Principles & Concepts
Important ones
Sollicitudo Rei Socialis

- 1. The Dignity of the Human Person
- 2. The Common Good
- 3. Solidarity
- 4. Subsidiarity
- 5. The Purpose of the Social Order: The social order must uphold the dignity of the human person.
- 6. The Purpose of Government: The purpose of government is the promotion of the common good.
- 7. Participation: Individuals and groups must be enabled to participate in society.
- 8. The Universal Purpose of Goods
  The world’s goods are meant for all. The right to private property is subordinate to the right to common use and the overall common good. There is a social mortgage on private property.
- 9. The Option for the Poor
- 10. The Care of Creation. The Earth is God’s gift and all species have a rightful place in it. Humans share this habitat with other kind and have a special duty to be stewards and trustees of the Earth.
The Life & Dignity of the Human Person

From the Compendium

- The Church sees in men and women, in every person, the living image of God himself. This image finds, and must always find anew, an ever deeper and fuller unfolding of itself.

- Christ, the Son of God, “by his incarnation has united himself in some fashion with every person.

- The relationship between God and man is reflected in the relational and social dimension of human nature. Man, in fact, is not a solitary being, but “a social being, and unless he relates himself to others he can neither live nor develop his potential.

- Every Man exists as a unique and unrepeatable being, he exists as an “I” capable of self-understanding, self-possession and self-determination.

- The social order and its development must invariably work to the benefit of the human person, since the order of things is to be subordinate to the order of persons, and not the other way around.”
The Life & Dignity of the Human Person

- It is necessary to “consider every neighbor without exception as another self, taking into account first of all his life and the means necessary for living it with dignity”. Every political, economic, social, scientific and cultural program must be inspired by the awareness of the primacy of each human being over society.

- In no case, therefore, is the human person to be manipulated for ends that are foreign to his own development, neither his life nor the development of his thought, nor his good, nor those who are part of his personal and social activities can be subjected to unjust restrictions in the exercise of their rights and freedom.

- The person cannot be a means for carrying out economic, social or political projects imposed by some authority, even in the name of an alleged progress.

- The proper exercise of personal freedom requires specific conditions of an economic, social, juridic, political and cultural order that “are too often disregarded or violated.

- Authentic social changes are effective and lasting only to the extent that they are based on resolute changes in personal conduct.

Human Rights

- Since something of the glory of God shines on the face of every person, the dignity of every person before God is the basis of the dignity of man before other men.

- The movement towards the identification and proclamation of human rights is one of the most significant attempts to respond effectively to the inescapable demands of human dignity.

- Human rights are to be defended not only individually but also as a whole: protecting them only partially would imply a kind of failure to recognize them.

- Universality and indivisibility are “two guiding principles”

- Responsibility to recognize the rights of others
From Pacem in Terris – John XXIII

- **Basic human rights**
  - 1. the right to life, bodily integrity, food, clothing, shelter, rest, medical care, necessary social services
  - 2. the right to respect for one's person, good reputation, freedom to search for truth, freedom of speech, freedom of information
  - 3. the right to share in the benefits of culture, education
  - 4. freedom of worship
  - 5. freedom to choose one's state of life and to form a family
  - 6. freedom of initiative in the economic field, the right to work and adequate working conditions
  - 7. proper wages
  - 8. private property, even of productive goods
  - 9. freedom of assembly and association
  - 10. freedom of movement and residence, the right to emigrate and immigrate
  - 11. the right to active participation in public affairs
  - 12. the right to juridical protection of rights
  - 13. the right to act freely and responsibly

The Common Good

- The common good is the complete development of all the people of the world. St. John XXIII describes it as 'the sum total of conditions of social living, whereby persons are enabled more fully and readily to achieve their own perfection.' Mater et Magistra –, paragraph 65

- The idea differs from that of pursuing the 'greatest good for the greatest number.' The pursuit of the common good entrusts, both to the government and the Church, care for the greatest good of all persons, not just the greatest possible number. No individual is excluded from the common good
The Common Good

- You can describe it as interdependency: ‘Because we are interdependent, the common good is more like a multiplication sum, where if any one number is zero then the total is always zero. If anyone is left out and deprived of what is essential, then the common good has been betrayed.’

- The common good provides a balance against too strong an individualism by emphasizing the social aspect of the human person. Authentic development is possible only if an individual interacts with & grows within a society. Thus each of us is required to work for the common good which includes all others within society. **Even property of its nature also has a social aspect which is based on the law of the common purpose of goods.**

The Common Good

- **The common good consists of three essential elements:**
  - 1. respect for and promotion of the fundamental rights of the person;
  - 2. prosperity, or the development of the spiritual and temporal goods of society;
  - 3. the peace and security of the group and of its members.
The Universal Destination of Goods

- The good things of the earth, the fruit of human labor and the benefits of trade are all gifts from God, which are intended to be for the good of all men and women. Paul VI said: "God intended the earth and all that it contains for the use of every human being and people. Thus, as all men follow justice and unite in charity, created goods should abound for them on a reasonable basis" (Gaudium et Spes).

- All other rights whatsoever, including those of property and of free commerce, are to be subordinated to this principle. They should not hinder, but on the contrary, favor its application. It is a grave and urgent social duty to redirect them to their primary finality. (Populorum Progressio)

The Universal Destination of Goods

- Though there is nothing wrong with gaining as a result of trade and commerce, 'greediness, be it individual or collective, is contrary to the order of creation.' (Compendium of the Social Doctrine of the Church) If men and women act in accordance with the principle of the universal destination of goods, the benefits that they bring can help them respond to the challenges of solidarity and stewardship.

- The human development that results will be an integral development, leading to 'the promotion of a more human world for all, a world in which each individual can give and receive, and in which the progress of some will no longer be an obstacle to the development of others, nor a pretext for their enslavement.' (Congregation for the Doctrine of the Faith, Libertatis Conscientia)

- God calls us to live simply, sustainably and in solidarity with people who are poor.
Subsidiarity

- The principle is that matters should be dealt with at the lowest and most appropriate authority and that a central authority should perform only those tasks that cannot be carried out at a more local level. The ‘higher authorities’ should ensure the freedom and initiative of local groups and should enable these groups to fulfill their duties towards the community.

- Local participation is essential to subsidiarity; it places responsibility upon the individual to work towards the common good.

- This principle establishes the family as the first cell of society -- the first church, and the first school of love, peace and justice. All structures in society must be judged by how well they support the family.

Subsidiarity 2

- Between the individual and the State, there are many ‘intermediate communities’, of which the family is the clearest example, which can and should ‘develop as real communities of persons and strengthen the social fabric, preventing society from becoming an anonymous and impersonal mass. …

- The individual today is often suffocated between two poles represented by the State and the marketplace. At times it seems as though he/she exists only as a producer and consumer of goods, or as an object of State administration.

- People lose sight of the fact that life in society has neither the market nor the State as its final purpose, since life itself has a unique value which the State and the market must serve.’ John Paul II, Centesimus Annus
Subsidiarity

- These intermediate communities play a crucial role in the life not only of society, but of the Church, too. Through them, people can participate in the building up of those larger realities in ways that are appropriate to their circumstances in life.

- It is vital, then, that both Church and State adopt an attitude of assistance and help (subsidium) towards these intermediate communities, and do not take away from them roles and functions that they can legitimately play.

- They should not be ‘required to hand them over unjustly to other social entities of a higher level, by which they would end up being absorbed and substituted, in the end seeing themselves denied their dignity and essential place.’

Participation

- The implication of subsidiarity is participation, which is expressed in activities by means of which the citizen, either as an individual or in association with others, whether directly or through representation, contributes to the cultural, economic, political and social life of the civil community to which he belongs.

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

- It is absolutely necessary to encourage participation above all of the most disadvantaged, as well as the occasional rotation of political leaders in order to forestall the establishment of hidden privileges.

- Source of concern is those countries ruled by totalitarian or dictatorial regimes, where the fundamental right to participate in public life is denied at its origin...and...

- burgeoning bureaucracy de facto denies citizens the possibility of taking active part in social and political life.
Participation & Call to Family

- Far from being only objects of political action, families must work “to see that the laws and institutions of the State not only do not offend but support and positively defend the rights and duties of the family.

- Along these lines, families should grow in awareness of being ‘protagonists’ of what is known as ‘family politics’ and assume responsibility for transforming society.

- The family is presented, in the Creator’s plan, as “the primary place of ‘humanization’ for the person and society” and the “cradle of life and love.”

- The Church considers the family as the first natural society, with underrived rights that are proper to it, and places it at the centre of social life.

Participation & Call to Family

- A society built on a family scale is the best guarantee against drifting off course into individualism or collectivism, because within the family the person is always at the centre of attention as an end and never as a means.

- The priority of the family over society and over the State must be affirmed. The family in fact, at least in its procreative function, is the condition itself for their existence.

- Every social model that intends to serve the good of man must not overlook the centrality and social responsibility of the family. In their relationship to the family, society and the State are seriously obligated to observe the principle of subsidiarity.

- Far from being only objects of political action, families can and must become active subjects, working “to see that the laws and institutions of the State not only do not offend but support and positively defend the rights and duties of the family. Along these lines, families should grow in awareness of being ‘protagonists’ of what is known as ‘family politics’ and assume responsibility for transforming society.”
Participation & Call to Family

- Sacredness & stability of marriage
- No power can abolish the natural right to marriage or modify its traits and purpose.
- Dignity and rights of children
- Family and work: Living wage

Option for the Poor and Vulnerable

- Goods, even when legitimately owned, always have a universal destination.
- Christian tradition has never recognized the right to private property as absolute and untouchable; property is a means, not an end.
- The option is a special form of primacy in the exercise of Christian charity, to which the whole tradition of the Church bears witness. It affects the life of each Christian inasmuch as he or she seeks to imitate the life of Christ, but it applies equally to our social responsibilities and hence to our manner of living, and to the logical decisions to be made concerning the ownership and use of goods.
- Riches fulfil their function of service to man when they are destined to produce benefits for others and for society.
- The poor, the marginalized and in all cases those whose living conditions interfere with their proper growth should be the focus of particular concern.
- When we attend to the needs of those in want, we give them what is theirs, not ours. More than performing works of mercy, we are paying a debt of justice.
Dignity of Work & Workers Rights

- Work is an essential expression of the person
- A person’s work is naturally connected with that of people.
- Work is a duty on the part of man.
- Labour has an intrinsic priority over capital.
- On the basis of his work each person is fully entitled to consider himself a part-owner
- Private and public property, and the various mechanisms of the economic system, must be oriented to service to mankind,
- Work is a good belonging to all people and must be made available to all who are capable of engaging in it. “Full employment” remains a mandatory objective for every economic system oriented towards justice and the common good
- Rest from work is a right.

Dignity of Work & Workers Rights

- Women, Children, Immigrants
- The right to fair remuneration & income distribution
- The legitimacy of striking “when it cannot be avoided, or when it is necessary
- Union = Solidarity
- The historical forms in which human work is expressed change, but not its permanent requirements, which are summed up in the respect of the inalienable human rights of workers.
Solidarity highlights in a particular way the intrinsic social nature of the human person, the equality of all in dignity and rights and the common path of individuals and peoples towards an ever more committed unity.

Jesus of Nazareth makes the connection between solidarity and charity shine brightly before all, illuminating the entire meaning of this connection[424]: “In the light of faith, solidarity seeks to go beyond itself, to take on the specifically Christian dimensions of total gratuity, forgiveness and reconciliation.

It arises from a particular way of looking at the interconnectedness of people living in different parts of the world that is a feature of our contemporary human existence.

In order to be at the service of the human person, these 'relationships of interdependence between individuals and peoples, which are de facto forms of solidarity, have to be transformed into relationships tending towards genuine ethical-social solidarity.'

This means that solidarity, in its fullest sense, is both a social principle and a moral virtue.
Solidarity

- This establishes a clear direction for action on behalf of solidarity, which ‘is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, 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

- This results in a real desire to build up the unity of the human family, striving for the integral development of all men and women, who are now interconnected by relationships of mutual concern and support. “Solidarity is first and foremost a sense of responsibility on the part of everyone with regard to everyone.”
  
  Benedict XVI, Caritas in Veritate

Stewardship – Care for Creation

- As one called to till and look after the garden of the world, man has a specific responsibility towards the environment in which he lives, towards the creation that God has put at the service of his personal dignity, of his life, not only for the present, but also for future generations.’
  
  John Paul II, Evangelium Vitae

- Stewardship is becoming an important way of talking about this responsibility in Catholic Social Teaching. It is able to forge a real and meaningful link between environmental ecology and ‘human ecology’, something that John Paul II did in his encyclicals.
Stewardship 2

- In 1987, he wrote that ‘a true concept of development cannot ignore the use of...
  1 the elements of nature,
  2 the renewability of resources and
  3 the consequences of haphazard industrialization –
three considerations which alert our consciences to the moral
dimension of development.’ Sollicitudo Rei Socialis

- Benedict XVI has built on this foundation, drawing out the
interrelationship between environmental and human ecology
in a compelling manner: ‘The way humanity treats the
environment influences the way it treats itself, and vice versa.
[...] Every violation of solidarity and civic friendship harms the
environment, just as environmental deterioration in turn upsets
relations in society.’ Caritas in Veritate

Fundamental Values of Social Life

- Truth...is of God. Men and women have the specific duty to move always
towards the truth, to respect it and bear responsible witness to it.
Modern times call for an intensive educational effort and a
commitment on the part of all so that the quest for truth cannot be
ascribed to the sum of different opinions, nor to one or another of these
opinions

- Freedom...for excellence. Freedom is the highest sign in man of his
being made in the divine image. The right to the exercise of freedom,
especially in moral and religious matters, is an inalienable requirement
of the dignity of the human person. This must take place within a
“strong juridical framework”, within the limits imposed by the common
good and public order, and, in every case, in a manner characterized
by responsibility.

- Justice...distributive and procedural and restorative
Fundamental Values of Social Life

- Justice...distributive, commutative, procedural, restorative and social.
- Social justice concerns the social, political, and economic aspects and, above all, the structural dimension of problems and their respective solutions.
- Justice is particularly important in the present-day context, where the individual value of the person, his dignity and his rights—despite proclaimed intentions—are seriously threatened by the widespread tendency to make exclusive use of criteria of utility and ownership.
- The goal of peace will certainly be achieved through the putting into effect of social and international justice.

How will we use these tools to solve the issues of...

- Education & Severe mental, emotional, or behavioral problems of youth
- Health Care
- Family Violence
- Homelessness
- Technology for social Good
- Incarceration
- Income and social inequality
It is not the end, just the beginning, but the homework is enormous, ...