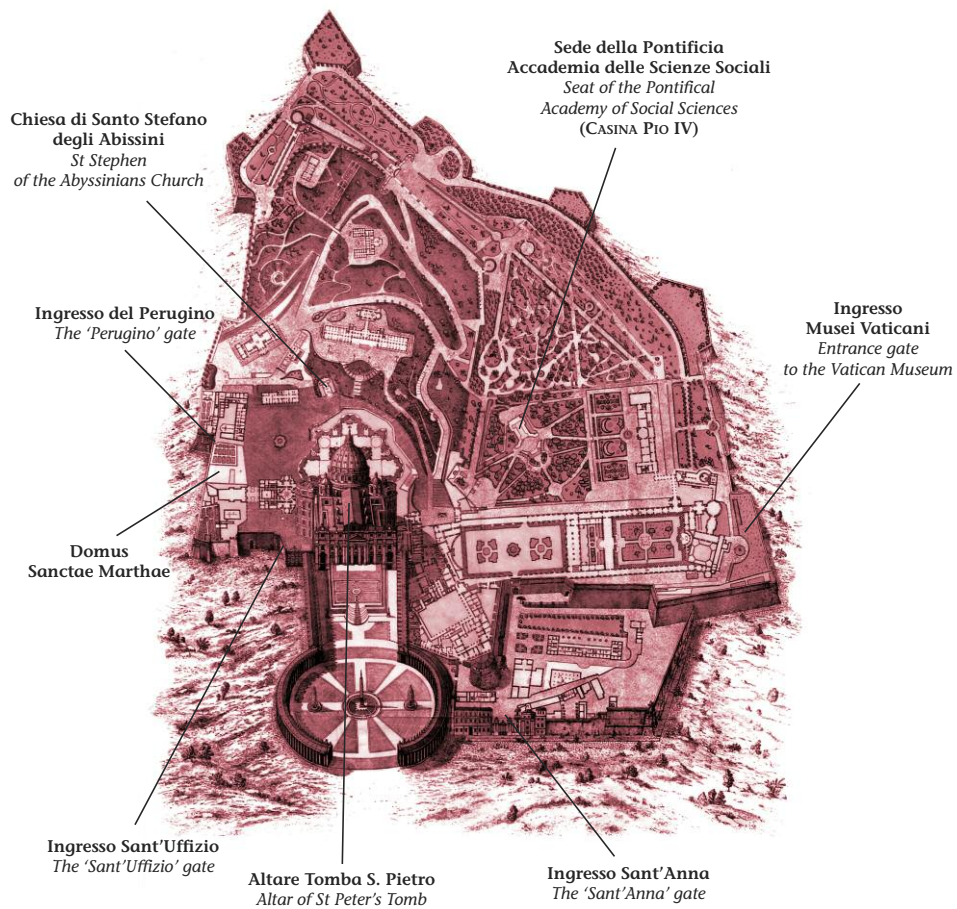
Óscar Andrés Cardinal Rodríguez Maradiaga, SDB is the current Archbishop of Tegucigalpa, former President of Caritas Internationalis and former President of the Latin American Episcopal Conference (CELAM). Rodríguez was elevated to the cardinalate in 2001. He entered the religious life, and joined the Salesians in 1961. He was ordained a priest in 1970. In 1978 he was named auxiliary bishop of Tegucigalpa and titular bishop of Pudentiana. Archbishop Rodríguez was created Cardinal Priest of S. Maria della Speranza by Pope John Paul II and is the first cardinal from Honduras. He is the current President of the Episcopal Conference of Honduras. Rodríguez was one of the cardinal electors who participated in the 2005 papal conclave that selected Pope Benedict XVI and in the 2013 conclave that elected Pope Francis, who appointed him as the coordinator of his Council of Cardinals. He is a staunch defender of human rights and a powerful voice in the global fight against poverty. He was the Vatican's spokesperson with the International Monetary Fund and the World Bank on the issue of Third World debt.

Jeffrey D. Sachs is the Director of The Earth Institute, Quetelet Professor of Sustainable Development, and Professor of Health Policy and Management at Columbia University.

He is Special Advisor to United Nations Secretary-General Ban Ki-moon on the Millennium Development Goals, having held the same position under former UN Secretary-General Kofi Annan. He is Director of the UN Sustainable Development Solutions Network. He is co-founder and Chief Strategist of Millennium Promise Alliance, and is director of the Millennium Villages Project. Sachs is also one of the Secretary-General's MDG Advocates, and a Commissioner of the ITU/UNESCO Broadband Commission for Development. He has been named one of Time Magazine's "100 Most Influential People in the World" twice, in 2004 and 2005 and has authored three New York Times bestsellers in the past seven years: *The End of Poverty* (2005), *Common Wealth: Economics for a Crowded Planet* (2008), and *The Price of Civilization* (2011). His most recent book is *To Move the World: JFK's Quest for Peace* (2013). Professor Sachs is widely considered to be one of the world's leading experts on economic development and the fight against poverty. His work on ending poverty, promoting economic growth, fighting hunger and disease, and promoting sustainable environmental practices, has taken him to more than 125 countries with more than 90 percent of the world's population. For more than a quarter century he has advised dozens of heads of state and governments on economic strategy, in the Americas, Europe, Asia, Africa, and the Middle East. Sachs is the recipient of many awards and honors, including membership in the Institute of Medicine, the American Academy of Arts and Sciences, Harvard Society of Fellows, and the Fellows of the World Econometric Society. Professor Sachs is also a

frequent contributor to major publications such as the Financial Times of London, the International Herald Tribune, Scientific American, and Time magazine. Prior to joining Columbia, Sachs spent over twenty years at Harvard University, most recently as Director of the Center for International Development and the Galen L. Stone Professor of International Trade. A native of Detroit, Michigan, Sachs received his B.A., M.A., and Ph.D. degrees at Harvard.

Andrew M. Yuengert is a Professor of Economics at Seaver College, Pepperdine University. Professor Yuengert holds a B.A. in Economics from the University of Virginia and a PhD in economics from Yale University. He has taught economics at Pepperdine for fifteen years. Before coming to Pepperdine, he taught at Bates College in Maine, and was a research economist at the Federal Reserve Bank of New York. Professor Yuengert has made research contributions in several fields: economic philosophy, Catholic Social Teaching, the empirical study of religion, labor economics, and finance. He is a former President of the Association of Christian Economists, and currently serves as editor of its journal, *Faith & Economics*. Recent books include *The Boundaries of Technique: Ordering Positive and Normative Concerns in Economic Research*, from Lexington Books, and *Inhabiting the Land: the Case for the Right to Migrate*, published by the Acton Institute for Religion and Liberty. He is currently researching a book on relationship between economic theories of choice and the Aristotelian concept of practical wisdom.



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