

# *Peace and All Good*



The Church  
as  
Mother and Teacher

"Mater et Magistra"

Pope St John XXIII, 1961

“The joys and hopes, griefs and anxieties of the people of this age, especially those who are poor or in any way afflicted, these too are the joys and hopes, griefs and anxieties of the followers of Christ for theirs is a community composed of men (sic) and nothing human can fail to raise an echo in their hearts.”

Vatican II, Gaudium et Spes, n 1.

[www.social-spirituality.net](http://www.social-spirituality.net)



# WWJD



## What Does Catholic Social Teaching Do?

CST is a systematic approach for **finding solutions to problems**, so that *discernment, judgment, and decisions* will correspond to reality, **so that solidarity and hope will have greater impact** on the complexities of current situations. (*Compendium #9*)

CST is Christocentric—rooted in Jesus Christ.





The Faith  
has a  
SOCIAL DIMENSION

Session 1





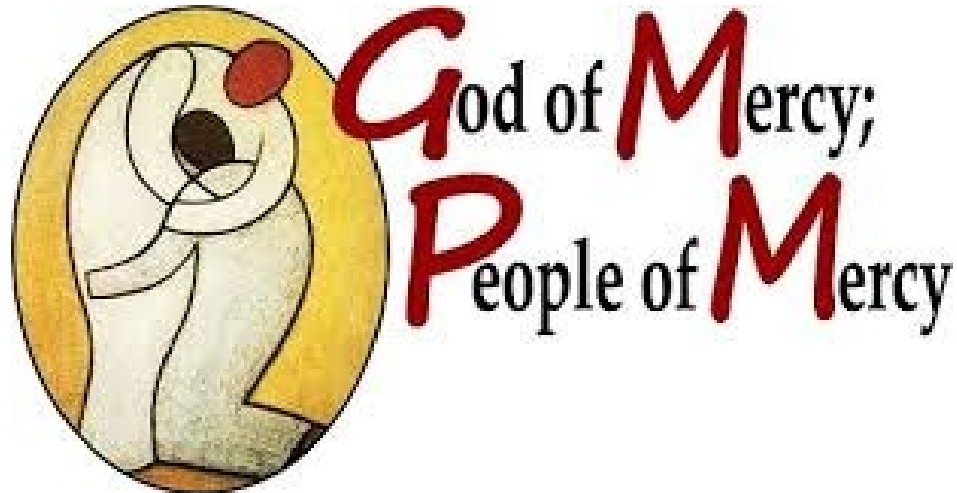


## Who We Are

We are not Franciscans who happen to be Catholic, but Catholics who happen to be Franciscan.

We labor in the service of the Word—Jesus.

Truth is ultimately a person—Jesus Christ—the mediator and content of revelation—the Way and the Truth and the Life.



# Our Faith Calls Us...



- ▶ To serve those in need
- ▶ To pursue peace
- ▶ To defend the life, dignity, and rights of our sisters and brothers
- ▶ To work for justice



LOVE  
MERCY

WALK  
HUMBLY

ACT  
JUSTLY

MICAH 6:8

# Participants in the Kingdom of God

After the words of consecration in Mass III for Various Needs is a paragraph taken from The Pastoral Constitution of the Church in the Modern World (GS #1) that sets the tone for our understanding of Catholic Social Teaching (CST):

- ▶ *“Grant that all the faithful of the Church, looking into **the signs of the times** by the **light of faith**, may constantly devote themselves to **the service of the Gospel**.*
- ▶ *Keep us **attentive to the needs of all** that, sharing their grief and pain, their joy and hope, we may faithfully bring them the good news of salvation and go forward with them along **the way of your kingdom**.*”
- ▶ The “way of the Kingdom” is living the Beatitudes.



# AMOS

Gods' heart for the orphan,  
the widow, the foreigner

# Our Role and Life in the Kingdom

The Kingdom of God as an expression in the Gospels

should be translated as “reign of God;” a dynamic event, not a place;

God is exercising His saving power among humankind in a new way.

God’s reign is both a present and future event. Jesus makes the connection between the coming reign and one’s personal response

God’s reign proclaimed by Jesus

stresses God’s unconditional love

manifested in human compassion and service to others.

God’s reign spoken by moral theologians:

“the blessing of salvation denotes divine activity at the center of human life  
*(Michael Cook)*

“God’s presence and action visible in human being’s caring for one another  
*(Edward Schillebeecks)*

“Realized whenever people are being healed, set free from oppression or dehumanizing power systems, and made whole *(Elizabeth Schussler Fiorenza)*

**Then I heard the  
voice of the Lord  
saying, “Whom  
shall I send, and  
who will go for  
us?” And I said,  
“Here am I; send  
me!”**

**Isaiah 6:8**



# A Message for the Sons and Daughters of the Church

## Compendium #83



The first recipient of the Church's social doctrine is the **Church community** in its entire membership, because **everyone has social responsibilities that must be fulfilled**.

**The conscience** is called by this social teaching to recognize and fulfill the obligations of justice and charity in society.

CST inspires **evangelization**, catechesis and formation (CCC, #2039).

Obligations and responsibilities of a secular nature belong to **the lay faithful**, not to priests and religious (CCC, #2442).

These responsibilities belong to the laity in a distinctive manner, by reason of **their secular condition** of their state in life, and of the **secular nature of their vocation** (*Lumen Gentium*, #31).

# Mission of the Church:

## Transformation of Social Relationships

“...to proclaim the Kingdom of God begun by Jesus Christ among all peoples” (#150).

not so much that the Church has a mission, but that the mission of God has a Church; “constituted and structured as a society in this world” (Eph 1,3: 5,6) by Christ, and is equipped “by appropriate means for visible and social union.”

The Church, “a visible association and a spiritual community” (LG #8), goes forward together with humanity and experiences the same earthly lot that the world does; serves as a leaven and as a kind of soul for human society for its renewal in Christ and transformation into God’s family (GS #40).

All things human are the concerns of the Church, sharing a common nature, a common life, with all its gifts and problems; but there are moral values to be offered, and to root them firmly in the consciences of people (Ecclesiam Suam #97)

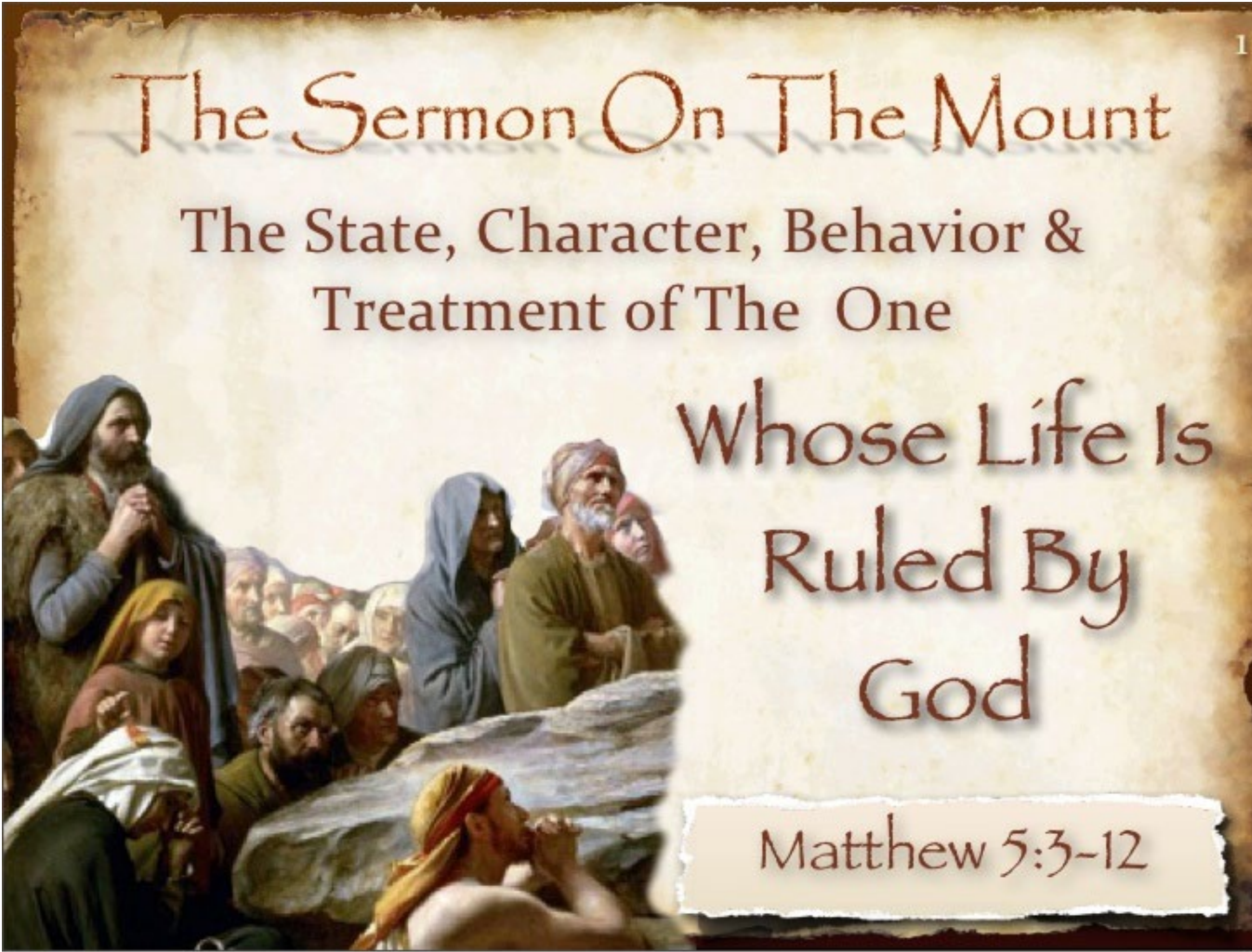


# The Sermon On The Mount

The State, Character, Behavior &  
Treatment of The One

Whose Life Is  
Ruled By  
God

Matthew 5:3-12



## *Questions—Session 1*

1. What does the word “repair” mean to you in light of the Church’s social teaching?
2. We are bound by faith to fulfill earthly responsibilities according to the vocation of each of us. Explain?
3. How does change come about in society?
4. What is the Church’s task in God’s master plan?
5. Is the Kingdom of God already visible in the Church?



# The Social Mission of the Church

Session 2

## ...to foster human progress

The Church **shares with the people of our time a desire for a life which is just** in every aspect; and does not fail to examine the various aspects of the sort of justice that the life of people and society demands.

The Church is **attentive to the education and formation of human consciences** in the spirit of justice and of the apostolate of the laity (*Dives in Misericordia* #12).

The Church's social teaching has an **interdisciplinary dimension**. In different and constantly changing social, economic and political contexts, this teaching enters into dialogue with the various disciplines concerned with humankind (*Centesimus Annus* #59).



## ...and to evangelize

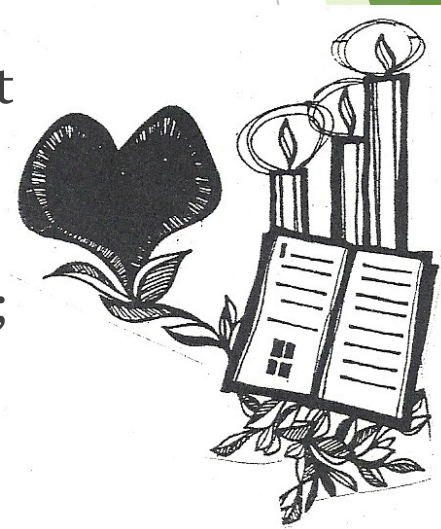
The “new evangelization” must **include among its essential elements a proclamation of the Church’s social doctrine.**

There can be no genuine solution to the social question apart from the Gospel; **the Gospel is the context for correct understanding** and the proper moral perspective for judgment (*Centesimus Annus* #5).

Its **social aspect goes out in love to all creation**, particularly where there is poverty and human suffering; not ourselves but Jesus Christ who is the principle agent of the Church’s mission; we are co-workers (*Redemptoris Missio* #36).

It is not the Church’s responsibility to replace the State and politics; the Church does not offer technical solutions; does not make policies; **inspires policies that are in keeping with the Gospel.** (*Compendium* #68).

The presentation of **the Gospel message** is the duty of the Church by the command of the Lord Jesus, so that people can believe and be saved. The message is indeed necessary; it **is unique; it cannot be replaced** (*Evangelii Nuntiandi* #5).



# Social Dimension of Evangelization



Evangelium Gaudium, #176, Pope Francis says

“To evangelize is **to make the Kingdom of God present in the world**...if this dimension is not properly brought out, there is a constant risk of distorting the authentic and integral meaning of the mission of evangelization.”

**We cannot be a Church that stands on the sidelines** of the struggle for the justice of God’s reign in the world (#183).

**Evangelization is incomplete if the Gospel is separated from any dimension of our existence** (#181).



# Transformation of Social Relationships

## Pontifical Council for Justice and Peace, Vatican, 1998:

There is some unrest concerning the Church “**getting involved in politics.**” To pray the “Lord’s Prayer” is a political act. In a world of hunger, **to pray “give us this day our daily bread” is political act.** This line is a concrete example of the implications of the preceding line of the prayer—“your kingdom come, your will be done, on earth as it is in heaven.”

God’s mission has a social, inter-group relationship dimension. **God’s will must be done in our political, social, and economic institutions, structures and processes,** not only in our interpersonal relationships.

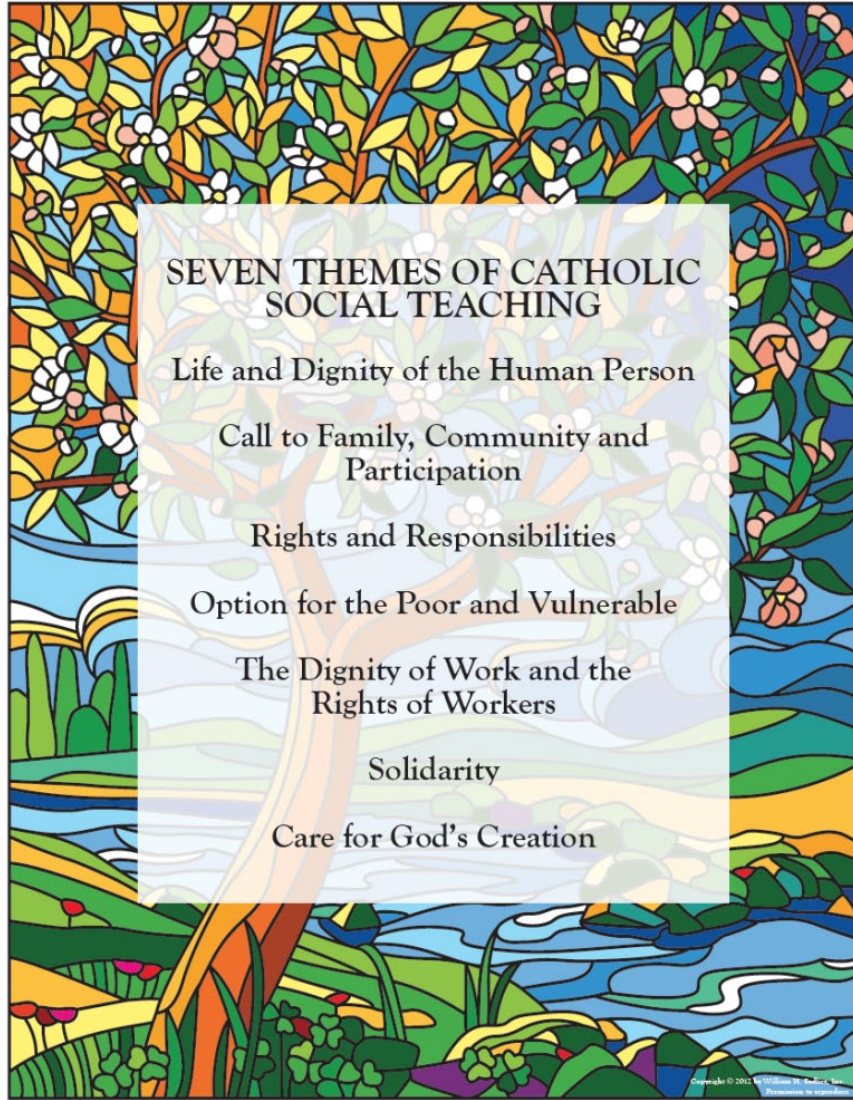
Pope St Paul VI, *Evangelii Nuntiandi* #29:

“...evangelization would not be complete if it did not take into account of the unceasing **interplay of the Gospel and of humanity’s concrete life,** both personal and social.”

Pope St John Paul II, *Redemptoris Missio*, #15:

“The Kingdom aims at transforming human relationships; it grows gradually **as people slowly learn to love, forgive and serve one another...**

It is the concern of individuals, society; acknowledging and promoting God’s activity present in human history, and transforms it.”



SEVEN THEMES OF CATHOLIC  
SOCIAL TEACHING

Life and Dignity of the Human Person

Call to Family, Community and  
Participation

Rights and Responsibilities

Option for the Poor and Vulnerable

The Dignity of Work and the  
Rights of Workers

Solidarity

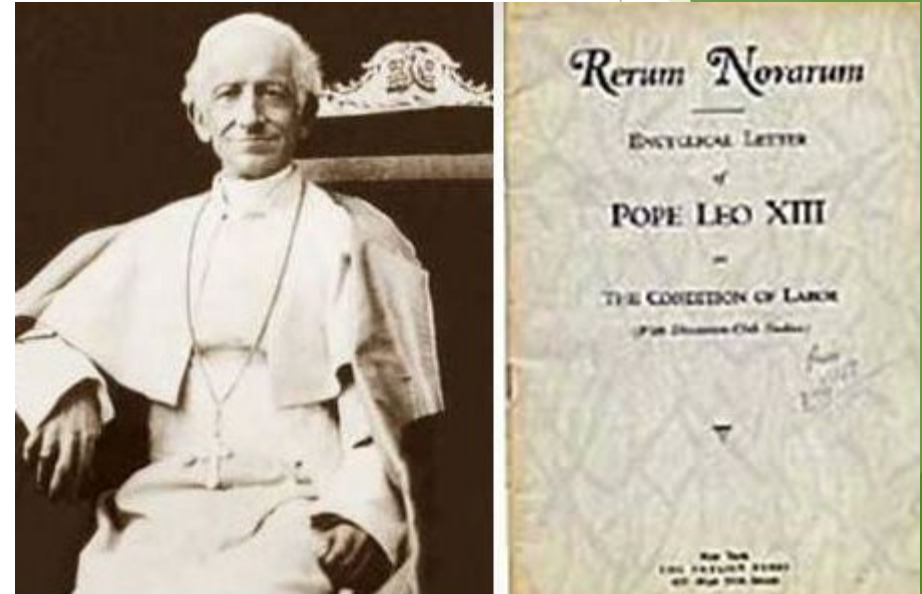
Care for God's Creation

# 7 Themes of CST

- ▶ **Life and Dignity of the Human Person:** every person is created in the image and likeness of God intentionally, deserving of respect not because of what they do, but because of who they are: an intentionally created being. (Galatians 3, 28)
- ▶ **Call to Family, Community and Participation:** the human person is social as well as sacred; family is the central social institution; needs to be supported by other institutions and governments. (Romans 15, 5-7)
- ▶ **Rights and Responsibilities:** these flow from relationships we have as persons in community, with an innate response when rights are denied and s/he naturally cries out for justice; due rights as food, shelter, water, safety, places a demand on us to be responsible for protecting the rights of all. (Tobit 4, 7)
- ▶ **Option for the Poor and Vulnerable:** the moral test of a society is how it treats its most vulnerable members; if one person is suffering, all persons are affected and diminished; this concern is translated into concrete social responsibility. (Isaiah 58, 6-7)
- ▶ **Dignity and Rights of Workers:** the economy exists to serve people, not the other way around; work is a form of continuing participation in God's creation; dignity of work needs to be protected and basic rights of workers respected. (James 5, 4)
- ▶ **Solidarity:** we are all one human family, responsible for the well-being of others. (Mt 5, 9)
- ▶ **Care for God's Creation:** all creation reflects the Creator's love, deserving of reverence and respect; we are responsible for its protection and care; the world reveals the mystery of God who created and sustains creation in harmony. (Romans 1, 20)

# Catholic Social Teaching

- ...is part of the Magisterial tradition of the Church;
- ...flows from the faith, hope and charity of the Word made flesh, and of the Paschal Mystery;
- ...developed gradually through the years, in a variety of issues affecting social relationships;
- ...popes have responded to the “signs of their times,” publishing documents challenging the social consciousness of all people of good will, addressing peoples beyond the Church’s boundaries;
- ...alerts us to moral concerns of poverty, rights of workers, homelessness, sexual exploitation and trafficking, war, migration, displacement of people, sustainable development, trade, ecology, economics, business ethics, banking crisis, HIV, access to health care, food security, rights of prisoners, rights of ethnic minorities.



# The Two Feet of Love *in Action*

"The conscience is called by this social teaching to recognize and fulfill the obligations of **justice** and **charity** in society."

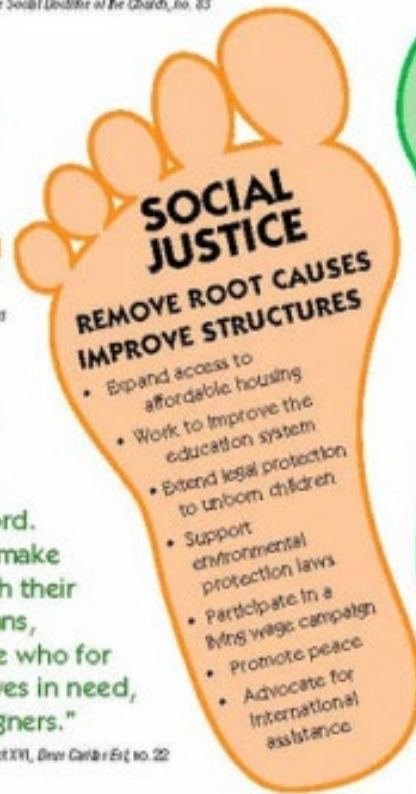
—*Compendium of the Social Doctrine of the Church*, no. 83

"**Social justice**. . . concerns the social, political, and economic aspects and, above all, the structural dimension of problems and their respective solutions."

—*Compendium*, no. 201

"The Church cannot neglect the service of **charity** any more than she can neglect the Sacraments and the Word. . . . Those who are able to make offerings in accordance with their means. . . to support orphans, widows, the sick, and those who for other reasons find themselves in need, such as prisoners and foreigners."

—Pope Benedict XVI, *Oratio Caritas* (Ei) no. 22



# Centrality of the Human Person

The foundation and goal of the social order is the human person, as a subject of **inalienable rights which are not conferred from the outside** but which arise from the person's very nature.

The person is not merely the subject of social, cultural, and historical conditioning, **for it is proper to man, who has a spiritual soul, to tend towards a goal that transcends the changing conditions of his existence.** No human power may obstruct the realization of man as person (*World Day of Peace Message, 1988, #1*).

The person, in full truth of his existence, of his **personal** being and also of his **community** and **social** being, in the sphere of his own family, in the sphere of society and very diverse contexts, in the sphere of his own nation or people, in the sphere of the whole of humankind—this person is the primary route the Church must travel in fulfilling her mission: **the person is the primary and fundamental way for the Church**, the way traced out by Christ Himself, the way that leads invariably through the mystery of the Incarnation and the Redemption (*Redemptor Hominis, #14*).



Profound + Inherent + Equal Dignity  
of each and every person



**‘Truly I tell you,  
whatever you did  
for one of the  
least of these  
brothers and sisters  
of mine,  
you did for me.’  
-Matthew 25:40**





### 3 Principles of CST

“The Church’s social teaching proposes principles for reflection; it provides criteria for judgment; it gives guidance for action” (CCC #2423).

- ▶ **Principle of the dignity of the human person:** foundation of a moral vision for society.
- ▶ **Principle of the common good:** consists in “the sum total of social conditions which allow people, either as groups or individuals, to reach their fulfillment more fully and more easily” (GS #26).
- ▶ **Principle of solidarity:** *as principle* it indicates that the human person, together with the human family, “is obliged to contribute to the common good of society at all its levels (Doctrine of the Faith, LC #73); *as moral virtue* “is a firm and persevering determination to commit oneself to the common good, the good of all and of each individual, because we are all really responsible for all” (On Social Concern, #38).

# CST Principles

In CST can be found three principles

- ▶ for **reflection**
- ▶ the criteria for **judgment**,
- ▶ the directives for **action**

CST constitutes a genuine pastoral priority

- ▶ to be enlightened by it
- ▶ to be enabled to interpret today's reality
- ▶ to seek appropriate paths of action



# Applying the Principles

Catholic Social Teaching (CST) **applies the Gospel to our life in society.**

As human beings and as Christians **we are responsible for the world we live in**, for the well-being of the people with whom we share this planet, and for the way we organize society.

The faith has a social dimension: **we will be judged by our social works** (*Mt 25*).

We are invited **to reflect on our social responsibility.**

Guiding principles are teachings of the Popes, episcopal conferences of bishops; reflections of theologians, lay people, and works on the social field.

## The Church's Mission...continued

The social doctrine proposes:

principles for reflection,  
criteria for judgment, and  
directives for action.

Addressed to members of the Church, today's situation points to a doctrinal formation of the lay faithful, two reasons: for a better understanding, and for enabling them to give a reason for their hoping in view of the world and its grave and complex problems. (*Christifideles Laici* #60).

The Church takes on the task of proclaiming what the Lord has entrusted to her. When she fulfills her mission of proclaiming the message of freedom and redemption wrought by Christ—the Gospel of the Kingdom, she bears witness to man, in the name of Christ, to his dignity and his vocation **to the communion of persons**. She teaches him the demands of justice and peace in conformity with divine wisdom (*CCC* #2419).

# Human Rights...

## ...Endorsed by the Church

First attempt at **a list** of human rights, 1963, Pope St John XXIII, *Pacem in Terris*, #11-27.

Synod of Bishops, 1971, *Justitia in Mundo*, Chap 1, proposed **a right to development**.

Pope St John Paul II: The Ecological Crisis: A Common Responsibility, **right to a safe environment**, (*World Day of Peace Message*, #9); and *Centesimus Annus*, #43, right to economic initiative.

Pope St John Paul II, *Address to the 34<sup>th</sup> General Assembly of the United Nations*, #13, **updated roster of “some of the most important” human rights** which the Church endorses the right to:

life, liberty and security of the person; food, clothing, housing’ sufficient health care, rest and leisure; freedom of expression, education and culture; freedom of thought, conscience and religion; manifest one’s religion either individually or in community, in public or in private; choose a state of life, to found a family and to enjoy all conditions necessary for family life; property and work, to adequate working conditions and a just wage; assembly and association; freedom of movement, to internal and external migration; nationality and residence; political participation and to participate in the free choice of the political system of the people to which one belongs.

CST embraces a wide array of human rights, much closer to the U.N. Declaration on Human Rights than those established as constitutional in the U.S.

# Why are Human Rights Important to CST?

## ► 1. *The Church embraces human rights strategically.*

This approach allows the Church to proclaim the social message of the Gospel to a diverse world. John Paul II: various nations and cultures can **follow different political, economic and social strategies**, but the social order which is adapted must be at the service of human rights.

Human rights provides the framework which does not determine specifics of social organization and practice, but which set the limits within which a good society functions.

## ► 2. *The Church embraces human rights substantively.*

This approach recognizes the **intimate connection between human rights and human dignity**. 19<sup>th</sup> century popes heard the liberals' cry for personal rights and interpreted this plea as an exaggerated individualism. By the time of Vatican II (1963), the bishops could state: "Authentic freedom is an exceptional sign of the divine image with in the person" (*Gaudium et Spes*, #17).



# Social Mission and Social Teaching



- ▶ *Inspired by the passion for justice of the Hebrew prophets; the Scriptural call to care for the weak; and to “let justice roll down like water” (Amos 5, 24).*
- ▶ *Founded on the life and words of Jesus, who came “to bring glad tidings to the poor...liberty to captives...recovery of sight to the blind...” (Lk 4, 18-19), and who identified Himself with the hungry, the homeless, the stranger—“the least of these” (Mt 25, 45).*

## The Church's Social Mission...

- ▶ ***Shaped by the social teaching of the Church***, papal encyclicals, conciliar documents, episcopal statements, and pastoral letters explored, expressed, and affirmed the social demands of the faith; insisting **that work for justice and peace and care for the poor and vulnerable are the responsibility of every Christian.**
- ▶ ***Lived by the People of God***, who seek to build up the Kingdom of God on earth; to live the faith in the world; **to apply the values of the Scriptures and the teaching of the Church** in our families, in our parishes, in our work and service, and in local communities, the nation, and the world.



# Church Involvement in Social Issues...

All of our judgments must be examined in the light of truth, and the Gospel; it requires **conscience formation**, gathering of **relevant information**, examining the **context**, learn and **consider** the applicable teaching.

Moral dimensions of issues are minimized when public choices become matters of “prudential judgment,” rendering religious teaching and moral arguments as not important.

We have a duty both to reject policies that violate fundamental principles and to pursue positive actions to carry out moral obligations.

We should be debating how to give priority to the poor, practice solidarity and subsidiarity. **Indifference and inaction are not prudential judgments**, but violations of core Catholic principles.

Pope Francis challenges us to embrace the fullness of the Gospel, to **resist isolation and ideology**, to be “salt, light and leaven.”



*written by Pope Benedict XVI in Caritas in Veritate #6:* “justice is inseparable from charity; justice is the primary way of charity, the giving another his/her due; charity offers what is mine to the other; goes beyond justice, but never lacks justice;

*shown by Mother St Teresa of Calcutta:* how authentic care for the dignity and worth of all human life is worked out in a comprehensive way;

*spoken by Benedictine Sister Joan Chittister:* the pro-life movement is about life before birth. Why not the same concern about life after birth?



## *Questions—Session 2*

1. How are social teaching and faith connected?
2. What's the Church's attitude toward social platforms?
3. What does society owe the individual person?
4. Does sin have a social dimension?
5. Why does the Church practice solidarity?





# What is Social Justice

Session 3

# Social Justice in the Old Testament

## The Prophets: God's audio-visuals

- ▶ **True or False.** The prophetic word about social justice is often associated with liberal causes.
- ▶ **True or False.** The prophets are sometimes depicted as if they were free-floating radicals from the 60's.
- ▶ **Negative reaction to discussions of social justice and related socio-political considerations would explain such falsehoods.**



# The Prophet's Vision

fundamentally conservative, and public, in their approach to social issues;  
discerned that social justice was a long-established value, richly embedded in the traditions they inherited, though often neglected;  
deeply indebted to their ethical and theological past—one key dimension: social justice;  
seldom accused Israel of breaking specific laws; rather, they appealed to known norms of humane conduct—justice and righteousness;  
not afraid to challenge the established authorities of their time;  
they were not reformers; their message was not a new morality;  
they were inspired men who had a personal and extraordinary encounter with God; from this experience came their conviction that they spoke the word of the Lord;  
as conservatives, they were the conscience of Israel.

# The Prophet Speaks

**forceful and intense** way of speaking older understandings into a new time and place;  
**the way they got “into your face.”** Listen to these texts:

And the Lord said to me, “**Hear this, you that trample on the needy** and bring to ruin the poor of the land” (*Amos 7,15; 8,4*).

“For scoundrels are found among my people; they take over the goods of others. Like fowlers they set a trap; they catch human beings....They know no limits in deeds of wickedness; **they do not judge with justice the cause of the orphan**, to make it prosper, and **they do not defend the rights of the needy** (*Jeremiah 5,26-29*).

“Judge with true justice, and **show kindness and compassion toward each other**. Do not oppress the widow or the orphan, the resident alien or the poor” (*Zechariah 7,9-10*)

“Woe to the one who builds his house on wrongdoing, his roof-chambers on injustice; who **works his neighbor without pay, and gives them no wages**” (*Jeremiah 22,13*).

“They shall **beat their swords into plowshares**...one nation shall not raise the sword against another, nor shall they train for war again” (*Micah 4,3*).



# What is Social Justice?

## Key Terms that Come to Mind

| <b>Charity</b>  |   | <b>Justice</b>           |
|-----------------|---|--------------------------|
| Short Term      | ↔ | Long Term                |
| Love            |   | Fairness                 |
| Help            |   | Equity                   |
| Giving          |   | Righting Wrongs          |
| Giver/Recipient |   | Entitlement              |
| Money           |   | Systemic Causes          |
| Assistance      |   | Justice Leads to Charity |
| Compassion      | ↔ | Compassion               |
| Symptoms        |   |                          |

...focuses on eradicating the inequalities that lie at the heart of the society.

...creates a society where there is equality, solidarity, and human rights.

...pays attention to the structural differences that creates inequality and social stratification in the society.

Charity aims at helping the individual.

Social Justice looks at the underlying social structure that creates inequalities and attempts to remedy the situation.

# Social Justice...

## ...how it refers to other forms of justice

- ▶ CST relies upon a traditional three-fold distinction of legal, distributive and commutative justice.

**Legal justice:** pertains to the common good and what an individual's responsibility is to the community, society, or state.

**Distributive justice:** addresses the relationship of the community's responsibility to the individual; gives prominence to the category of need.

**Commutative justice:** governs the relationships of individuals to one another; however, a modern corporation is understood as a moral person. The relationship of employee to a business are directed by the norms of commutative justice.

- ▶ **“Social justice:”** common term in CST; often thought of as “political virtue: where human rights are respected and participation in social life is guaranteed for each person. CCC #1928: the conditions that allow associations or individuals to obtain what is their due.
- ▶ **Biblical justice:** provides evidence of God's bias toward the weak and poor; works to establish shalom where right relationships are restored.
- ▶ **American justice:** frequently procedural with fair and impartial rules.

## Am I My Brother's and Sister's Keeper?

**Pope St John XXIII**, “Justice comes before charity.”

**Pope St Paul VI**, “Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses.”

**Pope St John-Paul II**, “To overcome today's individualistic mentality, a concrete commitment to solidarity and charity is needed, beginning in the family.”

**Pope Francis**, “None of us can think we are exempt from concern for the poor and for social justice.” (*Evangelii Gaudium*)



# CCC in CST

## *Social Justice:*

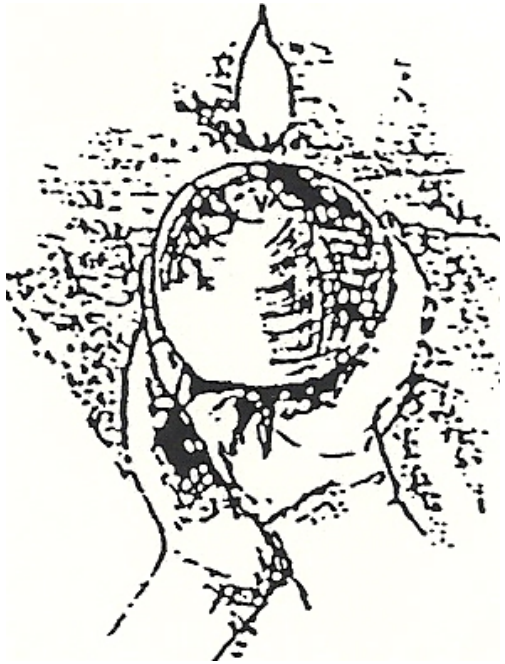
*defined by Pope Francis:* “none of us can think we are exempt from concern for the poor and for social justice;”

*understood by Pope St Paul VI:* “modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses;”

*taught by Pope St John Paul II:* “people need to come out of their anonymity and fear. They need to be known and called by name, to walk in safety along the paths of life, to be found again if they have become lost, to be loved, to receive salvation as the supreme gift of God’s love—all this done by Jesus, the Good Shepherd;”

*brought forth in Gaudium et Spes #23:* “Christian revelation contributes greatly to the promotion of...communion between persons, and at the same time, leads us to a deeper understanding of the laws of social life which the Creator has written into man’s spiritual and moral nature.” whereas the modern world offers fragmentation, CST offers integration and communion;

# Quality of Relationships and the Worth of Life



The prophets were deeply concerned with the nature of the social order; **helped determined a people's way of living and thinking.**

The individual **finds his/her place in the community and adjusts his/her relations with others;** these and other factors profoundly affect the quality of personal relationships and the worth of life itself.

For the prophets it was **a religious imperative that society be so ordered to support a way of life** which is good in the eyes of God—*“Wash yourselves clean. Put away your misdeeds from before my eyes; cease doing evil; learn to do good. Make justice your aim: redress the wronged, hear the orphan's plea, defend the widow. Come now, let us set things right, says the Lord”* (Isaiah 1, 16-17).

# Charity and Justice

## Caritas et Veritate—Benedict XVI

Charity is at the heart Catholic Social Teaching

Charity is love received and given.

Without truth, charity degenerates into sentimentality.

Truth contained in the values of Christianity are “essential for building a good society, and for true integral human development.”

Truth, trust, and love for what is true informs social conscience and social responsibility. Social action does not end up serving private interests.

Charity in truth is a force in building up community.

CST is “the proclamation of the truth of Christ’s love in society.”

Charity and justice are necessarily connected (#6.2)

# Caritas et Veritate

Charity and Justice

are necessarily connected

demand a commitment to the common good

corresponds to the real needs of our neighbors

(#7)

“As society becomes more globalized, it makes neighbors,

but does not make us brothers” (#19).

The Church is about integral human development.

The faith does not rely on privilege or positions of power,

but only on Christ.



# Integral Human Development

## Caritas et Veritate

Three-fold obligations:

the duty of human solidarity

the duty of social justice

the duty of universal charity

Love for others, especially the poor, is made concrete by promoting justice.

“Openness to life is at the center of true development,” (#28)

building a culture of life is essential to fostering authentic development (#28.4).



# Caritas et Veritate

## Care for the Environment

The environment is God's gift to everyone.

In our use of it we have a responsibility

towards the poor

towards future generations

towards humanity as a whole (#48).

There is an inseparable relationship between human life and the natural environment.



# Caritas et Veritate

## Immigration

Immigration laws are in need of reform (#62).

Reform based upon the Gospel to love our neighbor.

Reform must consider the rights of all.




In the Church no one is a stranger

The Church is the place where illegal immigrants are also recognized and accepted as brothers and sisters.

Solidarity means taking responsibility for those in trouble.

## *Questions—Session 3*

1. What does it mean to live in society?
2. Why do we need truth in the life of society?
3. Fair trade. What is it? How to promote it? How does it work?
4. Why is migration a controversial issue? How is the Church involved?
5. Can I become active in a political party even if its positions do not always agree with me?



# The way the Church Practices Love in the World

Session 4

# Life in the Spirit

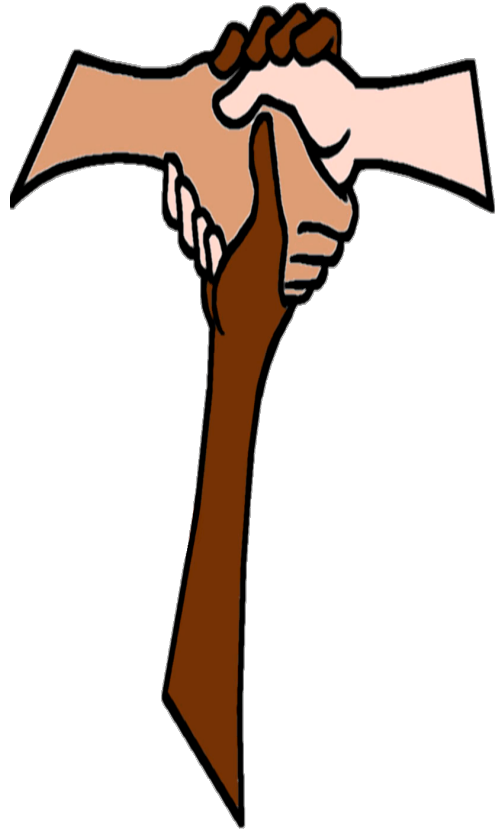


# Catholic Social Teaching and Secular Franciscans



*“Where Justice and Mercy Embrace”*

## What Does CST Say to the OFS?



CST must become an **integral part of ongoing formation** of the lay faithful...offering a formation **through a deeply shared experience of the apostolic life** (#549).

The presence of the laity in **social life is characterized by service—the sign and expression of love**—which is seen in the areas of family, culture, work, economics, and politics. ...they express the truth of their faith, and at the same time, the truth of the Church’s social doctrine which becomes a reality in order to resolve social problems (#551).

The time is now **to “enter the city,”** to promote responsibility in promoting justice, peace, human rights, and integrity of creation.

# Who We Are



Secular Franciscans assume their secularity with strength, to be present in the world **with their being and doing:**

**in the political debate** and in the courageous forming of just laws;

**in the promotion of the rights to life in all its stages**, from conception to natural death;

to ensure that those who suffer, those who are poor, those who are marginalized **may enjoy conditions of people redeemed by Christ** (*OFS Rule 13, GC 18 & 19*)



# Who We Are...

## ...in the Church and in Political Life

1. Jesus Christ and His body, the Church, are the point of reference, and not civil society. We are deeply committed to the moral law of God, enunciated by the Popes (Magisterium), and in major statements of the USCCB.

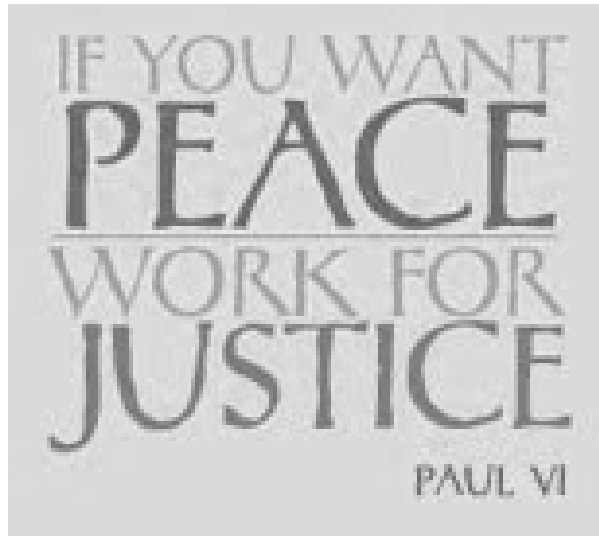
2. The Church does not retreat from the public square, but presents a more robust presence to political life there.

3. The Church is the body of Christ, not the body politic.

4. All find a home in the Church: liberal, conservative, moderate, male, female, gay, straight, trans, young, old, clerical, or lay; partisanship is the stuff of parliamentary politics, not sacramental life.



## ...Relating Who We Are



5. CST is **inspired by the Gospel, a radical call to discipleship**. There is more to Christian political witness than the tired, quadrennial debate about which presidential candidate represents the lesser of two evils

6. **The Church is not beholden to any political party or any special interest—the “poor” are not special parties**; they have no “special parties” to speak for them; social justice is a constitutive element of Christian discipleship. *“The faith that does justice is the faith that evangelizes culture.”* (The Jesuits)

# What is Catholic Social Teaching

Love is the service that the Church carries out for those suffering and in need.

Love is service

Service is charity



# The Holy Spirit transforms the heart



The Holy Spirit

empowers us as witnesses to the world  
that interior power which harmonizes our  
hearts to Christ's heart

seeks the integral good of all people

Love of neighbor is grounded in the love of God

believers hold all things in common

no distinction between rich and poor

no one is denied what is needed

C

S

T



- ▶ USCCB states that “CST is like an ancient oak tree, whose roots are the Scriptures. Its trunk has grown in girth throughout the centuries, especially in response to dramatic developments in society.

CST is rooted in the soil of human communities, responding to cultural and societal conditions, and draws strength from the Word of God.

- ▶ Catholic Social Teaching reflects the Church’s social mission; CST is rooted in biblical values.
- ▶ Jesus calls us to this mission.
- ▶ All are called to bring the healing hand of Christ to those in need.

# Love in the World—Deus Caritas Est

The Church cannot neglect the service of charity

expression of the Church's very being

linked with the Eucharist

Justice must be the norm of the State

to guarantee one's share of the community's goods

according to the principle of subsidiarity

The role of the Church

to awaken spiritual energy among the people

justice demands sacrifice and open-mindedness

Charity is an expression of loving personal concern

the heart sees where love is needed and acts accordingly



# Reflection + Judgment + Action

- ▶ YOU are the Lord's presence in the world
- ▶ YOU are the Lord's loving hands
- ▶ YOU are the Lord's compassionate eyes
- ▶ YOU are the Lord's voice to advocate for the weak



## *Questions*

1. What significance does God have for our actions?
2. If God created the world out of love, then why is it full of injustice, oppression, and suffering?
3. How does a change of society come about?
4. What does the common good mean for the poor?
5. What values are important in society?





Co-creators of a Better World

Session 5

# Care for God's Creation



Laudato Si'

not the first time the Church spoke of ecology  
a new paradigm of integral ecology was established  
effecting both ecclesial and common language

# Laudato Si' in CST Themes



- ▶ Promotes
  - solidarity
  - stewardship
  - the common good
- ▶ Attention
  - to the poor
  - to preserving human dignity

# Laudato Si'

A socio-environmental issue  
fundamental part of faith  
creation is God's gift  
intertwined relationships  
Cannot be "business as usual"  
Sister, Mother Earth,



place of respect, reverence, and concern  
Improve our relationship with nature  
contemplation  
ecological conversation

# CST in Laudato Si'

## Care for our common home

we are all inter-dependent; shared responsibility, acting with respect and restraint in sharing the resources of the earth, vital for all human beings

## Solidarity

walking together as one human family

## The Poor and vulnerable

protecting those in need

## Human dignity

made in God's image

## Common good

the good of each and all

## Subsidiarity

ensuring decision-making happens at the most appropriate level



# Laudato Si' in CST

## Solidarity

a **merciful connection** among all the world's people that overcomes the separation of borders, class, language, and faith, especially issues around environment and sustainable economic development

*(Compendium #467);*

defined as “**friendship**” or “**social charity**,” a notion that we must help each other, materially and spiritually; committing oneself to the common good;

“one world with a common plan” and a call to “**encounter with others.**”

proactive notion: **solidarity concerns the quality of our relationships**, especially issues in action toward rectifying injustices suffered by others.

## Importance of CST in Laudato Si”

argues for a judicious, **sustainable use of the world’s resources**, not just because it best responds to the crisis of climate change, but because **care of creation itself acts as an expression of solidarity with the poor** in the developing world.;

**environmental stewardship and protecting the human dignity** of the world’s poor are not clashing interests.

**peace, justice, and the preservation of creation are interconnected themes.** “Everything is related, and we human beings are united as brothers and sisters, on pilgrimage, woven together by the love God has for each of His creatures, and which also unites us in fond affection with Brother Sun, Sister Moon, Sister Water, and Sister, Mother Earth.” (#92)

# Laudato Si'-- a response to the ecological crisis



- ▶ “We cannot remain on the sidelines of peaceful, non-violent transformation, but rather be active, creative and courageous participants in it—to respond to “the urgent need for us to move forward in a bold cultural revolution” (*LS*, #114).



# Care of Creation

## Show Mercy to Our Common Home

Christian life involves the practice

of the Corporal and Spiritual Works of Mercy

The object of mercy is human life itself

everything it embraces includes care for Mother Earth

Care of creation

calls for grateful contemplation

to discover in each thing a teaching God hands on to us

the “eighth” work of mercy

stresses the interconnection of all humans with all of creation



# Cultivate Peace, Protect Creation



# Environmental Responsibility

## Education

encourage ways of acting  
affects the world around us

## Global dimension to the Works of Mercy

paying attention to the needs of individuals

## Care for creation

illuminates compassion for the one in need  
rediscovery of encounter with others



LAUDATO SI



LET US BE PROTECTORS OF CREATION,  
PROTECTORS OF *God's plan*  
INSCRIBED IN NATURE, PROTECTORS OF  
ONE ANOTHER AND OF THE ENVIRONMENT.

- POPE FRANCIS

WORD  
on FIRE

## A PRAYER TO THE CREATOR

LORD, FATHER OF OUR HUMAN FAMILY,  
YOU CREATED ALL HUMAN BEINGS EQUAL IN DIGNITY:  
POUR FORTH INTO OUR HEARTS A FRATERNAL SPIRIT

AND INSPIRE IN US  
A DREAM OF RENEWED ENCOUNTER,  
DIALOGUE, JUSTICE AND PEACE.

MOVE US TO CREATE HEALTHIER SOCIETIES  
AND A MORE DIGNIFIED WORLD,  
A WORLD WITHOUT HUNGER, POVERTY,  
VIOLENCE AND WAR.

*Franciscus*

ENCYCLICAL "FRATELLI TUTTI"



# These Are The Words

*Pope Francis: A Man of His Word (DVD)*

Awake everyone, the dawn has come

Life is streaming from the sun

A garden blessed, the bird that sings

Nature gives us everything

Awake everyone, the time has come

To mend, to tend, our common home

To give our thanks, sow our seeds

Extend the hand to those in need



**LAUDATO SI'**

When the soul yearns for love/It comes flowing from above  
Mercy, hope, humility/These are the words to live by every day

Walls will crumble, we arise/To work as one, abide, provide  
Mercy, hope, humility/These are the words we whisper in our sleep

When in doubt/The nights are long  
Wear the smile/Wear the sun  
To comfort, as when alone/Holding your heart, love will come

Walls will crumble as we abide

Restore the house, we shall provide

Love, compassion, unity

These are the words to live by every day

Awake everyone, the time has come

Life is streaming from the sun

Mercy, hope, humanity

These are the words

These are the words

These are the words





## *Questions*

- 1.. Environmental degradation and social injustice are interconnected. How have you experienced this connection?
2. There are been contention over the causes of global warming. What can we do in our personal, fraternal, and social lives to address the causes of climate change?
3. Do you feel caught into a “use and throw away culture?” Can you find a way out?
4. When you purchase products, are you conscious of the way the product is developed?

# Fratelli Tutti

## Inspiration and Challenges



# Fratelli Tutti's contribution to CST

The most extended reflection on the social implications of the unity of the human family; uses language of “social charity” from 19<sup>th</sup> century social teachings.

The first encyclical to address the exclusion of people with disabilities within the Church itself.

The Just War Theory is not the Pope's concern; rather he wants all to hear the true stories of these victims of violence, look at reality through their eyes, listen with an open heart, to grasp the abyss of evil at the heart of war.

Dealing with questions such as peace, just war, and the death penalty, the dialogue must be consistent with truth, forgiveness, justice, and mercy.

# 12 Themes in Fratelli Tutti

Letter is addressed to **everyone** (#1)

**Story of the Good Samaritan** is its centerpiece (#64, #69)

Call to **overcome isolation** with sense of belonging and encounter (#30, #116)

Warns against **throwaway culture** (#18, #215)

**Racism** as enduring and recurring evil (#20)

Warns against **walls**—physical, moral, spiritual—that deny human dignity and divide the human family (#27, #39, #129, #131, #135)

# FT Themes...continued

Calls for a **better kind of politics** (#180, #159, #197, #276)

Warns against the **human cost** of the digital world (#42, #46)

Warnings for Christians that **love may never be put at risk**. (#74, #86, #92)

Fraternity, friendship, solidarity built on **moral truth** and not on ethical relativism or the framework of right and left (#113, #206-207, #210)

Addresses 2 **major threats to life**—war and the death penalty (#260, #262-263)

Obligations to **respect other faith traditions**, renounce violence, , support religious freedom, **work together** in fraternity and friendship (#277, #279, #285).



# Challenges in Fratelli Tutti

## ► OFS Rule #19: “Mindful...”

Our attitude toward human beings affects our attitude toward creation and vice-versa.

“Everything depends on our ability to see the need for a change of heart, attitudes, and lifestyles.”  
(*FT #166*)

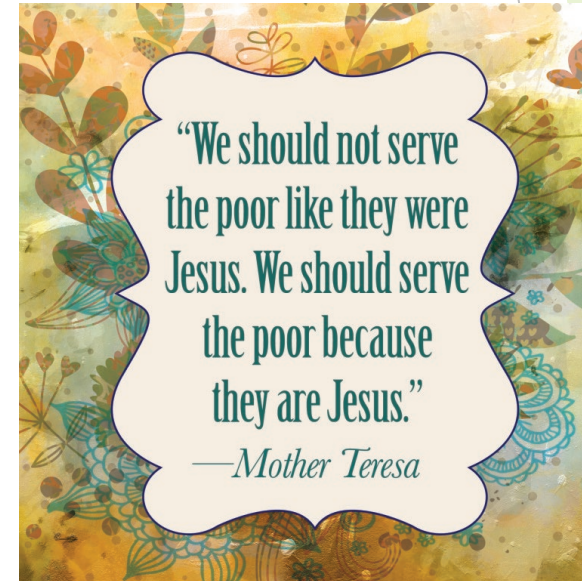
## ► Social and political commitment:

Less about seeking self-interest

Less about accessing privilege

Less about influencing power

More about standing in solidarity with one another



# “Pray” the Encyclical

To move beyond continuous divisiveness and come together to build a world worthy of God’s children . The Pope’s words are an indictment on rampant individualism—”got-you” politics, and economic exploitation. To practice “political charity” at a time of anger, division, and loss.

To rethink our priorities—what we value, what we want, what we seek—and commit ourselves to act in our daily life.

To measure our choices by how they touch the “least of these.”

To pursue the common good.

To slow down, take stock, design better ways of living together on this earth.

To practice “social charity,” extending fraternity, expanding “friendship”

To think and act anew—a continuous conversion on a new vision of fraternity and social friendship that will not remain at the level of words.

# Catholic Social Teaching

**See + Judge + Act**





# FT: “Who Is My Neighbor?”

Jesus asks us to be present to those in need of help, regardless of whether or not they belong to our social group. The Samaritan becomes a neighbor, crossing all cultural and historical barriers.

Jesus concludes the parable by saying, “Go and do likewise.” A challenge calling for an alternative way of thinking.

The Pope examines “political love.” It is an act of charity to assist someone suffering. But It is also an act of charity even if we do not know that person, to work to change the social conditions that caused the suffering. (FT #186)



# CST in the Gospel of the Good Samaritan

Elements for action:

**Nobody else is likely to do anything.**

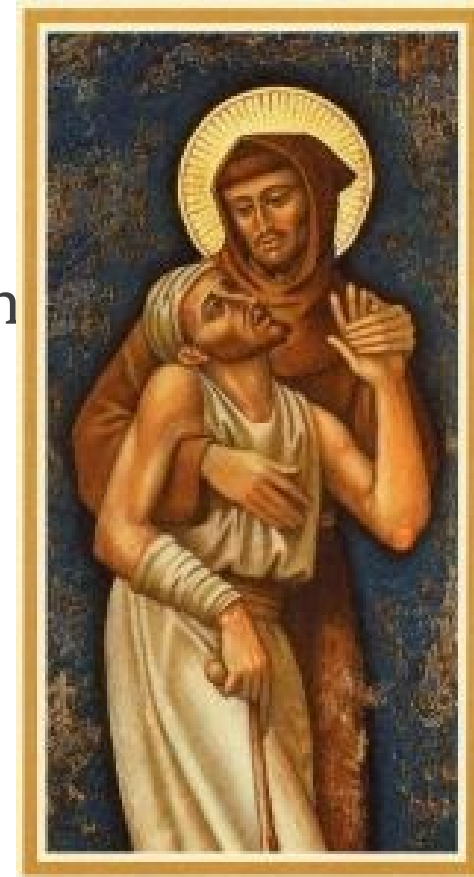
The full impact of the Good Samaritan is the one who is in front of me, and is in need. A call to action in the service of social justice is the centerpiece of Pope Francis' "Fratelli Tutti."

**I can act without a disproportionate burden on myself.**

**I have proximity; I am ready.**

**I see there is grave danger.**

**I have the capability; I can do something.**



## *Questions*

1. How has the pandemic impacted you? Have you experienced a revived sense of fraternity?

2. In what ways can your fraternity put human dignity at the center of social and economic life?

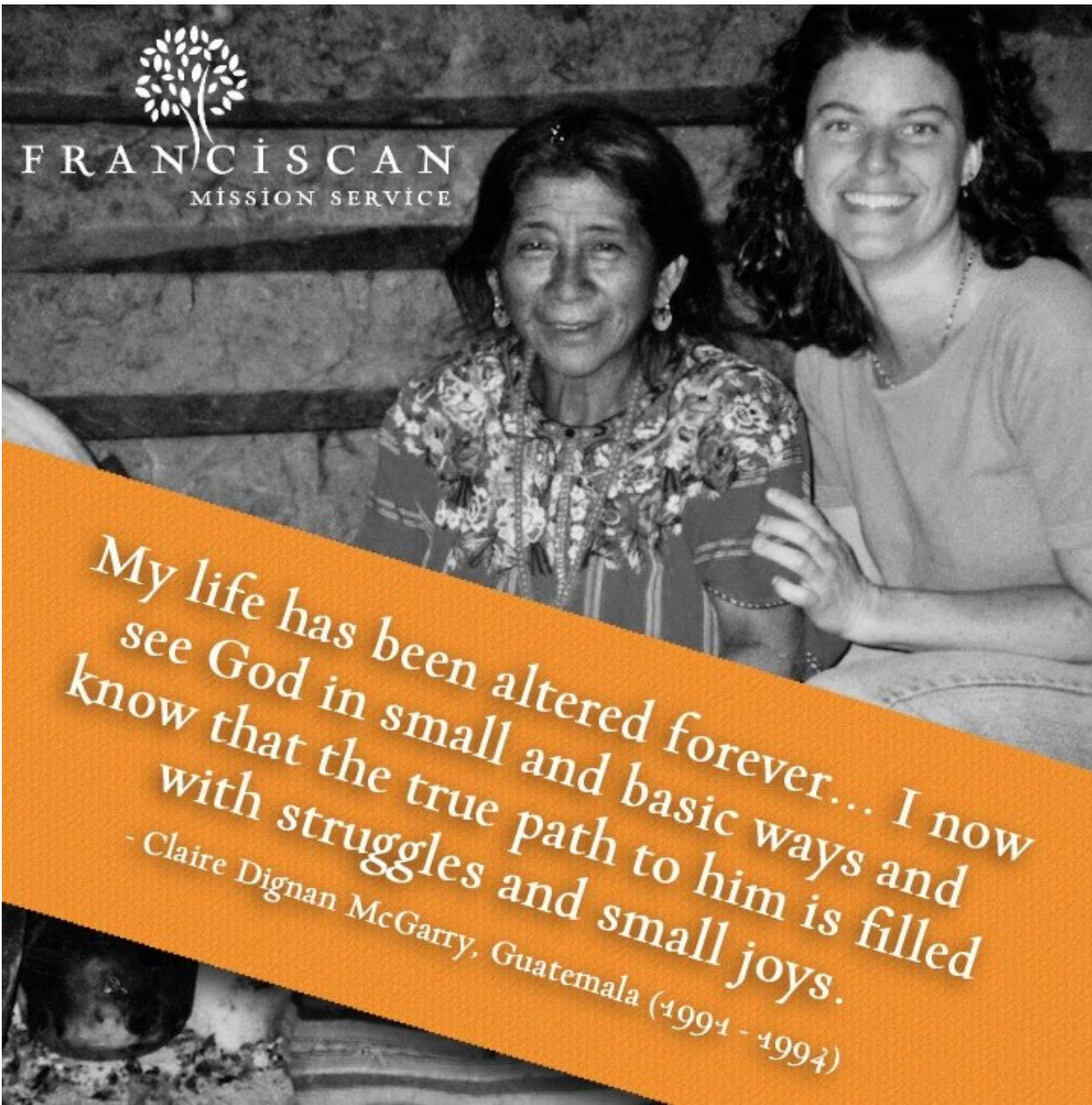
Building “a better kind of politics.” What might be the steps?  
How can you contribute?

Personal and Societal  
Commitment:

Love In Action



FRANCISCAN  
MISSION SERVICE



*My life has been altered forever... I now  
see God in small and basic ways and  
know that the true path to him is filled  
with struggles and small joys.*

*- Claire Dignan McGarry, Guatemala (1991 - 1994)*

# Personal and Societal Commitment



Chaos permeates our world: mass shootings, hate crimes, clerical abuse, environmental catastrophes, hateful rhetoric; divisions—this group against that group; he says—she says.

Chaos spills over into our Church; spills into our fraternities.

Reaction to chaos is on painted walls and billboards.

**“COURAGE DOESN'T  
ALWAYS ROAR.  
SOMETIMES  
COURAGE  
IS THE QUIET  
VOICE AT THE  
END OF THE  
DAY SAYING,  
'I WILL TRY AGAIN  
TOMORROW.'”**

- Mary Anne Radmacher

# LOVE IN ACTION

## What special things do we offer?

Not special things, but **Someone special**: Jesus Christ.

We communicate a God who became man, who knows our humanity.  
*(Compendium #577; CCC #'s 871-73, 898-913).*

Love allows society to make progress towards the good, and implies  
the discovery that **all political decisions and economic exchanges  
stem from human relationships.**

There is a human dimension to them.

Only live fish can swim against the current.

# LOVE IN ACTION

## Personal and Societal Commitment

“God is love” (1 Jn 4, 8) and “Charity is at the heart of the Church’s social doctrine” (Pope Benedict, *CiV* #2).

Being Christian is an encounter with the person of Christ, seeking Him in the “least of our sisters and brothers” (*Mt* 25, 40).

Jesus had respect for the freedom and dignity of sinners and the socially marginalized.

Jesus Himself is the social agenda of the Church. CST is the systematic development of what is already present in Jesus. (*Compendium* #555; *CCC* #91)



**Animate**  
Prayer Formation Empathy Fraternity Education Compassion  
Joy Spirituality Kindness Conversion Mindfulness  
Animator Apostolate Listening Love **Peace**



## For Discussion: Secular Spirituality



In “*Man for All Seasons*,” the aging Cardinal Wolsey admonishes St Thomas More, “If you could just see the facts flat on, without that horrible moral squint, with just a little common sense, you could have been a statesman.”

Faith and politics are contrasting forces here. Comment on faith and politics in our day as Secular Franciscans?

# Love in Action... Neighbor or Enemy



# Respect and Dignity



To speak about your political opponent *as neighbor*—not with a mob-mentality-politic.

Mob-mentality has comrades who are always right, always good; enemies are always wrong—don't necessarily have a story, just dumb, ignorant, bigoted, irresponsible.

How do you have a conversation with that person Jesus is telling you is your neighbor? --the neighbor you really want to dismiss.

Maybe the family's opioid crisis has something to do with it? Maybe unemployment has something to do with this conversation?

# The Art of Listening



Keep your focus on the person with whom you don't want to talk.

Breathe.

Listen—with your heart.

Don't interrupt.

Are you still breathing?

Are you still “facing the face?”

When the person is finished, all the while, you are breathing in the Holy Spirit, and what you are breathing out will be a word and a wisdom that will say to the person, “You really listened and took me seriously.”

You have recognized the inherent dignity of that person, and that person becomes neighbor instead of an enemy to push off.

# The Neighbor...

...is the person you least likely to have a political conversation with;

...is the person screaming at you from the opposite side of a political rally;

...is the unemployed supporter from back row America whose family is dealing with the opioid crisis.

How do you deal with that conversation?

Do you allow your political tribe to characterize that person?

Do you allow them to dismiss that person in that situation?

How do you respond to that person at that particular time?



# Personal Commitment: Mindfulness

## ► Bearers of Peace...

are called to listen,  
to understand, then speak  
from that understanding.

## ► Seek out ways of unity...

by remaining grounded in  
the Gospel,  
by speaking the truth in  
love,  
with empathy, compassion  
and peace.

## ► Achieve fraternal harmony through dialogue...

replace ego and desire to  
win with a desire to learn.



## What Kind of Person Are You?



Pro-active

Reactive

Inactive



Let Us Dream  
by  
Pope Francis

Session 6

# Let Us Dream

## The book on Pope Francis

was written during the lockdown caused by the pandemic;  
adopts a hopeful stance when facing the pandemic and overwhelming challenges facing the future of humanity;  
is a guide to transform a crisis into an opportunity to improve the world.

## The pandemic

offers opportunity for re-examining and re-setting priorities and values  
a time to see what is of God and what is not  
a time to choose by identifying options and decisions  
a time to act by translating options into actions

## The Workings of Grace

offered in any situation  
God is ever present and close  
when an impasse is reached, one waits patiently, a way forward appears unexpectedly as gift

# Ignatian Spirituality

## Voice of God, Spirit of Truth

- never imposes but proposes
- corrects gently, always encouraging, consoling, giving hope
- speaks to the present, helps us to move ahead in the here and now
- opens horizons
- gives hope
- appeals to my desire to do good, to help and to serve
- gives strength to go forward on the right path
- liberates
- opens us up to the present and the future

# Ignatian Spirituality

## Voice of the Enemy, the Deceiver

- exploits fears and suspicions, seduces with wealth and prestige; if ignored it responds with contempt and accusation, telling “You’re worthless”
- Distracts us from the present by getting us to focus on fears of the future or the sadness of the past
- pins you against the wall
- sows suspicion, anxiety, and finger-pointing
- closes me in on myself, makes me rigid and intolerant; makes me sad, fearful, irritable
- enslaves
- encloses me in fear and resignation

# Ignatian Spirituality -- application

Pope Francis uses discernment as a lens

to examine/reflect on Covid and the present world

to distinguish what is of God from what is not

The Signs of influence of the “bad spirit”

systems, structures and actions nullifying the Gospel/Beatitudes;

“isolated consciences” an obstacle to union of minds and hearts

Cites his own growth in awareness of the climate emergency

and the need to work for a healthy world

as an example of the inner action of the Spirit of God

Reflects on issues of unity and disunity in the Church

the Spirit reconciles in diversity and unifies





# Pope Francis

## Eight Characteristics as Universal Pastor

- Christi-like in humility, mercy, inclusiveness of outsiders, and love of the poor
- Merciful and compassionate
- Commitment to renewal and reform regarding abuse, and his vision of Vatican II
- Open and attentive to pastoral reality
- Patience and discerning
- Humility in his own sense of failure
- Knowledge that he is only a servant of Christ
- Open to the Holy Spirit, attentive to the Spirit's promptings

# RESOURCES

## What is Catholic Social Teaching?

- Teaches us how to build a just society and live holy lives amid the challenges of the modern world.
- We have to care for those in need!!!

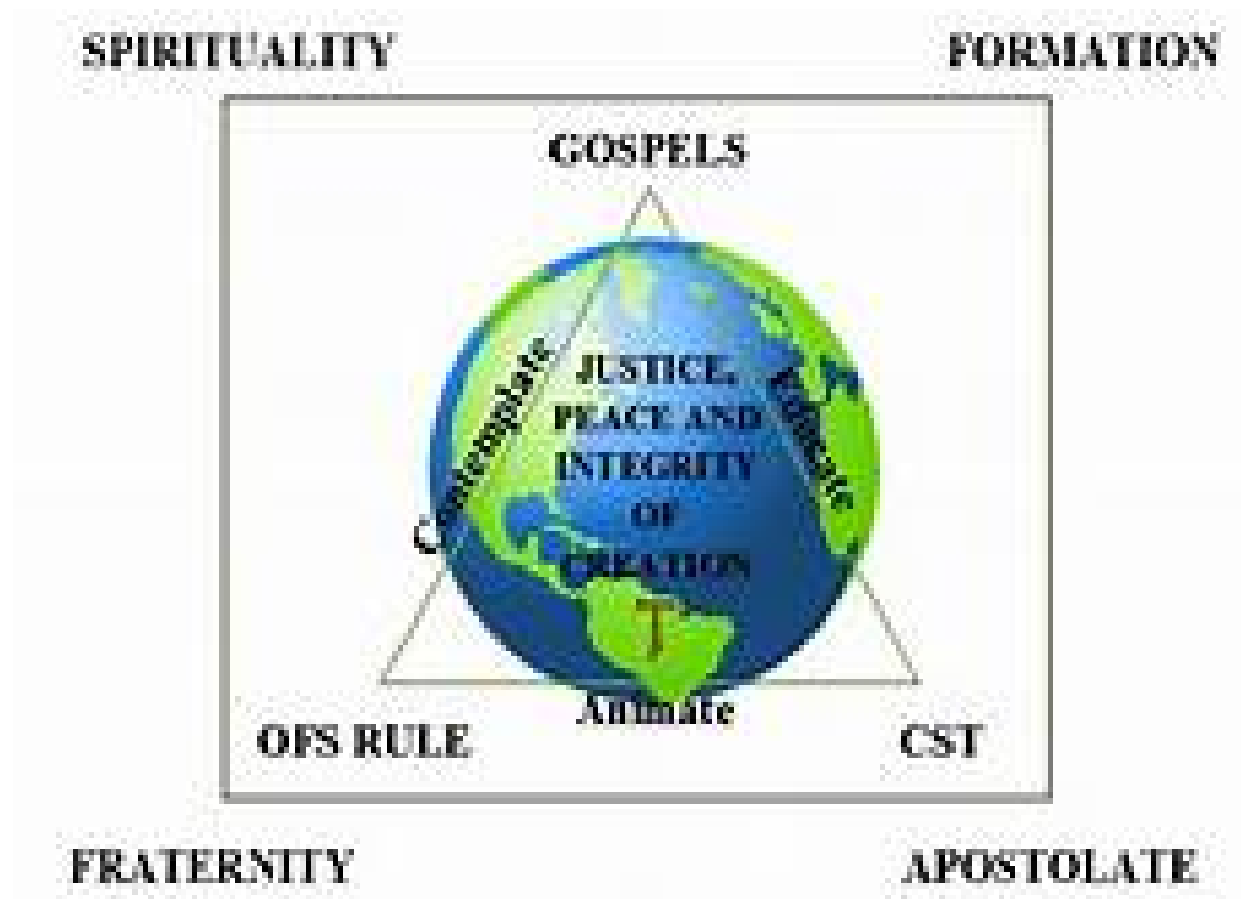


# Where Can I Find CST?

- ▶ The Compendium of the Social Doctrine of the Church
- ▶ Biblical principles, Hebrew prophets, Gospels and Letters
- ▶ Papal encyclicals, Apostolic letters, speeches
- ▶ Documents of Vatican II
- ▶ Bishops pastoral letters
- ▶ Franciscan writings
- ▶ The Saints, Models of Social Charity
- ▶ Franciscan Intellectual Tradition
- ▶ Custodians of the Tradition
- ▶ Global Georgetown: Catholic Social Thought



# Looking in All the Familiar Places



# CCC and CST

CCC #1888: persons who themselves are **transformed by love are able to transform society**. One must attend to his/her own needs—material, social, especially spiritual;

- ▶ **conversion of heart brings about social change** a path that requires grace.
- ▶ **conformed to Christ** is the necessary prerequisite for a real transformation of one's relationship with others.

*Formation:*

- ▶ CCC and CST are meant to be used for **formation, moral discernment, and inspiration and guidance for social action**.
- ▶ CCC summarizes and explains CST, and makes it accessible to all.

# Ongoing Formation

CST is a living tradition of spirituality and ethics that evolves through time, in dialogue with experience and reflection. I am convinced formation is needed.

CST tradition of spirituality is more likely to sustain and motivate Secular Franciscans than general principles by drawing fraternities into a living sessions of reflection and action.

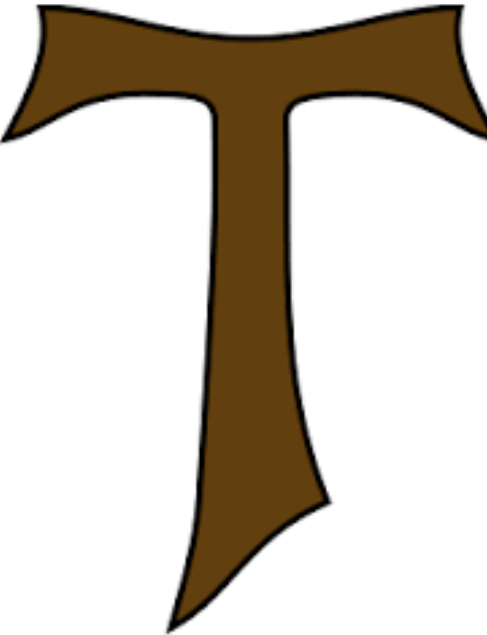
Prayer and experience build our capacity to understand and draw creatively on CST tradition.

Let us desire to make the Kingdom of God manifest on earth as it is in heaven.



# Social Teaching and Lay Associations (OFS)

## Compendium #549 and #550



CST must become an integral part of the ongoing formation within ecclesial associations. They have the possibility, each with its own method, of **offering a formation through a deeply shared experience in the apostolic life**. Church communion finds its specific expression in the lay faithful working together in groups, that is, in activities done with others in the course of their responsible participation in the life and mission of the Church (#549).

CST is important for ecclesial associations that have pastoral action within society at their objective. Their presence in the life of society shows the **importance and value of prayer, reflection, and dialogue for addressing and improving social realities** (#550).

# What Does the Catechism Say About CST?

*At the Second Vatican Council, the Church has inclined herself toward humanity and its needs.*

*The Church addresses herself as “servant of humanity”—proposing a “new type of humanism” centered on God—Father, Son, and Holy Spirit.*



# Social Doctrine Encyclicals

- ▶ 1891 Leo XIII Rerum Novarum Dignity/Rights of Workers
- ▶ 1931 Pius XI 40<sup>th</sup> Year Rerum Reconstruction Social Order
- ▶ 1961 John XXIII Mater et Magistra Christianity/Social Progress
- ▶ 1963 John XXIII Pacem in Terris Peace on Earth
- ▶ 1965 Vatican II Gaudium et Spes Church in the Modern World
- ▶ 1965 Vatican II Dignitatis Humanae Religious Liberty as a Right
- ▶ 1967 Paul VI Populorum Progressio Development of the Peoples

# Encyclicals, continued

- ▶ 1968 Paul VI Humanae Vitae Transmission of human life
- ▶ 1971 Paul VI 80<sup>th</sup> of Rerum Call to Action
- ▶ 1971 Bishops Justitia in Mundo Justice in the World
- ▶ 1975 Paul VI Evangelii Nutiandi Evangelization in Mod World
- ▶ 1979 John Paul II Redemptor Hominis Redeemer of Man
- ▶ 1981 John Paul II Laborem Exercens On Human Work
- ▶ 1983 Bishops The Challenge of Peace



# Encyclicals, continued

- ▶ 1986 Bishops Economic Justice for All
- ▶ 1987 John Paul II Sollicitudo Rei Socialis On Social Concern
- ▶ 1991 John Paul II Centesimus Annus Value of democracy
- ▶ 1995 John Paul II Evangelium Vitae Gospel of Life
- ▶ 2004 Benedict XVI Deus Caritas Est On Christian Love
- ▶ 2009 Benedict XVI Caritas in Veritate Truth in Love
- ▶ 2015 Francis Laudato Si Care for Common Home
- ▶ 2020 Francis Fratelli Tutti Fraternity/  
Social Friendship

# Popes of the Second Vatican Council

October 1962 to December 1965



## Specific Concerns: What does CST say about...

- ▶ **Charity:** “justice is not enough unless it is open to that deeper power which is love” (#203); justice must find its fulfillment in charity (#206), which is “the highest and universal criteria of the whole of social ethics” (#204); without charity, “no legislation, no system of rules or negotiation will ever succeed in persuading peoples to live in unity, brotherhood, and peace; no line of reasoning will ever be able to surpass the appeal of love” (#207); charity must inform and renew economic and social organizations from within.
- ▶ **“...isms:”** Socialism. Capitalism. Liberalism. The Church favors a market economy that includes every person and all peoples, and is guided by the principles of social justice and charity; does not identify with any specific economic model or political party; does not propose “technical solutions;” the Church proposes the Gospel. Christians active in the economic sector are called to act with a well-formed conscience (#72).
- ▶ **Subsidiarity:** is founded on human dignity and protects persons’ inalienable freedom; a form of assistance to the human person via families and local communities; such assistance is offered when individuals or groups are unable to accomplish something on their own; to make citizens more responsible in actively “being a part” of the political and social reality of life, enabling all people to make their contribution to the common good “because every person, family and group has something original to offer to the community” (#185-87).

# Gaudium et Spes

In 1965, the Second Vatican Council published “Gaudium et Spes”– *“Joy and Hope”*– the Pastoral Constitution on the Church in the Modern World.

Paragraphs 64-65 are dedicated to the elimination of social and economic inequalities, and **does not allow the Church’s social doctrine to become absorbed by the socio-economic implications of capitalism and socialism.**

The Church shows how deep her **sensitivity is for the growing awareness of inequalities and injustices present in humanity,** especially the problems in developing countries.

Addresses the **role of the church, our need for Christ, and the role of the laity** in bringing about the Kingdom of God.

# Gaudium et Spes...

...states clearly that one cannot live up to or **develop his/her potential except by relating to others** (12).

“The best way to fulfil one’s obligations of justice and love is **to contribute to the common good** according to one’s means and the needs of others, even to the point of fostering and helping public and private organizations devoted to bettering the conditions of life” (30).

Pope John Paul II: “...wished to confirm that **the nature and destiny of humanity** and of the world can be revealed only in the light of the crucified and risen Christ.”



# The Popes Speak

*Gaudium et Spes*, Vatican II, Church in the Modern World: nature and role of the Church **to bind together faith and daily life**; social justice is key.

*Evangelii Nuntiandi*, Pope Paul VI: witness of the Gospel in everyday life; **social dimension of evangelization**.

*Caritas in Veritate*, Pope Benedict XVI: focus on social justice matters; every aspect of **economy at every stage must become ethical**.

*Evangelii Gaudium*, Pope Francis: teaching on social dimension of evangelization; **everyone must get involved**.

*Deus Caritas Est*, Pope Benedict: **love is the force for generous and courageous engagement** in the field of justice and peace.

*Laudato Si'*, Pope Francis: **CST themes** of promoting solidarity, stewardship, the common good, preserving human dignity, and attention to the poor; fraternal connection with creation.

*Fratelli Tutti*, Pope Francis: **“social charity;”** frames love in the social realm of friendship; fraternal connection with people.



## ...for the good of all...

“Interdependence must be transformed into solidarity, based on the principle that the goods of creation are meant for all” (*Pope St John Paul II, On Social Concern, #39*).

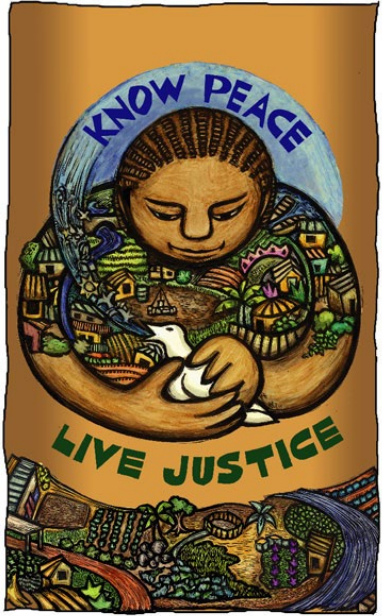
“We have to move from independence, through an understanding of interdependence, to a commitment to human solidarity.

That challenge must find its realization in the kind of community we build among us.

Love implies concern for all—especially the poor—and a continued search for social and economic structures that permit everyone to share in a community that is part of a redeemed creation” (Rom 8, 21-23). (*USCCB, Economic Justice for All, #365*)



## ...in the service of all



“The **solidarity** which binds all men together as members of a common family **makes it impossible for wealthy nations to look with indifference** upon the hunger, misery and poverty of other nations whose citizens are unable to enjoy even elementary human rights. The nations of the world are becoming more and more dependent on one another and it will not be possible to preserve a lasting peace so long as **glaring economic and social imbalances persist**” (*Pope St John XXIII, On Christianity and Social Progress (Mater et Magistra, #157)*).

“**Solidarity** is a firm and persevering determination to **commit oneself to the common good**; that is to say, to the good of all and of each individual, **because we are all responsible for all**” (*Pope St John Paul II, On Social Concern, #38*).



# Voices of Solidarity

- ▶ **Pope Emeritus Benedict XVI:** “the more we strive to secure a common good corresponding to the real needs of our neighbors, the more effectively we love them.”
- ▶ **St Oscar Romero:** “every effort to better a society, especially one that is enmeshed in injustice and in sin, is an effort that God blesses, that God desires, that God demands of us.”
- ▶ **Sr Thea Bowman, FSPA:** “God’s glory is revealed because we love one another across the barriers and boundaries of race, culture, and class.”



# Quotable Quotes

“Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, at all the times you can, to all the people you can, as long as you can.” *(John Wesley’s Law)*

“Begin by doing what is necessary, then what is possible, and suddenly, you are doing the impossible.” *(St Francis of Assisi)*

“Engage the world as it really is, not what we want it to be.” *(Pope Leo XIII)*

“Everything depends on our ability to see the need for a change of heart, of attitudes, and of life-styles.” *(Pope Francis)*

Then I heard the voice of the Lord saying, “Whom shall I send, and who will go for us?” And I said, “Here am I; send me!”  
Isaiah 6:8

## It's up to you. And so...

### Do you wish to honor the body of Christ?

Do not despise him when he is naked.

Do not honor him here in the building with silks, only to neglect him outside, when he is suffering from cold and nakedness.

For he who said, "This is my Body," is the same who said, "You saw me, a hungry man, and you did not give me to eat."

Of what use is it to load the table of Christ? Feed the hungry, and then come and decorate the table.

You are making a golden chalice, and you do not give a cup of cold water?

The temple of your afflicted brother's body is more precious than the Church.

The Body of Christ becomes for you an altar. It is more holy than the altar of stone on which you celebrate the holy sacrifice.

You are able to contemplate this altar everywhere, in the street and in open squares.



# An Evolving Tradition

- ▶ I believe that CST is more than a set of essential principles to be applied in concrete circumstances. It is an ethical framework that develops through the dialogue between the sources of Catholic ethics and the people, places, and events in human history. It calls for attentiveness to the movement of the Spirit in the world, and responsiveness to the signs of the times.



## The Lord's Prayer: an adaptation

*Ldr:* Our God who is in heaven, and all of us here on earth: the hungry, the oppressed, the excluded. Holy is your name.

- ▶ May Your reign come.

*M:* May Your reign come and Your will be done: in our choice to struggle with the complexities of this world, and to confront greed, and the desire for power in ourselves, in our nation, and in the global community.

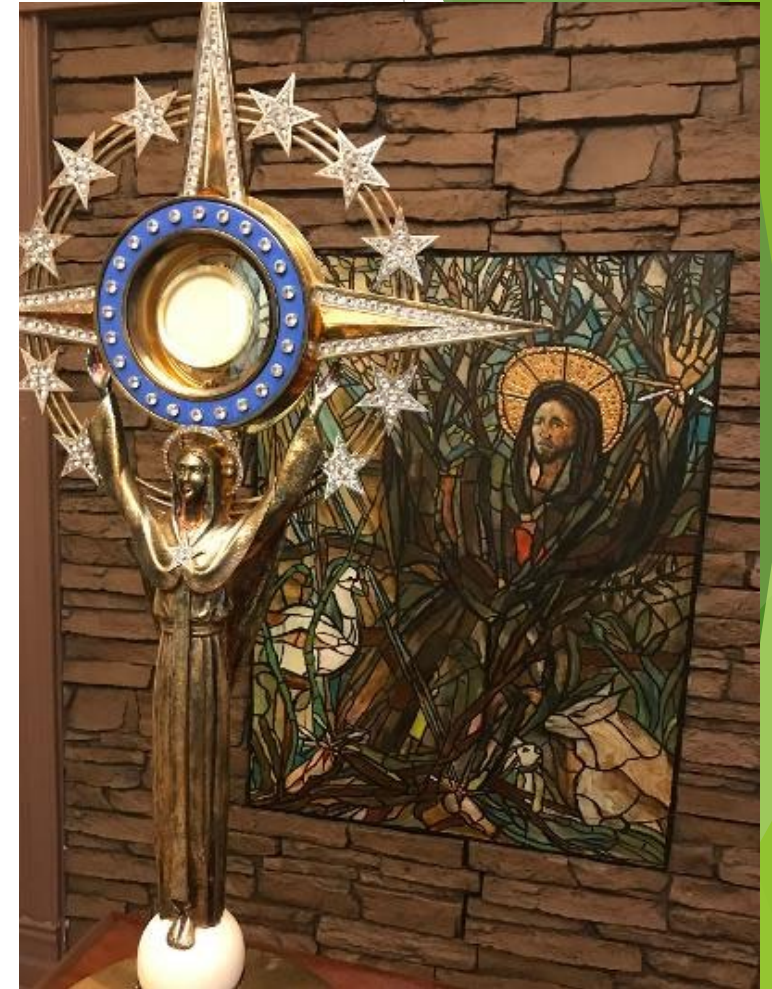
- ▶ May Your reign come.

*W:* Give us this day our daily bread: bread that we are called to share, bread that You have given us abundantly, and that we must distribute fairly, ensuring security for all.

- ▶ May Your reign come.

*M:* Forgive us our trespasses: times we have turned away from the struggles of other people and countries; times we have thought only for our own security.

- ▶ May Your reign come.



# The Lord's Prayer

*W:* Lead us not into temptation, the temptation to close our minds, ears, and eyes: to the unfair global systems that create larger and larger gaps between the rich and the poor; the temptation to think it is too difficult to bring about more just alternatives.

- ▶ May Your reign come.

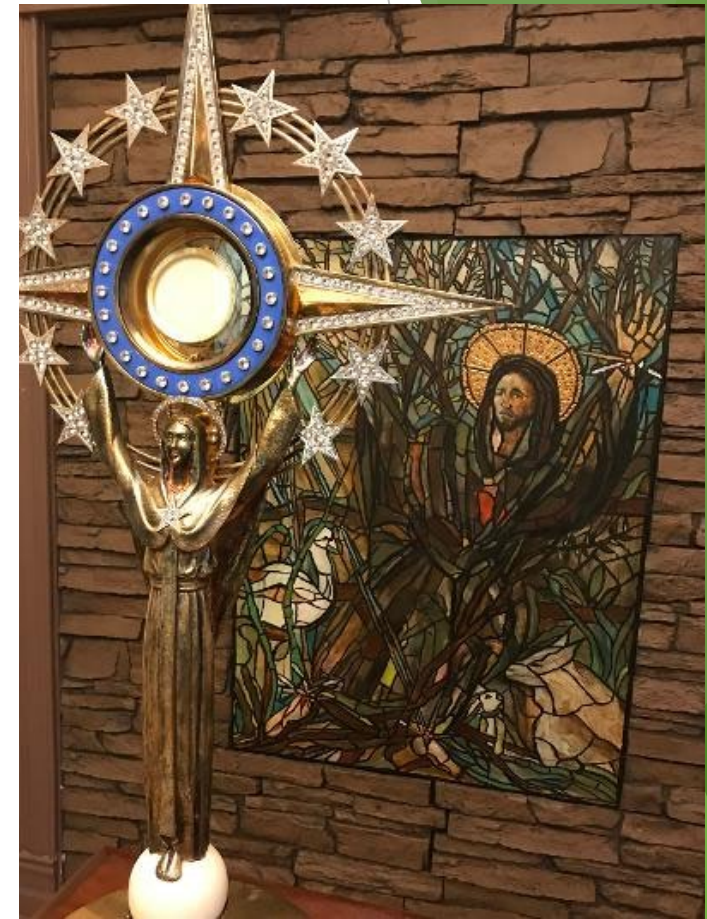
*M:* Deliver us from evil: the evil of a world where violence happens in Your name, where wealth for a few is more important than economic rights for all, where gates and barriers between people are so hard to bring down.

- ▶ May Your reign come.

*W:* May Your Kingdom come: for Yours is the Kingdom, the power, and the glory, forever and ever.

*All:* Amen.

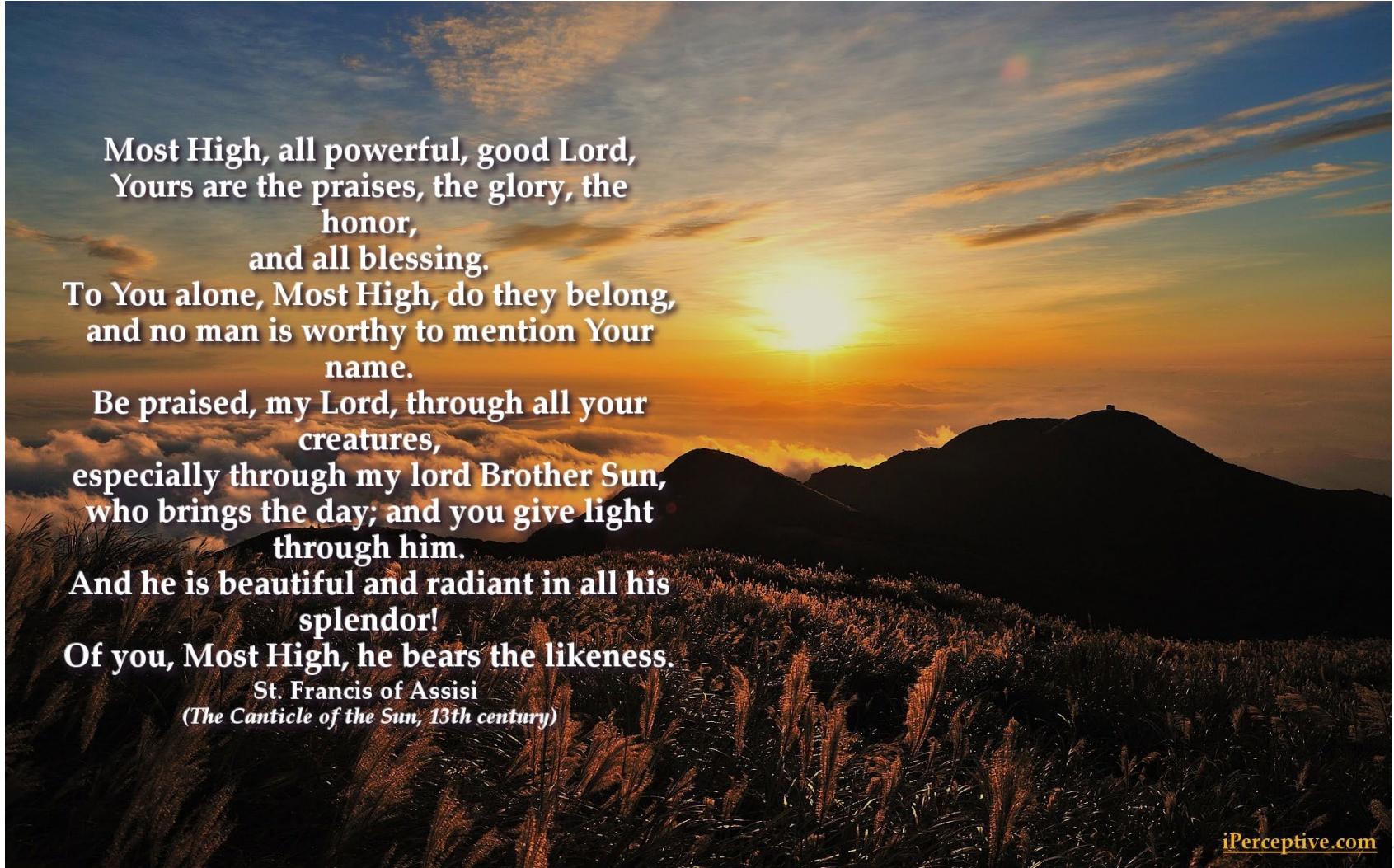
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# Let us pray



- ▶ Most high, glorious God, Source of all light,  
we are surrounded by the darkness  
of the injustices experienced by your people,  
the poor who are hungry and who search for shelter,  
the sick who seek relief, and the downtrodden  
who seek help in their hopelessness.
- ▶ Surround us and fill us with your Spirit who is Light.  
Lead us in your way to be light to your people.  
Help our fraternities to be salt for the community  
as we share your love with those caught in the struggles of life.
- ▶ With the help of your grace, we desire to be your presence  
to the least among us, and to know your presence in them  
as we work through you to bring justice and peace to this world.
- ▶ Grant this through Christ, our Lord and Brother. Amen



Most High, all powerful, good Lord,  
Yours are the praises, the glory, the  
honor,  
and all blessing.  
To You alone, Most High, do they belong,  
and no man is worthy to mention Your  
name.  
Be praised, my Lord, through all your  
creatures,  
especially through my lord Brother Sun,  
who brings the day; and you give light  
through him.  
And he is beautiful and radiant in all his  
splendor!  
Of you, Most High, he bears the likeness.

St. Francis of Assisi  
*(The Canticle of the Sun, 13th century)*



*Amen. Amen.*

*So be it. So be it.*



# THE PEOPLE



# The Blessing



*May the Lord bless you and keep you.*

*May He turn His face to you and have  
mercy upon you.*

*May He turn His countenance to you and  
give you peace.*

*May the Lord bless you.*





