

Introductory Meeting held at Mount St. Mary Seminary, MD, on May 29, 2014

Purpose: (1) Identify areas of alignment and mutual interest; and, (2) Identify potential areas of alliance.

Attendees:

1. Dcn. Joe Gorini, Meeting Moderator, representing Evangelization Enterprises, Inc., and informally representing the Confraternity of Catholic Clergy
2. Msgr. Stuart Swetland, president of Donnelly College, representing himself
3. Norman Kurland, President of the Center for Economic & Social Justice (CESJ) and representing same
4. Michael Greaney, Director of Research, CESJ, Subject Matter Expert
5. Andrew St. Hilaire, Seminarian, Observer

Agenda:

1. Brief personal introductions
2. Brief overview of CESJ, relations with Catholic Church and Accomplishments, including republication of "Freedom Under God," by Fulton J. Sheen
3. Brief overview of the concept of "Justice University" and status
4. Brief overview of concept of "Capital Homesteading"
5. Brief overview of successes with Employee Stock Ownership Programs
6. Statement of Intent regarding "Futures:", including establishing a presence at the "World Meeting of Families" to be held in Philadelphia, September 2015
7. Open discussion and framing of resolutions (next steps)

Limit: 2 hours: 3 PM to 5 PM, in Rector's Conference Room

Msgr. Swetland Meeting Briefing Sheet on CESJ

I. Purpose of Meeting. Based on our conversations with Father Edward Krause and Deacon Joseph Gorini, we are confident that Monsignor Stuart Swetland shares with both Pope Francis and CESJ a desire to collaborate with others, especially leaders in academia, business, and politics (*Evangelii Gaudium*, §§ 57-60, 132-134), to bring about a more just and humane future for everyone. We believe this requires, one, clarifying the precepts of the natural law (the basis of Catholic social teaching), especially where they correct contradictory definitions of distributive justice. Two, promoting the means of preserving a moral culture in an increasingly hostile, anti-religion, anti-family, anti-person, State-oriented society. Three, teaching sound concepts of justice, especially economic and social justice, and the other virtues, in academia, restoring them in their fullness where they have been misunderstood.

II. Points of Alignment.

- 1) **Teaching Principles of Economic Justice.** There is massive confusion today about basic principles of morality (virtue) based on the natural law. In CESJ's view, the natural law consists of universally applicable, reason-based principles. CESJ's focus is on economic justice, although we recognize the preeminence of charity. Charity involves taking care of people's needs now (*ibid.*, §§ 209-215; cf. *Rerum Novarum*, § 22). "Extreme cases" justify redistribution by the State as an expedient, not a solution. The solution in economic justice involves organizing with justice-oriented individuals and organizations to remove barriers to full participation in the economic common good so that people can meet their own needs through their own efforts. To bring clarity to this, CESJ seeks to join with others in urging Pope Francis, as a teacher and a leader with a moral vision applicable to all people, to issue an encyclical on the three interdependent principles of economic justice. These are participative justice (the input principle), a market-based definition of distributive justice (the outtake principle), and social justice (the feedback and corrective principle), as a means of "resolv[ing] the structural causes of poverty" (*ibid.*, § 202-208).
- 2) **Building a More Just Social Order.** CESJ agrees that "education is the key": education in principles that respect the dignity of each human person within the institutional framework of the common good, and that guide people in building a more just social order. CESJ therefore seeks to collaborate within religious and academic circles to promote a deeper understanding of the theory and application of the principles of economic justice. Applying the principles of economic justice would make the U.S. economy (or any economy) a model for the world.
- 3) **Justice University.** As a college president, Msgr. Swetland will probably be very concerned with both the cost and the quality of all education, not just Catholic, as well as with Pope Francis's calls for reform. In light of §§ 132-134 of *Evangelii Gaudium*, Justice University may be the most important concept that CESJ has to offer Msgr. Swetland, as it proposes a global interactive "classroom" for teaching universal principles of justice and "real world" applications, K through post-graduate.

III. Actions. CESJ seeks to collaborate with influential people who can open doors to allow us to present our position to key individuals and organizations in organized religion, academia, politics, business, and the media. Specifically, CESJ seeks to 1) organize with religious leaders and groups to urge Pope Francis to issue an encyclical on the principles of economic justice. 2) "Teach the teachers," *i.e.*, meet and collaborate with leaders in organized religion, academia, and the media on projects to promote understanding of the principles of economic and social justice. 3) Surface individuals and organizations that will support, endorse, and participate in the Justice University initiative to reform academia.