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A STUDY OF AGING TOPIC
FOCUSING ON THE CATHOLIC SOCIAL DOCTRINE
AND SEN'S CAPABILITY APPROACH

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Abstract: The purpose of this study is to examine the topic of older people in the world from the perspective of the Social Teaching of the Church. As explained in *Christifideles Laici*, the Catholic Church believes that the laity is summoned to pave the way for the arrival of God's Kingdom, and people who are at an advanced age should still respond to God's calling through their own unique way of contribution. In *Familiaris Consortio* it is emphasized that the Church should help older people manifest their roles both in families and religious groups.

Although it is mentioned in these two apostolic exhortations that older people are blessed with wisdom, it is not explained as they actually acquire such a blessing. In order to address this issue and elaborate on the meaning of older people's wisdom, Grün's theory on the nature of older people's wisdom and where such a blessing comes from is made reference to in this study. Moreover, it is emphasized in the apostolic exhortation of *Familiaris Consortio* that older people are often marginalized in today's industrialized and urbanized society and neglected in their families, while also enduring psychological and/or physical pain. Addressing this issue, the value of older people's work and their unshirkable missions and duties are explained in the present study by examining the nature and value of man's work as mentioned in *Laborem Exercens*. Sen's "capability approach" is also utilized in the present study as a way to examine older people's values and the deprivation of their capability, allowing an in-depth analysis of this topic.

The findings of this study reveal that Grün's theory of older people's wisdom being shaped by their life-experiences is significantly complementary to the messages on older people in *Christifideles Laici* and *Familiaris Consortio*. While Sen's capability approach does not offer a complete set of values or cultural system that solves this problem, the approach of "civilization of love" proposed in the Social Teaching of the Church is very useful in helping one contemplate on the problems faced by older people around the world.

Key Words: The Catholic Social Doctrine, the aging topic, Anselm Grün, Amartya Sen, Sen's Capability Approach

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The Directions of Current Research on Older People

The topic of older people involves different disciplines. From the perspective of gerontology, this topic can be looked at as a subject of aging and the aged¹. Between natural science and social science, there are many disciplines that are related to this topic as well. I-Jen Sha² pointed out that medicine, pharmacology, physiology, biology, psychology, food and nutrition, and environmental protection and sanitation under natural science are all related to the studies of older people, whereas sociology, social work, jurisprudence, economics, politics, and business under social science are also highly relevant to the topic of aging. Upon further categorization, the sub-domains of sociology such as sociology of the family, sociology of social welfare, sociology of aging, and sociology of medical security are all related to gerontology.³

The sub-domains of education that are related to the topic of aging include educational-gerontology and Education for the Old Adults;⁴ the concepts that are similar to them are put under the category of “Elder Learning”.⁵

The term “aging” is also relevant to the topic of older people, and an example is Posner's *Aging and Old Age*,⁶ a discussion based on the concept of aging. From the perspective of economics, Posner's *Aging and Old Age* can explain the emerging concepts of economics on the topic of gerontology.

Posner⁷ pointed out that economics literatures on the topic of older people are quite complicated and tedious, and many of them focus on the issue of retirement, especially what the optimal legal retirement-age should be and older people's purchasing power after retirement, but neglect older people's psychological and physiological issues – issues that Posner wanted to address through economic methods.

Posner's proposal of using economic methods to deal with older people's psychological and physiological issues was actually inspired by Gary Becker, the winner of the Nobel Prize in Economics in 1992. During the speech he gave at the award ceremony, Becker mentioned that his methods of studies were based on the assumption that human behaviors are driven by the desire to maximize the perceived benefits, and such behaviors are shaped by a broader set of values and preferences, thus actions of self-interest, altruism, good intention or bad intention are all driven by a specific purpose for the future, and the purpose is consistent with the person's perceived benefits and derives from the values and preferences that were previously shaped in the person's life.⁸

Based on the concepts developed by Becker, Posner developed his own economic analysis of aging and old age. In the introduction to *Aging and Old Age*, Posner had especially thanked Becker for the inspiration.⁹ Through Becker's economic analysis, Posner discussed many problems

related to aging and old age, and examples include: When compared to younger individuals, why are older people less willing to take on economic or other forms of risks? Can an analogy between the history of organizational structure and a person's age be made? If the identity of a scholar who submits a work remains undisclosed, is the review board of the academic periodical biased against old-aged scholars? Older people don't have too long to live, thus their cost of being punished and serving time is lower, so why are they still less likely to commit a crime? Do older people suffer from any losses due to age discrimination? Do they have too much power? Why are they more likely to vote than younger people are? Since children cannot vote, should older people's voting-power be limited as a way to balance the political rights between the old and the young? How should the relationship between a judge's age and his productivity be evaluated? Why do some societies value older people whereas others loathe them? Why do some ethnic groups place more emphasis on older people? Do some people believe that the life of a young person is more valuable than that of an older person? Why do different vocations have significant age-difference in terms of peak job-performance? Why are old people more nagging than young people? Why do the sickly old people value their lives more than young people do with their own? Should the sickly old people receive assisted death if so they choose? Should government-sponsored medical research be devoted to closing the gap between the two sexes' life expectancy? Should government-sponsored medical research be used to treat aging-related terminal illnesses? Or should the research focus on eliminating illnesses that undermine older people's quality-of-life? Should a person be treated as the same individual regardless what stage of life he is at? In the ethical sense, how is "accumulating wealth for one's own retirement" different from "accumulating wealth in order to leave behind a legacy for one's future generations"?¹⁰

The research objectives Posner tried to reach using economic analysis are not only extensive but also original in the questions that were proposed, and this indicates the research related to older people can still be approached from different angles. Posner admitted that his discussions on aging and old age not only involve the economics of information, the economics of medicine, the economics of law, and the economics of human resource but also other domains. Posner believes the primary reason why his study is innovative is the fact that he shifted the focus of the economic analysis of gerontology from the financial/market-behavior perspective to the non-financial/market-behavior perspective.¹¹

The Important Documents in the Social Doctrine of the Church on the Aging Topic

Due to their interpretation and input on the hypotheses of the “rational economic man” of self-interest, Becker and Posner successfully entered the domain of non-financial/market-behavior and in turn developed the methods of economic analysis for aging and old age. The position of the Social Doctrine of the Church on the topic of older people can be observed and examined through the two apostolic-exhortations of *Christifideles Laici*¹² and *Familiaris Consortio*,¹³ which were announced by Pope John Paul II, and in which older people’s work and wisdom are mentioned. In *Christifideles Laici* it talks about how the contributions of people who are called to pave the way for the arrival of the Lord’s Kingdom may vary, due to their difference in age, gender, gifts and other physical or environmental conditions. Older people should not only continue to answer the calling of God but they also have unique contributions thanks to their age and experience, and this is why they can bear witness to the teaching of the Church and traditional social beliefs, become teachers of life-lessons and virtuous workers, and have hope in themselves that they are the fruit-bearers of humanity and faith and there are more missions waiting to be done.

In *Familiaris Consortio* it emphasizes how older people should bear witness to their life-journeys and serve as a source of wisdom from whom the younger generations may learn, how older people often have God’s blessing because that they can help eliminate the generation-gap before it even emerges, and why the Church should help older people fulfill their roles in families or other groups.

However, by contemplating on the meaning of “the work of older people” and “the wisdom of older people”, it also helps us gain a deeper understanding of “the nature of work”, “people’s work” and “people’s capabilities”. In this present study, therefore, the two apostolic-exhortations of *Christifideles Laici* and *Familiaris Consortio* are examined, and the Catholic Church’s fundamental beliefs regarding older people, especially their work and wisdom, are also discussed. The contemplation on these two topics, however, also leads to the contemplation on the nature of older people’s work and the relationship between older people and their work. This is why Grün’s discussion on older people’s wisdom, as well as another important document of Catholic teaching – the encyclical-letter of *Laborem Exercens*,¹⁴ are the two key components of our discussion, and we also discuss the enlightenment that *Laborem Exercens* offers on older people’s work. Further, because Sen’s “Capability Approach” is considerably related to people’s development and work, it is also included in our discussion as a way for us to reexamine the work of older people and facilitate a dialogue between the Social Doctrine of the Church and

social science, since the Social Doctrine of the Church itself has the unique quality of being a cross-disciplinary integration of ethical theology and social science. In this study, the concepts of “the nature of people”, “people’s work”, “older people among the laity”, and “older people among family groups” in the Social Doctrine of the Church are reviewed in order for us to discuss how the Catholic Church views the topics related to older people. The relevant documents analyzed in this study include *Christifideles Laici*¹⁵ and *Familiaris Consortio*¹⁶ that were announced by Pope John Paul II. In the process of examining the nature of people and people’s work, the encyclical-letter of *Laborem Exercens*¹⁷ has also been made reference to. Moreover, Father Anselm Grün of the Benedictine Order had also conducted extensive discussions on the topic of older people, which help us better understand the topics on old age mentioned in *Christifideles Laici* and *Familiaris Consortio*, and this is why Grün's perspectives are also reviewed in this study. Amartya Sen’s¹⁸ “Capability Approach” is also mentioned in this study since it may serve as the foundation of a dialogue between the Social Doctrine of the Church and other disciplines, and help expand the depth of the discussion on the topic of older people.

However, what are the implications of discussing the topic of older people through the Social Doctrine of the Church? The Catholic Church’s “Social Teaching of the Church” is not only a set of social theories but also the Catholic Church’s reflection on faith and a set of methods for people to learn about the world. In other words, it is about examining worldly affairs through the religious perspective and determining whether those affairs are in accordance with the Lord’s will.¹⁹ To be more precise, the Catholic Church believes that in order to solve modern society’s problems, the dimension of theology must be made reference to, especially “ethical theology”, because the Catholic Church believes it serves mankind religiously and marks human advancement. To the Church, the social messages in the Gospels are not theories but the foundation and motivation for actions.²⁰

The Social Doctrine of the Church is expressed through the documents published by the popes as a way to address contemporary social affairs or ideologies from the Church’s standpoint. These documents are usually published in the form of an encyclical-letter, an apostolic-exhortation or a postolic letter; of which, the encyclical-letter has the highest status.

In the following chapters, the two apostolic-exhortations of *Christifideles Laici* and *Familiaris Consortio* are examined in order to facilitate the discussion on the Catholic Church’s fundamental beliefs regarding older people, especially older people’s work and wisdom. However, the contemplation on these two perspectives also leads to the exploration into the more fundamental topics, including the nature of people, the nature of wisdom, the nature of work, and the relationship between people and work. As a result, *Laborem Exercens* – another important document in the

Social Doctrine of the Church – is also included in the discussion.

Since the Social Doctrine of the Church itself is a cross-disciplinary integration of ethical theology and social science, it is our wish to discover new findings by comparing different standpoints and proposals regarding the topic of older people.

The Interpretation of the Wisdom of Older People in *Christifideles Laici*

The apostolic-exhortation of *Christifideles Laici* was announced by Pope John Paul II on December 30th, 1988, as a way to address the topic of “On the Vocation and Mission of the Lay Faithful in the Church and in the World” that was discussed at the 1987 Synods of Bishop. This is a document that explains the sacred duties and missions of the laity; first of all, it explains the definition and the duties of the “lay faithful” -- all the faithful except those in Holy Orders and those who belong to a religious state sanctioned by the Church. Through Baptism the lay faithful are made one body with Christ and are established among the People of God. They are in their own way made sharers in the priestly, prophetic and kingly office of Christ. They carry out their own part in the mission of the whole Christian people with respect to the Church and the world”²¹

In *Christifideles Laici*, the analogy of the vineyard laborers is utilized as a way to explain the duties of the laity in the world and the Church. Verse 1 to 7 of Chapter 20 from the *Gospel of Matthew* is mentioned in *Christifideles Laici*:

“For the kingdom of heaven is like a householder who went out early in the morning to hire laborers for his vineyard. After agreeing with the laborers for a denarius a day, he sent them into his vineyard. And going out about the third hour he saw others standing idle in the market place; and to them he said, ‘You go into the vineyard too, and whatever is right I will give you.’ So they went. Going out again about the sixth hour and the ninth hour, he did the same. And about the eleventh hour he went out and found others standing; and he said to them, ‘Why do you stand here idle all day?’ They said to him, ‘Because no one has hired us.’ He said to them, ‘You go into the vineyard too.’” In this excerpt, the vineyard symbolizes the whole world, whereas the recruited laborers symbolize bishops, clergies, friars/nuns, laity, and even the entire humanity.²²

This metaphor explains how each member of the Church’s clergy and the laity summoned to the vineyard at different hours of the day is being

called upon and given unique duties by God, and the householder of the vineyard does not wish to leave anyone behind. Being called at different hours of the day also symbolizes how people of different ages are summoned by God – a metaphor that applies to older people. The implications of being summoned at late hours and the work and duties of older people are discussed in the later sections of this study.

The excerpt from the *Gospel of John* is from Verse 1 to 5, Chapter 15: “I am the true vine and my Father is the gardener. He takes away every branch in me which has no fruit, and every branch which has fruit he makes clean, so that it may have more fruit. You are clean, even now, through the teaching which I have given you. Be in me at all times as I am in you. As the branch is not able to give fruit of itself, if it is not still on the vine, so you are not able to do so if you are not in me. I am the vine, you are the branches: he who is in me at all times as I am in him, gives much fruit, because without me you are able to do nothing.” In this excerpt, the Lord is the gardener who attends the vineyard, Jesus Christ – the Son of God – is the vine, and the laity is the vast branches of the vine.²³ A branch that is separated from the vine cannot bear fruit, and the branch is actually one with the vine, sharing an intertwining relationship with one another; therefore, just like the branch of a vine, the members of the laity in this metaphor are given the duties of growing, blossoming, and fruition, which refer to each member’s unique role and sacred duties in the Church as well as society.²⁴

Let us go back to the metaphor of the vineyard householder hiring laborers; the householder invited workmen as well as people who were not doing anything to his garden to work, and he did so early in the morning, and then at the third, the sixth, the ninth, and the eleventh hour. *Christifideles Laici*²⁵ explains that when converting the time-keeping system in the story to the modern-day system, the hours at which the householder invited the laborers are close to dawn, nine o’clock in the morning, noon, three o’clock in the afternoon, and five o’clock in the afternoon, and these callings at different hours can be viewed as people being called by God at different stages of life. *Christifideles Laici* also mentions St. Gregorius Magnus’ (St. Gregory the Great) interpretation: “It is possible to compare the different hours to the various stages in a person's life. According to our analogy the morning can certainly represent childhood. The third hour, then, can refer to adolescence; the sun has now moved to the height of heaven, that is, at this stage a person grows in strength. The sixth hour is adulthood, the sun is in the middle of the sky, indeed at this age the fullness of vitality is obvious. Old age represents the ninth hour, because the sun starts its descent from the height of heaven, thus the youthful vitality begins to decline. The eleventh hour represents those who are most advanced in years... The labourers, then, are called and sent forth into the vineyard at different hours, that is to say, one is led to a holy life during childhood, another in adolescence,

another in adulthood and another in old age.”²⁶

This analogy explains how a person could be called upon during his childhood, adolescence, prime years, old age, and advanced old age. Exactly what is the calling for older people? *Christifideles Laici*²⁷ writes: “I now address older people, oftentimes unjustly considered as unproductive, if not directly an insupportable burden. I remind older people that the Church calls and expects them to continue to exercise their mission in the apostolic and missionary life. This is not only a possibility for them, but it is their duty even in this time in their life when age itself provides opportunities in some specific and basic way.” It is clear that the Catholic Church wants older people to understand that not only they are “not” unproductive or incapable, but they need to continue to respond to God’s calling and carry out their missions and duties because being called upon at old age is something very special.

Older people are given this special calling because of the wisdom that they are blessed with. This kind of wisdom is manifested in their fear of the Lord, as described in *Ecclesiasticus*.²⁸ From Verse 6 to 9 in Chapter 25 of *Ecclesiasticus*, older people's wisdom is described as follows: “O how comely is judgment for a grey head, and for ancients to know counsel! O how comely is wisdom for the aged, and understanding and counsel to men of honour! Much experience is the crown of old men, and the fear of God is their glory.” In *Christifideles Laici* it writes: “The ‘gift’ of older people can be specifically that of being the witness to tradition in the faith both in the Church and in society, the teacher of the lessons of life, and the worker of charity.”²⁹

Grün's Input to *Christifideles Laici*

Grün³⁰ pointed out the ultimate goal of becoming a mature man is to become an older person of wisdom. He believes St. John the Apostle is the archetype and icon of older people of wisdom. This is how he describes older people of wisdom: “When a man can be viewed as a wise elder, he emits an aura of being dependable, reliable, gentle and kind. He sits there, and other people want to sit around him. Though he may not talk much, but each word he says is full of wisdom and experience of life that go beyond restrictive doctrines. He is able to fully accept himself and his life, and experiences all the pain and joy that constitute a man’s life. And now he looks at all things with kind eyes; a warm light emits from him, and he casts the gentle light on all things in front of him.”³¹ Grün also believes that while the angry older people who dare to challenge doctrines are important to the Church and society in some ways, that kind of a person is not the ultimate goal in becoming a mature man – the ultimate goal is to become an older person of wisdom. Because older people have already gone beyond such conflicts and opposition and have realized the wisdom that is hidden behind those affairs.³²

Grün also explained that the Latin word for “wisdom” is “sapientia”, which derives from the word “sapere”, meaning “to taste”, and a wise man is someone who is able to taste life. On the other hand, an older person of wisdom is able to taste something new and gentle in life. “Weisheit”, the German word for “wisdom”, is derived from “wissen”, which comes from “vidi”, which means “to see”; therefore, a wise man is also able to see the truth behind the surface, and the ability to see the truth behind all the injustice and evil is what the modern-day society and Church need.³³ Grün³⁴ also used Abbas Paulos as an example and pointed out that this old Church Father can see through a person without using any method to explore into that person’s mind, and this is because “When this old Church Father completely immerses himself in the Lord and gives all aspects of life to the Holy God, the Holy God has already become the force that drives his thoughts and actions.”³⁵ When discussing older people’s gift of wisdom, Grün³⁶ also mentioned its limitations. To explain the difference between the Lord’s wisdom and older people’s wisdom, he quoted Verse 12 and 13 of Chapter 12 in *The Book of Job*: “Old men have wisdom, and a long life gives knowledge. With Him there is wisdom and strength; power and knowledge are His.” Though these discussions by Grün’s are mostly the interpretation of older people’s gift of wisdom from the Catholic perspective, they also help us think about the nature of older people’s wisdom and where it comes from.

Grün also used the “afternoon hours” as an analogy to interpret the meaning of old age. He explains because the sun always shines on a person whether it is noon or afternoon, thus older people should explore into their own hearts, understand themselves, and discover the treasures hidden deep inside their hearts. In many societies, older people are the guardians of “arcane secrets and laws” who influence an entire ethnic group’s culture and enrich people’s lives.³⁷

On the issue of what kind of virtues older people of wisdom should have and how they should let go of mind-troubling affairs, Grün also provided his interpretation and summary. First of all, Grün pointed out that people can only unconditionally accept and acknowledge themselves if they are able to taste their own lives and the essence of their lives;³⁸ therefore, older people of wisdom must be someone who can fully accept themselves. However, how should older people face the fact that their physical bodies continue to deteriorate? Grün proposed that older people still have to live out new lives and stay energetic, and religious faith has this kind of benefits on older people. To explain how older people who look up to the Lord can stay young, he quoted Verse 14, Chapter 4 of *The Second Epistle to the Corinthians*: “For which cause we do not give way to weariness; but though our outer man is getting feebler, our inner man is made new day by day,” and Verse 30 and 31, Chapter 40 of *Isaiah*: “Even the young men will become feeble and tired, and the best of them will come to the end of his strength. But those who are waiting for the Lord

will have new strength; they will get wings like eagles: running, they will not be tired, and walking, they will have no weariness".³⁹

Older people who can regain youth will surely be able to carry out the tasks, missions and duties they are given (more details on this are discussed in the later sections of this study). Grün⁴⁰ mentioned that after learning to accept themselves, another challenge for older people is for them to let go. There are more and more things that older people have to let go; it is a painful process, and it also consists of contributing oneself, eliminating one's ego, and self-sacrifice. Eliminating one's ego and putting down one's ego are driven by a spiritual hunger, and the prerequisites are the nature of life and being one with the Lord. The things that older people continue to let go include their wealth, health, interpersonal relationships, sex life, power, and ego.⁴¹ What are the virtues that older people should have? The German word for "virtue" is "tugend", which comes from "taugen", meaning "being useful". Therefore, Grün believes older people can work on certain attitudes towards life and internalize them as virtues, turning older people into useful individuals and pillars that support others.⁴²

Of course, the most important virtue in old age is wisdom, which is mostly acquired when a person is able to fully let go of his ego, able to see the true nature of things, and able to make the right decisions and provide counsel when reaching old age. Therefore, older people of wisdom are able to manifest the qualities mentioned from Verse 6 to 8 in Chapter 25 of *Ecclesiasticus*: being able to make good judgments, provide counsel, and being experienced.

Moreover, Grün⁴³ also summarized the virtues that older people of wisdom should have, including being at ease, forbearing, gentle, free, appreciative, and loving. "Being at ease" is related to the previously-mentioned idea of "letting go" as well as "endurance". Older people who are able to be at ease can fully accept the old-age stage, and they are also able to view their own life "with ease." People who are able to be at ease can truly observe the existence and nature of "time" and observe their true self during the passage of time.⁴⁴ The German word for forbearing is "hypomone", which means the ability "to bear up under" and "being persistent". The Latin word for patience is "Patientia", and its prefix "Pati" means the ability to endure pain and stay the course. Older people need patience in order to pass the challenges they face in old age.⁴⁵ Being gentle refers to the ability to accept all aspects of one's mind and personality and to integrate them without eliminating any past events that shaped his life. Therefore, this quality can be viewed as a lesson that religious older people should learn from, which in turn will become their crown.⁴⁶ "Freedom" is also an essential lesson that older people must learn; older people who are free are able to freely express their ideas, comments and thoughts and speak the truth without worrying about other people's comments or getting in other people's way.⁴⁷ The German word for

“thank” is “danken”, which derives from the German word “denken”, meaning “to think”; therefore, only people who are capable of thinking are able to understand the concept of “appreciation” and “thanks-giving”. If an older person is not satisfied with what he has and always thinks he has less than what others have, he will not be able to enjoy himself, to be thankful for his past, or to appreciate the life he has right now.⁴⁸ Grün⁴⁹ pointed out the last virtue that older people need to acquire is “love”, especially the “ability to love”. By giving out much love, people will learn to love themselves while not treating themselves as the most important individuals, and they also learn to give love without expecting anything in return.

Wisdom should be the fruit that people bear when they reach old age. However, wisdom does not simply come to older people; it can only be acquired through trials and by internalizing virtues before an older person is able to bear witness to his faith and become the teacher of life-lessons and a virtuous worker.⁵⁰

Older People’s Fulfillment of Callings and Duties

The Third Section of *Christifideles Laici* quotes the passage from the *Gospel of Matthew* that depicts about how the householder of the vineyard went to the streets and recruited workers at 3 p.m. and 5 p.m. This symbolizes how older people, regardless how old they are, have their unique calling and missions. *Christifideles Laici*⁵¹ writes: “At this moment the growing number of older people in different countries worldwide and the expected retirement of persons from various professions and the workplace provides older people with a new opportunity in the apostolate. Involved in the task is their determination to overcome the temptation of taking refuge in a nostalgia in a never-to-return past or fleeing from present responsibility because of difficulties encountered in a world of one novelty after another. They must always have a clear knowledge that one’s role in the Church and society does not stop at a certain age at all, but at such times knows only new ways of application.” Since older people’s church-related obligations do not end with their advancing age, but only require new ways of application, does it mean the Catholic Church says there is no end to older people’s work? Or does it mean older people simply retire from one vocation and start another? In fact, *Laborem Exercens* writes: “Work is a good thing for man, even though it bears the mark of a bonum arduum (“a difficult good”).”⁵² If work is viewed as “a difficult good” (“a good deed which is difficult to be carried out”), the value of work will not only dignify a person but also express and enhance the person’s dignity; in other words, people can change the natural world and perfect themselves through work, making people more like people.⁵³ “Industriousness” is a form of virtue, and working diligently is a form of “difficult good”. Manifesting virtues such as working diligently makes a

person “more a human being”; this kind of value does not deteriorate as one ages, nor does it harm the person’s inborn dignity and sovereignty.⁵⁴ Therefore, older people should not use their old age as an excuse to put down their missions and duties, but should identify what callings they have at the advanced age and respond to the callings through a task that is appropriate for their physical condition and capabilities. This is why *Christifideles Laici*⁵⁵ quotes Verse 14 and 15 of Psalm 92 from *The Book of Psalms*: “They will give fruit even when they are old; they will be fertile and full of growth; For a sign that the Lord is upright; he is my Rock, there is no deceit in him,” to explain how older people can still bear much fruit after having already blossomed.

In *Laborem Exercens* it is pointed out the value of work is being a source of man’s dignity and man is the subject of work; “family” is a value that is related to man’s work,⁵⁶ because “Work constitutes a foundation for the formation of family life, which is a natural right and something that man is called to. These two spheres of values -- one linked to work and the other consequent on the family nature of human life -- must be properly united and must properly permeate each other.”⁵⁷ So, what are the duties of an older person in his family? First of all, it is mentioned in *Laborem Exercens*⁵⁸ that a person’s work is correlated to his/her value, in the same sense that older people’s work is also closely correlated to their value. As for the older people in a family, their work-value and duty is “There are cultures which manifest a unique veneration and great love for the elderly: far from being outcasts from the family or merely tolerated as a useless burden, they continue to be present and to take an active and responsible part in family life, though having to respect the autonomy of the new family; above all they carry out the important mission of being a witness to the past and a source of wisdom for the young and for the future.”⁵⁹ “[Older people] carry out the important mission of being a witness to the past and a source of wisdom for the young and for the future.”⁶⁰

This shows older people have the unshirkable duty and mission of responding to the needs of society and the world with their wisdom. From the perspective of family values, the marital love among older people has been purified for years, constantly renewed, and supported by unchanging loyalty; the wisdom accumulated in older people’s marriage can also be learned by the younger generations.⁶¹ In the family life, this kind of wisdom can also be expressed through older people’s relationships with their children and grandchildren. This is why “the life of the aging helps to clarify a scale of human values; it shows the continuity of generations and marvelously demonstrates the interdependence of God’s people. The elderly often have the charisma to bridge generation gaps before they are made: how many children have found understanding and love in the eyes and words and caresses of the aging! And how many old people have willingly subscribed to the inspired word that the ‘crown of the aged is

their children's children' (Prv. 17:6)!"⁶²

In Section Three it is mentioned how the content of Verse 1~5 in Chapter 15 of the Gospel of John is discussed in *Christifideles Laici*, with the analogy of the vine-tree and the branch to describe the relationship between Jesus Christ and the laity as well as how the branch functions as a "partial" vine-tree; therefore, the laity have their unique calling and duties both in Church and the world. In terms of family life, it is mentioned in *Constitutio Dogmatica De Ecclesia*⁶³ that "In such a home husbands and wives find their proper vocation in being witnesses of the faith and love of Christ to one another and to their children." Because "As living members of the family, children contribute in their own way to making their parents holy. For they will respond to the kindness of their parents with sentiments of gratitude, with love and trust. They will stand by them as children should when hardships overtake their parents and old age brings its loneliness."⁶⁴

Therefore, an older person in a family can bear the fruit of wisdom through years of love with his/her spouse, and such wisdom can be manifested on their relationship with their children/grandchildren, helping the latter learn about honoring their parents. This shows older people responding to their calling at an advanced age is much like a worker being recruited to work at the vine-garden in the afternoon hours, and that older people also serve as a part of the vast branches of a vine-tree. Grün reminded us that older people's wisdom does not just emerge naturally; people must learn to let go many forms of yokes and to integrate various virtues that help shape wisdom before that goal can be reached. Grün calls this process "embracing the challenge of life at old age",⁶⁵ and this is the lesson of life that older people must accept when responding to God's calling.

The Implications of Sen's Capability Approach on the Topic of Aging

In addition, *Familiaris Consortio*⁶⁶ indicates "Other cultures, however, especially in the wake of disordered industrial and urban development, have both in the past and in the present set the elderly aside in unacceptable ways. This causes acute suffering to them and spiritually impoverishes many families." The psychological poverty faced by older people is also an important issue that cannot be ignored. *Familiaris Consortio*⁶⁷ especially states: "[There] is also the burden of loneliness, more often psychological and emotional rather than physical, which results from abandonment or neglect on the part of children and relations. There is also suffering caused by ill-health, by the gradual loss of strength, by the humiliation of having to depend on others, by the sorrow of feeling that one is perhaps a burden to one's loved ones, and by the approach of the end of life." In addition, *Centesimus Annus*⁶⁸ also points out "Those who fail to keep up with the times can easily be marginalized, as can the elderly,

the young people who are incapable of finding their place in the life of society.” The documents of the Social Doctrine of the Church indicate that besides the blessing of wisdom and the given duties, older people also face some harsh situations in their families and society, and the causes of those problems are related to the society’s culture. This kind of culture not only marginalizes older people but also cause them to be ignored and neglected at home. In the following section, Sen’s concepts of instrumental freedoms, constructive freedoms and capability approach are utilized to reveal whether older people face the aforementioned problems due to the deprivation of their instrumental freedoms, constructive freedoms and capability. The alternative set of cultural values and civilization that the Catholic Church proposes in respond to the social culture and ideology that are unfavorable to older people is also discussed in this section.

Sen⁶⁹ believes that whether mankind’s freedom is facilitated can be viewed as whether human freedom is improved, which in turn indicates the degree of development. If the integration-process of the correlated actual freedom and expansion is defined as “development”, then the interactions between the economic unfreedom, social unfreedom and political unfreedom can be viewed as negative influences on development. One can also examine the influences brought onto human freedom and development by the institutions behind these unfreedoms, including the market and related organizations, the central and local governments, political groups and civil organizations, the design of education systems, and public media or the opportunities offered by the media for public dialogues and debates.⁷⁰

Moreover, Sen⁷¹ also believes that social values and customs influence how people treat and use freedom. Sen also divides “instrumental freedoms” into smaller categories, including political freedom, economic convenience, social opportunity, assurance of transparency, and security.⁷² In terms of how people treat freedom, if a person has the freedom to do what he/she believes is worthy of doing, this will have profound meaning on the person’s overall freedom, and this kind of freedom is called “constructive freedom”. Tai⁷³ adds that this kind of constructive freedom consists of seven domains: 1. fighting for the freedom from being prejudiced against; 2. fighting for the freedom from wanting; 3. the freedom to achieve personal potential; 4. fighting for the freedom from fear; 5. fighting for the freedom from injustice; 6. fighting for the freedom of social participation, publication and association; 7. fighting for the freedom from exploitation. The first, third, fourth and sixth domain are about civil and political rights, whereas the second, fifth and seventh domain are about social and economic rights. In addition, in terms of improving an individual’s opportunity and allowing him/her to do what he/she deems worthy, “instrumental freedoms” – including the aforementioned political freedom and social opportunity, again play an important role.⁷⁴ In short, Sen believes that freedom is not only a primary

objective of development (e.g., economic development also involves the developments in other aspects) but also a primary mean. Take economic development for example; freedom turns a passive “patient” who is a receiver of benefits under a sound economic plan into an autonomous “agent” – a person who is given ample social opportunity and autonomy to plan his/her own future with the freedom he/she enjoys.⁷⁵

So what kind of relationships exists between Sen’s instrumental freedoms and constructive freedoms and older people’s capability-deprivation? Tai⁷⁶ believes the term “capability” refers to the collection of various possible life-conditions that a person may achieve after trying out different kinds of life under the given political, economical, social and natural conditions. In other words, “capability” can be thought of as a “production possibility curve” – an assembly with the given resources and technical conditions. Different societies have different influences on individuals’ capability-assembly, and any dot within the capability-assembly refers to the life-condition that the person is able to achieve. In other words, “any element in the capability-assembly refers to a dot on a certain dimension of a possible life-condition; because all dimensions of life are considered, so the term “capability” is defined as “constructive diversity”.⁷⁷ Since a person’s capability is limited by the political, economic and social conditions, the aforementioned instrumental freedoms and constructive freedoms must be closely related to whether a person is given ample opportunity to fully develop his/her capability.⁷⁸

Therefore, if the society and ideology that older people are surrounded with do not protect their instrumental freedoms (such as economic convenience, social opportunity and security) and deprive them of the constructive freedoms (such as being free from prejudice, wanting, and fear), older people will not only be deemed as a burden to society but also be marginalized,⁷⁹ and they are more likely to be ignored or neglected by their children or friends/family, resulting in them viewing themselves as a burden on their relatives and being dependant on others.⁸⁰

In fact, Pope Benedict XVI (2012) pointed out how a society treats its older citizens reflects its culture and the status that the older people are given; these conditions are how a society is measured, and social culture should not be determined by profit and efficiency. Therefore, a society that gives older people sufficient instrumental freedoms and constructive freedoms will allow older people’s actual freedom and standard of living to be improved, which in turn allow them to express their blessing of wisdom in society, their charism to bridge generation gaps in family, and to have their glory reflected through their children and grandchildren.⁸¹

Though Sen’s terms such as instrumental freedoms, constructive freedoms and capability-development are not mentioned in *Christifideles Laici* and *Familiaris Consortio*, the concepts behind the three terms are important elements utilized by the Catholic Church on the topic of older people, which proposed the following view: “Arriving at an older age is to

be considered a privilege: not simply because not everyone has the good fortune to reach this stage in life, but also, and above all, because this period provides real possibilities for better evaluating the past, for knowing and living more deeply the Paschal Mystery, for becoming an example in the Church for the whole People of God... Despite the complex nature of the problems you face: a strength that progressively diminishes, the insufficiencies of social organizations, official legislation that comes late, or the lack of understanding by a self-centered society, you are not to feel yourselves as persons underestimated in the life of the Church or as passive objects in a fast-paced world, but as participants at a time of life which is humanly and spiritually fruitful. You still have a mission to fulfill, a contribution to make. According to the divine plan, each individual human being lives a life of continual growth, from the beginning of existence to the moment at which the last breath is taken,"⁸² "The right of the elderly to a worthy life and a worthy death,"⁸³ and older people's retirement rights and retirement insurance should be fully actualized in social welfare.⁸⁴

Based on the aforementioned excerpts, one can see that issues such as insufficient social organizations, delayed legislation, and other members of society not understanding what kind of problems older people deal with do not only exist within the domain of instrumental freedoms but also affect their constructive freedoms. The elimination of negative factors within instrumental freedoms and constructive freedoms will no doubt improve the condition of older people being marginalized and/or neglected by their friends/family, but the Catholic Church also reminds them that these issues are also lessons in faith and should be treated as challenges in marriage and family waiting to be overcome.⁸⁵

We now take the perspective of Nobel Prize winner Amartya Sen to examine the difficulties faced by older people.

Sen's Capability Approach stresses that an individual's well-being should not be evaluated by how much money they make but how weak or strong their "capability" is.⁸⁶ The "capability" in this sense refers to an individual being able to enjoy the actual freedom of having a valuable and meaningful life. From this perspective, the difficulty faced by older people is actually the "deprivation of capabilities". This kind of deprivation is partially caused by the physiological weakening or the psychology of being dependent on others due to aging, and is also partially caused by social culture. In order for older people to be socially de-marginalized and valued by their families, they themselves as well as the society have much work to do.

The researcher of this study believes the Social Teaching of the Church provides a variety of positive life-values, including "wisdom accumulates with age", "responding to God's calling appropriately", "the dignity brought on by work", "the constantly purified love between husband and wife", and "becoming the role models for the younger

generations". These virtues are naturally more attractive than sitting idly and moaning about being old. The quality of a person's life is determined by whether he gets to enjoy a perceived valuable and meaningful life. The word "perceived" here represents "choice"; however, it will be unfortunate if there are only a few choices to choose from. By thoroughly examining the important Catholic documents such as *Christifideles Laici*, *Familiaris Consortio*, *Laborem Exercens*, and *Centesimus Annus*, it is evident that older people still have much to pursue what fits their age. Moreover, Grün added that older people must constantly train themselves before they can bear witness to their faith and become the role models for life-lessons and virtues.

In terms of social culture, the deprivation of capabilities due to aging and physical deterioration eventually comes to everyone. Time is the fairest and toughest judge; rich or poor, high or low on the social ladder, no one can escape the effects of aging. The social benefits that older people enjoy only compensate for what they are deprived of; the warm and friendly atmosphere is gradually shaped by people working together. Though the compulsory legal regulations are necessary, the foundation of Catholic doctrines – "love" – fills in where the law comes up short, makes everything that much better.

Conclusion- Civilization of Love

The topic of older people can be approached from different angles, and it is also an important topic being examined by various disciplines under natural science and social science. In this present study, this topic is approached by making reference to the Social Doctrine of the Church. Since the Social Doctrine of the Church itself is a cross-disciplinary integration of ethical theology and social science, Sen's Capability Approach has also been examined when discussing the Social Doctrine of the Church, making this study also related to economic ethics.

The method of document analysis is utilized in this study, and the literatures that were analyzed include the apostolic-exhortations of *Christifideles Laici* and *Familiaris Consortio*, and the encyclical-letters of *Laborem Exercens* and *Centesimus Annus*. Of which, the topics related to older people, including their fulfillment of God's calling, their work, their mission and duties, and their wisdom, have provided many ideas that are original and inspirational.

As shown in the documents of the Social Doctrine of the Church, older people's wisdom is expressed by how they fulfill God's calling; in other words, their missions and duties obligated towards their society and church. However, Grün also reminded us that wisdom does not simply come to older people; it can only be acquired through trials and by internalizing virtues before an older person is able to bear witness to his faith and become the teacher of life-lessons and a virtuous worker.⁸⁷

However, older people also face serious challenges and must take on heavy burdens, especially the impacts from social culture and ideologies, which leave them to be viewed as the unproductive members of society and put them at the risk of being marginalized, treated unfairly, and ignored and abandoned by their friends and families. In order to further analyze this problem, Sen's concepts of instrumental freedoms, constructive freedom and capability approach are utilized in this study, and it is seen that the problems faced by older people are tightly related to mankind's actual freedom and mankind's capability-deprivation, and these are the topics that were addressed in *Christifideles Laici, Familiaris Consortio, Laborem Exercens*, and *Centesimus Annus*. This fully indicates the characteristic of the Church's cross-domain dialogues. Borrowing Sen's vocabulary from his Capability Approach, the problems faced by older people are actually a form of capability-deprivation.

However, although Sen proposed that the prevention of the deprivation of older people's actual freedom and capabilities helps reduce the marginalization and unfair treatments they receive, there is not yet a complete set of values and cultural system to solve the problems faced by older people. The Social Doctrine of the Church proposed the culture of love as a way to off set and correct the capitalistic social culture that only focuses on economic efficiency and productivity.⁸⁸ However, what is worth noticing is "The ways in which charity has been and continues to be misconstrued and emptied of meaning..... in the social, juridical, cultural, political and economic fields— the contexts, in other words, that are most exposed to this danger,"⁸⁹ and *Caritas in Veritate*⁹⁰ further points out that "Only in truth does charity shine forth, only in truth can charity be authentically lived. Truth is the light that gives meaning and value to charity. That light is both the light of reason and the light of faith, through which the intellect attains to the natural and supernatural truth of charity: it grasps its meaning as gift, acceptance, and communion. Without truth, charity degenerates into sentimentality. Love becomes an empty shell, to be filled in an arbitrary way. In a culture without truth, this is the fatal risk facing love. It falls prey to contingent subjective emotions and opinions, the word 'love' is abused and distorted, to the point where it comes to mean the opposite;" therefore, the emphasis of love alone is not enough to reduce the ideology that focuses on efficiency and productivity, which leads to older people's issue of marginalization. Instead, concepts such as the truth, the civilization of love, and the idea of "charity in truth" will not only help one look at older people's issue of being neglected and marginalized differently, but also to gain a deeper understanding when examining the topic of older people.

Notes:

- ¹ Crandall, R. C., *Gerontology: A Behavioral Science Approach, Reading*, (Mass: Addison-Wesley, 1980)
- ² I-Jen Sha, *Gerontology*, (Taipei: Wunan, 1996), 17-19.
- ³ Lao-Te Wu, *Aged Society: Theories and Strategies*, (Taipei: New Wun-Ching Developmental Publishing Co., 2010), 10-11.
- ⁴ Fu-Shun Huang, "The Significance, Purpose and Development of Education for the Old Adults", in *Education for the Old Adults*, ed. Department of Social Education, Ministry of Education, R.O.C. (Taipei: Shida Book Press, 1994), 2-3.
- ⁵ Fu-Shun Huang, Introduction to *Elder Learning*, by Fu-Shun Huang, (Taipei: Wunan, 2004), 3-18.
- ⁶ Richard Allen Posner, *Aging and Old Age*, Translated by Chung-Yi Kao (Taipei: Business Weekly Publications, 2001).
- ⁷ Posner, 21.
- ⁸ Gary Becker, Appendix 3: The Economic Way of Looking at Behavior to *Selected Works by Key Liberal Economists*, by Hui-Lin Wu, Translated by Ke-Cheng Lan and Kai-Fang Cheng (Taipei: Yuan-Liou, 1992/1995), 203-236.
- ⁹ Posner, 31.
- ¹⁰ Posner, 21-22.
- ¹¹ Posner, 22.
- ¹² Paolo II Giovanni, *The CHRISTIFIDELES LAICI Apostolic-exhortation*, (Taipei: Chinese Regional Bishops' Conference Secretariat, 1988/1989).
- ¹³ Paolo II Giovanni, *The FAMILIARIS CONSORTIO Apostolic-exhortation*, (Taipei: Chinese Regional Bishops' Conference Secretariat, 1981/1982).
- ¹⁴ Paolo II Giovanni, *The LABOREM EXERCENS Encyclical-letter*, (Taipei: Chinese Regional Bishops' Conference Secretariat, 1981).
- ¹⁵ Giovanni, "The CHRISTIFIDELES LAICI Apostolic-exhortation".
- ¹⁶ Giovanni, "The FAMILIARIS CONSORTIO Apostolic-exhortation".
- ¹⁷ Giovanni, "The LABOREM EXERCENS Encyclical-letter".
- ¹⁸ Amartya Sen, "Capability and Well-Being", in *The Quality of Life*, ed. Martha Nussbaum and Amartya Sen (New York: Oxford University Press, 1993/2006), 30-53.
- ¹⁹ Cheng-Lung Pai, *On the Social Doctrine of the Church*, (Taipei: Commission for Social Development, Chinese Regional Bishops' Conference, 1993), 1-2.
- ²⁰ Paolo II Giovanni, *The CENTESIMUS ANNUS Encyclical-letter*, (Taipei: Chinese Regional Bishops' Conference Secretariat, 1991), 95-97. See also Wilson Muoha Maina, "The Shaping of Moral Theology: Veritatis Splendor and the Debate on the Nature of Roman Catholic Moral Theology", *Journal for the Study of Religions and Ideologies* vol 12 issue 35 (2013): 178-221.
- ²¹ Giovanni, "The CHRISTIFIDELES LAICI Apostolic-exhortation", 20.
- ²² Giovanni, "The CHRISTIFIDELES LAICI Apostolic-exhortation", 1-3.
- ²³ Giovanni, "The CHRISTIFIDELES LAICI Apostolic-exhortation", 40-41.
- ²⁴ Giovanni, "The CHRISTIFIDELES LAICI Apostolic-exhortation", 50-51.
- ²⁵ Giovanni, "The CHRISTIFIDELES LAICI Apostolic-exhortation", 114-115.
- ²⁶ Giovanni, "The CHRISTIFIDELES LAICI Apostolic-exhortation", 114-115.
- ²⁷ Giovanni, "The CHRISTIFIDELES LAICI Apostolic-exhortation", 119.

- ²⁸ Giovanni, "The CHRISTIFIDELES LAICI Apostolic-exhortation", 119.
- ²⁹ Giovanni, "The CHRISTIFIDELES LAICI Apostolic-exhortation", 119.
- ³⁰ Anselm Grün, *Kämpfen und Lieben—Wie Männer zu sich selbst finden*, Translated by Yu-Chien Ke (Taipei: South & North publishing, 2010), 194-195.
- ³¹ Grün, "Kämpfen und Lieben—Wie Männer zu sich selbst finden", 194-195.
- ³² Grün, "Kämpfen und Lieben—Wie Männer zu sich selbst finden", 194-195.
- ³³ Anselm Grün, *Die hohe Kunst des Alterswerdens*, Translated by Hsin-Ju Wu (Taipei: South & North publishing, 2008), 38-39. Grün, "Kämpfen und Lieben—Wie Männer zu sich selbst finden", 196.
- ³⁴ Anselm Grün, *Geistliche Begleitung bei den Wüstenvätern*, Translated by Yu-Ying Cheng (Taipei: Wisdom Press, 2011), 15.
- ³⁵ Grün, "Geistliche Begleitung bei den Wüstenvätern", 14.
- ³⁶ Grün, "Die hohe Kunst des Alterswerdens", 33.
- ³⁷ Grün, "Die hohe Kunst des Alterswerdens", 25.
- ³⁸ Grün, "Die hohe Kunst des Alterswerdens", 40.
- ³⁹ Grün, "Die hohe Kunst des Alterswerdens", 46-47.
- ⁴⁰ Grün, "Die hohe Kunst des Alterswerdens", 68, 71.
- ⁴¹ Grün, "Die hohe Kunst des Alterswerdens", 77.
- ⁴² Grün, "Die hohe Kunst des Alterswerdens", 128.
- ⁴³ Grün, "Die hohe Kunst des Alterswerdens", 131-151.
- ⁴⁴ Grün, "Die hohe Kunst des Alterswerdens", 131-132.
- ⁴⁵ Grün, "Die hohe Kunst des Alterswerdens", 135-137.
- ⁴⁶ Grün, "Die hohe Kunst des Alterswerdens", 139.
- ⁴⁷ Grün, "Die hohe Kunst des Alterswerdens", 143-145.
- ⁴⁸ Grün, "Die hohe Kunst des Alterswerdens", 146-148.
- ⁴⁹ Grün, "Die hohe Kunst des Alterswerdens", 150-151.
- ⁵⁰ Giovanni, "The CHRISTIFIDELES LAICI Apostolic-exhortation", 119.
- ⁵¹ Giovanni, "The CHRISTIFIDELES LAICI Apostolic-exhortation", 119-120.
- ⁵² Giovanni, "The LABOREM EXERCENS Encyclical-letter", 26.
- ⁵³ Giovanni, "The LABOREM EXERCENS Encyclical-letter", 26.
- ⁵⁴ Giovanni, "The LABOREM EXERCENS Encyclical-letter", 27.
- ⁵⁵ Giovanni, "The CHRISTIFIDELES LAICI Apostolic-exhortation", 120.
- ⁵⁶ Giovanni, "The LABOREM EXERCENS Encyclical-letter", 27.
- ⁵⁷ Giovanni, "The LABOREM EXERCENS Encyclical-letter", 27-28.
- ⁵⁸ Giovanni, "The LABOREM EXERCENS Encyclical-letter", 46.
- ⁵⁹ Giovanni, "The FAMILIARIS CONSORTIO Apostolic-exhortation", 41.
- ⁶⁰ Giovanni, "The FAMILIARIS CONSORTIO Apostolic-exhortation", 41.
- ⁶¹ Giovanni, "The FAMILIARIS CONSORTIO Apostolic-exhortation", 122.
- ⁶² Giovanni, "The FAMILIARIS CONSORTIO Apostolic-exhortation", 41-42.
- ⁶³ The Second Vatican Council, "Constitutio Dogmatica De Ecclesia. Lumen Gentium.", in *Official Documents of the Second Vatican Council*, ed. and trans. the Secretariat of the Chinese Regional Bishops' Conference (Taipei: Catholic Central Bureau, 2010), 62.
- ⁶⁴ The Second Vatican Council, "Constitutio Pastoralis De Ecclesia In Mundo Huius Temporis. Gaudium et Spes.", in *Official Documents of the Second Vatican Council*, ed. and trans. the Secretariat of the Chinese Regional Bishops' Conference (Taipei: Catholic Central Bureau, 2010), 257.
- ⁶⁵ Grün, "Die hohe Kunst des Alterswerdens", 16-17.
- ⁶⁶ Giovanni, "The FAMILIARIS CONSORTIO Apostolic-exhortation", 41.

- ⁶⁷ Giovanni, "The FAMILIARIS CONSORTIO Apostolic-exhortation", 122.
- ⁶⁸ Giovanni, "The CENTESIMUS ANNUS Encyclical-letter", 59.
- ⁶⁹ Amartya Sen, *Development As Freedom*, (New York: Alfred A. Knopf, Inc.,2000), 4-5.
- ⁷⁰ Sen, "Development As Freedom", 8-9.
- ⁷¹ Sen, "Development As Freedom", 7.
- ⁷² Sen, "Development As Freedom", 10-11.
- ⁷³ Daisy Tai-Hsing Day, "Human Development, Economic Growth and Freedom", *Economic Outlook Bimonthly*, 108(2006): 102-103.
- ⁷⁴ Sen, "Development As Freedom", 18-19.
- ⁷⁵ Sen, "Development As Freedom", 10-11.
- ⁷⁶ Daisy Tai-Hsing Day, "Quality of Life and Capability Development", *Fu Jen Social Studies*, 1,1(2011): 36.
- ⁷⁷ Daisy Tai-Hsing Day, "Quality of Life and Capability Development", *Fu Jen Social Studies*, 1,1(2011): 37. Amartya Sen, "Capability and Well-Being", in *The Quality of life*, ed. Martha Nussbaum and Amartya Sen (New York: Oxford University Press, 1993/2006), 38-40.
- ⁷⁸ Amartya Sen, "Capability and Well-Being", in *The Quality of life*, ed. Martha Nussbaum and Amartya Sen (New York: Oxford University Press, 1993/2006), 33-35.
- ⁷⁹ Giovanni, "The CHRISTIFIDELES LAICI Apostolic-exhortation", 119. Giovanni, "The FAMILIARIS CONSORTIO Apostolic-exhortation", 41.
- ⁸⁰ Giovanni, "The FAMILIARIS CONSORTIO Apostolic-exhortation", 41,122.
- ⁸¹ Giovanni, "The FAMILIARIS CONSORTIO Apostolic-exhortation", 42.
- ⁸² Giovanni, "The CHRISTIFIDELES LAICI Apostolic-exhortation", 120.
- ⁸³ Giovanni, "The FAMILIARIS CONSORTIO Apostolic-exhortation", 73.
- ⁸⁴ Giovanni, "The LABOREM EXERCENS Encyclical-letter", 58.
- ⁸⁵ Giovanni, "The FAMILIARIS CONSORTIO Apostolic-exhortation", 122.
- ⁸⁶ Daisy Tai-Hsing Day, "Human Development, Economic Growth and Freedom", *Economic Outlook Bimonthly*, 108(2006): 101. Daisy Tai-Hsing Day, "Quality of Life and Capability Development", *Fu Jen Social Studies*, 1,1(2011): 30.
- ⁸⁷ Giovanni, "The CHRISTIFIDELES LAICI Apostolic-exhortation", 119.
- ⁸⁸ The Pontifical Council for Justice and Peace eds., *Compendium of the Social Doctrine of the Church*, Translated by Yi-Chen Lee and Mei-Hsien Juen (Vatican City: Libreria Editrice Vaticana, 2004), 313-318.
- ⁸⁹ Benedict XVI, *The CARITAS IN VERITATE Encyclical-letter*, (Taiwan, Hong Kong, Macau: Joint Publication of the Regional Bishops of Taiwan, Hong Kong and Macau, 2009), 2.
- ⁹⁰ Benedict XVI, "The CARITAS IN VERITATE Encyclical-letter", 3.

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