

See

Judge

Act

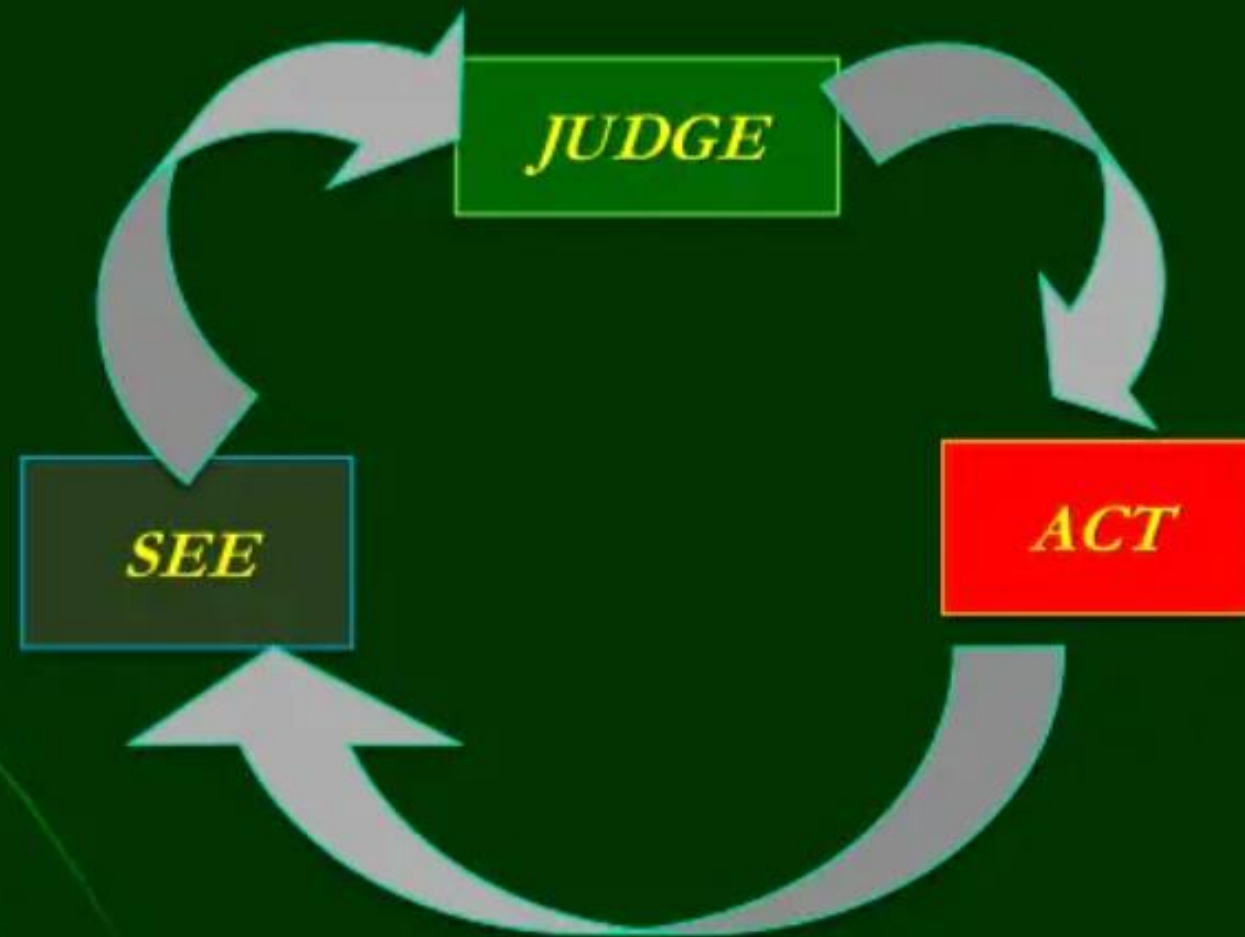


The Pastoral Circle

Veronica Brand RSHM
JCoR Workshop – October 2021

LOOKING BACK...

CARDIJN'S "*SEE-JUDGE-ACT*" (1924)



SEE

- What is happening?
- Who are the people involved?
- Who gains from this situation? Who loses?
- What is the situation doing to people?
- Why is it happening? Why does it continue?

JUDGE

- How do you feel about this situation?
- Have you ever behaved or acted like anyone in the situation? If so, what happened? Why? How did you and/or those involved feel?
- What do you think should be happening?
- What does your faith say about it?
- What does our congregation's spiritual tradition say about it?

ACT

- What can we do to bridge the gap between what is happening (the reality) and what should be happening (the ideal/what our faith says)?
- What action are we going to take?
- Who can we involve in our action?

1961 – Pope John XXIII



- **MATER ET MAGISTRA**
 - Deplores widening gap between rich and poor nations, arms race and plight of farmers
 - Calls Christians to work for a more just world

Vatican II's "Reading the Signs of the Times" and "Observe-Judge-Act" (1961)

*"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 judgment on it in the light of these same principles; thirdly, one decides what in the circumstances can and should be done to implement these principles. These are the three stages that are usually expressed in the three terms: **Observe, Judge, Act.**"*

*– #263 Mater et Magistra
Pope John XXIII, 1961*



“It is up to the Christian communities to analyse with objectivity the situation which is proper to their own country, to shed on it the light of the Gospel’s unalterable words and to draw principles for reflection, norms of judgement and directives for action from the social teaching of the Church.”

Paul VI, Octogesima Adveniens, n 4.

1971

Justice in the World, 1971 Synod

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

Justice in the World

World Synod of Catholic Bishops, 1971

Laudato Si'

Follows the **see-judge-act method** of Catholic Social Teaching in rich details over six chapters:

- Chapter 1 - "See"
- Chapters 2, 3, 4 - "Judge"
- Chapters 5, 6 - "Act"

“

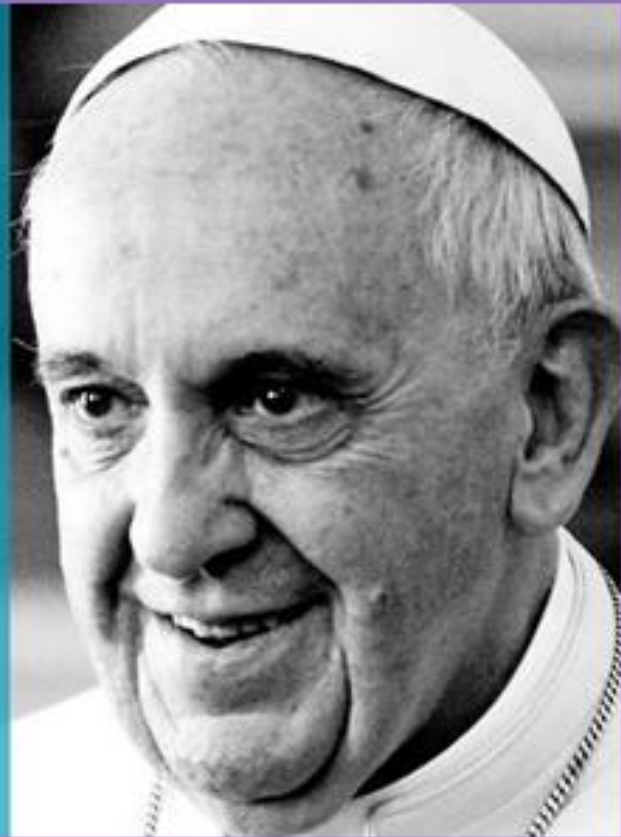
In the face of the emergencies of human-induced climate change, social exclusion, & extreme poverty, we join together to declare that:

Human-induced climate change is a **scientific reality,**

and its decisive mitigation is a

moral and religious imperative for humanity.

”



POPE FRANCIS

FRATELLI TUTTI

The Encyclical
Letter on
Fraternity and
Social Friendship



Introduction by Daniel P. Horan, OFM

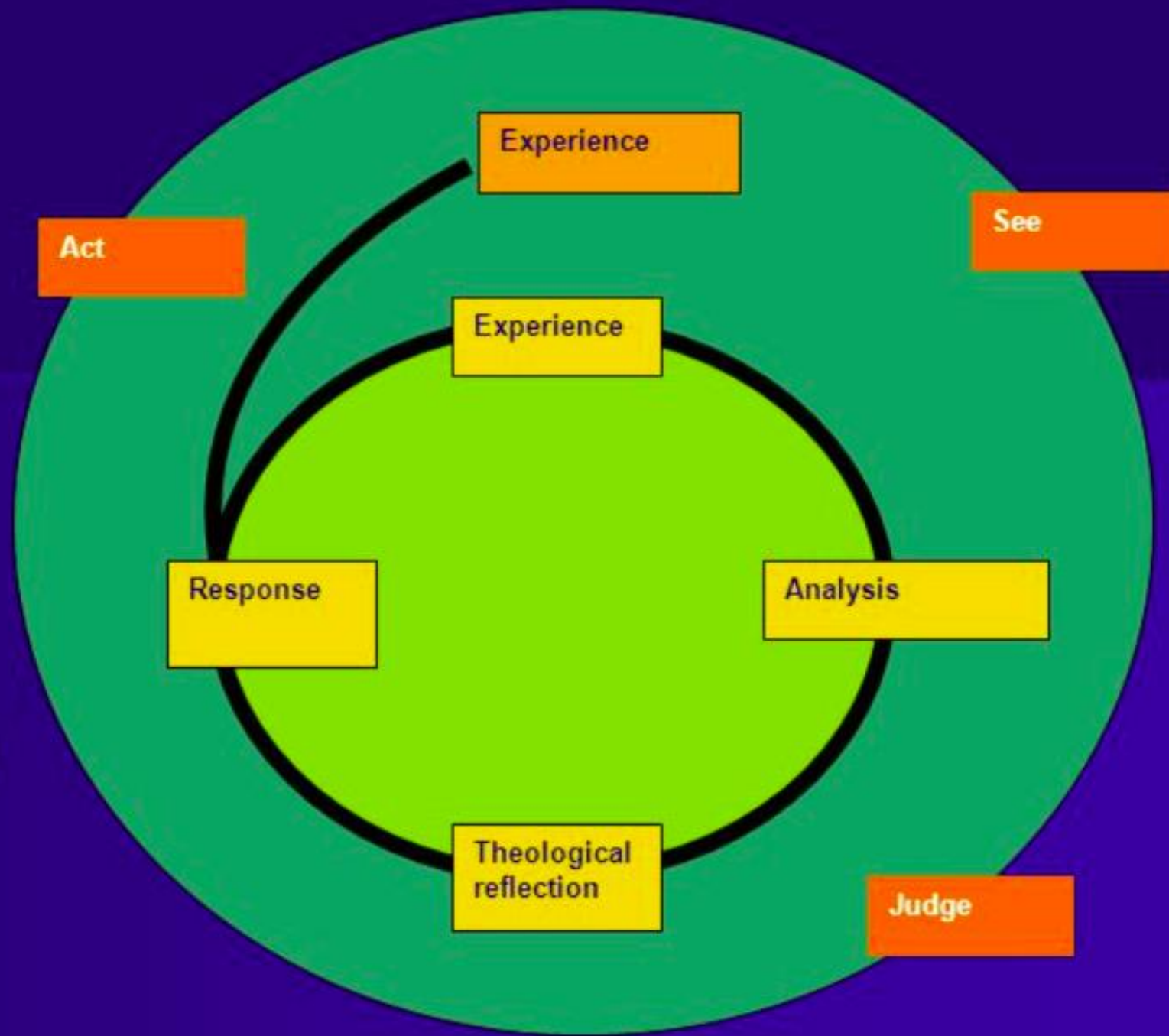


Fratelli Tutti

- Chapter 1 - “See”
- Chapter 2,3 – “Judge”
- Chapter 4 onward – “Act”

Building Upon
See-Judge-Act:

The Pastoral Spiral



“The Pastoral Circle” (1980)

First introduced and used as “Pastoral Circle” by Holland and Henriot in the booklet “Social Analysis” in 1980 later revised and republished as “Social Analysis: Linking Faith and Justice” in 1983.



SOCIAL ANALYSIS

LINKING FAITH AND JUSTICE

Joe Holland
Peter Henriot, S.J.

The Pastoral circle is a method of recognizing, reflecting on, and responding to social injustice; it is based on the “see, judge, act” tradition of Catholic social tradition and has been influenced by those working with people in poverty in Latin America and in Africa.

“Within the context of social analysis, facts and issues are no longer regarded as isolated problems. Rather, they are perceived as interrelated parts of a whole. Using social analysis, we can respond to that larger picture in a more systematic fashion.” - Joe Holland and Peter Henriot, S.J., *Social*

4 stages of
the Pastoral
Circle process

ACTION

EXPERIENCE



REFLECTION

ANALYSIS

4 stages of
the Pastoral
Circle process



WHAT IS HAPPENING HERE?

What is happening to the poor in this situation?"



- This **option for the poor** "places a priority on the experiences, views, needs, feelings, and stance of those who are poor and most vulnerable in a community."

1. What is happening?
2. Who are the people involved?
3. **Who gains from this situation? Who loses?**
4. What is the situation doing to people?
5. What are the consequences?

What?

WHY IS THIS HAPPENING?



1. Why is it happening? (the causes)

2. What has been the history of this experience?



- *"The question of why such conditions exist will be guided by those whose rights are being violated and whose responsibilities are called upon to change the situation.*
- *The language of **rights and responsibilities**-- rooted in the human dignity of each person in community-- goes beyond **economic** and **political** causes **to social and cultural causes.**" (23)*

Social Analysis

1. History:

How long has the problem, issue or injustice been with us? How has it changed through the years? Does anyone benefit from the present situation? Who suffers?

2. Economics:

What influence does economics have on this issue? Who controls the resources (natural and human resources, manufactured goods and money) involved? Who benefits economically from this situation? Who suffers?

3. Politics:

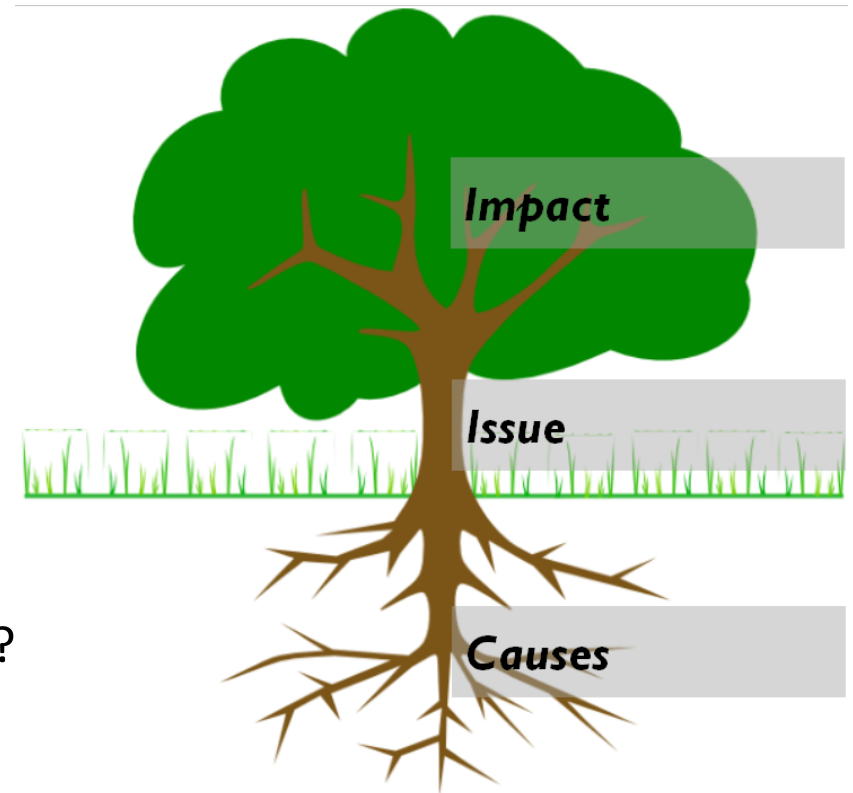
What influence does politics have on this issue? Who has the critical decision-making power in this situation? Who benefits? Who suffers?

4. Culture and Values:

What values are at work, or absent in this situation? Who benefits from these values? Who suffers?

5. Connections:

Are there any links between the economic, political and cultural structures? Does money have any influence on how political decisions are made? Do any existing cultural values or beliefs work against change in this situation?



WHAT DOES IT MEAN?

1. How do you think and feel about this situation?
2. What do you think **should** be happening?
3. What does your faith say about it?
4. What does your congregation's tradition say about it?



- "When we come to ask what it means to our faith **to evaluate this situation....**Dignity is not earned; it is a gift. Key to this dimension of the pastoral circle is **the influence of Scripture and theological thought.**



THEOLOGICAL REFLECTION

Religious values:

- What beliefs and values lead you to say, “Things shouldn’t be this way!?”

Scripture:

- How was this issue approached by the teachers, prophets or psalmists of the Hebrew Scriptures? What did Jesus say or do when confronted by the same or similar instances of injustice?

Church History and Tradition:

- What principles of Catholic Social Teaching shed light on this?

Congregational History and Charism

- What light does your congregation’s history and charism shed on this?

ACTION



HOW SHOULD WE RESPOND?

What exactly is it that you want to change? **(long-term goal)**

What action are you going to take now? **(short-term goal)**

Who can you involve in your action?

1. What can we do to bridge the gap between what is happening (the reality) and what should be happening (the ideal/what our faith says)?

2. What action are we going to take?

3. Who can we involve in our action?



**See
Scientifically**

**Evaluate
Ethically**

**Reflect
Spiritually**

**Act
Effectively**

SWOT Analysis

Teresa Blumenstein

SWOT Analysis

- Typically used for businesses and organizations seeking to improve their strategic approach to their goals
- Applicable for any group with shared goals, including
 - a nation,
 - a government or ministry of government,
 - a district,
 - a local community, and
 - a faith community or Religious institution

4 Parts of the SWOT Analysis

- Strengths
- Weaknesses
- Opportunities
- Threats

Helpful

to achieving the objective

Harmful

to achieving the objective

Internal origin
(attributes of the organization)

S
Strengths

W
Weaknesses

External origin
(attributes of the environment)

O
Opportunities

T
Threats

Strengths

What characteristics of this [organization, governmental ministry, policy...] are helping us to achieve SDG 1?

What gifts and skills are present that will support our progress?

Weaknesses

What characteristics of this [organization, governmental ministry, policy...] are obstructing our achievement of SDG 1?

What bad habits or shortages are present that will inhibit our progress?

Opportunities

What possibilities for change, growth, new ways of operating exist in the environment around this [organization, governmental ministry, policy...] that could accelerate our achievement of SDG 1?

Threats

What possibilities for waste, opposition, or backsliding to failed ways of operating exist in the environment around this

[organization, governmental ministry, policy...]

that could slow our achievement of SDG 1?