

Answering the Call

Creating Your Vision as a Servant Leader in Serving the
Common Good

St. Mary's University of Minnesota

Doctoral Symposium

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You the explorers, seekers of truth, and servant leaders of justice are co-creators of culture and collaborators in building for the common good.

You answered a call beyond oneself, to a shared destiny of unifying those fragments of knowledge, with eyes to see the unimaginable, glimpsing the delightfulness of what is not yet in bringing a vision forth - those dreams that have been implanted within.

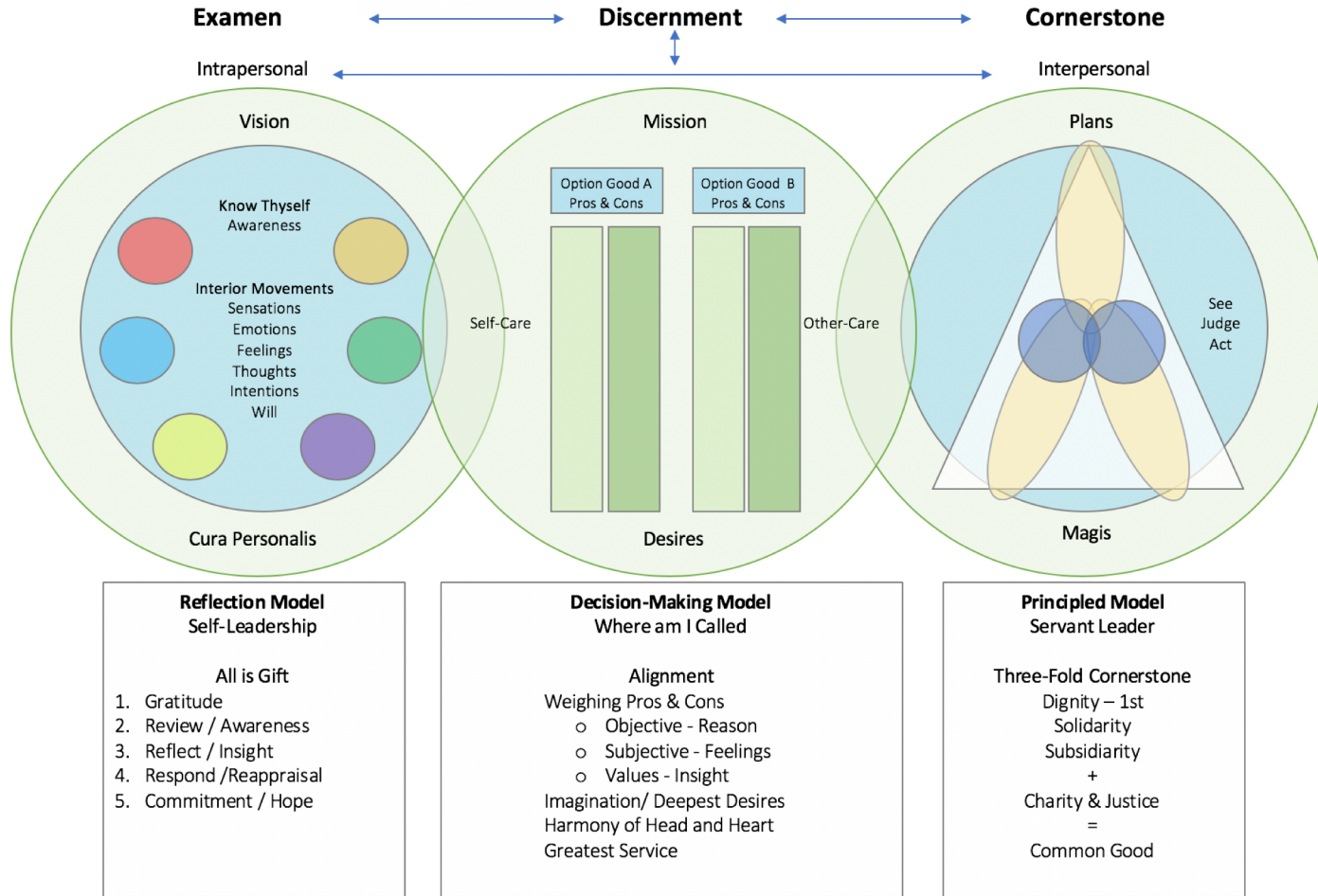


Lasallian Catholic Heritage

A Way of Proceeding

1. Respect for All Persons
2. Quality Education
3. Inclusive Community
4. Concern for the Poor and Social Justice
5. Faith in the Presence of God

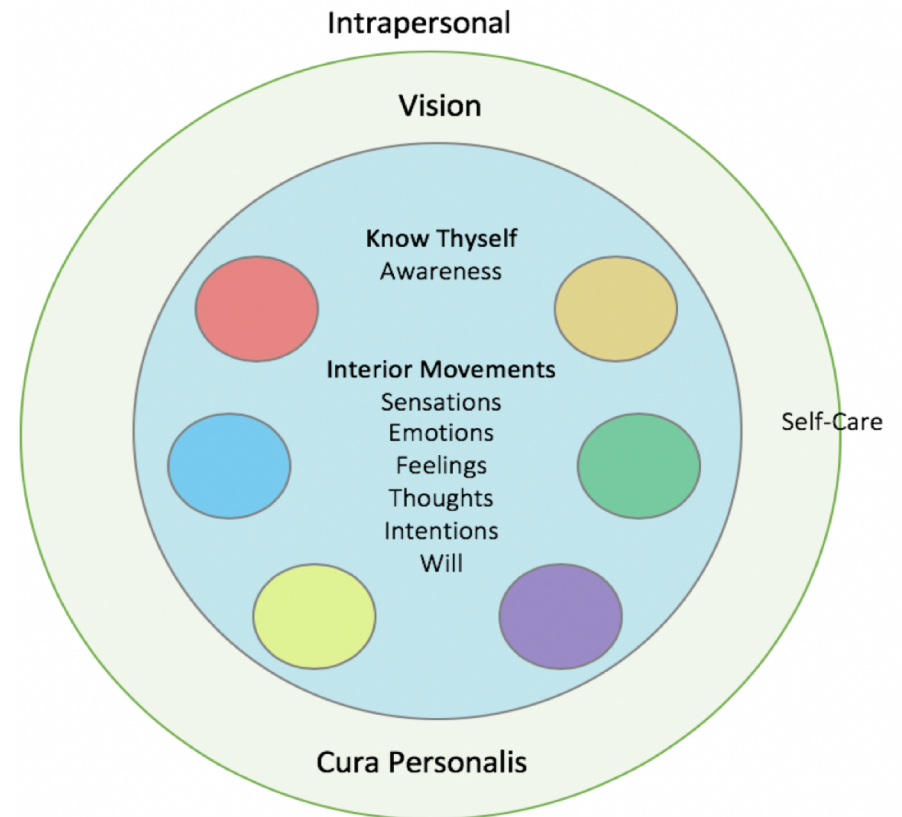
A Way of Proceeding for the Common Good



1. The Examen

A Reflection Model

- The Vision
- Know Thyself
- Cura Pesonalis
- Self-Leadership



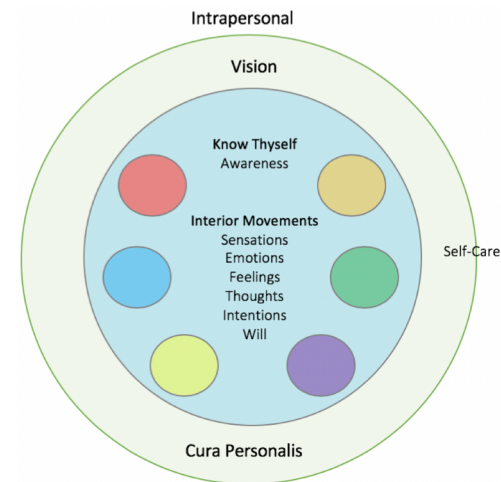
The Examen

Reflection Model

Vision: “All is Gift”

1. Gratitude
2. Review / Awareness
3. Reflect / Insight
4. Respond /Reappraisal
5. Commitment / Hope

Self-Leadership

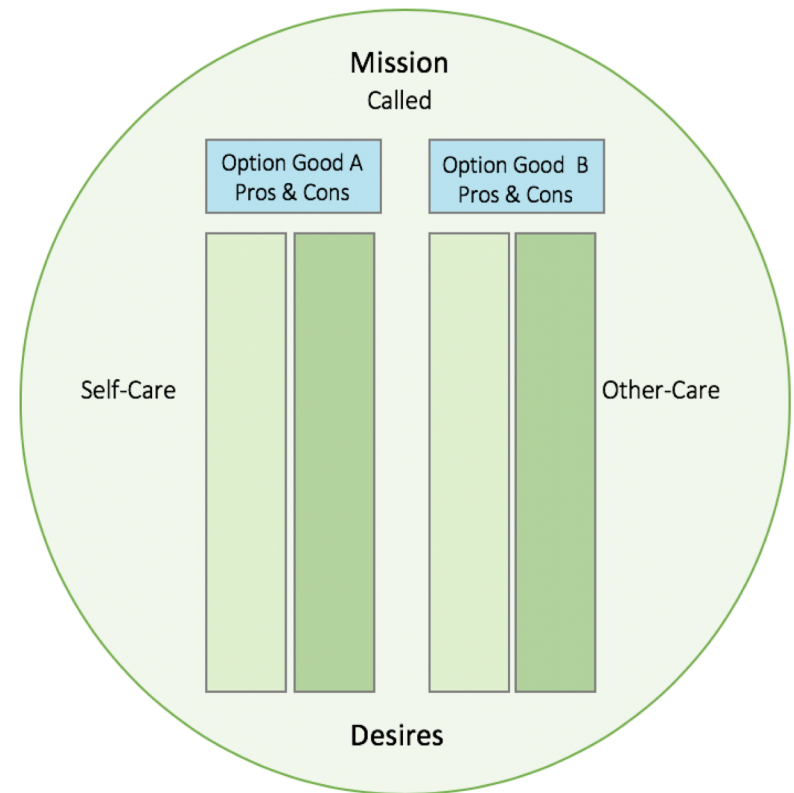


Five Steps of The Examen

1. **REVIEW (Awareness):** Recall your recent encounters. Who and what touched you?
2. **REFLECT (Insight):** Select one that stands out. How did you respond? What choices did you make? (What were your, emotions, feelings, thoughts, and intentions at that time?)
3. **RESPOND (Reappraise):** When were you more of your true self? When not? Were my actions consistent with who I am or who I want to become (Intentions)? What insights did you discover about yourself? What needs an adjustment to become more of your best self? What do you want to do about it (Free Will)?
4. **GRATITUDE (Disposition):** What are you most thankful for from your recent experiences?
5. **HOPE (Commitment):** What do you desire for tomorrow? What help do you need to have that happen?

2. Discernment Decision-Making Model

- The Mission
- Where am I called
- Alignment
- Greater Service



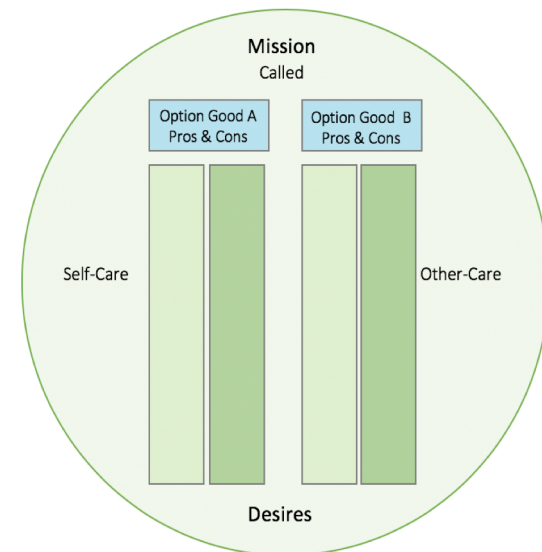
Discernment

Decision-Making Model

Mission: “Where am I Called?”

1. Objective / Subjective / Values
2. Imagination / Desires
3. Harmony of Head /Heart
4. Greatest Service

Magis



Four Steps of Discernment

PRELUDE: Seek your better self for inner freedom.

Address inordinate desires, and rearrange disordered priorities.

1. OBJECTIVE

Listing all facts + and – for each option. Gain outside advice.

2. SUBJECTIVE

Look for inner clarity

Listen for those inner movements leading towards consolation

If having inner conflict - DESIRES

Set aside your preferences, become indifferent those attachments

3. HARMONY

Imagine the two outcomes – DREAM

Head and heart aligns = consolation. Chose that one.

4. GREATEST SERVICE

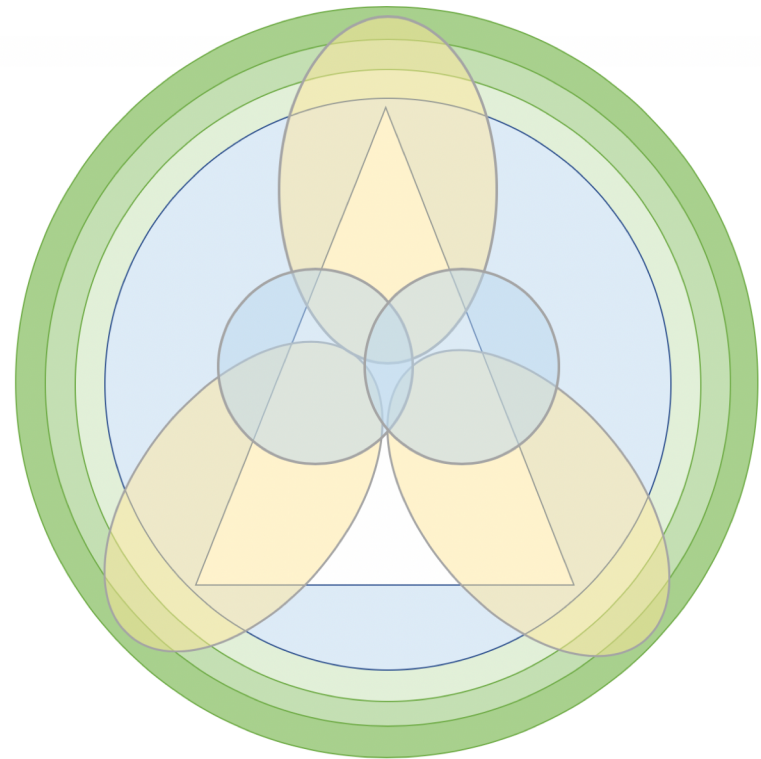
If still neutral, or no indication, go with the greater - VALUES

CONFIRMATION: Seek in a revisit, on how God speaks

3. Catholic Social Teaching

Principled Model

- The Plan
- Magis
- Servant Leader
- Prudential Judgement



Catholic Social Teaching

Principled Model

The Plan: “How am I to Judge”

1. Overarching Understanding

2. Three-Fold Cornerstone

Human Dignity

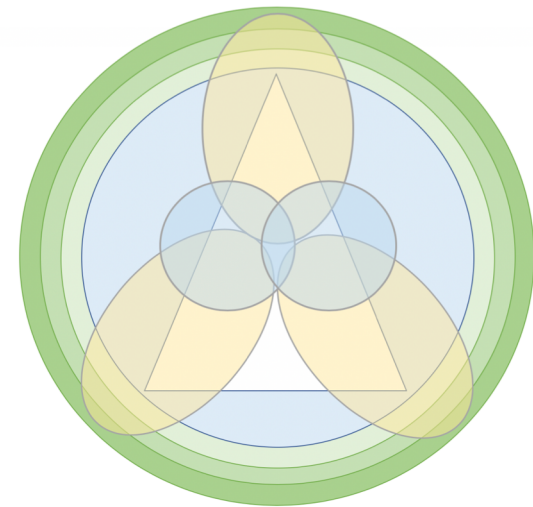
Solidarity

Subsidiarity

3. Virtues

Caritas

Justice



Catholic Social Teaching

- This framework is rooted in a branch of moral theology that addresses contemporary issues within the political, economic, and cultural structures of society.
- Catholic Social Teaching contains a set of principles on which to **form our conscience** in order to **evaluate the framework of society** and **provide criteria for prudential judgment** and **direction for action**.

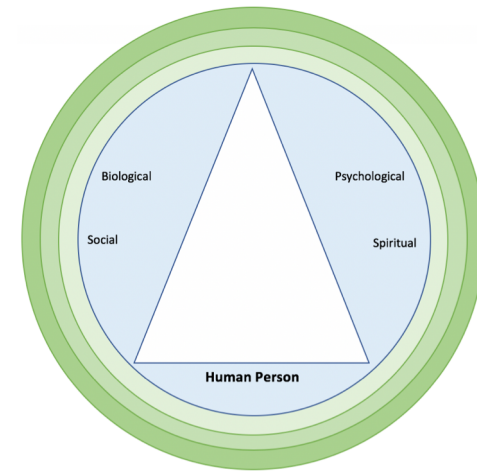
Catholic Social Teaching

- “ It is...open to the truth from whichever branch of knowledge it comes, the Church's social doctrine receives it,**assembles into a unity the fragments** in which it is often found and mediates it within the constantly changing life patterns of the society of peoples and nations” CIV, 9
- “Its aim is simply to help purify reason and to contribute, here and now, to the acknowledgment and attainment of **what is just....** She [the Church] has to play her part through **rational argument**, and she has to **reawaken the spiritual energy without which justice...cannot prevail and prosper.**” DCE, 28

The Overarching Principle

Correct Understanding
of the Human Person

- Anthropology
- Bio-psycho-social-spiritual
- Created Gift



The Human Person

A Someone, not a Something

Intellect / Reason

Will / Responsibility

Well-Being / Flourishing

Meaning / Purpose

Generativity / Hopefulness

=

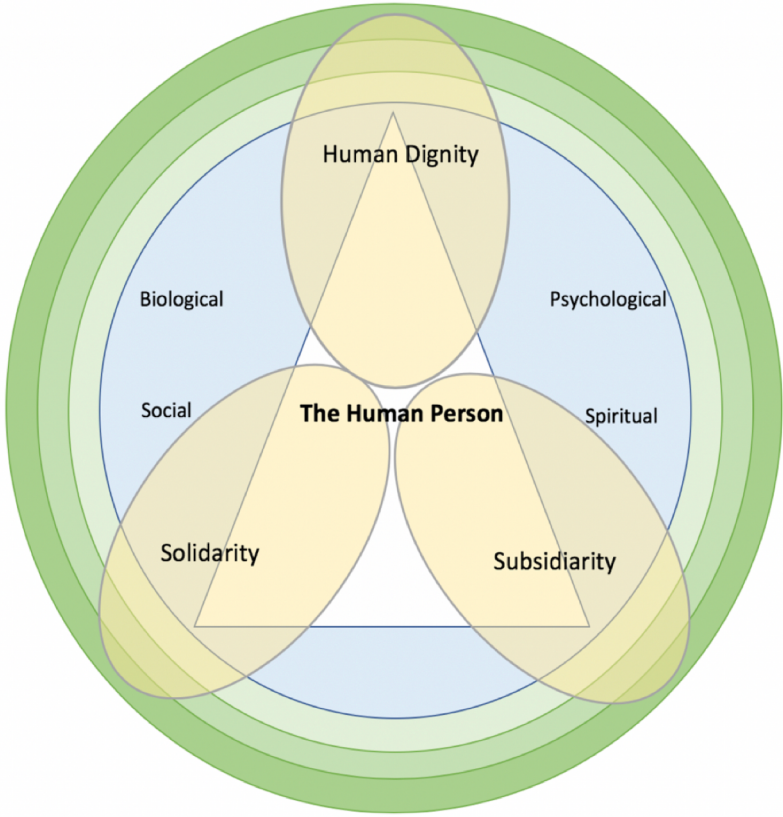
Dignity

Three-Fold Cornerstone

Human Dignity

Solidarity

Subsidiarity

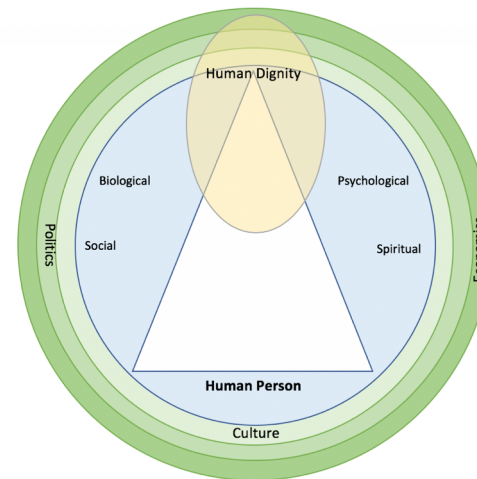


Three-Fold Cornerstone & Common Good

- *Human dignity* is the **intrinsic value of a person** created in the image and likeness of God...
- *Solidarity* refers to **the virtue of enabling** the human family to share fully the treasure of material and spiritual goods
- *Subsidiarity* is the **coordination of society's activities** in a way that supports the internal life of the local communities
- *Common Good* is the **totality of social conditions** allowing persons to achieve their communal and individual **fulfillment**"

Human Dignity

Prime Principle



Human Dignity

- ***Human dignity* is the prime principle** – it's the inalienable right, based upon the intrinsic incomparable value of the created person in their unmistakable originality; for a person is not just a something but someone, free, self-giving and able to enter into communion with others.
- “This dignity, understood as a capacity to transcend one’s own materiality and to seek truth, must be acknowledged as a universal *good*, indispensable for the building of a society directed to human fulfillment. Respect for essential elements of human dignity ... is a condition for the moral legitimacy of every social and legal norm.”

Human Dignity

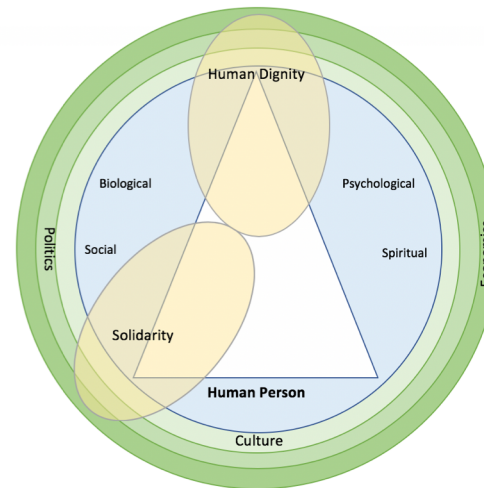
Rights and Basic Needs

Dignity in Care Study

- Continued sense of self
- Role preservation
- Generativity/legacy
- Maintenance of pride
- Hopefulness
- Autonomy/control
- Acceptance
- Resilience/fighting spirit
- Privacy boundaries
- Social Support

Solidarity

Friendship & Social Charity



Solidarity

- Transcends cultural, political, social, and geographic boundaries to embrace the other as thyself.
- Becoming a 'we' without loss of the 'I'.
- Practice of solidarity “entails weaving a fabric of fraternal relationships marked by reciprocity, forgiveness and complete self-giving...”

Solidarity

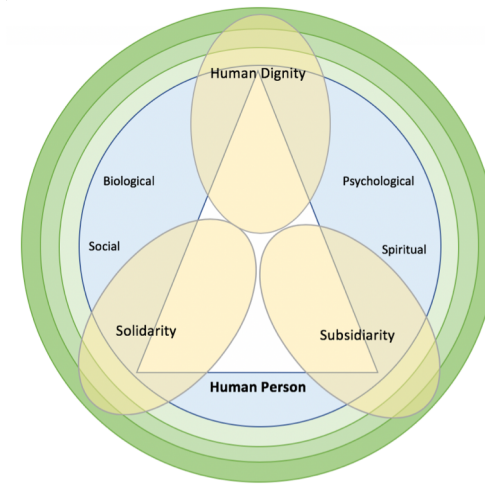
- *Solidarity* refers to the virtue enabling the human family to share fully the treasure of material and spiritual goods, based upon 'friendship' and 'social charity'.
- True solidarity is radical it begins when I recognize the equal worth of every person, and fulfilled it when I place my life totally in the service of others.
- It implies a dedication to the poor and disadvantaged through individual actions and collective initiatives to make social, political, and economic structures more just and fraternal for the common good.

Subsidiarity

Participation

Freedom

Responsibility



Subsidiarity

- *Subsidiarity* is the coordination of society's activities in a way that supports the internal life of the local communities, a prescriptive principle allowing for participation, and fostering freedom within the demands of the common good for fruitful harmony.
- This decentralization principle of power allows higher authorities to do what only they alone can do, while empowering those closest to the problem to exert their influence (thus allowing for participation, a place at the table).

Subsidiarity

- “A particular manifestation of **Charity** and a guiding criterion for fraternal cooperation...is undoubtedly the principle of Subsidiarity an expression of inalienable human freedom. Subsidiarity is first and foremost ...**fosters freedom and participation through assumption of responsibility.**
- It respects personal **Dignity by recognizing in the person a subject who is always capable of giving something to others.** by considering reciprocity as the heart of what it is to be a human being.”

The principle of Subsidiarity must remain closely linked to the principle of Solidarity and vice versa

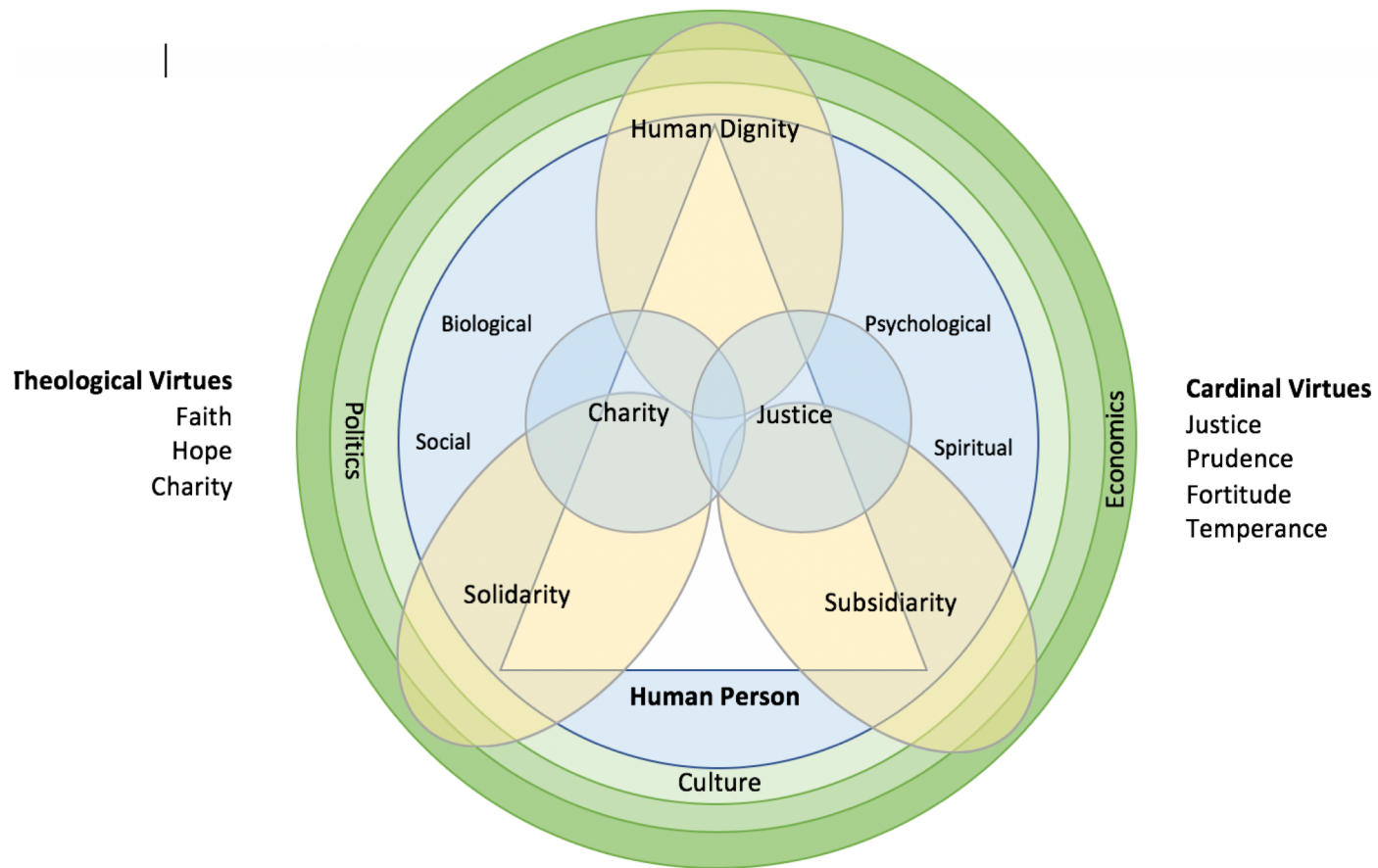
since the former (Subsidiarity) without the latter (Solidarity) gives way to social privatism (it only concerns me I am not my brother's keeper)

while the latter (Solidarity) without the former (Subsidiarity) gives way to paternalist social assistance that is demeaning to those in need (interfering with someone's agency and self-determination - implying someone as not having something to give to society). CIV, 58

Virtues

Charity
Justice

Catholic Social Teaching Principled Model



Virtues in Serving the Common Good

- ***Justice*** is to give the other what is ‘theirs’, what is due to by reason of one’s being or acting; and the recognition, respect, and action for the legitimate natural rights of individuals and peoples.
- ***Charity*** to offer what is “mine” to the other. As a virtue it is giving of one’s very self, an attitude and intentionality of service.

Can justice, be justice, if it lacks charity?

Justice

- “It is true that 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, their share of the community’s goods.**”
- **Justice is both the aim and the intrinsic criterion of all politics...The problem is one of practical reason; (Justice) to be exercised properly, must undergo constant purification, since it can never be completely free of the danger of a certain ethical blindness caused by the dazzling effect of power and special interests.**”

Charity

- Charity demands Justice in the recognition and respect for the rights of the other.
- Charity transcends and completes Justice in its logic of giving and forgiving.
- “Charity goes beyond justice because to love is to give, to offer what is “mine” to the other; I cannot “give” what is mine to the other, without first giving him what pertains to him in justice.” CIV,6

Charity, Justice and the Common Good

- "To desire the *Common Good* and strive towards it *is a requirement of Justice and Charity* ...The more we strive to secure a common good corresponding to the real needs of our neighbors, the more effectively we love them." civ,7
- "[Charity]is the principle not only of micro-relationships (with friends, with family members or within small groups) but also of macro-relationships (social, economic, and political ones)". civ,2

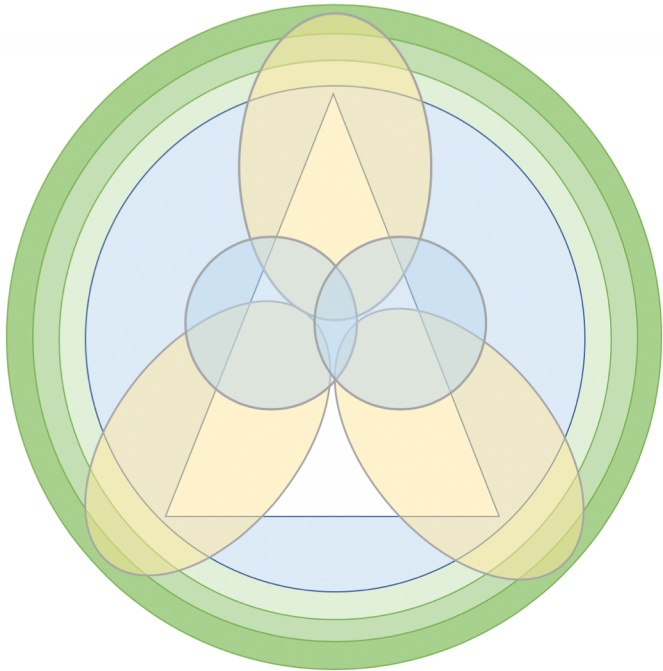
Political Path of Charity for the Common Good

- “Each is called to practice it in a manner corresponding to one’s vocation, and according to the degree of influence one wields in the *polis* (*institutional political path of charity*). CIV,7
- When animated by Charity, commitment to the Common Good has greater worth than a merely secular and political stand would have.” CIV,7
- There is no ordering of the State so just that it can eliminate the need for a service of love. Whoever wants to eliminate love is preparing to eliminate man as such.” DCE28b

Charity and Truth

- “To defend the truth, to articulate it with humility and conviction, and to bear witness to it in life are therefore exacting and indispensable forms of Charity.” CIV,1
- “Without truth, Charity degenerates into sentimentality. Love becomes an empty shell, to be filled in an arbitrary way. In a culture without truth, this is the fatal risk facing love.” CIV,3

The Common Good



The Common Good

- Common Good, is a central and unifying principle of social ethics, it is the totality of social conditions allowing persons to achieve their communal and individual fulfillment.” LS 156
- The Common Good is not an end in itself; it is never sought “for its own sake, but for the people who belong to the social community and who can only really and effectively pursue their good within it.” CIV,7

The Common Good

- The common good is not “simply the sum total of particular interests; rather it involves an assessment and integration of those interests on the basis of a balanced hierarchy of values; ultimately it demands a correct understanding of the dignity and the rights of the person.” CA,47
- Underlying it is respect for the human person as such, endowed with basic and inalienable rights ordered to their integral development. LS, 15

The Common Good

- “In the present condition of global society, where injustices abound, and growing numbers of people are deprived of basic human rights and considered expendable, the principle of the common good immediately becomes, logically and inevitably, a summons to solidarity and a preferential option for the poorest of our brothers and sisters.
LS,15

- To desire the common good and strive towards it is a requirement of justice and charity.

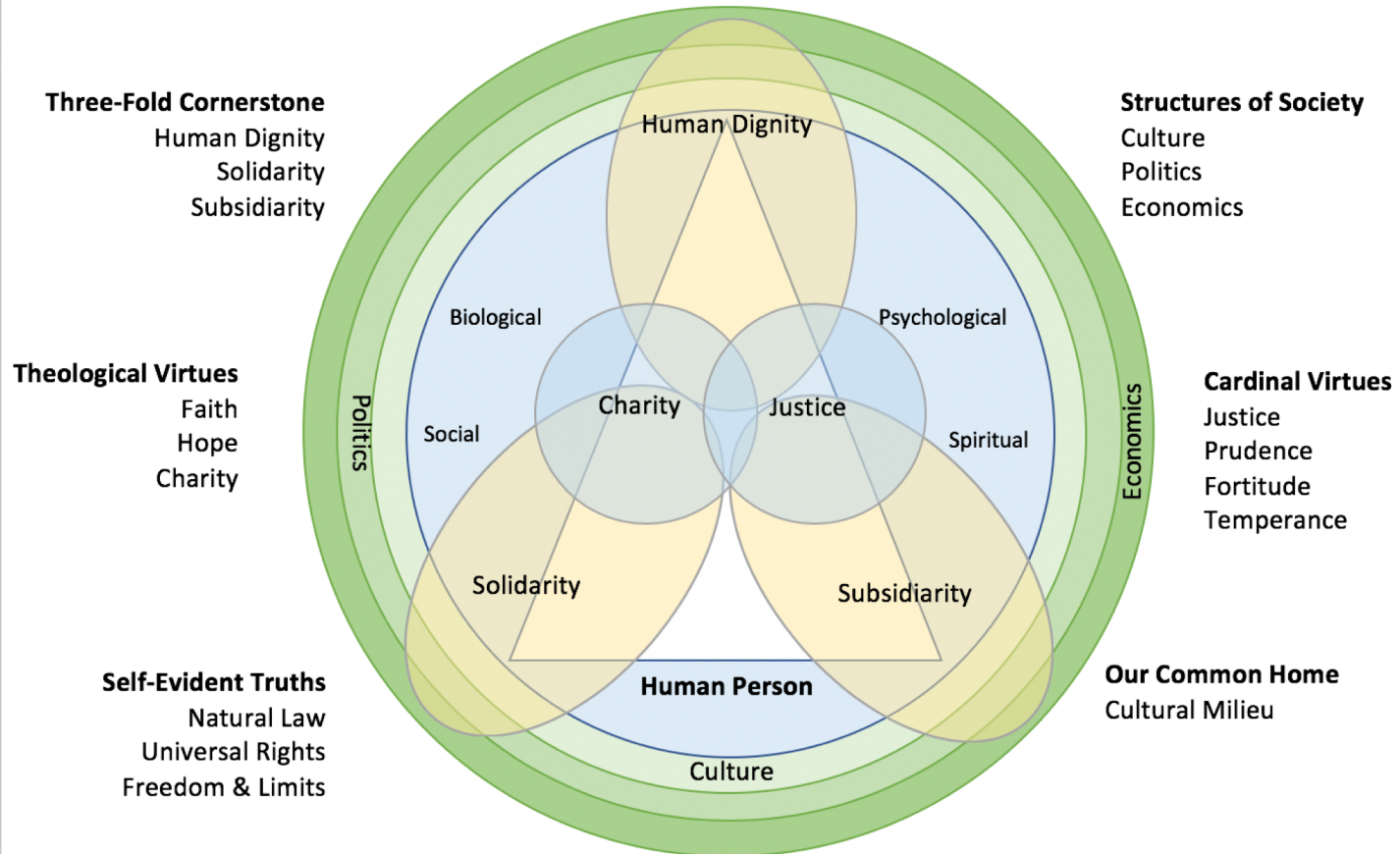
Social Life in Truth, Justice, Charity & Freedom

- “Human society...demands that people be guided **by justice**, respect the rights of others, and do their duty. It demands, too, that they be animated by such love (**caritas**) as will make them feel the needs of others as their own (**solidarity**), and induce them to share their goods with others, and to strive in the world to make all alike heirs to the noblest of intellectual and spiritual values.
- Nor is this enough; for human society thrives on **freedom**, namely, on the use of means which are consistent with the **dignity** of its individual members, who, being endowed with reason, assume responsibility for their own actions” (**subsidiarity**). Pacem, 35

Common Good and Intergenerational Solidarity

- “The notion of the common good also extends to future generations... **Intergenerational Solidarity** is not optional, but rather a basic question of justice, since the world we have received also belongs to those who will follow us...we can no longer view reality in a purely utilitarian way, in which efficiency and productivity are entirely geared to our individual benefit” LS, 159

Catholic Social Teaching Principled Model



Links

Centesimus Annus Pro Pontifice

www.CAPP-USA.org

Loyola Press

<https://www.IgnatianSpirituality.com>

Dr. Karen Shields Wright

www.FindingGodinallThings.com

www.Vatican.va

Leo XIII

Rerum Novarum (Of New Things) on Capital and Labor, 1891

http://www.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_15051891_rerum-novarum.html

Rights and Duties of Capital and Labor

Pope Leo XIII wrote the encyclical Rerum Novarum as the industrial revolution and political change swept across Europe. Rights and Duties of Labor. The roles of church and state as pertains to economics, social responsibility, and the rights of workers are a major theme with the principles necessary to bring about a just society 'just wage theory', free association being defended by the state and private property.

Pius XI

Quadragesimo Anno: On the Reconstruction of the Social Order, 1931 (40 years later)

http://www.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_19310515_quadragesimo-anno.html

John XXIII

Mater et Magistra: Mother and Teacher, 1961

http://www.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_15051961_mater.html

John XXIII

Pacem in Terris: Peace on Earth, 1963

On Establishing Universal Peace in Truth, Justice, Charity and Liberty

http://www.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_11041963_pacem.html

Paul VI

Gaudium et Spes (Joy and Hope), 1965

Pastoral Constitution on the Church in the Modern World and from the Second Vatican Council.

http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html

Paul VI

Populorum Progressio: On the Development of People, 1967

http://www.vatican.va/content/paul-vi/en/encyclicals/documents/hf_p-vi_enc_26031967_populorum.htm

Paul VI

Octogesima Adveniens: A Call to Action, 1971

http://www.vatican.va/content/paul-vi/en/apost_letters/documents/hf_p-vi_apl_19710514_octogesima-adveniens.html

John Paul II

Laborem Exercens: On Human Work, 1981

http://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_14091981_laborem-exercens.html

John Paul II

Sollicitudo Rei Socialis: On the Twentieth Anniversary of Populorum Progressio, (The Social Concern), 1987

http://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis.html

John Paul II

Centesimus Annus: The Hundredth Anniversary of Rerum Novarum, 1991

http://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_01051991_centesimus-annus.html

Benedict XVI

Caritas in Veritate – Charity in Truth - 2009

http://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html

Francis

Laudato Si – On Care for Our Common Home (*Praise be to you, O Lord*), 2015

http://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html