
ANSWERING THE CALL

CREATING YOUR VISION AS A SERVANT LEADER IN SERVING THE COMMON GOOD

UTILIZING THE THREE-FOLD CORNERSTONE - HUMAN DIGNITY * SOLIDARITY * SUBSIDIARITY FOR YOUR
DECISION-MAKING THROUGH THE VIRTUES OF CARITAS AND JUSTICE

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INTRODUCTION

The call –Within the body of our humanity, we have an innate need to explore, to grow, to create.

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

We are on an adventure with an infinite desire with finite means - living in this tension, seeking harmony with restless hearts — for the greater good – a ‘magis’ the desire for more - reaching out beyond the horizon with an ultimate curiosity.

Each of us has been called, a call to beyond oneself. We are here together on our common home, interdependent individuals sharing within this global community.

As life-long learners, you share a common call of unifying those fragments of knowledge, with eyes to see the unimaginable, glimpsing the delightfulness of what is not yet in bringing forth a vision - those dreams that have been implanted within.

There are universal truths, principles that have been woven throughout the tapestry of history and richness within different cultures, they move across the borders, of time and geography, though there are walls that separate us physically but not our hearts, for we live and breathe in this one divine milieu.

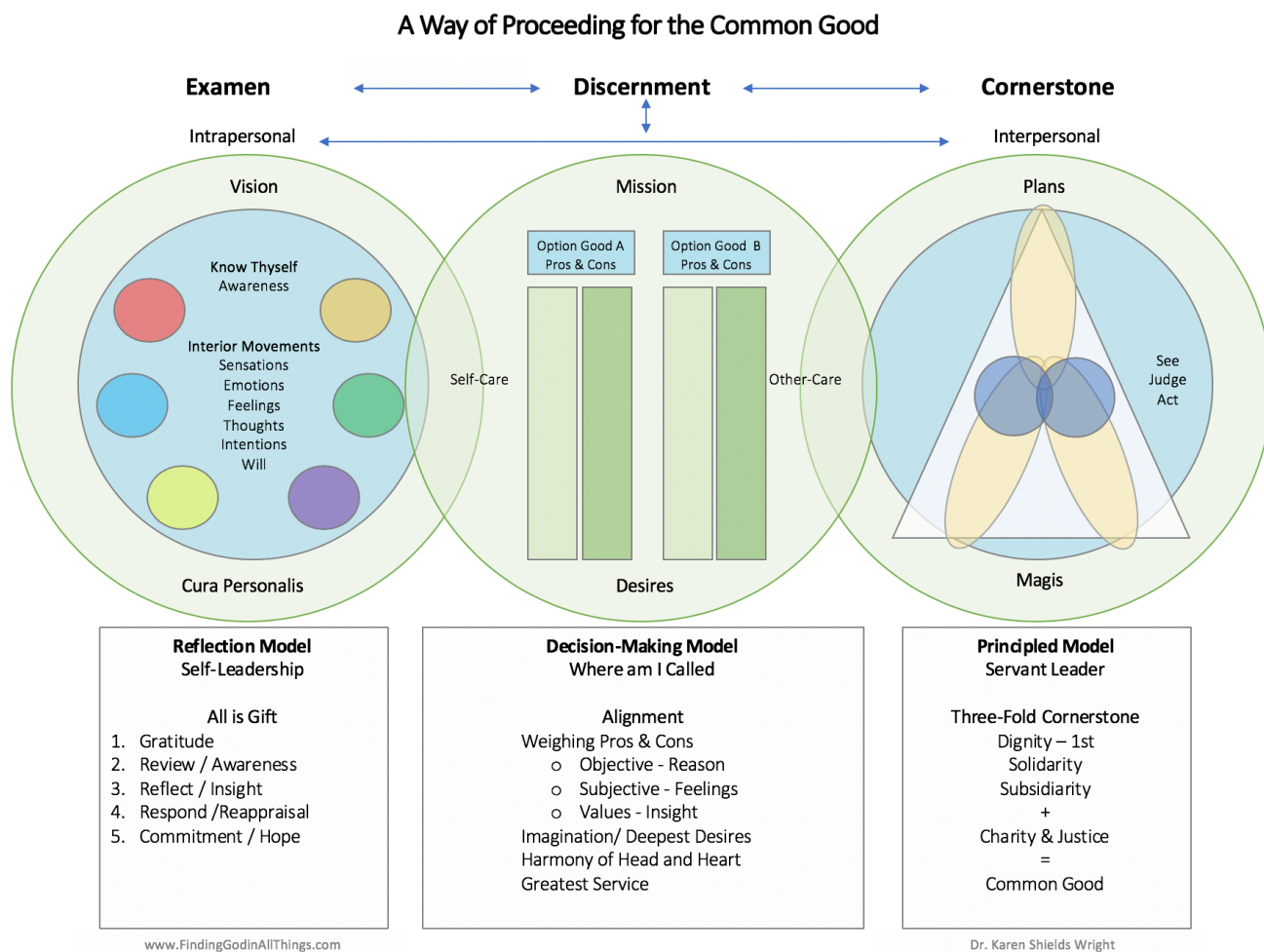
As a way of proceeding in serving the common good, I would like to share with you – or reintroduce - three tools - that have been used successfully – 2 Ignatian way of proceeding; and a principled model of Catholic social teachings. These 3 are housed within the Lasallian mission and 5 core principles - human dignity, inclusivity in diversity, solidarity, service for the marginalized, faith and reason.

As a framework, I believe they will help support the ordering the mission of the ‘cura personalis’ (the care of the entire person) both individually and collectively for the common good. You may use these for your ongoing discerning, seeking your passions (deepest desires) for service and ethical leadership in a global society. And aid in your growth and transformation - intellectually, personally, professionally, and spiritually.

1. Examen –Know thyself for Self-Leadership
2. Discernment – Where am I called to
3. Catholic Social Teaching Principles for Policy-Making

Yesterday I introduced a self-care method that is thousands of years old, which research today has proved its effectiveness for well-being while reducing stress and increasing resiliency. Those notes are available.

Sharing in the mission of Lasallian tradition, I hope these will be an added guide throughout your journey in entering new worlds as leaders in your professions and communities.



1. The Examen: A Reflection Tool of Self Awareness - Self-Leadership for Intrapersonal Transformation - a method for Know Thyself - the Vision
2. Discernment: A Decision-Making Tool - a Model for Intrapersonal in Interpersonal Service – Where am I called to - the Mission
3. Principled Model (Natural Law/Ethical/Moral) - Threefold Cornerstone Model of with Two Virtues of Catholic Social Teaching for Evaluation of Projects and Plans

PROCEEDING

IGNATIAN SPIRITUALITY

THE EXAMEN

Servant Leaders flourish by cultivating a habit of continuous self-reflection - learning about themselves, who they are, what they value, their strengths, and their weaknesses.

Experience alone does not teach us much; it is when we reflect on our experience that we begin to learn about ourselves and grow. It's in this reflection time we take a journey into the recent past, to savor the present, and to look with hope towards the future.

In serving and caring for the common good, we proceed first with caring for ourselves - our interior life – looking into our interior landscape.

DISCERNMENT

Discernment is the ability to separate what is important from what is not – irrelevant or misleading. It is both a skill and a methodology. In decision-making, we can ask, "Is this option more consistent with who I am?" Lasallian and Ignatian way we ask: "Where am I called to be of the greatest service?"

CATHOLIC SOCIAL TEACHING'S FRAMEWORK

PRINCIPILED MODEL

Catholic social teaching (CST) looks to the social question of its time. CST is a dialogue with the culture offering rational arguments for the why and what is needed for the human person and for society to flourish.

It contains the wisdom of 2000 years of reflection; it's a dialogue with all branches of knowledge, which offers ethical criteria for action; 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**

EVIDENCED-BASED MIND/BODY MEDICINE

MEDITATION: INTO THE SILENCE

Meditation a two-step evidenced-based method.

As a Self-care wellness it has benefits in increasing physical health, mental clarity, attention, and self-regulation (used in healthcare to elicit the Relaxation Response for Remembered Wellness).

It is also a method used in Centering Prayer, an ancient way of prayer for listening to the still small voice within in spending time with God.

See notes from Friday's presentation.

LINKS

Centesimus Annus Pro Pontifice

www.CAPP-USA.org also find its Twitter, Facebook, LinkedIn

Loyola Press

<https://www.IgnatianSpirituality.com>

Dr. Karen Shields Wright

www.FindingGodinallThings.com

<https://www.smumn.edu/about/mission-vision>

<https://www.smumn.edu/about/offices/president/cardinal-virtue-presentations>

“Saint John Baptist de La Salle Patron Saint of Teachers knew that education was the way forward; the path to equality and progress. Today, more than 330 years later, as the world wrestles with the role of higher education, our resolve in our mission has never been stronger or our ideals more relevant. Saint Mary’s University of Minnesota is more necessary than ever. “

“Through **intense inquiry, we discover the truths in the world around us and the character within us. It begins with embracing respect and being dedicated to every person.** For us, this style of community is an intentional expression of our Lasallian Catholic heritage.”

1. **Respect for All Persons**

We honor and respect the dignity of all individuals.

2. **Quality Education**

We engage together in quality education as students, staff, and faculty by thinking critically and examining our world in light of faith and reason

3. **Inclusive Community**

We celebrate unity in diversity and welcome all members of our community.

4. **Concern for the Poor and Social Justice**

We are in solidarity with the marginalized and advocate for those suffering from injustices.

5. **Faith in the Presence of God**

We believe in the living presence of God in our students, in our community, and in our world.



Cardinal Virtues

- **Prudence** (Practical Wisdom) is an intellectual aptitude that enables us to make judgments that are consonant with our proper end as human beings.
- **Temperance**, in a general sense, denotes a kind of moderation common to every moral virtue and is directed to the good.
- **Courage (Fortitude)** moderates those desires that prevent us from undertaking more daunting, difficult tasks — even allowing us to endure pain and discomfort when necessary in pursuit of truth and good.
- **Justice** is a sustained or constant willingness to extend to each person what he or she deserves in relation to what is truly good for that individual, and having both community and individual elements related to it.

Theological Virtues

- **Faith** is the virtue whereby we assent to the truth of supernaturally revealed principles.
- **Hope** is the virtue whereby we trust God in obtaining final happiness.
- **Charity** (Love) is the virtue whereby we love God for His own sake; charity is a state whereby our desires are uniformly ordered to God.

1. THE EXAMEN

THE VISION - ALL IS GIFT

In serving and caring for the common good, we proceed first with caring for ourselves - our interior life – our interior landscape.

Experience alone does not teach us much; it is when we reflect on our experience that we begin to learn about ourselves. The Examen is a tool for self-awareness, as the foundation for self-leadership "to order one's life"... its a life-long development tool. Self-awareness is an unfinished product.

Servant Leaders flourish by cultivating a habit of continuous self-reflection - learning about themselves, who they are, what they value, their strengths, and their weaknesses, and growing edges.

It's in this reflection time we take a journey into the recent past, to savor the present, and to look with hope towards the future.

Examen comes from the Latin word that *means both an examination and an active weighing or judging something*. It's as old as Socrates' instruction to "know thyself. " It's a practice of regular self-scrutiny promoted by Ignatius of Loyola who took this ancient tradition of prayer of reflection and made a way to experience God, as well as to assess our behavior.

Research today has finally caught up with St. Ignatius's intuitions on the importance of self-assessment and appreciation.

THE EXAMEN FOR SELF-LEADERSHIP

5 Steps of the Examen of Consciousness

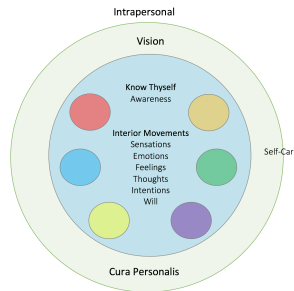
1. Review (Awareness): Recall your recent encounters. Who and what touched you?
2. Reflect (Insight): Select one that stands out. How did you respond? What choices did you make? (What were your emotions, feelings, thoughts, and intentions?)
3. Respond (Reappraise): Were my responses consistent with who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

Notes: Look at the day not as you wished it was, but as it was. As a prayer, it is to discern God's presence and action in our life.

THE EXAMEN FOR SELF-LEADERSHIP

Servant Leaders flourish by cultivating a habit of continuous self-reflection - learning about themselves, who they are, what they value, their strengths, and their weaknesses, and growing edges. The Examen is a time we take a journey into the recent past, to savor the present, and to look with hope towards the future.

All is Gift



1 Review (Awareness):

- Recall your recent encounters.
 - Who and what touched you?

2 Reflect (Insight):

- Select what stands out most.
 - How did you respond?
 - What choices did you make?
 - What were your emotions, feelings, thoughts, and intentions?

3 Respond (Reappraise):

- When were you more of your true self?
- When not?
- What insights did you discover about yourself?
- What needs an adjustment to become more of your best self?

4 Gratitude (Disposition):

- What are you most thankful for from your recent encounters?

5 Commitment (Hope):

- What do you desire more for tomorrow?
- What help do you need to have that happen?

Notes: Look at the day not as you wished it was, but as it was. As Prayer, it is to discern God's presence and action in our life?

THE EXAMEN AS PRAYER

ST. IGNATIUS SAID, "WORK AS IF SUCCESS DEPENDS ON YOUR OWN EFFORT BUT TRUST AS IF ALL DEPENDED ON GOD."

The daily Examen can help us see God's hand in our daily lived experience. It's a simple time of prayer that has the capacity to transform our lives by helping us become more aware – of the gifts. A simple life transformative exercise of graced awareness for self-leadership.

Each moment offers a window into where God has been in your day. The daily examination is rather a question of asking:

*How was I drawn to God today - by a friend, an event, a book, the beauty of nature?
How did I respond to God's loving action in my life this day?*

- It all begins and ends with Gratitude; it is the foundation of flourishing relationships.
- Notice any joys and delights, focusing on the day's gifts.
- Look at the work you did, the people you interacted with. What did you receive from them? What did you give them? Pay attention to small things and other seemingly small pleasures.
- Notice moments when you were fully alive, times when you felt at peace, joyful, happy, comforted, whole, your best self. Allow some of these moments to come to mind. These are times of consolation.
- Pick a moment that you feel most grateful for and stay with it, savor it. Notice how you are drawn to more of those experiences.
- Now, remember anything that you are less grateful for. Experiences that caused you to feel drained of energy, frustrated, irritated, angry, sad, alone, isolated, unaccepted, fragmented...less than your best self. Spend time to reappraise how you may respond next time. Choose one feature of the day to commit for change.
- Look Forward to Tomorrow with Hope - pay attention to the feelings that surface as your survey what is coming up. Are you doubtful, cheerful, apprehensive, full of delightful anticipation?
- What do you think you particularly need for tomorrow, strength, energy, patience, courage? Ask for that gift.

The more you practice the Examen way of prayer, the easier and clearer it will become, shedding light on the path that God has dreamt for you.

THE DAILY EXAMEN

The Daily Examen is a prayerful experience of God. Experience alone does not teach us much, it is when we reflect on our experience that we really begin to learn. The Examen can help us see God's hand in our daily-lived experience. It's a simple prayer that has the capacity to transform our lives by helping us become more aware – of the gifts.

Step 1 Preparation

- Slow your mind and calm your body and gently relax into God's presence. Imagine God welcoming you.

Step 2 Review the Day with Gratitude

- Ask God to show you the day through His eyes. Gratitude is the foundation of all relationships.
- Notice any joys and delights, and focus on the day's gifts.
- Look at the day, look at the work you did, look at the people you interacted with. What did you receive from them? What did you give them? Pay attention to small things and other seemingly small pleasures. God is in the details.

Step 3 Review the Day Again Notice Your Feelings

- Notice moments when you were fully alive, times when you felt at peace, joyful, happy, comforted, whole, your best self, and moments when you feel close to God. Allow some of these moments to come to mind. These are times of consolation.
 - Pick a moment that you feel **most grateful for** and stay with it, savor it.
 - Notice how God is drawing you to more of those experiences. Take some time to give thanks to God.
- Now remember anything that you are **less grateful for**. Experiences that caused you to feel drained of energy, frustrated, irritated, angry, sad, alone, isolated, unaccepted, fragmented...less than your best self.
 - Bring these memories before God; ask God to bring you the healing you need.

Step 4 Choose one feature of the day and pray from it

- Asked the Holy Spirit to direct you to something during the day that God thinks is particularly important. It may involve a feeling - positive or negative. It may be a significant encounter with another person, or moment of pleasure or peace. Or it may seem something that's rather insignificant. Look at it.
- Pray about it. Allow the prayer to arise spontaneously from your heart. Whether it be intercession, praise, repentance, or gratitude

Step 5 Look Forward to Tomorrow with Hope

- Look forward to tomorrow. Ask God to give you grace for tomorrow's challenges.
- Pay attention to the feelings that surface as you survey what is coming up. Are you doubtful, cheerful, apprehensive, full of delightful anticipation?
- What do you think you particularly need for tomorrow, strength, energy, patience, courage? Ask for that gift.

<http://www.jesuitinstitute.org.za/>

2. DISCERNMENT IN DECISION MAKING

In the field of cognitive research, psychologists and neuroscientists are offering insights into our inner landscape as never before, especially on how our associated memory and subconscious operate when it comes to making decisions. We have a conformational bias, in that we will look for reasons to move ahead based upon what we already wanted while ignoring, even self-evident, reasons not to.

To address that concern, there are a variety of decision-making tools and techniques to use, in addition to the multiple ways to view the process as either directive, analytical, conceptual, and behavioral. Which one to use? Which one fits my personality?

One definition of the discernment is the ability to separate what is important from what is not – irrelevant or misleading. It is both a skill and a methodology. In decision-making, we ask, "Is this option more consistent with who I am?"

The Lasallian and Ignatian discernment way adds, "Where am I called to be of greatest service for others?"

AN INTEGRATIVE WAY OF PROCEEDING

An Ignatian way for decision-making is integrative since it takes into account the head and heart. It is deciding between several 'good' options, in knowing what we are good at and love to do, while seeking to achieve self-knowledge and greater freedom.

We are invited to reflect on the matter, noticing the interplay of reason, affect and experience in our decision-making process. We sift through our thoughts and feelings, while using reason to carefully weigh the pros and cons, facts and factors and how such a decision matches with our values.

When the head and heart align - harmonize, we will feel enlivened and generally at peace. When experience what Ignatius called consolation, it is an indication we may proceed with that decision.

DISCERNMENT OUTLINE

Where am I Called? Alignment

Weighing Pros & Cons

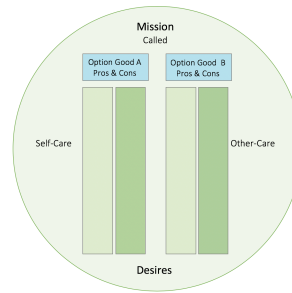
- Objective - Reason
- Subjective - Feelings
- Values - Insight

Use Imagination

Seek Deepest Desires

Harmony of Head and Heart

Greatest Service



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

3. SUBJECTIVE

- Look for inner clarity
 - Listen for those inner movements leading towards consolation
- If having inner conflict - DESIRES
 - Set aside your preferences
 - Become 'indifferent' to attachments

4. HARMONY

- Imagine the two outcomes – DREAM
 - 1. Listen for those inner movements leading towards consolation
- When harmony between head and heart aligns = Chose that one

5. GREATEST SERVICE

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

CONFIRMATION

- Seek a confirmation in a revisit

Ignatian: How God speaks through our interior movement – thoughts, feelings, desires

ST. IGNATIUS & ADVICE ON THE THREE SITUATIONS*

St. Ignatius of Loyola realized from his personal experience and also in working with others that we have a deep well of self-serving irrationalities and biases that can and do affect our decision-making. He knew the most critical element needed for good decision-making was to know one's end goal, and that every decision was a means towards that end, or not. He saw the need to be free from those biases, he called attachments, in order to discover the path forward that best fit with who we are and called to be.

For Ignatius, his end goal was to love and serve God in all that he did. Such an end goal encompassed who he was, whose he was, and how he was to be and act. Every decision was weighed against that end. For Ignatius, he believed our deepest desire is what points towards our ultimate end.

He also believed that the heart gives a sounder and deeper understanding of God than our minds do. Yet, he needed to know how to determine if a particular decision would serve that end goal in finding God's desire for him. And what was needed was clarity - from those self-serving irrationalities and, more importantly, to be aware of one's inordinate desires and disordered attachments that hinder one's freedom to respond to that call.

He used imagination and tested his interior senses. Saint Ignatius realized that the peace and joy he felt when imagining life as Jesus' disciple was a sure sign that was the choice he should make to give the greatest glory to God through all he did. He called that inner peace, a gift of consolation. Those producing a disquieting - a desolation, he saw as pointing away from what he was called desolation.

He tested every potential decision by these inner movements.

THREE SITUATIONS*

Ignatius offers insights into three situations we may find ourselves in during the process of decision-making.

1. **Inner Clarity** - At times, rarely, we sense 'there's no doubt about it'. The decision resonates within- there is an interior freedom in which the means (the action[s]) are ordered towards our deepest desire that is our ultimate end of loving and serving.
2. **Inner Conflict** –Many times, when we are in the midst of making an important decision, we find ourselves facing inner conflict. We may feel hope then fear, anxiety and excitement, clarity followed by confusion. This is the classical case when this type of discernment process is used when our hearts are divided.

The way forward is to go forward in observing and interpreting our interior movements (bodily sensations, emotions, feelings and thoughts, and intentions), while reviewing the list of facts and factors of each potential decision, with its pros and cons.

We are to ask ourselves what am I sensing, what emotions are presenting themselves, what feelings and thoughts are being provoked? By properly interpreting these inner motions, those that offer a sense of consolation will point to the choice that will best serve us, thus giving us the greatest of joy to all.

This requires an attitude of openness, spirit of generosity, and courage in setting aside our preferences, and intentionally detaching from any inordinate attachments (actions, thoughts, and feelings that do not serve us well) or are disordered attachments (priorities that are placed ahead of our end goal). Being open and putting aside our preconceived biases (being indifferent) and committing to an intention to seek what will best serve that end goal (one's deepest desire) – allows for inner freedom to be open to God's call and direction.

3. **No Inner Movements**- The third situation we may find ourselves in is not having strong feelings or thoughts one way or another when we look at the two good alternatives. It is as if God isn't saying anything, and not much is happening in prayer.

Ignatius offers two approaches to a decision in the circumstances.

A. The first approach to tackle it analytically - what makes the most sense as you review the list of pros and cons. As you do, ask God to direct your heart; eventually, one the right choice will become clear.

B. The second approach employs imagination. He suggests 3 scenarios.

i: What advice would you give someone else? Imagine a person telling you about their situation. As you listen - what do you feel, what seems important, less relevant? This exercise helps you achieve some detachment from your situation to view it more objectively.

ii. Imagine you are on your deathbed and you're looking back at the time when you made a decision, what choice do you wish you had made. This can help you look at the long-term consequences of your decision guarding against too much emphasis on the immediate benefit.

iii: Imagine you're standing before God at the last judgment. What choice do you wish you had made?

No matter how a decision is made, it needs to be confirmed. Ignatius insisted on this point; often the step is neglected and skipped. A tentative decision can morph into a final one without your noticing it. He said we should turn with great diligence to prayer and ask God to confirm the decision.

[*https://www.marquette.edu/faith/ignatian-principles-for-making-decisions.php](https://www.marquette.edu/faith/ignatian-principles-for-making-decisions.php)

[*https://www.xavier.edu/jesuitresource/taking-time-to-reflect/inspired-decision-making1/intro-to-decision-making](https://www.xavier.edu/jesuitresource/taking-time-to-reflect/inspired-decision-making1/intro-to-decision-making)

3. CATHOLIC SOCIAL TEACHING A PRINCIPLED MODEL

Utilizing the Three-Fold Cornerstone - Human Dignity * Solidarity * Subsidiarity - for Decision-Making through the Virtues of Caritas and Justice

This principled framework is rooted in Catholic Social Teaching (CST), which is a branch of moral theology that addresses contemporary issues within the political, economic, and cultural structures of society. Principles for a social contract based upon trust.

CST contains a set of universal natural law **principles** on which to **form one's conscience** to **evaluate the framework of society, as a criteria for prudential judgment** and **direction for action**.

Catholic social teaching has a long and rich story as a collective wisdom depository of 2000 years of reflection on the human person. It is both old and new, in that it presents timeless values as it constantly reflects on the world around us—as it is.

It addresses macro social issues, i.e., what form of government and economic system is best for promoting human freedom; why must faith be part of the public square; what are the pathologies destroying our culture and how to address them; how should business provide for the dignity of work; individuals' and society's responsibility in care of the poor, and integral human development. It would take a master's course just to skim over the depth of work.

“Its aim is simply to help purify reason and to contribute, here and now, to the acknowledgment and attainment of what is just. The Church's social teaching argues on the basis of reason and natural law, namely, on the basis of what is in accord with the nature of every human being.” DCE, 28¹

With such knowledge of these social principles, in combination with one's faith, one can more armed and informed as to:

- Articulate the vision of reality of the truthful nature of the human person and society
- Apply and integrate social teachings in our everyday encounters
- Action through the virtue of charity, implement these principles forging justice within the social, political, and economic spheres one has influence

For “Without a vision the people perish”(Proverbs 29:18)...” The teachings being open to the truth from whichever branch of knowledge it comes; offers a structured way of reflecting and discerning, rooted in the Gospel and natural law about what the common good requires, and how structures in society either promote or undermine human well-being and the requirements of justice.² CIV,9

As you continue in your adventure into areas of leadership in policy-making may these universal principles offer you a foundation to rest upon.

¹ Benedict Deus Caritas Est, 28 http://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est.html

² Benedict XVI, CIV 2009, 9 http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html

IS THERE A SINGLE PRINCIPLE THAT SPEAKS TO THE HUMAN SOUL?

THE OVERARCHING PRINCIPLE

“[T]he guiding principle of Pope Leo's Encyclical, and of all of the Church's social doctrine, is a **correct view of the human person** and of one's unique value, inasmuch as "the person ... is the only creature on earth which God willed for itself" has imprinted in God's own image and likeness on man (cf. Gen 1:26), conferring upon him an incomparable dignity.” CA,11³

THE HUMAN PERSON

Bio-Psycho-Social-Spiritual

A Someone, not a Something

Intellect / Reason

Will / Responsibility

Well-Being / Flourishing

Meaning / Purpose

Generativity / Hopefulness

=

Dignity

“The weakening of the primacy of the human being (in society) brings existential bewilderment and a loss of the meaning of life.” “For a vision of the human person and of things without a reference to transcendence uproots man from the earth and fundamentally impoverishes his very identity.”⁴

Even in research today, Dr. Herbert Benson of the Herbert-Henry Institute at MassGen –in his lifetime work noted: We are wired for God – the St. Francis effect.⁵

³ John Paul II, *Centesimus Annus*, 11, 1991 http://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_01051991_centesimus-annus.html

⁴ Benedict XVI, *Address To Six New Ambassadors Accredited To The Holy See*, 9 June 2011

⁵ *Timeless Healing*- Herbert Benson, MD 2009

Interrelationships between the Threefold Cornerstone & the Common Good⁶

- “*Human Dignity* is **the intrinsic value of a person** created in the image and likeness of God and redeemed by Christ”
- “*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

Human Dignity - is the prime principle – it’s the inalienable right, based upon the incomparable intrinsic value of each 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”.⁷

Human Dignity needs to be infused in every social program, every social structure and even our daily interactions.

⁶ Benedict XVI, *Address to the Participants in the 14th Session of the Pontifical Academy of Social Sciences*, (3 May 2008) https://w2.vatican.va/content/benedict-xvi/en/speeches/2008/may/documents/hf_ben-xvi_spe_20080503_social-sciences.html

⁷ Benedict XVI, 2 https://w2.vatican.va/content/benedict-xvi/en/messages/peace/documents/hf_ben-xvi_mes_20101208_xliv-world-day-peace.html

EXAMPLES: HUMAN DIGNITY RIGHTS AND BASIC NEEDS

Each profession encounters different circumstances and ways to respond to support the dignity of the individual. We all need to be seen, heard, acknowledged as valuable.

ALL OF HUMAN RIGHTS ARE ROOTED IN THIS OVERARCHING PRINCIPLE

In *Centesimus annus*, Pope John Paul II writes “Among the most important of these rights, mention must be made of:

- 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.”⁸CA, 47

DIGNITY IN CARE THERAPY⁹

The Concerns of the Dying

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

⁸ John Paul II, *Centesimus Annus*, 47, 1991 http://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_01051991_centesimus-annus.html

⁹ <https://dignityincare.ca/en/>

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 when I place my life totally in the service of others.

The person becomes a ‘we’ without loss of the ‘I’.

- “It is a firm and persevering determination to commit oneself to the common good.”¹⁰ SRS,38
- 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. The same duty of solidarity that rests with individuals also exists for nations. “[I]t is a very important duty of the advanced nations to help the developing nations in discharging their... responsibilities”.¹¹ GS, 86

Solidarity transcends cultural, political, social, and geographic boundaries to embrace the other as thyself.

- Practice of solidarity “entails weaving a fabric of fraternal relationships marked by reciprocity, forgiveness and complete self-giving, according to the breadth and the depth of the love of God offered to humanity in the One who, crucified and risen, draws all to himself.”¹²

If everyone lived somewhere along this spectrum, society would thrive, not just strive.

¹⁰ John Paul II Sollicitudo Rei Socialis, 1987, 38. http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis.html

¹¹ Gaudium et Spes, 86. http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html

¹² Francis, 2014 World Day of Peace Message https://w2.vatican.va/content/francesco/en/messages/peace/documents/papa-francesco_2013

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 through responsibility and fostering authentic freedom within the demands of the common good for fruitful harmony.

- “A particular manifestation of Charity and a guiding criterion for fraternal cooperation between believers and non-believers is undoubtedly the principle of Subsidiarity an expression of inalienable human freedom. Subsidiarity is first and foremost a form of assistance to the human person via the autonomy of intermediate bodies. Such assistance is offered when individuals or groups are unable to accomplish something on their own, and it is always designed to achieve their emancipation, because it fosters freedom and participation through assumption of responsibility. Subsidiarity 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.”
 - Note summary: Subsidiarity is, first and foremost, a form of assistance to the human person” and “respects personal dignity by recognizing in the person a subject who is always capable of giving something to others.”¹³ CIV,57
- This decentralization principle of power allows higher authorities to do what only they alone can do, while empowering those closest to the problem to excerpt their influence (thus allowing for participation, a place at the table).

THE NEED TO LINK SUBSIDIARITY AND SOLIDARITY

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 need¹⁴ (interfering with someone's self-determination - implying someone as not having something to give to society). CIV, 58

¹³ (Benedict XVI, CIV 2009, 57 http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html)

¹⁴ Benedict XVI, CIV 2009, 58 http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html

VIRTUES IN SERVING THE COMMON GOOD

JUSTICE

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.

- “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, his share of the community’s goods.”¹⁵ DCE,26
- “The just ordering of society and the State is a central responsibility of politics ... Justice is both the aim and the intrinsic criterion of all politics. Politics is more than a mere mechanism for defining the rules of public life: its origin and its goal are found in justice, which by its very nature has to do with ethics. The State must inevitably face the question of how justice can be achieved here and now. But this presupposes an even more radical question: what is justice? The problem is one of practical reason; but if reason is to be exercised properly, it 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.”¹⁶ DCE,28

¹⁵ Benedict XVI, DCE, 2005, 26 http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est.html

¹⁶ Benedict XVI, DCE, 2005, 28 http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est.html

CHARITY

Charity is 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?

- 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.”¹⁷ CIV,6

CHARITY, JUSTICE, AND THE COMMON GOOD

- To love someone is to desire that person's good and to take effective steps to secure it.
- “To desire the *common good* and strive towards it *is a requirement of justice and charity*. To take a stand for the common good is on the one hand to be solicitous for, and on the other hand to avail oneself of, that complex of institutions that give structure to the life of society, juridically, civilly, politically and culturally, making it the *pólis*, or “city”. The more we strive to secure a common good corresponding to the real needs of our neighbours, the more effectively we love them.” CIV,7
- “It gives real substance to the personal relationship with God and with neighbour; it 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).¹⁸ CIV,2
- 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*) . When animated by charity, commitment to the common good has greater worth than a merely secular and political stand would have.¹⁹ CIV,7

¹⁷ Benedict XVI, CIV,6 http://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html

¹⁸ Benedict XVI CIV,2 http://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html

¹⁹ Benedict XVI CIV,7 http://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html

- Only in *charity, illuminated by the light of reason and faith*, is it possible to pursue development goals that possess a more humane and humanizing value.” “In addition to their necessary professional training...workers need a ‘formation of the heart’...”²⁰ DCE,31

NECESSITY OF CARITAS AND THE ROLE OF THE STATE

- “Love—caritas—will always prove necessary, even in the most just society. There is no ordering of the State so just that it can eliminate the need for a service of love. Whoever wants to eliminate love is preparing to eliminate man as such. There will always be suffering which cries out for consolation and help. There will always be loneliness. There will always be situations of material need where help in the form of concrete love of neighbour is indispensable. The State which would provide everything, absorbing everything into itself, would ultimately become a mere bureaucracy incapable of guaranteeing the very thing which the suffering person—every person—needs: namely, loving personal concern. We do not need a State which regulates and controls everything, but a State which, in accordance with the principle of subsidiarity, generously acknowledges and supports initiatives arising from the different social forces and combines spontaneity with closeness to those in need.” DCE, 28b²¹
- “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.”²² 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.”²³ CIV,3

²⁰ Benedict XVI DCE, 31 http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est.html

²¹ Benedict XVI DCE,28b http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est.html

²² Benedict XVI CIV, 1 http://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html

²³ Benedict XVI CIV,3 http://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html

COMMON GOOD - THE RESULT

- “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.**”²⁴ LS, 156
- Besides the good of the individual, there is a good that is linked to living in society: *the common good*. It is the good of “all of us”, made up of individuals, families and intermediate groups who together constitute society. 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.”²⁵ CIV,7
- “The common good, since it is intimately bound up with human nature, can never exist fully and completely unless the human person is taken into account at all times.”²⁶ Pacem, 55
- 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.**”²⁷ CA, 47
- “Underlying the principle of the common good is respect for the human person as such, endowed with basic and inalienable rights ordered to his or her **integral development.**”²⁸ LS, 157
- “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 sisters²⁹ LS, 158
- “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.”³⁰ LS, 159

²⁴Francis Laudato Si, 156 http://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html

²⁵ Benedict XVI ,CIV,7 http://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html

²⁶ Pope John XXIII Pacem in Terris, 55 http://www.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_11041963_pacem.html

²⁷ John Paul II, Centesimus Annus, 47 http://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_01051991_centesimus-annus.html

²⁸ Francis Laudato Si, 157 http://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html

²⁹ Pope Francis Laudato Si, 158 http://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html

³⁰ Francis Laudato Si, 159 http://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html

SOCIAL LIFE IN TRUTH, JUSTICE, CHARITY, AND FREEDOM

- “Human society, as we here picture it, demands that men 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 and induce them to share their goods with others (**solidarity**), and to strive in the world to make all men 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**)³¹ *Pacem*, 35

ESSENTIALS OF THE COMMON GOOD

- *Pacem* 55. Among the essential elements of the common good one must certainly include the various characteristics distinctive of each individual people. (38) But these by no means constitute the whole of it. For the common good, since it is intimately bound up with human nature, can never exist fully and completely unless the human person is taken into account at all times. Thus, attention must be paid to the basic nature of the common good and what it is that brings it about.
- *Pacem* 56. We must add, therefore, that it is in the nature of the common good that every single citizen has the right to share in it—although in different ways, depending on his tasks, merits and circumstances. Hence every civil authority must strive to promote the common good in the interest of all, without favoring any individual citizen or category of citizen. As Pope Leo XIII insisted: "The civil power must not be subservient to the advantage of any one individual, or of some few persons; inasmuch as it was established for the common good of all."
- Nevertheless, considerations of justice and equity can at times demand that those in power pay more attention to the weaker members of society, since these are at a disadvantage when it comes to defending their own rights and asserting their legitimate interests.
- *Pacem* 57. In this connection, we would draw the attention of our own sons to the fact that the common good is something which affects the needs of the whole man, body and soul. That, then, is the sort of good which rulers of States must take suitable measure to ensure. They must respect the hierarchy of values, and aim at achieving the spiritual as well as the material prosperity of their subjects.

³¹ John XXII, *Pacem in Terris*, 35. http://www.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_11041963_pacem.html

- *Pacem* 58. These principles are clearly contained in that passage in our encyclical *Mater et Magistra* where we emphasized that the common good "must take account of all those social conditions which favor the full development of human personality.
- *Pacem* 59. Consisting, as he does, of body and immortal soul, man cannot in this mortal life satisfy his needs or attain perfect happiness. Thus, the measures that are taken to implement the common good must not jeopardize his eternal salvation; indeed, they must even help him to obtain it.

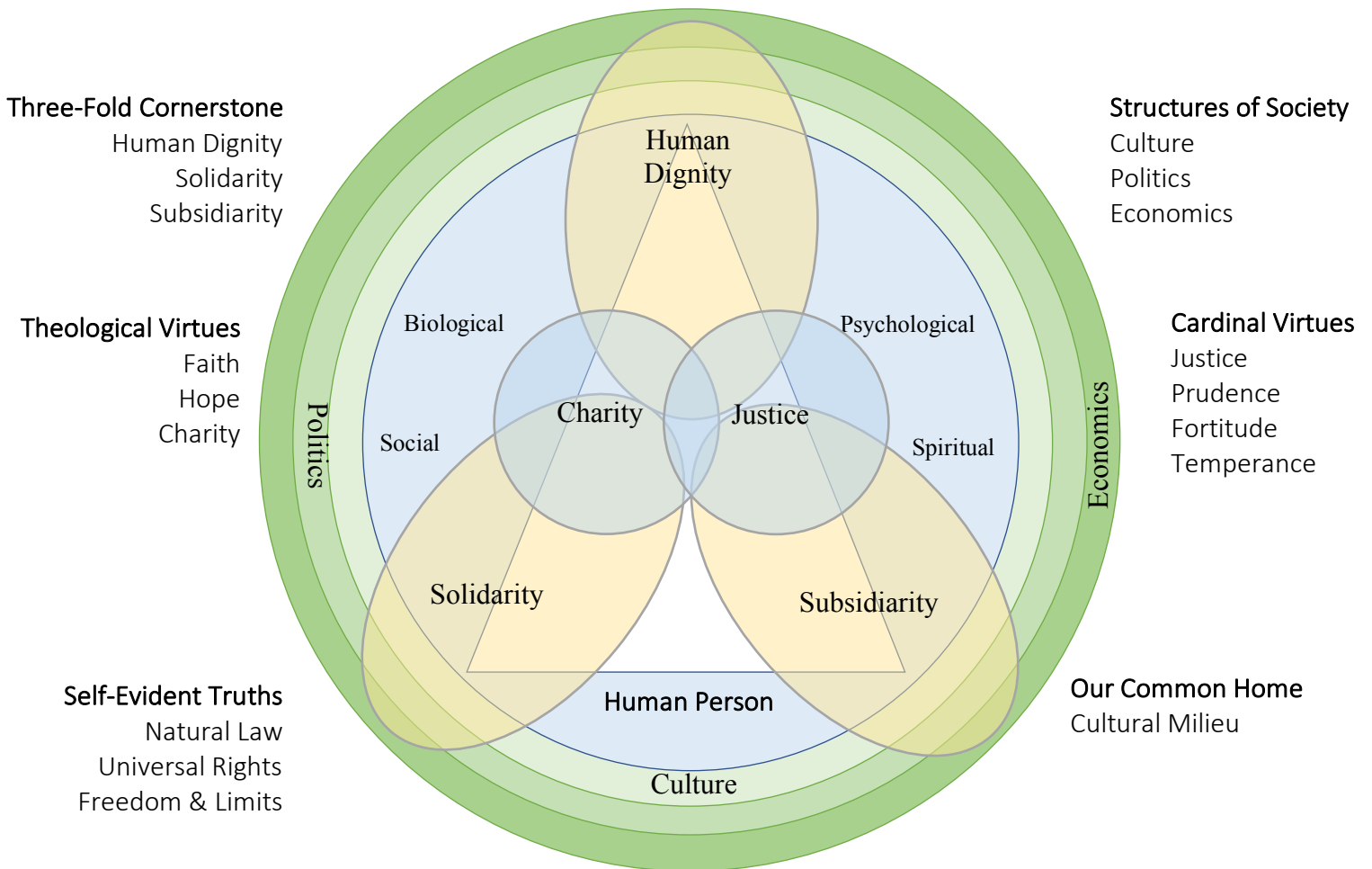
PRINCIPLED MODEL HANDOUT

The Project Description

How does the proposed project fulfill the needs of the Human Person, utilize the principles within the Cornerstone - Dignity, Solidarity, Subsidiarity, and apply the virtues Charity and Justice in impacting the Social Structures is serving the Common Good. What other principles need to be applied?

Human Dignity Bio-psycho- social-spiritual	
Solidarity	
Subsidiarity	
Charity	
Justice	
Structures Cultural Political Economic	
Common Good	

A Way of Proceeding for the Common Good Principled Model



***Catholic Social Teachings** contains a set of principles on which to form our conscience in order to evaluate the framework of society and provide criteria for prudential judgement and direction of service.*

Human Dignity is the prime principle – it’s the inalienable right, based upon the intrinsic incomparable value of the created person in their unmistakably originality; for a person is not just a something but a someone, free, self-giving and able to enter into communion with others.

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.

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.

Justice, is to give the other what is “theirs”, what is due to by reason of one’s being or acting; and the recognition and respect for the legitimate natural rights of individuals and peoples.

Charity to offer what is “mine” to the other; but it never lacks justice, as a virtue is giving of one’s very self, an attitude and intentionality of service, in a manner corresponding to one’s vocation and according to the degree of influence one wields in the *pólis*.

Common Good is the totality of social conditions allowing persons to achieve their communal and individual fulfillment.

LIST OF THE SOCIAL ENCYCLICALS

Here is a list of papal encyclicals that are considered the core of the social teachings. There are many others to become familiar with. I have selected a few quotes or taken a brief summary from different sources as an introduction to stir your curiosity to study in depth.

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.

Therein he condemned the abuses and illusions of both unbridled capitalism and socialism. In this letter, he both established and strongly defended the Church’s moral authority to promote justice in public life and goes on to affirm those principles we know so well and take for granted.

The dignity of the worker (and work) – as such

Right to private property

Right to form private and professional associations

Right to a limitation of working hours

Right to legitimate rest

Right of women and children to be treated differently with regard to type and duration of work

Right to a just wage

Right to freely discharge one’s religious duties

Established that the state should “especially care for and protect” the defenseless and the poor

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

This confirmed Leo’s teaching and expanded it significantly to account for the realities of the Great Depression, beginning his social analysis with the problem of income inequality. The dangers facing human freedom and dignity arising from unrestrained capitalism and totalitarian communism. Called for a reconstruction of the social order based upon the principle of subsidiarity.

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

Made the social question global by shifting the focus from a developed world (Europe and North America) perspective to a focus on the extensive poverty in the 'third world' and the gap between the rich and poor countries. And demands of the common good, commitment to peace, sound judicial system in order to create anthemic communities serving the dignity of the person. Specific conditions need to be provided by the state, along with international assistance.

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

“Any well-regulated and productive association of men in society demands the acceptance of one fundamental principle: that each individual man is truly a person. His is a nature, that is, endowed with intelligence and free will. As such, he has rights and duties, which together flow as a direct consequence from his nature. These rights and duties are universal and inviolable, and therefore altogether inalienable”(9).

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

The duty of the Church is to read the signs of the times. To teach about humanity's relationship to society addressing social, justice, culture, science, technology and ecumenism.

“The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ....Therefore, the council focuses its attention on the world of men, the whole human family along with the sum of those realities in the midst of which it lives; that world which is the theater of man's history, and the heir of his energies, his tragedies and his triumphs.”

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.html

Addressing complete human development, effects of colonialism, widening economic gap, and social unrest.

“The world situation requires the concerted effort of everyone, a thorough examination of every facet of the problem—social, economic, cultural and spiritual.” “Authentic Development 14. 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. As an eminent specialist on this question has rightly said: “We cannot allow economics to be separated from human realities, nor development from the civilization in which it takes place. What counts for us is man—each individual man, each human group, and humanity as a whole.”

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

This discusses the role of individual Christians and local churches in responding to situations of injustices.

“The eightieth anniversary of the publication of the encyclical Rerum Novarum, the message of which continues to inspire action for social justice, prompts us to take up again and to extend the teaching of our predecessors, in response to the new needs of a changing world” introduced a dramatic ‘innovation’ by emphasizing the need for political action to achieve economic goals. (Introduction).

“Among the major changes of our times, we do not wish to forget to emphasize the growing role being assumed by the media of social communication and their influence on the transformation of mentalities of knowledge, of organizations and of society itself” (20).

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

To honor of the 90th anniversary. It's a reflection on the meaning of human work, work being a key to the whole social question.

“THROUGH WORK man must earn his daily bread¹ and contribute to the continual advance of science and technology and, above all, to elevating unceasingly the cultural and moral level of the society within which he lives in community with those who belong to the same family. And work means any activity by man, whether manual or intellectual, whatever its nature or circumstances; it means any human activity that can and must be recognized as work, in the midst of all the many activities of which man is capable and to which he is predisposed by his very nature, by virtue of humanity itself.”

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

“The encyclical letter describes the theme of human development along two fundamental lines: the failed development of the Third World and the presuppositions required for human dignity. John Paul II distinguishes progress from development, arguing that true development cannot be limited to the physical wellbeing of the human person but must include spiritual and moral dimensions as well. True development must give rise to a "commitment to justice," according to each individual's role, vocation and circumstances and must find ways to condemn evil and injustice.”

<https://udayton.edu/imri/mary/m/magisterial-documents-sollicitudo-rei-socialis.php>

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

1. It draws together and synthesizes all that has come before.
2. It points out that of the social systems currently available, democracy and free-market economies have the best potential for promoting human development.
3. It introduces an “empirical sensitivity” to CST’s understanding of economic development.

4. It insists on a vibrant, publicly assertive moral-cultural order and recognizes the interaction between economics, culture, and politics, with culture as, by far, the more important.
5. And, for the first time, it includes family and life issues on the list of 'social' concerns.
 - Consumerism
 - What it calls the "Ecological Question", (distinguishing here between the natural and human environment), and
 - Alienation.

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

Charity is at the heart of the Church's social doctrine. Every responsibility and every commitment spelled out by that doctrine is derived from Charity, which according to the teaching of Jesus, is the synthesis of the entire Law (cf. Mt 22:36- 40). It gives real substance to the personal relationship with God and with neighbour; it 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). For the Church, instructed by the Gospel, Charity is everything because, as Saint John teaches (cf. 1 Jn 4:8, 16) and as I recalled in my first Encyclical Letter, "God is LOVE" (Deus Caritas Est): everything has its origin in God's LOVE, everything is shaped by it, everything is directed towards it. LOVE is God's greatest gift to humanity it is his promise and our hope.

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

He calls forth to embrace the moral dimensions of what has been seen as technological, economic, scientific challenges. "In the words of this beautiful canticle, Saint Francis of Assisi reminds us that our common home is like a sister with whom we share our life and a beautiful mother who opens her arms to embrace us."

23. The climate is a common good, belonging to all and meant for all. At the global level, it is a complex system linked to many of the essential conditions for human life. 28. Fresh drinking water is an issue of primary importance, since it is indispensable for human life and for supporting terrestrial and aquatic ecosystems." Loss of biodiversity. The common destination of goods. Integral ecology.

