

CATHOLIC SOCIAL TEACHINGS

towards a catholic faith in action



Prakash Louis

Preface

We are happy to introduce the Handbook “Catholic Social Teachings: Towards a Catholic Faith in Action” for Catholics, Christians and People of Good Will who want to ensure that their faith results in action for the common good. The Catholic Social Teachings or the Social Teachings of the Church or CST as it is called is a treasure of pointers for reflection and directives for action for lay faithful, religious and priests. It is also something that can be used by the others to be socially committed to uphold the dignity and rights of all, especially the poor and the marginalized.

We thank the Archbishop of Agra who initiated the process of disseminating the treasure and supported UKSVK to promote the concept in the region. We are grateful to Fr Prakash Louis, SJ for preparing this handbook. Thanks to Sr Dorothy Rodrigues RJM, and Mrs. Maureen Miranda who is instrumental in making this handbook presentable. We appreciate the hard work of Mr. Prabhat Bhargava and his team in designing this booklet. Above all, I express my special thanks to the adolescent girls of our region who drew these wonderful pictures to depict the issues addressed.

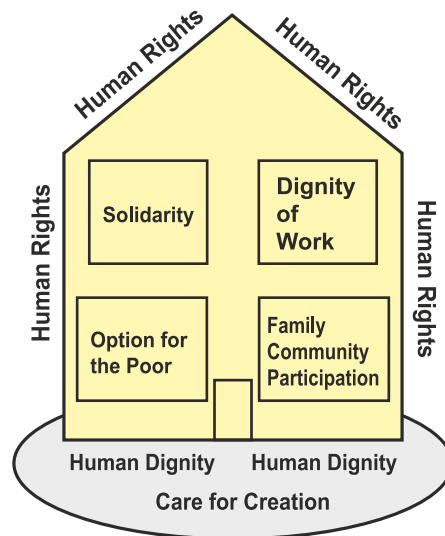
It is hoped that this effort would promote greater awareness of social concern leading to social action for the common good.

Uttar Kshetriya Samaj Vikas Kendra (UKSVK)
The Northern Regional Forum

CATHOLIC SOCIAL TEACHINGS

towards a catholic faith in action

Its Place and Role in an Indian Christian's Life and Mission



A Handbook for Internalising and Action

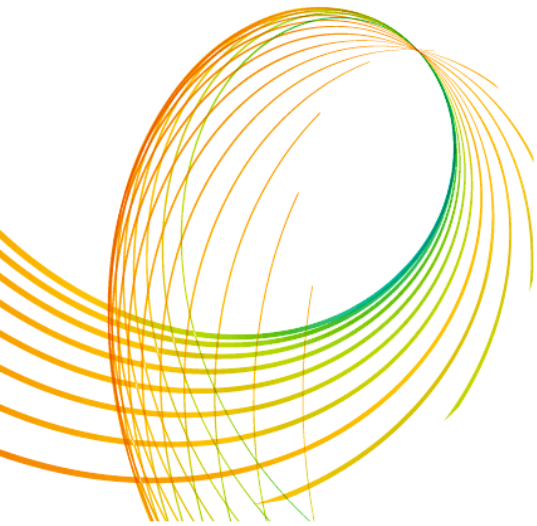
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FOREWORD

The Church has always strived to respond adequately to the signs of the times, interpreting them in the light of the Gospel. The Vatican II document on “the Church” has duly affirmed, “the joys and the hopes, the griefs and the anxieties of the men of this age, especially those of the poor, or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ” [G.S. n.1]. Hence, solidarity with the deprived, marginalized, afflicted, socially backward is integral to our practice of faith and a commitment to the common good of all and each individual [cf Pope John Paul II – *Sollicitudo Rei Socialis*, 1987, n. 43].

The Church in her multiple forms of services always emphasized justice, peace and restoration of creation in view of safeguarding the dignity of the human person and systematic transformation of the society and preservation of the creation of God, safeguarding life and liberty of all humanity that is central to the Church’s mission.

The current trends in our culture highly charged with materialism, consumerism, and indiscriminate secularization of values only dehumanize our society and deprive us of the awareness of the sacred and of the transcendent. This may further perpetuate unethical, immoral, irreligious trends threatening the values of justice, peace and disintegration of creation to a degree of degradation of humanity and destruction of creation.

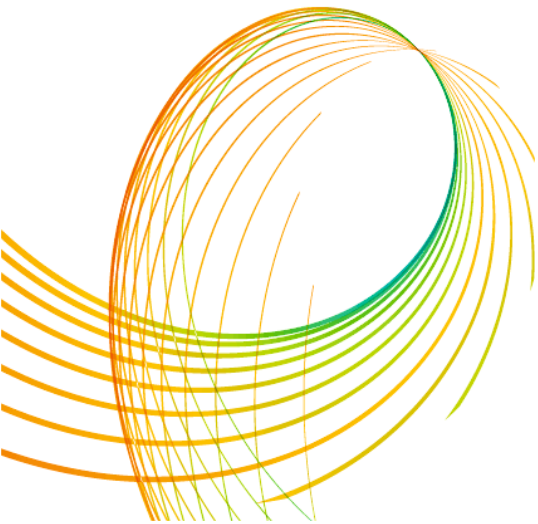
The Church has her evangelical duty to take a firm stand in favour of the oppressed poor and to discern the justice of their basic needs. The poor and less privileged are led more and more to the margins of society, nearly forced to inhuman conditions. The social teachings of the Church are precise and they adequately address this tragedy. The sustained action of the Government and of the private sector is the need of our times.

Restoration of human dignity, working for reconciliation, peace, justice and establishment of right social order are in accordance with the principles of the Kingdom of God, Christ proclaimed. Awareness creation and motivation formation by re-educating ourselves towards caring for our neighbours and caring for creation and the earth, in the words of Pope Francis, ‘our common home’.

The struggle of the Church in our times is to fight against injustice, threats to human life and dignity, hunger and disease and against the new forms of slavery to immoral, unethical, materialistic view of life.

The new phenomenon of bureaucratic socialism, technocratic capitalism and authoritarian democracy seem to subvert the higher values of justice, equality, fraternity and human dignity and solidarity. The challenge is great. However, the Church as the sign and sacrament of salvation in the world through the prophetic role and by social teachings stands with the poor and boldly advocates the ideas of empowering the powerless, strengthening of the weak, and comforting of the afflicted.

It is rare to have persons who personalize the social teachings of the Church and are committed to the cause. Rev. Fr Prakash Louis SJ has been the one who has passionately propagated by his writings and animation, and has popularized the mind of the Church with regard to the social concerns that go to serve the Kingdom of God which is at the heart of proclamation. This booklet is an illustration of his commitment to the Church and mission. UKSVK is indebted to Rev. Fr Prakash Louis SJ and would always await his further support.



It is praiseworthy that the Uttar Kshetriya Samaj Vikas Kendra, our Regional Forum, explores the depths of such teachings and strives to unearth the riches of values and ideals and projects them to the thinking minds and acting agencies in our modern society. It is desired that all Christians internalize the social teachings of the Church and act upon its content in order to enhance the quality of human life and work towards the transformation of our society.

In as much as injustice, violence, terrorism, immorality and selfish pleasures have thoroughly polluted human nature, in a higher measure the pollution of the environment, due to indiscriminate exploitation of the earth and its riches seem to lead to self-destruction of humanity and of its future. Hence we need to wake up and act now!

May God bless the efforts of UKSVK to uphold the stand of the Church against the social evils of our times.

Albert D'Souza
Archbishop of Agra

Prologue

Prologue

It gives me great pleasure to share this handbook with you the Christian Faithful and also the Faithful of all the religions and cultures of India. It is you who taught me that to be human is to be a social human, to be Indian is to be inter-Indian, to live in this great country is to be committed to be part of the lives and struggles of the most marginalized and vulnerable.

Special thanks to Fr Antony Fernandes, the Director of Uttar Kshetrya Samaj Vikas Kendra (UKSVK) for enabling me to prepare this handbook and for getting this page set and printed. I am grateful to Most Rev. Dr Albert D'Souza, Archbishop, of Agra Archdiocese who blessed this effort with a Foreword.

Thanks to everyone who has some way or other has contributed to this handbook seeing the light of day. May the objective for which this handbook is prepared be accomplished! That would do justice to the Church who has constantly inspired her faithful to be socially committed.

~Dr Prakash Louis SJ

[1]

INTRODUCTION



Catholic Social Teachings : The Best Kept Secret

1. What CST is

“The church has never failed to speak the words that are hers with regard to questions concerning the life in society”. [Pope Leo XIII. 1890]



“The church’s social teaching is not only a doctrine but a way of life... the church’s teaching itself is a kind of worship, a place where all people are called to labour to bring about a better social order”. [St John Paul II. 1991]



The above quotations in clear terms state what Catholic Social Teaching (CST) is and what its objectives are. The principles of the social doctrines of the church are confirmed and strengthened in the faith of the church and the Gospel.

In this light men and women including those related to the social, economic and political context are invited to discover themselves as transcendent beings;

It highlights the dignity of work, which is destined to bring human beings to fulfillment, has priority over capital and the right to share in the fruits of work.

CST is not

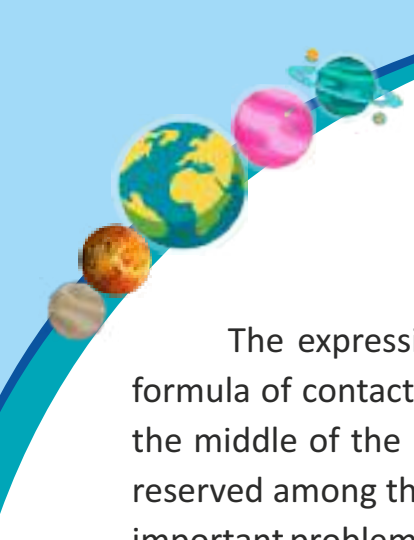
CST is not some strange documents to be discussed in a seminar.

CST is not the communication of church leadership to be received and displayed.

CST is not a document that is the prerogative of the clergy and religious.

CST is not some pious catechism.





The expression “encyclical letter” means a circular letter. The Church has used this formula of contacting various church communities since the early centuries. However since the middle of the 18th century encyclicals have taken on a fixed form and are now usually reserved among the numerous types of papal letters to the more solemn treatment of more important problems.

Further, the **social encyclicals are the Church’s institutional response to the social problems of a given time period.** Some refer to social encyclicals as practical or praxis theology. Others even consider them as strategic theology. Encyclicals usually deal with the evolution of current problems of a given period of time in history.

The social teaching of the church is a rich heritage of ethical reflections and insights on the social, economic and political questions of our contemporary world. In a sense these ethical reflections and insights actually begin at the grass roots level when we as Christians and members of the church experience what goes on around us. Expressed more simply, it’s the collective way we as Catholic Christians react morally to the interrelated events and situations that have arisen due to industrialization and urbanization and more recently to globalization, the development of cyber space and Information Technology (IT). Eventually what people feel about the phenomena of industrialization and the ethical reflections they make are somehow processed and enter into discussions on moral issues. At a certain point when these social, economic and political issues become social problems affecting large groups of people, the Church then begins to speak out about them more broadly, more forcefully and in a more official way. Here it might be good to mention the fact that advances in medicine, biology and other sciences have also created new situations and problems, calling for continued ethical reflection and moral judgment.

Social Doctrine is Church’s Mission

CST came about due to this realization of the Church that it is a pastoral priority for it to respond to the issues of development, governance, peace, justice and human rights. Through the CST, the Church wants to present principles for reflection, criteria for judgment and directives for action leading to integral liberation through solidarity with those affected. To actualize it, the Church started **Caritas** in the early 1950’s as the charity, development, relief and rehabilitation organ of the universal Church.




During his leadership as universal pastor, St **Paul VI** expected and urged the universal church and its Episcopal bodies to become a loving and serving church. His following **3 initiatives** highlight this fact:

- 1) Three synods held in 1969, 1971 and 1974 deal with issues that are related to human development, well being and dignity;
- 2) His **address** to the national and regional conferences of bishops encouraged and directed them to give the poor and the oppressed central place in their pastoral concerns;
- 3) Following from these, he established the **Pontifical Commission for Justice and Peace in 1967.**

This commission became the agent through which the church intervenes in justice and peace issues both within the church and in the world. He wrote “to awaken in the people of God full awareness of their mission today, to further the progress of poorer nations and international social justice, as well as to help less-developed nations to contribute to their own development”. [*Populorum Progressio* #5].

To achieve the same purpose and goal, the Catholic Bishops’ Conference of India (CBCI) established

- a) **Caritas India in 1962;**
- b) **Commission for Justice, Peace and Development (JPDC) in 1972.**

St John Paul II instituted the Centesimu’s Annus pro Foundation in 1993 to promote the Church’s social doctrine, especially as outlined in his 1991 encyclical, “Centesimus Annus” with which he commemorated 100 years of Pope Leo XIII’s landmark encyclical on the social teaching of the Church. He also wanted to highlight the truth that the global economic system needs ethics. He stated, “The current difficulties and crises within the global economic system have an undeniable ethical dimension.” the Pope said:  “They are related to a mentality of **egoism** and **exclusion** that has effectively created a **culture of waste** blind to the **human dignity** of the most vulnerable”.



Faith and Social Commitment are Integral Part of Christian Life: The Church in the Modern World: Vatican Council II.

This Council exhorts Christians, as citizens of two cities, to strive to discharge their earthly duties conscientiously and in response to the Gospel spirit. They are mistaken who, knowing that we have here no abiding city but seek one which is to come, think that they may therefore shirk their earthly responsibilities. For they are forgetting that by this faith itself they are obliged more than ever to measure up to these duties...

Nor are they any less wide off the mark who think that religion consists in acts of worship alone and in the discharge of certain moral obligations, and who imagine they can plunge themselves into earthly affairs in such a way as to imply that these are altogether divorced from religious living.

This split between the faith which many profess and their daily lives deserves to be counted among the more serious errors of our age. Long since, the Prophets of the Old Testament fought vehemently against this scandal and even more so did Jesus Christ Himself in the New Testament threaten it with grave consequences.

Therefore, let there be no false opposition between professional and social activities on the one part, and religious living on the other. Christians, who neglect their temporal duties, jeopardize their eternal salvation (The Church in the Modern World #43).

The popes demanded that the social doctrines should be put into practice. It is not enough merely to formulate a social doctrine. It must be translated into reality. And this is particularly true of the Church's social doctrine, the light of which is Truth, Justice its objective, and Love its driving force (*Mater et Magistra* #226).

There are three stages which should normally be followed in the translation of social principles into practice. First, one reviews the concrete situation; secondly, one forms a judgment on it in the light of these same principles; thirdly, one decides what in the circumstances can and should be done to implement these principles. These are the three stages that are usually expressed in the three terms: **observe, judge, act** (*Mater et Magistra* #236).



Social Teaching of the Church and the Christian Faithful

Catholic social teaching has a long and rich story and history. It is both old, in that it presents timeless values within the Church's two thousand years of history, and new, as it constantly reflects on the world around us and also proposes how the world should be. It also calls upon Christians to work towards making the world what it should be.

It also expects of every Christian, that with knowledge of these social principles, in combination with our faith, we can offer a Catholic vision of reality as the foundation and criterion for decision-making in confronting various issues. This is true of all the faithful, especially the laity, as they are called into the public sphere. Moreover in integrating our professional and personal lives, our faith becomes fully alive in helping to bring the Kingdom of God here and now, though not yet, through utilizing these principles in our spheres of influence.




Guidelines for using this Handbook

Objectives: This handbook has been prepared keeping in mind the need and duty to make known the social doctrine of the Church to all the faithful, especially the lay people and the youth so that being conscious of these principles they may be guided to live a life in society. Though the content of this handbook is totally from a Christian background, the user in a pluralistic culture and religious background will change and adapt to one's context to make it relevant.

The Content

- a) The Thrust of the Encyclicals
- b) The Context or the Background in which this was written
- c) The Central Aspects communicated by the Popes on Major Themes
- d) What is Expected of us as Christians
- e) Activities to Ensure Internalization.



- 
- The Method :**
- a) Personal Reflection and Internalizing;
 - b) Sharing Reflections in groups;
 - c) Praying;
 - d) Identifying Concrete Responses.

To help create a positive space for faith sharing and action, ask the participants to observe these simple guidelines:

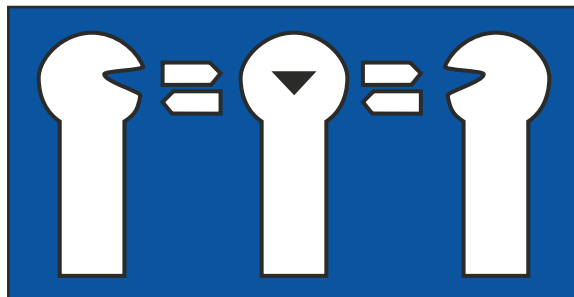
- i) Listen carefully;
- ii) Use “I” statements. (Take responsibility for what you express. Do not speak for “them.”);
- iii) Ensure the participation of all;
- iv) Stay with the topic and stay focused on the Pope’s message/s;
- v) Be respectful and cooperate at all times;
- vi) Always try to get the participants towards action.

Note : You can also use many other innovative and practical methods for personal reflection, group work, group reflection, group sharing and actions.

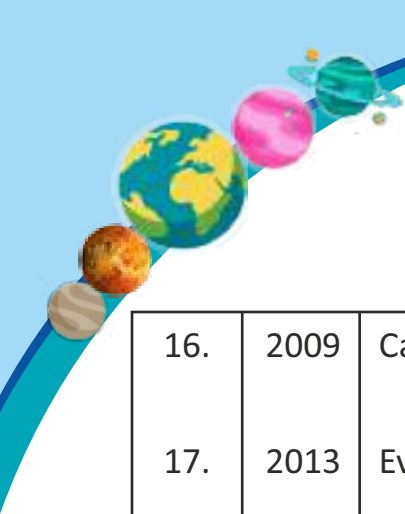


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A SNAPSHOT OF CST



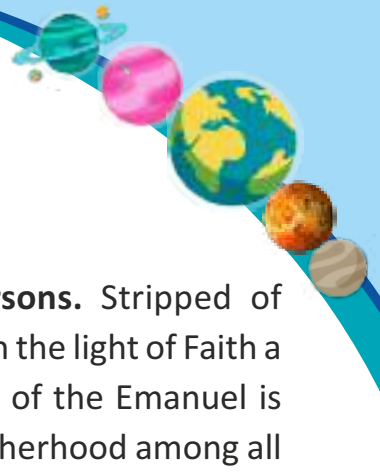
S.No.	Year	Official Name	English Translation	Pope
1.	1891	Rerum Novarum	On the Conditions of Labour	Leo X
2.	1931	Quadragesimo Anno	On Reconstruction of Social Order	Pius XI
3.	1961	Mater et Magistra	Mother and Teacher	John XXIII
4.	1963	Pacem in Terris	Peace on Earth	John XXIII
5.	1965	Gaudium et Spes	Church in the Modern World	Vatican II
6.	1967	Populorum Progressio	The Development of Peoples	Paul VI
7.	1971	Octogesima Adveniens	A Call to Action	Paul VI
8.	1975	Evangelii Nuntiandi	Evangelisation in the Modern World	Paul VI
9.	1979	Redemptor Hominis	Redeemer of Humanity	John Paul II
10.	1981	Laborem Exercens	On Human Work	John Paul II
11.	1988	Sollicitudo Rei Socialis	On Social Concern	John Paul II
12.	1991	Centesimus Annus	Hundredth Year of Rerum Novarum	John Paul II
13.	1995	Evangelium Vitae	The Gospel of Life	John Paul II
14.	1998	Fides et Ratio	Faith and Reason	John Paul II
15.	2005	Deus Caritas Est	God is Love	Benedict XVI



16.	2009	Caritas in Veritate	Development in Charity and Truth	Benedict XVI
17.	2013	Evangelii Gaudium	The Joy of the Gospel	Francis
18.	2015	Laudato si	On Care for our Common Home	Francis
19.	2016	Misericordia et Misera	Mercy and Peace	Francis
20.	2019	Christus Vivit	To Young People and to the Entire People of God	Francis

Underlying all these encyclicals is the Christian View of the Human Person

- Each of us is made in God's image
- Each human being has tremendous dignity
- Each human being is a child of God
- We are special in God's eyes
- We have rights and responsibilities
- We have a spiritual nature
- God made us for himself
- We possess freedom; we must use it responsibly
- We are social beings
- We image God best when we love one another
- God made us co-creators with him
- We are wounded by sin and inclined to evil and error. Jesus has much to reveal to us about who we are and how we should treat one another
- We are saved through Jesus' passion, death and resurrection
- We are to be compassionate like Jesus



Catholic Social Teaching Affirms the Equal Dignity of All Persons. Stripped of distinctions by the mystery of Christ's incarnation and his boundless love, in the light of Faith a person can only look at others as creatures of equal dignity. The advent of the Emanuel is therefore the one and ultimate foundation of the radical equality and brotherhood among all people, regardless of their race, nation, sex, origin, culture, class or caste.

Catholic Social Teaching Affirms the Rights and Responsibilities of All Persons. The Catholic Social Teaching further affirms that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Similarly, every person has to discharge his/her responsibilities for common good.

Major Themes of Catholic Social Doctrine

1. Human Dignity
2. Community and Common Good
3. Rights and Responsibilities
4. Option for and with the Poor and Vulnerable
5. Participation in our Common Destiny
6. Dignity of Work and Workers
7. Economic Justice to All
8. Care of God's Creation
9. The Virtue of Solidarity
10. Role of Government
11. Promotion of Peace
12. Place and Role of Women
13. Development
14. Place and Role of Youth
15. Place and Role of Laity



Major Themes of Catholic Social Teachings



3.1 Human Dignity

The Thrust : In a world warped by materialism and declining respect for human life, the Catholic Church proclaims that human life is sacred and that the dignity of the person is the foundation of a moral vision for society. Our belief in the sanctity of human life and the inherent dignity of the human person is the foundation of all the principles of our social teaching.

Issue 1 : Hunger, poverty and illiteracy torment most of the world and lead to crisis and conflict.

Response : As Christians we need to work for political and economic decisions consistent with human dignity.

Issue 2 : Interdependence among the world's people is growing.

Response : Establish an international community that ensures dignity of all the global citizens.





Issue 3 : Lack of true Christianity contributes to atheism



Response : Challenge Christians to take seriously their temporal duties with "justice, peace and love".

The Catholic Church through her Social Encyclicals proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. Our belief in the sanctity of human life and the inherent dignity of the human person is the foundation of all the principles of our social teaching. The Church also believes that human dignity is something that can't be taken away. Catholic Social Teaching states that each and



every person has value, is worthy of great respect and must be free from slavery, manipulation and exploitation.

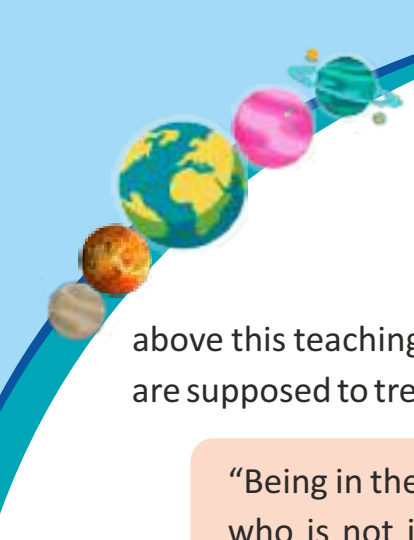
Based on the  Gospel:  “And God said, Let Us make man in our image, according to our likeness...” (Genesis 1:26), Catholic social teaching believes that human beings, created in the image and likeness of God have by their very existence an inherent value, worth and distinction. Hence,  Pope Francis  questions, “How can it be that it is not a news item when an elderly homeless person dies of exposure, but it is news when the stock market loses two points? This is a case of exclusion (*Evangelii Gaudium*).”

Human dignity is the bedrock theme, the place where the Church stands when it addresses the question of justice in the world. In the words of the  Second Vatican Council,  the Church is "the sign and the safeguard of the transcendental dimension of the human person. " (Vatican Council, Pastoral Constitution on the *Church in the Modern World*, 1965, #69.)

This principle is grounded in the idea that the person is sacred, made in the image of God. The human person is the clearest reflection of God among us” As the bishops of the United States said in their 1986 pastoral letter on the economy: Every person "must be respected with a reverence that is religious. When we deal with each other, we should do so with the sense of awe that arises in the presence of something holy and sacred. " (National Conference of Catholic Bishops, *Economic Justice for All: Catholic Social Teaching and the U.S. Economy* (Washington, DC: USCC, 1986), #28.) In other words, when we look into the eyes of the human person, we see there the greatest manifestation of the grandeur of God, the clearest reflection of the presence of God among us.

We are asked never to forget this most basic principle: **people are more important than things**. Every person, regardless of age, sex, race, gender, religion, region, caste, class or economic status, has the special dignity that comes from being a child of God. Every person is a reflection of the sacred and is worthy of respect. Reflecting further on the Church’s teachings on human dignity, it would be a social sin if any man does not treat another man with dignity, if any woman does not treat another woman with dignity, if any man does not treat a woman with dignity and finally if any human person does not treat another person with dignity.

Gaudium et Spes states, among the areas of social commitment of the laity, service to the human person emerges as a priority. This does not mean that the priests and religious are



above this teaching of the Church. It is taken for granted that as close followers of Christ, they are supposed to treat every human being with dignity and be a model for others.

“Being in the image of God, the human person possesses the dignity of a person, who is not just something but someone in the image and likeness of God” – Catechism of the Catholic Church, 357.



Dignity of the Human Person - the quality or state of being worthy, honored, or esteemed. Humans possess dignity because we are made in God's image and likeness, endowed with a spiritual soul. Therefore we are valuable, worthy of honor and esteem, simply because we are so precious in God's eyes. Because it comes from God, human dignity is not something that we can bestow or take away from another person. It is intrinsic to our existence. What we can do is enter into relationships that respect our mutual human dignity. When respect for human dignity forms the basis of our relationships, God’s divine nature shines forth in a true communion of persons.

The dignity of the individual and the demands of justice require, particularly today, that economic choices do not cause disparities in wealth to increase in an excessive and morally unacceptable manner. (Pope Benedict XVI, *Charity in Truth (Caritas in Veritate): 32*).



What is the action expected from us by the Church?

- a) Professing that all human beings are created in the image and likeness of God;
- b) Respecting all the human beings as subjects, that is, as human persons and not as objects to be used and thrown around;
- c) Demanding that all the institutions made for upholding the dignity of all, should do their task and not make human beings subservient to these institutions;
- d) Promoting human dignity implies above all affirming the inviolability of the right to life;
- e) Building inter-connectedness and striving towards a common dignity and destiny.





3.2 Community and Common Good

Thrust : In a global culture driven by excessive individualism, our tradition proclaims that the person is not only sacred but also social. How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. The Church teaches that the role of the government and other institutions is to protect human life and human dignity and promote the common good.


Issue 1 : Appropriation of resources and utilization of resources for oneself only has led to greed and consequent denial of the common good.

Response : Work for the common good and engage in solidarity.

Issue 2 : The State fails to work towards the common good.

Response : The State as custodian of the common good should be made responsible for the common good.



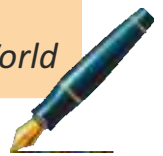


Issue 3 : There are cultural, juridical and social obstacles to participate for the common good.

Response : Address the differences that have emerged among the human beings and ensure the participation of all in upholding the common good.

The fact that human beings are social by nature, indicates that the betterment of the person and the improvement of society depend on each other...humanity by its very nature stands completely in need of life in society.

Vatican II, *The Church in the Modern World*



In Catholic social thought, the person is not only sacred, but also social. The very nature of human beings is that they are communal creatures, that is, human beings live in a community. They live and grow in community and find meaning in a community. They cannot survive without community. Therefore, the dignity of the person makes sense only in the context of the person's relationships with others in the community. Human dignity can only be realized and protected in the context of relationships with the wider society.

This principle has profound implications not only for individual attitudes and behavior, but also for the institutions and structures of society. How we organize society - economically, politically, legally - directly affects human dignity and the capacity of individuals to grow in community. The obligation to "**love our neighbor** (Mat 23:39)", therefore, has an individual dimension, but it also requires a broader social commitment to the common good. Everyone has an obligation to contribute to the good of the whole society, to the common good. For, if we are serious about our commitment to the dignity of the human person, we must be serious about humanizing the social systems in which the person lives.

"At the national level, promoting community and the common good requires creating employment for all, caring for the less privileged, and providing for the future. At the global level, it increasingly requires analogous interventions on behalf of the whole human family" (*Centesimus Annus*, #52.1).





This is a difficult truth to be taught – particularly in our culture and our time, when individualism is a dominant and sometimes rampant cultural force. Contemporary society is characterized by a radical separation of private life and social life. Far too often, the present culture promotes an ethic of private interest, private property and private life to the near exclusion of social virtues and social commitments. The whole world is witnessing a loss of commitment to the social order, a declining willingness to sacrifice one's immediate selfish interests for the good of the wider society. This radically privatized, radically individualized culture operates on a creed “Every man for himself”.

In the face of this rampant individualism, Catholic social teaching insists that we are all radically social. It promotes a vision in which community plays a central role. As the Apostle Paul wrote to the Corinthians, “The body is one and has many members, but all the members, many though they are, are one body; and so it is with Christ. It is in one Spirit that all of us, whether Jew or Greek, slave or free, were baptized into one body... If one member suffers, all the members suffer with it; if one member is honored; all the members share its joy. You, then, are the body of Christ. Every one of you is a member of it” (I Cor 12:12-27).

Continuing this thinking, the social doctrine of the Church declares that “The common good embraces the sum of those conditions of social life by which individuals, families, and groups can achieve their own fulfillment in a relatively thorough and ready way,” (*Gaudium et Spes*. The Church in the Modern World).

The notion of the common good plays a central role in the Catholic vision of social life. The common good grows out of the social nature of the human person and is defined as the sum total of spiritual, material, and social conditions that are necessary in order that all in society might realize their full human dignity. All of society is responsible for contributing to the common good, and by doing so, they enhance their own dignity. In view of the excessive individualism in our culture, it can be argued that restoring a healthy commitment to the common good is one of the most significant social tasks of our time.

“The joys and the hopes, the grief and the anxieties of the people of this age, especially those who are poor or in any way afflicted these are the joys and hopes, the grief and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts. For theirs is a community composed of people. United in Christ, they are led by the Holy Spirit in their journey to the Kingdom of their Father and they have welcomed the news of salvation which is meant for everyone” (*Gaudium et Spes* # 1).



On community and communion the theme of development can be identified with the inclusion in relation of all individuals and peoples within the one community of the human family, built in solidarity on the basis of the fundamental values of justice and peace. This perspective is illuminated in a striking way by the relationship between the Persons of the Trinity within the one divine Substance. The Trinity is absolute unity insofar as the three Divine Persons are pure relationality. The reciprocal transparency among the Divine Persons is total and the bond between each of them complete, since they constitute a unique and absolute unity. God desires to incorporate us into this reality of communion as well: “that they may be one even as we are one” (Jn. 17:22). The Church is a sign and instrument of this unity. Relationships between human beings throughout history cannot but be enriched by reference to this divine model. In particular, in the light of the revealed mystery of the Trinity, we understand that true openness does not mean loss of individual identity but profound interpenetration. This also emerges from the common human experiences of love and truth.” (Pope Benedict XVI *Caritas in Veritate* # 54).





3.3 Rights and Responsibilities

Thrust : Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities – to one another, to our families and to the larger society.

Issue 1 : The rights of the poor, the least and the weak are unrecognised and violated.

Response : The Church by denouncing and proclaiming becomes the judge and defender of unrecognised and violated rights of all, especially of the poor and vulnerable.

Issue 2 : The solemn proclamation of human rights is contradicted by a painful reality of violations.

Response : The Church's fundamental mission includes the defence and promotion of human rights. She profoundly experiences the need to respect justice and human rights within her own ranks.

In Catholic social teaching the basic demands of justice are made explicit by a specific set of human rights. These rights are bestowed on human beings by God and grounded in the nature and dignity of the person. They are not created by society, but rather, are inherent in the very nature of every person. These fundamental rights form a kind of baseline, a set of minimum conditions for social justice. They form a bottom line for judging how well society's institutions are protecting human dignity.

A "right" as presented in Catholic teaching is a moral claim that is based on one's dignity. These moral claims are of two types. First, are civil and political rights, such as freedom of speech, freedom of assembly, and the other rights found in the U.S. Bill of Rights. These rights are a form of immunity from unjust interference. They imply a moral claim against others in society, preventing them from unnecessarily limiting one's basic freedom.



A second category of rights consists of economic rights, such as food and shelter. These are rights that might be thought of as "empowerments." They are claims made on others in society for specific goods that enable people to realize full human dignity. In Catholic teaching economic rights include, above all,



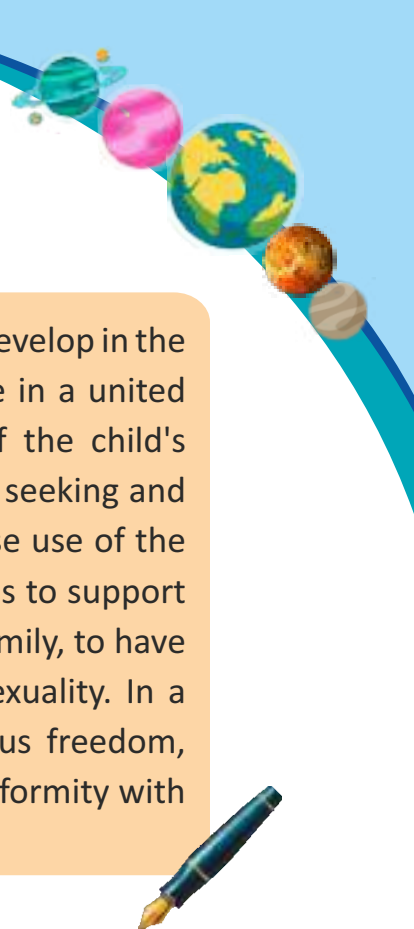
the basic material necessities that are required to live decently. As the U.S. bishops state in their pastoral letter on the economy, "First among these are the rights to life, food, clothing, shelter, rest, medical care, and basic education. These are indispensable to the protection of human dignity. In order to ensure these necessities, all persons have right to earn a living, which for most people in our economy is through remunerative employment" (26).

Human rights, then, are the minimum conditions for life in community. When people are hungry and homeless, when they don't have access to health care or employment, they are being denied basic rights. Society, therefore, must ensure that these rights are protected.

Rights Advocated by the Social Doctrines of the Church

St John Paul II in his encyclical "*Centesimus Annus, Hundredth Year of Rerum Novarum*" promulgated in 1991 argues that to give democracy an authentic and solid foundation, it is essential to recognize the following most important rights:






“the right to life, an integral part of which is the right of the child to develop in the mother's womb from the moment of conception; the right to live in a united family and in a moral environment conducive to the growth of the child's personality; the right to develop one's intelligence and freedom in seeking and knowing the truth; the right to share in the work which makes wise use of the earth's material resources, and to derive from that work the means to support oneself and one's dependents; and the right freely to establish a family, to have and to rear children through the responsible exercise of one's sexuality. In a certain sense, the source and synthesis of these rights is religious freedom, understood as the right to live in the truth of one's faith and in conformity with one's transcendent dignity as a person” (47).

The United States Conference of Catholic Bishops further specifies these rights as follows: “First among these are the rights to life, food, clothing, shelter, rest, medical care, and basic education. These are indispensable to the protection of human dignity. In order to ensure these necessities, all persons have a right to earn a living, which for most people in our economy is through remunerative employment”.

What is expected from Christians? St Paul VI in his encyclical “*Gaudium et Spes*, the Pastoral Constitution on the Church in the Modern World” promulgated in 1965 called the attention of all the Christians to act in the given context. “It is very important, especially where a pluralistic society prevails, that there be a correct notion of the relationship between the political community and the Church, and a clear distinction between the tasks which Christians undertake, individually or as a group, on their own responsibility as citizens guided by the dictates of a Christian conscience, and the activities which, in union with their pastors, they carry out in the name of the Church” (#76).

In Catholic Social Teaching, the concept of human rights is closely tied to that of responsibilities. Hence, the Church directs the faithful to be aware of and respond to four areas associated with Rights.

Firstly, the social doctrine cautions us towards this fact that the demand for rights cannot be extended to false autonomy which does not take into account the rights of others. “The Church, therefore, by virtue of the Gospel committed to her, proclaims the rights of



people; she acknowledges and greatly esteems the dynamic movements of today by which these rights are everywhere fostered. Yet these movements must be penetrated by the spirit of the Gospel and protected against any kind of false autonomy. For we are tempted to think that our personal rights are fully ensured only when we are exempt from every requirement of divine law. But in this way lies not the maintenance of the dignity of the human person, but its annihilation” (Gaudium et Spes #41).

Secondly,

Not just rights but responsibilities also are essential

Some claim their own rights, yet altogether forget or neglect to carry their respective duties. That is, as all the human beings have their fundamental rights, they also have fundamental responsibilities which they should fulfill for the common good.



Thus, corresponding to the basic rights enjoyed by all people are fundamental duties and responsibilities – to one another, to families, and to the larger society. Thus for example, people have a right to adequate employment, but they also have a duty to work and a responsibility to provide adequate income for their families. Moreover, the wider society also has a responsibility to organize its economic structures so that the right to employment is protected for all. Without this collective social responsibility being fulfilled, an individual's right to employment would have little practical meaning.

Thirdly, the Church invites our attention to public debate in many nations and societies which drives a false dichotomy between **personal responsibility and social responsibility**. As the above discussion points out, the Catholic tradition insists that both personal and social responsibilities are necessary. As Christians we are challenged to ask some basic questions, how can we structure society, nation and the universe in such a way that we guarantee that no one goes without the basic goods that are essential to human dignity?; to ensure this what are our responsibilities?

Fourthly, the Church is called to ensure that the primary duty of nations is to live in a posture of peace, respect and solidarity with other nations. It is the responsibility of lay people to engage in building, organizing and functioning of society. “International law rests upon the



principle of equal respect for States, for each People's rights to self-determination and for their free cooperation in view of the higher common good of humanity". *St John Paul II's Letter on the 50th Anniversary of Outbreak of Second World War, 1989.*

Pope Benedict XVI going a step further argues that ensuring rights for all and discharging one's responsibilities would lead to the common good.

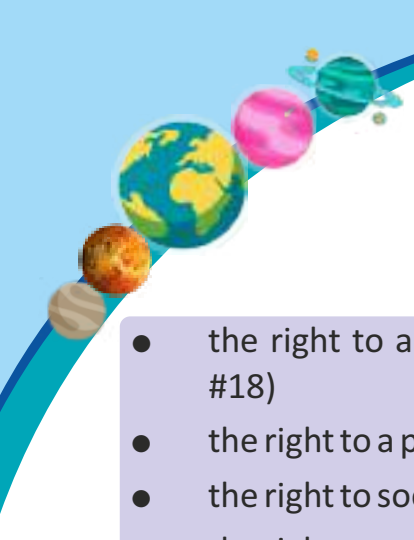
"The life of the community, both domestically and internationally, clearly demonstrates that respect for rights, and the guarantees that follow from them, are measures of the common good that serve to evaluate the relationship between justice and injustice, development and poverty, security and conflict."

Pope Benedict XVI, Address to the United Nations, April, 2008

Rights Promoted and Defended by the Church

Rights are realized in community. They provide a means by which human persons in a society can function effectively thereby securing respect for human dignity as well as the promotion of public order and the common good. The following list of rights are found in the Catholic Social Teaching:

- the right to life, food and shelter (RN #4, 10)
- the right to private property (RN #5)
- the right to choose one's state in life (RN #9)
- the right to a living wage (RN #34)
- the right to a just wage (LE #19)
- the rights of workers to form unions (RN #38)
- the right to life and a worthy standard of living (PT #11)
- the right to moral and cultural values (PT #12-13)
- the right to worship according to one's conscience (PT #14)
- the right to freely choose one's state of life and establish a family (PT #15-17)
- the right to emigrate and immigrate (PT #25)
- the right to rest (LE #19)
- the right to a work that is not harmful to one's conscience or personal dignity (LE #15)



- the right to appropriate subsidies for unemployed workers and their families (LE #18)
- the right to a pension in old age, sickness or injury (LE #19)
- the right to social security connected with maternity (LE #19)
- the right to assemble and form associations (QA #23)
- the right to religious freedom (DH #13)
- the right to development (JM #15)
- the right to freedom of expression and thought (JM #44)
- the right to private initiative and ownership (CA #43)





3.4 Option for and with the Poor and Vulnerable

Truly, truly, I say to you, in as much as you have done it unto one of the least of these my brethren, you have done it unto me.

Thrust : 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 the vulnerable first.

Issue 1 : There are immense multitudes of hungry, needy, homeless, without health care and above all without hope of a better future.

Response : Church reaffirms in all its force the preferential option for the poor.


Issue 2 : Too few people control wealth. The workers are subjected to inhuman conditions.

Response : Challenge the rich to give to the poor. Promote trade associations and demand just wages.

Issue 3 : Works of mercy are performed and claimed that we ‘work for the welfare of the poor’.

Response : Instead of works of mercy, do justice. You are not giving what is yours but giving to the poor what is theirs.

St John Paul II, in his Encyclical Letter *Sollicitudo Rei Socialis* (On Social Concerns, 1988), demanded, “Today, furthermore, given the worldwide dimension which the social question has assumed, this love of preference for the poor, and the decisions which it inspires in us, cannot but embrace the immense multitudes of the hungry, the needy, the homeless, those without medical care and, above all, those without hope of a better future. It is impossible not to take account of the existence of these realities. To ignore them would mean becoming like the "rich man" who pretended not to know the beggar Lazarus lying at his gate” (cf. Lk. 16:19-31) (#42).



The theme of special care and love for the poor is one that is central to the biblical notion of justice. The Hebrew Scriptures emphasized that God expects those who are faithful to the covenant to pay special attention to the "widows, orphans, and aliens." Indeed, the treatment of the poor is one of the bottom-line tests of the people's faith in Yahweh. In the New



Testament, Jesus recalls and carries on this theme. In the Beatitudes, in the story of the Last Judgment (Mt 25), and in the whole of Jesus' life and teaching, it is unmistakably clear that those who seek to follow the way of Jesus must care for the poor in a special way.

St John Paul II while addressing the Third General Conference of the Latin American Episcopate stated, "When St Paul VI declared that development is "the new name of peace" (Populorum Progressio 76), he had in mind all the links of interdependence that exist not within the nation's only but also outside them, on the world level. He took into consideration the mechanisms that, because they happen to be imbued not with authentic humanism but with materialism, produce on the international level rich people ever more rich at the expense of poor people ever more poor. There is no economic rule capable of changing these mechanisms by itself. It is necessary, in international life, to call upon ethical principles, the demands of justice, the primary commandment which is that of love".

Thus the Church has always spoken for the defense of the poor adopting the phrase "option for the poor" to describe this moral principle. St John Paul II has spoken of this special obligation to the poor as "a preferential, but not exclusive, love of the poor. He has described this preferential love as a "call to have a special openness with the small and the weak, those that suffer and weep, those that are humiliated and left on the margin of society, so as to help



them win their dignity as human persons and children of God" (St John Paul II, "Address to Bishops of Brazil," *Origin*. 31 July, 1980 p. 35.)

The Bishops of the United States further voiced their concerns for the poor. "As individuals and as a nation, we are called to make a fundamental 'option for the poor'. The obligation to evaluate social and economic activity from the viewpoint of the poor and the powerless arises from the radical command to love one's neighbor as one's self. Those who are marginalized and whose rights are denied have privileged claims if Society is to provide justice for all." (National Conference of Catholic Bishops, *Economic Justice for All: Catholic Social Teaching and the U.S. Economy*. Washington, DC: USCC, 1986, #87.)

Understanding Option for the Poor

It is important to note that the word "option" here implies a special preference for the poor and the weak, but it is not intended to be a theme that is, in any way, divisive. It does not mean that one should opt *for* the poor and against those who are not poor. It is participating in the lives and struggles of the poor and the vulnerable and where their rights are violated enabling them to voice their struggles and where necessary and possible, be their voice.

The U.S. bishops make this point in their pastoral letter on the economy when they write, "The primary purpose of this special commitment to the poor is to enable them to become active participants in the life of society. It is to enable all persons to share in and contribute to the common good. The "option for the poor," therefore, is not an adversarial slogan that pits one group or class against another. Rather it states that the deprivation and powerlessness of the poor, wounds the whole community" (National Conference of Catholic Bishops, *Economic Justice for All: Catholic Social Teaching and the U.S. Economy*, Washington, DC: USCC, 1986, #88.).

While this moral theme obviously has strong implications for one's individual actions and one's personal life, it also has great importance at a social and structural level. The Bishops' pastoral letter is emphatic on this point. They declare that, "As individuals and as a nation, we are called to make a fundamental 'option for the poor'. The obligation to evaluate social and economic activity from the viewpoint of the poor and the powerless arises from the radical command to love one's neighbor as one's self. Those who are marginalized and whose rights



are denied have privileged claims if society is to provide justice for all. "(National Conference of Catholic Bishops, Economic Justice for All: Catholic Social Teaching and the U.S. Economy, Washington: USCC,1986, #87.)

The "preference" or "option" for the poor, then, gives Catholics a certain angle of vision, a way of looking at society that has a bias in favor of the weak and powerless. It is a perspective that examines personal decisions, policies of private and public bodies, and power relationships in terms of their effects on the poor - those who lack the minimum necessities of nutrition, housing, education, and health care.

This moral principle is closely tied to the values of human dignity and community. In the light of the social nature of the person, Catholics believe that human dignity can only be fully realized in community. A healthy community, in turn, can be achieved only if its members give special attention to those with special needs, to those who are poor and on the margins of society. Just as a family with a handicapped child cannot function in a healthy and mature way unless its members give special attention to that child, so a society cannot function well unless the poor get special attention. And just like the family with a handicapped child, if the members follow this principle, the beneficiaries are not only the handicapped and the needy, but everyone. All members of the family or the society are better off. It follows, then, that the "option for the poor" is an essential part of society's effort to achieve the common good.

Response Expected from Christians

Love for the poor is certainly ‘incompatible with immoderate love of riches or their selfish use’. Catechism of the Catholic Church, 2445.

Further we are asked, “Learn to do good; seek justice, correct oppression; bring justice to the fatherless, plead the widow’s cause” (Isaiah 1:17).





3.5 Participation and Representation

Thrust : All people have a right to participate in the economic, political, and cultural life of society. It is a fundamental demand of justice and a requirement for human dignity that all people be assured a minimum level of participation in the community. Conversely, it is wrong for a person or a group to be excluded unfairly or to be unable to participate in society. In the words of the U.S. bishops, "The ultimate injustice is for a person or group to be treated actively or abandoned passively as if they were non-members of the human race. To treat people this way is effectively to say they simply do not count as human beings" ((National Conference of Catholic Bishops, Economic Justice for All: Catholic Social Teaching and the U.S. Economy, Washington, DC: USCC. 1986, #77).



- Issue 1** : Marginal people multiply because of a rapid growth in population, an increasing labour force, lack of agrarian reform and massive migration to cities.
- Response** : Proclaim, educate and witness to justice at all levels and recognise individual and social sin.
- Issue 2** : Due to monopolies and barriers many countries are left on the margins of development.
- Response** : Ensure that all the individuals and nations are provided with the basic conditions which will enable them to share in development.
- Issue 3** : The proclamation of the Gospel appears to be limited to one section of humanity, one class of people.



Response : To promote the participation of all the members of humanity in the life of society, the creation of voluntary associations and institutions must be encouraged.

The Church in clear and categorical terms states: “All people have a right to participate in the economic, political, and cultural life of society. It is a fundamental demand of justice and a requirement for human dignity that all people be assured a minimum level of participation in the community. It is wrong for a person or a group to be excluded unfairly or to be unable to participate in society” (The Church in the Modern World #65).

With regard to participation, social doctrines of the Church insist that both individual citizens and the civil authority have the rights and duties to ensure participation of one and all, **“Citizens, on the other hand, should remember that it is their right and duty, which is also to be recognized by the civil authority, to contribute to the true progress of their own community according to their ability.** Especially in underdeveloped areas, where all resources must urgently be employed, those who hold back their unproductive resources or who deprive their community of the material or spiritual aid that it needs --saving the personal right of migration – gravely endanger the common good” (The Church in the Modern World #65).

The Church goes a step further and makes it obligatory on the part of individual citizens and collectives to ensure participation for the common good. “Individual citizens and intermediate groups are obliged to make their specific contributions to the common welfare. One of the chief consequences of this is that they must bring their own interests into harmony with the needs of the community, and must contribute their goods and their services as civil authorities have prescribed, in accord with the norms of justice and within the limits of their competence” (Peace on Earth #53).

St John Paul II acknowledges the place and role of private property and profit but invites everyone to go beyond this towards participation of all for common good. “The Church acknowledges the legitimate role of profit as an indication that a business is functioning well. When a firm makes a profit, it means that productive factors have been properly employed and corresponding human needs have been duly satisfied. But profitability is not the only indicator of a firm's condition. It is possible for the financial accounts to be in order, and yet for the people--who make up the firm's most valuable asset--to be humiliated and their dignity offended. Besides being morally inadmissible, this will eventually have negative repercussions



on the firm's economic efficiency. In fact, the purpose of a business firm is not simply to make a profit, but is **to be found in its very existence as a community of persons who in various ways are endeavoring to satisfy their basic needs**, and who form a particular group at the service of the whole of society. Profit is a regulator of the life of a business, but it is not the only one; other **human and moral factors must also be considered** which, in the long term, are at least equally important for the life of a business” (Centesimus Annus. #35).

Centrality of Participation

Flowing from the principles of dignity and community is the theme of participation. ***Catholic social teaching emphasizes the belief that all people have a right to participate in the economic, political, and cultural life of society.*** It is a fundamental demand of justice and a requirement for human dignity that all people be assured a minimum level of participation in the community. Conversely, it is wrong for a person or a group to be excluded unfairly or to be unable to participate or contribute to society.

There are both rights and responsibilities associated with the principle of participation. For example, in the political arena, people have a right to participate in the decisions that affect their lives, but they also have a responsibility to contribute, to take advantage of the opportunities to participate in the political process. One might use this principle to reflect on the current state of affairs in the country. Many people are alienated from the political process and frustrated with the lack of honest and committed candidates or candidates who toe party line or personal interest and do not discharge their duties. **Both as citizens of the country and members of the Church, we feel that the present political system is not just. It needs reform. At the same time, this moral principle implies that individual citizens have the duty to use the tools of the democracy, to reform the system,** to make it more accountable and responsible to everyone. Thus, there are not only structural and systemic implications of this principle, but also individual and personal implications.

In the present economic system, the right to participate can also be seriously violated. For example, many individuals and families fall victim to the downward cycle of poverty that is



caused by economic factors they are powerless to control. The economic forces of the marketplace do not automatically protect everyone's right to participate. As a result, the poor, the unemployed, the disabled often get left behind.

This pattern of exclusion is also evident at the international level. Many nations are blocked from fully participating in the global economy because they lack the economic and political power to change their disadvantaged position. Some of the poorest nations, for example, are saddled with massive international debt repayments that make it virtually impossible for them to pursue fundamental economic development for their own people.

Representation refers to method and the outcome to participate in deliberations and decisions which affect a person. In extension it also means that an individual or a group participates in deliberations and decisions and not be represented by anyone else. The individuals and organizations need to have the capacity or their capacity needs to be enhanced for representing themselves.

In all the democratic countries, all the citizens have the right and duty to participate and represent themselves in the national processes. Beginning from family, community, society and country, every citizen has to play his/her role in the wellbeing of all these sectors of human life. Further, each citizen has the right and duty to express his/her political will, at least by using his/her vote.

St John XXIII in 1961 declared about participation and representation, "Justice is to be observed not merely in the distribution of wealth, but also in regard to the conditions under which men engage in productive activity. There is, in fact, an innate need of human nature requiring that men engaged in productive activity have an opportunity to assume responsibility and to perfect themselves by their efforts" (Mater et Magistra, Mother and Teacher #82).

Vatican II clearly called for representation of all so that development can be directed. "Economic development must remain under the people's control; it is not to be left to the judgment of a few individuals or groups possessing too much economic power, nor to the political community alone, or to a few powerful nations. It is proper, on the contrary, that at every level the largest number of people have an active share in directing that development.



Catholic Charities serves those most in need. We are a leader at solving poverty, creating opportunity, and advocating for justice in the community” (Gaudium et Spes, The Church in the Modern World #65).

In some situations there are others who represent the others. For example, the trade unions represent the issues of the workers with the management. In this regard, Pope Francis said, “union movement performs a prophetic role, when it gives a voice to those who have none, denounces those who would ‘sell the needy for a pair of sandals’ (cf. Amos 2:6), unmasks the powerful who trample the rights of the most vulnerable workers, defends the cause of the foreigner, the least, the discarded.”

But the Holy Father went a step ahead and called the unions to represent those who are not represented in their domain like those who are not employed, those vulnerable, those denied rights and democracy etc.

Pope Francis called on the media to represent the violations of rights of the poor and the vulnerable. He wants the Church to be poor and for the poor. Thus, asking the Church to represent the poor everywhere where they cannot represent themselves.

He also spoke of people having a say in things determined about them. “A consensus should always be reached between the different stakeholders, who can offer a variety of approaches, solutions and alternatives. The local population should have a special place at the table; they are concerned about their own future and that of their children, and can consider goals transcending immediate economic interest” (Laudato Si, Praise Be #183).





3.6 Dignity of Work and Rights of Workers

Thrust : In a marketplace where too often the quarterly bottom line takes precedence over the rights of workers, we believe that the economy must serve people, not the other way round. If the dignity of work is to be protected, then the basic rights of workers must be respected – the right to productive work, to decent and fair wages, to organize and join unions, to private property and to economic initiative.

Issue 1 : The development of machinery created unsafe conditions, a demand for longer work hours and child labor.

Response : Uphold the dignity of work and protect the rights of the workers.

Central Principle

If the **dignity of work** is to be protected, then the basic **rights of workers** must be respected – **the right to productive work**, to decent and fair wages, to the organization and joining unions to private property, and to economic initiative. All people should be able to find work that **honors their dignity**, which includes being paid a **fair wage**, working in **safe conditions**, and **necessary rest and recreation**.

Biblical Quotes on Dignity of Work and Workers

- God rested on the seventh day – Genesis 2:1-3
- God settles Adam and Eve in the Garden of Eden to cultivate and to care for it - Genesis 2:15
- The Sabbath is for everyone – all are allowed to rest from their work – Deuteronomy 5:13-15
- The Lord blesses our work, so that we may share its fruits with others - Deuteronomy 14:28-29
- Do not withhold wages from your workers, for their livelihood depends on them - Deuteronomy 24:14-15

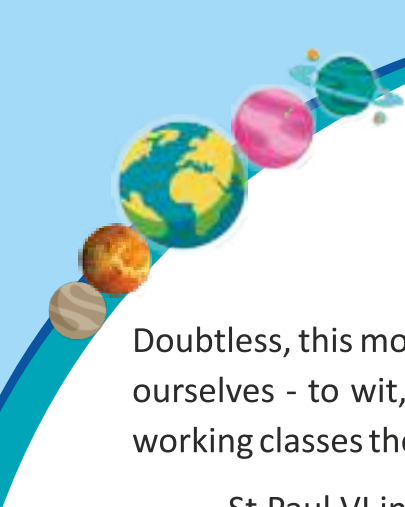


- To deprive an employee of wages is to commit murder – Sirach 34: 26-27
- To observe religious practices, but oppress your workers is false worship – Isaiah 58:3-7
- I know that there is nothing better for people than to be happy and to do good while they live. That each of them may eat and drink, and find satisfaction in all their toil—this is the gift of God - Ecclesiastes 3:12-13
- My food is to do the will of him who sent me and to finish his work – John 4: 34
- "We must work the works of Him who sent Me as long as it is day; night is coming when no one can work – 9:4
- Whatever you do, do your work heartily, as for the Lord rather than for men – Colossians 3: 23

As early as 1891, Pope Leo XIII in this first **social encyclical** *Rerum Novarum* (Rights and Duties of Capital and Labor), in definitive manner argued the cause of the workers. With massive industrialization, the Pope

was concerned primarily with the need for some amelioration of 'the misery and wretchedness pressing so unjustly on the majority of the working class'. Hence, this encyclical was considered the foundational text of modern Catholic social teaching. "It is we who are the chief guardian of religion and the chief dispenser of what pertains to the Church; and by keeping silence we would seem to neglect the duty incumbent on us.





Doubtless, this most serious question demands the attention and the efforts of others besides ourselves - to wit, of the rulers of States, of employers of labor, of the wealthy, aye, of the working classes themselves, for whom We are pleading" (#16).

St Paul VI in 1971 writing about work declared, "As the Church solemnly reaffirmed in the recent Council, 'the beginning, the subject and the goal of all social institutions is and must be 'the human person', All people have the right to work, to a chance to develop their qualities and their personalities in the exercise of their professions, to equitable remuneration which will enable them and their families 'to lead a worthy life on the material, social, cultural and spiritual level' and to assistance in case of need arising from sickness or age.'" (Octogesima Adveniens. A Call to Action #14).

The Church always upheld the importance and dignity of work. St John Paul II, writing "On Human Work" highlighted, "Work is, as has been said, *an obligation*, that is to say, *a duty, on the part of man...* Man must work, both because the Creator has commanded it and because of his own humanity, which requires work in order to be maintained and developed. Man must work out of regard for others, especially his own family, but also for the society he belongs to, the country of which he is a citizen and the whole human family of which he is a member, since he is the heir to the work of generations and at the same time has a share in building the future of those who will come after him in the succession of history (*Laborem Exercens* #16).

Again St John Paul II writing 100 years after *Rerum Novarum*, once again insists on the rights of the workers strongly. "The obligation to earn one's bread by the sweat of one's brow also presumes the right to do so. A society in which this right is systematically denied, in which economic policies do not allow workers to reach satisfactory levels of employment, cannot be justified from an ethical point of view, nor can that society attain social peace (*Centesimus Annus*, The Hundredth Year of *Rerum Novarum* #43).

Pope Benedict XVI, in his encyclical *Charity in Truth (Caritas in Veritate)* demanded, "In many cases, poverty results from a violation of the dignity of human work, either because work opportunities are limited (through unemployment or underemployment), or "because a low value is put on work and the rights that flow from it, especially the right to a just wage and to the personal security of the worker and his or her family." (#63).

Pope Francis highlighting the fact that creation is a common home for the entire

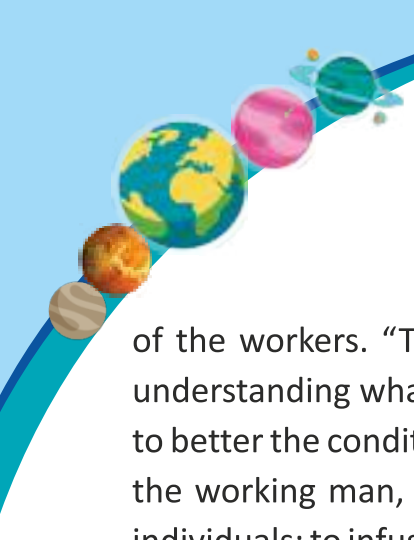


humanity argues for the dignity of work and workers. “Work should be the setting for the rich personal growth, where many aspects of life enter into play: creativity, planning for the future, developing our talents, living out our values, relating to others, giving glory to God. It follows that, in the reality of today's global society, it is essential that "we continue to prioritize the goal of access to steady employment for everyone," no matter the limited interests of business and dubious economic reasoning. We were created with a vocation to work. The goal should not be that technological progress increasingly replaces human work, for this would be detrimental to humanity. Work is a necessity, part of the meaning of life on this earth, a path to growth, human development and personal fulfillment. Helping the poor financially must always be a provisional solution in the face of pressing needs. The broader objective should always be to allow them a dignified life through work: (Laudato Si. On Care for Our Common Home. #127-28).

Addressing the inherent lacuna in the present economic system, Pope Francis argues, “Growth in justice requires more than economic growth, while presupposing such growth: **it requires decisions, programs, mechanisms and processes specifically geared to a better distribution of income, the creation of sources of employment and an integral promotion of the poor which goes beyond a simple welfare mentality.** I am far from proposing an irresponsible populism, but the economy can no longer turn to remedies that are a new poison, such as attempting to increase profits by reducing the work force and thereby adding to the ranks of the excluded" (*Evangelii Gaudium*. The Joy of the Gospel #204). He also speaks against populism which is solely aimed at vote bank politics and not true development of the people.

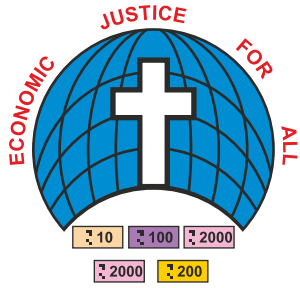
Based on all these, it needs to be reiterated that Catholic Social Teaching holds that work is dignified and an intrinsic good and workers must always be respected and valued. Our Biblical tradition tells us that Jesus became ‘like us in all things, devoted most of the years of his life on earth to manual work at the carpenter’s bench’. Every government “has also the duty to protect the rights of its entire people, and particularly of its weaker members, the workers, women and children. It can never be right for the State to shirk its obligation of working actively for the betterment of the condition of the workingman.” (St. John XXIII. *Mater et Magistra*. Mother and Teacher #21).

Popes also appreciate those individuals who strove for upholding the rights and dignity



of the workers. “Those Catholics are worthy of all praise - and they are not a few - who, understanding what the times require, have striven, by various undertakings and endeavors, to better the condition of the working class by rightful means. They have taken up the cause of the working man, and have spared no efforts to better the condition both of families and individuals; to infuse a spirit of equity into the mutual relations of employers and employed; to keep before the eyes of both classes the precepts of duty and the laws of the Gospel - that Gospel which, by inculcating self restraint, keeps men within the bounds of moderation, and tends to establish harmony among the divergent interests and the various classes which compose the body politic. It is with such ends in view that we see men of eminence, meeting together for discussion, for the promotion of concerted action, and for practical work (*Rerum Novarum*, On the Conditions of Labour #55).





3.7 Economic Justice for All

God intended the earth and all that it contains for the use of every human beings

Thrust : The economy exists for the person, not the person for the economy. All economic life should be shaped by moral principles. Economic choices and institutions must be judged by how they protect or undermine the life and dignity of the human person, support the family and serve the common good. ***A fundamental moral measure of any economy is how the poor and vulnerable are faring.*** All people have a right to life and to secure the basic necessities of life, which is, food, clothing, shelter, education, health care, safe environment, and economic security.

Issue 1 : There are vast economic inequalities.

Response : Urge the state to distribute goods fairly, especially in sufficiently cultivated estates.

Issue 2 : There is lack of freedom to form association and also too much of liberalism that is unlimited competition between economic forces.

Response : All workers have a right to productive work, to decent wages, to safe working conditions; and they have a right to organize and join unions.

Issues 3 : Discoveries and technologies remain concentrated in the wealthier hands and countries leading to unemployment and an increasing gap between developed and underdeveloped countries.

Response : Various mechanisms of economic systems should be oriented to an economy of service to humankind.

Issue 4 : Child Labour blights the young promise of a child's faculties and renders true education impossible.

Response : The Church condemns the increase in the exploitation of children in the workplace in conditions of veritable slavery.

Issue 5 : There are aberrations in the system of international trade. Moreover, poor nations remain ever poor and rich ones become still richer.



Response : Ethical criterion should form the basis of inter-national economic relations, there should be equity in trade relations, there should be attention to the rights and needs of the poor in policies concerning trade and international cooperation.

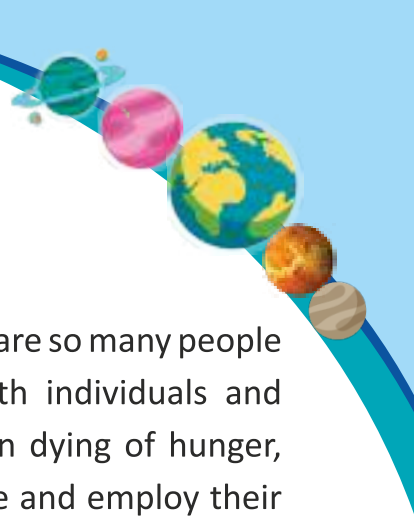
Issue 6 : Globalisation leads to marginalisation. It is a new version of colonisation.

Response : Solidarity too must be globalised. We need to work towards solidarity between generations and nations. Solidarity between generations and nations requires that global planning take place according to the principle of the universal destination of goods.

Pope Leo XIII issued the encyclical *Rerum Novarum* in 1891, a time of vast social and economic changes in the world. Europe and the United States were industrializing at a rapid rate, which created a prosperous middle class in both areas. Along with the benefits of the rapid industrialization were these faults: the exploitation of the working class through long hours of work, poor working conditions, low wages, and the use of child labour. These workers were excluded from the benefits of their labour, thus creating an unhealthy society.

The Vatican Council II reminded us of this: "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... Since there are so many people prostrate with hunger in the world, this sacred council urges all, both individuals and governments, to remember the aphorism of the Fathers, 'Feed the man dying of hunger, because if you have not fed him, you have killed him,' and really to share and employ their earthly goods, according to the ability of each, especially by supporting individuals or peoples with the aid by which they may be able to help and develop themselves (*Gaudium et Spes* Church in the Modern World. #69). Thus, the Church also issues a warning for those who do not work towards an economy which is not for the common good.

It is well known how strong the words were used by the Fathers of the Church to describe the proper attitude of persons who possess anything towards persons in need. To quote St Ambrose: **"You are not making a gift of your possessions to the poor person. You are handing over to him what is his. For what has been given in common for the use of all, you have arrogated to yourself. The world is given to all and not only to the rich"**.

St Paul VI further reiterated the fact, "... private property does not constitute for anyone an absolute and unconditioned right. No one is justified in keeping for his exclusive use what he does not need, when others lack necessities. In a word, **"according to the traditional doctrine as found in the Fathers of the Church and the great theologians, the right to property must never be exercised to the detriment of the common good"** (*Populorum Progressio*, The Development of Peoples. #22-23).

In their concern to ensure economic justice for all, the popes based their arguments on the Bible, teachings of the Church and also ethical principles. **"The current difficulties and crises within the global economic system have an undeniable ethical dimension,"** St John Paul II said. "They are related to a mentality of egoism and exclusion that has effectively created a culture of waste, blind to the human dignity of the most vulnerable," the Pope said.

The Church's teaching opposes collectivist and statist and economic approaches. But it also rejects the notion that a free market automatically produces justice. There are needs and common goods that cannot be satisfied by the market system. It is the task of the State and of



all society to defend them. An idolatry of the market alone cannot do all that should be done.

Further, one may not take as the ultimate criteria in economic life the interests of individuals or organized groups, nor unregulated competition, nor excessive power on the part of the wealthy, or the vain honor of the nation or its desire for domination, nor anything of this sort. Rather, it is necessary that economic undertaking be governed by justice and charity as the principal laws of social life.

Central Principle

Economy must serve people, and not the other way around

Pope Benedict spells out the difference between profit and common good. "Profit is useful if it serves as a means towards an end that provides a sense both of how to produce it and how to make good use of it. Once profit becomes the exclusive goal, if it is produced by improper means and without the common good as its ultimate end, it risks destroying wealth and creating poverty" (*Caritas in Veritate*. Charity in Truth. #21).

It needs to be reiterated here that Benedict, like St Paul VI, whose encyclical *Populorum Progressio* (Development of Peoples) was concerned about the "The scandal of glaring inequalities". Both Pope Benedict XVI and St Paul VI hoped that economic development would "produce real growth, of benefit to everyone and be genuinely sustainable." Benedict XVI disappointedly acknowledges that "*The world's wealth is growing in absolute terms, but inequalities are on the increase*".

In matters of economic justice, Pope Francis' concerns are the same as his predecessor Popes', Benedict, St John Paul II, Pius XI and Leo XIII. He understands economic matters through the lens of the Social Doctrine of the Church. Like his predecessors, he defends human dignity in a world that consistently threatens it. But Pope Francis stresses more directly that human solidarity is a necessary dimension of human *dignity*. We need both. Human dignity requires not just the protection of individuals, as in our pro-life work, but an-going commitment to the common good.

Solidarity, he says in *Evangelii Gaudium*, is a relationship of love and reconciliation. It's a mutual concern for the other's good (#29). He finds this modeled for us in the Mass and in Mary's great "Yes" to God. Defined economically, it puts "the community and the priority of



the life of all over the appropriation of goods by the few.” To put it negatively, “what satisfies one at the expense of the other, ends up destroying both” (Pope Francis: His Life in His Own Words, edited by Francesca Ambrogetti and Sergio Rubin). We need to live in solidarity with one another because we can’t change our social structures if we don’t. Without learning solidarity, any new political or economic structure will become as corrupt as the old. (*Evangelii Gaudium*, 188-189).



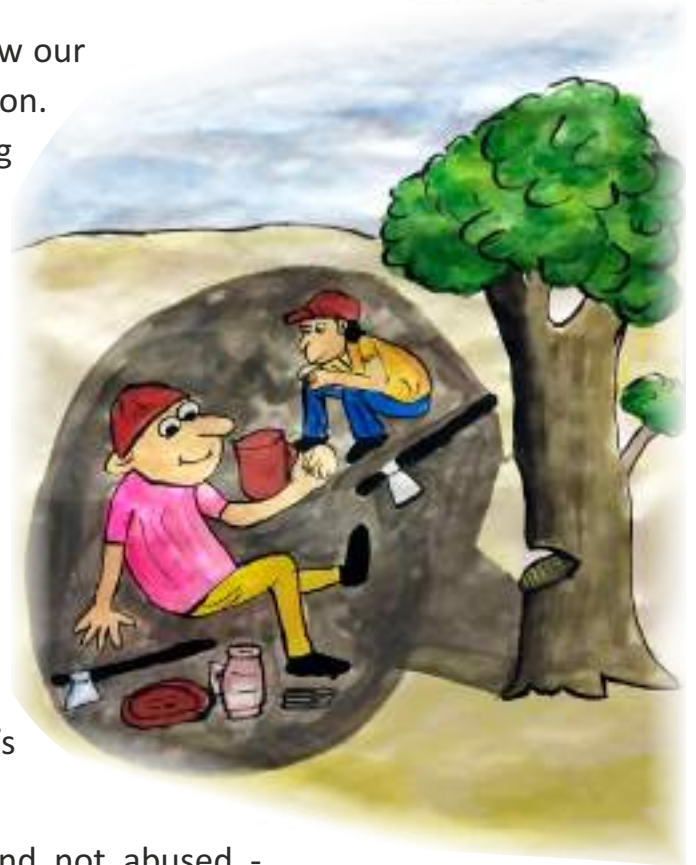


3.8 Care for God's Creation

Thrust : Catholic tradition insists that we show our respect for the Creator by our stewardship of creation. We are called to protect people and the planet, living our faith in relationship with all of God’s creation. This environmental challenge has fundamental moral and ethical dimensions which cannot be ignored. *The goods of the earth are gifts. These are for the common good. We hold them in trust, as stewards.*

Biblical Basis for Care for God’s Creation

- God made the heavens and the earth and it was good - Genesis 1:1-31.
- Humans are commanded to care for God’s creation - Genesis 2:15.
- The land itself must be given a rest and not abused - Leviticus 25:1-7.
- All of heaven and earth belong to the Lord - Deuteronomy 10:14.
- All the earth is the Lord’s - Psalm 24:1-2.
- Creation proclaims the glory of God - Daniel 3:56-82.
- God loves and cares for all of creation - Matthew 6:25-34.
- Creation reveals the nature of God - Romans 1:20.
- Creation and all created things are inherently good because they are of the Lord - 1 Corinthians 10:26.



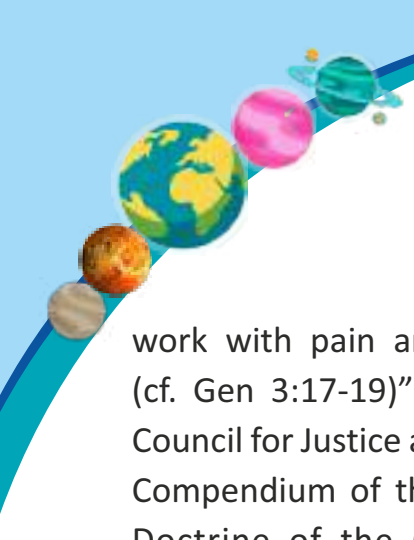
On a planet in conflict over environmental issues, the Catholic tradition insists that we show our respect for the Creator by our stewardship of creation. **Care for**



the earth is not just an Earth Day slogan, it is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.

- Issue 1** : There is all consuming desire for profit and the thirst for power; with the intention of imposing one's will upon others
- Response** : God created all things to be shared fairly by all humankind under the guidance of justice tempered by charity.
- Issue 2** : Those whose usurious and avaricious dealings lead to the hunger and death of their brethren in the human family indirectly commit homicide/murder.
- Response** : Usury is a scourge which is widespread in our times and it has a stranglehold on many people's lives.
- Issue 3** : The present rhythm of exploitation of nature is seriously compromising the availability of some natural resources for both the present and the future.
- Response** : Programmes of economic development must carefully consider the need to respect the integrity and the cycle of nature.
- Issues 4** : There are serious ecological problems and disasters.
- Response** : Need to renew the awareness of inter-dependence of all inhabitants of earth and also the ability to respond quickly when disasters strike people and territories.

The church's teaching about environmental responsibility and stewardship of natural resources is rooted in the message of Genesis -- the goods of the earth are gifts from God. We humans are not the ultimate owners of these goods, but rather, the temporary stewards. **“The relationship of man with the world is a constitutive part of his human identity.** This relationship is in turn the result of **another still deeper relationship between man and God.** The Lord has made the human person to be a partner with him in dialogue. Only in dialogue with God does the human being find his truth, from which he draws inspiration and norms to make plans for the future of the world, which is **the garden that God has given him to keep and till** (cf. Gen 2: 15). Not even sin could remove this duty, although it weighed down this exalted



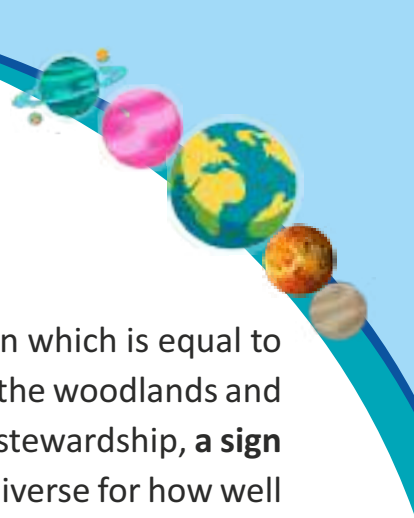
work with pain and suffering (cf. Gen 3:17-19)” (Pontifical Council for Justice and Peace Compendium of the Social Doctrine of the Church. #452).

The Compendium goes on to declare, “Creation is always an object of praise in Israel's prayer: “O Lord, how manifold are your works! In wisdom have you made them all” (Ps 104:24). Salvation is perceived as a new creation that re-establishes that harmony and potential for growth that sin had compromised: **“I create a new heavens and a new earth”** (Is 65:17) — says the Lord — in which “the wilderness becomes a fruitful field ... and righteousness [will] abide in the fruitful field ... **My people will abide in a peaceful habitation”** (Is 32:15-18) (#452).



We are presented with the example of Jesus to be emulated in our own lives. “In his public ministry, Jesus makes use of natural elements... The Lord puts nature at the service of his plan of redemption. He asks his disciples to look at things, at the seasons and at people with the trust of children who know that they will never be abandoned by a provident Father (cf. *Lk* 11:11-13). Far from being enslaved by things, the disciple of Jesus must know how to use them in order to bring about sharing and brotherhood (cf. *Lk* 16:9-13) (Compendium #453).

Vatican Council makes further demands on us to be responsible towards creation. We are entrusted with the responsibility of caring for these gifts and preserving them for future generations. As the Second Vatican Council stated, **“God destined the earth and all it contains for all people and nations so that all created things would be shared fairly by all humankind under the guidance of justice tempered by charity”** (Pastoral Constitution on the Church in the Modern World, 1965, #69.)



The Bishops of America go a step further and call to respect creation which is equal to respecting the Creator. How we treat the environment – the air and water, the woodlands and grasslands, the farm, fields and the mineral deposits – is a measure of our stewardship, **a sign of our respect for the Creator.** We are accountable to the Creator of the universe for how well we preserve and care for the earth and its creatures. In their statement entitled “Renewing the Earth” the U.S. bishops describe the kind of attitude that reflects this principle of stewardship. They write, "Dwelling in the presence of God, we begin to experience ourselves as part of creation, as stewards within it, not separate from it. As faithful stewards, fullness of life comes from living responsibly within God's creation. (National Conference of Catholic Bishops, *Renewing the Earth*, Washington, DC USCC, 1991, p. 6.)

From the time of assuming the office of papacy, Pope Francis has been continuing with his perennial theme on the direction of Church reform. Going further in this encyclical ‘*Laudato si’* he links two interrelated themes closer to his heart, a poor Church for the poor and the cry of the earth is the cry of the poor. In the last two encyclicals that the Pope carefully carved out, he had twin objectives. In the Apostolic exhortation 2013, “*Evangelii Gaudium*, On the Proclamation of the Gospel in Today’s World” he communicated with all the members of the Church with the aim of encouraging on-going missionary renewal. In this Encyclical, “*Laudato si, Our Common Home*”, he tries to enter into dialogue with the global family about our common home. In this encyclical, he focuses on the destruction of God’s creation and calls for its restoration. He goes further to term this degradation of environment for unquenching consumption and profit, as social, moral, ethical, spiritual and ecological sin. This sin is against ourselves since it dehumanizes us, against God’s creation and against God Himself or Herself. **To be silent on the face of this is neither Christian nor human. Hence, calls for immediate and urgent action!** (Prakash Louis. *Cry of the Earth and Cry of the Poor: Laudato-si*. Indian Currents. New Delhi).





3.9 The Virtue of Solidarity

Catholic social teaching proclaims that we are our brothers' and sisters' keepers, wherever they live. We are one human family, whatever our national, racial, ethnic, economic, and ideological differences. Solidarity means that "loving our neighbor" has global dimensions in an interdependent world. As Christians, we are as St Paul reminds us, one body. Love of neighbor has global dimensions in our rapidly shrinking world.

Biblical Basis for the Virtue of Solidarity

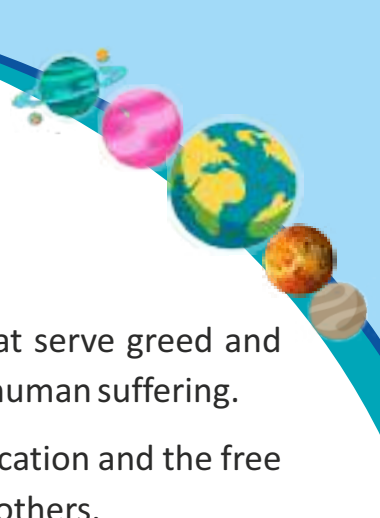
- God blessed Israel so that all nations would be blessed through it - Genesis 12:1-3.
- Living in right relationship with others brings peace - Psalm 72.
- Peace be with you! For the sake of the Lord, I will seek your good - Psalm 122.
- These are the things you should do: Speak truth, judge well, and make peace - Zechariah 8:16.
- Blessed are the peacemakers, they will be called the children of God - Matthew 5:9.
- Be reconciled to one another before coming to the altar - Matthew 5:21-24.
- Living rightly means to love one another - Romans 13:8-10.
- If one member suffers, all suffer. If one member is honored, all rejoice - 1 Corinthians 12:12-26.
- Above all, clothe yourself with love and let the peace of Christ reign in your hearts - Colossians 3:9-17.

Issue 1 : Poverty, illiteracy and inequalities continue.

Response : The Church cherishes a feeling of deep solidarity with the human race and its history. The church is to be leaven and the soul of human society.

Issue 2 : There are serious forms of exploitation and social injustices. These are aggravating the situations of injustice present in the world today.

Response : Ensure solidarity which is capable of guaranteeing the common good and fostering integral human development.



Issue 3 : Media is used to build and sustain economic systems that serve greed and covetousness. It is selective and ignores certain aspects of human suffering.

Response : Solidarity is a consequence of genuine and right communication and the free circulation of ideas that further knowledge and respect for others.

Issue 4 : The poverty of billions of men and women is the one issue that most challenges our human and Christian consciences.

Response : The Church constantly reaffirms the principle of solidarity. It also demands action to promote the good of all human beings.

St John Paul II has been the Church's leading voice on behalf of global solidarity. In fact, he has called solidarity a virtue. It is the virtue, he says, by which we demonstrate "a firm and persevering determination to commit oneself to the common good ... because we are all really responsible for all." (St John Paul II, *On Social Concern*, 1988, #38.)

St John Paul II may be using a modern word for this virtue, but he goes back to the Bible to explain the foundation for this virtue. He writes, "Sacred Scripture continually speaks to us of an active commitment to our neighbor and demands of us a shared responsibility for all of humanity. This duty is not limited to one's own family, nation or state, but extends progressively to all . . . so no one can consider himself or herself extraneous or indifferent to the lot of another member of the human family." (St John Paul II, *The Hundredth Year*, 1991, #51.)

Reflecting on globalisation, the Popes find an important truth: Humanity really is a single family of peoples. Each of us is not an insignificant and ephemeral fact, a 'stranger' in a random universe. Globalisation has made this even more real. Rather than being the victim of globalisation, we should champion a new version, one which is person-based, community-oriented, open to God and marked by solidarity.

For Pope Benedict, solidarity is first and foremost a sense of responsibility on the part of everyone with regard to everyone. In our integrated global economy, solidarity with developing countries leads to development. The duty to act in solidarity means we must also work for justice for future generations, which includes our responsibility to the environment; future generations must find an earth they can live from.

In their 1997 statement entitled *Called to Global Solidarity*, the U.S. Bishops summed up the Church's teaching on solidarity when they pointed out that American Catholics have a



special responsibility. They wrote, “We are members of a universal Church that transcends national boundaries and calls us to live in solidarity and justice with the peoples of the world. We are also citizens of a powerful democracy with enormous influence beyond our borders. As Catholics and Americans [Indians] we are uniquely called to **global solidarity**” (National Conference of Catholic Bishops, *Called to Global Solidarity*, Washington, DC: USCC, 1997, #1.).00

For St John Paul II

Solidarity implies a struggle with others, with injustice rather than other people as the enemy. For him, it is collaboration which is the characteristic way of acting in a spirit of solidarity. “Solidarity helps us to see the "other"- whether a person, people or nation-not just as some kind of instrument, with a work capacity and physical strength to be exploited at low cost and then discarded when no longer useful, but as our "neighbor," a "helper" (cf. Gen 2:18-20), to be made a sharer, on a par with ourselves, in the banquet of life to which all are equally invited by God. Hence the importance of reawakening the religious awareness of individuals and peoples. Thus the exploitation, oppression and annihilation of others are excluded” (*Sollicitudo Rei Socialis*. Social Concern. #39).

He further goes on to argue that even in struggle, solidarity remains open to dialogue. Solidarity, of its very nature, provokes action but it does so always on the basis of a vision of community and of calling to full membership of that community..

Love of neighbor has global dimensions in our rapidly shrinking world. At the core of solidarity is the pursuit of justice and peace. Peace is more than a lack of conflict. Peace, or in Hebrew, Shalom, means literally “right relationship.” The gospel calls us to be peacemakers: that we live in right relationship with others, ourselves, and God. St Paul VI taught, “If you want peace, work for justice.” Our love for our entire human family demands that we work for justice and for peace, that we promote God’s shalom in our world.





3.10 Role of Government

Thrust : Because we are social beings, the State is natural to the person. Therefore, the state has a positive moral function. It is an instrument to promote human dignity, protect human rights, and build the common good. Its purpose is to assist citizens in fulfilling their responsibility to others in society. Since, in a large and complex society these responsibilities cannot adequately be carried out on a one-to-one basis, citizens need the help of government in fulfilling these responsibilities and promoting the common good. According to the principle of subsidiarity, the functions of government should be performed at the lowest level possible, as long as they can be performed adequately. If they cannot, then a higher level of government should intervene to provide help.

Source of Concern : In totalitarian or dictatorial regimes, the fundamental right to participate in public life is denied; in some countries right is only formally proclaimed while in reality it cannot be concretely exercised, in some other countries, the burgeoning bureaucracy de facto denies citizens the possibility of taking active part in social and political life.

Directive 1 : The responsibility of attaining the common good is vested in the State. The State must guarantee the coherence, unity and urbanization of the civil society of which it is an expression.

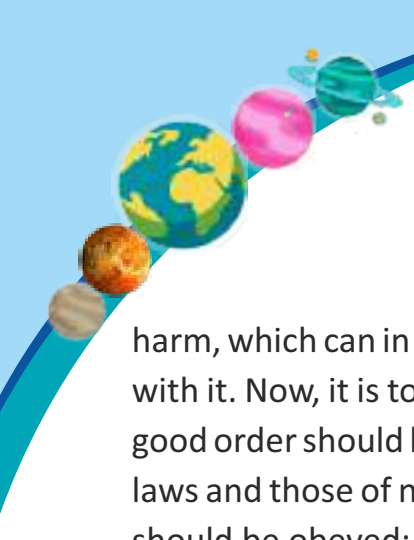
Directive 2 : To ensure the common good, the state has the specific duty to harmonise the different sectorial interests with the requirements of justice.

Directive 3 : Various circumstances may make it advisable that the State step in to supply certain functions.

Directive 4 : No State should create conditions which will ensure job opportunities, by stimulating those activities where they are lacking or by supporting them in moments of crisis.

Directive 5 : Political authority must always be exercised within the limits of morality and on behalf of the dynamically conceived common good, according to juridical order enjoying legal status.

Pope Leo XIII called the state to discharge its duty at the right time and in the right manner. "Whenever the general interest or any particular class suffers, or is threatened with

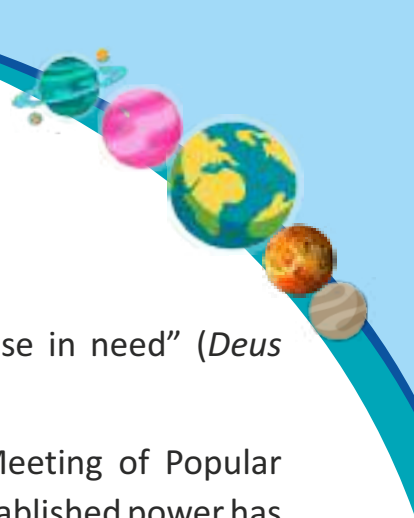


harm, which can in no other way be met or prevented, the public authority must step in to deal with it. Now, it is to the interest of the community, as well as of the individual, that peace and good order should be maintained; that all things should be carried on in accordance with God's laws and those of nature; that the discipline of family life should be observed and that religion should be obeyed; that a high standard of morality should prevail, both in public and private life; that justice should be held sacred and that no one should injure another with impunity; that the members of the Commonwealth should grow up to human status: strong and robust, and capable, if need be, of guarding and defending their country (Rerum Novarum. On the Condition of Labour #36).

St John Paul reminds all, especially the governments, "If Pope Leo XIII calls upon the State to remedy the condition of the poor in accordance with justice, he does so because of his timely awareness that the State has the duty of watching over the common good and of ensuring that every sector of social life, not excluding the economic one, contributes to achieving that good, while respecting the rightful autonomy of each sector. This should not however lead us to think that Pope Leo expected the State to solve every social problem. On the contrary, he frequently insists on necessary limits to the State's intervention and on its instrumental character, inasmuch as the individual, the family and society are prior to the State, and inasmuch as the State exists in order to protect their rights and not stifle them" (*Centesimus annus*. Hundreth Year of Rerum Novarum #11).

The threefold cornerstone of Catholic Social Teachings contains the principles of human dignity, solidarity, and subsidiarity. It is the foundation on which to form our conscience in order to evaluate the framework of society and the state and is the Catholic criteria for prudential judgment and direction in developing policy programs. Thus by advocating subsidiarity, the popes also demanded necessary limits to the state's intervention.

Social doctrine of the Church is clear of the principle that any activity that can be performed by a more decentralized entity should be done by that authority. On the other hand, the state should undertake only those tasks, which are beyond the capacity of individuals or private groups, those acting independently of the state. Nor should subsidiarity be viewed simply as a limit on the state. In this regard Pope Benedict wrote, "We do not need a State which regulates and controls everything, but a State which, in accordance with the principles of subsidiarity, generously acknowledges and supports initiatives arising from



different social forces and combines spontaneity with closeness to those in need” (*Deus Caritas Est*. Of Christian Love. 2005. #28).

Pope Francis emphasized in his address to the Second World Meeting of Popular Movements, at Santa Cruz de la Sierra, Bolivia, on July 9th, “No actual or established power has the right to deprive peoples of the full exercise of their sovereignty”. Thus the popes also drew limits to the powers of the state.

In this regard, St John Paul II wrote, “Another task of the State is that of overseeing and directing the exercise of human rights in the economic sector. However the primary responsibility in this area belongs not to the State but to individuals and to the various groups and associations which make up society”. But he warned of too much of interference by the state, “By intervening directly and depriving society of its responsibility the Social Assistance State leads to a loss of human energies and an inordinate increase in public agencies which are dominated more by bureaucratic ways of thinking than by concern for serving their clients, and which are accompanied by an enormous increase in spending. In fact, it would appear that needs are best understood and satisfied by people who are closest to them and who act as neighbors to those in need” (*Centesimus Annus*, Hundreth Year of *Rerum Novarum* #48).





3.11 Promotion of Peace

Thrust : Peace results from harmony built into human society by its divine founder and actualized by human beings as they thirst after ever greater justice. This vision of peace implies that the building up of peace is a task that requires the commitment of individuals and institutions in a variety of social sectors – political, economic, cultural, military, and legal. The church is as an institution and individual Catholics have an important role to play in advancing the goal of peace through each of these social structures and institutions.

Situation 1 : World and Church were affected by the terrible years of Second World War and the reconstruction. Hence, Pope Pius XII spoke about justice and peace.

Response : The church is called in truth, justice and love to cooperate in building with all men and women an authentic communion

Situation 2 : The terrifying power of man's destructive ability and the closer links between the peoples of the whole world make it very difficult to practically impossible to limit the consequences of conflict.

Biblical Basis for Peace

- I will give peace in the land, and you shall lie down, and none will make you afraid – Leviticus 26:26.
- The fruit of that righteousness will be peace; its effect will be quietness and confidence forever- Isaiah 32:17.
- You will go out in joy and be led forth in peace – Isaiah 55:12.
- Deceit is in the hearts of those who plot evil, but those who promote peace have joy – Proverbs 12:20.
- The LORD blesses his people with peace – Psalm 29:11.
- Great peace have those who love your law, and nothing can make them stumble – Isaiah 1:19 - 1: 65.
- Come to me, all you who are weary and burdened, and I will give you rest - Mathew 11:28.

- Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid – John 14:27.
- I have told you these things, so that in me you may have peace – John 16:33.
- They must turn from evil and do good; they must seek peace and pursue it - 1 Peter 3:9-11.

St John XXIII as early as 1963 wrote an encyclical termed, *Pacem in Terris* (Peace on Earth). The subtitle indicates clearly what he had in mind, 'On Establishing Universal Peace on Truth, Justice, Charity and Liberty'. Realising the need to insist on peace at a time when Cold War tensions between the United States and Russia were peaking and the arms race was being strengthened he wrote, "Everyone, however, must realize that, unless this process of disarmament be thoroughgoing and complete, and reach men's very souls, it is impossible to stop the arms race, or to reduce armaments, or—and this is the main thing—ultimately to abolish them entirely. Everyone must sincerely co-operate in the effort to banish fear and the anxious expectation of war from people's minds. But this requires that the fundamental principles upon which peace is based in today's world be replaced by an altogether different one, namely, the realization that true and lasting peace among nations cannot consist in the possession of an equal supply of armaments but only in mutual trust. And we are confident that this can be achieved, for it is a thing which not only is dictated by common sense, but is in itself the most desirable and the most fruitful of goods" (#113).

Pope Francis on the 50th year of *Pacem in Terris* said that the encyclical reminds Christians that peacemaking is based in mankind's "divine origin." This common origin means every human being shares a common dignity that they must "promote, respect and safeguard always." He urged more efforts to provide access to food, water, shelter, health care and education. He also emphasized the need for everyone to have the possibility "to form and support a family." He reiterated the fact that "On this depends an enduring peace for everyone,"

Pope Francis encouraged the Christians to reflect on *Pacem in Terris* as they respond to challenges to peace today, including those in the realms of education, lack of access to resources, ethical problems in biological research, arms races, and the mass media's "impact on consciences."



Following in the footsteps of his predecessor, St Paul VI while addressing the UN General Assembly, emphatically declared “War never again! Never again war!” During the same period, St Paul VI also saw the Second Vatican Council through to its completion. Vatican II produced an articulation of substantive peace in one of its final documents, *Gaudium et Spes*. He also established the annual World Day for Peace Messages. One of those messages is the source of what is his most repeated social teaching: “if you want peace, work for justice.”

St Paul VI cautioned against various forces against peace and called for building peace day after day. “Excessive economic, social and cultural inequalities among peoples arouse tensions and conflicts, and are a danger to peace. As We said to the Fathers of the Council when We returned from Our journey of peace to the United Nations: “The condition of the peoples in the process of development ought to be the object of our consideration; or better: our charity for the poor in the world--and there are multitudes of them--must become more considerate, more active, more generous”. [64] To wage war on misery and to struggle against injustice is to promote, along with improved conditions, the human and spiritual progress of all people and therefore the common good of humanity. Peace cannot be limited to a mere absence of war, the result of an ever precarious balance of forces. No, peace is something that is built up day after day, in the pursuit of an order intended by God, which implies a more perfect form of justice among men” (*Populorum Progressio*. The Development of People #76).

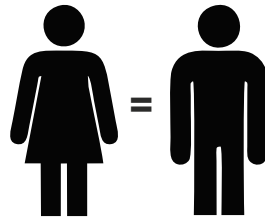
Catholic teaching promotes peace as a positive, action-oriented concept. In the words of St John Paul II, “**Peace is not just the absence of war.** It involves mutual respect and confidence between peoples and nations. **It involves collaboration and binding** agreements. Like a cathedral, peace has to be constructed, patiently and with unshakeable faith. Wherever the strong exploit the weak; wherever the rich take advantage of the poor; wherever great powers seek to dominate and to impose ideologies, there the work of making peace is undone; there the cathedral of peace is again destroyed... War should belong to the tragic past, to history; it should find no place on humanity’s agenda for the future” (At the Holy Mass on Pentecost in UK in 1982).

There is a close relationship in Catholic teaching between peace and justice. Peace is the fruit of justice and is dependent upon right order among human beings. Peace must be built on the basis of justice in a world where the personal and social consequences of sin are evident. *Gaudium et Spes* (Pastoral Constitution on the “Church in the Modern World”, Vatican Council



II, 1965) in a definitive manner spoke of the relationship between peace and justice. “Peace is not merely the absence of war; nor can it be reduced solely to the maintenance of a balance of power between enemies; nor is it brought about by dictatorship. Instead, it is rightly and appropriately called an enterprise of justice. Peace results from that order structured into human society by its divine Founder, and actualized by people as they thirst after ever greater justice. The common good of humanity finds its ultimate meaning in the eternal law. But since the concrete demands of this common good are constantly changing as time goes on, peace is never attained once and for all, but must be built up ceaselessly. Moreover, the human will is unsteady and wounded by sin, the achievement of peace requires a constant mastering of passions and the vigilance of lawful authority” (#78).





3.12 Place and Role of Woman

Statement 1 : Society is made up of men & women who are the primary and fundamental way for the church.

Statement 2 : Pope Leo XIII on the occasion of the 18th anniversary of Rerum Novarum reflects on post-industrial society, urbanization, the condition of young people, the condition of women, unemployment, discrimination, emigration, population growth etc.

Statement 3 : man and woman have the same dignity and are of equal worth not only because they are both, in their differences, created in the image of God, but even more profoundly because the dynamics of reciprocity that gives life to the 'we' in the human couple is an image of God.

Biblical Basis for Place and Role of Women

- So God created mankind in his own image, in the image of God he created them; male and female he created them – Genesis 1: 27.
- For the LORD your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality - Deuteronomy 10:17.
- “God is within her, she will not fall - Psalm 46:5.
- A kindhearted woman gains honor – Proverb 11-16.
- Many are the women of proven worth, but you have excelled them all – Proverbs 31:10-31.
- For where you go I will go and where you lodge I will lodge. Your people shall be my people and your God my God. Where you die I will die and there will I be buried - Ruth 1:16-17.
- Blessed is she who believed that the Lord would fulfill His promises to her - Luke 1:45.
- There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus – Galatians 3:28.



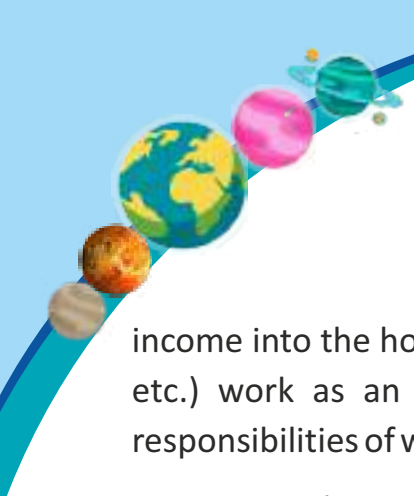
The female followers of Jesus were:

1. Mary, the mother of Jesus (Luke 1:38 ... etc, etc, etc ... John 19:25)
2. Mary's sister, Jesus' aunt (John 19:25)
3. The mother of James and John Zebedee (Matthew 27:55-56)
4. Mary Magdalene (John 20:16)
5. Joanna, wife of Chuza (Luke 8:3)
6. Salome (Mark 15:40-41)
7. Susanna (Luke 8:3)
8. Mary, wife of Cleopas (John 19:25)
9. Simon Peter's mother-in-law (Matthew 8:14)
10. Martha, sister of Mary and Lazarus (John 11:27, 12:2)
11. Mary of Bethany, sister of Martha and Lazarus (John 12:3)
12. The Samaritan woman (John 4:39)

The Reality : It is a reality that in a patriarchal society, women have been considered as second class citizens. This is also the case in the Church. Even in the Bible there are verses which are affirming the legitimate place and role of women and there are passages which relegate women to the background or only look at women from the point of view of men or from the point of view of their role in the family and at home.

Also due to the patriarchal structures of society, women are either denied or given limited access to economic responsibility and political participation. In addition, the sexual division of labor allocates to them the most onerous, labor-intensive, poorly-rewarded tasks inside and outside the home – and the longest working hours. The plight of the rural women who have the daily and never-ending tasks of fetching water long distances, finding fuel for cooking, engaging in food production with very simple tools is even more disheartening.

Further, in almost all societies, the domestic work of women in the home, which goes on seven days a week. 365 days a year, year in and year out has little or no economic value and is almost never calculated into the wealth and productivity of a country. Studies in countries around the world show that women are almost always paid less than men for comparable work. Women's wages are often incredibly low. Most women who work "outside the home" do so because of economic necessity; their families literally would not survive if they did not bring



income into the home. Other women, especially in the professions (law, medicine, teaching, etc.) work as an exercise of their creativity, just as men do, and have to juggle the responsibilities of work, home and children with often little assistance from their husbands”.

Over the years there have been changes both within the society and the Church. The papal encyclicals are also on that line. Pope Pius XII in his letter known as ‘Papal Directives For The Woman Of Today’ written in 1947 stated, We had pointed out the menacing dangers, and We then referred especially to what might be called the secularization, the materialization, the enslavement of woman, all the attacks directed against her dignity and rights as a person and as a Christian. The dangers have become greater day by day, and the menace day by day, more pressing. But on the other hand, God be praised, the efforts for defense, far from weakening, have been more and more intensified... We believe, never in the course of the history of humanity, have events required on the part of woman so much initiative and daring, so much sense of responsibility, so much fidelity, moral strength, spirit of sacrifice and endurance of all kinds of sufferings — in a word, so much heroism”.

In scrutinizing the social documents of the church for their statements on relationships, we will examine them in the areas of friendship, marriage, family, work, social life and political life. There are references to the subjugation and exploitation women go through. There are also attempts to spell out their place and role in society and Church.

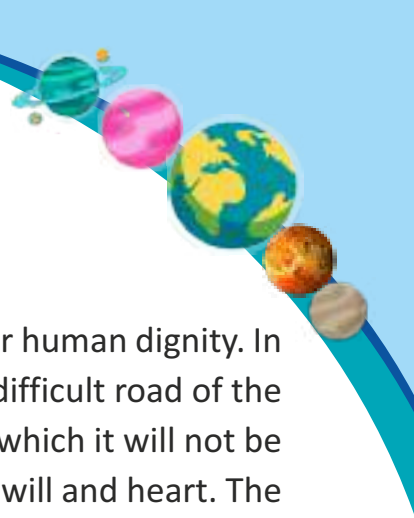
Dignity of Women

It is the duty of every man to uphold the dignity of every woman. St John Paul II



St John Paul II spoke about the struggles women go through both at home and outside. “It is familiar to women, who sometimes without proper recognition on the part of society and even of their own families bear the daily burden and the upbringing of their children” (*Laborem Exercens*. On Human Work. #9).

From the social doctrines, if we can assume that when “men” is used in the documents it can be interpreted in an inclusive sense – designating women also – then the documents call women to



the work of creating economic relationships built on justice and respect for human dignity. In his first encyclical *Redemptor Hominis* (1979) St John Paul II stated, “This difficult road of the indispensable transformation of the structures of economic life is one on which it will not be easy to go forward without the intervention of a true conversion of mind, will and heart. The task requires resolute commitment by individuals and peoples that are free and linked in solidarity” (#16). Individuals and peoples here refer to both men and women.

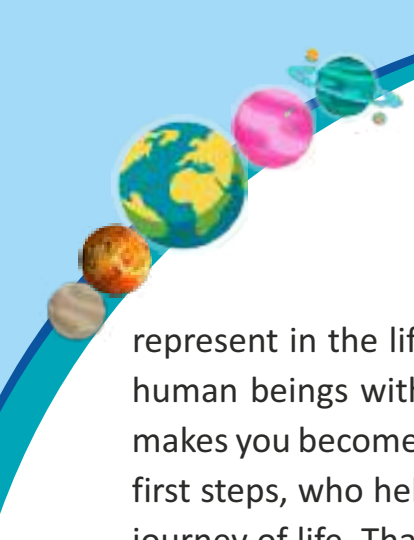
Statement 3 : Catechism of the Catholic Church, 2334 and 371

St John XXIII highlighted the role played by women, “The part that women are now playing in political life is everywhere evident. This is a development that is perhaps of swifter growth among Christian nations, but it is also happening extensively, if more slowly, among nations those are heirs to different traditions and imbued with a different culture. Women are gaining an increasing awareness of their natural dignity. Far from being content with a purely passive role or allowing themselves to be regarded as a kind of instrument, they are demanding both in domestic and in public life the rights and duties which belong to them as human persons” (*Pacem in Terris*. Peace on Earth. #41)

Women are thus co-creators of the human community in all its dimensions, personal and public. Here women are clearly identified as “subjects” of transformation and action in the world. *Gaudium et Spes* also speaks of “Christians” freely drawing all earthly activities – domestic, professional, social and technical into a vital synthesis for the good of all and the glory of God (GS 43). Women’s gifts and talents are therefore vitally needed to transform the world according to Gospel values. The direction is clear and women are free to claim their own gifts in the work of justice and peace.

Speaking about the urgent task before Christians, the *Gaudium et Spes* states, “It is necessary to provide for them those working conditions which will not impede their human culture but rather favor it. Women now work in almost all spheres. It is fitting that they are able to assume their proper role in accordance with their own nature. It will belong to all to acknowledge and favor the proper and necessary participation of women in the cultural life. (Church in the Modern World. # 60).

Writing ‘A Letter to Women’ in 1995, St John Paul II stated, “This word of thanks to the Lord for his mysterious plan regarding the vocation and mission of women in the world is at the same time a concrete and direct word of thanks to women, to every woman, for all that they



represent in the life of humanity. Thank you, *women who are mothers!* You have sheltered human beings within yourselves in a unique experience of joy and travail. This experience makes you become God's own smile upon the newborn child, the one who guides your child's first steps, who helps it to grow, and who is the anchor as the child makes its way along the journey of life. Thank you, *women who are wives!* You irrevocably join your future to that of your husbands, in a relationship of mutual giving, at the service of love and life. Thank you, *women who are daughters and women who are sisters!* Into the heart of the family, and then of all society, you bring the richness of your sensitivity, your intuitiveness, your generosity and fidelity. Thank you, *women who work!* You are present and active in every area of life - social, economic, cultural, artistic and political. In this way you make an indispensable contribution to the growth of a culture which unites reason and feeling, to a model of life ever open to the sense of "mystery", to the establishment of economic and political structures ever more worthy of humanity. Thank you, *consecrated women!* Following the example of the greatest of women, the Mother of Jesus Christ, the Incarnate Word, you open yourselves with obedience and fidelity to the gift of God's love. You help the Church and all mankind to experience a "spousal" relationship to God, one which magnificently expresses the fellowship which God wishes to establish with his creatures. Thank you, *every woman,* for the simple fact of being a *woman!* Through the insight which is so much a part of your womanhood you enrich the world's understanding and help to make human relations more honest and authentic".

Christian women activists suggest that the Church must do the following:

- 1) To affirm women's full humanity and dignity in every context in which it is called into question, and in its teaching and preaching to denounce every form of sexism and denigration of women.
- 2) Women's baptismal calls to mission and ministry must not be a secret any longer but must be affirmed and proclaimed with courage and vigour. Women must be called forth to minister according to the gifts of the Spirit they have received. Their role must no longer be restricted to the usual "tea and sacristy" responsibilities.
- 3) Changes must be made in the unjust structures which exist at all levels – parish, church institutions, and diocese. These structures exclude women from leadership roles, pay unjust wages and provide poor job benefits (this applies equally to



women religious and lay women), and do not provide for in-service formation and training for women employees on the same level as men. A church that preaches justice must first be just within itself.

- 4) The language the church uses – both in the liturgy and its other writings – must be careful to be inclusive of women in every situation. Thus, the Church should uphold the full humanity, dignity and rights of women.

These women also spell out their tasks as women:

- 1) we are to be strong in faith as Deborah, Ruth and Mary of Nazareth so evidently were.
- 2) We are to be bold and act after the examples of the persistent woman in Luke 18: 1-8 and Mary Magdalene, the first apostle of the resurrection.
- 3) We are to be bearers of hope to our church and world. As women we bear and give life: every child born is a promise that God is still with us; every act of faith, hope and love (personally and socially) says “tomorrow will be better.” Together in the solidarity of the one Spirit of God, we as women and men can bring life, love, justice and peace in the power of that Spirit to our country, the Church and the world.





3.13 Place and Role of Youth

Thrust : By our baptism, Catholics are committed to following Jesus Christ and to be "salt for the earth, light for the nations." As the Catechism of the Catholic Church reminds us, "It is necessary that all participate, according to his position and role, in promoting the common good. This is inherent in the dignity of the human person. As far as possible all the citizens should take an active part in public life. This is all the more true of Christian youth.

In his Apostolic Letter, 'Dilecti Amici', St John Paul II addressing the youth on the occasion of International Youth Year, 1985 communicated the following: "1985 has been proclaimed by the United Nations Organization, International Youth Year, and this is of great significance, first of all for yourselves, and also for people of all ages-individuals, communities and the whole of society. It is of particular significance also for the Church, as the custodian of fundamental truths and values and at the same time as the minister of the eternal destinies that man, the great human family has in God himself.

Since man is the fundamental and at the same time the daily way of the Church, it is easy to understand why the Church attributes special importance to the period of youth as a key stage in the life of every human being. **You young people are the ones who embody this youth: you are the youth of the nations and societies, the youth of every family and of all humanity; you are also the youth of the Church.** We are all looking to you, for all of us, thanks to you, in a certain sense continually become young again. So your youth is not just your own property, your personal property or the property of a generation: it belongs to the whole of that space that every man traverses in his life's journey, and at the same time it is a special possession belonging to everyone. It is a possession of humanity itself.

Referring to the Gospel, we can say that youth is the time for discerning talents. It is also the time when one starts out on the many paths along which all human activity; work and creativity have developed and continue to do so. I hope that all of you will discover yourselves along these paths. I hope that you will set out upon them with interest, diligence and enthusiasm. Work - all work - is linked to effort: "In the sweat of your face you shall eat bread", (Gen 3:19.) and this experience of hard work is shared by each one of you from your earliest years. At the same time, however, work in a specific way forms man, and in a certain sense creates him. So it is always a question of effort which is creative.



Not just mental but menial work too

This refers not only to study or mental and intellectual work in general but also to the ordinary kinds of physical work that seemingly have nothing "creative" about them.

Youth, then, is "growth". In the light of all that has been said so far on this theme, this Gospel passage strikes one as particularly synthetical and evocative. Growth "in stature" refers to an individual's natural relationship with time: this growth is as it were an "upward" stage in the course of a person's life. It is the time of psychophysical development: the growth of all the energies through which normal human individuality is built up. But this process has to be accompanied by "growth" in wisdom and grace.

The celebration of the 28 World Youth Day on Palm Sunday, 24 March 2013, five days after Pope Francis had begun his pontificate, gave him a good opportunity to address young people. He noted their joy with satisfaction and exclaimed: "You have an important part in the celebration of faith! You bring us the joy of faith and you tell us that we must live the faith with a young heart, always: a young heart, even at the age of seventy or eighty. Dear young people! With Christ, the heart never grows old!"

A student asked the Pope for a word of hope in the face of so much misery in the world. The Pope replied: "First of all I would like to say one thing to all you young people: do not let yourselves be robbed of hope! Please, do not let yourselves be robbed of it! And who robs you of hope? The spirit of the world, wealth, the spirit of vanity, arrogance, pride... Where do I find hope? Jesus in the poor, Jesus who made himself poor for us... Poverty demands that we sow hope. It requires me to have greater hope, too... It is impossible to talk about poverty, about abstract poverty. That does not exist! Poverty is the flesh of the poor Jesus in this hungry child, in the sick person, in these unjust social structures... The young must stake themselves on high ideals: this is my advice. But where do I find hope? In the flesh of the suffering Jesus and in true poverty".



The Missionary Mandate to Youth by Pope Francis

There are three imperatives: (1) Go, (2) without fear, (3) to serve. (1) Go! The joy of faith which young people experienced when they gathered for an encounter with Jesus Christ must not be kept within each individual or within the group (parish, movement, community). It must be shared. This missionary mandate stems from the strength of Jesus' love. The Lord's presence close to us takes away any fear of facing the task of evangelizing. "Sing to the Lord a new song"

Pope Francis demanded from the elders that we should live in such a way that youth are encouraged to go ahead. "Young people must say to the world: to follow Christ is good; to go with Christ is good; the message of Christ is good; emerging from ourselves, to the ends of the earth and of existence, to take Jesus there, is good! Three points, then: joy, Cross, young people".

The Catholic Social Teaching is conscious of the struggles of the youth. "In many parts of the world young people experience particularly harsh conditions, within which it becomes difficult to open up space for authentic life choices, in the absence of even minimal margins for exercising freedom. We think of young people in situations of poverty and exclusion; to those who grow up without parents or family, or do not have the opportunity to go to school; to the children and street children of many suburbs; to young unemployed, displaced persons and migrants; to those who are victims of exploitation, trafficking and slavery; to children and young people forcibly enrolled in criminal gangs or in irregular militias; to child brides or girls forced to marry against their will. There are too many in the world who pass directly from childhood to adulthood and a burden of responsibility that they could not choose" (Preparatory Document of the XV Ordinary General Assembly of the Synod of Bishops on "Young People, Faith and Vocational Discernment", 01.13.2017).

Holy Father Francis in his Post-Synodal Apostolic Exhortation, *Christus Vivit*, To Young People and to the Entire People of God, written on 25th March, 2019 speaks his heart out to the youth of the world. "It is very important for you to contemplate the young Jesus as presented in the Gospels, for he was truly one of you, and shares many of the features of your young hearts. We see this for example in the following: 'Jesus had unconditional trust in the Father; he maintained friendship with his disciples, and even in moments of crisis he remained faithful to them. **He showed profound compassion for the weakest, especially the poor, the**



sick, sinners and the excluded. He had the courage to confront the religious and political authorities of his time; he knew what it was to feel misunderstood and rejected; he experienced the fear of suffering and he knew the frailty of the Passion. He turned his gaze to the future, entrusting himself into the Father's safe hands in the strength of the Spirit. **In Jesus, all the young can see themselves'** (# 31).

While concluding the Apostolic Letter, the Pope appealed to the youth in these words, "Dear young people, my joyful hope is to see you keep running the race before you, outstripping all those who are slow or fearful. Keep running, "attracted by the face of Christ, whom we love so much, whom we adore in the Holy Eucharist and acknowledge in the flesh of our suffering brothers and sisters. May the Holy Spirit urge you on as you run this race. The Church needs your momentum, your intuitions, and your faith. We need them! And when you arrive where we have not yet reached, have the patience to wait for us" (# 299).

It is timely and imperative for the Indian Church to seriously reflect and act upon the social doctrines of the Church regarding youth. It is all the more urgent in a country which is slowly moving towards an attitude and behavior which is arrogant, aggressive, angry explosions, personal and collective intolerance, inhuman behavior, narrow mindedness, denial and despising what is different from mine etc. Youth is an age of idealism. But they are bombarded with these negative and derogative attitudes and behaviours. The Church needs to put its head, heart, soul, personnel and resources to deliberate and carry out proactive programs of action.





3.14 Integral Development



Background

Global issues : trade, debt, the limits of capitalism, oppressive regimes and the temptation to violent revolt, superfluous wealth and the need for generous aid. It was a period of decolonisation, with the emergence of newly independent states throughout the developing world, and especially in Africa. It was a time of great optimism in developing countries but also a period of great naivety as regards development.

The “trickle-down theory” - the politico-economic argument that an increase in the wealth of the rich is good for the poor because some of that additional wealth will eventually trickle its way down to them - was very much in vogue.

Development at the time was characterized by large infrastructural projects and little attention tended to be paid to human development. **In India Nehru called it “Temples of Modern Development”. But this was at the expense of displacing the Tribals, Dalits and vulnerable people from their habitats and by denying them their rights.**

It is in this background, the Church cautions against development for the sake of development or development as medicine for the cure of all ills. **Integral human development is grounded in the principles of Catholic Social Teaching, and promotes the dignity of the human person, equality between every person and the common good of all people in the community. Integral human development or holistic development of the human person covers all aspects of life: social, economic, political, cultural, educational, personal and spiritual. Integral Human Development is the overarching approach for all human endeavours.**

St Paul VI could see the dangers and limitations of these types of approaches, thinking and practices. Hence, he published his encyclical *Populorum Progressio* (1968), to highlight them and to offer a different vision of development.

His opening sentence set the tone: “The development of peoples has the church’s close attention, particularly the development of those peoples striving to escape from hunger, misery, endemic diseases and ignorance; of those who are looking for a wider share in the benefits of civilisation and a more active improvement of their human qualities; of those who are aiming purposefully at their complete fulfillment” (#1).0



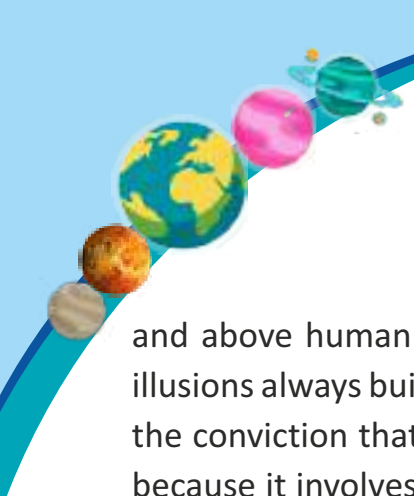
The development of each person and of the whole person

Social doctrines of the Church while speaking of development did not limit it to just economic development alone but focused on integral development. “The development we speak of here cannot be restricted to economic growth alone. To be authentic, it must be well rounded; it must **foster the development of each man and of the whole man.**”

In this encyclical St Paul VI puts development in proper perspective. “Man's personal and collective fulfillment could be jeopardized if the proper scale of values were not maintained. The pursuit of life's necessities is quite legitimate; hence we are duty-bound to do the work which enables us to obtain them: If anyone is unwilling to work, do not let him eat. But the acquisition of worldly goods can lead men to greed, to the unrelenting desire for more, to the pursuit of greater personal power. Rich and poor alike—be they individuals, families or nations—can fall prey to avarice and soul-stifling materialism. Neither individuals nor nations should regard the possession of more and more goods as the ultimate objective. Every kind of progress is a two-edged sword. It is necessary if man is to grow as a human being; yet it can also enslave him, if he comes to regard it as the supreme good and cannot look beyond it. When this happens, men harden their hearts, shut out others from their minds and gather together solely for reasons of self-interest rather than out of friendship; dissension and disunity follow soon after” (#18-19).

If we ask ourselves, whether the task of St Paul VI is done, the answer would be in the negative. Similarly, neither did the social doctrines stop talking about development. St John Paul in three social justice encyclicals – *Laborem Exercens*, 1981; *Sollicitudo Rei Socialis*, 1987; and *Centesimus Annus*, 1991 and Benedict XVI in *Caritas in Veritate*, 2009 continued their emphasis on human development, the dignity of work, opposition to dictatorial regimes, the duty of the state to help and protect the poor; and attacked unbridled capitalism.

Pope Benedict XVI following St Paul VI in *Caritas in Veritate* talks about authentic human development. He calls development as a vocation. “To regard development as a vocation is to recognize, on the one hand, that it derives from a transcendent call, and on the other hand that it is incapable, on its own, of supplying its ultimate meaning... A vocation is a call that requires a free and responsible answer. Integral human development (IHD) presupposes the responsible freedom of the individual and of peoples: no structure can guarantee this development over



and above human responsibility. The types of messianism which give promises but create illusions always build their case on a denial of the transcendent dimension of development, in the conviction that it lies entirely at their disposal. This false security becomes a weakness, because it involves reducing man to subservience, to a mere means for development, while the humility of those who accept a vocation is transformed into true autonomy, because it sets them free” (#18 -19).

Pope Francis helps us to understand IHD as addressing economic inequalities and measuring opportunities, dignity and solidarity for everyone. (‘Pope Francis’s Call for Social Justice in the Global Economy’, The Australian Catholic Record, vol 91, no 2, June 2014, p192).

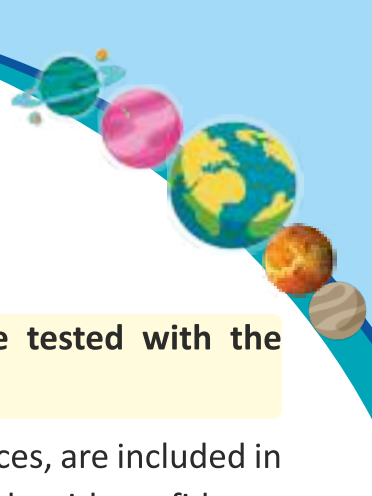
For us Christians as stated above, integral human development is grounded in the principles of Catholic Social Teaching, and promotes the dignity of the human person, equality between every person and the common good of all people in the community. Progressively, it also demands symbiotic relationship with nature which is also a creation of God and with whom the destiny of human beings is integrally connected.

Caritas Australia: A Model

Taking the social doctrine of the Church seriously, Caritas Australia has mandated to itself the following program of action: “Our faith in Christ, who became poor, and was always close to the poor and the outcast, is the basis of our concern for the integral development of society’s most neglected members... [This] means working to eliminate the structural causes of poverty and to promote the integral development of the poor, as well as small daily acts of solidarity in meeting the real needs which we encounter.”



Caritas Australia also focuses on the whole person. Integral Human Development highlights that human development cannot be separated into individual components (like health, education, shelter etc.); nor can it be focused solely on economic growth. Instead, our programs are designed to promote the development of the whole person, in every dimension of life.



Integral Human Development. As per Caritas Australia can be tested with the following four indicators:

- **A life with dignity**— where people are able to access basic services, are included in social, political, cultural and economic life. This empowers people with confidence to carry on their lives without any obstacle and also make changes in their own lives as and when necessary.
- **Just and peaceful relationships**— by addressing power, equity and conflict issues; and people can feel safe within their family and community, and actively engage in community activities.
- **Sustained economic well**— being and resilience – where people have access to resources necessary for life for themselves and their family.
- **Influence and independence**— by improving the ability to access information and resources, people should be able to influence attitudes and decisions that affect their lives.

Its development approach is to support whole communities, rather than sponsor individuals. A village well, a community school, a trained primary health worker — these can all help to improve life for everyone.

It believes that the only way to effectively and sustainably address poverty is **to assist people to become architects of their own development. It works through partnerships**, walking side-by-side with communities and local partner organisations, to ensure that people who are affected most by issues are able to influence the program.

It partners with local organisations and communities through providing financial support for projects, as well as technical support, advice on management and planning, mentoring and guidance.

Caritas Australia also works in partnership with the Australian Government, with some of its programs supported by Australian Aid.

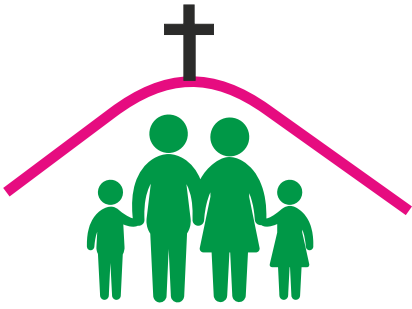
To sum up this section, it can be stated that integral human development as a theme helps all the Christians to understand the multi-dimensional nature of human development – to look beyond the boundaries of ‘sectors’, to address structural inequalities and see



individuals facing extreme poverty in the context of family and community. It also places human development in the wider global context of economic inequalities.

Above all, integral human development is the moral foundation on which all the endeavours of Christians are based. This is all the more integral when it comes to strive to serve people who are poor, vulnerable and marginalised.





3.15 Place and Role of Laity



Background : Vatican Council II left Catholicism with some unresolved tensions: on the one hand, between the authority of conscience and the teaching authority of the Church and, on the other hand, concerning the **proper relationship between the hierarchy and the laity**. Such unfinished business continues to play itself out in public and political life. Hence, this has become a bone of contention between the clergy and laity. But the popes have been constantly addressing this issue in their encyclicals.

Even today, there is lack of clarity with regard to the place and role of the laity in the Church and in its various ministries. This is further aggravated by clericalism which relegates the laity to the background practically in all the areas, activities, endeavours of the Church. Due to a lack of priests, there is some attempt to 'permit' the laity to perform some functions. But the reality of the laity having their legitimate place and role is still a discussion point and not yet implemented.

Vatican Council II in its deliberations brought out the *Apostolicam Actuositatem*, Decree on the Apostolate of the Laity. There is clear and categorical articulation of the place and role of the laity. "In the Church there is a diversity of ministries but a oneness of mission. Christ conferred on the Apostles and their successors the duty of teaching, sanctifying, and ruling in His name and power. The laity likewise share in the priestly, prophetic, and royal office of Christ and therefore have their own share in the mission of the whole people of God in the Church and in the world" (#2).

Having allotted a whole decree on the Mission of the Laity, the Council missions the laity in the following words. "The Lord renews His invitation to all the laity to come closer to Him every day, recognizing that what is His is also their own (Phil. 2:5), to associate themselves with Him in His saving mission. **Once again He sends them into every town and place where He will come (cf. Luke 10:1) so that they may show that they are co-workers in the various forms and modes of the one apostolate of the Church, which must be constantly adapted to the new needs of our times. Ever productive as they should be in the work of the Lord, they know that their labor in Him is not in vain (cf. 1 Cor. 15:58) (# 33).**

The Dogmatic Constitution, *Lumen Gentium*, of the Second Vatican Ecumenical Council, talks about the vocation of the laity in the following words: "But the laity, by their very vocation, seeks the kingdom of God by engaging in temporal affairs and by ordering them

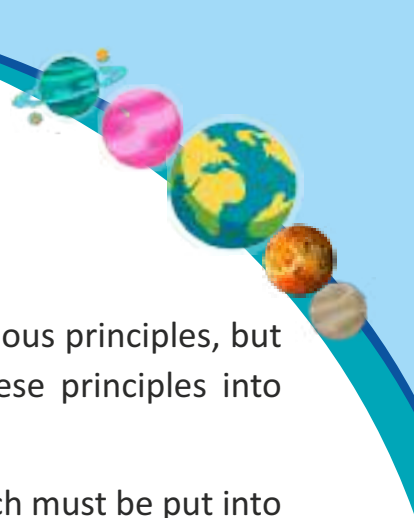


according to the plan of God. They live in the world, that is, in each and in all of the secular professions and occupations. They live in the ordinary circumstances of family and social life, from which the very web of their existence is woven. They are called there by God that by exercising their proper function and led by the spirit of the Gospel they may work for the sanctification of the world from within as a leaven. In this way they may make Christ known to others, especially by the testimony of a life resplendent in faith, hope and charity. Therefore, since they are tightly bound up in all types of temporal affairs it is their special task to order and to throw light upon these affairs in such a way that they may come into being and then continually increase according to Christ to the praise of the Creator and the Redeemer” (#31).

Thus the Church wants the lay faithful to be in the world and being in the world also become a leaven for a life of faith, hope and charity. St John Paul II, going a step further, reiterates the fact that the lay people like the clergy and religious are partners in the same mission. But their mission is more of a secular nature. “In fact the Council, in describing the lay faithful's situation in the secular world, points to it above all, as the place in which they receive their call from God: "There they are called by God"[33]. This "place" is treated and presented in dynamic terms: the lay faithful "live in the world, that is, in every one of the secular professions and occupations. They live in the ordinary circumstances of family and social life, from which the very fabric of their existence is woven"[34]. They are persons who live an ordinary life in the world: they study, they work, they form relationships as friends, professionals, members of society, cultures, etc. However, the Council considers their condition not simply an external and environmental framework, but as a reality destined to find in Jesus Christ the fullness of its meaning” (Post-Synodal Apostolic Exhortation *Christifideles Laici*, #15).

Talking about the formation of laity and lay association, St John Paul II declared, that the Church’s social doctrine must become an integral part of the on-going formation of the lay faithful. It is in and through these associations, the laity should contribute in the society and nation.

Earlier St John XXIII in his Encyclical Letter *Mater et Magistra*, Church Mother and Teacher had pointed out that, “The Lay Apostolate, therefore, has an important role to play in social education. The members of these associations, besides profiting personally from their own day to day experience in this field, can also help in the social education of the rising generation by giving it the benefit of the experience they have gained” (#233). Further talking about the responsibilities of the Church and lay people, the Pope went on to argue that the



Church has the right and obligation not merely to guard ethical and religious principles, but also to declare its authoritative judgment in the matter of putting these principles into practice.

He further stated, “These, then, are the educational principles which must be put into effect. It is a task which belongs particularly to our sons, the laity, for it is their lot to live an active life in the world and organize themselves for the attainment of temporal ends. In performing this task, which is a noble one, they must not only be well qualified in their trade or profession and practice it in accordance with its own proper laws, they must also bring their professional activity into conformity with the Church's social teaching” (240 and 241).

The Second Vatican Council in its Pastoral Constitution *Gaudium et Spes*, talked about Some More Urgent Duties of Christians in Regard to Culture. “Therefore the duty most consonant with our times, especially for Christians, is that of working diligently for fundamental decisions to be taken in economic and political affairs, both on the national and international level which will everywhere recognize and satisfy the right of all to a human and social culture in conformity with the dignity of the human person without any discrimination of race, sex, nation, religion or social condition. Therefore it is necessary to provide all with a sufficient quantity of cultural benefits, especially of those which constitute the so-called fundamental culture lest very many be prevented from cooperating in the promotion of the common good in a truly human manner because of illiteracy and a lack of responsible activity (#60).

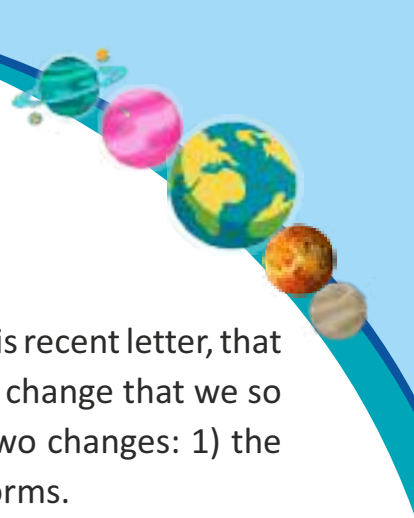
On the Occasion of the Eightieth Anniversary of the Encyclical ‘Rerum Novarum’, St Paul VI in his Apostolic Letter, ‘*Octogesima Adveniens*’ defined at length the social duty of the laity. “In fact, the true aim of all social activity should be to help individual members of the social body, but never to destroy or absorb them. According to the vocation proper to it, the political power must know how to stand aside from particular interests in order to view its responsibility with regard to the good of all men, even going beyond national limits. To take politics seriously at its different levels - local, regional, national and worldwide - is to affirm the duty of man, of every man, to recognize the concrete reality and the value of the freedom of choice that is offered to him to seek to bring about both the good of the city and of the nation and of mankind” (#46).



In his Encyclical, *Deus Caritas Est*, *On Christian Love*, Pope Benedict XVI discussed various questions regarding our responsibility for participation in the development of public policy that respects the dignity of the human person and serves the common good. He further went on to identify and ask the laity to get involved in this sphere of life. "The direct duty to work for a just ordering of society is proper to the lay faithful. As citizens of the State, they are called to take part in public life in a personal capacity. So they cannot relinquish their participation "in the many different economic, social, legislative, administrative and cultural areas, which are intended to promote organically and institutionally the common good. The mission of the lay faithful is therefore to configure social life correctly, respecting its legitimate autonomy and cooperating with other citizens according to their respective competences and fulfilling their own responsibility. Even if the specific expressions of ecclesial charity can never be confused with the activity of the State, it still remains true that charity must animate the entire lives of the lay faithful and therefore also their political activity, lived as social charity" (#29).

Addressing the 6th Assembly of the International Catholic Action Forum on August 10, 2012 Pope Benedict XVI called for ecclesial and social co-responsibility of the laity. "Co-responsibility requires a change in mentality, particularly with regard to the role of the laity in the Church, who should be considered not as "collaborators" with the clergy, but as persons truly "co-responsible" for the being and activity of the Church. It is important, therefore, that a mature and committed laity be united, who are able to make their own specific contribution to the Church's mission."

Pope Francis has been severely criticizing clericalism. He has argued that it is due to clericalism, the Laity has not found its legitimate place and role in the Church. In his letter dated 20th August, 2018, to the People of God, the Holy Father goes even a step further that it is due to clericalism that the abuse of minors has taken place. But let's not place the blame only on the men in Holy Orders. The pope rightly points out, one doesn't have to be a member of the clergy to be a clericalist: Clericalism, whether fostered by priests themselves or by lay persons, leads to an excision in the ecclesial body that supports and helps to perpetuate many of the evils that we are condemning today. He argues further that clericalism could not flourish, as it clearly has for many centuries, without the compliance and complicity of the laity.



This is why Pope Francis is again right to acknowledge, as he does in his recent letter, that "every one of the baptized should feel involved in the ecclesial and social change that we so greatly need" to eradicate clericalism. The Holy Father further calls for two changes: 1) the reform of the attitude or mentality; 2) The structural and organizational reforms.

Features of Clericalism – Pope Francis

It is to belong to, and to see oneself as belonging to, an exclusive club – male, hierarchical, and celibate – that is closed and secretive, part of a system of privilege, deference and power.. The lay point of view isn't taken seriously. Members of the clerical caste, those on the upper rungs of the hierarchical ladder, are the ones who have a monopoly on wisdom and of access to the Holy Spirit....

Clericalism thrives on power and is sustained by it. It is a strong believer in accountability – but only upwards, not downwards.... Lay people and ordinary clergy do not have to be consulted – and seldom are....

Clericalism has no time for dialogue and debate. It regards those who talk about renewal in the church as dangerous, and as having a liberal agenda...

Source : Letter to the People of God. 20/08/2018

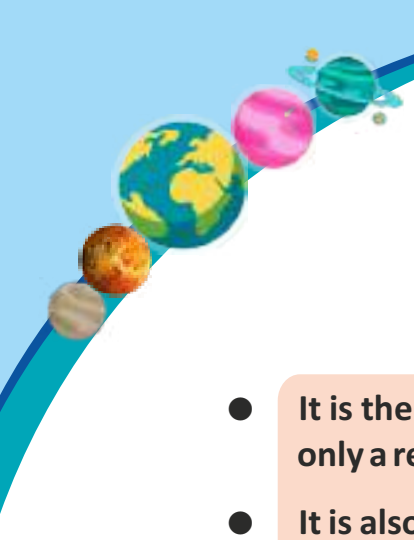
Priests as Pastors are to Serve the Faithful – Pope Francis

It is the Holy Faithful People of God that as pastors we are continually invited to look to, to protect, to accompany, to sustain and to serve."

"We are pastors. A pastor cannot imagine himself without his flock, which he is called to serve. The pastor is a pastor of a people, and he serves the people from amongst them."

Source : Spirit works in laypeople. It is not the property of the hierarchy. Apr 26, 2016

During his visit to Myanmar and Bangladesh while addressing the Bishops of Bangladesh on 1st December, 2017, Pope Francis pleaded with the Bishops, "Recognize and value the charisms of lay men and women, and encourage them to put their gifts at the service of the Church and of society as a whole as it is they who reflect the cultural, social and economic reality of a country"



Indian Church and Lay Faithful

- It is the very vocation of the laity to be an integral part of the Church and not be only a recipient of the sacraments;
- It is also the mission given to them by Our Lord Jesus Himself, “Go and announce the Good News”;
- In a country like India, where Christians are a tiny minority, clericalism has no place. It is the laity who ultimately are the central force of the Church;
- It is not due to the declining numbers that we talk to laity’s role in the Church. But it is due to their very mission;
- Hence, removing the sense of clerics being the sole recipients and dispensers of the Good News does not hold true ;
- Finally, the laity and priests and religious need to be trained and formed right from the beginning that to be a priest/religious faithful or to be a lay faithful is to participate in the salvific mission of Christ and be his messenger of Good News.



JUSTICE IN THE WORLD: SYNOD OF BISHOPS



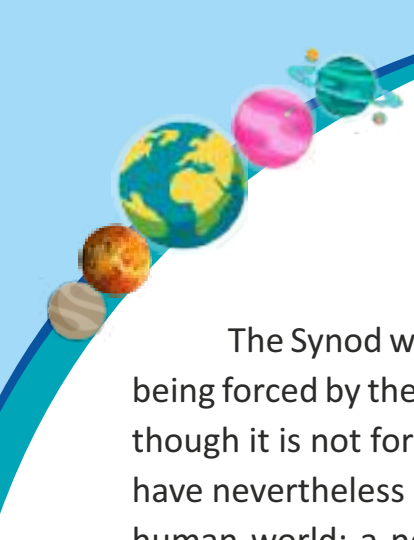
"Justice in the World" is the document produced by the Synod of Bishops in 1971, dealing with the issue of justice and liberation of the poor and oppressed. It called for more countries to share their power and for wealthy nations to consume less. Though it is not a typical encyclical like the others dealt above, it makes up a part of official Catholic social teaching. It was written by many bishops from poor, undeveloped countries and was influenced by liberation theology. They wrote that justice is central to the Catholic church's mission and that Christian love of neighbor and justice cannot be separate and that **"Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation"**.

A. The Context :

- 1) The present day situation of the world is marked by the grave sin of injustice.
- 2) People and nations, because of various forms of oppression and because of the present character of our society are silent, indeed voiceless, victims of injustice.

B. Church's Option :

- 1) The Church has therefore the right and the duty to announce justice on the social, national and international level.
- 2) Our mission demands that we should courageously denounce injustice, when the fundamental rights of human beings and their salvation demand it, with charity, prudence and firmness, in sincere dialogue with all parties concerned.



The Synod was aware that its role is not to venture into realms that are not religious, yet being forced by the situation; they described the existing situation and called for action. “Even though it is not for us to elaborate a very profound analysis of the situation of the world, we have nevertheless been able to perceive the serious injustices which are building around the human world: a network of domination, oppression and abuses which stifle freedom and which keep the greater part of humanity from sharing in the building up and enjoyment of a more just and more loving world” (#3).

The Bishops appreciated the efforts to uphold justice. “There are facts constituting a contribution to the furthering of justice. In associations of people and among peoples themselves there is arising a new awareness which shakes them out of any fatalistic resignation and which spurs them on to liberate themselves and to be responsible for their own destiny. Movements among people are seen which express hope in a better world and a will to change whatever has become intolerable” (#4).

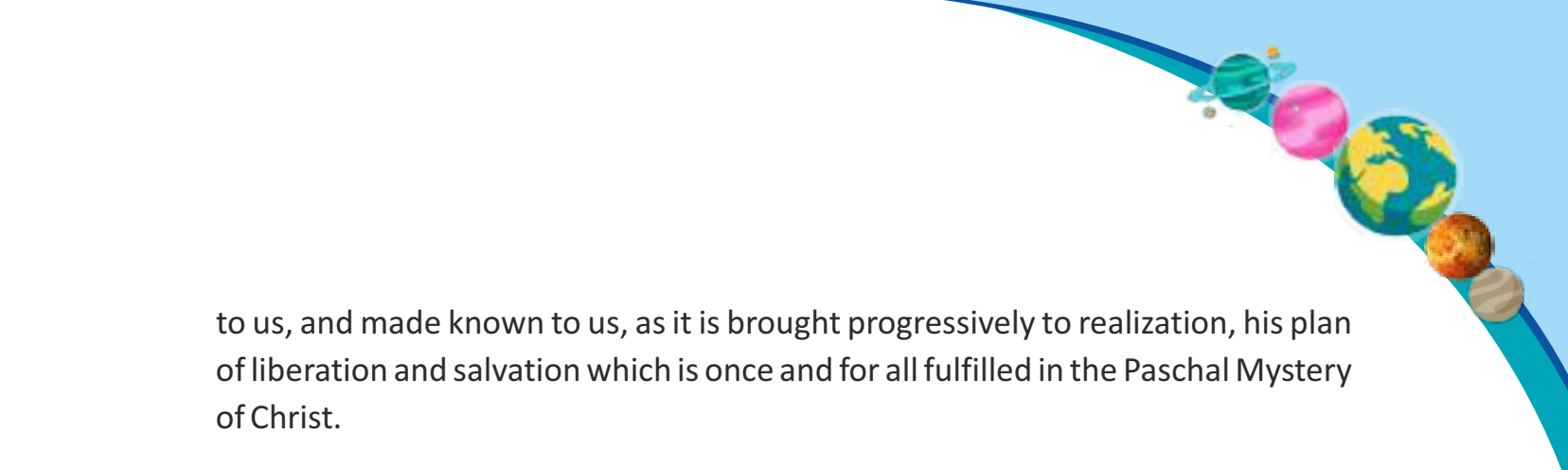
But realizing their vocation to be amidst the deplorable situation of injustices, they spoke against injustices. “Listening to the cry of those who suffer violence and are oppressed by unjust systems and structures, and hearing the appeal of a world that by its perversity contradicts the plan of its Creator, we have shared our awareness of the Church's vocation to be present in the heart of the world by proclaiming the Good News to the poor, freedom to the oppressed, and joy to the afflicted. The hopes and forces which are moving the world in its very foundations are not foreign to the dynamism of the Gospel, which through the power of the Holy Spirit frees people from personal sin and from its consequences in social life”.

The Bishops were honest enough to state that we need to look within and see if we are practicing justice. “While the Church is bound to give witness to justice, she recognizes that anyone who ventures to speak to people about justice must first be just in their eyes. Hence we must undertake an examination of the modes of acting and of the possessions and life style found within the Church herself” (#40).

Justice in the World

Sacred History – God Revealed through Jesus

The uncertainty of history and the painful convergences in the ascending path of the human community direct us to sacred history; there God has revealed himself



to us, and made known to us, as it is brought progressively to realization, his plan of liberation and salvation which is once and for all fulfilled in the Paschal Mystery of Christ.

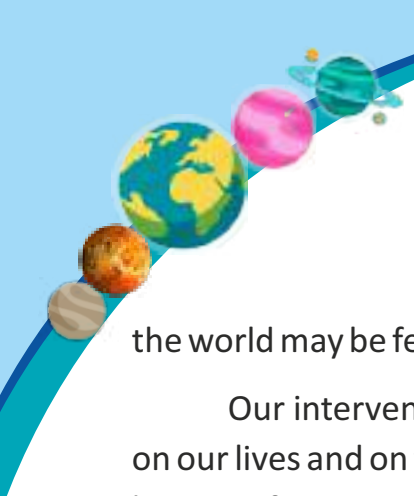
Our Response: To Act on Behalf of Justice and Participation

Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation (#6).

They appreciated the Christians who took active part in discharging their duty in favour of justice. “Many Christians are drawn to give authentic witness on behalf of justice by various modes of action for justice, action inspired by love in accordance with the grace which they have received from God. For some of them, this action finds its place in the sphere of social and political conflicts in which Christians bear witness to the Gospel by pointing out that in history there are sources of progress other than conflict, namely love and right. This priority of love in history draws other Christians to prefer the way of non-violent action and work in the area of public opinion” (#39).

The Synod further prescribes how justice should be practiced within the Church. “Within the Church rights must be preserved. No one should be deprived of his ordinary rights because he is associated with the Church in one way or another. Those who serve the Church by their labor, including priests and religious, should receive a sufficient livelihood and enjoy that social security which is customary in their region. **Lay people should be given fair wages and a system for promotion. We reiterate the recommendations that lay people should exercise more important functions with regard to Church property and should share in its administration**” (#41).

The Bishops made an examination of conscience. “Our examination of conscience now **comes to the life style of all:** bishops, priests, religious and lay people. In the case of needy peoples it must be asked whether belonging to the Church places people on a rich island within an ambient of poverty. In societies enjoying a higher level of consumer spending, it must be asked whether our life style exemplifies that sparingness with regard to consumption which we preach to others as necessary in order that so many millions of hungry people throughout



the world may be fed” (#48).

Our interventions are intended to be an expression of that faith which is today binding on our lives and on the lives of the faithful. We all desire that these interventions should always be in conformity with circumstances of place and time. **Our mission demands that we should courageously denounce injustice, with charity, prudence and firmness, in sincere dialogue with all parties concerned. We know that our denunciations can secure assent to the extent that they are an expression of our lives and are manifested in continuous action (#57).**

Poor oppressed are themselves the Architects

At the same time as it proclaims the Gospel of the Lord, its Redeemer and Savior, the Church calls on all, especially the poor, the oppressed and the afflicted, to cooperate with God to bring about liberation from every sin and to build a world which will reach the fullness of creation only when it becomes the work of people for people (#77).



(Source: For the original document refer to www.cctwincities.org/wp-content/uploads/2015/10/Justicia-in-Mundo.pdf).



CST AND GLOBAL CHURCH



A. Latin American Church

Background : In the last fifty years, Latin American Church has done lots of work to put CST into practice and also come out with its own social doctrines following the universal Church. **The Second General Conference of the Latin American and Caribbean Bishops, or the Medellin Conference, or CELAM II, was convened by Pope Paul VI (1963–1978) from August 24 to September 6, 1968, in Medellin, Colombia, to apply the teachings of Vatican Council II (1962–1965) to the present needs of the church in Latin America. The opening of the conference was made by the Pope himself marking the first visit by a pontiff to Latin America.**

The immediate background of the Medellin Conference can be traced to the last days of Vatican Council II. At that time Paul VI gathered the bishops of the steering committee and teams of CELAM to mark the 10th anniversary of the creation of CELAM. At that meeting the Pope urged those present to become sensitized and assume a critical look at the religious, political, economic, and social problems that agitated Latin America as an...?

In this conference, the bishops agreed that the church should take “a preferential option for the poor”. The bishops decided to form the “Christian Base Communities”, what later was called as Basic Christian Communities or in some situations called Basic Human Communities. The goal of the bishops was to liberate the people from the "institutionalized violence" of poverty. They informed the people that poverty and hunger were preventable. **The methodology was to read the situation by using the Bible.**

The movement drew on the influence of Paulo Freire, widely regarded as the greatest literacy teacher of the region, along with Father Camilo Torres and Bartolome de Las Casas. It allowed for the poor to object to the hegemony and hierarchy they had been subjected to for



the past centuries. Instead of accepting only what they were given, the people could now demand more, like soup kitchens, daycare centers, co-operatives, neighborhood organizations, higher wages, and better medical care etc. The bishops and nuns that took part in this effort were hoping that the "religious fervor" of the region would help make the result extremely powerful. They felt that the poor were the blessed people and that the church has a duty to help them. The movement eventually became known as "liberation theology".

The Setting : "The lack of socio-cultural integration, in the majority of our countries, has given rise to the superimposition of cultures. In the economic sphere, systems have flourished which consider solely the potential of groups with great earning power. This lack of adaptation to the characteristics and to the potentials of all of our people, in turn, gives rise to frequent political instability and the consolidation of purely formal institutions. To all of this must be added the lack of solidarity which, on the individual and social levels, leads to the committing of serious sins, evident in the unjust structures which characterize the Latin American situation (Medellin Conference Report #2).

The Medellin Conference proposed conscientisation as a method of awakening for action in this background. "We wish to confirm that it is indispensable to form a social conscience and a realistic perception of the problems of the community and of social structures. We must awaken the social conscience and communal customs in all strata of society - workers, peasants, professionals, clergy, religious, administrators, etc. This task of "concientización" and social education ought to be integrated into joint **Pastoral Action** at various levels (#17).

It also promised, "The Church—the People of God—will lend its support to the downtrodden of every social class so that they might come to know their rights and how to make use of them. To this end the Church will utilize its moral strength and will seek to collaborate with competent professionals and institutions (#17).

They called upon Caritas not to be only welfare but a developmental organization. "Caritas which is a Church organization integrated into the joint Pastoral Plan, will not be solely a welfare institution, but rather will become operational in the developmental process of Latin America, as an institution authentically dedicated to its growth (#19).



Pastoral Conclusions

In the face of the tensions which conspire against peace, and even present the temptation of violence; in the face of the Christian concept of peace which has been described, we believe that the Latin American Episcopate cannot avoid assuming very concrete responsibilities; because to create a just social order, without which peace is illusory, is an eminently Christian task. To us, the Pastors of the Church, belongs the duty to educate the Christian conscience, to inspire, stimulate and help orient all of the initiatives that contribute to the formation of man. It is also up to us to denounce everything which, opposing justice, destroys peace.

In this background the Latin American Church came out with the following Pastoral Plan:

1. To awaken in individuals and communities, principally through mass media, a living awareness of justice, infusing in them a dynamic sense of responsibility and solidarity.
2. To defend the rights of the poor and oppressed according to the Gospel commandment, urging our governments and the upper classes to eliminate anything which might destroy social peace: injustice, inertia, venality, insensibility.
3. To favor integration, energetically denouncing the abuses and unjust consequences of the excessive inequalities between poor and rich, weak and powerful.
4. To be certain that our preaching, liturgy and catechesis take into account the social and community dimensions of Christianity, forming men committed to world peace.
5. To achieve in our schools, seminaries and universities a healthy critical sense of the social situation and foster the vocation of service. We also consider very efficacious the diocesan and national campaigns that mobilize the faithful and social organizations, leading them to a similar reflection.
6. To invite various Christian and non-Christian communities to collaborate in this fundamental task of our times.



7. To encourage and favor the efforts of the people to create and develop their own grassroots organizations for the redress and consolidation of their rights and the search for true justice.
8. To request the perfecting of the administration of justice, whose deficiencies often cause serious ills.
9. To struggle against misery is the true war that our nations should face instead of going for war.
10. To invite the bishops, the leaders of different churches and all men of goodwill of the developed nations to promote in their respective spheres of influence, especially among the political and financial leaders, a consciousness of greater solidarity facing our underdeveloped nations, obtaining among other things, just prices for our raw materials.
11. On the occasion of the twentieth anniversary of the solemn declaration of Human Rights, to undertake investigations verifying the degree of its implementation in our countries.
12. To denounce the unjust action of world powers that works against self-determination of weaker nations who must suffer the bloody consequences of war and invasion, and to ask competent international organizations for effective and decisive procedures.
13. To encourage and praise the initiatives and works of all those who in the diverse areas of action contribute to the creation of a new order which will assure peace in our midst.



B. Asian Church

Background : In the Bishops' Institute for Social Action (BISA) 1974 the bishops said, "It is clear to us that the overall effect of the models of economic development at present operative in our region is to widen the gap between the few rich and the many poor, and to strengthen unjust political and social structures. We are resolved to assist our people to design and operate alternative models of development: a) which place economic growth in the context of total human development, b) in which the cost and rewards of production are more equitably distributed; c) which allow workers and the consuming public to participate more fully with the owners and managers of capital in decisions vitally affecting the economy; d) which will move as rapidly as possible toward self-sufficient national economies.

Asian Scenario


The Bishops of Asia analyzed the Asian scenario in this way. Asia has teeming masses; there are diverse religions, cultures, history, traditions; there is reawakening among the people; there is hope for a better life.

In this scenario, the Bishops declared, "We agree with the Bishops of Latin America that our **preferential option should be for the poor**. We assert that our commitment to justice and reform is not politically motivated but comes solely from a desire to follow Christ's radical teaching that all are members of the One Father's Family and must live accordingly". We are aware that many of the initiatives suggested by Christians in the area of social justice lead to conflict. Yet conflict is a sign of growth.

We become Church of the Poor

We become church of the poor, namely, a church in solidarity with the poor, and at the service of human rights and social justice, in collaboration with all men of good will.

The 4th Plenary Assembly of Federation of Asian Bishops Conference (FABC) in Tokyo in 1986 addressed **the issue of women** and acknowledged: "It is therefore, not just a human necessity but a Gospel imperative that the feminine half of the world's population be recognized and their dignity restored, and that they be allowed to play their rightful role in the world and in the Church. The Church cannot be a sign of the Kingdom and of the eschatological



community if the gifts of the Spirit to women are not given due recognition, and if women do not share in the freedom of the children of God. The Church could then speak powerfully about the plight of Asian women and become their voice, with an authority unlike any other”.

The FABC in 2000 declared through its document, **“A Renewed Church in Asia: Pastoral Directions for a New Decade”** the various aspects of renewal of the Church in Asia.

1. To renew Church in Asia is to become evangelizers who believe that the Gospel has the power for social transformation.
2. To renew Church in Asia is to become a Church in dialogue with the great religious traditions of our peoples, in dialogue with the people, especially the poor.
3. To renew Church in Asia is to become community of communities.
4. To renew Church in Asia is to move from clericalism to lay empowerment.
5. To renew Church in Asia is to become the Church of the poor and the Church of the young.

The Bishops went on to spell out Pastoral Concerns

1. The Asian approach to mission and evangelization would be based on concrete realities.
2. The triple dialogue with the poor, cultures and people of other religions would focus on human liberation, inculturation and interreligious dialogue.
3. There is a need for rethinking of the apostolate of education in relation to the service of the poor.
4. The imperative of a social foundation in the social doctrine of the Church, to be given to all Catholics and all those willing to listen, for an integral human development.
5. The full engagement of the Church in the work of human rights, human promotion, justice and peace, taking into account the evangelising character of such work.
6. The urgent and consequent requirement wherefore of a holistic and contextualized formation of laity, seminarians and religious, a spiritual renewal of priests, and a more authentic witnessing of persons in consecrated life.




C. United States of America Church

The United States Conference of Catholic Bishops (USCCB) following the social doctrines of the Universal Church has come out over the years with many documents of socio-pastoral concerns. Some of them presented here.

- ✿ Labour Day Statements
- ✿ Respecting the Just Rights of the Workers, June 2009
- ✿ Forming Conscience for Faithful Citizens, November 2007
- ✿ For I was Hungry and You Gave me Food. Catholic Reflections on Food, Farmers and Farm workers, December 2003
- ✿ Strangers No Longer. Joint Statement from Bishops of the United States and Mexico, January 2003
- ✿ A Place at the Table: A Catholic Recommitted to Overcome Poverty and to Respect the Dignity of All God's Children, December 2002
- ✿ Global Climate Change: A Plea for Dialogue, Prudence and the Common Good, June 2001
- ✿ Everyday Christianity: To Hunger and Thirst for Justice, November 1999
- ✿ A Jubilee Call for Debt Forgiveness, April 1999
- ✿ Called to Global Solidarity, November 1997
- ✿ Economic Justice for All, November 1986

US Bishops on Option for the Poor

As individuals and as a nation, we are called to make a fundamental 'option for the poor'. The obligation to evaluate social and economic activity from the viewpoint of the poor and the powerless arises from the radical command to love one's neighbor as one's self. Those who are marginalized and whose rights are denied have privileged claims if society is to provide justice for all." (National Conference of Catholic Bishops, Economic Justice for All: Catholic Social Teaching and the U.S.



Economy. Washington, DC: USCC, 1986, #87.)

The US Bishops further stated that this option for the poor gives a particular perspective to view things and respond. The "preference" or "option" for the poor, then, gives Catholics a certain angle of vision, a way of looking at society that has a bias in favor of the weak and powerless. It is a perspective that examines personal decisions, policies of private and public bodies, and power relationships in terms of their effects on the poor - those who lack the minimum necessities of nutrition, housing, education, and health care



[6]

CST AND INDIAN CHURCH



The following are some of the Statements of the Catholic Bishops Conference of India (CBCI):

- ★ 1972 Right to Development
- ★ 1974 Evangelisation, Justice and Development
- ★ 1978 Church's Response to the Urgent Needs of the Country
- ★ 1984 Justice, Role of the Laity Today
- ★ 1988 National Integration
- ★ 1994 Church's Mission Today
- ★ 1998 The Church Today: Poverty & Globalisation, Caste Problem, Action Programme
- ★ 2000 To be Thralldom and to Evangelise: Parish Priorities
- ★ 2002 Dialogue within the Church, with the World and with the poor
- ★ 2006 Catholic Education and the Church's Concern for the Marginalised
- ★ 2008 Women
- ★ 2010 Youth
- ★ 2012 Church and Nation Building
- ★ 2014 Renewed Church for a Renewed Society
- ★ 2016 Response of the Church in India to the Present Day Challenges
- ★ 2018 United in Diversity in Our Mission of Mercy and Witness



We present below few excerpts from various Statements of CBCI

1957 Standing Committee Statement, “One of the potent causes of communism is the poverty of the working classes who easily fall victims to vision of plenty and prosperity presented by the designing leaders. We urge all Catholics to take more active interest in all wholesome national schemes for the betterment of the social and economic conditions of the masses and thus promote their spiritual happiness and material progress”.

1969 General Body meet of CBCI stated, “We are meeting at a time when gigantic problems beset society the world over... We want to excel in a high sense of personal responsibility, open to the whole world and sensitive to the needs of the poor. The Church must carry on its mission and speak to us today in the demands of our fellowmen for bread, health, education, work, in short, for human dignity and justice.

To achieve this aim, the church must accept that while personal services and relief work will always have their important place, the more relevant and meaningful efforts today will concentrate on change of atmosphere, transformation of structures, creation of new relationships and fresh value system, and provisions of ampler freedom and wider opportunities for all men.

Among the areas of continued concern must be a special predilection for the marginal groups, the weakest and the most neglected sections of society. Programs of service for them need to be enlarged and deepened and newer ones envisaged and implemented”.

The CBCI Memorandum to the 1971 Synod of Bishops had 3 important elements:

- a) The concept of ‘liberation’ from existing thralldoms should figure strongly in the document, the more so if it is to meet the aspirations and match the mood of youth;
- b) Economic growth, social justice and self-reliance should form the ingredients of the very notion of development;
- c) existing structures which are inherently unjust need to be changed.



Final Statement of the 32nd Plenary Assessment of the Catholic Bishops Conference of India (CBCI), held at St. John’s, Bangalore, from 2nd to 9th March, 2016, with the theme, “Response of the Church in India to the Present Day Challenges”. The Bishops have resolved to



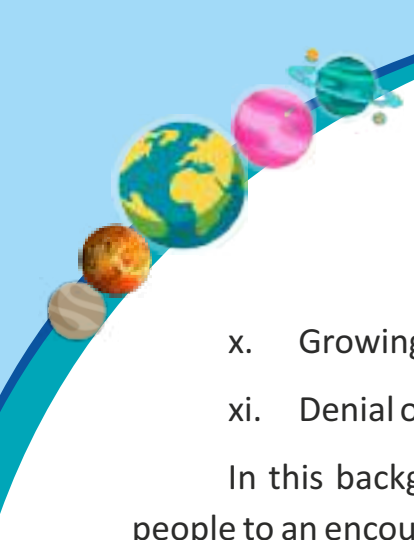
respond to the challenges facing the Church in India, identifying the following:

Challenges within the Church

- i. Declining family values – tensions and break-up in families, an increasing number of divorces, abortions and a lack of understanding of marriage as a sacrament.
- ii. Growing materialism, consumerism and addiction to social media, due to decline of spiritual and moral values.
- iii. Growing indifference and lack of commitment to the Christian vocation.
- iv. Insensitivity regarding gender, caste, language, creed, status and region.
- v. Lack of commitment to Ecumenical unity.
- vi. Excessive preoccupation with institutionalization.
- vii. Insufficient zeal and fear of proclaiming Christ as unique Saviour.
- viii. Large scale migration of families affecting community life.

Challenges within the Country

- i. Large scale poverty and growing gap between the rich and the poor.
- ii. Corruption, illiteracy, child labour, increasing unemployment, growing addiction to alcohol and drugs.
- iii. Atheistic Secularism (and practical atheism).
- iv. Narrow unitary cultural Nationalism.
- v. Sensationalism and dictatorship of a section of the media.
- vi. Systematic concerted effort to manipulate the education system.
- vii. Opposition to the fundamental human right of every person to convert.
- viii. Widespread intolerance, religious fanaticism and fundamentalism, attacks and atrocities against intellectuals, social activists, religious personnel and institutions.
- ix. Violation of Fundamental Rights enshrined in the Constitution, esp. minority rights.

- 
- x. Growing criminalization and terrorism.
 - xi. Denial of SC status to Christian Dalits.

In this background the CBCI announces its **mission** as, “The Church is called to lead people to an encounter with Christ, practising the Gospel values and living for the wellbeing of people without fear and discrimination on the basis of caste, creed, gender, language, culture or status in society”.

Hence, “The **Church commits herself to the liberation of the weaker sections, like tribals, women and dalits.** She wants to reach out more to the unorganized groups like fisherfolk, farmers, migrants, domestic workers, victims of trafficking, through advocacy and networking with NGO’s and other like-minded groups and individuals, dedicated to the cause of the poor”.





RIGHT HOLDERS AND DUTY BEARERS

A Rights Based Approach (RBA) to development puts the protection and realization of human rights at the center. It uses established and accepted human rights standards as a common framework for assessing and guiding sustainable development initiatives. From this perspective, the ultimate goal of development is to guarantee all human rights to everyone. Progressively respecting, promoting and fulfilling human rights obligations are seen as the way to achieve development. A rights-based approach to development is both a vision and a set of tools: human rights can be the means, the ends, and the mechanism of evaluation and the central focus of sustainable human development.

In the rights based approach there are two agents :

- 1) Rights Holders,
- 2) Duty Bearers.

Rights-holders are individuals or social groups that have particular entitlements (rights) in relation to specific duty-bearers. In general terms, all human beings are rights-holders under the Universal Declaration of Human Rights. In particular contexts, there are often specific social groups whose human rights are not fully realized, respected or protected. More often than not, these groups tend to include women/girls, ethnic minorities, indigenous peoples, migrants, marginalised and youth, for example. A human rights-based approach does not only recognize that the entitlements of rights-holders need to be respected, protected and fulfilled, it also considers rights-holders as active agents in the realization of human rights and development – both directly and through organizations representing their interests.

Thus, the people, especially, the poor, the marginalized, the excluded, the exploited are the duty holders who directly struggle to uphold their rights and also protect their rights. We as a socio-development organization indirectly try to join them in their struggle to protect their rights.



Our Rights as Humans: *Right is a claim we can make on other people and on society so we can live a full, human life*

- * Universal rights – the rights are for every human being
- * Inviolable rights – these rights are untouchable because they come from God
- * Inalienable rights – these rights are inherent and beyond challenge

Fundamental Rights

These are the basic human rights of all citizens of India, defined in Part III of the Constitution. These are applicable irrespective of race, place of birth, religion, caste, creed, or gender. They are enforceable by the courts, subject to specific restrictions. Following are some of the important rights of the citizens of India in accordance with the Constitution:

- * Right to Equality
- * Right to freedom
- * Right against exploitation
- * Right to freedom of religion
- * Cultural and Educational Rights
- * Right to Constitutional Remedies

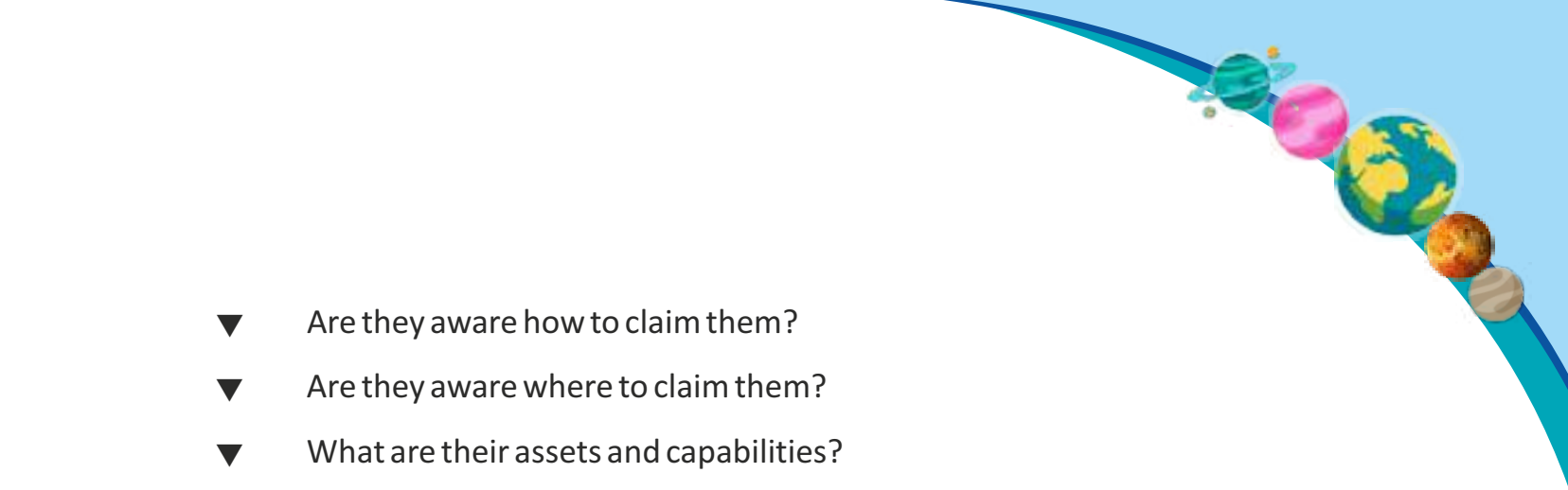


Based on the above, a rights-holder,

- ▼ is entitled to rights
- ▼ is entitled to claim rights
- ▼ is entitled to hold the duty-bearer accountable
- ▼ has a responsibility to respect the rights of others

When identifying the rights-holders it is important to be as specific as possible:

- ▼ Who are the rights-holders?
- ▼ What are their immediate needs?
- ▼ Are they aware of their rights?

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- ▼ Are they aware how to claim them?
 - ▼ Are they aware where to claim them?
 - ▼ What are their assets and capabilities?
 - ▼ How are they organized?

Duty Bearers

Duty bearers are those actors who have a particular obligation or responsibility to respect, promote and realize human rights and to abstain from human rights violations. The term is most commonly used to refer to State actors, but non-State actors can also be considered duty bearers.

Depending on the context, individuals (e.g. parents), institutions, organizations, private companies, aid donors and international institutions can also be duty-bearers.

Consequently, those who have the obligation to **respect, protect, and fulfill** the rights of the rights-holder are duty-bearers. The overall responsibility for meeting human rights obligations rests with the Government. This responsibility includes all the organs of the government such as parliaments, ministries, local authorities, judges and justice authorities, police, teachers or extension workers, various departments etc.. All these are legal duty-bearers.

The state is the primary legal duty-bearer. The duty of the state extends to all its bodies such as government, parliament, local and national authorities, the legal and the educational system, police and many more.

There are also **moral duty-bearers**, i.e. individuals and institutions that have the power to affect other people's lives. Local leaders, companies and civil society organizations are duty-bearers – even though they are regarded as rights-holders in other respects.

Every rights-holder has the responsibility to respect the rights of others. In this sense you can say that every individual or institution that has the power to affect the lives of rights-holders is a moral duty bearer – the greater the power the larger the obligation to fulfill and especially to respect and protect the human rights of others. In this sense private companies, local leaders, civil society organizations, international organizations, heads of



households, and parents, and in principle every individual are **Moral duty-bearers**: We should remember that the state as a legal duty-bearer also has a duty to regulate the actions of moral duty-bearers – e.g. parents, companies etc. – to ensure that they respect human rights.

We can divide the duty bearers into 4 sections

1. **Primary Duty Bearers** : institutions/organisations who are immediately related to the rights of people: parents for children, teachers for students, police for crime suspects, doctors/nurses/health workers for patients, employers for employees, government- local administration like PRI, Gram Sabha, BDO-PHC & officials – ministries/departments for citizens;
2. **Secondary Duty Bearers** : institutions/organizations with immediate jurisdiction over the primary duty bearers: school principals, community organizations, hospital administration, local administration/commission;
3. **Tertiary Duty Bearers** : institutions/organizations at a higher level or at a remote level: church organizations, welfare organizations, NGO's, aid agencies, private sector...
4. **External Duty Bearers** : institutions/organizations with no direct involvement but in a direct manner influence the policies and programmes which either uphold rights or violate rights - e.g. UN, Security Council, WB, IMF, WTO, INGOs

The obligations of states as the principal duty holders are as follows:

The obligation to respect requires the State and all its organs and agents to abstain from carrying out, sponsoring or tolerating any practice, policy or legal measure violating the integrity of individuals or impinging on their freedom to access resources to satisfy their needs. It also requires that legislative and administrative codes take account of guaranteed rights.

The obligation to protect obliges the State and its agents to prevent the violation of rights by other individuals or non-state actors. Where violations do occur the State must guarantee access to legal remedies.

The obligation to fulfill involves issues of advocacy, public expenditure, and governmental regulation of the economy, the provision of basic services and related



infrastructure and redistributive measures. The duty of fulfillment comprises those active measures necessary for guaranteeing opportunities to access entitlements.

Different roles of the states in guaranteeing rights at the three levels of obligations.

Aspect of Right	Obligation to Respect	Obligation to Protect	Obligation to Fulfill
Accessibility of food	Keep people’s existing access to food	Keep others from encroaching on this enjoyment (e.g., developers who take over farm land)	Enact programs to ensure greater access to food
Nutritional content of food	Keep existing nutritional levels	Protect purity of nutritional quality of food away from contamination (e.g. by use of toxic fertilizers)	Take steps to increase nutritional intake and nutritional quality of food.

Moral Duty Bearers: Non-State Entities


Although states play the role of the principal duty bearer, there are other non-state entities that have obligations to respect, protect and fulfill the rights of people. Some literature refers to these non-state entities as the moral duty bearer.

Obligations of Other Parties

The moral duty-bearers implied by the preamble [of The Universal Declaration of Human Rights] can be divided into the following groups:

Primary duty-bearers – e.g. parents for children, teachers for students, police for crime suspects, doctors/nurses for patients, employers for employees;

Secondary duty-bearers – e.g. institutions and organisations with immediate jurisdiction over the primary duty-bearers e.g. school principals, community organisations, hospital administrations, etc.;



Tertiary duty-bearers – e.g. institutions and organisations at a higher level / more remote jurisdiction (NGOs, aid agencies, private sector organisations);

External duty-bearers – e.g. countries, institutions, organisations with no direct involvement e.g. WTO, UN, INGOs, Security Council, African Union.

It is important, however, to note that advocacy works on two levels:

With the *right holders* to help them claim their right in legitimate ways while working on protecting the rights of others. Working especially with the disadvantaged and marginalized right holders is crucially important as part of helping them regain confidence in their ability to equally and fully participate in the decision making process. This is the reason this point precedes the point of working with the Duty Bearers.

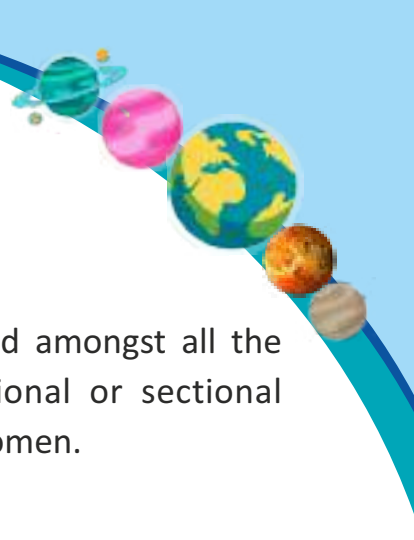
With the *Duty bearers* – be they state, or non-state – to do the following:

- * Be mindful of, and driven by, the rights of people in their efforts to respect, protect and fulfill these rights; and
- * Do their best to not only fulfill these rights, but also, make themselves accountable and responsive to the people in this regard.

The Fundamental Duties of Indian Citizens

These are defined as the moral obligations of all citizens to help promote a spirit of patriotism and to uphold the unity of India and concern the individuals and the nation. Included in Article 51A, Part IVA of the Constitution, like the Directive Principles, they are not enforceable by the law. According to the constitution, following are the duties to be followed by every citizen of India:

- * To abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem.
- * To cherish and follow the noble ideals which inspired our national struggle for freedom.
- * To uphold and protect the sovereignty, unity, and integrity of India.
- * To defend the country and render national service when called upon to do so.

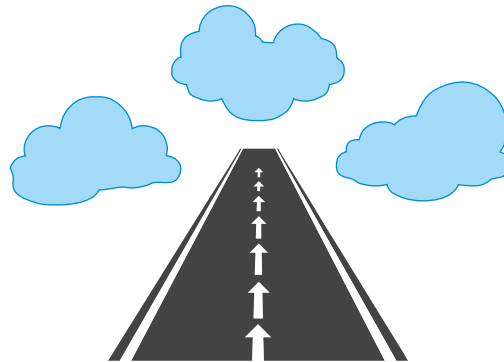
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- * To promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women.
 - * To value and preserve the rich heritage of our composite culture.
 - * To protect and improve the natural environment including forests, lakes, rivers, wildlife and to have compassion for living creatures.
 - * To develop the scientific temper, humanism and the spirit of inquiry and reform.
 - * To safeguard public property and to abjure violence.
 - * To strive towards excellence in all spheres of individual and collective activity, so that the nation constantly rises to higher levels of endeavor and achievement.
 - * Who is a parent or guardian, to provide opportunities for education to his child, or as the case may be, ward between the age of six to fourteen years.
 - * According to the 86th constitutional amendment in 2002, it is the duty of the people of India to adapt to make India a safer place to live, to be clean and make the surrounding clean and not to hurt anybody physically and mentally.

Constitution of India - Rights and Duties : During the period of 1947 to 1949, the Constitution of India developed and prescribed the fundamental obligations of the State to its citizens and the duties and the rights of the citizens towards the State and each other which constitute the vital elements of the constitution. As a citizen of India, we are entitled to certain rights as well as obliged to certain duties. It is our duty as responsible citizens that we abide by these laws and carry out our duties. Similarly, knowledge of our fundamental rights is important so as to prevent injustice done to us and to other citizens of the country.

Catholic Social Doctrine : Like the Rights and Duties prescribed in the Constitution of India to be adhered to by all the citizens of the country, the Church also has prescribed social doctrines for our reading, reflections and action. It would be a **social sin** if we do not come to know, understand, reflect and put these in action.



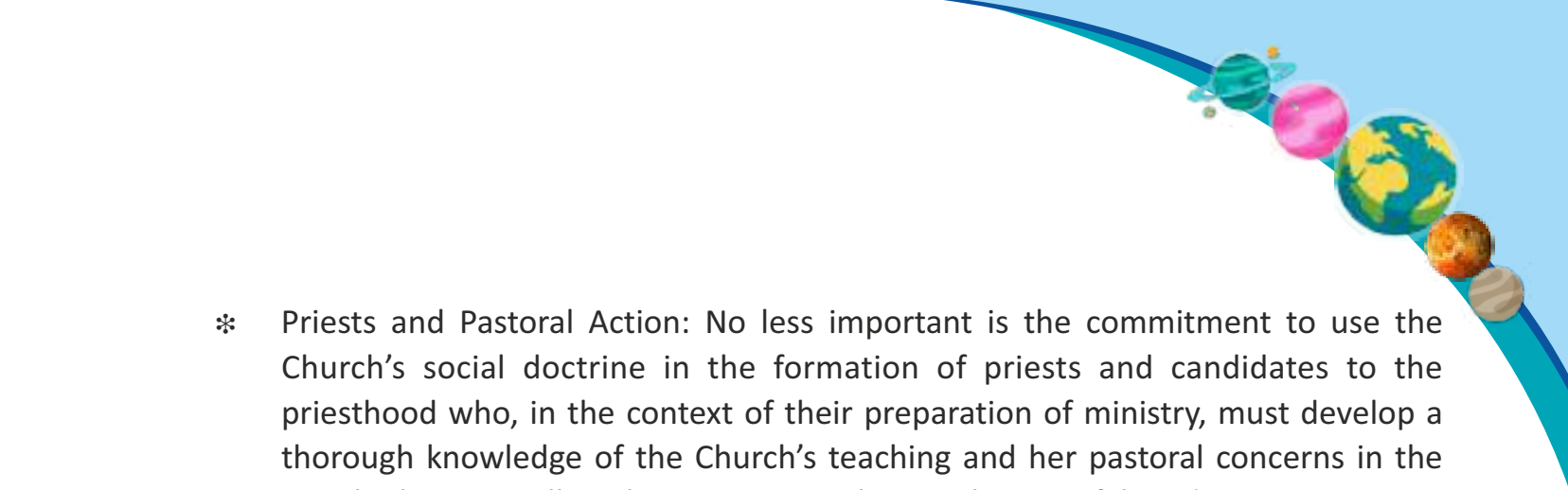
WAY FORWARD



"Talk, speak out, preach, write. United in purpose and in programme, defend and explain the truths of the faith by taking a position on the present validity of the Gospel, on questions dealing with the life of the faithful and the defence of Christian conduct ... " (St Paul VI's, Address to the Bishops of Latin America at the Medellin Conference, 24 August 1968: AAS 60 [1968] 643).

Relevance of CST

- * There is a wealth of social teachings of the church. These are hidden or people are ignorant about them;
- * Since the 1960's the church with all its limitations has paid attention to the social issues. It has issued directives, often pious intentions but yet point to some definitive thrust of the church;
- * The fundamental truth is this revelation, "Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or in other words, of the church's mission for redemption of the human race and its liberation from every oppressive situation".
- * Social doctrine and social action: the church's doctrine is an indispensable reference point for a totally integrated Christian formation. This is a source of inspiration for the apostolate and for social action. This is especially true for the lay faithful who have responsibilities in various fields of social and public life.
- * Social doctrine and pastoral action: the Church's social doctrine provides the fundamental criteria for pastoral action in the areas of social activity: proclaiming the Gospel; placing the Gospel message in the context of social realities and conforming them to the demands of Christian morality.


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- * Priests and Pastoral Action: No less important is the commitment to use the Church's social doctrine in the formation of priests and candidates to the priesthood who, in the context of their preparation of ministry, must develop a thorough knowledge of the Church's teaching and her pastoral concerns in the social sphere as well as a keen interest in the social issues of their day.
 - * Pastoral work and the consecrated: This pastoral work in the social sector also includes the work of consecrated persons according to their particular charism. Their shining witness, especially in situations of great poverty, represents a reminder to all people of the values of holiness and generous service to one's neighbour.

Gandhi's Talisman: A model that can help us

I will give you a talisman. Whenever you are in doubt, or when the self becomes too much with you, apply the following test. Recall the face of the poorest and the weakest man/woman whom you may have seen, and ask yourself, if the step you contemplate is going to be of any use to him/her. Will he/she gain anything by it? Will it restore him/her to a control over his /her own life and destiny? In other words, will it lead to swaraj [freedom] for the hungry and starving millions? Then you will find your doubts and yourself melt away."

Human solidarity begins in a shared respect for human dignity. And human dignity expresses itself in shared works of human solidarity. Catholic schools, religious education, adult education, and faith formation programs are vitally important for sharing the substance and values of Catholic social teaching. Just as the social teaching of the Church is integral to Catholic faith, the social justice dimensions of teaching are integral to Catholic education and catechesis. They are an essential part of Catholic identity and formation. In offering these reflections, the Church wants to encourage a fuller integration of the Church's social tradition into the mainstream of Catholic education, catechesis and formation.

Proposals have been made that Church offices – Justice and Peace Commission, Social Work Society, Education Commission, Youth Commission, Women's Commission - at the diocesan, regional and national levels focus on Catholic social teaching in meetings, retreats and publications. An articulation of the encyclicals, additional resources and methodologies to disseminate these as per the context should be developed. It was also proposed to explore the setting up of national and regional resource persons who can work as a team to disseminate social doctrines.



It was also recommended that Church agencies produce guidelines to aid seminaries in strengthening their teaching of the Church's social doctrine. These guidelines should offer assistance and direction in achieving the goal of having all seminaries require at least one course that is specifically focused on Catholic social teaching. It was suggested that a symposium be held for seminary instructors and formators involved or interested in teaching Catholic social thought. The diaconate programs also should incorporate Catholic social teaching fully and explicitly. Further, continuing formation of priests should be undertaken so they can more effectively preach, teach, and share the Church's social tradition and its concrete implications for our time.

The Congregation for Catholic Education in 1989 published a document “Guidelines for the study and teaching of the Church's social doctrine in the formation of priests” which though primarily intended for seminaries and schools of theology, is of interest to all those engaged in the study and propagation of the Social Teachings of the Church. Due to the demand it makes on us, the dissemination of this has been very limited- at the most remained as a topic in the seminaries. There is a great need to know this, understand this, and communicate to all and to practice it.



The Catholic Social Doctrine has no intention of giving the Church power over the State Pope Benedict XVI in his Encyclical, *Deus Caritas Est, On Christian Love* -



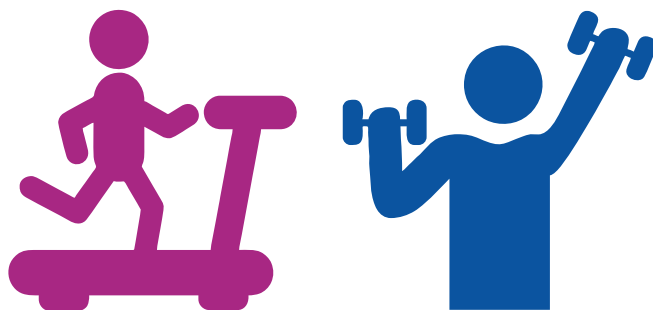
Before we conclude this session, we want to reiterate this fact that through its social doctrines, the Church wants to invite and guide the faithful to know, understand and live out its social obligations. It is not interested in entering into political areas which is devoted to the government, those in authority and the laity. But since politics is also an integral part of human life, the Church speaks on political matters as much as it speaks on social matters.

Pope Benedict XVI in his Encyclical, *Deus Caritas Est, On Christian Love* The Church's social teaching argues on the basis of reason and . . . what is in accord with the nature of every human being (#28 and 29).



[9]

EXERCISES



Here we present to you a general method to read, understand, reflect, discuss and to actualize the social encyclicals.

Key Objectives and Outcomes of every session :

- 1) To know what each and all the social encyclicals are;
- 2) To understand the background in which the encyclicals were written;
- 3) To comprehend the central theme of each of the encyclicals;
- 4) To know what a specific encyclical talks about and to understand the links to other encyclicals;
- 5) To know how they fit into the teachings of the Catholic Church;
- 6) To be able to put the call from all the popes into practical action.

Activity : Every session can be planned and programmed in different ways as per the type of the participants, the situation, the emphasis needed at that particular juncture.

For example :

- 1) A set of questions are given for Personal Reflection;
- 2) First all the individuals will write the answers to these questions on a personal level;
- 3) Then in groups all will share;
- 4) All the members will arrive at some common understanding;
- 5) All the members plan for a concrete action plan.



1. Human Dignity



Activity 1 - 1 hour: Personal Assessment

Instructions :

- 1) Read the following assessment sheet in a reflective manner;
- 2) Rate your response in the scale given: 5 Fully Agree, 4 Agree, 3 Not Sure, 2 Disagree, 1 Fully Disagree;
- 3) Reflect on your responses;
- 4) How do I respect the dignity of others concretely?

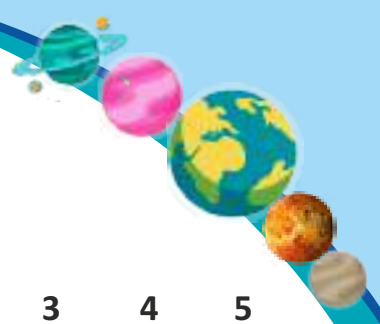
Statement	1	2	3	4	5
We are all made in the image of God	1	2	3	4	5
Due to this fact we all have God given dignity	1	2	3	4	5
Due to this fact I respect myself	1	2	3	4	5
Due to this fact I respect the other	1	2	3	4	5
Due to this fact I respect God's creation	1	2	3	4	5
This means I consider all as subjects and not objects for use	1	2	3	4	5
In reality this means I respect the rights of others	1	2	3	4	5
It also means I do my duty fully	1	2	3	4	5
Above all it means I respect the rights of those who are vulnerable	1	2	3	4	5
To do this I am concerned and connected with all	1	2	3	4	5

Activity 2 - 1 hour: Human Dignity

Social Assessment of Human Dignity Practiced in our Centre/Work

Instructions:

- 1) Read the following assessment sheet in a reflective manner;
- 2) Rate your response in the scale given: 1. Fully Disagree, 2. Disagree, 3. Not Sure, 4. Agree, 5. Fully Agree;
- 3) Reflect on your responses;
- 4) How do our centres respect the dignity of others concretely?



Statement	1	2	3	4	5
1. In our centre - parish, school, social work, dispensary, formation houses – we affirm that all are made in the image of God	1	2	3	4	5
2. Hence in our centre we believe we all have God given dignity	1	2	3	4	5
3. Due to this fact we respect ourselves	1	2	3	4	5
4. Due to this fact we respect each other in our centre	1	2	3	4	5
5. Due to this fact we respect God’s entire creation	1	2	3	4	5
6. Due to this we consider all as subjects and not objects for use	1	2	3	4	5
7. In reality this means to respect the dignity of others	1	2	3	4	5
8. It also means we respect our collaborators	1	2	3	4	5
9. It also means we respect our coworkers	1	2	3	4	5
10. Above all it means respecting the dignity of those who are vulnerable	1	2	3	4	5
11. We respect the dignity of women in our work centre	1	2	3	4	5
12. As Christians we respect the dignity of persons of other religions	1	2	3	4	5
13. As persons in responsible position we are a model for respecting the dignity of others	1	2	3	4	5
14. We also make others aware of the dignity of one another	1	2	3	4	5
15. We also respect the dignity of those who are different from us	1	2	3	4	5
16. It also means doing our duty fully in our centre	1	2	3	4	5
17. Concretely we are concerned and connected with all	1	2	3	4	5
18. But we show greater concern to those whose dignity is violated	1	2	3	4	5

Your Reflections:

Your Concrete Suggestions:



Activity 3 - 1 hour: Sharing

- 1) All sit in a circle and one of the participants is asked to share her/his experience of upholding the dignity of a person;
- 2) Few more can share;
- 3) What lessons we learn for the implementation of social doctrine – Dignity of Human Dignity.

Activity 4 - 1 hour : Personal Reflection and Sharing

- 1) Do I respect the life and dignity of every human person from conception through natural death?
- 2) Do I recognize the face of Christ reflected in all others around me whatever their race, class, age, or abilities?
- 3) Do I work to protect the dignity of others when it is being threatened?
- 4) Am I committed to both protecting human life and to ensuring that every human being is able to live in dignity?

After reading these questions, as per the situation and need, take up one or more questions for personal reflection and sharing.



2. Community and Common Good

Activity 1 – 1 Hour: Personal Reflections and Sharing

Area	Reflection
1. Do I try to make positive contributions to my family?	
2. Do I try to make positive contributions to my community?	
3. Do I try to make positive contributions for the growth of my country?	
4. Do I try to make positive contributions for the well being of the Church?	
5. Do I try to make positive contributions to protect God’s Creation?	

Activity 2 - 1 Hour: Group Discussion

“We believe every person is entitled to share in society’s resources and every person is responsible for sharing our society’s resources with others. This would result in common good.” Discuss in your group and identify 5 resources for common good and how they should be used for the good of all:

Resources	How to Use for Common Good
1.	
2.	



3.

4.

5.

Activity 3 - 1 Hour: Group Discussion: Personal Reflections and Sharing

Catholic Social Teaching lays stress on common good instead of individual gains and also emphasizes community as locus of fulfillment of one mission. How can we prepare our youth, parish council, women's associations, students, formees, seminarians to develop this sense of common destiny and also concretely work towards common good.

Common Good and Islam : Common Good Comes from God, If not Followed, there is the Punishment. The rights advocated by the United Nations cannot be compared with the rights sanctioned by God; the former are not obligatory on anybody, while the latter are an integral part of the Islamic faith. All Muslims and all administrators who claim to be Muslim have to accept, recognize and enforce them. If they fail to enforce them or violate them while paying lip-service to them, the verdict of the Holy Qur'an is unequivocal:

"Those who do not judge by what God has sent down are the disbelievers Kafirun (5:44). The following verse also proclaims: "They are the wrong-doers zalimun." (5:45) A third verse in the same chapter says "They are the perverse and law-breakers fasiqun." (5:47)



3. Rights and Responsibilities

Activity 1- 1 hour: Rights in General

Questions for Personal Reflection and Group Discussion.

- a) First all the individuals will write the answers to these questions on a personal level;
 - b) Then in group all will share and arrive at some common understanding.
- 1) Why has the appeal to “rights” become an important and vital part of the Church’s social teaching?

 - 2) What rights are the most important to you? What rights do you think are most important to people who are in poverty around the world?

 - 3) What have you heard in the news lately about the violations of human rights in different parts of the world? Why do you think this is global news?

 - 4) What are recent signs of hope that indicate that the global community is moving toward a more just world where all peoples’ rights are respected?

- 
- 5) As Christians, how do we contribute in ensuring the rights of all human beings?

Activity 2 - 1 hour: Rights of Women

Questions for Personal Reflection and Group Discussion.

- a) First all the individuals will write the answers to these questions on a personal level;
 - b) Then in group all will share and arrive at some common understanding.
1. What are the constitutional rights of women of India?

 2. From your reading, observation and experience, are the rights of women protected?

Activity 3 - 1 hour: Rights of the Dalits

Questions for Personal Reflection and Group Discussion.

- a) First all the individuals will write the answers to these questions on a personal level;
 - b) Then in group all will share and arrive at some common understanding.
1. What are the constitutional rights of the Dalits of India?

 2. From your reading, observation and experience, are the rights of the Dalits protected?



3. As Christians, how do we contribute in ensuring the rights of the Dalits?

Activity 4 - 1 hour: Rights of the Tribals

Questions for Personal Reflection and Group Discussion.

- a) First all the individuals will write the answers to these questions on a personal level;
 - b) Then in group all will share and arrive at some common understanding.
1. What are the constitutional rights of the Tribals of India?

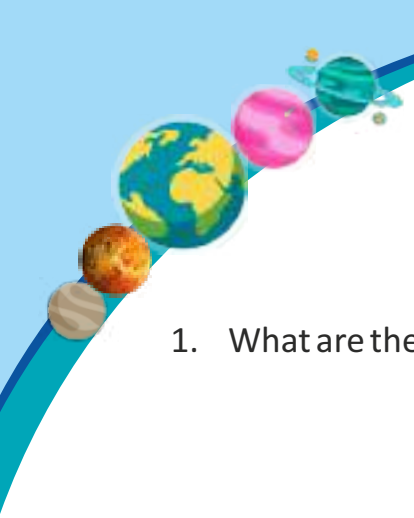
 2. From your reading, observation and experience, are the rights of the Tribals protected?

 3. As Christians, how do we contribute in ensuring the rights of the Tribals?

Activity 5 - 1 hour: Rights of the Minorities

Questions for Personal Reflection and Group Discussion.

- a) First all the individuals will write the answers to these questions on a personal level;
- b) Then in group all will share and arrive at some common understanding.



1. What are the constitutional rights of the minorities of India?

2. From your reading, observation and experience, are the rights of the minorities protected?

3. As Christians, how do we contribute in ensuring the rights of the minorities?

Activity 6 - 1 hour: Declaration of Rights and Duties

S. No.	Rights	Responsibilities
	Every human being has a fundamental right to life and a right to those things required to live a dignified life. Kindly write down some of the fundamental rights essential for all human beings	Corresponding to these there are duties or responsibilities that we are supposed to fulfill so that all live a dignified life Kindly write down some of the duties that are needed for personal and common good
1.		
2.		
3.		



4.		
5.		
6.		
7.		
8.		
9.		
10.		

Comments:



4. Option for the Poor and the Vulnerable

Activity 1 - 1 hour: Personal Reflection

1. Identify in your area who are the poor and the vulnerable. [10 minutes]
2. Reflect as to how you will live out the Option for the Poor and the Vulnerable in your life. [10 minutes]
3. Identify some activities through which you would put in practice Option for the Poor and the Vulnerable. [15 minutes]
4. Identify some activities through which as a group you would put in practice Option for the Poor and the Vulnerable. [15 minutes]
5. Pray for the poor and the vulnerable. [10 minutes]

Activity 2 – 1 hour: Group Reflections

Social Doctrine

We are called to be companions to women, men and children who are in vulnerable circumstances.

We recognise that extreme poverty is not inherent but constructed in societies and cultures; we are called to expose the institutions and structures which create and perpetuate inequality leading to poverty and hold them to account.

As members of the Church our mission is to accompany people who are poor and vulnerable.

Our Response

How can we be companions?

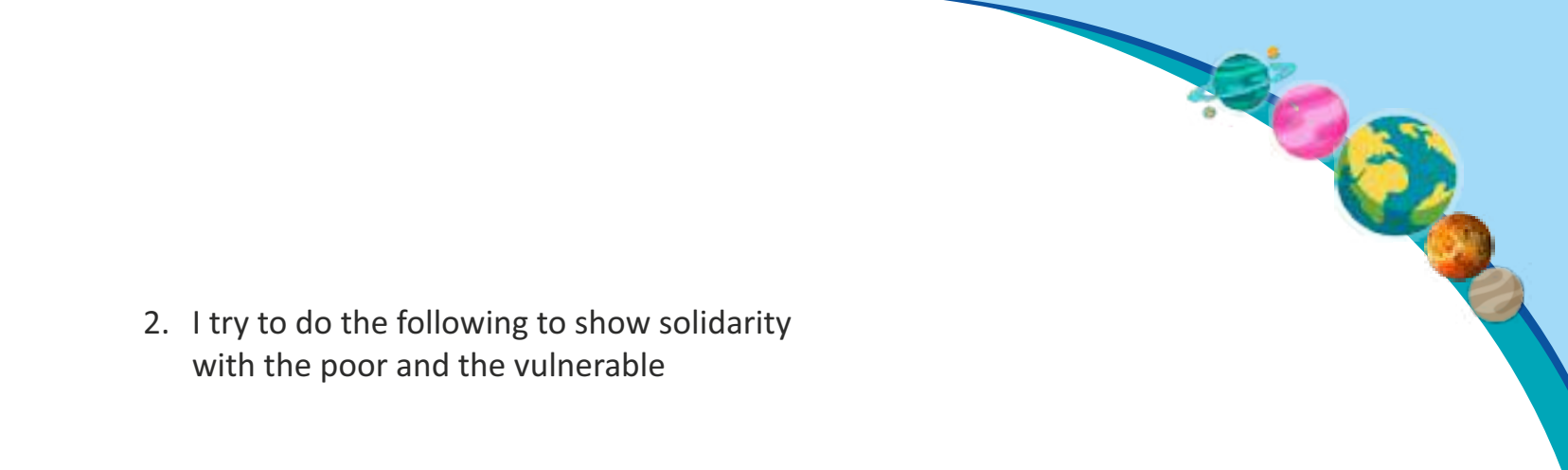
How can we do this?

How can we be part of their lives?

Activity 3 – 1 hour: Personal Reflection and Group Sharing

In the Gospel of Matthew (25:31–46), Jesus describes the last judgment, saying that we will be judged based on how we treat the poorest and most vulnerable members of society.

1. In my personal life my attitude and behavior towards the poor and vulnerable are

- 
2. I try to do the following to show solidarity with the poor and the vulnerable

Activity 4 – 1 hour: Personal Reflection and Group Sharing

Jesus always spends time with those who are most in need, including the sick or those who are poor and vulnerable.

1. We are invited to follow Jesus' example and show a special care for people, especially the poor, who are most in need.
2. How can we prepare our youth, parish council, women's association, students, formees, seminarians to show solidarity with the poor.



5. Participation and Representation

Activity 1 - 1 Hour: Identifying Issues

Indicators for Participation

Explicitate

1. Every one has the right and a duty to participate in a society
2. Everyone has the right to participate in those institutions necessary for human fulfillment, such as, education, employment, religious worship, political participation
3. Church is committed to ensure the participation of all in the following ways
4. In my area which are the institutions which ensure full participation of women

Activity 2 – 1 Hour: Participation Indicators

Institution

Mode of Participation

My own family

My immediate neighbour

My village/locality

My institution – school etc

My parish



Activity 3 – 1 Hour: Representation Indicators

Institution

1. Every one has the right and a duty to represent oneself in various fora
2. Everyone has the right to represent oneself in those institutions necessary for human fulfillment, such as, education, employment, religious worship, political participation
3. Church is committed to ensure the representation of all in the following ways
4. In our institutions women represent their own issues
5. In our institutions the poor represent their own issues
6. In specific situations we the Church personnel represent the issues of the poor

Explicitate

Activity 4 – 1 Hour: Personal Reflection and Sharing

- 1) My attitude and behaviour empower the poor in the following areas:
- 2) I represent the poor in the following areas:
- 3) I enable them to represent themselves in the following areas:



6. Dignity of Work and Rights of Workers

Activity 1- ½ an Hour: Prepare a speech to be delivered on Labour Day or May Day

Activity 2 - 1 hour: Personal Reflection

1. What is the work you are engaged in? [10 minutes]
2. Do you like; enjoy the work you are doing? [10 minutes]
3. In your work what is that aspect which gives you great satisfaction? [10 minutes]
4. How do you understand your work in relation to the social doctrines of the Church? [10 minutes]
5. How best can you do your work so that it contributes to the common good? [10 minutes]
6. Pray for all the workers. [10 minutes]

Activity 3 - 1 hour: Rights of Workers – A Search

1. What are the rights of the workers?
2. Are these rights upheld in your area?
3. If not, what can be done?
4. Who all can help you to do so?

Activity 4 - 1 hour: Basic Needs and Family Wage

People have a legitimate claim based on their dignity to those essential material goods that meet basic needs for food, clothing, shelter, health, education, security and rest. If these have to be obtained the head of the family has to get a just wage or what social doctrine calls a living wage or a family wage. It is a fundamental teaching of CST for it is closely linked to human dignity.



From your knowledge work out the following for a family of 5 members of a rural household known to you:

Family Basket [Basic Needs for a month] for number of days in a month	Family Wages Needed	Actual Wages per day
1. Food: Number of times, the type of food		
2. Clothing: For a year including the warm clothes and divide into 12 months and make it for 1 month		
3. Shelter: Rent, Repair if any, water and electricity		
4. Health: Normal health with seasonal illness		
5. Education: Government school		
6. Social Function: Travel, gifts and obligations		
7. Any Other:		

Reflection: 1) How do we understand this in our context? 2) What are some of the actions that need to be done to achieve this?



7. Economic Justice for All

Activity 1- 1 Hour: Fairtrade and our contribution - Reflection

Fairtrade

One of the ways in which economic justice for all is practiced by various individuals and institutions of the Church is through Fairtrade. Fairtrade is about better prices, decent working conditions, local sustainability, and fair terms of trade for farmers and workers in the developing world. By requiring companies to pay sustainable prices (which must never fall lower than the market price), Fairtrade addresses the injustices of conventional trade, which traditionally discriminates against the poorest, weakest producers. It enables them to improve their position and have more control over their lives.

With Fairtrade you have the power to change the world every day. With simple shopping choices you can get farmers a better deal. And that means they can make their own decisions, control their future and lead the dignified life everyone deserves. There are over 1.66 million farmers and workers in 1,411 producer organisations across the Fairtrade system. These have put into practice social doctrine economic justice for all through fair-trade by buying and selling in a fair manner. There is a Fairtrade Foundation in UK which spear heads this movement.

1. How can you be part of Fairtrade movement?
2. Buying in a small shop helps that family while buying in a mall only helps the corporate. What is your response?
3. Doing business with small entrepreneurs from the weaker section would help them to sustain against the onslaught of wholesale and mall culture. Your response?



Activity 2 - 1 Hour: Reflection on Gospel Passage

“Whoever has, will be given more, and he will have an abundance. Whoever does not have even what he has will be taken away from him”. Mathew 13:12

Reflect on this passage, jot down your reflections and share in the group.

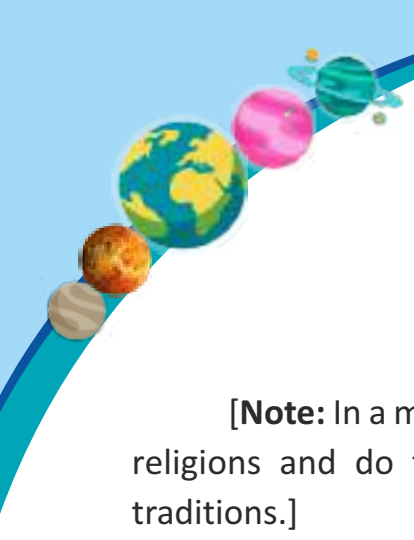
Activity 3 - 1 Hour: God Wants Economic Justice for All

- 1) Everyone to briefly introduce himself or herself;
- 2) Leader invites everyone to place herself or himself in the presence of God;
- 3) Leader introduces the topic, ‘God Wants Economic Justice for All’;
- 4) Ask someone to read Leviticus 19:9-13, 33-34;
- 5) Pause for silent reflection on the Word of God for about 10 minutes;
- 6) Next, the Leader *prays*

*Father, your truth is made known in your Word.
Guide us to seek the truth of the human person.
Teach us the way to love because you are love.
Jesus, you embody Love and Truth,
Help us to recognize your face in the poor.*

*Enable us to live out our vocation to bring love and justice to your people.
Holy Spirit, you inspire us to transform our world.
Empower us to seek the common good for all persons.
Give us a spirit of solidarity and make us one human family.
We ask this through Christ our Lord. Amen.*

- 7) Leader: Let us open ourselves to God’s will for our world by praying in the words that Jesus taught us. All: (recite in unison the Lord’s Prayer);
- 8) Sing an appropriate song.



[**Note:** In a multi-religious and cultural milieu, take any appropriate passage from other religions and do this exercise if the participants are predominantly of other religious traditions.]

Activity 4 - 1 Hour: Personal Reflection and Sharing

In effect, the raising up of the social dimensions of ownership has led CST to insist not only on the individual right of private property but the “social duty essentially inherent in the right” (Pacem in Terris, #22). St Paul VI explicitly denied that the right to private property can be considered “an absolute and unconditioned right” for “the right to private property must never be exercised to the detriment of the common good”.

- Reflect:
- 1) How do we understand this in our context?
 - 2) What are some of the actions that need to be done to achieve this?



8. Care for God's Creation

Activity 1: 1 Hour. Creation in Our Lives and Works

Principles of CST

1. We have a duty to care for the earth's resources responsibly, as stewards rather than consumers.
2. Creation is Our Common Home. Hence, we preserve and promote it.
3. Church Calls for Concrete and Urgent actions to save creation.

Evident in Our Lives and Mission

Activity 2 - 1 hour: Individual and Institutional Plans to Protect Environment

Individual Plans:

- 1.
- 2.
- 3.
- 4.



Institutional Plans

- 1.
- 2.
- 3.
- 4.

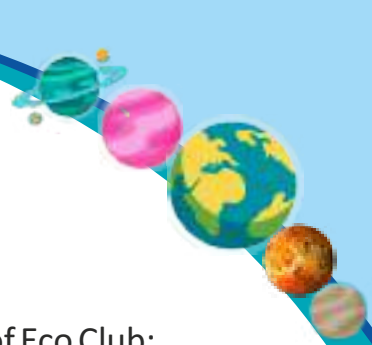
Activity 3 - 1 Hour: Constituting Eco Clubs

Eco clubs in schools, parishes, social work centres, seminaries, formation houses, health centres will empower students, trainees, participants, beneficiaries to participate and take up meaningful environmental **activities** and projects. It is a forum through which students, trainees etc can reach out to influence, engage their parents and neighborhood communities to promote sound environmental behavior.

Aims and Objectives

- * Members themselves would become aware of the need to protect and preserve environment;
- * Members would make others become aware of the environmental degradation and its consequences;
- * They will urge all to plan concrete and workable action plans to protect, promote and preserve God’s Creation that is the destiny of us all;
- * The club would lay emphasis on the development of students as eco lovers.

Pillars of Eco Clubs : Meet Together, Get Organized, Reflect Together, Get Active, Carry out Activities, and Get Connected with other Eco Clubs.



Possible Activities : The various activities related to promote the workings of Eco Club:

1) *Make School an Environmental Friendly Place:*

- * Promote cleanliness in the school
- * Through Balsansad or Children’s Parliament, ensure all the students are involved in flower gardening
- * Organise tree plantation in and around the school in collaboration with the Forest Department
- * Organise poster exhibition on Ecological issues
- * Organise seminars, debates, lectures and popular talks on environmental issues in the school
- * Celebrate at Earth Day - (April 22), World Environment Day (June 5)
- * Motivate all to gift a sapling as a prize for any event
- * After school, try similar eco clubs in the colleges

2) *Make Village/Locality an Environmental Friendly Place:*

- * Promote cleanliness in the village
- * Organise tree plantation in and around the village in collaboration with the Forest Department
- * Discourage people from cutting down the trees
- * Organise poster exhibition on Ecological issues at village and panchayat levels
- * Organise seminars, debates, lectures and popular talks on environmental issues in the village, area
- * Motivate villagers to gift a sapling during celebrations and festivals
- * Encourage all to reduce pollution, plant and save trees, use water sparingly, not use polythene, etc.
- * Manage green activities, such as growing trees and medicinal plants, and cleaning-up activities etc.



- * Organise rallies, marches, human chains and street theatre at public places with a view to spread environmental awareness
- * Celebrate at Panchayat level Earth Day - (April 22), World Environment Day (June 5)

Activity 4 - 1 hour: Slogan Writing

- 1) Ask the participants to sit down quietly;
- 2) Leader highlights some of the aspects of environmental protection, preservation and promotion;
- 3) Ask the participants to write down some slogans on environmental protection;
- 4) Divide the participants in smaller groups and ask them to share the slogans and arrive at 5 better ones;
- 5) In the plenary ask each group to share these slogans and then arrive at 10 best slogans in English and Hindi.

Activity 5 - 1 hour: Spiritual Reflection

- 1) Read “Canticle of Brother Sun and Sister Moon of St. Francis of Assisi”;
- 2) Reflect over it;
- 3) Pray for Creation and Protectors of Creation.

Activity 6 - 1 hour: Individual and Institutional Plans to Protect Environment

S.No.	Activity	Your Role	Institutional Role
A. Personal Level			
1.			
2.			
3.			



B. Centre/Institution Level			
1.			
2.			
3.			
C. Village Level			
1.			
2.			
3.			
D. Work Area Level			
1.			
2.			
3.			

Comments:



9. The Virtue of Solidarity

Activity 1: 1 hour. Personal Reflection and Sharing

1. What is your understanding of solidarity?
2. How can we fulfill our duty of solidarity in our everyday lives?
3. How can we involve others in establishing solidarity?

Activity 2 - 1 Hour: Solidarity Movement

1. Make the participants to sit around in a circle.
2. Ask for a volunteer.
3. Make her/him to stand in a place and tell the person that she/he will be blindfolded and will have to walk towards the table kept at the other end of the room. Spin the participant and tell him/her to move towards the table. Tell the group not to help.
4. After the person has tried, discuss in the group: Why was this difficult?
5. Once again do the same. This time instruct the group members to verbally guide the blindfolded student.
6. Once this is done, discuss in the group: What made it easier this time? Make the connection to solidarity.



Activity 3 – 1 Hour: Personal Reflection and Group Sharing

What does Pope Benedict mean when he writes “As society becomes ever more globalized, it makes us neighbors but does not make us brothers [and sisters]”?

- 1) What does our faith teach us about becoming one human family?
- 2) What implications does this have for us as Catholics?

Activity 4 – 1 Hour: Sing and Reflect

- 1) Sing the song “We shall overcome, We shall overcome...”;
- 2) Reflect over this song;
- 3) What should we do to realize this dream?



10. Role of Government

Activity 1 - 1 hour: Exercise

Duties of Local Government/Panchayati Raj Institution in your State

Activity 2 - 1 hour: Exercise

Duties of Government of India towards its Citizens



Activity 3 - 1 hour: Prepare a talk to be given to voters in your area on Good Governance

Activity 4 - 1 hour: Personal Reflection and Group Sharing

As people in responsible positions, what are our duties to the people we are supposed to serve?

Good Governance in Islam

The ruler himself, if he betrays his trust, will also be punished. Since both are bound by the Divine Law, there can, in the strict theory of the Islamic law, be no conflict between the state authority and the individual.

This view is fully reflected in the very first address given by the First Caliph of Islam when elected to his office as Head of the Muslim State which had been founded by the Prophet:

"My fellow men! I call God to witness, I never had any wish to hold this office; never aspired to possess it. Neither in secret nor in the open did I ever pray for it. I have agreed to bear this burden lest mischief might raise its head. Else, there is no pleasure in leadership. On the other hand, the burden placed on my shoulders in such as I feel I have not the inherent strength to bear, and so cannot fulfil my duties except with Divine help. You have made me your leader, although I am in no way superior to you. Co-operate with me when I go right; correct me when I err; obey me so long as I follow the commandments of God and His Prophet; but turn away from me when I deviate."



11. Promotion of Peace

Activity 1 - 1 Hour: Reflection and Action

“Peace is a fruit of justice; and requires a respect for human dignity of all, and a society which is directed towards the common good”.

Activities: Read the above statement, reflect over it and jot down your personal reflections and share in the group.

Activity 2 - 1 Hour: Constituting Peace Clubs

A Peace Club is a great way for students of a school to turn commitment into action. It can help the students to connect and organize with others interested in peace. It’s a framework that promotes learning about peace and gaining skills to deal with conflict; and then putting those elements together to find ways to take action to make the world a better place for everyone. Peace Clubs have no set form, methods and the resources. They are constituted based on the local conditions and a general framework is formulated to get them to gather, to reflect and to act.

Aims and Objectives

- * It lays emphasis on the development of students as peace lovers;
- * It lays emphasis on avoiding conflicts;
- * It lays emphasis on adapting peaceful methods to solve differences;
- * It aims to prepare the students for building a peaceful world by empowering them with necessary knowledge, attitudes and skills.

1. Pillars of Peace Clubs : Meet Together, Get Organized, Reflect Together, Get Active, Respond to one Issue/Situation, and Get Connected with other Peace Clubs.

2. Possible Activities : The various activities related to promote the workings of Peace Club:



3. Make School a safer place:

- * Promote peace whenever possible in the school
- * If you see someone being bullied, step in and stop it
- * Be more tolerant of other people's caste, class, religion, language, dress, likes, etc.
- * Report any talk of fight in school or outside the school
- * Don't hate, fight, instigate or form cliques
- * Network/recruit 5 others, including someone you don't know, to join peace club

4. Make Village/Locality a safer place:

- * Promote peace whenever possible in the village/locality
- * If you see someone being harassed, step in and stop it, or report
- * Be more tolerant of other people's caste, class, religion, language, dress, likes, etc.
- * Report any talk of conflict in village/locality to peace club and respond to that
- * Don't hate, fight, instigate or form cliques in your village/locality
- * Network/recruit 5 others, including someone you don't know, to join peace club
- * Organise sports meet for the youth of your village and nearby villages

Activity 3 - 1 Hour: Prepare a Biblical Talk on Peace Building – Focus on Youth

Activity 4 - 1 Hour: Spiritual Reflection.

- 1) Sing “Make me a Channel of Your Peace”;
- 2) Reflect over it;
- 3) Share in the group.



12. Place and Role of Women

Activity 1 - ½ an hour: Personal Reflections

1. Reflect on: What is my attitude and behavior towards women?
2. Write down these:
3. Share with others:

Activity 2 - 1 hour: Gender Attitude Checklist. Write [Y] agree/ [N] disagree; Reflect

Area

1. The current belief that “God,” the Deity, is masculine and a “Father” only
2. The Bible is a patriarchal construct
3. The belief that women’s rights were limited in the Bible
4. The belief that in biblical material there are no women prophets, priestesses or ministers
5. The idea that a woman’s deed wasn’t to be held in honor
6. The belief that men were the most important actors in the biblical story
7. The idea that a woman is counted as a possession to her husband
8. The head of every woman is a man
9. Women need to learn to be silent
10. Women should be subservient to men

Activity 3 - 1 hour: Gender Discrimination Checklist Write [T] True/[F] False; Reflect

Area

1. At the household level, women are confined to their household chores, raising children and looking after families, irrespective of her education degrees or her job profile



2. At workplace, women have limited access to job opportunities
3. They are paid less for the same
4. Women have limited access to education and learning opportunities
5. Women are dependent upon males for economic resources
6. If a family is poor, it is the women who have to suffer the effects of poverty more
7. If someone is sick in a family women have to suffer more
8. There is a belief that women get married and go to their in-laws' house so no need to invest
9. Religion also says women are inferior beings
10. Women's rights can be easily violated

Activity 4 - Gender Equality Audit Checklist Write [T] True/[F] False; Reflect

Area

1. Among the staff of our organization 50% are women at management level
2. Our organization has a gender policy
3. Women are paid equal to men for equal work in our organisation
4. Our organization promotes rights of women
5. Protection from sexual abuse of women in work place policy is in our organisation
6. There is an Internal Grievances Cell in our organization
7. Our organization organizes gender awareness program in and outside
8. There are 50% of women in the Board of our organization
9. Gender budgeting is done in our organization
10. Special programmatic interventions are made to promote women's capacity



13. Place and Role of Youth

Activity 1 - 1 hour: Reflection

Blessed John Henry Newman is quoted: “I am created to do something or to be something for which no one else is created; I have a place in God’s counsels, in God’s world, which no one else has; whether I be rich or poor, despised or esteemed by man, God knows me and calls me by name.” Read this above quote and reflect and share.

1. “I am created to do something”. As a Christian youth, what is it that God has created me for?

2. “God called me by name”. If so, what is the mission he has entrusted to you as a Christian Youth?

Activity 2 - 1 hour: Reflection and Action

Understanding : As a Christian youth, how do you understand the social doctrines of the Church?

Action : What are some of the actions that you can/will undertake based on the social doctrines of the Church?



Activity 3 - 1 hour: Youth Animator's Attitude Check List

	Domain	1	2	3	4	5
1.	I treat youth as equals	1	2	3	4	5
2.	I have confidence in the youth	1	2	3	4	5
3.	I encourage leadership among the youth	1	2	3	4	5
4.	I encourage collective leadership among the youth	1	2	3	4	5
5.	I accompany the youth	1	2	3	4	5
6.	I am committed as youth accompanier development worker	1	2	3	4	5
7.	I do my planning so as to get the best out of them	1	2	3	4	5
8.	I try to understand their social milieu	1	2	3	4	5
9.	I try to understand their hopes and aspirations	1	2	3	4	5
10.	I enjoy working with the youth	1	2	3	4	5
11.	I respect their viewpoints	1	2	3	4	5
12.	I appreciate them	1	2	3	4	5
13.	I give them constructive feed back	1	2	3	4	5
14.	I have positive attitude towards youth	1	2	3	4	5
15.	I maintain professional distance as youth accompanier	1	2	3	4	5
16.	Our main focus in our development work is empowerment of adolescent girls	1	2	3	4	5
17.	We should invest in the empowerment of youth, especially adolescent girls	1	2	3	4	5
18.	Our Diocese/Congregation has youth animators and youth director	1	2	3	4	5
19.	Our Diocese/Congregation has youth pastoral plan	1	2	3	4	5
20.	I pray for them and with them	1	2	3	4	5

Comments:



14. Integral Development

Activity - 1: 1 Hour. Personal Reflection

CST: Perhaps the theme Pope Benedict talks about most in *Caritas in Veritate* is authentic human development. The Pope tells us that development is so much more than having the basic necessities of life. Instead, development is seen as more than 'doing'; it's about 'being more'. Flowing from the principle of the inherent dignity of each and every person, human development is about the common good of the whole person and of every person. Indeed, it may be the biggest challenge and greatest inspiration which the encyclical contains.

Reflection: 1) How do you understand the idea of authentic human development?

2) How do you think individuals and organisations can support this process?

3) How do you ensure that you have 'life, and have it to the full'?

Activity: 2: 1 Hour. Personal Reflection and Sharing

Mahatma Gandhi's Vision of India : "I shall work for an India in which the poorest shall feel that it is their country, in whose working they have an effective voice, an India in which there shall be no rich and poor class of people, an India in which all communities of people live in perfect harmony. This is the India of my dream."

Your Response:

Jawaharlal Nehru's Pledge On August 15th 1947 when India got independence. "It is fitting that at this solemn moment of Independence we take the pledge of dedication to the service of India and her people and to the still larger cause of humanity."

Your Response:



Activity: 3: 1 Hour. Personal Reflection and Sharing

Development Debate

- a) Reflect Over these Questions
 - 1) What is development?
 - 2) Development by whom, for whom, at what cost?
 - 3) Who determines the parameters of development?
 - 4) Who pays for development?
 - 5) What is the outcome of development?
- b) What can you do in your situation? reflect
- c) Share with the group

Activity 4 - 1 Hour: Personal Reflection and Sharing

St Paul VI emphasized that **“development cannot be limited to mere economic growth. In order to be authentic, it must be complete: integral, that is, it has to promote the good of every person and the whole person”** (Populorum Progressio, #14).

- 1) Read the above passage;
- 2) Reflect over it;
- 3) Jot down what you understand the salient features of final development;
- 4) Share with the group;
- 5) Identify some action points.



15. Place and Role of Laity

Activity 1 - 1 Hour: Personal Reflection and Sharing

1. As a priest or religious what is my attitude towards the lay people?
2. From the Catholic Social Teachings, what kind of attitude do I have to develop with regard to the lay people?

Activity 2 - 1 Hour: Measuring Change in Attitude and Structure

Area where change should take place	No change	Change is seen	Evidences
1. Increase in participation in church services			
2. Increase in participation in church programs			
3. Increase in participation in Parish Council meetings			
4. Increase in participation in various associations of the parish, school, social work centre			
5. Increase in expressing their views and making recommendations			



6. Increase in being appointed in important positions			
7. Increase in the training of lay faith to hold..... important positions			
8. More collaborative attitude in the priests and religious			
9. Any Other:			

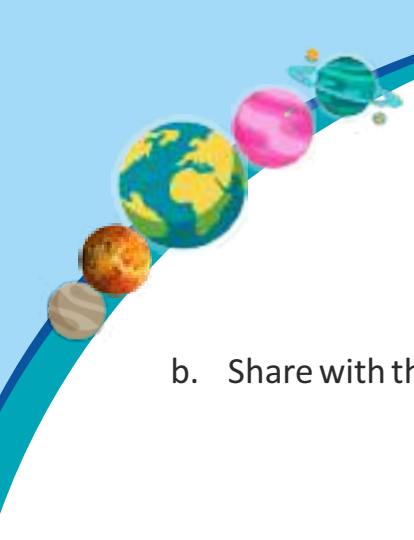
Comments: In what ways could ordained faithful and lay faithful collaborate more effectively and offer mutual support in the ministry of the Church?

Recommendation: What are the trainings that lay faithful could be imparted so that they are able to engage in the ministries of the Church?

Activity 3 - 1 Hour: Personal Reflection and Sharing

If I was a lay faithful, I would like to be treated like this:

- a. Jot down your answers:



- b. Share with the others

- c. Identify mutual areas of collaboration and cooperation between the laity and clergy cum religious:

Activity 4 - 1 Hour: Explore if these activities are possible by the laity in your area:

1. Offer your skills to youth. May be you are good at fixing bikes, cooking for many people, take sessions on Christian faith, take sessions on marriage counseling, take sessions on career guidance, public speaking, can offer legal advice, etc. See how your particular talents could be put to use at a local church, community, school, social work centre etc.

2. Participate in Christian-Muslim dialogue: Some local churches and mosques host interfaith dialogues, some institutions organize interfaith dialogue with people of different faiths, which are chances to come together and break barriers so often put up between people of different faiths. Can we celebrate Id as Id Milan with our Muslims sisters and brothers? Can we celebrate Holi as Holi Milan with our Hindu sisters and brothers? Can we also undertake common work for cleanliness of the area, etc?

Activity 5 - 1 Hour: Integral Formation of Lay Faithful

St John Paul II said about the formation of laity to set high standards. “To set high standards means both to provide a thorough basic training and to keep it constantly updated. This is a fundamental duty, in order to ensure qualified personnel for the Church’s mission”. Keeping this in mind, what are the Elements that would go into this integral formation of lay faithful.



Area

Elements

1. Human Formation
2. Intellectual Formation
3. Leadership Formation
4. Pastoral Formation
5. Social Formation
6. Spiritual Formation



Justice in the World

Activity 1 -1 hour: Personal Reflection

1. Who are some of the people who suffer injustices in your area?
2. What are some of the injustices done to them in your area?
3. Is there anyone who takes up their issues?
4. As Christians what can we do to restore justice to them?
5. How can we mobilize the poor and the oppressed to stand for justice to them?
6. How can we involve our youth to respond to the situation?



Activity 2 -1 hour: Personal Reflection and Group Sharing

“Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation”.

- 1) Read the above passage;
- 2) Reflect over it;
- 3) Jot down what are some of the demands made on us as faithful / priests / religious;
- 4) Share with the group;
- 5) Identify some action points.





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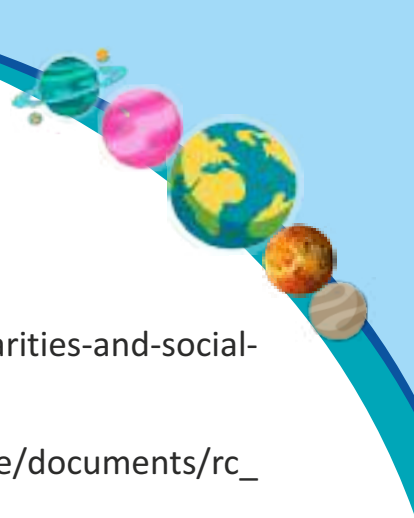
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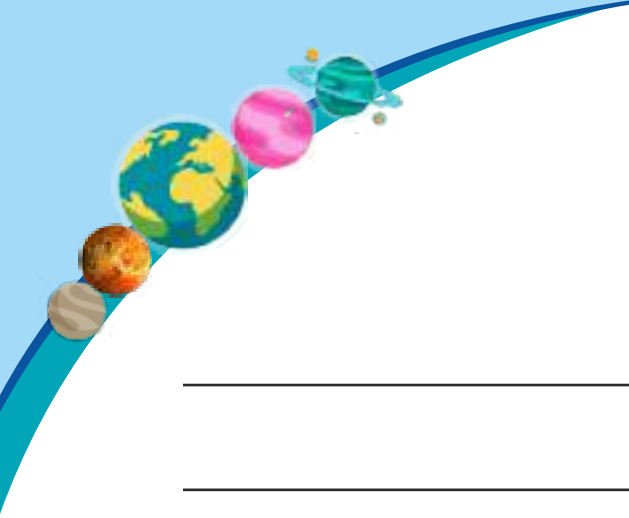
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Notes



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