

# Social Doctrine of the Church II

2023



# OBJECTIVES

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By the end of this course students should be able to:

1. Be familiar, at a basic level, with the Church's social teachings on family, work & economic life, & political society
2. Identify principal written sources for teachings of the Magisterium on these topics (e.g. *CCC*, *Compendium of the Social Doctrine of the Church*, Papal encyclicals).
3. Situate the teachings of Pope Francis in the context of the continuity of Catholic social teaching
4. Experience reading & discussing short texts from important social encyclicals & appreciate their relevance for life
5. Deepen in understanding & love for the vocation of the laity
6. Identify opportunities to personally promote the common good through professional work & participation in social, economic & political life, as individuals & families.



# Structure & Content

- Session 1: Introduction & Review of SDC I
- Session 2: The Family
- Session 3: Work
- Session 4: Economic Life
- Session 5: Political Society





# Session I: Introduction & Review

- The purpose of SDC
- History & Magisterium
- Freedom in temporal affairs & vocation of the laity
- Nine key principles
- Kahoot <https://create.kahoot.it/details/a2ed0276-0ef7-4def-8ab3-0b0f4e793d8a>



Leo XIII  
1878-  
1903



St. Pius  
X  
'03-'14



Benedict  
XV  
'14-'22



Pius  
XI  
'22-'39



Pius  
XII  
'39-'58



St. John  
XXIII  
'58-'63



Paul  
VI  
'63-'78



John Paul  
I  
1978



St. John  
Paul II  
'78-2005



Benedict  
XVI  
'05-'13



Francis  
'13 -  
present

# 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

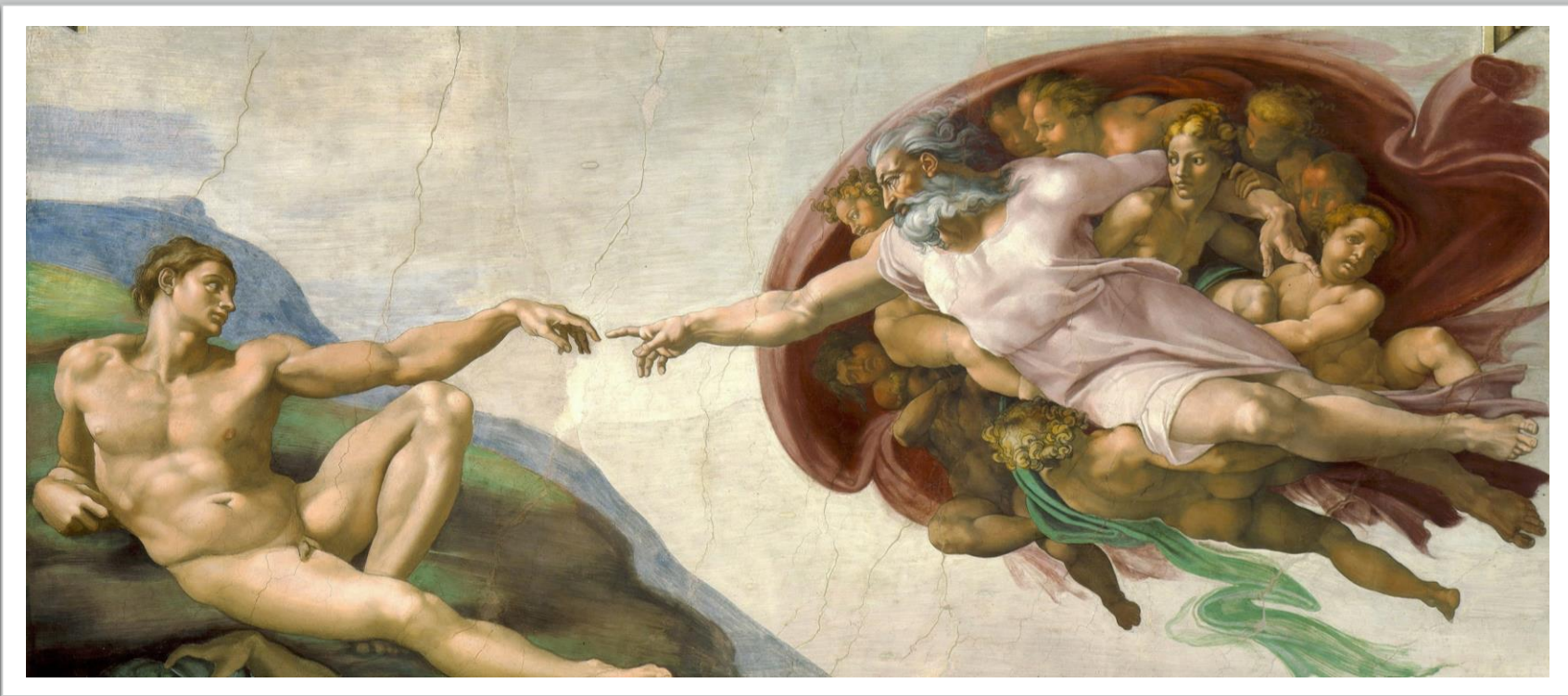
Promotion of Peace

CCC, 1909

Stewardship of Creation

CCC, 2415-2418, 299, 2402

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



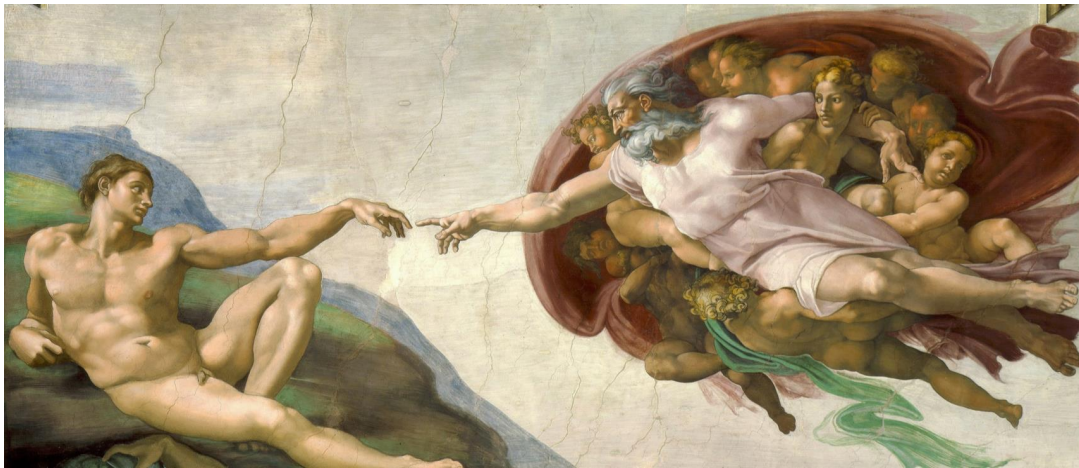
*The Creation of Adam, Michelangelo, 1511.*

Starting at the  
Beginning: Creation &  
the Human Vocation

- Created in the Image & Likeness of God (*imago Dei*)
- Supernatural Origin & End
- Social by Nature
- Call to Work, Family & Social Life
- Original Harmony & the Drama of Original Sin



“God created man in his own image, in the image of God he created him; male and female he created them.” (Gen 1:27)



*The Creation of Adam, Michelangelo, 1511.*

*Being in the image of God the human individual possesses the dignity of a person, who is not just something, but someone. He is capable of self-knowledge, of self-possession & of freely giving himself & entering into communion with other persons. Further, he is called by grace to a covenant with his Creator, to offer him a response of faith & love that no other creature can give in his stead.*

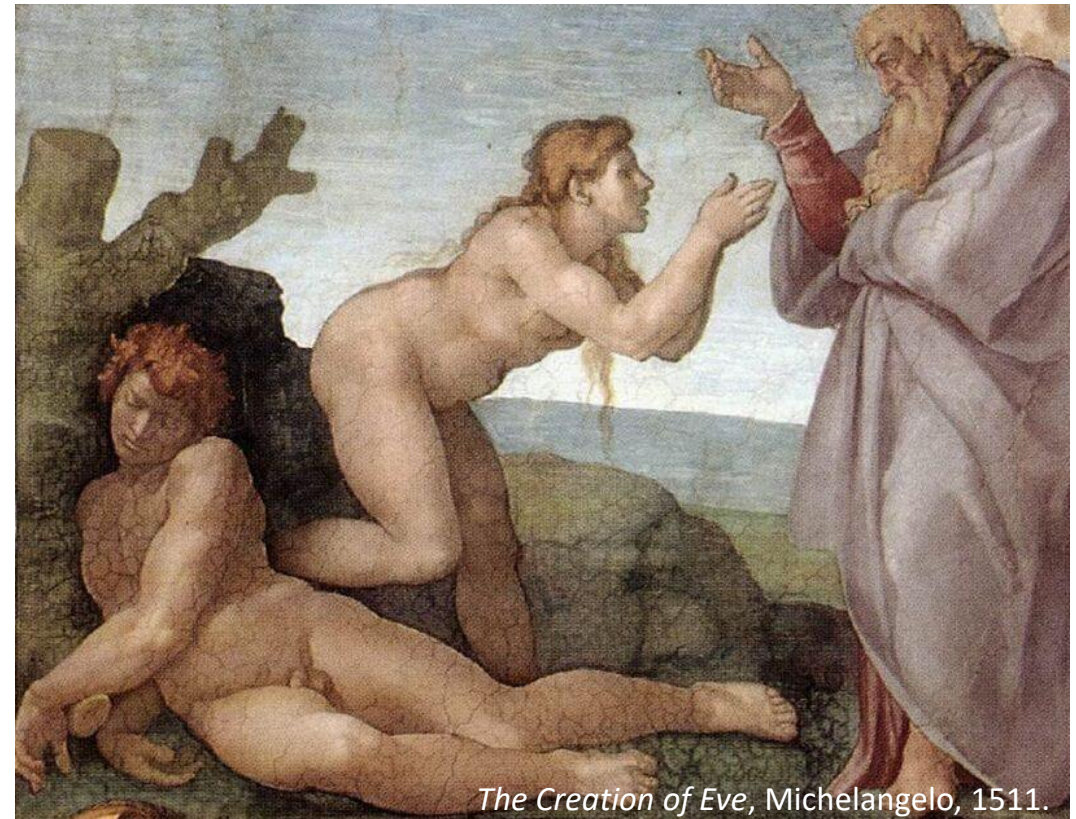
*CSDC, 108.*

The Personalist Principle: a human person is a subject, valuable for his or her own sake, never to be reduced to an object, or regarded as a mere means or a resource. A person is unique & irreplaceable, transcendent & free.

# 'It is not good that the man should be alone' (Gen 2:18)

## The Call to Family & Social Life

- Adam welcomes Eve as 'bone of my bones & flesh of my flesh' (Gen 2:23).
- 'Helpmate'
- *The relationship between God & man is reflected in the relational & social dimension of human nature. Man, in fact, is not a solitary being, but "a social being, & unless he relates himself to others, he can neither live nor develop his potential.*
- Of all creation only other persons in whom the spirit of God the Creator is also alive, can satisfy the need for interpersonal dialogue, so vital for human existence. In one's neighbour, whether man or woman, there is a reflection of God himself, the definitive goal & fulfilment of every person.
- Blessing & mission: a mission 'increase & multiply' (Gen 1:28), the foundation for the family & for society.



*The Creation of Eve, Michelangelo, 1511.*

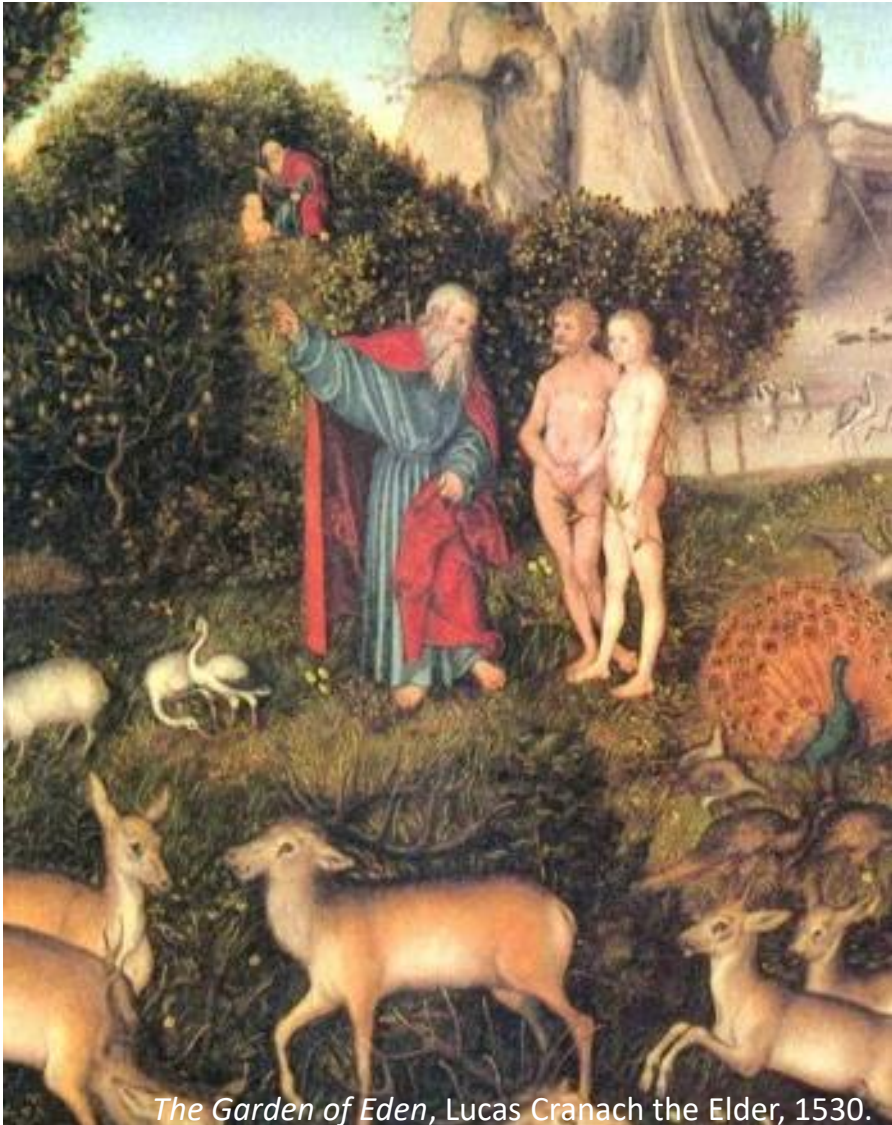


## **‘The Lord God took the man and put him in the garden of Eden to till it and keep it’ (Gen 2:15): The Blessing of Work**

We see the mission to work, by which Adam & Eve participate in God’s creative power & providence, cooperating with Him in ordering & perfecting Creation.

Work, then, is connected to our dignity, a right & a duty, not a punishment.

This passage from Sacred Scripture also takes us from our relationship with God & other people, to our relationship with temporal realities.



*The Garden of Eden, Lucas Cranach the Elder, 1530.*

# Original Harmony

- God's plan reflected a state of harmony:
  - between God & humankind
  - between Adam & Eve
  - between humans & their world
- The Fall (*Gn 3*): a rupture. Original sin damages harmony between
  - God & our first parents who 1<sup>st</sup> distrusted, then hid from God
  - The first man & woman (*Gen 3:16*), and
  - Humankind & the world (*Gen 3:18*).
- Human nature: wounded, not corrupted.
- Redeemed by Jesus Christ but consequences of the wounds remain.
  - intellect is clouded (ignorance) & easily influenced by the passions, making it difficult to discern what is true & good
  - will is weakened
  - passions no longer easily integrated (concupiscence) & ordered to help us attain the good
- Effects of disharmony felt in family & social life, from the most intimate relationships to the international sphere.
- The Church calls us to conversion, strengthens us with the sacraments, instructs us, & invites us to be what we are, children of God in the world, to live our vocation & fulfil the mission given us at creation, to sanctify ourselves in, & sanctify, the family, society & temporal realities, according to the original divine plan.



*Fall and Expulsion From the Garden of Eden, Michelangelo, c. 1509.*



# Happiness

*We all want to live happily; in the whole human race there is no one who does not assent to this proposition.*

St. Augustine, *De moribus*  
*eccl.* 1,3,4.





# Human Flourishing

- *Eudaimonia*
- Not just surviving, but thriving
- Relates to the type of being that we are: human nature
- Multidimensional



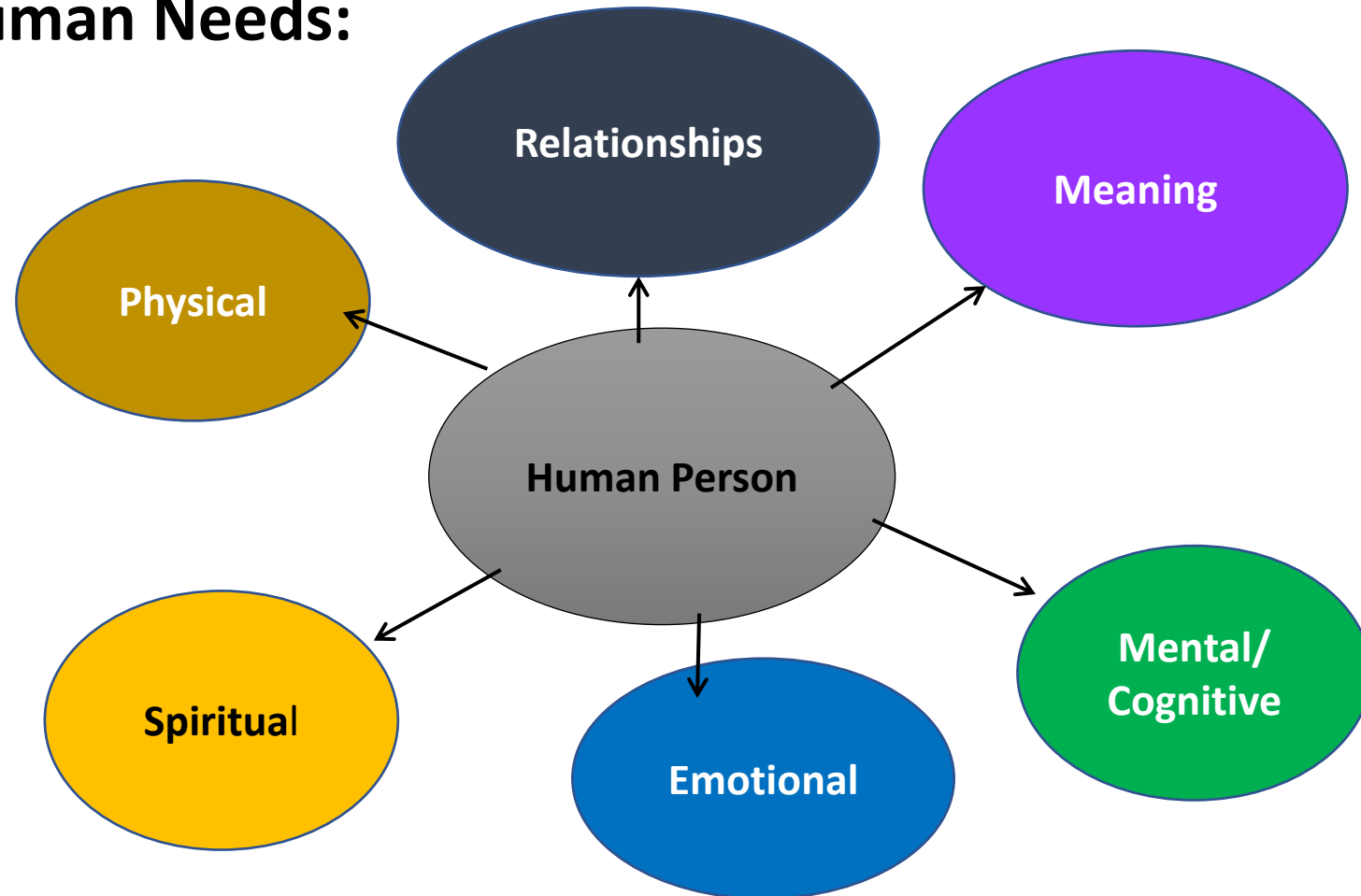


# Multidimensionality of the Human Person: What do We need to Flourish?

## Human Beings Are:

- Corporeal
- Rational
- Open to Transcendence
- Unique
- Teleological
- Free
- Social

## Human Needs:



# Social By Nature

Society is not an artificial construct or product of a contract.

*He who is unable to live in society, or who has no need because he is sufficient for himself, must be either a beast or a god. Aristotle*

*It is natural for man to live in society with many others. St Thomas Aquinas*



Triumph of St. Thomas Aquinas, Gozzoli, 1471.





<https://twitter.com/soniacrestpac/status/1234772991700979712>

Flourishing as  
Individuals & as a  
Community



Is It Possible?

# Flourishing as Individuals & as a Community

- **Interrelated & Interdependent**

“Man's social nature makes it evident that the progress of the human person and the advance of society itself hinge on one another. For the beginning, the subject and the goal of all social institutions is and must be the human person which for its part and by its very nature stands completely in need of social life. (G&S, 25)

- **Human Ecology**

“Every society worthy of the name can be sure that it stands in the truth when all of its members, thanks to their ability to know what is good, are able to pursue it for themselves and for others. It is out of love for one's own good and for that of others that people come together in stable groups with the purpose of attaining a common good. The different human societies also must establish among themselves relationships of solidarity, communication and cooperation, in the service of man and the common good.”

- **Role of the Principles of the Social Doctrine of the Church**



<https://bcalmbcorp.com/rising-interdependence-agreements-are-not-so-far-5947ba50d170>

Watch: <https://www.youtube.com/watch?v=0wZtfqZ271w>





# No 'Catholic' Solutions

*The Church cannot and must not take upon herself the political battle to bring about the most just society possible. She cannot and must not replace the State. Yet at the same time she cannot and must not remain on the sidelines in the fight for justice. She has to play her part through rational argument, and she has to reawaken the spiritual energy without which justice, which always demands sacrifice, cannot prevail and prosper. A just society must be the achievement of politics, not of the Church. Yet the promotion of justice through efforts to bring about openness of mind and will to the demands of the common good is something which concerns the Church deeply.*

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



# Social Doctrine & the Laity

*It is not the role of the Pastors of the Church to intervene directly in the political structuring and organization of social life. This task is part of the vocation of the lay faithful, acting on their own initiative with their fellow citizens ... It is the role of the laity "to animate temporal realities with Christian commitment, by which they show that they are witnesses and agents of peace and justice.*

CCC, 2442



# Purpose of the Social Doctrine of the Church

The Social Doctrine of the Church aims at:

‘the formation of men & women who, in their respect for the moral order, *are lovers of true freedom*, people who “*will form their own judgments* in the light of truth, direct their activities with a sense of *responsibility*, & *strive* for what is true & just in willing *cooperation with others*. ...

It belongs to the layman, without waiting passively for orders & directives, to take the initiative freely & to infuse a Christian spirit into the mentality, customs, laws & structures of the community in which they live.

The first level of the formation of lay Christians should be to help them to become capable of meeting their daily activities effectively in the cultural, social, economic & political spheres & to develop in them a sense of duty that is at the service of the common good.

A second level concerns the formation of a political conscience in order to prepare lay Christians to exercise political power. Those with a talent for the difficult yet noble art of politics, or whose talents in this matter can be developed, should prepare themselves for it, & forgetting their own convenience & material interests, they should engage in political activity.’

# Social Doctrine in Professional Work

‘The laity, by their very vocation, seek the kingdom of God by engaging in temporal affairs & by ordering them according to the plan of God

Vatican Council II, *Lumen Gentium*, 31.

‘Men and women of science & culture are called to make their particular contribution to solving the vast & complex problems connected with work ... This contribution is very important for coming up with the proper solutions. This is a responsibility that requires that they identify the occasions & risks present in the changes taking place, & above all that they suggest lines of action for guiding change in a way that will be most beneficial to the development of the entire human family.

To these men & women falls the important task of reading & interpreting the social phenomena with wisdom & with love of truth, leaving behind concerns imposed by special or personal interests. Their contribution, precisely because it is of a theoretical nature, becomes an essential point of reference for the concrete action prescribed by economic policies.’ (CSDC, 320)



Importance, but insufficiency of, purely technical education



# Fundamental Values for Social Life

Respect for the legitimate autonomy of earthly realities prompts the Church not to claim specific competence of a technical or temporal order, but it does not prevent her from intervening to show how, in the different choices made by men & women, these values are either affirmed or denied. (CSDC, 197)

- **Truth**

When the coexistence of human beings within a community is founded on truth, it is ordered & fruitful, & it corresponds to their dignity as persons. The more people & social groups strive to resolve social problems according to the truth, the more they distance themselves from abuses & act in accordance with the objective demands of morality. (CSDC, 198)

- **Justice**

- *Commutative*: justice in the way people dealing with one another
- *Distributive*: what the community owes its citizens in proportion their contributions and needs
- *Legal*: what the citizen owes to the community
- *Social Justice*: regulates social relationships to establish conditions that allow associations or individuals to obtain what is their due, according to their nature & vocation. Concerns the social, political, & economic aspects of society, & especially the ways in which such structures cause or contribute to problems, & seeks solutions. Linked to respect for human dignity, the common good & exercise of authority.

- **Freedom**

- **Love**

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Promotion of Peace

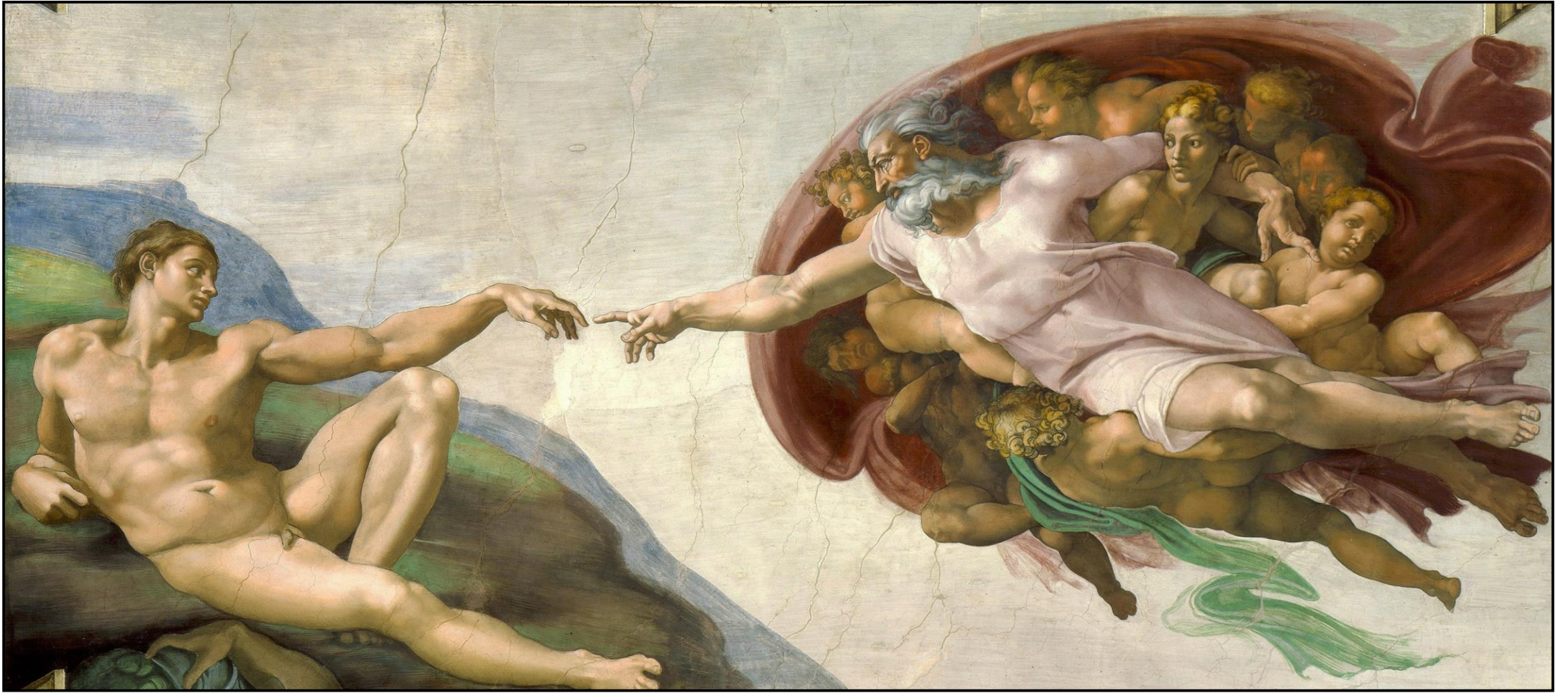
CCC, 1909

Stewardship of Creation

CCC, 2415-2418, 299, 2402

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





'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)

## 2. The Common Good

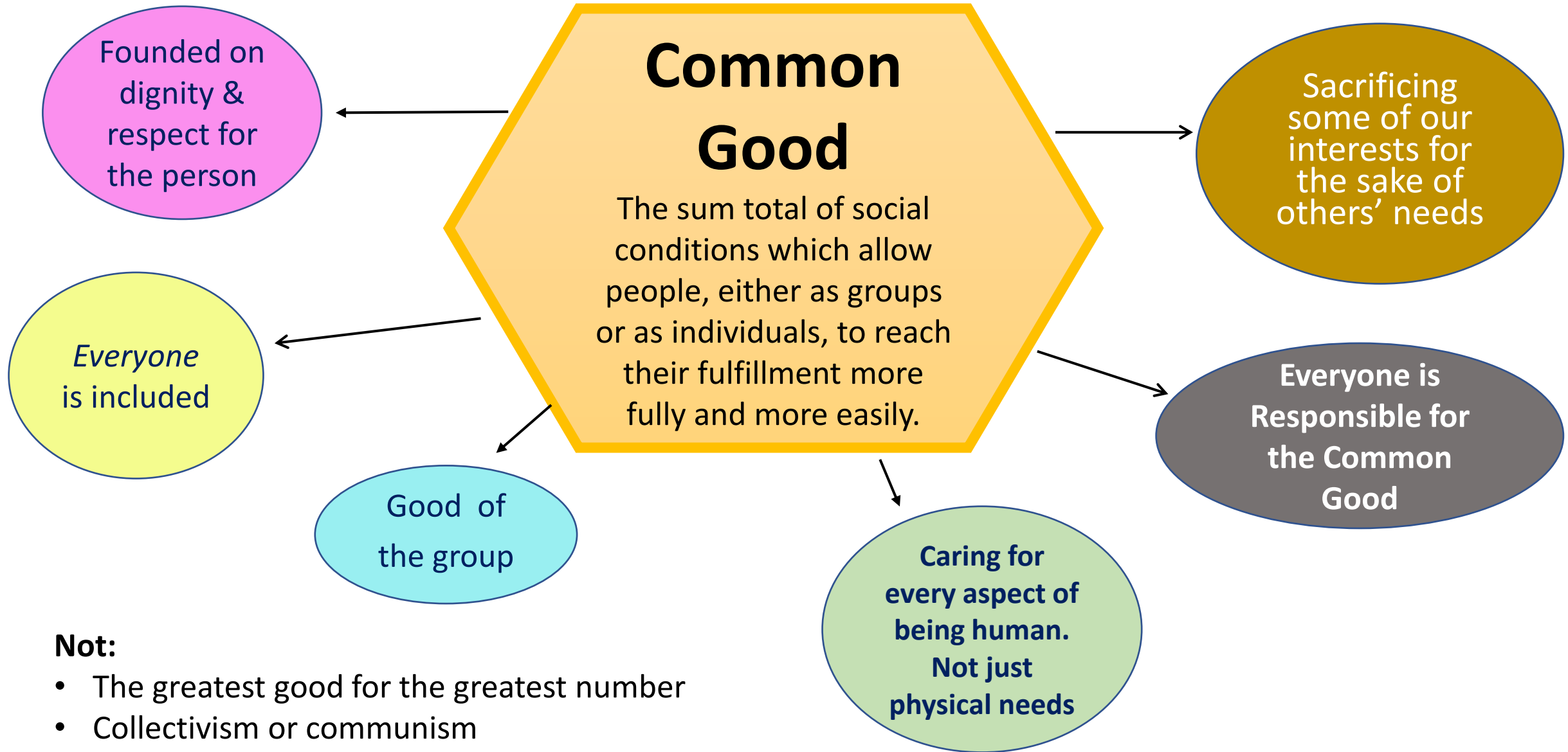
“The sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily.”

CCC, 1906.

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







### 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

*“Closing our eyes to our neighbour also blinds us to God.*

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





# 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.



# 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.*

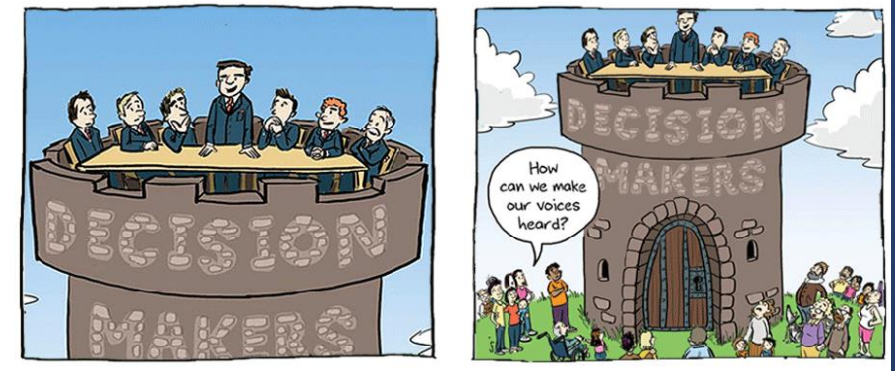
Elements:

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)



Caritas Australia



# 5. Participation

*"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

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



IT IS IMPORTANT THAT WE JOIN IN.

## 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



# 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
- Not Liberation Theology
- Charity & Justice





## 8. Promotion of Peace

*Respect for & development of human life require peace. Peace is not merely the absence of war, & 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 & peoples, & the assiduous practice of fraternity. Peace is "the tranquillity of order." Peace is the work of justice & the effect of charity. CCC, 2304.*

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

# 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 7<sup>th</sup> commandment enjoins respect for the integrity of creation. ... 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. ... Man ... 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 ... 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).*





# Chapter 3: The Family

- Review
- What is the family?
  - Founded on marriage - proper characteristics
  - The 1<sup>st</sup> natural society
- Why the family is important:
  - For the person
  - For society
  - Human ecology
- Rights and duties of the family
  - Duties & the right to be able to fulfil them (*Charter ROF*, 1983)
  - Society at the service of the family:
    - Protecting & promoting the family
    - Other arrangements offering love & stability
    - The family & subsidiarity
  - Education of children & educating in love
  - Participating in society



*The future of humanity passes by way of the family.*  
(John Paul II, *FC*, 86)



# Chapter 4: Work

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**Pre-Reading: *Laborem Exercens*, 5-6.**

- The vocation of the laity (*Gn* 1-3 & Church teaching)
- Fundamental values: truth, justice, etc & responsibility for excellence
- The Dignity of work:
  - Subjective & objective meaning of work (*LE*, 5-6)
  - Purpose of Work
- The Common Good
- Applying the nine principles in professional work
- Work and the Family
- The Family/Just Wage
- Rest and Leisure
- Rights of Workers





# Chapter 4: Economic Life

**Pre-Reading: extract from Pope Benedict XVI, *Caritas in Veritate*.**

- Review the origins & development of SDC (Rerum Novarum)
- The value/purpose of wealth and property
- Economic systems are cultural & moral systems: not a deterministic mindset
- Business & private initiative
- The purpose of business
- Responsibilities of managers and owners
- Sectors
  - Capitalism, or the market economy
  - Not-for-profits
  - The State
- Tax & public spending (the common good, honesty, truth, etc)
- Globalization & 'new things' in the economic sphere

# Chapter 5

## Political Society



- Purpose
- Authority
- Democracy
- Service
- The State & Religious Communities