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WORLD ECONOMY – “DIVINE ECONOMY”

Summary

This paper aims to identify the opportunities for implementation of two economics: world and “haeven”. They can complement each other if they met a man will be guided by the principle of love, and not just tolerance and in the spirit of solidarity, and not just individual gestures taking pity. The article has been divided into three parts: world economic conditions of life, the man at the crossroads of complementary economics and the need for such a quality of love as “divine economy”

Key words: Economy, world economy, divine economy, human being, progress, value, Human capital, God, love

JEL: E21, E22, F15, I39, O35, P50, Z10, Z12

1. Introduction

World economy and the “divine economy” are issues that can be treated as having no common denominator and even contradictory to the purpose that is realized by each of these areas. The problem drafted in the topic fits into a polar dimension of one reality – human existence, taking into account the perspective of time and eternity. The main thesis focuses on the questions: Is it possible to interpret these two, at first glance, contradictory realities in a complementary way? Does the world economy have to be exclusively focused on the multiplication of capital and material profit coming from the business? Is the perspective of heaven escaping from rational cognition only a utopia? Can we talk about spiritual multiplication of capital? Is it worth caring and striving for this capital? What is the relationship between the world economy and the divine economy?

World economy (gr. Οἰκονομικός - *farm management*¹) as a field of knowledge is based on empirically adequate assumptions developed by using complex mathematical

¹ Traditionally, when discussing the history of economic thought in ancient times so that, where for the first time came to address the economics mentioned four Greek thinkers: Hesiod, Xenophon, Aristotle and Plato. The first two are treated as precursors of all economic thought. Hesiod in the work *Ἔργα καὶ*

apparatus in order to stabilize the economic reality and multiply profits that could be brought [Gorazda, 2014, p. 17].

Divine economy is a part of God's plan of salvation of the human race shown in creation, and especially in the Redemption, which is the work of Jesus Christ (Eph 1:10; 3:9) revealed in God's Word, therefore, belongs to the area of faith [O'Collins, Farrugia, 2002, p. 79].

Three issues will help to justify the thesis that there is a correlation between the world economy set in a material dimension of our life on earth and the divine economy touching transcendent category, and therefore the spiritual dimension: world economic conditions of life, the man at the crossroads of the complementary economy and the need for love, which is the quality both of the world economy and divine economy. This approach is dictated by the criterion of human dignity that is a special physical and spiritual nature of a man which distinguishes him from other beings in the universe.

In this argumentation, the social encyclical of Pope Benedict XVI *Caritas in Veritate* will serve as a point of reference, nota bene motivated by the fortieth anniversary of edition of significant social encyclical of Paul VI, *Populorum progressio*.

2. World economic conditions of life

The daily life of a human being goes under certain conditions and in specific situations, hence the need for proper management of material goods which a person uses. Economics is very helpful in this operation. Economics favors development of environment by the human and effective rules of the operation in the micro scale: households and businesses [Raczyński, 2004, pp. 672-674], and at the macro level: the national economy (the country) and the world economy (global) [Raczyński, 2004, pp. 637-641]. Economics understood in such a way seems to be a more practical and specific field of knowledge than the discipline of philosophy and theology, the subject of which is the purpose and meaning of human life, moral life and relationship with God.

As a part of economics, a man realizes the process of social management or both production and distribution of goods and services produced by the human labor, increases the comfort of his life and raises his social status [*Wiedza o społeczeństwie*, 2003, p. 288]. A man raises the standard of living of his family. Entering into the economic cooperation with the others, a man changes the world. It must be admitted that in many ways, today's conditions of human life are better and more appropriate to the personal dignity of man than in the past centuries.

The reality currently shaped by humans has made great progress. The progress is visible in many areas of human life and technologies changing so quickly in front of our eyes confirm this process.

Ἡμέρῳι included the simple wisdom indication of farm management and Ksenofant titled his work Οἰκονομικός, giving the name to the whole discipline of science. Plato is the author of the treaty concerning social philosophy and thus covering the issues of economic policy and Aristotle leads reflection on the management by the way of moral reflection in the *Nicomachean Ethics* [Gorazda, 2014a, p. 41].

Progress is closely associated with the operation of economic mechanisms. They stimulate the production of goods and services. It is possible with their help to meet the basic needs, to provide better education, stable employment, medical care for the public.

A sign of progress is the growing awareness of their human dignity and consequently their rights. This awareness was reflected in the international documents (e.g. *Helsinki Final Act*, 1975), which include the use of economic rights essential to human dignity and the free development of their personality, while depriving a man or a nation of their own economic resources so necessary for the existence they deem unacceptable [http://stosunki-miedzynarodowe.pl/traktaty/akt_koncowy_KBWE.pdf, access: 19.09.2015].

A positive sign of progress is the growing realization of the limits of available resources, the need to respect the integrity and rhythms of nature. Social progress is a derivative of economic development.

Industrial civilization, technological progress and economic development are not without symptoms of evil. The man also today is threatened by the products of his own production, the results of the work both of his hands and his mind and the tendencies of his will. Enrichment of certain social groups makes people slaves of ownership. It makes them follow the short-term satisfaction, replace goods they already have with more perfect ones for what they are entitled to but they contribute thereby to their multiplication rendering them often useless in their own households [Czapiński, 2004, p. 372].

Economic competition and rivalry between states has become a reason for even greater divisions, social inequalities and disparities in wealth. The division between the rich north and the underdeveloped, poor south in the world has increased.

The Economist reported that:

- 1% of the world's population has 43% of financial assets and 10% of the richest people has 83% of these financial assets;
- 85 the richest people in the world who could quietly take place in a subway car have such wealth as 3.5 billion people;
- 1% of the richest people concentrated in their hands half the wealth of the world.

Multiplying forms of poverty in some parts of the world offer a huge picture of the situation of instability and social injustice [<http://www.forbes.pl/85-najbogatszych-ma-tyle-pieniedzy-co-polowa-swiata,artykuly,169784,1,1.html>, access: 19.10.2015].

There is a risk of danger that some of the countries and regions of the world, possessing a small financial potential will be excluded from the global economic system; even those struggling with the problem of international debt.

Countries with rich resources cannot use them because they do not have adequate infrastructure, they are struggling with internal social conflicts, and are not able to control the corruption and crime.

In other regions and countries of the world there appears to be the inability to obtain credit on affordable terms, unfair tax system, the phenomenon of unemployment and underemployment, exploitation and child labor, limitation of the right to economic initiative, which destroys entrepreneurship and thus the creative subjectivity of the citizens and favors leaving people outside the boundaries of normal economic mechanisms.

Among the strictly economic indicators of the underdevelopment in the world, there are other, indirectly related to the economy, such as illiteracy, the housing crisis, the difficulty or impossibility of obtaining higher education, demographic problems, unjust legislation, Darwinian struggle for survival, diverse forms of exploitation and oppression, economic, social, political and all kinds of discrimination.

Despite the political transformation and the fall of the dictatorial regime, the problem today is the phenomenon of mass, very severe emigration that makes an impression of “migration of peoples” [<http://polska.newsweek.pl/economist-polska-uchodzcy,artykuly,370645,1.html>], access: 19.10.2015].

The phenomenon of terrorism is still increasing which is aimed at killing people and destroying their possessions, often in the name of religion. This is the greatest evil against religion itself, against progress, against humanity.

This perspective of multifaceted processes of alienation and economic regimes, social relations and consumerism causes an increasing fear for people and products of their activities are rotated in a radical way against them and become tools of self-destruction.

There are questions that come back, the question of a man himself. Is today's man a better one than in the past? Is he aware of the dignity of his humanity? Does he see the dignity of the needy and the weak and because of it is he capable of being responsible and helping others?

3. The man at the crossroads of complementary economics

Man equipped with reason and free will has the rights and obligations which constitute his value. The Greek word *αξιος*² and Latin *dignitas*³ are explained by the value and respect for the dignity of people.

The man guided by a sense of the dignity impacts on the development of culture and economy, organizes museums, the Hermitage, builds the banks, creates exchanges. It is worse with the awareness of dignity. Primitive man was reported on cannibalism, during the period of slavery treated like a human thing, an object in the contemporary history of recorded acts of genocide or economic exploitation. This behavior is defined as barbarism.

In some circles there is a belief that man is the most important in the world, that his life is the highest value and therefore he demands respect from conception to natural death, the value in this sense does not mean the price of the tender. Taking into account the personality that distinguishes one from the other, it is sometimes spoken of a valuable man. Then, his special character is emphasized as well as a way of being in the environment or the nobility of conduct.

In philosophy, there are many theories of value. They affect a subjective reference set by a man and objectively formed relationships with others [Krajewski, 2014, p. 261].

² *Αξιος* in: [*Słownik grecko-polski*, 1958, p. 233].

³ *dignitas*, in: [*Słownik łacińsko-polski*, 1998, p. 161].

M. Scheler, a German philosopher from the late nineteenth century, writes about human values: hedonistic (sorrow, pleasure), utilitarian (performance, efficiency), vitality (health, life) and spiritual, as aesthetic values (beauty, ugliness) legal (the value of what is right and what wrong), cognitive (accuracy, objectivity). He distinguishes between the *sacred* and the *profane*. The former refers to everything that is keeping the human existence and his development. They are important in education and all kinds of legislation. The second, called the religious, are absolute in character [Galarowicz, 1992, p. 575].

A man guided by the values creates culture and at the axiology level of people he shares good and love through which he becomes better and the world reveals itself as genetically encoded in human capabilities. In the proceedings thus there is the primacy of man over things, the existence over the possession, preference is always given to all human beings. As a contemporary philosopher G. Marcel, a French philosopher from the late nineteenth century said, the idea is not so much to have as to be [Copleston, 2007, p. 124].

The value in the economy is synonymous with the price. Something is more or less valuable depending on the price [Żukowski, 2014, p. 263].

The primacy of the dignity of human existence over the existence of things is due to the transcendent truth about man, which alone guarantees fair relations between people. Ontic dignity, constituting the essence of man, is a property that belongs to his being [Ferber, 2008, p. 11]. In a sustainable and essential way, dignity is the criterion of every moral value. The dignity understood in such a way possess men and women, children and elderly people, entrepreneurs and unemployed, and it is the foundation of the others, their positions or social roles performed. The dignity of man distinguishes him from things and is not destroyed even by death. Thanks to the dignity man exists in eternity. So he is therefore more valuable than things and more important than any other cultural products, technology and the economy. Each person – it is the uniqueness, inconvertibility, the subject and purpose. Thanks to the properties of the person where dignity is in the first place, man rises above the world of nature, creates a culture and, at the level of axiology, shares good and love by which he becomes better and the world through such human behavior in becoming a community revealing the genetically encoded in human capabilities.

The primacy of man is the culture of life, the primacy of things means total technization, economization, moral nihilism – which leads to the reification (reification) and the instrumentalization of the man himself, as a consequence disappears human freedom. The primacy of man – the person over the thing, and thus, ethics over technology is a fundamental principle of humanism, culture, social, political, economic and financial order. This primacy follows from the transcendent truth about man, which only shows him his full identity [Chlewiński, Zalewski, 1989, pp. 1231-1232].

You will not find any other certain principles guaranteeing just relations between people. Such an understanding of the position of man allows to submit world economics to heaven economics.

4. The need for love – quality of “divine economics”

A person should always remember about his dignity and primacy. He is invited in the economic activities to be guided by morals and ethics whose main task is to ensure respect for the norms and principles of ordering relationships and correct the reference to things and the world. Not everything economically permitted as technically possible is ethical. Economics has an inherent autonomy, as well as ethics. They can meet each other, but not necessarily, if a man does not want this. It should, therefore, strive for it to respect each other. In the mutual, orderly relationships, they promote human development and teach references in mutual love for each other.

Human progress in this world cannot be seen only in terms of material. The development of technology does not provide prolongation of the existence and humanity without “perspective of heaven” lost the courage to be ready to accept higher goods and ideals, the great and disinterested initiatives flowing from the universal love and solidarity.

In the Bible and sacred art heaven is sometimes presented as a beautiful garden rich in wealth of different fruits, fun and enjoyment of its residents as a place of intense friendship, solidarity, brotherhood, love where no one will harm, envy or compete with anyone. In heaven, as demonstrated by theologians, there will not be any production work or economic activity but we will be accompanied by personal and subjective activity existence [Ratzinger, 1986, p. 161; Finkenzeller, 2000, p. 184].

Heaven is a reality full of happiness and joy. It is seen in terms of awards and participation in the perfect fullness of life. It could be stated that the prospect of the economy of heaven takes here on earth. As ever more globalized society makes people come closer, but it does not make us brothers. Reason itself can grasp equality between men and establish civil coexistence between them, but is unable to establish brotherhood. It has origins in the transcendent vocation of man. It is important, therefore, that man in his intelligence and knowledge, which develops, should be guided by love. It is of importance that the care of charity was not wrongly perceived only as a feeling directed towards satisfying own needs, but that was characterized by unselfishness. Economic, social and political development, if it wants to be authentically human, must respect *the principle of gratuitousness* as an expression of fraternity.

Pope Benedict XVI, in his encyclical *Caritas in Veritate* notes that “what is needed is an effective shift in mentality which can lead to the adoption of *new life-styles* «in which the quest for truth, beauty, goodness and communion with others for the sake of common growth are the factors which determine consumer choices, savings and investments» (CIV 51)” [Benedykt XVI, 2009].

Changing the mentality assumes: in addition to material growth, spiritual growth, since the human person is a unity of flesh and spirit.

There is, therefore, a widespread need to engage especially the ruling people to award a new shape of economic and social development in the world. The primary capital to be safeguarded and valued is man, the person, in his integrity. This is the “heaven economics” which involves a complete, integral human development and is realized in human solidarity, resulting from the selfless love. As it was said by Pope John Paul II during

one of the Polish pilgrimage, “there is no solidarity without love” [<http://www.bialykrak.pl/ksiazka/nie-ma-solidarnosci-bez-milosci>, access: 19.10.2015].

Implementation of two economics shown in the lecture as disjoint ones is complementary so they can complement each other if they met a man will be guided by the principle of love, and not just tolerance (as in the case of animals, which are tolerated in the environment) and in the spirit of solidarity and not just individual gestures taking pity over the difficult circumstances of life.

A man, as was said above, should always remember his dignity and primacy. Therefore, actions should be guided by economic morality and ethics, which main task is to revive awareness of the normative human functioning. As mentioned above, the meeting of economics and ethics is dependent on the decisions of a man. However, there is the need for formed personality to decide properly. In the words of Pope Benedict XVI in his Encyclical *Caritas in Veritate*, dedicated to integral human development “*authentic human development concerns the whole of the person in every single dimension*” (CiV 11) [Benedykt XVI, 2009, p. 14]. It is, therefore, necessary to present a perspective that would not close only in the dimensions of temporality. Faith comes here with the help. In the light of faith, because, without the prospect of heaven, and thus eternal life, human progress in this world is devoid of meaning. It does not provide the eternal existence of mankind and without the prospect of heaven he loses the courage to be ready to accept higher goods and ideals, the great and disinterested initiatives flowing from the universal love.

Adequate words, the problem described above depicted Benedict XVI: “As society becomes ever more globalized, it makes us neighbors but does not make us brothers. Reason, by itself, is capable of grasping the equality between men and of giving stability to their civic coexistence, but it cannot establish fraternity. This originates in a transcendent vocation from God the Father, who loved us first, teaching us through the Son what fraternal charity is (CiV 19)” [Benedykt XVI, 2009, p. 22]. The Pope highlighted the priority of the man, because the relevant document we read: “I would like to remind everyone, especially governments engaged in boosting the world's economic and social assets, that the *primary capital to be safeguarded and valued is man, the human person in his or her integrity*: Man is the source, the focus and the aim of all economic and social life (CiV 25)” [Benedykt XVI, 2009, p. 30]. Above opinions depict the fact that the man has his desirability resulting from being a creature of God, loved by the Creator, and moreover, endowed with an immortal soul, what the Pope describes as follows: “Man is not a lost atom in a random universe: he is God's creature, whom God chose to endow with an immortal soul and whom he has always loved. If man were merely the fruit of either chance or necessity, or if he had to lower his aspirations to the limited horizon of the world in which he lives, if all reality were merely history and culture, and man did not possess a nature destined to transcend itself in a supernatural life, then one could speak of growth, or evolution, but not development (CiV 29)” [Benedykt XVI, 2009, p. 34-35].

Benedict XVI summarizes the perspective of temporality, with the prospect of eternity, as a binding material showing love. It reads thus: “In view of the complexity of the issues, it is obvious that the various disciplines have to work together through an orderly interdisciplinary exchange. Charity does not exclude knowledge, but rather requires, promotes, and animates it from within. Knowledge is never purely the work

of the intellect. It can certainly be reduced to calculation and experiment, but if it aspires to be wisdom capable of directing man in the light of his first beginnings and his final ends, it must be “seasoned” with the “salt” of charity. Deeds without knowledge are blind, and knowledge without love is sterile. Indeed, “the individual who is animated by true charity labours skilfully to discover the causes of misery, to find the means to combat it, to overcome it resolutely”. Faced with the phenomena that lie before us, charity in truth requires first of all that we know and understand, acknowledging and respecting the specific competence of every level of knowledge. Charity is not an added extra, like an appendix to work already concluded in each of the various disciplines: it engages them in dialogue from the very beginning. The demands of love do not contradict those of reason. Human knowledge is insufficient and the conclusions of science cannot indicate by themselves the path towards integral human development. There is always a need to push further ahead: this is what is required by charity in truth. Going beyond, however, never means prescinding from the conclusions of reason, nor contradicting its results. Intelligence and love are not in separate compartments: *love is rich in intelligence and intelligence is full of love (Civ 30)*” [Benedykt XVI, 2009, pp. 35-36].

A little further on we can read: “*Charity in truth* places man before the astonishing experience of gift. Gratuitousness is present in our lives in many different forms, which often go unrecognized because of a purely consumerist and utilitarian view of life. The human being is made for gift, which expresses and makes present his transcendent dimension. Sometimes modern man is wrongly convinced that he is the sole author of himself, his life and society. This is a presumption that follows from being selfishly closed in upon himself (...) (Civ 34)” [Benedykt XVI, 2009, p. 40].

The Pope also warns against closing the knowledge of man and his life within the dimensions of temporality. Accurately it appears the following passage of the encyclical: “The excessive segmentation of knowledge, the rejection of metaphysics by the human sciences, the difficulties encountered by dialogue between science and theology are damaging not only to the development of knowledge, but also to the development of peoples, because these things make it harder to see the integral good of man in its various dimensions. The “broadening [of] our concept of reason and its application” is indispensable if we are to succeed in adequately weighing all the elements involved in the question of development and in the solution of socio-economic problems (Civ 31)” [Benedykt XVI, 2009, pp. 36-37].

According to Pope Benedict, God is a source of unity between people, which appears as a task facing the man and which could be realized thanks to the gift of love. The Pope writes: “Because it is a gift received by everyone, charity in truth is a force that builds community, it brings all people together without imposing barriers or limits. The human community that we build by ourselves can never, purely by its own strength, be a fully fraternal community, nor can it overcome every division and become a truly universal community. The unity of the human race, a fraternal communion transcending every barrier, is called into being by the word of God-who-is-Love. In addressing this key question, we must make it clear, on the one hand, that the logic of gift does not exclude justice, nor does it merely sit alongside it as a second element added from without; on the other hand, economic, social and political development, if it is to be authentically

human, needs to make room for the *principle of gratuitousness* as an expression of fraternity (CiV 34)” [Benedykt XVI, 2009, pp. 41-42].

In his encyclical *Caritas in Veritate*, which fragmentary can already be seen in the examples cited above, was shown conviction of Pope Benedict, which flows from the very essence of Christianity. It is worth once again to cite the sentence of the point 51 of the encyclical where the Pope crystallizes one of its main messages: “What is needed is an effective shift in mentality which can lead to the adoption of *new life-styles* “in which the quest for truth, beauty, goodness and communion with others for the sake of common growth are the factors which determine consumer choices, savings and investments (CiV 51)” [Benedykt XVI, 2009, p.64].

Changing the mentality assumes, in addition to material growth, spiritual growth, since the human person is a “unity of flesh and spirit”, born of God's creative love and destined for eternal life. Man develops when he is growing spiritually, as his soul knows itself and the truth, which the embryo God has placed in him, when he is in dialogue with himself and with his Creator. Staying away from God, man is restless and ill. Social and psychological alienation and the many neuroses that characterize rich society, are also the cause of a spiritual nature. Welfare society, materially advanced but overwhelming for the soul is not in itself focused on authentic development. New forms of enslavement in which many people fall find out not only sociological and psychological but also spiritual explanation. The emptiness in which the soul feels abandoned, despite many therapies for body and psyche, brings suffering. There is no full development and universal common good without spiritual and moral good of people conceived integrally – as spiritual and corporeal beings.

This is the “divine economy” which involves a complete, integral human development and is realized in human solidarity, resulting from the selfless love. This belief lies in the Christianity, it is a canvas of the encyclical *Caritas in Veritate* by Pope Benedict XVI and with it comes what was said by St. Pope John Paul II during one of the Polish pilgrimage, “there is no solidarity without love”.

5. Conclusion

Implementation of two economics shown in the lecture as disjoint ones is complementary so they can complement each other if they met a man will be guided by the principle of love, and not just tolerance (as in the case of animals, which are tolerated in the environment) and in the spirit of solidarity and not just individual gestures taking pity over the difficult circumstances of life.

Benedict XVI, who in his encyclical *Caritas in Veritate* sums up the social experience of Christianity, collected over two-thousand-year history, compares the perspective of temporality, with the prospect of eternity, also showing connectivity and even the unity of world economics with the divine economy, if only the former one will not close for the prospect of eternity, that is the Kingdom of God. Properly understood economy is therefore with respect to the “divine economy” if the center will be love – the gift of God that leads to eternal happiness.

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