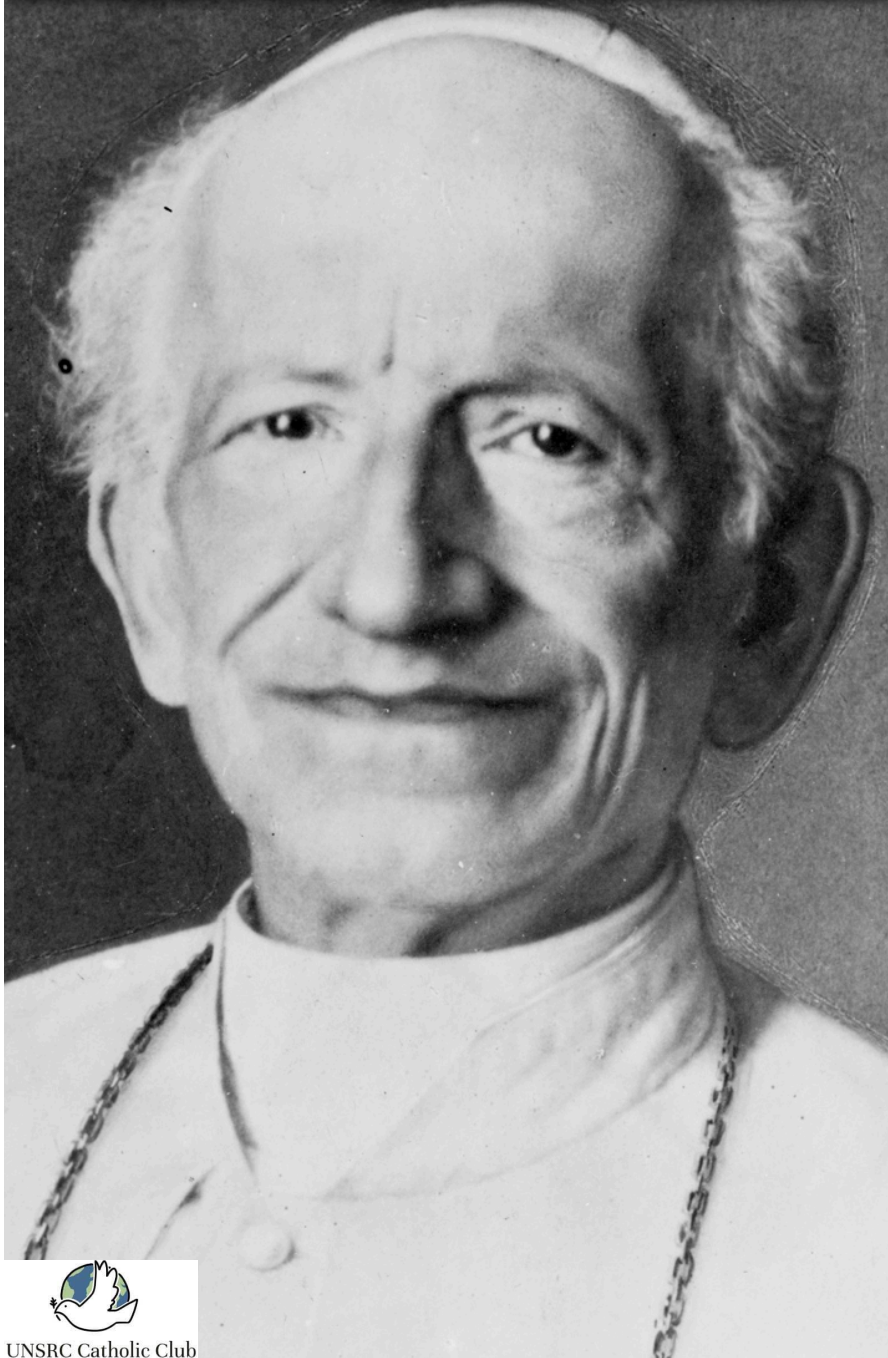


Introduction to Catholic Social Teaching



Fr. Roger J. Landry, August 27, 2020



Catholic Social Teaching

- CST refers to Catholic teaching on human dignity and the common good in society.
- It is based on the love of God and the gift of creation, the love of neighbor and the full social content of the kerygma.
- It is an integral part of her mission of evangelization.
- It is not an ideological or pragmatic system meant to define economic, political and social relationships but a branch of moral theology, aimed to guide people's behavior.

Catholic Social Teaching

- The term “social doctrine” goes back to Pope Pius XI.
- Involves various documents:
 - Leo XIII, *Rerum Novarum*, 1891 – Focused on conditions of salaried workers, excludes socialism, expounds on work, right to property, collaboration instead of class struggle, the right to form professional associations, the rights of the weak, dignity of the poor, obligations of the rich.
 - Pius XI, *Quadragesimo Anno*, 1931– Focus on the family wage, principle of subsidiarity, rejects unlimited competition between economic forces, the rise of totalitarian regimes
 - John XXIII, *Mater et Magistra*, 1961 – Spoke on community and socialization
 - John XXIII, *Pacem in Terris*, 1963 – Addressed to all people of good will on the problem of peace in an era marked by nuclear proliferation.
 - Vatican II, *Gaudium et Spes*, 1965 – Gave a systematic presentation on culture, economic and social life, marriage and family, the political community, peace and the community of peoples, in light of Christian anthropology



Catholic Social Teaching

○ Other documents include:

○ Paul VI, *Populorum Progressio*, 1967 – Outlined the integral development of man and a development in solidarity with all humanity.

○ Paul VI, *Octagesima Adveniens*, 1971 – Reflects on post-industrial society and the inadequacy of ideologies to respond to it. Focuses likewise on urbanization, condition of women, unemployment, discrimination, emigration, population growth, social communications, youth and the ecological problem.

○ John Paul II, *Laborem Exercens*, 1981 – Concentrated on the spirituality and ethic of work at both the objective and subjective dimensions.

○ John Paul II, *Sollicitudo Rei Socialis*, 1987 – Focuses on development in the “Third World” and the meaning of a development worthy of man. Distinguishes between development and progress, as more than goods and services but personal.



Catholic Social Teaching

○ Other documents include:

- John Paul II, *Centesimus Annus*, 1991 – Presents the fundamental principles of social and political organization, solidarity, a civilization of love, after the fall of Soviet Communism.
- John Paul II, *Evangelium Vitae*, 1995 – On the dignity of every human life, at the beginning, middle and end of life.
- Benedict XVI, *Deus Caritas Est*, 2006 – Pondered the organization of charity in the Church and society
- Benedict XVI, *Caritas in Veritate*, 2009 – Discussed global development and the common good, markets, big government, human ecology, population, hunger, migration, civil society.
- Pope Francis, *Laudato Si'*, 2015 – Focused on integral ecology, creation, technology, ecological conversion and spirituality.



Catholic Social Teaching

COMPENDIUM OF THE SOCIAL DOCTRINE OF THE CHURCH



PONTIFICAL COUNCIL FOR JUSTICE AND PEACE


LIBRERIA EDITRICE VATICANA

- *Compendium of the Social Doctrine of the Church*, 2004
- Principles of CST
 - Human dignity
 - Solidarity and the common good
 - Subsidiarity
 - Social justice and corresponding rights and responsibilities
 - Charity
- Key Themes of CST
 - Promotion of peace
 - The dignity and sanctity of every human life
 - Family, community and participation
 - The preferential option for the poor and vulnerable
 - A free economy, democratic polity and vibrant public moral culture
 - The dignity of work and the rights of workers
 - Private property and the universal destination of human goods
 - Care for God's creation

The Image of God

- The importance of an adequate Christian anthropology.
 - We are made in God's image: we have reason and will and are made to exist in a loving interpersonal communion.
 - Christ fully reveals the human person and makes his supreme calling clear (GS 22)
 - The human person cannot find fulfillment except in the gift of himself or herself in love (GS 24)
- The human person is a creature; one in soul and body; male or female; is a moral agent with a conscience; has fallen from his original dignity and therefore suffers and dies; but is made for transcendence.
- The “isms” of the 20th century – Nazism, Communism, Materialism, Hedonism, Individualism, Relativism, Atheism – all start with erroneous, reductive understandings of the person.



Creation of Man, Michelangelo

Created to Know



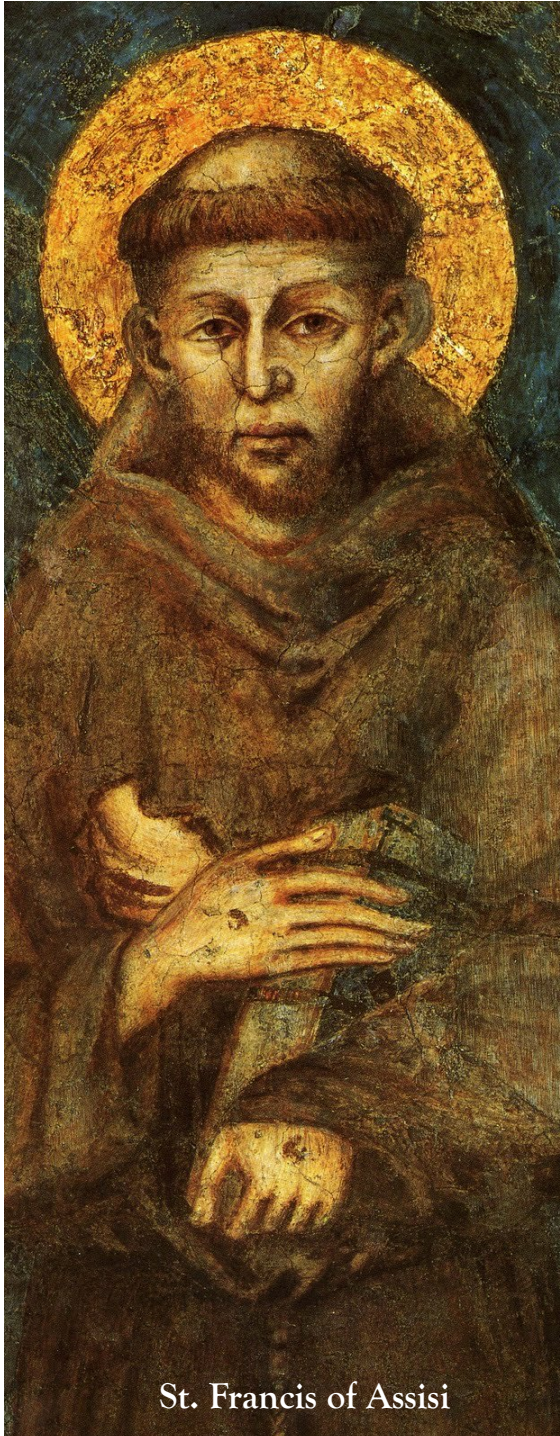
Saint Thomas Aquinas

- The human person is created with a desire to know and is able to know by faith and reason, which are complementary, not competitive.
- Faith and reason are the two cognitive paths of the Church's social doctrine, leading to the integral truth of the person as a spiritual and corporeal being.
- In faith, we submit our intellect and will to God and to what he reveals. It is a gift of God but also an authentically human act. Faith seeks understanding and uses every contribution that reason has to offer.
- Since God is the source of truth, there can never be any real discrepancy between faith and reason. Each has its own scope for action. Philosophy and theology, science and faith, are meant to be in harmonious relationship.
- The problems of agnosticism and relativism.



The Person in Action

- Virtues are habitual and firm dispositions to do the good, allowing persons not only to perform good acts but to tend toward the good with their whole being and give the best of themselves in concrete actions.
 - Theological Virtues of Faith, hope and love
 - Cardinal Virtues of Prudence, Justice, Courage, Temperance
- The importance of the commandments, “hinging” on love of God and neighbor. The commandments point to intrinsically evil actions that can never be done.
- The interrelationship between truth, freedom and charity. “*Caritas in veritate* is the principle around which the Church’s social doctrine turns.”
- The complementarity between justice and mercy. Charity goes beyond justice, but never lacks it. Justice is the minimal measure of charity. *Kairos* of mercy that doesn’t deny justice but surpasses it.



St. Francis of Assisi

Steward

- Integral ecology
 - Environmental, Economic, Social, Cultural and Human dimensions.
- The gift of creation and nature. The connection to the Creator. Wonder. Cultivation.
- The human person in creation. Human ecology.
- *Laudato Si'*: Care for our Common Home.
 - Ecological conversion
 - Ecological spirituality.

Man as Co-Creator

- God's tri-fold plan for work in the beginning before and after the Fall.
- The Gospel of Work, imitating the Creator in working and resting. Jesus incarnated this Gospel as a *tekton* for most of his life.
- Jesus mentioned constantly refers to human work, to shepherds, farmers, doctors, sowers, householders, servants, stewards, fishermen, merchants, laborers, cooks, bakers, sewers, lawyers, scholars, harvesters, fishermen.
- The two dimensions of work (objective/subjective, transitive/intransitive, *facere/agere*)
- Parable of the Talents.
- Spirituality of work. Sanctifying the work, oneself and others.
- Right to work, rights of workers, unemployment.



St. Joseph the Worker

A Spiritual Being

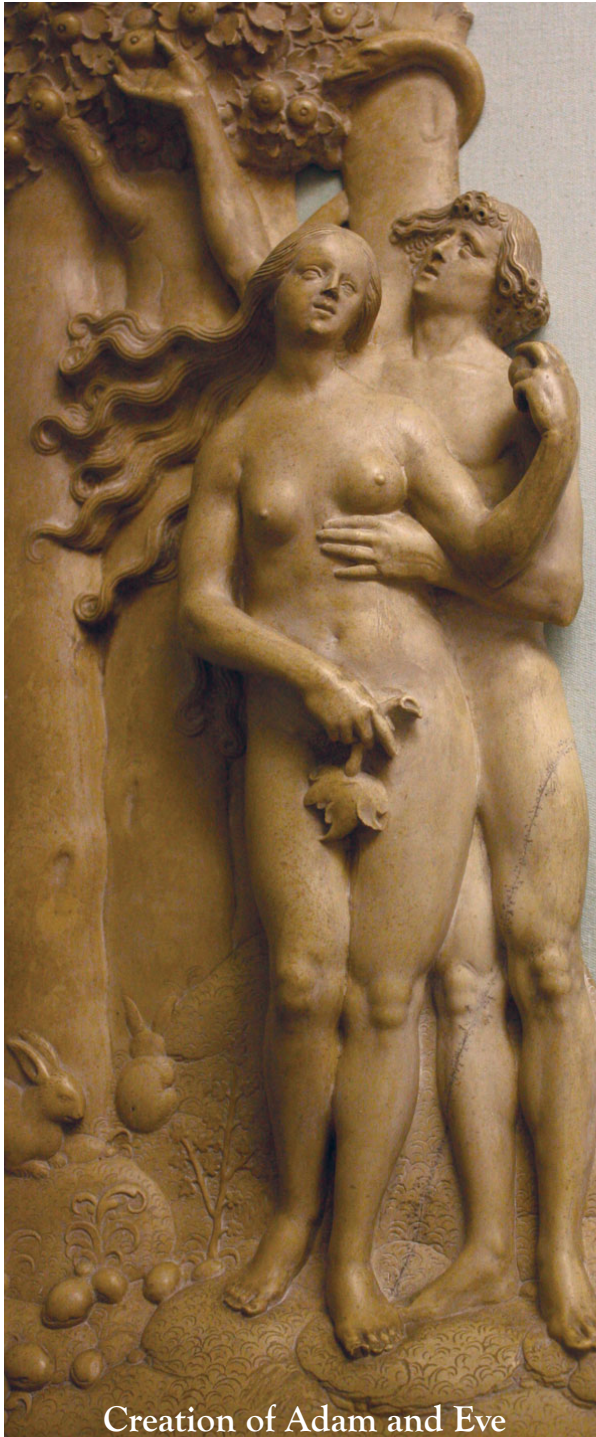
- The importance of freedom of conscience and religious freedom. Exercising that freedom.
- Freedom is tied to truth, goodness, love and responsibility. Justice toward God and toward others.
- The attempted reduction to freedom of worship.
- A proper understanding of the First Amendment and the separation of Church and State.
- Different types of violations: harassment, intimidation, discrimination, persecution, death or genocide because of religion. Persecution by other religions and by militantly secularist or atheist States.
- Religious freedom doesn't mean religious indifferentism or relativism. Catholics "propose rather than impose."
- The principle of equality before the law based on citizenship.
- The goal for Christians is not just religious tolerance but love for persons, even if one doesn't agree with their ideas.



Martyrs of Libya

Anthropology, Bioethics and Public Policy

- The natural difference between men and women and human sexuality. Love, Marriage, Sexual relations, procreation.
 - Gender identity
 - Inseparable connection between love and life and contraception.
 - Respect for Life and human dignity: Abortion and Euthanasia
 - Artificial procreation, cloning and the manipulation, destruction and freezing of embryos
 - Pre-implantation diagnosis
 - Surrogacy
- Human ecology: “Learning to accept our body, to care for it and to respect its fullest meaning, is essential” (LS 155).
- The need for ethics in science to keep science and technology at the service of the person.
- The need for ethics in law



Creation of Adam and Eve



Those On the Move: Migrants, Refugees and IDPs

- The Biblical background to migration: Abraham leaving Ur, Jacob and sons moving to Egypt, Moses and the Israelites in the Desert, The Exile of Jews to Babylon, The Flight of the Holy Family.
- Jesus' words: "I was a stranger and you welcomed me. ... I was a stranger and you gave me no welcome. ... What you did not do for one of these least ones, you did not do for me."
- The principles and key ideas of Catholic Social Teaching are all relevant: the common good, the universal destination of goods, solidarity, subsidiarity and participation; the importance of the family and care for children, the dignity of work and the rights of workers; the right to remain and the right to migrate.
- Balancing the human rights of those on the move and the rights of individual sovereign countries to secure their borders and establish immigration policy.
- Pope Francis's four verbs: Welcome, Protect, Promote, Integrate.



When I Was Hungry and Thirsty
By Timothy Schmalz

We Are Our Brothers' Keeper

- Jesus: “The poor you will always have with you.” Wealth exists to be shared.
- Jesus himself became poor, came to proclaim the Gospel to the poor, and called us all to poverty of spirit.
- The Lord “hears the cry of the poor” and gives them special attention. The ground of the Church’s “preferential option for the poor” is in this special attention of Jesus.
- St. John: “How does God’s love abide in anyone who has the world’s goods, and sees a brother or sister in need and yet refuses help?” (1 Jn 3:17)
- The Church fights against poverty, both by helping individual poor people and families as well as by promoting integral human development and helping them become dignified agents of their own destiny. Lifting the poor out of poverty cannot be left to individual charity and market forces.
- Pope Francis: “The kerygma has a clear social content ... centered on charity. Christ redeems not only the individual person, but also the social relations existing between men” (EG 177). We must address the question of economic exclusion.

The Person as Citizen

- *Gaudium et Spes* 43: “Christians, as citizens of two cities, [are] to strive to discharge their earthly duties conscientiously and in response to the Gospel spirit. They are mistaken who ... think that they may therefore shirk their earthly responsibilities ... [or] who imagine they can plunge themselves into earthly affairs in such a way as to imply that these are altogether divorced from the religious life. This split between the faith ... and their daily lives deserves to be counted among the more serious errors of our age. ... Secular duties and activities belong properly although not exclusively to laymen. ... It is generally the function of their well-formed Christian conscience to see that the divine law is inscribed in the life of the earthly city.”
- *Centesimus Annus* focused on a democratic polity, a free economy and a vibrant moral culture as the three underpinnings of a free and virtuous society.



Alexander de Tocqueville

For the Slides of this Talk

You may download a PDF of the
Powerpoint sides of this talk
and listen to the audio recording

by going to
www.catholicpreaching.com
and then clicking on the appropriate link
under “Most Recent Talks”

Fr. Roger J. Landry

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The screenshot shows the homepage of the website catholicpreaching.com. The header features a gold cross logo and the text "Catholic Preaching" with "Fr. Roger J. Landry, Diocese of Fall River" underneath. A small photo of Fr. Landry is in the top right. A navigation menu includes Home, Homilies, Articles, Plan of Life Book, Retreats, Teaching, and Biography. A search bar is present. The main content area has a "Welcome!" section with a warm greeting and a quote from Cardinal Edmund Szoka: "Receive the Gospel of Christ, whose herald you now are. Believe what you read. Teach what you believe. Practice what you teach." Below this is a paragraph about the author's ordination in 1998 and a mission statement. At the bottom, there are three columns of "Most Recent" content: Homilies, Articles, and Talks, each with a list of recent posts and their dates.

catholicpreaching.com

Home Homilies Articles Plan of Life Book Retreats Teaching Biography

Search this website ... Search

Welcome!

I warmly welcome you to this website, put together at the insistence and with the assistance of friends.

During my diaconal ordination, Cardinal Edmund Szoka gave me the following instruction from the Ordination Rite as together we gripped the Book of the Gospels:

*"Receive the Gospel of Christ, whose herald you now are.
Believe what you read.
Teach what you believe.
Practice what you teach."*

Those words have never lost their resonance.

Since that day -- October 8, 1998 -- I have tried to live up to that commission to be a "herald of the Gospel," by striving to teach what the Church believes, to practice what I preach to others, and to spread with joy and enthusiasm the truth Christ has entrusted to His church -- in and out of season, in and out of the pulpit.

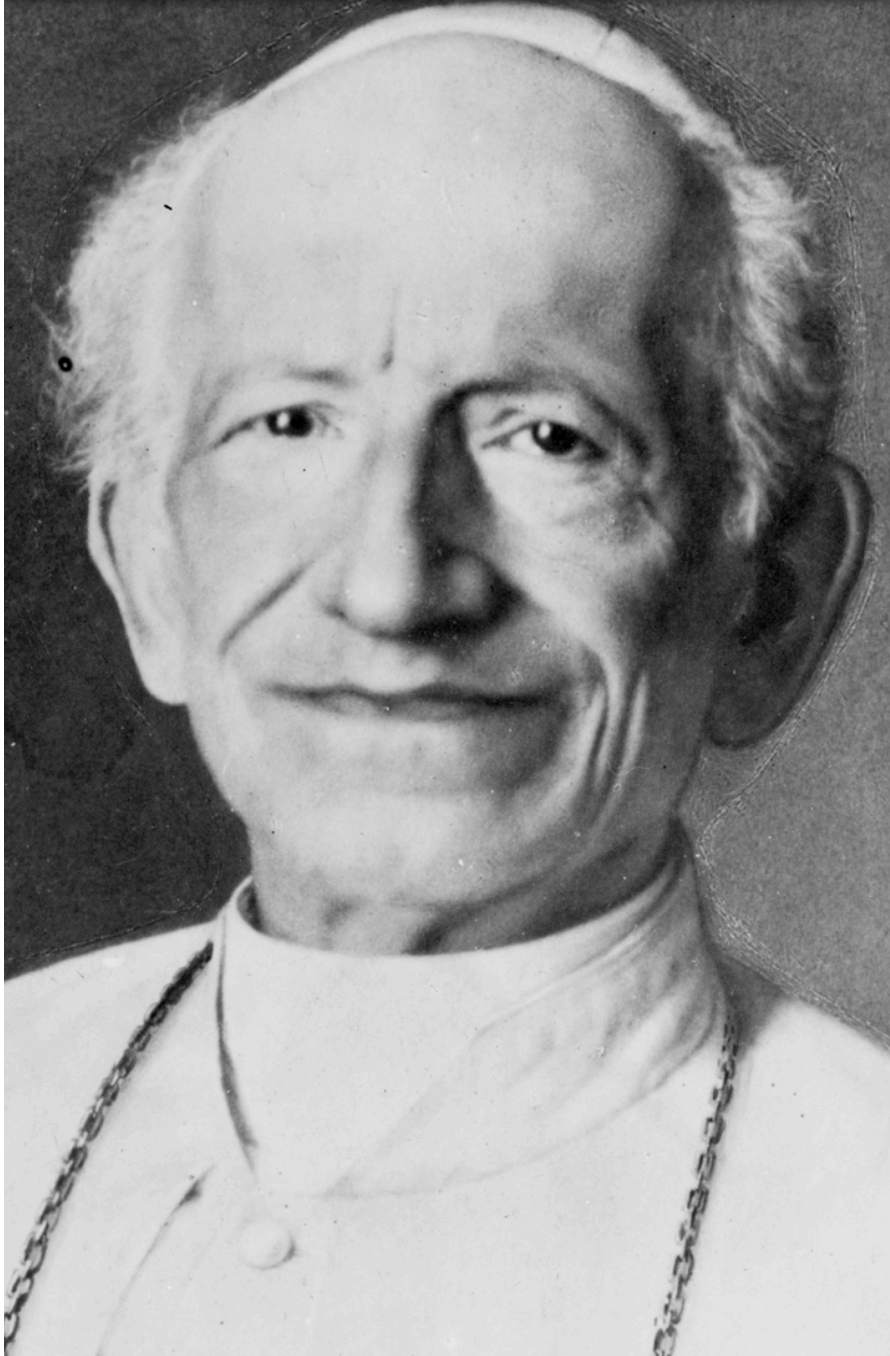
This website is a chronicle of those attempts.

It constitutes the "five loaves and two fish" (or even less!) that I have placed into the hands of the Lord as an attempt to feed a hungry crowd, confident that, if He wishes, He can multiply and supplement that meager offering to nourish many more (Jn 6:1-14).

In Christ,
Fr. Roger J. Landry

Most Recent Homilies	Most Recent Articles	Most Recent Talks
<ul style="list-style-type: none">▪ Bearing Fruit Attached to the Vine, 12th Wednesday (II), June 27, 2018▪ Following the Lead of the Precursor, Solemnity of St. John the Baptist, June 24, 2018▪ Placing Our Heart and Treasure in God, 11th Friday (II), June 22, 2018▪ Longing to See God's Face in Prayer and in Others, 10th Friday (II), June 15, 2018▪ The Surpassing Righteousness of Christ-like Merciful Love, 10th Thursday (II), June 14, 2018▪ Greatest in the Kingdom, 10th Wednesday (II), June 13, 2018	<ul style="list-style-type: none">▪ The Secular Push to Get Priests to Break the Seal, The Anchor, June 29, 2018▪ Approaching the Suicide Surge with Honesty and Resolve, The Anchor, June 15, 2018▪ The Abortion Exception to the Practice of Discrimination, The Anchor, June 1, 2018▪ The Contemporary Attack on Motherhood, The Anchor, May 18, 2018▪ The Euthanasia of Alfie Evans, The Anchor, May 4, 2018▪ "Do Not Be Afraid of Holiness," The Anchor, April 20, 2018	<ul style="list-style-type: none">▪ The Church and International Diplomacy, Acton University, June 20, 2018▪ The Entrepreneurial Vocation, Acton University, June 20, 2018▪ The Social Teaching of Pope St. John Paul II, Acton University, June 20, 2018▪ The Necessity and Art of Trinitarian Prayer, Catholic Medical Association Boot Camp, June 18, 2018▪ Christ, the Redeemer of Marriage: Living and Proclaiming the Gospel of the Sacramentality of Marriage at a Time When Sex, Love,

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Questions and Comments