

Catholic Commission for Social Justice



Lenten Reflections

**NONE OF US CAN THINK
WE ARE EXEMPT
FROM CONCERNS FOR THE
POOR AND FOR SOCIAL JUSTICE.
POPE FRANCIS**



© 1963 Blessed Paul VI

“Human life is like an orchestra that sounds good if the different instruments are in accord and follow a score shared by all” (Pope Francis)

Catholic Social Teaching - Key Principles

Sanctity of Life & The Dignity of the Human Person

Common Good

Fundamental Option for the Poor and Vulnerable

Family & Community

Participation in the economic, political, social and cultural life of society

Rights and Responsibilities

Economic Justice

Environmental Stewardship – Care for God’s Creation

Role of Government & Subsidiarity

Global Solidarity & Development

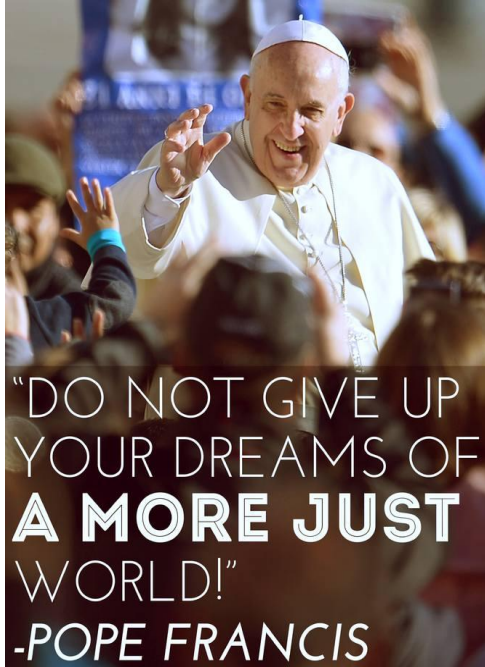
Social Justice, Commutative Justice,

Restorative Justice, Distributive Justice

Dignity of work and the Rights of Workers

Promotion of Peace and Disarmament

Universal Destination of Goods



“The Church is the salt of the earth; she is the light of the world. She is called to make present in society the leaven of the Kingdom of God and she does this primarily with her witness, the witness of brotherly/sisterly love, of solidarity and of sharing with others... Being a Christian is not just about following commandments: it is about letting Christ take possession of our lives and transform them” (Pope Francis).



“Then God said, ‘Let Us make man in Our image, according to Our likeness’...God created man in His own image, in the image of God He created him; male and female He created them.”

Genesis 1:26-27

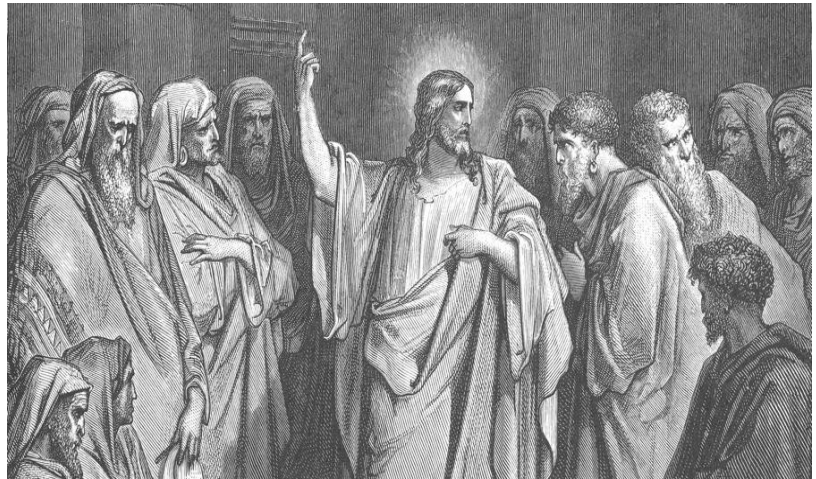
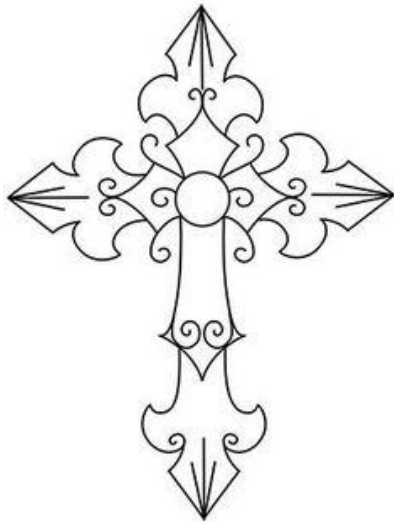
To understand

JUSTICE

we need to

SEEK THE LORD

(Proverbs 28:5)

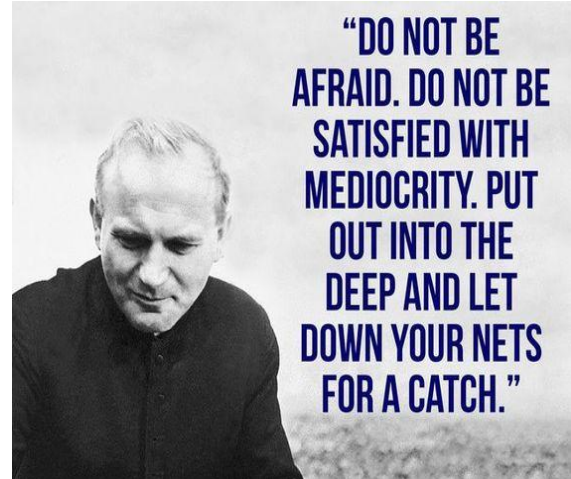
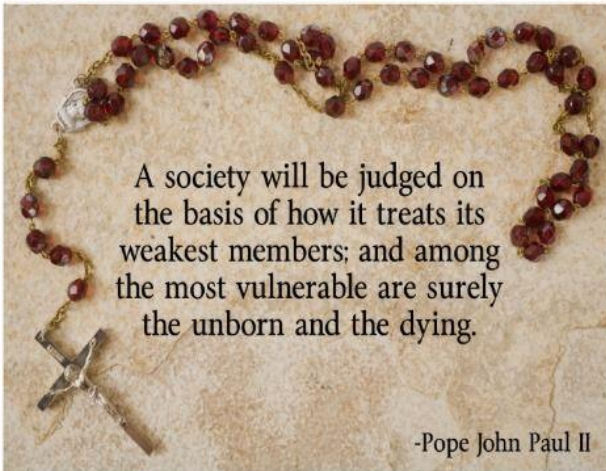


JESUS

PREACHED

SOCIAL JUSTICE

“Society ensures social justice when it provides the conditions that allow associations or individuals to obtain what is their due, according to their nature and their vocation. Social justice is linked to the common good and the exercise of authority...Social justice can be obtained only in respecting the transcendent dignity of man. The person represents the ultimate end of society, which is ordered to him” (CCC1928-1929).



Pope St John Paul II

I ask everyone with political responsibility to remember two things: human dignity and the common good (Pope Francis)

Belief in the inherent dignity of the human person is the foundation of all Catholic social teaching. Human life is sacred, and the dignity of the human person is the starting point for a moral vision for society. This principle is grounded in the idea that the person is made in the image of God. The person is the clearest reflection of God among us.

**As the family goes
so goes
the nation
and
the whole world
in which we live (Pope St John Paul II)**

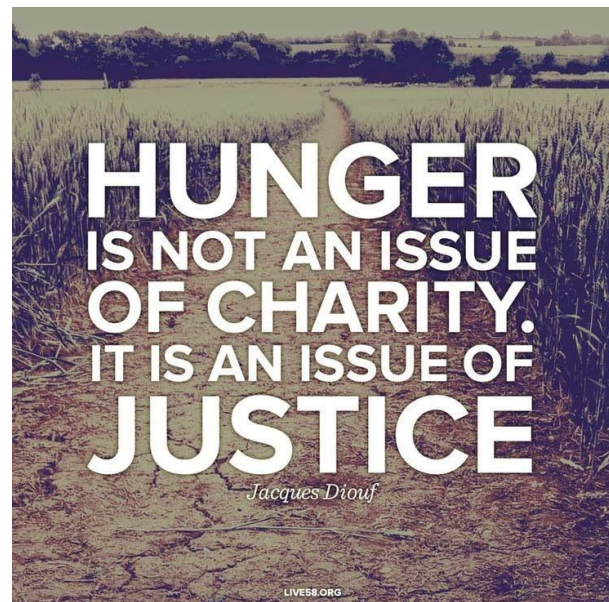
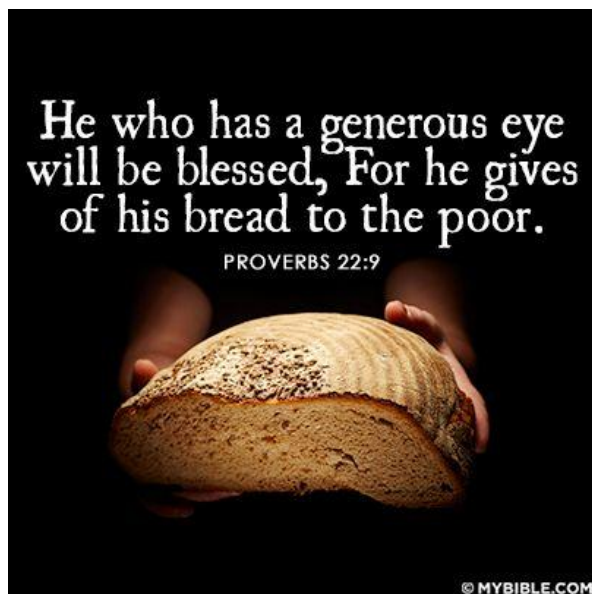


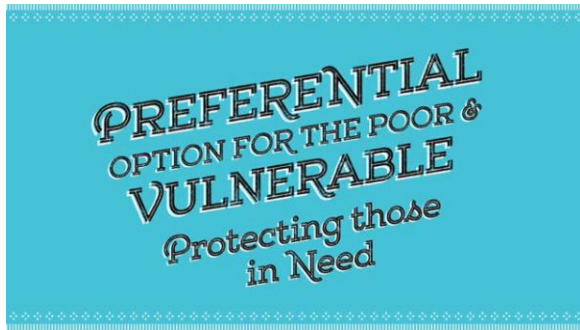
HOW'S THE FAMILY?

The family is essential to sustaining human and social development...Holy Family of Nazareth, grant that our families, too, may be places of communion and prayer, authentic schools of the Gospel, and small domestic Churches. Holy Family of Nazareth, may families never again experience violence, rejection, and division: may all who have been hurt or scandalized find ready comfort and healing.

(Pope Francis)

I want you
To share your bread with the
hungry
Shelter the homeless poor,
Clothe the man you see to be
naked
Remove the yoke of injustice and
relief to the oppressed. (Isaiah 58)





"How do I do good?
It's simple! 'Seek
justice, encourage
the oppressed,
defend the orphan,
plead for the widow.'"
Pope Francis
Millennial

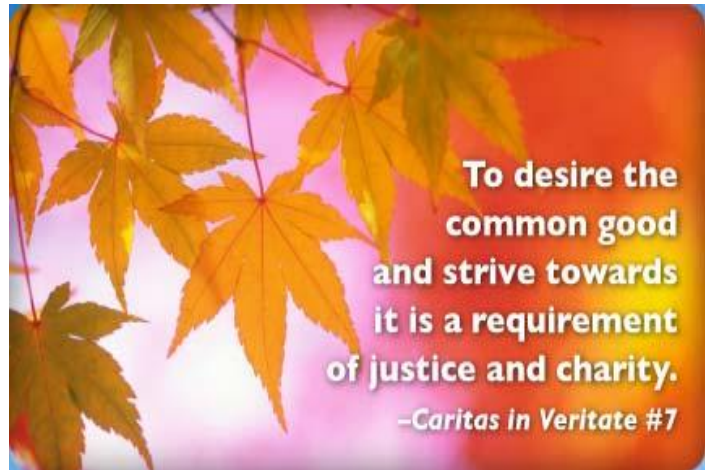
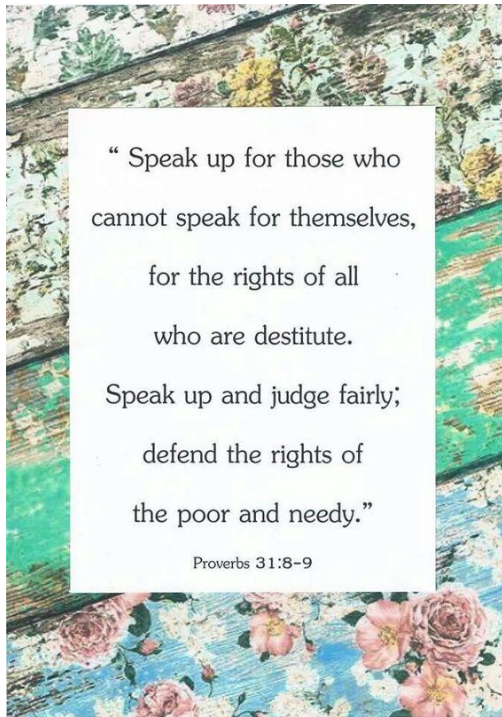
Option for the Poor and Vulnerable

- Catholic teaching proclaims that a basic moral test is how our most vulnerable members are faring
- The Church does not pit one social group against another but instead follow the example of our Lord, who identified himself with the poor and the vulnerable. Giving priority concern to the poor and the vulnerable strengthens the health of the whole society.

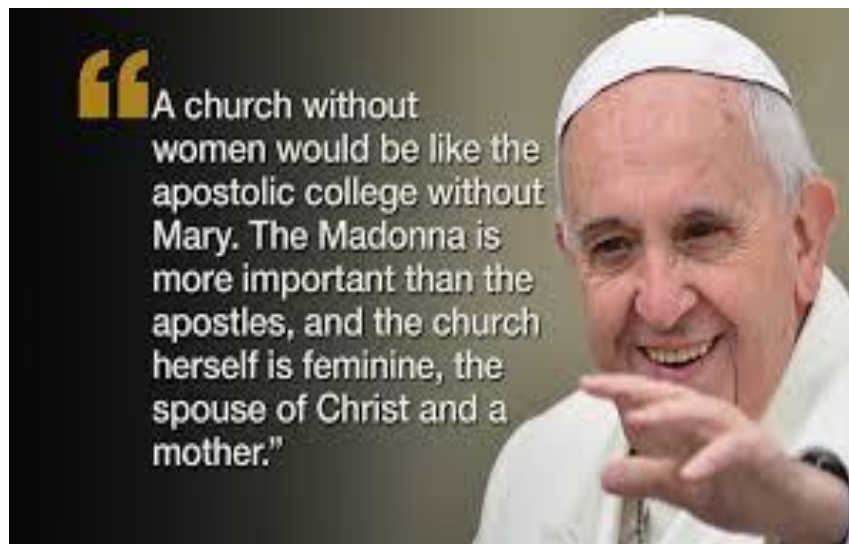
We are called to look at public policy decisions in terms of how they affect the poor.



What is Justice for the poor? Caring for the poor is everyone's responsibility. Preferential care should be shown to poor and vulnerable people, whose needs and rights are given special attention in God's eyes. (Caritas Australia)



My Catholic duty is to build the common good – the good of each and all



The human person is both sacred and social. We realise our dignity and rights in relationship with others, in community. 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.

OUR LIVES
BEGIN TO END
THE DAY WE
BECOME
SILENT ABOUT
THINGS THAT
MATTER.
MARTIN LUTHER
KING, JR.

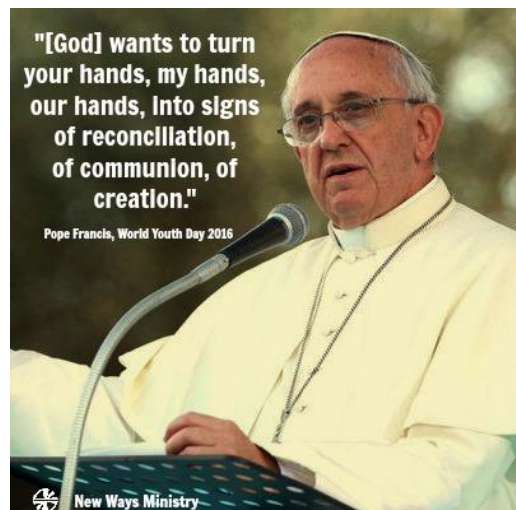
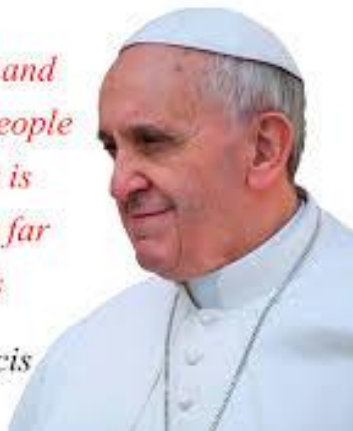
Respect
Life 

Human life is always sacred. Let's remain faithful to the Gospel of Life and respect life as a gift from God. "If the family is the sanctuary of life, the place where life is conceived and cared for, it is a horrendous contradiction when it becomes a place where life is rejected and destroyed." (Pope Francis, Amoris Laetitia, 83)

"Respect for the human person entails respect for the rights that flow from his dignity as a creature. These rights are prior to society and must be recognized by it... Respect for the human person proceeds by way of respect for the principle that everyone should look upon his neighbour (without any exception) as 'another self' (CCC 1930, 1931).

*Things have a price and
can be for sale, but people
have a dignity that is
priceless and worth far
more than things*

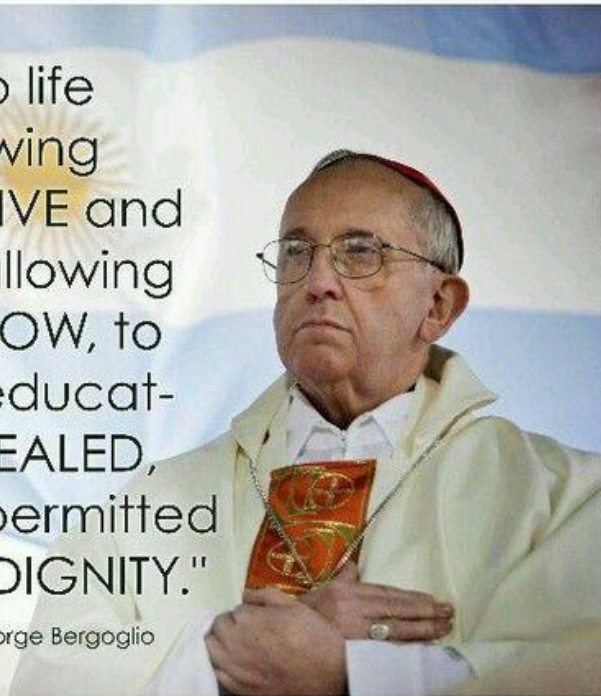
Pope Francis



"The right to life means allowing people to LIVE and not killing, allowing them to GROW, to eat, to be educated, to be HEALED, and to be permitted to die with DIGNITY."

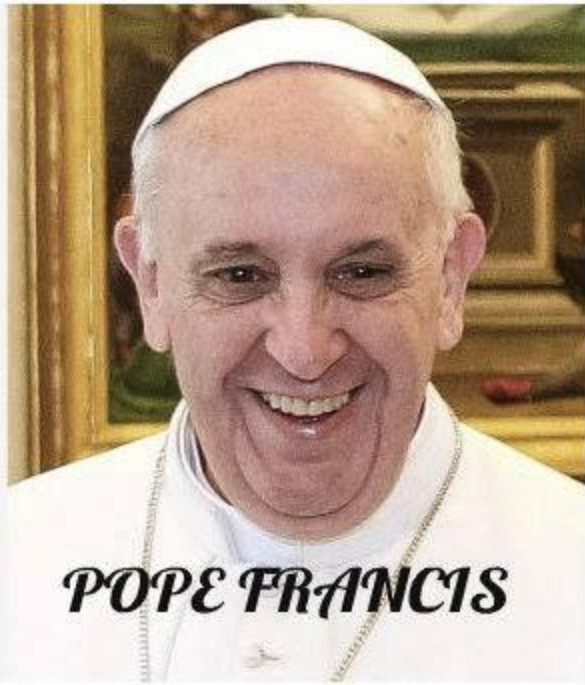
Cardinal Jorge Bergoglio

 www.ALL.org



"It is not enough to say we are Christians. We must live the faith, not only with our words, but with our actions."

POPE FRANCIS

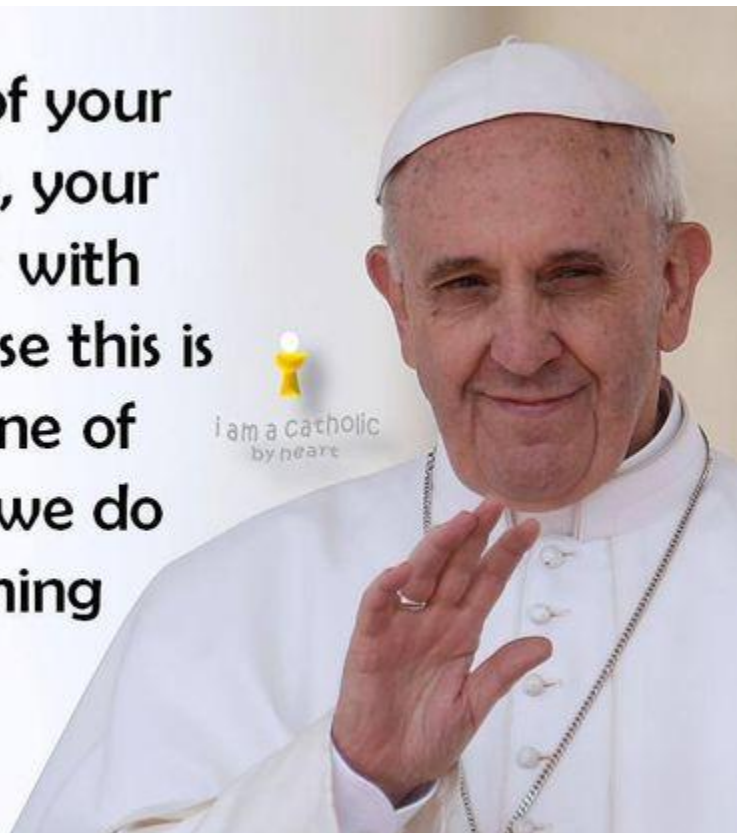


*Promoting social justice
is
everybody's responsibility*

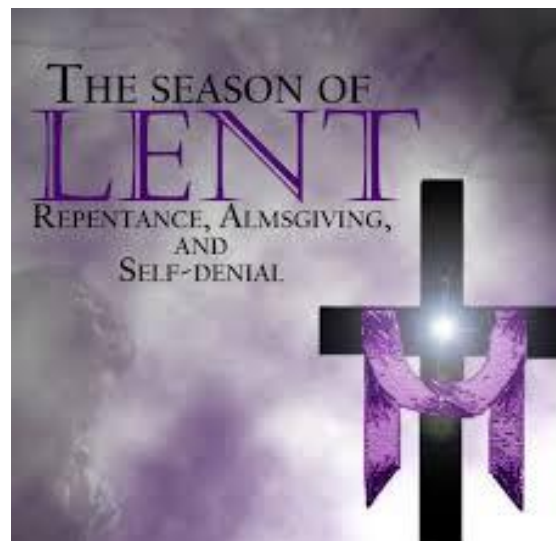
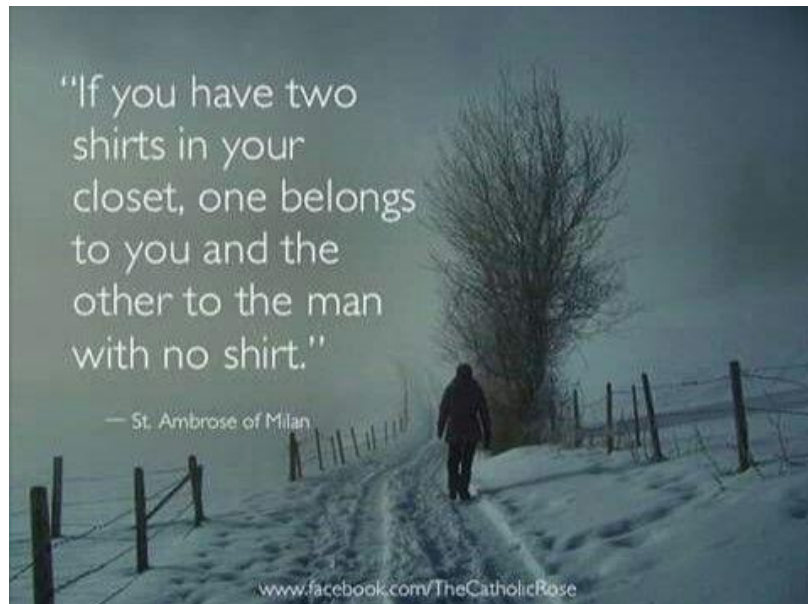


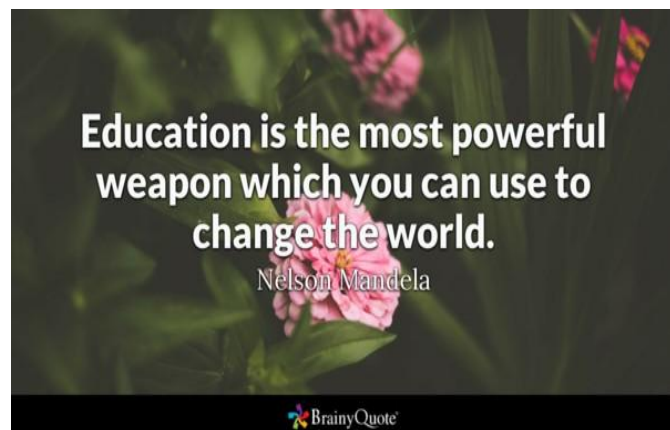
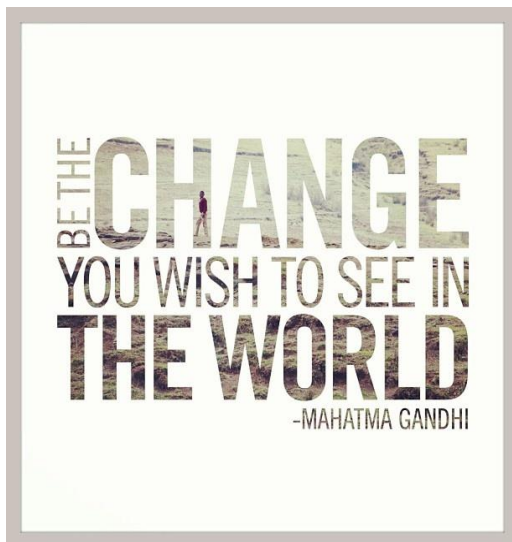
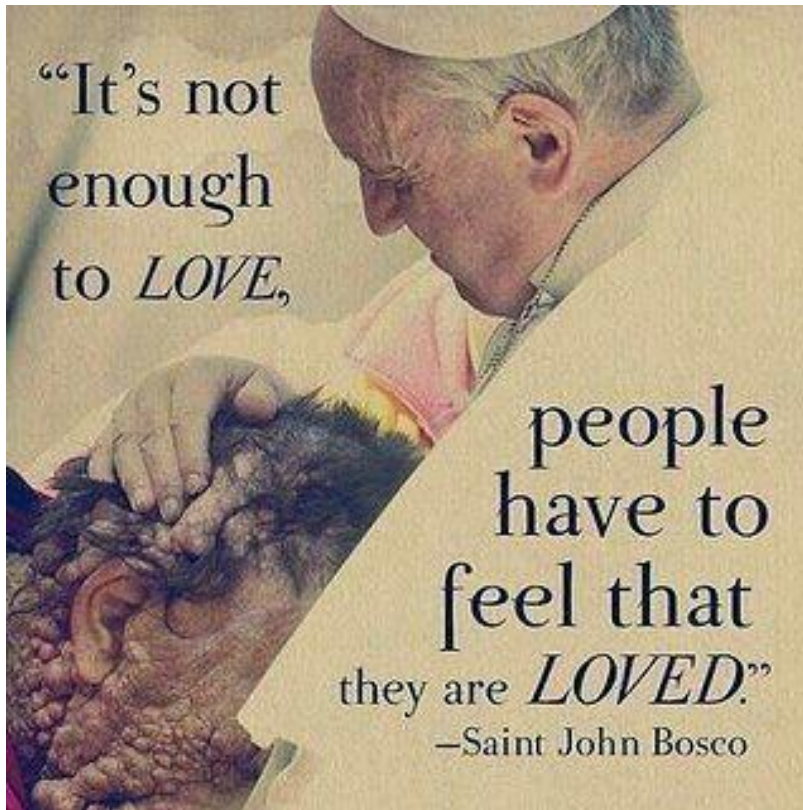
**Take care of your
spiritual life, your
relationship with
God, because this is
the backbone of
everything we do
and everything
we are.**

- Pope Francis



**Injustice anywhere
is a threat
to justice everywhere
(Martin Luther King Jr.)**





SERVING IN THE LOVE OF CHRIST



LOVE

ought to show itself in deeds
more than in words.

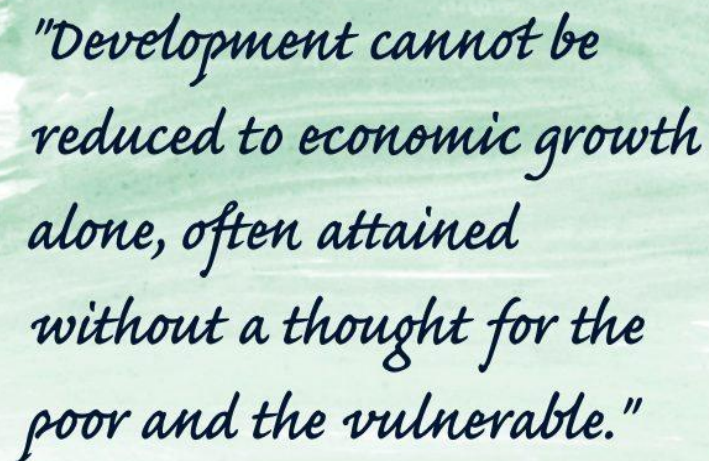
St. Ignatius of Loyola



Authentic integral human development means the development of each person and of every dimension of the person e.g. spiritual, mental, social, cultural, and political. Pope Emeritus Benedict said that the whole Church, in all her being and acting - when she proclaims, when she celebrates, when she performs works of charity - "is engaged in promoting integral human development."

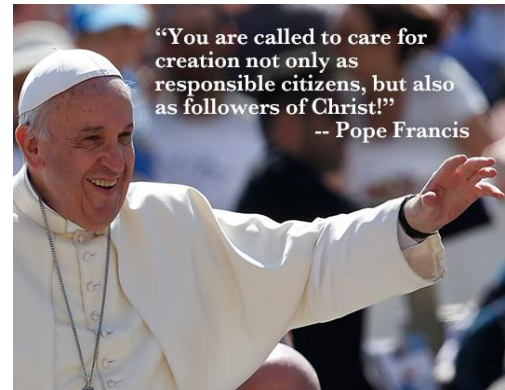
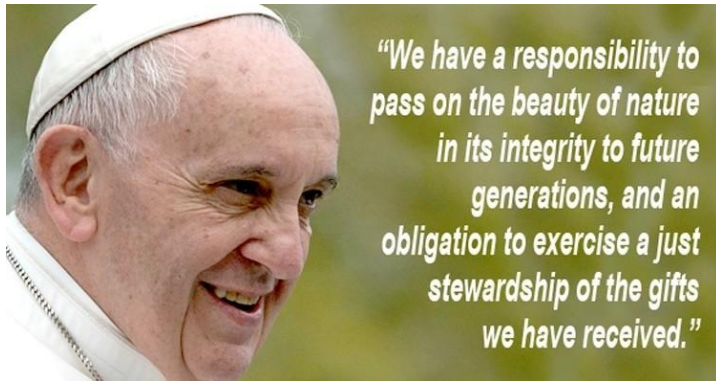
Pope Francis has said that integral development means bringing together and integrating various sectors, "the economy, finance, work, culture, family life, religion," each of which is "a fundamental circumstance for this growth. "None of them can be an absolute, and none can be excluded from the concept of integral human development."

Authentic development requires that we recognise the rights of nations and of peoples also.

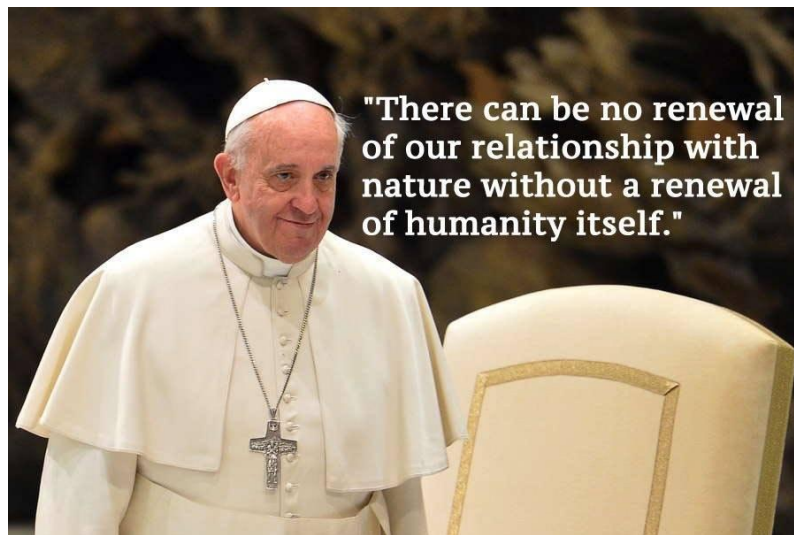
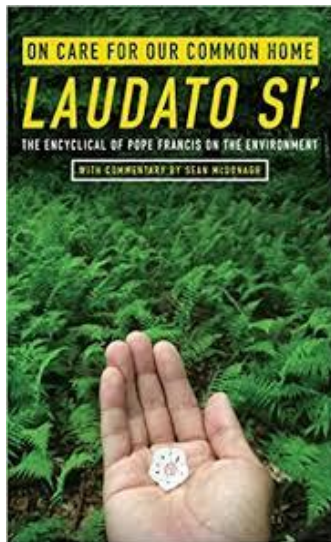


"Development cannot be reduced to economic growth alone, often attained without a thought for the poor and the vulnerable."

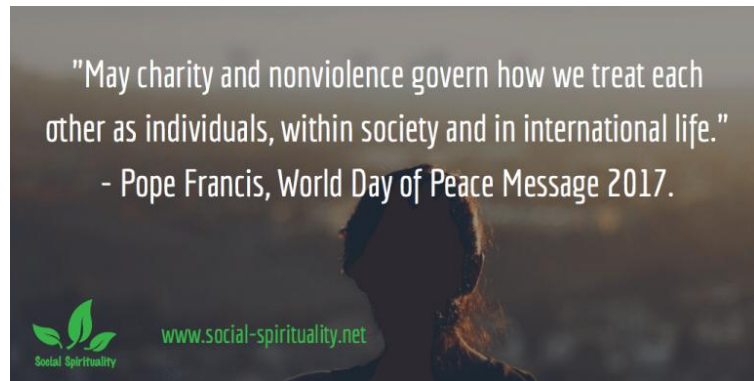
Pope Francis, Message for the World Day of Migrants & Refugees 2014



Let us be protectors of creation, protectors of God's plan inscribed in nature, protectors of one another and of the environment...we must collaborate to care for our common home. (Pope Francis)



We show our respect for the Creator by our stewardship of creation



Peace is the fruit of justice and is dependent upon right order among human beings.

TO BE TRUE FOLLOWERS OF JESUS TODAY ALSO INCLUDES EMBRACING HIS TEACHING ABOUT NONVIOLENCE (POPE FRANCIS)

“Peace is not just the absence of war. It involves mutual respect and confidence between peoples and nations. It involves collaboration and binding agreements” (Pope St John Paul II)

When the power of love overcomes the love of power, the world will know peace (Jimi Hendrix)



Life's most persistent and urgent question is, What are you doing for others?

- Martin Luther King, Jr.

No elderly person should be like an "exile" in our families. The elderly are a treasure for our society.

Pope Francis



Justice is what
love looks like
in public.

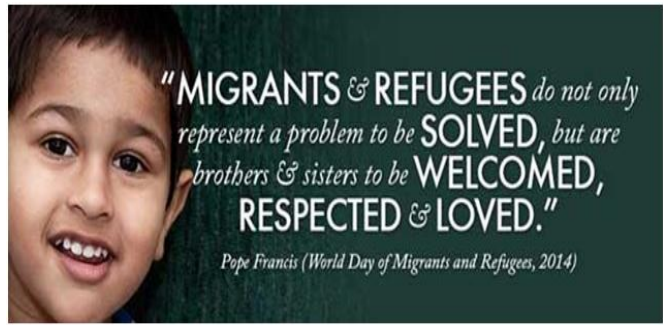
IF YOU WANT TO FIND
GOD, SEEK HIM
WHERE HE IS HIDDEN:
IN THE NEEDIEST, THE
SICK, THE HUNGRY,
THE IMPRISONED.

POPE FRANCIS



STLCatholicYouth.com

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.


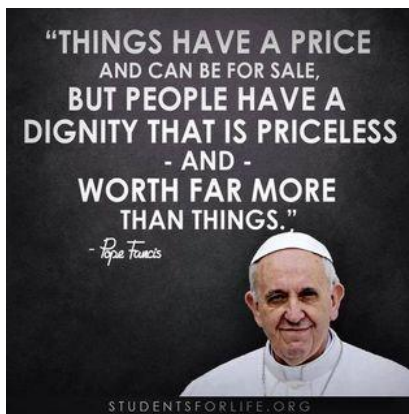


There are three stages which should normally be followed in the reduction of social principles into practice. First, one reviews the concrete situation; secondly, one forms a judgement on it in the light of these same principles; thirdly, one decides what the circumstances can and should be done to implement these principles. These are the three stages that are usually expressed in the three terms: observe, judge act. {Pope St. John XXIII, Mater et Magistra, 1961 (# 236)}



The role of Government: The state has a positive moral function - to promote human dignity, protect human rights and build the common good. All people have a right and a responsibility to participate in political institutions so that government can achieve its proper goals.


“Economic activity cannot solve all social problems through the simple application of commercial logic. It has to be ordered to the attainment of the common good, which is the responsibility above all of the political community” (Pope Francis).



Solidarity

Every human being belongs to the one family of God. If we acknowledge human dignity, we are our sisters' and brothers' keepers.

To be in solidarity in a global and interdependent world means to respect and promote personal, social, economic, and political rights throughout the world and for all people.



Solidarity: We are one human family. Our responsibilities to each other cross national, racial, economic and ideological differences. We are called to work globally for justice. Solidarity means that "loving our neighbour" has global dimensions in an interdependent world.



"Each and everyone's existence is deeply tied to that of others: life is not time merely passing by, life is about interactions. We all need each other; none of us is an island, an autonomous and independent 'I,' separated from the other. We can only build the future by standing together, including everyone...everything is connected, and we need to restore our connections to a healthy state..."

"How wonderful would it be if solidarity, this beautiful and, at times, inconvenient word, were not simply reduced to social work, and became, instead, the default attitude in political, economic and scientific choices, as well as in the relationships among individuals, peoples and countries" (Pope Francis).

With Rights Come Responsibilities

“Say no to an ephemeral, superficial and throwaway culture, a culture that assumes that you are incapable of taking on responsibility and facing the great challenges of life!” (Pope Francis)

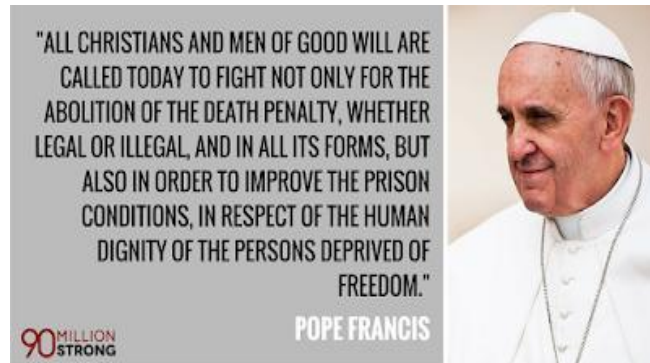
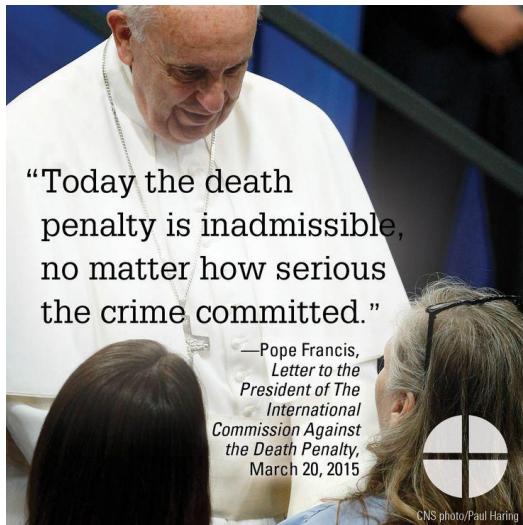
"Today the Church is renewing her urgent appeal that the dignity and centrality of every individual always be safeguarded, with respect for fundamental rights, as her social teaching emphasizes. She asks that these rights really be extended for millions of men and women on every continent wherever they are not recognized. In a world in which a lot is said about rights, how often is human dignity actually trampled upon!"
(Pope Francis)

As Disciples of Christ, we are called to promote basic human rights and freedoms. Too many are excluded from the table of life! Human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Every person has a fundamental right to life and a right to those things required for human decency – starting with food, shelter and clothing, employment, health care, and education. Corresponding to these rights are duties and responsibilities — to one another, to our families and to the larger society.

Jeremiah 22: 13-16 : A legitimate government upholds the rights of the poor and vulnerable.

Luke 16:19-31 : The rich man has a responsibility to care for Lazarus.

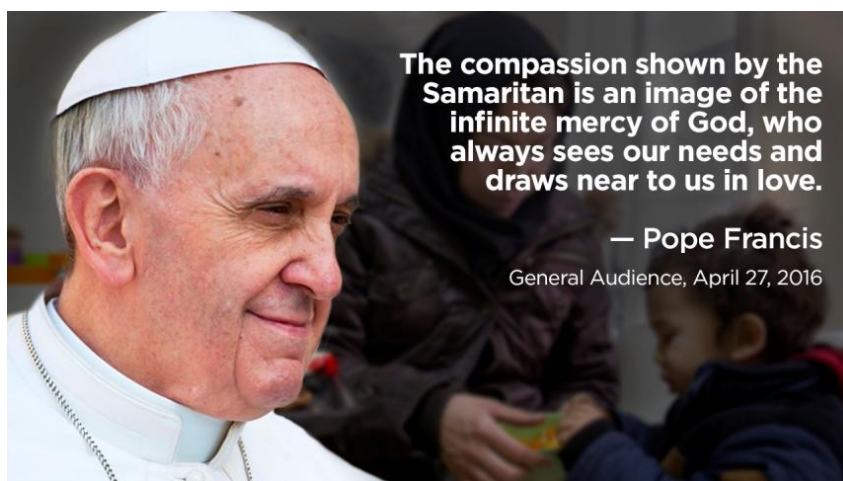
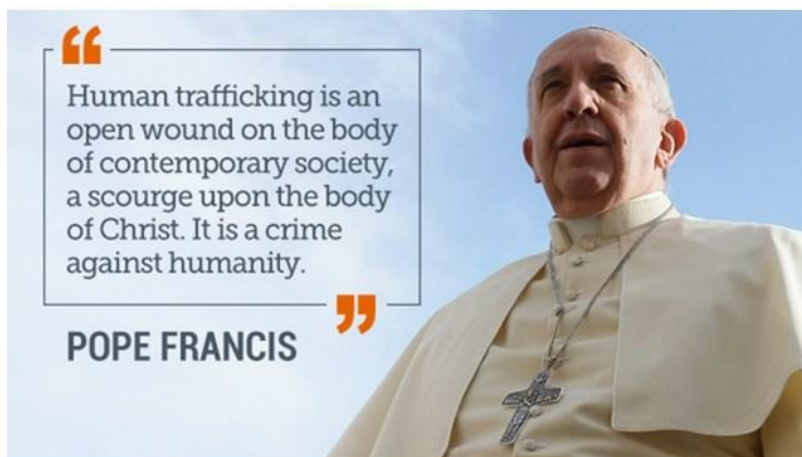
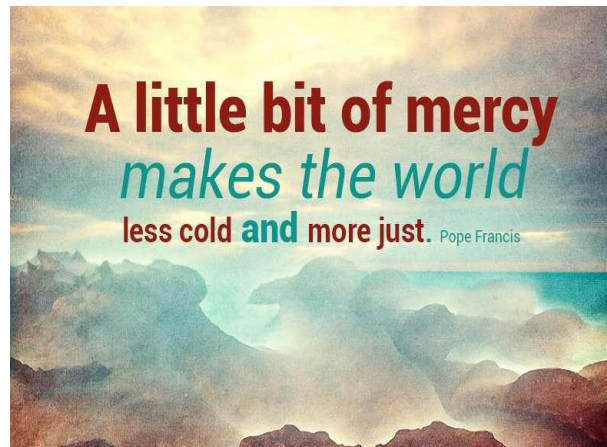
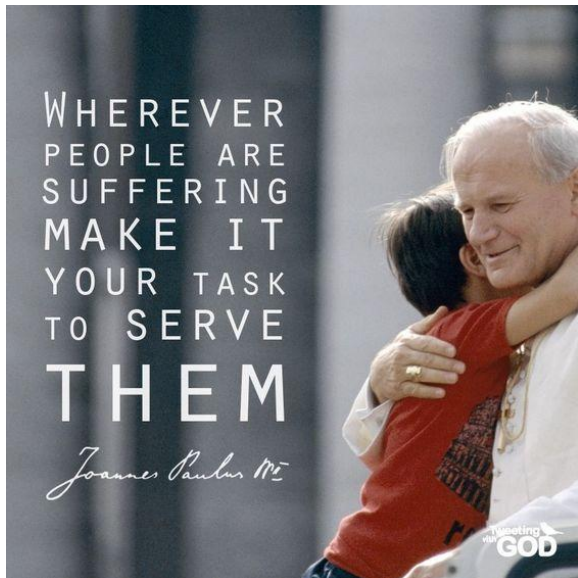
2 Corinthians 9:6-15 : God’s gifts are given to be shared.



“It is important to note that while we oppose the death penalty, we embrace the victims of violent crimes; those who are hurting and grieving for their loved ones who have been killed, at times in the most heinous ways. We urge each parish to establish victim support groups and seek to meet their physical, mental, spiritual, financial and other needs.” (Archbishop Patrick Pinder and the Bishops of the Antilles Episcopal Conference)

“Retribution, resentment and revenge have left us with a world soaked in the blood of far too many of our sisters and brothers. The death penalty is part of that process. It says that to kill in certain circumstances is acceptable, and encourages the doctrine of revenge. If we are to break these cycles, we must remove government-sanctioned violence.

The time has come to abolish the death penalty worldwide. The case for abolition becomes more compelling with each passing year. Everywhere experience shows us that executions brutalise both those involved in the process and the society that carries them out. Nowhere has it been shown that the death penalty reduces crime or political violence. In country after country, it is used disproportionately against the poor or against racial or ethnic minorities. It is often used as a tool of political repression. It is imposed and inflicted arbitrarily. It is an irrevocable punishment, resulting inevitably in the execution of people innocent of any crime. It is a violation of fundamental human rights.” (Archbishop Desmond Tutu: The doctrine of Revenge)



The Dignity of Work and the Rights of Workers

The economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in Gods creation.

Work honours the gifts and talents that God has given to each one of us. The economy must serve the people, not the other way around (US Bishops)

“How I wish everyone had decent work! It is essential for human dignity” (Pope Francis)

The Church teaches that workers have certain rights, including:

- **Just wages** which provide them the means to live a human life and care for their family
- The right to **gainful employment**
- **Freedom from unjust discrimination**
- **Freedom to join unions** and to strike when it is necessary

Sources: Mater et Magistra, #71 ; Catechism of the Catholic Church, #2433-2435

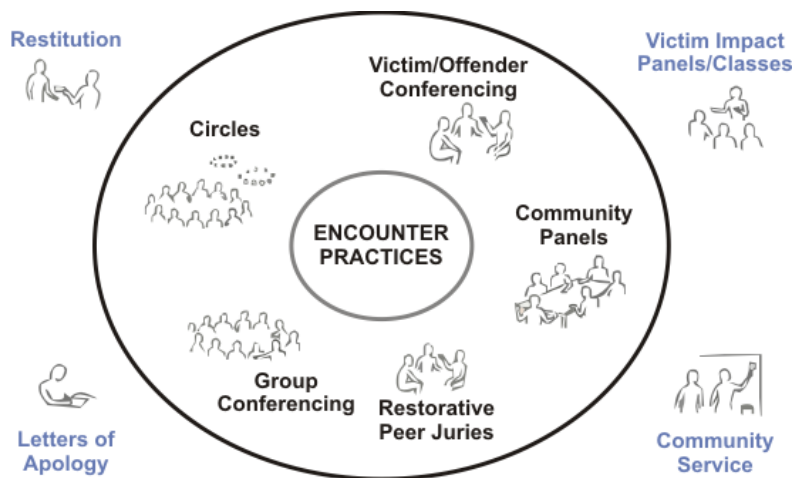


The principle of subsidiarity: The primary norm for determining the scope and limits of governmental intervention is the “principle of subsidiarity”. This principle states that, in order to protect basic justice, government should undertake only those initiatives which exceed the capacities of individuals or private groups acting independently. Government should not replace or destroy smaller communities and individual initiative. Rather it should help them contribute more effectively to social well-being and supplement their activity when the demands of justice exceed their capacities. This does not mean, however, that the government that governs least, governs best. Rather it defines good government intervention as that which truly “helps” other social groups contribute to the common good by directing, urging, restraining, and regulating economic activity as “the occasion requires and necessity demands”. (US Bishops: Economic Justice for All, 1986)



The pursuit of justice must be a fundamental norm of the State and that the aim of a just social order is to guarantee to each person, according to the principle of subsidiarity, his share of the community’s goods. This has always been emphasized by Christian teaching on the State and by the Church’s social doctrine (Pope Benedict XVI, God is Love, 2005)

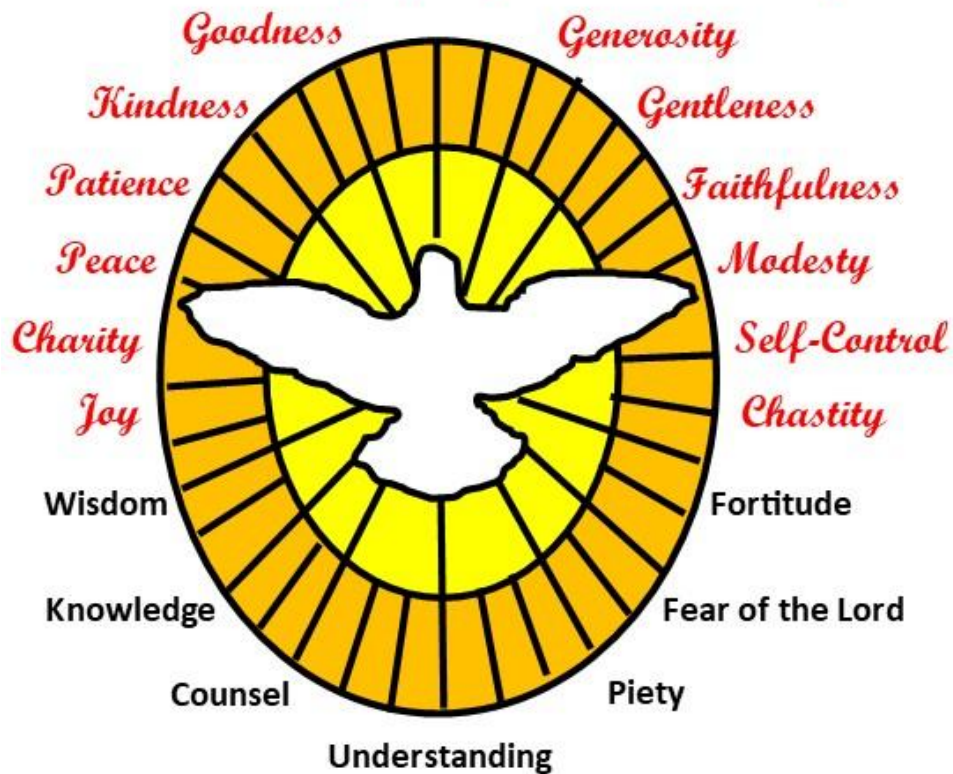
**JESUS ISN'T A
SMALL PART
OF MY LIFE.
HE IS
MY LIFE.**



*Justice
requires
that we work
to restore
those
who have been
injured.*

Restorative Justice Principle

FRUITS of the Holy Spirit (Galatians 5:22-23)



GIFTS of the Holy Spirit (Isaiah 11:1-3)

Gifts & Fruits of the Holy Spirit



For more information contact CCSJ's Chair, Leela Ramdeen (299 8945) or

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