



Principles of the Social Doctrine of the Church



What Are the Principles? Why Does the Church Propose Them?

- When practiced, they promote human flourishing & allow us to reach our end, as individuals & together
- Reflect the Church's message of the whole truth about man, known by faith & reason
- Attempt to respond coherently to the demands of the times & to continuous developments of social life.
- *Indicate the paths possible for building a good, authentic & renewed social life.*
- Relate to the foundation & ultimate purpose of society
- *Primary & fundamental parameters of reference for interpreting & evaluating social phenomena, which is the necessary source for working out the criteria for the discernment & orientation of social interactions in every area*
- In their entirety, reflecting the whole truth about the human person, the principles of social doctrine present truth to society, & challenge every person to respond in conscience, & taking responsibility, as individuals & together. Institutions, because of their capacity to influence & condition the choices of many people over a long period of time, are also affected.
- The starting point for the promotion of an integral & solidary humanism

Some Principles of Human Flourishing

Human Dignity CCC, 1929-1938

The Common Good CCC, 1905-1912

Subsidiarity CCC, 1882-1885, 2209

Solidarity CCC, 1939-42, 2437-42

Pref. Option for the Poor CCC, 2423-29

Participation CCC, 1913-1917

Promotion of Peace CCC, 1909

Universal Purpose of Goods CCC, 2402-6

Stewardship of Creation CCC, 2415-18, 299, 2402

Need **all** of them. They cannot be taken in isolation.

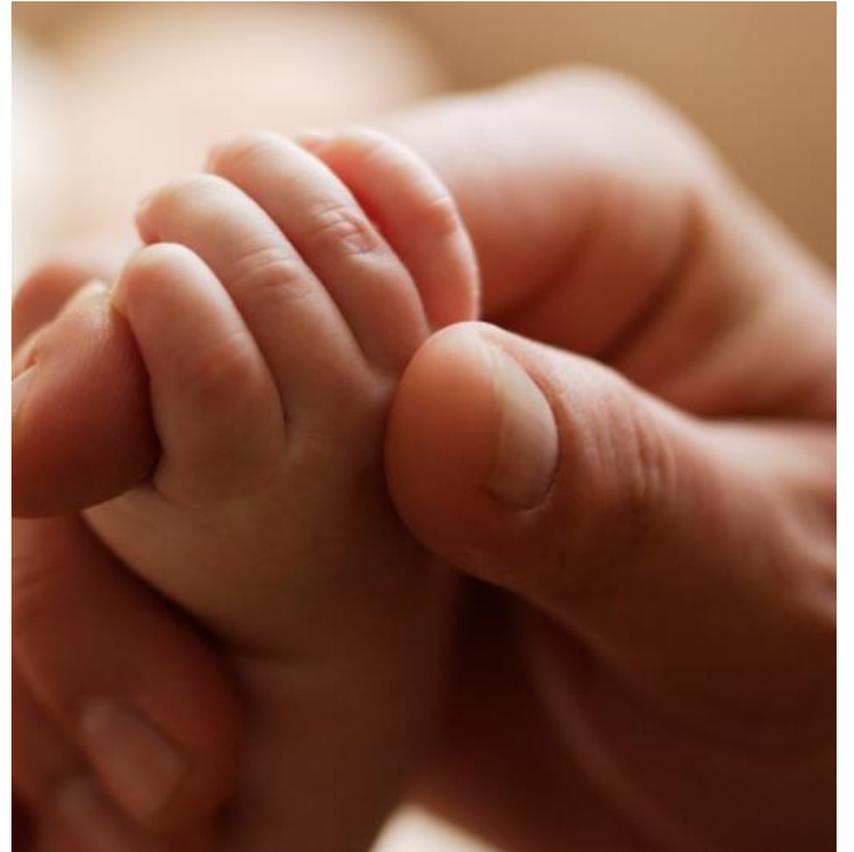


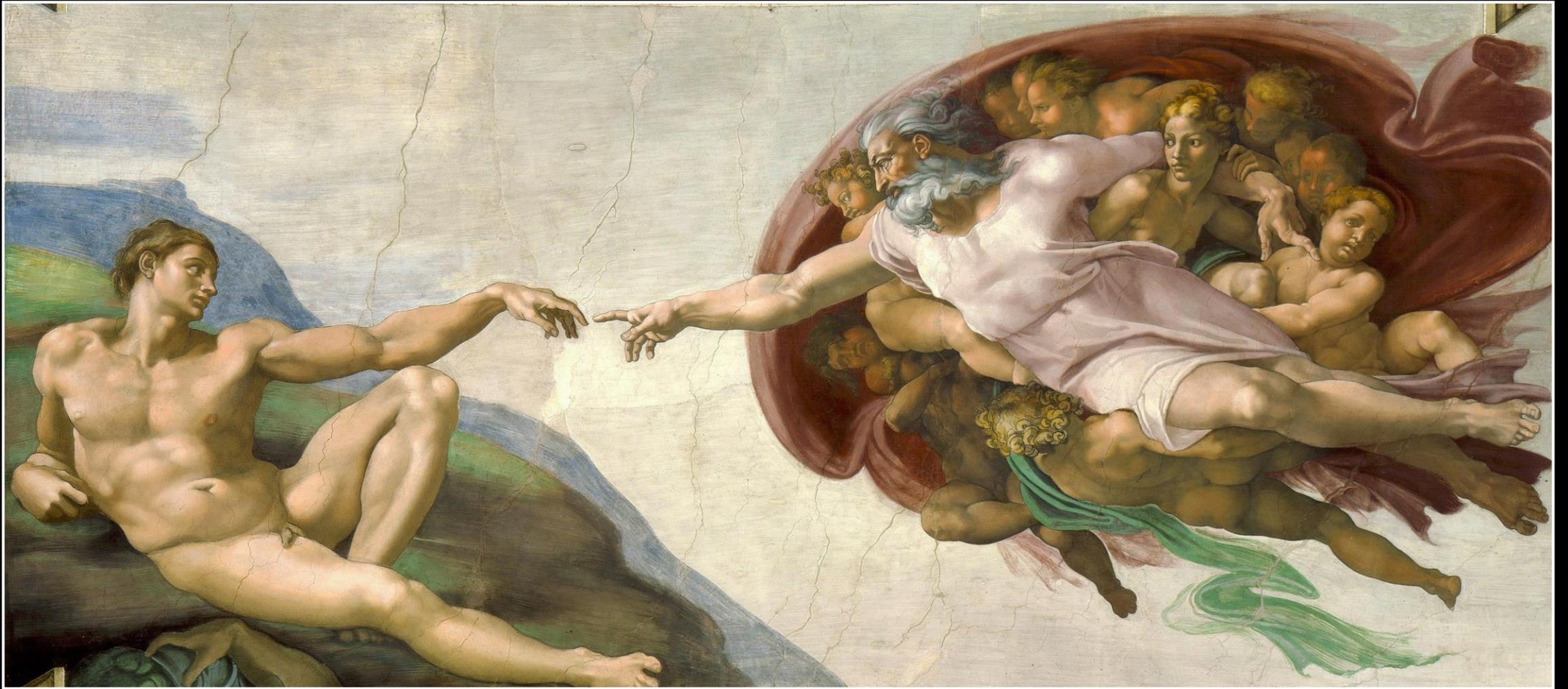
Unity of the Principles

1. Dignity of the Human Person

Belief in the intrinsic dignity of the human person is the basis of all Catholic social teaching. Human life is sacred & the dignity of the human person is the starting point for an ethical vision of society. This principle is grounded in the idea that the person is made in the image of God. The dignity of the human person is not diminished by age, ability, ethnicity, economic status or any other factor. Human dignity belongs to all people at all times simply by virtue of their being human.

<http://www.osjspm.org/> Copyright: St Vincent de Paul Society Victoria, 2004.





'The root reason for human dignity lies in man's call to communion with God. From the very circumstance of his origin man is already invited to converse with God. For man would not exist were he not created by God's love and constantly preserved by it; and he cannot live fully according to truth unless he freely acknowledges that love and devotes himself to His Creator.' (G&S, 19)

Inherent Dignity

The worth or value of a human being

- *Inherent*
- *Universal*

Respect: a response to dignity

The social order & its development must work to the benefit of the human person. Every political, economic, social, scientific & cultural programme must be inspired by the awareness of the primacy of each human being over society.

Dignity that humans always already have (neither acquired nor lost)	Dignity that humans can acquire (or lose)	Dignity that humans acquire (or lose)
Imago Dei	Sense of self-worth	Through moral/immoral behaviour
Being human	Subjective	Judgement of others
Possession of 1 or more capacities		
Inherent		
Universal		
Foundation for other understandings of dignity		

Appeals to Dignity: Dignity as Self-Worth

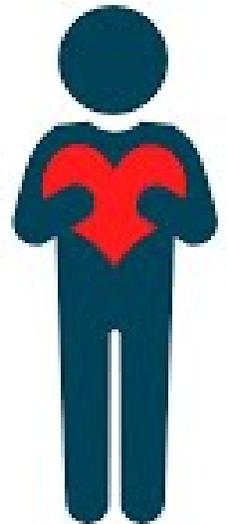
'Dignity or being dignified is an intricate web of positivity that develops inside of us. Being dignified is something that we must be mindful of every single day. Dignity requires:

- *Self-worth*
- *Self-esteem*
- *Self-love*
- *Self-appreciation*
- *Self-care*
- *Self-confidence*

Notice how all these elements of dignity begin with the word "self." This is because dignity can only come from within. No matter how much appreciation or love someone else gives us, or how dignified they treat us, it will never be a solid foundation for our dignity. Only by understanding each of these concepts can we hope to grasp a true understanding of the meaning of dignity and live a dignified life.

<https://www.betterhelp.com/advice/general/what-is-the-true-meaning-of-dignity/>

Evaluation?



Appeals to Dignity: What Makes a Dignified Death?

'Dying with dignity or dignity in dying is an ethical concept that refers to the end-of-life process avoiding suffering & maintaining control & autonomy. In general, it is usually treated as an extension of the concept of dignified life, in which people retain their dignity & freedom until the end of their existence.'

'...The concept is frequently associated with the right to die, as well as with the defense of the legalization of practices such as euthanasia, assisted suicide, terminal sedation or the refusal of medical assistance. According to its defenders, the possibility of this type of practice would be what would guarantee a dignified death, keeping free decisions until the last moment & avoiding an unnecessary agony'.

https://en.wikipedia.org/wiki/Dignified_death

'Although interrelated, dignity & autonomy are slightly different concepts. Dignity refers to an individual maintaining self respect & being valued by others. Autonomy refers to individual control of decision making & other activities. The literature suggests that both the dignity & the autonomy of older people are often undermined in healthcare settings'.

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1119851/#:~:text=Although%20interrelated%2C%20dignity%20and%20autonomy,decision%20making%20and%20other%20activities.>

'I want a beautiful death, on my own terms – I feel that would honour my faith and respect a higher power'.

<https://www.dignityindying.org.uk/blog-post/letter-to-matt-hancock/> Rebecca Drury



 **WEBINAR**

Q&A on grief, MAID & preparing for a loved one's scheduled death

October 29, 2020 | 3:00 PM EST



Kelsey Goforth
Senior Program
Manager, DWDC



Tanis Newsham, MSW, RSW
Psychosocial Program
Specialist

Inherent Dignity: The Human Person

- A unique and unrepeatable being, an “I” capable of self-understanding, self-possession & self-determination.
- An intelligent & conscious being, capable of reflecting on himself, aware of himself and his actions.

However

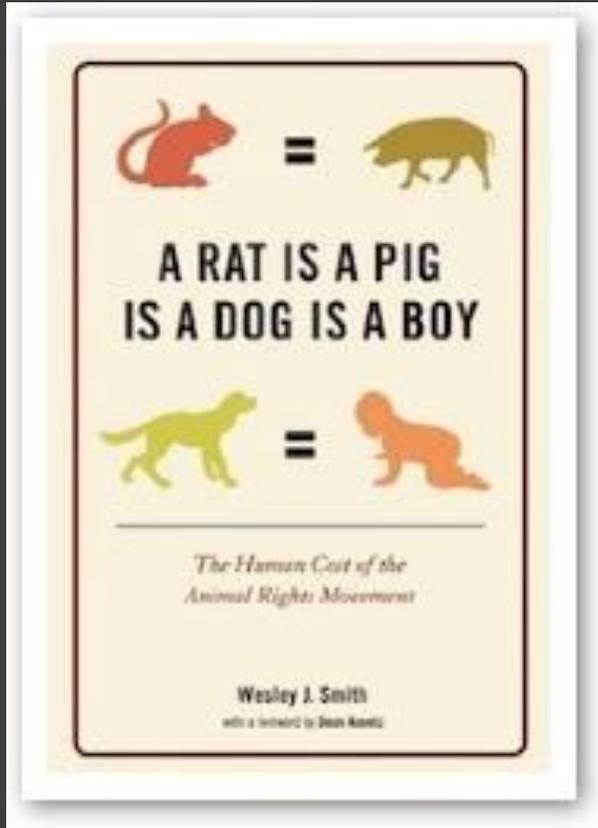
- It is *not* intellect, consciousness and freedom that define the person. It is the person who is the basis of the acts of intellect, consciousness and freedom. These acts can even be absent - even without them man does not cease to be a person.
- Unrepeatable and Unique

CSDC, n. 131.



Australian Actor, Producer & Disability Advocate, Julia Hayes, presented the ABC's documentary *The Upside of Downs*.





<https://www.petakids.com/save-animals/5-examples-of-speciesism/>

Dignity v 'moral status'

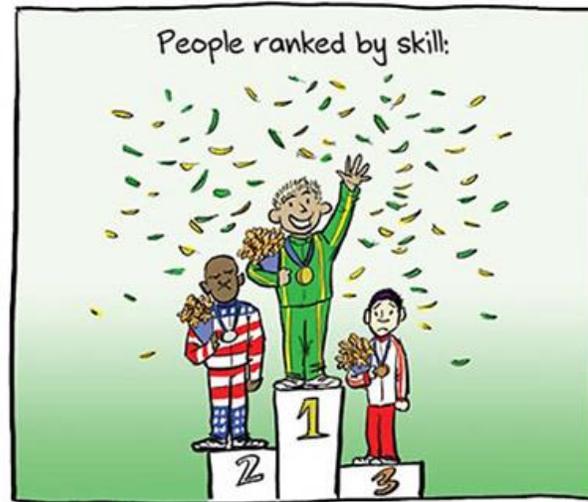
- There is no such thing as human dignity
- Speciesism
- Who has rights & why?
- Consequences?

Inherent Dignity

Foundation for

- Human Equality
- Human Rights
 - Universal
 - Indivisible
- Duties
 - Rights & Duties are complementary

‘Those who claim their own rights yet altogether forget or neglect to carry out their respective duties, are people who build with one hand and destroy with the other’. *CSDC, 156.*



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Compendium & Dignity of Persons

- Dignity is Multidimensional
- 'In no case ... is the human person to be manipulated for ends that are foreign to his own development, which can find complete fulfilment only in God and his plan of salvation'. *CSDC*, 133.
- The person represents the ultimate end of society, 'hence, the social order and its development must work to the benefit of the human person. Every political, economic, social, scientific and cultural programme must be inspired by the awareness of the primacy of each human being over society'. *CSDC*, 132.
- The task of everyone.



CST 101: Life & Dignity of the Human Person

<https://www.youtube.com/watch?v=ABRI2ZSs58E>

CST 101 Life and Dignity of the Human Person



2. The Common Good

Besides the good of the individual, there is a good that is linked to living in society: the common good. It is the good of “all of us”, made up of individuals, families & intermediate groups who together constitute society. It is a good that is sought not for its own sake, but for the people who belong to the social community & who can only really & effectively pursue their good within it.

Pope Benedict XVI, *Caritas in Veritate*, 7.

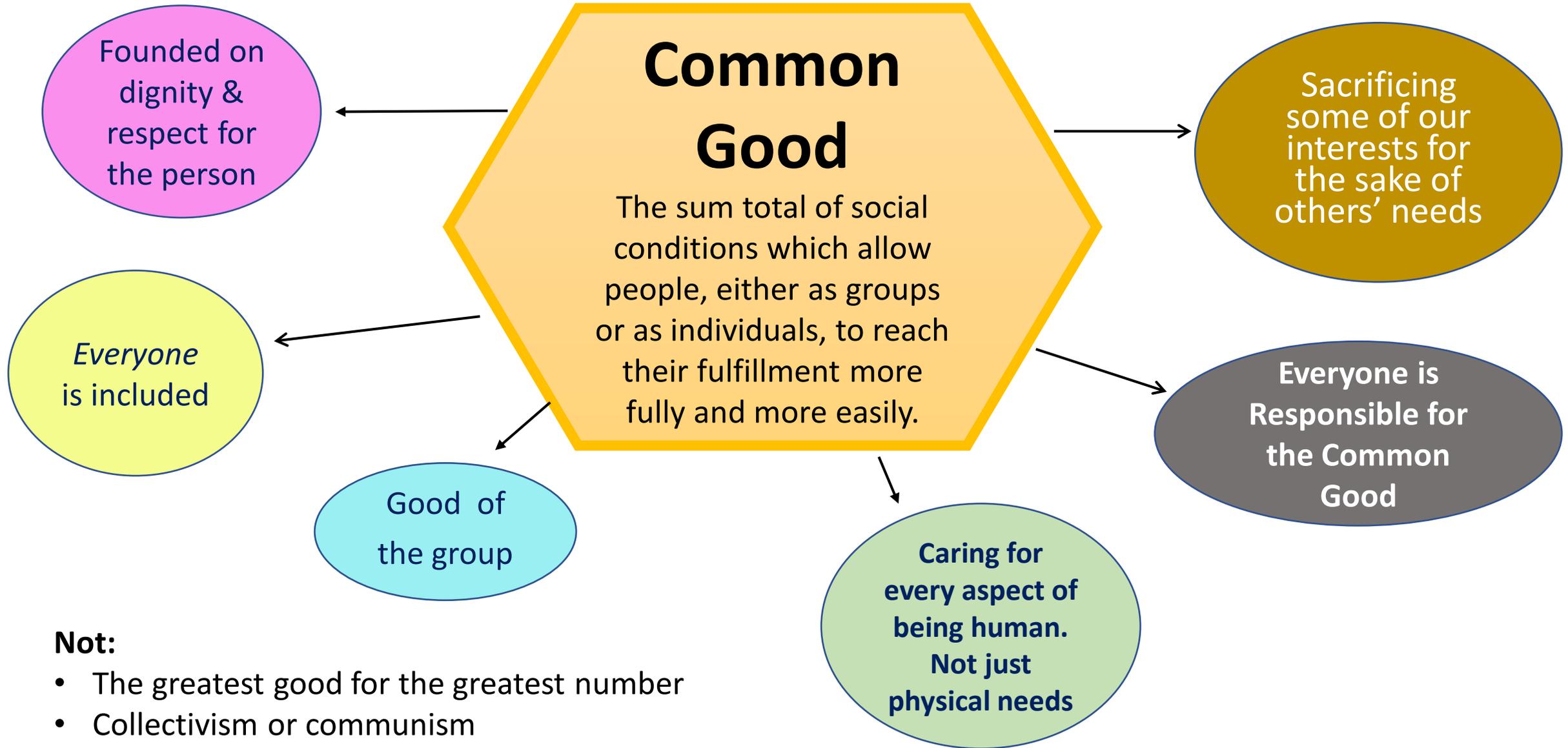
2. The Common Good

“The sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily.”

CCC, 1906.

- Stems from the dignity, equality & unity of all people
- Recognition of social nature & interrelatedness
- Social & community dimension of the moral good





Not:

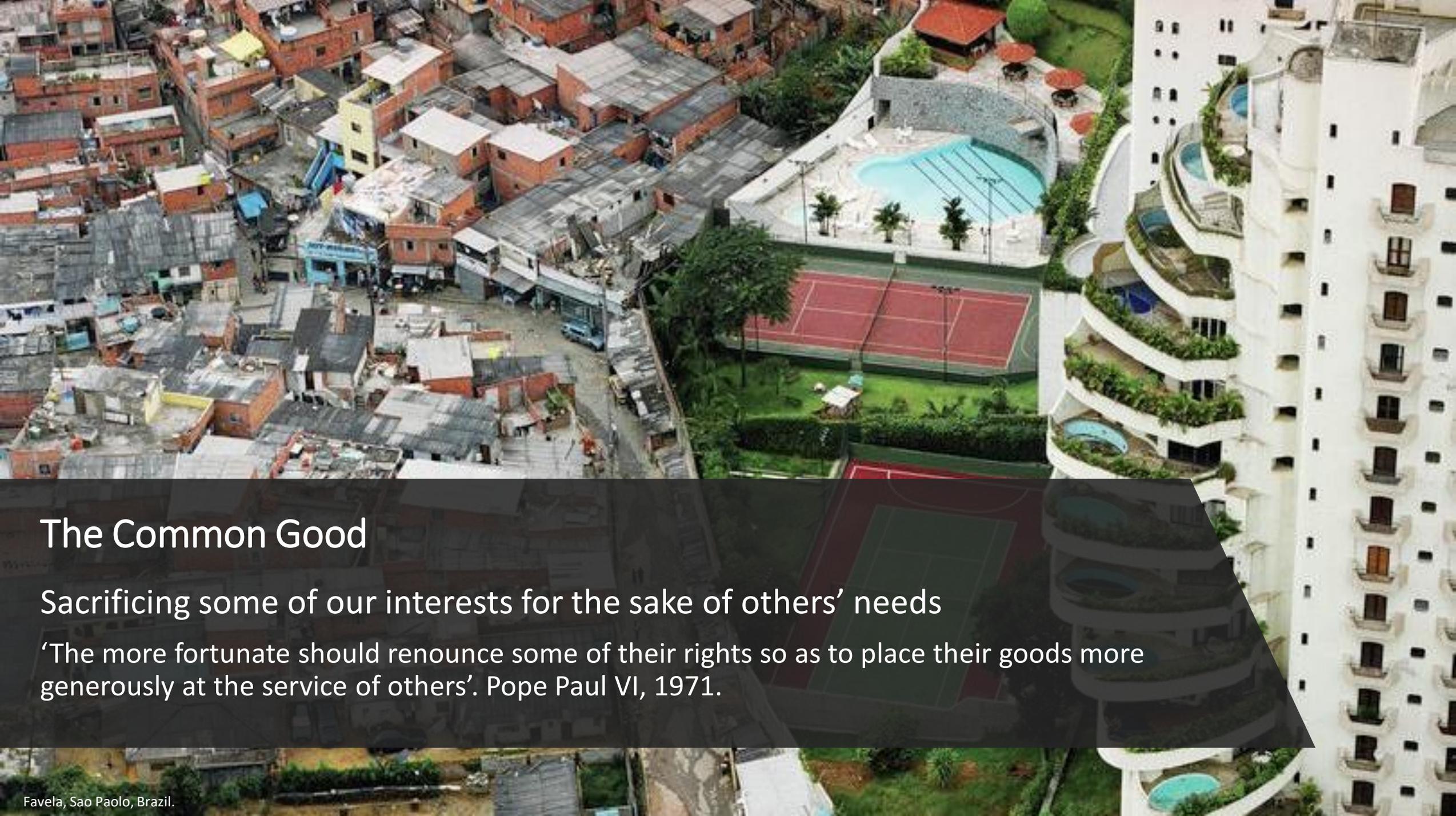
- The greatest good for the greatest number
- Collectivism or communism
- About everyone 'having the same'

The background features the word "Contribute" written in a large, brown, cursive font. To the right of the text, three stylized hands are raised, each with a different color: a light blue hand at the top, a white hand in the middle, and a dark grey hand at the bottom. The background is a warm, orange-brown color with a subtle wood-grain texture.

Contribute

Vatican Council II

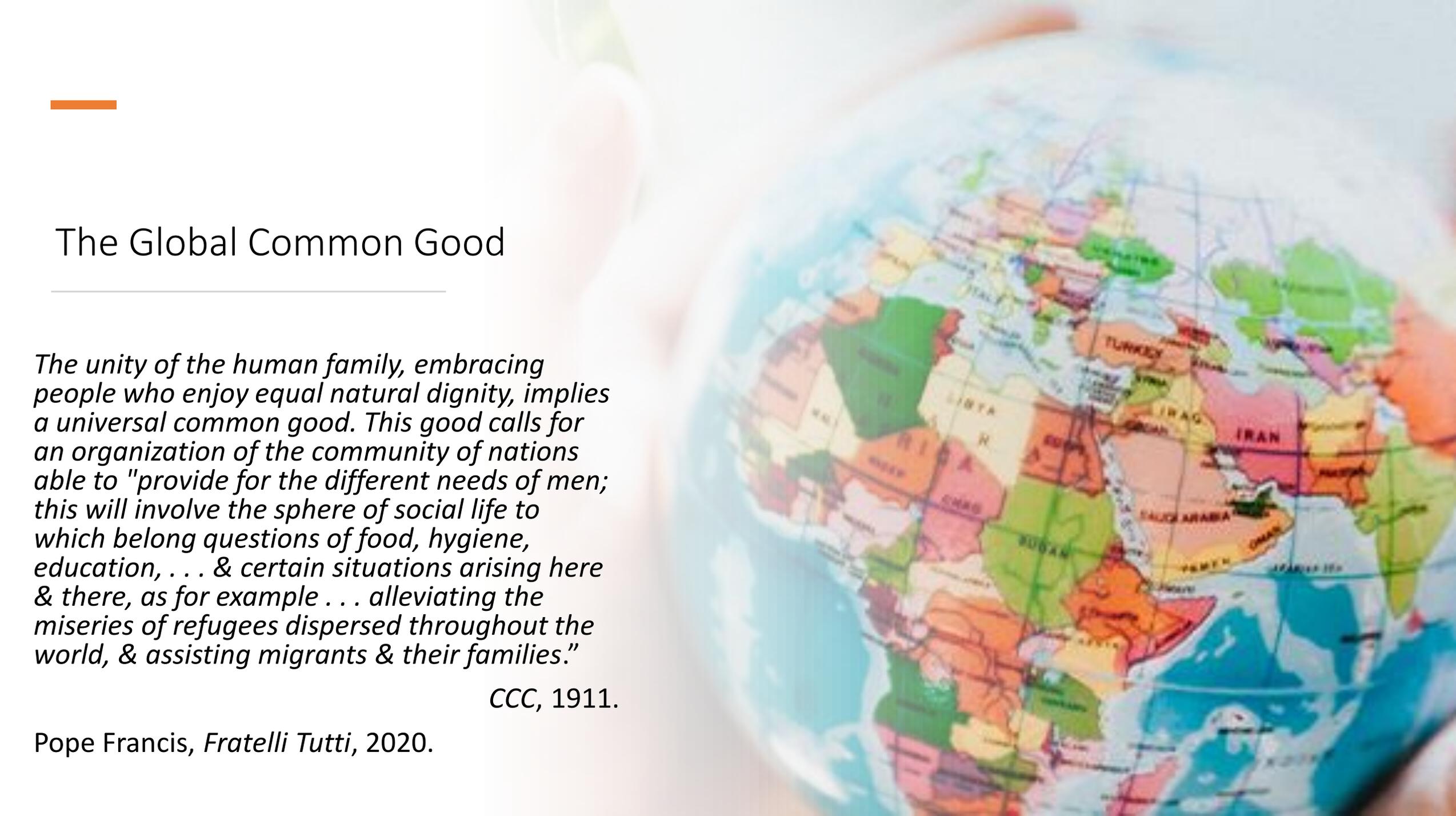
It is imperative that no one...indulge in a merely individualistic morality. The best way to fulfill one's obligations of justice & love is to contribute to the common good according to one's means & the needs of others, & also to promote & help public & private organizations devoted to bettering the conditions of life. G&S, 30.



The Common Good

Sacrificing some of our interests for the sake of others' needs

'The more fortunate should renounce some of their rights so as to place their goods more generously at the service of others'. Pope Paul VI, 1971.



The Global Common Good

The unity of the human family, embracing people who enjoy equal natural dignity, implies a universal common good. This good calls for an organization of the community of nations able to "provide for the different needs of men; this will involve the sphere of social life to which belong questions of food, hygiene, education, . . . & certain situations arising here & there, as for example . . . alleviating the miseries of refugees dispersed throughout the world, & assisting migrants & their families."

CCC, 1911.

Pope Francis, *Fratelli Tutti*, 2020.



Civil Authority & The Common Good

The whole reason for the existence of civil authorities is the realization of the common good. Pope John XXIII.

The common good is the reason that the political authority exists. The State ... must guarantee the coherency, unity & organization of the civil society of which it is an expression, in order that the common good may be attained with the contribution of every citizen. The individual person, the family or intermediate groups are not able to achieve their full development by themselves for living a truly human life. Hence the necessity of political institutions, the purpose of which is to make available to persons the necessary material, cultural, moral & spiritual goods. The goal of life in society is in fact the historically attainable common good. *CSDC, 168.*



Civil Authority & The Common Good

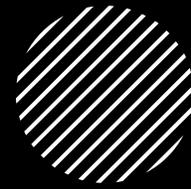
To ensure the common good, the government of each country has the specific duty to harmonize the different sectoral interests with the requirements of justice. The proper reconciling of the particular goods of groups & those of individuals is, in fact, one of the most delicate tasks of public authority. ... In the democratic State, where decisions are usually made by the majority of representatives elected by the people, those responsible for government are required to interpret the common good of their country not only according to the guidelines of the majority but also according to the effective good of all the members of the community, including the minority. CSDC, 169.



<https://www.samwallman.com/store/united-we-bargain-large-print>



Harambee: Pulling Together (Swahili)



3. Solidarity

A firm and persevering determination to commit oneself to the common good; that is to say to the good of all & of each individual, because we are all really responsible for all.

Pope John Paul II

We cannot believe in God the Father without seeing a brother or sister in every person, & we cannot follow Jesus without giving our lives for those for whom he died on the cross.

CDSC, 196.

Love of neighbour...consists in the very fact that, in God & with God, I love even the person whom I do not like or even know. This can only take place on the basis of an intimate encounter with God, an encounter which has become a communion of will, even affecting my feelings" & "that closing our eyes to our neighbour also blinds us to God.

Pope Benedict, *Deus Caritas Est*, 16-18.

Solidarity is a Virtue: Deeds

SOLIDARITY



Your actions make a difference.



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Solidarity:

Is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near & far. On the contrary, it is a firm & persevering determination to commit oneself to the common good; that is to say to the good of all & of each individual, because we are all really responsible for all.

Pope John Paul II

Runs the risk of being deleted from the dictionary because it is a word that bothers us. It bothers us, why? Because it requires you to look at another & give yourself to another with love.

Pope Francis

On the basis of this principle the “structures of sin” that dominate relationships between individuals & peoples must be overcome. They must be purified & transformed into structures of solidarity through the creation or appropriate modification of laws, market regulations, & juridical systems.

CSDC, 193.



Global Solidarity

Your task is to draw your communities into closer ties of solidarity with all men, & to convince them that they must accept the necessary taxes on their luxuries & their wasteful expenditures in order to promote the development of nations & the preservation of peace.

Paul VI to world leaders, *Populorum Progressio*, 84.

The very rapid expansion in ... means of communication, ... the extraordinary advances in computer technology, the increased volume of commerce & information exchange all bear witness to the fact that ... it is now possible — at least technically — to establish relationships between people who are separated by great distances & are unknown to each other. ...The acceleration of interdependence between persons & peoples needs to be accompanied by equally intense efforts on the ethical-social plane, in order to avoid the dangerous consequences of perpetrating injustice on a global scale. This would have very negative repercussions even in the very countries that are presently more advantaged. *CSDC*, 192.

Intergenerational Solidarity

We have inherited from past generations, & we have benefited from the work of our contemporaries: for this reason we have obligations towards all, & we cannot refuse to interest ourselves in those who will come after us to enlarge the human family.

Paul VI, *Populorum Progressio*, 17.



<https://www.parenta.com/2020/04/01/how-to-involve-parents-with-childrens-learning/>

Solidarity & Cooperation

- Some political movements & ideologies promote opposition, conflict & suspicion in their approach to resolving social problems.
- The Church promotes cooperation, solidarity & charity as the means to a genuine & lasting solution. Socio-economic problems can be resolved only with the help of all of solidarity.

Commitment to this goal is translated into the positive contribution of seeing that nothing is lacking in the common cause & also of seeking points of possible agreement where attitudes of separation & fragmentation prevail.

CSDC, 194.



CST 101 Solidarity



<https://www.youtube.com/watch?v=cteMjwOBPtw>

4. Subsidiarity

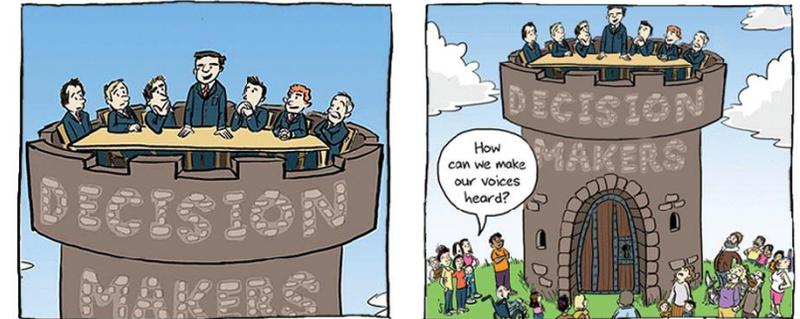
A community of a higher order should not interfere in the internal life of a community of a lower order, depriving the latter of its functions, but rather should support it in case of need and help to co-ordinate its activity with the activities of the rest of society, always with a view to the common good. CCC, 1883.

Elements:

1. The help & support persons need in accord with their human dignity should be provided by societies at the lowest possible level (e.g. the family, local community, associations). Reasons?
2. A higher body should *not* do for a lesser one things the lesser one can do for itself.
3. A higher body should *help*.
 - When activities for the sake of the common good cannot realistically be undertaken by a lesser society, then the higher society has the responsibility of assisting the lower body, or if this is not sufficient, of bringing it about itself.

Examples: family, education, economic life

(*Subsidium*: help, aid, assistance)



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The principle of subsidiarity requires:

- Respect & effective promotion of the human person & the family
- Appreciation of associations & intermediate organizations
- The encouragement of private initiative so that every social entity remains at the service of the common good, each with its own distinctive characteristics
- The presence of pluralism in society & due representation of its vital components
- Safeguards for human rights & the rights of minorities
- Decentralized bureaucracy & administration
- Balance between the public & private spheres, with the resulting recognition of the *social* function of the private sphere
- Appropriate methods for making citizens more responsible in actively “being a part” of the political & social reality of their country



Subsidiarity & Solidarity

The principle of subsidiarity must remain closely linked to the principle of solidarity & vice versa, since the former without the latter gives way to social privatism, while the latter without the former gives way to paternalist social assistance that is demeaning to those in need.

Pope Benedict XVI, *Caritas in Veritate*, 58.

- Pope John Paul II on the State & economic activity



I've chosen not to have kids. Why should I have to pay taxes to support other people's choice?

Don't I deserve a tax credit for *not* having kids?



D.I.N.K: Double Income No Kids

Subsidiarity & the Family

- Society is at the service of the family
- Policies & institutions that support families
- Subsidiarity & Education



<https://www.youtube.com/watch?v=giQgWakrgQs&list=PLt5PsPjJAK-0b9BYRHUAXnlKMIv7qyZca&index=4>

CST  Call to Family, Community, and Participation



5. Participation

IT IS IMPORTANT THAT LEADERS LISTEN TO WHAT EVERYBODY HAS TO SAY.



IT IS IMPORTANT THAT WE JOIN IN.

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"Participation" is the voluntary & generous engagement of a person in social interchange. It is necessary that all participate, each according to his position & role, in promoting the common good. This obligation is inherent in the dignity of the human person.

CCC, 1913.

- A right & a duty
- Everyone has something to contribute
- Facilitating Participation
- Freedom & Responsibility
- Participation & Democracy: The right & duty to vote
- Motivation
- Participation & Christian Mission
- Participation & the Family

The Right to Participate

IT IS IMPORTANT THAT LEADERS LISTEN TO WHAT EVERYBODY HAS TO SAY.



IT IS IMPORTANT THAT WE JOIN IN.

Where is this important?

Barriers to participation in our professions/communities?

Who is absent?

The Duty to Participate



Facilitating Participation



DREAM PROJECT



Participation & Democracy

Motivation





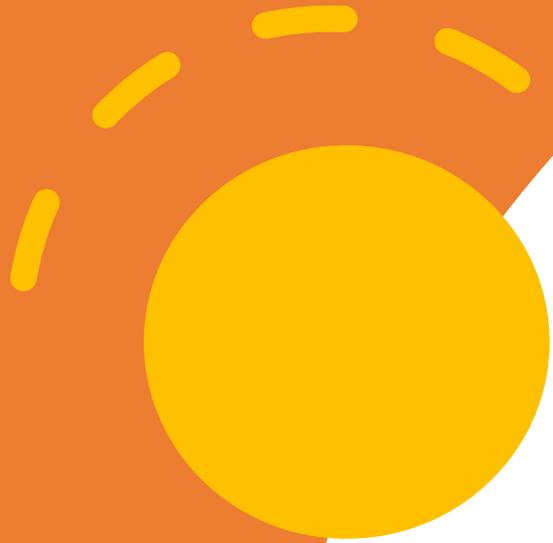
Participation & the Christian Mission



Participation & the Family

Participation in Family Life

Participation of the Family in Society



How do your projects foster participation?
Are you aware of any barriers to participation?

Some Principles of Human Flourishing

Human Dignity

CCC, 1929-1938

The Common Good

CCC, 1905-1912

Solidarity

CCC, 1939-1942, 2437-2442

Subsidiarity

CCC, 1882-1885, 2209

Participation

CCC, 1913-1917

Universal Purpose of Goods

CCC, 2402-2406

Preferential Option for the Poor

CCC, 2423-2429

Promotion of Peace

CCC, 1909

Stewardship of Creation

CCC, 2415-2418, 299, 2402

Need **all** of them. They cannot be taken in isolation.

6. Private Property & the Universal Destination of Goods

God destined the earth & all it contains for all men & all peoples so that all created things would be shared fairly by all mankind... This principle is based on the fact that the original source of all that is good is the very act of God, who created both the earth & man, & who gave the earth to man so that he might have dominion over it by his work & enjoy its fruits (G&S, 69).



Private Property

- The Right to Private Property
- Private Property has a social dimension

The goods of this world are originally meant for all. The right to private property is valid & necessary, but it does not nullify the value of this principle. Private property, in fact, is under a "social mortgage," which means that it has an intrinsically social function, based upon & justified precisely by the principle of the universal destination of goods.

Pope John Paul II, *SRS*, 42.

- Regulating Private Property





Private Property & Magnanimity

The virtue of magnanimity

- 'makes a man deem himself worthy of great things in consideration of the gifts he holds from God.'
- motivates and strengthens him to undertake great things with the gifts he has received.

St Thomas Aquinas, *ST*, II-II, q. 129, a. 3.

Bishop Robert Barron: *Pope Francis & Our Responsibility
for the Common Good*



Private Property & the Poor

Not to enable the poor to share in our goods is to steal from them & deprive them of life. The goods we possess are not ours, but theirs.

St John Chrysostom

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.

St Gregory the Great

No one, certainly, is obliged to assist others out of what is required for his own necessary use or for that of his family ... But when the demands of necessity & propriety have been met, it is a duty to give to the poor out of that which remains.

Pope Leo XIII

The demands of justice must be satisfied first of all; that which is already due in justice is not to be offered as a gift of charity.

CCC, 2446

If one is in extreme necessity, he has the right to procure for himself what he needs out of the riches of others.

G&S, 69



Luxury Porcelain Gold-Plated Toilet; St John Chrysostom on Silver Chamberpots



Favela, Sao Paolo, Brazil.

7. The Preferential Option for the Poor

If someone who has the riches of this world sees his brother in need and closes his heart to him, how does the love of God abide in him? (1 Jn 3:17).

*Catholic teaching proclaims that a basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt. 25) and instructs us to put the needs of the poor and vulnerable first. Benedict XVI, *Deus Caritas Est*.*



Homeless Jesus, Sculpture, downtown Washington.

- Mt 25
- Poverty in all its forms: poor & vulnerable
- Not just about giving aid but changing structures, customs & institutions that cause or perpetuate poverty & suffering.
- When making decisions, particularly in a position of authority, first consider their impact on the poor & vulnerable.
- Not ideological or political
- Liberation Theology
- Charity & Justice



Justice & Love

There is no ordering of the State so just that it can eliminate the need for a service of love. Whoever wants to eliminate love is preparing to eliminate man as such. There will always be suffering which cries out for consolation & help. There will always be loneliness. There will always be situations of material need where help in the form of concrete love of neighbour is indispensable.

The State which would provide everything, absorbing everything into itself, would ultimately become a mere bureaucracy incapable of guaranteeing the very thing which the suffering person—every person—needs: namely, loving personal concern.

Pope Benedict XVI, *Deus Caritas Est*,
28.

Homeless Jesus

- <https://www.etrernitynews.com.au/australia/have-you-seen-homeless-jesus/>
- A 'visual translation of Matthew 25.
- 'Some people find it very shocking. But I like to say that it's only as shocking as the gospels are'. Tim Schmalz, Sculptor
- The sculpture invites you, literally, to sit at the feet of Christ. "Sitting on the bench while I was sculpting the Jesus figure, I thought, my goodness I have never really gotten close to a homeless person. Isn't it interesting that there is often a bubble that we create, or a forcefield that we put in place, so we don't get too close to the marginalised people? So I thought, I'm going to put an invitation here. I going to put a place to actually sit & touch the sculpture, perhaps pray, perhaps to meditate."
- He describes an encounter with a homeless man in New York, who said the sculpture had become "his place of prayer". Indeed, his homeless community had a sense of ownership for the statue & viewed it as "their monument".
- "St James is in what is called 'the big end of town'. We have the Supreme Court building opposite, Parliament House just down the street, offices of all the great corporations, & the banks & financial institutions all around us. We are in a space where the good & great inhabit this space every day. In the midst of all of that, we are making a statement that there are other people here in the city, & we recognise them." Rector, Andrew Sempell.
- "So, as people walk past the statue, we would like them to come to the realisation that here is a homeless person, but it also the presence of Christ in this city ... We pray that it might be a reminder of the call to ensure the provision of justice for all people."



Homeless Jesus, St James Anglican Church, Sydney.



Pope Francis blesses Tim Schmalz's sculpture of Jesus as a homeless man, 2013.



The Works of Mercy

I was hungry & you gave me food, I was thirsty & you gave me something to drink, I was a stranger & you welcomed me, I was naked & you gave me clothing, I was sick & you took care of me, I was in prison & you visited me.'

Then the righteous will answer him, 'Lord, when was it that we saw you hungry & gave you food, or thirsty & gave you something to drink? And when was it that we saw you a stranger & welcomed you, or naked & gave you clothing? And when was it that we saw you sick or in prison & visited you?'

And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.'

(Mt 25: 31-46)

“In a world which, unfortunately, has been damaged by the virus of indifference, the works of mercy are the best antidote.” Pope Francis

The Corporal Works of Mercy

1. Feed the hungry
2. Give drink to the thirsty
3. Shelter the homeless
4. Clothe the naked
5. Visit the sick and imprisoned
6. Bury the dead
7. Give alms to the poor

The Spiritual Works of Mercy

1. Instruct the ignorant
2. Advise/counsel the doubtful
3. Admonish the sinner
4. Comfort the sorrowful
5. Forgive injuries
6. Bear wrongs patiently
7. Pray for the living & the dead



The Good Samaritan, Eugène Delacroix, 1849.

<https://www.crs.org/resource-center/CST-101?tab=option-for-the-poor-and-vulnerable>

CST 101 Option for the Poor and Vulnerable



The Preferential Option for the Poor

- How does this principle considered in the projects for which we are raising funds?
- How can we incorporate it better?



8. Promotion of Peace

Respect for and development of human life require peace. Peace is not merely the absence of war, and it is not limited to maintaining a balance of powers between adversaries. Peace cannot be attained on earth without safeguarding the goods of persons, free communication among men, respect for the dignity of persons and peoples, and the assiduous practice of fraternity. Peace is "the tranquillity of order." Peace is the work of justice and the effect of charity. CCC, 2304.

If you want peace, work for justice. Pope Paul VI

Forgiveness & Reconciliation

The Church teaches that true peace is made possible only through forgiveness and reconciliation. It is not easy to forgive when faced with the consequences of war and conflict because violence, especially when it leads “to the very depths of inhumanity and suffering”, leaves behind a heavy burden of pain. This pain can only be eased by a deep, faithful and courageous reflection on the part of all parties, a reflection capable of facing present difficulties with an attitude that has been purified by repentance. The weight of the past, which cannot be forgotten, can be accepted only when mutual forgiveness is offered and received; this is a long and difficult process, but one that is not impossible.

Which Pope Said This?

I warmly hope ... the Amazon River will once again attract the attention of peoples & Governments to the problems, needs & emergencies of a region so harshly tried & whose ecological balance is so threatened: in their majestic beauty, its rivers & forests speak to us of God & of his grandiose work for humanity.

This immense region, where waters are an incomparable source of harmony & riches, is presented as an open book whose pages reveal the mystery of life.

How is it possible not to feel, both as individuals & as communities, urged to acquire a responsible awareness that is expressed in consistent decisions to protect such an ecologically rich environment?



<https://www.youtube.com/watch?v=wSnXuCxiHXE&list=PLt5PsPjJAK-0b9BYRHUAxnlKMIv7qyZca&index=2>

CST 101 Care For God's Creation



9. Stewardship of Creation

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. Pope Benedict XVI, CV, 48.

The 7th commandment enjoins respect for the integrity of creation. Animals, like plants & inanimate beings, are by nature destined for the common good of past, present, & future humanity. Use of the mineral, vegetable, & animal resources of the universe cannot be divorced from respect for moral imperatives. Man's dominion over inanimate & other living beings granted by the Creator is not absolute; it is limited by concern for the quality of life of his neighbor, including generations to come; it requires a religious respect for the integrity of creation. CCC, 2415.



Creation: A Gift From God

- 'Dominion'- *domus*: house (Latin)

At the root of the senseless destruction of the natural environment lies an anthropological error ... widespread in our day. Man, who discovers his capacity to transform & in a certain sense create the world through his own work, forgets that this is always based on God's prior & original gift of the things that are. Man thinks that he can make arbitrary use of the earth, subjecting it without restraint to his will, as though it did not have its own requisites & a prior God-given purpose, which man can indeed develop but must not betray. Instead of carrying out his role as a co-operator with God in the work of creation, man sets himself up in place of God & thus ends up provoking a rebellion on the part of nature, which is more tyrannized than governed by him. Pope John Paul II, CA, 37.



- Creation & the Common Good
- Everyone is Responsible

Environmental Ecology & 'Human Ecology'

When 'human ecology' is respected within society, environmental ecology also benefits. Just as human virtues are interrelated, such that the weakening of one places others at risk, so the ecological system is based on respect for a plan that affects both the health of society & its good relationship with nature ... Our duties towards the environment are linked to our duties towards the human person, considered in himself & in relation to others. It would be wrong to uphold one set of duties while trampling on the other. Herein lies a grave contradiction in our mentality & practice today: one which demeans the person, disrupts the environment & damages society. (CSDC, 464)

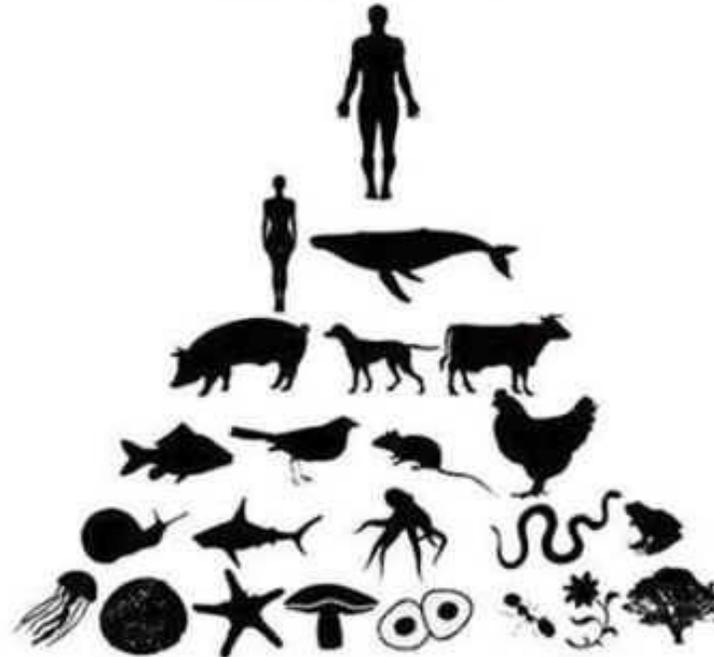
In nature, the believer recognizes the wonderful result of God's creative activity, which we may use responsibly to satisfy our legitimate needs, material or otherwise, while respecting the intrinsic balance of creation. If this vision is lost, we end up either considering nature an untouchable taboo or, on the contrary, abusing it. Neither attitude is consonant with the Christian vision of nature as the fruit of God's creation. (Pope Benedict XVI, CV, 48).



- Respect for the Integrity of Creation & Work

Ecologism

EGO



Domination or Dominion?
Cooperation, Stewardship
Creation: a gift with a prior, God-given purpose

ECO



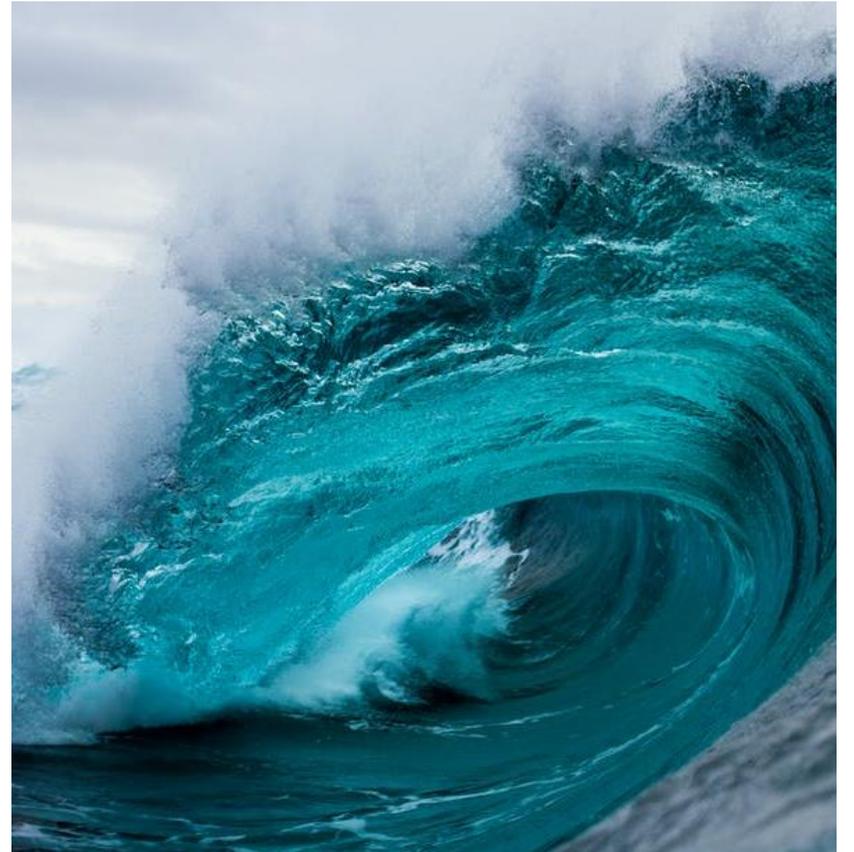
Ecocentrism
Biocentrism
Ecologism
Deep Ecology

Contemplating Creation

- Gives glory to God
- Reflects God's power, goodness & perfection
- Fosters awe & wonder
- Role in bringing people to God
- Enriches the interior life of believers
- 'Rather than a problem to be solved, the world is a joyful mystery to be contemplated with gladness & praise'. (LS, 12)
- Change of lifestyle: Ecological problems call for an effective change of mentality leading to the adoption of new lifestyles, "in which the quest for truth, beauty, goodness & communion with others for the sake of the common good are the factors that determine consumer choices, savings & investments". These lifestyles should be inspired by sobriety, temperance, & self-discipline at both the individual & social levels. (CSDC, 486)

- Gratitude and appreciation

If the relationship with God is placed aside, nature is stripped of its profound meaning & impoverished. If on the other hand, nature is rediscovered in its creaturely dimension, channels of communication with it can be established, its rich & symbolic meaning can be understood, allowing us to enter into its realm of mystery. This realm opens the path of man to God, Creator of heaven & earth. The world presents itself before man's eyes as evidence of God, the place where his creative, providential & redemptive power unfolds.



Sustainable
Population
Australia



https://population.org.au/wp-content/uploads/2021/01/Conservation_thru_having_Smaller_Families_2012NS.pdf

Some Issues

- Poverty
- Environmental degradation
- Distribution of wealth
- Homelessness
- Housing Affordability
- Access to health care
- Ageing Population
- Civil rights
- Gender equality
- Censorship vs free speech
- Human rights
- Fair Trade
- Racism
- Access to education
- Disability care
- Access to Justice
- War
- Religious Freedom

The Common Good

CCC, 1905-1912

Human Dignity

CCC, 1929-1938

Subsidiarity

CCC, 1882-1885, 2209

Solidarity

CCC, 1939-1942, 2437-2442

Preferential Option for the Poor

CCC, 2423-2429

Participation

CCC, 1913-1917

Promotion of Peace

CCC, 1909

Universal Purpose of Goods

CCC, 2402-2406

Stewardship of Creation

CCC, 2415-2418, 299, 2402

Need **all** of them. They cannot be taken in isolation.