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ROLE OF RELIGION IN THE IMPROVEMENT OF THE ECONOMY

ULOGA RELIGIJE U UNAPREĐENJU GOSPODARSTVA

ABSTRACT

In this scientific work which is called "Role of religion in the improvement of the economy" in the center of discussion will be the elements that shows a clear connection between economic elements with religion and the interdependence of these two areas in reality for who many people's might say that they have nothing in common . The first part presents just such a reference and this is work that is imminent to man. Working in the Social Doctrine of the Church is a reality inherent to the man as a master, producer and a manager, what makes human being similar to the God. Thus properly managing comes in direct dependence on natural law and transcendental reality that is inherent to religion. In the second part of this paper we will discuss the issue of representation of the Christian principles of waste man entrusted givens. From everyday experience we conclude that sometimes economic activities are not in accordance with natural law making occurs hunger for profit and other phenomena that do not lead to the progress of society or to the common good. In the third and last part of the article , we will try to reflect and bring at least part of the reality in which as a result of transgressing the fundamental moral principles and natural law reveal to the naturally irresponsible management.

The main purpose is to warn mankind to the causal relationship between energy and technological progress coupled with irresponsible management of resources leads to damaging the biosphere and disturbing picture of reality that is alarming, to the pressing need for change.

Keywords: religion, economic improvement, Social Doctrine, Church, changes

SAŽETAK

U ovom radu koji nosi naslov „Uloga religije u unaprjeđenju gospodarstva“ u središtu razmatranja biti će elementi koji pokazuju jasnu povezanost gospodarskih elemenata s religijom i međuovisnosti ovih dvaju područja i stvarnosti za koje će mnogi na prvi pogled reći da nemaju ništa zajedničko. Prvi dio rada donosi upravo takvu jednu poveznicu a to je rad koji je imanentan čovjeku. Rad u Socijalnom nauku Crkve jest stvarnost svojstvena čovjeku kao gospodararu ip roizvođaču ali I upravitelju po čemu je čovjek sličan Bogu. Samim time ispravno gospodarenje dolazi u direktnu ovisnost o naravnim zakonima I transcendentalnom stvarnošću koja je svojstvena religiji. U drugome dijelu ovoga rada obrađivati će se problematika zastupljenosti kršćanskih principa gospodarenja čovjeku povjerenih datosti. Činjenica je da činjenično stanje često nije u skladu s naravnim zakonom zbog čega se javlja glad za profitom I slični fenomeni koji ne vode prema napretku društva niti prema općem dobru. U trećem, ujedno I posljednjem dijelu rada, pokušat ćemo

promišljati I barem dijelom donijeti stvarnosti u kojima se kao posljedica nepoštivanja temeljnih moralnih principa I nepoštivanja naravnih zakona očituje neodgovorno upravljanje odnosno gospodarenje.

Cilj rada je upozoriti čovječanstvo, na uzročnopoljedičnu vezu između energetske-tehnološkog napretka koji u kombinaciji s neodgovornim upravljanjem resursima dovodi do oštećenja biosfere I zabrinjavajuće slike stvarnosti koja je alarmantna, na nužnu potrebu za promjenom.

Ključne riječi: religija, unapređenje gospodarstva, socijalna nauka, crkva, promjene

1. Relation between the economy and religion

1.1. Introductory deliberation

We are witnesses that the relation of the economy and religion is sometimes labeled as utopian speech. The consequence of such deliberation is channeling the metaphysical and fideistic category that has nothing in common with the objective reality. Scientific discipline named Social Doctrine of the Church touches and handles with whole issue of relationship of the man as a being that is rooted in materiality with which it comes into contact, and that allows him to survive, but it also shows that "objectively" is not as it is displayed. Looking at religion in this context, we conclude that it does not have to be divinized (although someone find that characteristic) because theology does not only access to the work as a subject. Seen from a religious point of view, the main purpose of the economy stems from man's relation to the world of material goods, which has two main features. The first feature refers to the attitude of man to rule the world of material goods. Man was created together with all other created realities. Nevertheless, the man is distinguished from the overall reality on the spiritual level that surpasses other beings. Just because of that human being has a *domunnaturale* over all creation that was given to him by God, and is expressed in Scripture: "replenish the earth and subdue it" (Gen 1, 28). Despite the right given to the human to waste the entire created reality, he was forbidden to become susceptible to the seductive pursuits of pleasure, desire to possess the will and power "because everything in the world—the lust of the flesh, the lust of the eyes, and the pride of life—comes not from the Father but from the world." (1 Jn 2, 16). In the context of management speech the most significant danger lies in danger of power over the cosmic forces, and so over the peoples. Therefore, it is necessary that a person who performs the power control over nature to use those entrusted powers and resources to manage in God-fearing and conscientious way. God has entrusted earthly goods to the whole human family which means that they can not belong only to certain nation, organization or individual. Therefore, properly handling with the entrusted resources implies an awareness of each person, which should be pronounced in an emergency when everything is to be shared. Another feature of the economy is knowledge of man to material goods conditional on a person's physical dimension of existence of which we are directed to material goods and services, and not just for basic maintenance of our existence or our kind (food, clothing, apartment), but also for the development of a sublime cultural goods. Man's dependence on material from a Christian perspective should be focused on pursuit of universal humanity development, without forgetting the principles and values of the spirit in front of God. The significance of man's dependence on material goods in today's society is even more pronounced because of development of the human civilization for the normal functioning needs more and more material goods. Two mentioned characteristics of the economy clearly reflect his knowledge and succinct understanding of the economic problems

of society in which the church operates. Despite the substantiality and clarity of understanding the economy from a Christian but also a number of other perspectives, economic understanding of today is more related to the accumulation of goods and services, then with the development and realization of a harmonious and joyful life which clearly reflects the kind of gap and disconnect between the economy and religion." While the economy and morality, each from its side of view, serving its own principles, it would still be wrong to claim that the economic and moral order are separated by each other's side, that one order would not have been dependent on other. "

1.2. Work as a reference between the economy and religion

If we exclude the speech of the characteristics of religion from a Christian perspective, which are presented within of the Social Doctrine of the Church, we cannot ignore the effect and work that is fundamental to the economy and religion, and to a man as a subject of action in all life aspects. " Work cannot keep religious meaning if it loses the human sense." "Work is imminent to a man". Consequently, it is necessary to place work again in the cosmic and the human function which was given him from God the Creator, without sticking to work just outward moral correction. The management makes man similar to God. But that obliges him to understand the management of givens as a call to "divine behavior". Circumstances today connect Christians to recognize the vision in new dimension that were forgotten by their ancestors, and that was indeed the biblical vision of nature. This vision reflects on the best way the thought of medieval philosophers telling that the divine behavior of man is manifested in greater cohesion man with nature, emphasizing the role of *Artifex*, assessing the substance not only in the human body, but also in his incumbency to act in the universe in an effort that his "changes" and " trends " reveal those forces of celestial bodies that affect the secrets of the human spirit and freedom over and over again. Work should fraternize man and the world. In the Book of Genesis is pointed out that the man is a master of the universe by his vocation and according to the design of God. Man is, furthermore, a contributor of the creation and blacksmith of his own evolution through the discovery, Processing and spiritualization of nature what commits him exactly to "divine behavior" which includes responsibility and community awareness. The communal consciousness doesn't manifest itself only in the awareness that the individual work product isn't its own proprietorship, but in contribution that irresponsible activities prevents the normal functioning of future generations. Nowadays the purpose of work isn't only to provide us our daily bread, but also to create a kind of social energy, which would continually serve to the whole humanity. The worker is in addition to their troubles, difficulties and bitterness well aware of that. In the small enterprises internalizing of that attitude that the product is something common more easy to achieve. This awareness is much harder achievable by the multiple owners of some international companies that are focused only on profit. The main purpose of production shouldn't be only an elementary profits because produce today means to reach beyond the primary intent to realize the aspirations of individual and collective promotion of economy and service needs.

The work becomes a civilizing factor if it becomes the main driver of "association" because that is exactly how humanity overcomes a decisive point in their common journey. If we observe the economy through the prism of *Homo Artifex* he is an employee who overcome the fixture and who is being designated as the master. According to this characteristic, the value of a man is transcended which automatically enters the sphere of the divine-religious character.

1.3. Interpretation of work in Social Doctrine of the Church

Working as a conscious activity is privilege for human, while the same activity of animal is instinctive action, so we can talk about the "work" of animals and machines only figuratively, if a man takes an animal or a machine in his hand, and manage them. The orientation on a seriously perceived value, which is not situated in the very experience of committing, but it achieve or realize something transitive - objective, which means going beyond just doing it separates work from play, sport or some other form of entertainment. Therefore, the work can be defined as "conscious, seriously, on the object oriented use of spiritual or physical abilities of man because of the purposeful creation of value, which serve the fulfillment of man's sense according to God's will, as well as human society, and finally to the glory of God." Work in which economic terms have been equated with interest is not at all one-sided and cannot be viewed solely through a necessity. On the contrary, the Church's social doctrine would say that the work has seven different senses. From everyday experience, we conclude that self-preservation is not possible without the work, preservation of species as well as development of cultural life which is stated in Scripture: " But we urge you, brethren, to excel still more, and to make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we commanded you, so that you will behave properly toward outsiders and not be in any need." (1 Thessalonians 4:11). According to work which leads to man's self-development work is the way how human being becomes more human. As the image of God, man is determined to deal with himself. God didn't initially create all the technological inventions and achievements because he rather allow the man during the work to reveal the principles and realities that are approaching him to their Creator. Furthermore, the work can be seen as a shaping and undergoing the world, but also as a profession and serving. This dimension of the work which is usually neglected manifests itself in the management of economic resources in a way that a man is placed in the role of creator and absolute master of reality instead of being aware that he only managed resources entrusted by the Creator. Next dimension observe work as a penance. Many people aren't familiar with this dimension. An old Russian proverb says that "the work does not makes man richer, but humpback spine" which clearly indicates the hardship of work. About this aspect of the work clearly speaks Pope Leo XIII. in encyclical *Rerum Novarum* saying that "no man in the state of innocence would not be idle, and that peoples who are offering a life without pain and suffering offered utopia from what are arising an even greater evil than those we have today." Working as redemption is hard to understand. But that helps us in the New Testament passage that says: "Now I rejoice in what I am suffering for you, and I fill up in my flesh what is still lacking in regard to Christ's afflictions, for the sake of his body, which is the church." (Col 1:24) . Work as worship of God and spread the true freedom of God's children is the last sense of work which in this context we observe as a task that God has given us but also as a participation in his creative work that is associated with salvation. "The Church does not offer its own model of social life; she rather remains open to a certain pluralism projects and working hypothesis, charismas and papers given by the Holy Spirit to fulfill the tasks of mankind in work, economy, politics and culture." Eventually we can conclude that instructions of the operation and management are contained in the Social Doctrine of the Church receive special meaning in accordance with the specific features of work that must be done in each of these areas Consequently, we have a very important criterion for activities and social progress-the openness to the gifts of the Holy Spirit.

2. Christian principles of management in relation to the now day facts

2.1. The hunger for profit - a reflection of the actuality

In recent times, on the place of free trade came the economic dominance; unbridled greed have inherited the struggle for supremacy, and the whole economy has become too adamant, relentless and cruel. From this had stemmed, that the welfare of the state government have served to the interests of the rich. According to that, accumulated wealth started to manage human being. Throughout the history economic situation has been changed. Especially in recent times there have been strong economic crisis that prevented the functioning of the entire state apparatus. During the time when some countries experienced a crisis, other ones, much more powerful and "wiser", without respecting the dignity of workers have exhausted their land, destroying thereby their vegetation violating natural law. Unfortunately, this trend continues today. Nowadays, when our national economy very often change itself, it is crucial to warn everyone to a very important commandment of social justice, which explicitly requires that economic development always join and adapt to a social development, and so that from the increased wealth of the country, without distinction, all estates of the citizens enjoy equal benefits .

2.2. The presence of Christian values in today's economy

Globalization has turned the world into a global village , the flow of information occurs within " the now" , humanity is increasingly confused in front of a wall and do not know what awaits them behind . Quick exchange of information, goods and capital from one to the other end of the world at first glance seems to be useful but also hides a great danger that calls into question the fundamental values of humanity. Such an environment where the government reflects the relativity and ambiguity of information, goods, resources, crisis generally applicable and objective conclusions, exudes insecurity and distrust. Technological achievements and science are questioning how long we should go what puts a man in the position to question himself logically about the reality in which he operate. Consequently, globalization brings breakdown of permanent value, and the loss of long-term purposes that were previously giving hope and perspective, enriching the rich peoples at the expense of the poor. There are two basic conditions we must assume when we talk about globalization, the environmental stability and protection of human dignity. Even Christianity isn't negatively directed toward news that brings global development; it does not manage to implement its principles in contemporary society. It is obviously seen in the economy in which is dominated the law of the market, stronger and profitability. Christian as an alternative to all of this, offers love, peace, justice, solidarity, and ultimately hope in the Christian God . The aforementioned words expressed the alternative is essentially formed an attitude that manifests itself in the proper management and economic activity. Despite all this, "Christians who actively participate in the modern economic and social development, who fight for justice and love to make them believe that they can contribute much to the welfare of humanity and world peace." The aforementioned words expressed alternative that essentially form an attitude that manifests itself in the proper management and economic activity. Despite all this, "Christians who actively participate in the modern economic and social development and have struggled for justice and love should be confident that they can contribute to the welfare of humanity and world peace."

3. Realities in which irresponsible (non-Christian) management manifest itself

3.1. Socially vulnerable on the labor market

Many people agree that the human management in purely economic sense begins by the discovery of America, which was conditioned with significant progress marked by the development of maps, compasses, and ships. After the discovery, a large number of Europeans was going in huge waves of emigration in the newly discovered land. Particularly significant was the emigration of Spanish and Portuguese conquistadors in South America. Just with the conquistadors was started observing person as the mechanisms and instrumentality through which an individual comes to their material desires. A very clear example of vulnerability in the labor market was the work of black peoples who were brought in 17th century on the cotton fields in the southern part of the United States because indigenous people become unable to perform the demands placed upon them. The natives were killed and blacks were massively exploited, and when they become useful tool cruel landlords would liquidated them. This state of affairs continued in the 19th century even in the period of industrial revolution when the working time was up to 16 hours, and even that was not enough to ensure worker's normal living conditions. Therefore, they have begun to emerge communist that included the abolition of private property and equitable distribution of goods. In this context it is important to highlight Marx's Communist Manifesto that was published in 1848. But such an organization which has assumed the dictatorship of the proletariat did not offer the desired effects. Because of that nowadays we have capitalism as a form of modern economic planning. Capitalism has returned private ownership that is limited only with state benefits. Even it sounds quite brilliant it has a negative side too. With this arrangement the emphasis is again returned to the hunger for money, thirst for power and authority, so equality as well as common good cannot find its fulfillment in society. The fact is that any form of regulation cannot offer the absolute realization of the common good because it is in the domain of each individual, not the organization of the national economy. "The management of mineral, plant and animal treasures of the world, which the Creator gave to man, cannot be separated from respect to moral obligations, including obligations to future generations.(KKC 2456)" "Man himself is a creator, center, and purpose of the whole economic and social life. The decisive point of the social issues is that goods created by God for all of us really gets to the every single person, by the justice and with the help of love (KKC 2459) .

3.2. Irresponsible management of resources

(In) correctness of management resources is closely related to environmental issues. Ecological situation today is truly alarming. "Progress of energy and technological development has led to an overload of the biosphere with harmful substances, and we're now seriously threatened by climate change caused by damage to the ozone coating. Discussions on the limitation of climate gas emissions are increasingly frequent. Certain, but not enough progress is made . " World income differences necessarily lead to such , an extremely unequal distribution of the state of pollution – Accordingly to already excessively pollution there are some consequences: Creating prosperity of rich countries is in its present form and at today's prices possible primarily because most of the people around the world do not cause so much pollution " Rich people have partly built their status thanks to the fact they have the option of free spending other people's raw materials (oil, wood , coal , forests , agricultural land) will sound unbelievable , but it seems that poverty in many countries is a prerequisite for life in rich abundance . This reality is especially obvious in the pollution research which asserts that" one resident of the United States produced an average of 20 times more pollutants than it was

allowed. European, ten, Japan's five, inhabitants of Bangladesh and India are below the average. "When it comes to globalization and the economy, it is inevitably to mention the influence of multinational corporations because their annual incomes are often significantly higher than the state budget or even the GDP of the entire country. The public is frequently exposed to negative violation examples of human rights and dignity, such as the exploitation of workers and natural resources of underdeveloped countries, unfair competition in less developed countries at the expense of the host, the impoverishment of underdeveloped countries and causing disturbance. The impoverishment of countries and resources of some countries by multinational companies is especially displayed by the illegal deforestation in Asia and South America (Brazil area, etc.), insertion of hormones in freshwater areas for better growth of fish, releasing of waste water enriched with arsenic from industrial plants, pollution of agricultural surfaces using a variety of protective agents (pesticides, herbicides, fungicides, limacides, insecticides), using large amounts of fertilizer (especially nitrogen in the wetter time of year) that pollute the underground and surface waters. In conclusion, the responsible management of resources is essentially concerned to religion because it violates natural law.

4. Conclusion

The speech about the relationship between the economy and religion is not an empty speech or speech without a reference. Despite the public perception, it would be wrong to state that their influence is always negative. Proper management is directly linked to the respect for natural law as the language of theology. Consequently, the proper and correct management that can be observed in the elimination of certain barriers for potential investments and new working places that are in the interest of the state, local communities and individuals. By coinciding of interests we get a positive example how desired profit of some company makes certain benefits and wraps up in which you want to invest money. If with all the above, we include respect for workers' rights and allowing a fair paidwe are on the best way approaching towards the true meaning of the word solidarity that John Paul II. Compares with virtue and argues that it is not a feeling of vague compassion or shallow distress because of the misfortunes of so many people close to you and distant. On the contrary, it is a firm and persevering determination to commit oneself to the common good; it is for the good of all and everyone, because we are really responsible for all around us. Therefore, it is necessary to achieve on the global level a high degree of social justice, which is the only correct way to accomplish balance in the world and avoiding the danger of further destruction. To effectuate this, we must work in accordance to preserve human dignity and environmental stability, as well as basic conditions for ensuring solidarity and acceptance. The function of the media in these processes is necessary. It is their duty to spread true, accurate and useful information because just objective picture of reality is possible to make an objective and correct judgment. We have a long and arduous road to accomplishment, but if we are aware that God is the only guarantee of a better future for all of us, we cannot and we must not give up on him.

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