



Social Justice in Action

Relationship between Catholic Social Teaching, Charity, Social Justice

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Objectives

- **Familiarize** attendees to Catholic Social Teaching (CST)
- **Facilitate** appropriation of CST principles as reference points in the analysis of social situations and as criteria of discernment for any upcoming decisions or actions.
- **Forge** an integral relationship between living its faith, charitable work, and social justice

Mathew 25, 31-46 (The Final Judgement)

.....

‘For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’

Then the righteous will answer him, saying, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink? And when did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you?’ And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.’

Blessed Frédéric Ozanam



“Charity is the Samaritan who pours oil on the wounds of the traveler who has been attacked. It is justice’s role to prevent the attack.”

Different models



Charitable Model	Justice Model
Based on private or individual acts	Based on public or collective actions
Provides direct services to individuals	Focus is on social justice and social change
Responds immediately to meet human needs	Responds to long-term needs
Tackles the symptoms/effects of social problems – not their root causes	Tackles the root causes (and symptoms) of social problems
Susceptible to power differentials – unequal relationships between giver and receiver	Interested in reciprocity in relationships, minimizes power differentials, equality

(Adapted from Office for Social Justice, Archdiocese of St. Paul/Minneapolis, n.d.)

Charitable System : What it has become to



Charity has become institutionalized as *the* public solution to poverty and food insufficiency.

Food banks (soup kitchens and the like) were intended only as a *temporary* response to hunger, but these have spread.

Do charitable programs let governments off the hook from meaningfully grappling with poverty, food insecurity, and homelessness?



THE SOCIAL DOCTRINE OF THE CATHOLIC CHURCH

DOCTRINE OR TEACHING?

Doctrine or Teaching?

The place of the human being in nature and in society is a religious question!

This question takes on even greater significance today because of the enormity of the following challenges:

- 1. Scientific and technological progress**

- advancing more rapidly than human capacities to establish its end purposes and to evaluate its costs. e.g. the genetic manipulation of seeds

- 2. Management of pluralism and of differences**

e.g. contradictory philosophies of social development;

- 3. Globalization**

- significance of which is wider and more profound than its simply economic aspect

Is this Possible?





Utopias ?

Then the wolf shall be a guest of the lamb, and the leopard shall lie down with the young goat;

The calf and the young lion shall browse together, with a little child to guide them.

The cow and the bear shall graze, together their young shall lie down; the lion shall eat hay like the ox.

The baby shall play by the viper's den, and the child lay his hand on the adder's lair.

They shall not harm or destroy on all my holy mountain; for the earth shall be filled with knowledge of the LORD, as water covers the sea.

On that day, the root of Jesse, will be set up as a signal for the peoples -- Him the nations will seek out; his dwelling shall be glorious.



Social Teaching of the Catholic Church

For the promotion of an **integral and solidary humanism**,
that will inspire a collective sense of responsibility.

Evolving Social Contexts

Requires constant reflection and updating!

Some of the new causes of poverty:

1. Climate change;
2. Destruction of ecological systems;
3. Decisions of an economic nature
(e.g. debt, unfair trading agreements, etc.);
4. Impacts of modern warfare on civilian populations;
5. Large-scale migration & refusal to accept refugees.

Authentic Inquiry: « Why of Things »



Why of Things ultimately opens upon the religious dimension.

Religion provides:

- Interpretations of the universe and of human relationship;
- Meaning to human existence and to the mystery of surrounding existence:
 - Who am I?
 - Why is there evil, suffering and death, in spite of so much progress?



Caritas in Veritate (In Charity and Truth)

« Only in charity, illumined by the light of reason and faith, is it possible to pursue development goals that possess a more humane and humanizing value.

The sharing of goods and resources, from which authentic development proceeds, is not guaranteed by merely technical progress and relationships of utility, but by the potential of love that overcomes evil with good. (Rom 12:21) »

-- Pope Benedict XVI, no. 9

COMPENDIUM

Catholic social doctrine is now presented in a *COMPENDIUM*.

The COMPENDIUM has 3 parts:

1. Theological and philosophical foundations
2. Domains where these principles apply
3. Social doctrine and the Church's action

The Principles of Catholic Social Teaching

1. Dignity of the human person;
2. Promotion of the common good;
3. Preferential option for the poor
(the universal destination of goods);
4. Subsidiarity (... the role of governments);
5. Participation;
6. Solidarity;
7. Rights and responsibilities;
8. Economic justice;
9. Stewardship of Creation;
10. Peace.

Charity Goes Beyond Justice

(Caritas in Veritate)



Charity (love) is to give what is mine to others.

Justice is to give to others what is theirs, what is due to them by reason of their being or acting.

Charity demands justice.

I cannot « give » what is mine to others without first giving them what pertains to them in justice.

Catholic Social Teaching... ...in a Secular Culture



The neutrality of the State (i.e. the distinction between the political and religious spheres) assures the free exercise of ritual, spiritual, cultural and charitable activities by communities of believers.

« In a pluralistic society, secularity is a place for communication between the different spiritual traditions and the nation. » -- John Paul II

Secularity differs from secular intolerance that excludes religions from the public domain and discredits the social and political commitment of believers.



Origins of the *Compendium*

Excerpt from « *Ecclesia in America* » (1999)

It is important that agents of evangelization:

« ... make their own this treasure which is the Church's social doctrine and, inspired by it, become capable of interpreting the present situation and determine the actions to take.»

« To this end, it would be very useful to have a compendium or approved synthesis of Catholic social doctrine, which would show the connection between it and the new evangelization. »



Origins of Catholic Social Teaching



The Nature of Catholic Social Teaching

1. A knowledge illuminated by faith;
2. In friendly dialogue with all branches of knowledge;
3. An expression of the Church's teaching ministry;
4. For a society reconciled in justice and love;
5. A message for the members of the Church and for all of humanity;
6. Under the sign of continuity and renewal.

Catholic Social Teaching ... Brings About Transformations



At the religious level: by awakening spiritual forces.

At the personal level:

- by forming consciences in the political realm;
- by perceiving the authentic demands of justice;
- by rendering one free to act according to these demands, even when this would go against one's personal interests.

At the cultural level: through debate and dialogue -- such that the demands of justice become understood and politically achievable.

At the social level: enlightened policies and legislation -- by constructing a just order that engages social structures and the State.



***Rerum novarum* (1891)**

(On Capital and Labor)



Leo XIII
1878-1903

- **Recognized by the papacy as the starting point of social doctrine of the Church**
- **Rejection of economic liberalism and socialism**
- **Right of association of workers**
- **Just salary for work**
- **Right of state intervention in the social field**





Quadragesimo anno (1931)

(After Forty Year)



Pius XI
1922-1939

- **Extends the Great Charter of Workers**
- **Social dimension of private property**
- **Relevance of certain nationalizations**
- **Need to reform structures**





Mater et magistra (1961) **(Christianity and Social Progress)**

- Agricultural world
- Justice in relations between countries



John XXIII
1958-1963

Pacem in terris (1963) **(Peace on Earth)**

- support to the UN
- futility of war to resolve conflicts
- Equality of workers, state autonomy, women's rights





Gaudium et Spes (1965) ***(Pastoral Constitution on the Church in the Modern World)***



Paul VI
1963-1978

- **A Church in the heart of the World**
- **Recognition that economic development produces imbalances**
- **Introduces the respect for the human person**





Populorum progressio (1967) *(On the Development of Peoples)*



Paul VI
1963-1978

Article § 44

Duty of Solidarity: the help that rich nations must provide to developing countries.

Duty of Social Justice: the recovery of defective trade relations between strong peoples and weak peoples.

Duty of Universal Charity: the promotion of a more humane world for all, where all will have to give and receive, without the progress of one being an obstacle to the development of others.





Octogesima Adveniens (1971) (A Call to Action)



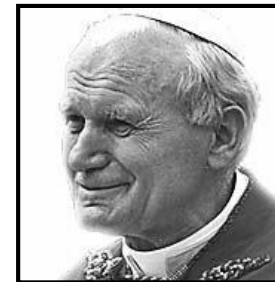
**Paul VI
1963-1978**

- **Apostolic Letter to Cardinal Maurice Roy, President of the Council of the Laity and of the Pontifical Commission Justice and Peace on the occasion of the Eightieth Anniversary of the Encyclical "Rerum Novarum"**
- **A vibrant appeal for “Participation” to form sharing communities via active solidarities.**





***Laborem exercens* (1981) (On Human Work)**



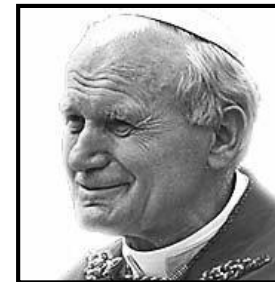
John-Paul II
1978-2005

- **Dignity in work**
 - **Subordination of work to man**
 - **Primacy of the worker over the whole of instruments and conditioning that historically constitute the world of labor**
 - **Rights of the human person as the determining factor of all socio-economic, technological and productive processes**





***Sollicitudo rei socialis* (1987) (On Social Concern)**



John-Paul II
1978-2005

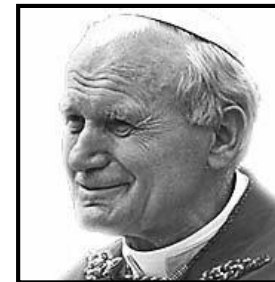
- **The Concern of the Church for the Social Order**
- **Lack of adequate housing, unemployment and international debt all threaten humanity**





Centesimus annus (1991) **(The Hundredth Year)**

- 100 years after *Rerum novarum*
- Reflection on:
 - Violation of the rights of workers
 - Inefficiency of the economic system, which prevented initiative, private ownership and economic freedom
 - Spiritual void of atheism, which had denied purpose and meaning in life for younger generations



John-Paul II
1978-2005





Caritas in Veritate (2009) ***(In Charity and Truth)***

- **Integral Human Development**
- **Consideration of food and access to water as universal rights of all human beings**
- **Introduces relationship of human being to the environment, nature**



Benedict XVI
2005-2013





Laudato Si' (2015) ***(Praised Be to You)***

- **Integrates the teachings of the synods, the episcopal conferences and various organizations of the Church**
- **Option for the poor is a theological category before being cultural, sociological, political or philosophical**



**Francis
2013-**



Blessed Frédéric Ozanam



Frederic observed the real situation of the poor and sought to be more and more effective in helping them in their human development. Charity and justice go together. Frederic had the clear-sighted courage to seek a front-line social and political commitments in a troubled time in the life of his country.

Pope John Paul II: August 22, 1997, Frédéric Ozanam beatification ceremonies

Blessed Frédéric Ozanam



...So it is that we can see Frédéric Ozanam as a pioneer of the social doctrine of the Church which Pope Leo XIII would develop some years later in the encyclical 'Rerum Novarum' (On the Condition of the Working Classes).

Pope John Paul II: August 22, 1997, Frédéric Ozanam beatification ceremonies



Principles of Catholic Social Teaching



The Principles of Catholic Social Teaching

1. Dignity of the human person;
2. Promotion of the common good;
3. Preferential option for the poor
(the universal destination of goods);
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6. Solidarity;
7. Rights and responsibilities;
8. Economic justice;
9. Stewardship of Creation;
10. Peace.

Second Letter of Saint Paul to the Corinthians

(8:7.9.13-15)

.....

‘More, as you are rich in everything-faith, eloquence, understanding, concern for everything, and love for us too -- then make sure that you excel in this work of generosity too. You are well aware of the generosity which our Lord **Jesus Christ** had, that, although he was rich, he became poor for your sake, so that you should become rich through his poverty.

It is not that you ought to relieve other people's needs and leave yourselves in hardship; but there should be a fair balance- your surplus at present may fill their deficit, and another time their surplus may fill your deficit. So there may be a fair balance; as scripture says: No one who had collected more had too much, no one who collected less had too little.

....

Catholic Social Teaching and Formation of Christian Life



Lay Christians should be formed in Catholic Social Doctrine, at distinct two levels:

- 1) to help them to meet daily challenges effectively in the social, cultural, economic and political spheres;
- 2) to prepare them to exercise political power.



Catholic Social Teaching and Dialogue

Catholic social doctrine is an effective tool for promoting dialogue among Christian communities as well as with civil and political society.

Catholic social doctrine is characterized by a constant call for dialogue among believers belonging to the world's religions.

Achieving peace will depend upon a collective commitment to the integral development of the person.



Social Doctrine and Moral Deliberation

- How do we meet with the demands of Catholic Social Teaching (CST)?
- How do the principles of CST relate to concrete moral contexts?
- Are they meant to be applied like directives in a given situation?
- How do we define the scope of these principles?
- How do we recognize the situations where these principles come into play?

How to Apply a Principle of CST in a Given Situation



1. Understand what the principle actually means;
2. Establish the range of cases where this principle is applicable or inapplicable;
3. Allow the principle to direct the search for other relevant components in this particular case of moral decision-making;
4. This process calls upon the exercise of moral virtues and of acquired habits.

Blessed Frédéric Ozanam (1845)

Knowledge of the poor and needy is not gained by pouring over books or in discussions with politicians, but by visiting the slums where they live, sitting by the bedside of the dying, feeling the cold they feel and learning from their lips the causes of their woes.



Blessed Rosalie Rendue (1833)

Because you see Christ in his poor, I know you will approach each one you visit with humility as His servant. Always remember that if we had been through the hardships they have had to meet, perhaps, we too, would have given way to envy and hatred, as I must admit have many of the poor in this quarter...They will appreciate your kindness and your love more than all else you bring them.

Acknowledgments

Overview of the Compendium of the social doctrine of the Catholic Church, by Brian McDonough

Monde Unique, projet commun; l'enseignement social de l'Église, by Jacques Racine

Antoine Frédéric Ozanam, by Raymond L. Sickinger

Pour une nouvelle narration du monde, by Riccardo Petrella

CAPITAL in the Twenty-First Century, by Thomas Piketty

People, Power, and Profits, by Joseph E. Stiglitz

Creating a World Without Poverty, by Muhammad Yunus

Several texts from Msgr Roger Ébacher, Bishop Emeritus, Archdiocese of Gatineau



Serviens in spe



The Principles of Catholic Social Teaching

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2. Promotion of the common good;
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(the universal destination of goods);
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5. Participation;
6. Solidarity;
7. Rights and responsibilities;
8. Economic justice;
9. Stewardship of Creation;
10. Peace.

1. The dignity of the human person

« Being in the image of God, the human individual possesses the dignity of a person, who is not just something, but someone. »

--- see Gen 1:27; Jn 1:14

« A just society can become a reality only when it is based on the respect of the transcendent dignity of the human person. The person represents the ultimate end of society. The social order and its development must invariably work to the benefit of the human person,... not the other way around. »

--- see Mk 2:27

1. The dignity of the human person

The person cannot be a means for carrying out economic, social and political projects imposed by some authority, even in the alleged progress of the civil community as a whole or of other persons.

The roots of human rights are to be found in the dignity that belongs to each human being.

2. Promotion of the Common Good

The « common good » refers to:

« the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily. »

-- see **Acts 2:44-45**.

Its requirements:

food, healthcare, proper housing, transportation, work, education, access to culture, freedom of communication and expression, religious freedom, a sound juridical system, a healthy environment.

-- see **Mt 4:23-24; Jn 6:1-13**

3. The Preferential Option for the Poor

(the universal destination of goods)

« God destined the earth and all it contains for all humans and for all nations so that all created things would be shared fairly by humans, under the guidance of justice tempered by charity. »

--- see **Gen 1: 28-29**

“The principle of the subordination of private property to the universal destination of goods, ... is a golden rule of social conduct and ‘the first principle of the whole ethical and social order’.”

“The Christian tradition has never recognized the right to private property as absolute or inviolable, and has stressed the social purpose of all forms of private property.”

-- **Pope Francis, Laudato Si, no. 93**

3. The Preferential Option for the Poor

“God gave the earth to the whole human race for the sustenance of all its members, without excluding or favouring anyone.”

“A type of development which did not respect and promote human rights – personal and social, economic & political, including the rights of nations & of peoples – would not be really worthy of man.”

“The Church does indeed defend the legitimate right to private property, but she also teaches no less clearly that there is always a social mortgage on all private property, in order that goods may serve the general purpose that God gave them.”

-- John Paul II



3. The Preferential Option for the Poor

“I want a Church which is poor and for the poor. They have much to teach us. In their difficulties they know the suffering Christ. We need to let ourselves be evangelized by them. The new evangelization is an invitation... to put them at the centre of the Church’s pilgrim way.

We are called to find Christ in them, to lend our voice to their causes, but also to be their friends, to listen to them, to speak for them and to embrace the mysterious wisdom which God wishes to share with us through them.”

-- Pope Francis, Joy of the Gospel, no. 198

4. Subsidiarity

(the role of governments)

In its positive sense:

Subsidiarity requires that the State provide economic, institutional or juridical assistance to the smaller essential cells that make up civil society, i.e. the family, community groups, local associations.

In its negative sense:

Subsidiarity requires the State to *“refrain from anything that would de facto restrict the existential space of the smaller essential cells of society. Their initiative, freedom and responsibility must not be supplanted.*

-- think of **Mt 25:14-30** (The Parable of the Talents)

4. Subsidiarity

(the role of governments)

“The principle of subsidiarity grants freedom to develop the capabilities present at every level of society, while also demanding a greater sense of responsibility for the common good from those who wield greater power.”

-- Pope Francis, Laudato Si, no. 196

5. Participation

Participation « is expressed essentially in a series of activities by means of which citizens, either as individuals or in association with others, contribute to the cultural, economic, political and social life of the civil community to which they belong. »

-- see **1 Cor 12:14-16**

« Participation is a duty to be fulfilled consciously by all, with responsibility and with a view to the common good. »

-- see **Mt 14:16**

6. Solidarity

As a moral virtue :

« It 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 really responsible for all. »

-- **John Paul II, Sollicitudo rei socialis, 38**

As a social principle:

Structures of sin must be overcome and transformed into structures of solidarity-- « through the creation or appropriate modification of laws, market regulations, and juridical systems. »

-- see **Lk 4:16-19; 6:20-26; 10:25-37**

6. Solidarity

...Solidarity... according to Pope Francis:

“... means fighting against the structural causes of poverty and inequality; of the lack of work, land and housing; and of the denial of social and labour rights.

It means confronting the destructive effects of the empire of money: forced dislocation, painful emigration, human trafficking, drugs, war, violence and all those realities that many of you suffer and that we are all called upon to transform.

Solidarity, understood in its deepest sense, is a way of making history, and this is what the popular movements are doing.”

-- Address at the **World Meeting of Popular Movements**, 28 October 2014

7. Rights and Responsibilities

“A type of development which did not respect and promote human rights – personal and social, economic & political, including the rights of nations & of peoples – would not be really worthy of humanity.”

-- John Paul II

7. Rights and Responsibilities

Human rights are rooted in the very nature of the person and reflect the objective and unalienable demands of a universal moral law.

As John Paul II stated before the United Nations, October 5th, 1995:

“It is important for us to grasp what might be called the inner structure of this worldwide movement. It is precisely its global character which offers us its first and fundamental “key” and confirms that there are indeed universal human rights, rooted in the nature of the person, rights which reflect the objective and inviolable demands of a universal moral law.

These are not abstract points; rather, these rights tell us something important about the actual life of every individual and of every social group.”

7. Rights and Responsibilities

Human rights, according to Pope John Paul II,

"remind us that we do not live in an irrational or meaningless world. On the contrary, there is a moral logic which is built into human life and which makes possible dialogue between individuals and peoples."

If we want a century of violent coercion to be succeeded by a century of persuasion, we must find a way to discuss the human future intelligibly.

The universal moral law written on the human heart is precisely that kind of 'grammar' which is needed if the world is to engage this discussion of its future."

8. Economic Justice

Insights of Benedict XVI, in Caritas in veritate, no. 35:

“In a climate of mutual trust, the market is the economic institution that permits encounter between persons, inasmuch as they are economic subjects who make use of contracts to regulate their relations as they exchange goods and services of equivalent value between them, in order to satisfy their needs and desires.

The market is subject to the principles of so-called commutative justice, which regulates the relations of giving and receiving between parties to a transaction....

.../..

8. Economic Justice

Benedict XVI, in Caritas in veritate, no. 35... (*con't*)

“But the social doctrine of the Church has unceasingly highlighted the importance of distributive justice and social justice for the market economy, not only because it belongs within a broader social and political context, but also because of the wider network of relations within which it operates....”

.../..

8. Economic Justice

In fact, if the market is governed solely by the principle of the equivalence in value of exchanged goods, it cannot produce the social cohesion that it requires in order to function well.

Without internal forms of solidarity and mutual trust, the market cannot completely fulfil its proper economic function. And today it is this trust which has ceased to exist, and the loss of trust is a grave loss.

-- Benedict XVI, in Caritas in veritate, no. 35

9. Care of Creation

Pope Francis' Encyclical « Laudato Si » on care for our common home

-- its **nine key themes**:

- a) the intimate relationship between the poor and the fragility of the planet;
- b) the conviction that everything in the world is connected;
- c) the critique of new paradigms and forms of power derived from technology;

9. Care of Creation

Pope Francis' Encyclical « Laudato Si » on care for our common home (con't)

-- its **nine key themes**:

- d) the call to seek other ways of understanding the economy and progress;
- e) the value proper to each creature;
- f) the human meaning of ecology;

9. Care of Creation

Pope Francis' Encyclical « Laudato Si » on care for our common home (con't)

-- its **nine key themes**:

- g) the need for forthright and honest debate;
- h) the serious responsibility of international and local policy;
- i) the throwaway culture and the proposal of a new lifestyle.

10. Promotion of Peace

Peace is the fruit of justice and love

« *War is always a defeat for humanity.* » --- John Paul II
(in taking position against the invasion of Iraq in 2003)

« *Never again some peoples against others, never again!*

No more war, no more war! » --- Paul VI
(at the General Assembly of the United Nations in 1965)

Assisi Decalogue for Peace (2002)

10. Promotion of Peace

.. Promotion of peace.. according to Pope Francis:

“We are going through World War Three, but in instalments. There are economic systems that must make war in order to survive. Accordingly, arms are manufactured and sold and, with that, the balance sheets of economies that sacrifice man at the feet of the idol of money are clearly rendered healthy.

“And no thought is given to hungry children in refugee camps; no thought is given to the forcibly displaced; no thought is given to destroyed homes; no thought is given, finally, to so many destroyed lives. How much suffering, how much destruction, how much grief.

“Today, dear brothers and sisters, in all parts of the earth, in all nations, in every heart and in grassroots movements, the cry wells up for peace: War no more!” -- 28 October 2014



10. Promotion of Peace

...Promotion of peace... and of non-violence

To be true followers of Jesus today also includes embracing his teaching about non-violence.

This teaching “is realistic because it takes into account that in the world there is too much violence, too much injustice, and therefore that this situation cannot be overcome except by countering it with more love, with more goodness. This ‘more’ comes from God”

“For Christians, nonviolence is not merely tactical behaviour but a person’s way of being, the attitude of one who is so convinced of God’s love and power that he or she is not afraid to tackle evil with the weapons of love and truth alone. Love of one’s enemy constitutes the nucleus of the ‘Christian revolution’”.

-- **Benedict XVI, 18 February 2007**