



CENTESIMUS ANNUS PRO PONTIFICE

## German CAPP paper Rome 2017

This is a discussion paper which was produced in Frankfurt on 4<sup>th</sup> of March 2017. The three sections are all similarly structured. Each begins with a short introduction to the theme prepared by those in charge of the Conference in Rome and then, the suggestions worked out in Frankfurt are listed:

### 1. **A discussion of the scandal of youth unemployment.**

What are the possibilities and training requirements of the digital age? In several EU member states youth unemployment has risen dramatically in the last few years. It is already commonplace to speak of a “lost generation” of teenagers under the age of 25 in the EU generally, of whom almost a quarter are unemployed. Many of these lack training and are consequently without any prospect of work. And these are important foundations for committed participation in society, and indeed for social cohesion. Only someone with real prospects will involve himself in political decision-making and assume responsibility in society, thus living out democratic values. It is consequently a matter of great concern, that many young people lack these opportunities for participation, especially in the unstable southern states of Europe, as indeed in many other parts of the world. In the proposals, a distinction was drawn between the different levels, political, business, and social.

#### a. The political level:

- i. How much tax-money should go towards training?
- ii. Economy-based safeguards against termination of employment (flexibility)
- iii. Mutual recognition of training programmes within the EU and beyond, together with adjustment of content;
- iv. The political understanding of economic-policy must be greater than the understanding of social policy;



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- v. Active promotion of the interests of the middle-class and of craftsmen;
- vi. Re-training and new qualifications should be deliberately undertaken measures;
- vii. BAfög: Promotion of training and study as a way out of the particular and exclusive,
- viii. A training budget for the federal and state economies

### b. The business level:

- i. Training as a business responsibility;
- ii. The more middle-class the economy, the better the training;
- iii. A dual system of training, which should not only generate work; but also life prospects: masters in their field should have their own businesses and so become established in society;
- iv. Co-responsibility at business level – this would not pose an obstacle to success;
- v. The active development of new career prospects;
- vi. Funds for new business (with tax benefits);
- vii. New forms of occupation (in politics and in business). Also new types of social security as a theme in the world of business?
- viii. Employee participation in business management

### c. The social and family level

- i. The active structuring of the digital transformation;
- ii. The creation of new career prospects;
- iii. Transformation: away from an elitist training system;
- iv. Away from Mummy!
- v. The Church as “salt of the earth” (Church schools as a benchmark);
- vi. To inculcate the value of work;

## 2. The battle against human-trafficking and business-crime.

In the 21<sup>st</sup> century, people are bought, sold, and exploited. The most widespread form of human trafficking is still sexual exploitation, followed by exploitation in the work-place and economic exploitation. Three quarters of the victims are woman. The number of children, who have become victims, has greatly increased. Human trafficking is a grave offence against basic human rights and it is explicitly forbidden by the European Charter of Human Rights. In considering



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this problem, the participants distinguished between foreign and home policy, as also internal Church politics.

- a. The level of home or national policy:
  - i. The reduction of demand into sexual services in this area, new regulations and control mechanisms regarding use and promotion must be put in place;
  - ii. Sensitivity to abuses, e. g. the use of children in the entire production process must be prevented;
  - iii. Home-helps from Eastern Europe must not be exploited in Western countries;
  - iv. As a priority, measures for the promotion of investment must be based on social criteria;
  - v. Improved state-supervision and the introduction of improved anti-corruption rules;
  - vi. Greater emphasis on the social aspects of the market economy.
  
- b. The foreign policy agenda:
  - i. The form of development policy overseas: China is more successful in Africa than Misereor: The participants were speechless!
  - ii. The promotion of women's rights and of equal rights;
  - iii. The promotion of transparency: what does the Church have to say about the World Cup in Dubai – anything of note?
  - iv. A strong policy on woman rights;
  - v. The of human trafficking;
  - vi. To use the marketplace powers of the Catholic Church positively.
  
- c. The internal Church agenda:
  - i. Until now: there has been no common policy of the European Bishops' Conference;
  - ii. The Church as advisor in the matter of employment injustices;
  - iii. The Christian is a watchman: stand up and fight;
  - iv. In this sphere, there must be role models: Bishops, parish-priests, catholic business-men
  - v. Every demand is also a demand on me;
  - vi. The Church should be on the spot and ready to place her finger in the wound.



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### 3. **The establishment of solidarity and civic virtue.**

Too often solidarity and civic virtue are named in one breath and are so understood. However, solidarity is not a civic virtue organised by the state, but rather a social principle of Catholic Social Teaching. Solidarity is a basic principle of human coexistence, which obliges people to be responsible for one another. The theological basis for solidarity is this: In Jesus Christ, God shows his solidarity with the whole human person, even in suffering and death. Civic virtue goes hand in hand with expressions such as political interest, political self-confidence and state confidence in the system. The concept of civic virtue does not have one single definition but it fits in well with the concept of the common good, as found in Catholic Social Teaching. As category levels, the business, state and church levels were chosen.

#### a. The business level:

- i. Prizes should be awarded for the social commitment of individual colleagues;
- ii. Voluntary activity in the business should be encouraged by the management,
- iii. Top managers should adopt social projects;
- iv. There should be idea-competitions and bonuses for social commitment;
- v. Social commitment should be taken into account, when pay and promotion are being considered.

#### b. The state level:

- i. When the President of Germany invites as his guests, people who have dedicated themselves to the 'common good, this should be made more known;
- ii. The state should encourage donations (donations to political parties are regulated differently);
- iii. Virtue promotes a workaday morality.

#### c. The church level:

- i. Renewal of the family theme human ecology;
- ii. Repayment of the Church tax for the promotion of social projects at local level;



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- iii. Rich people think they have done their duty, once the Church tax has been paid. Then one feels no further responsibility;
- iv. Discussion of solidarity and help for Muslims should take place in the inner religious dialogue; also Muslim communities should help their brothers and sisters in faith;
- v. Against separations in the communities
- vi. Support of the “Catholic Church” as a brand.

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