

SOCIAL JUSTICE & CATHOLIC SOCIAL TEACHING (CST)

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⇒ Justice is the concept of fairness.

⇒ JUSTICE is about trying to organize the economic, social and political structure of the world in such a way that it values equally each individual and the environment.

WHAT IS JUSTICE?

A decorative graphic consisting of several parallel white lines of varying lengths, slanted diagonally from the bottom right towards the top right, located in the lower right quadrant of the slide.

Four types of justice

1. **Retributive justice**~ places a primary emphasis on punishment of a wrong committed. Seeking to punish the offender. The offender made to suffer as the victim has done.
2. **Restorative justice (corrective justice)**: Putting things back as they should be. Offender proves they are sorry. Restorative justice seeks to help the victim and the offender. **Restorative justice places a primary emphasis on rehabilitating the offender, the victim, and the community.** A restorative sentence or punishment could include paying restitution plus treble damages.
3. **Distributive justice (economic justice)**: Fairness in what people receive, i.e. their fair share. Distributive justice requires that the allocation of income, wealth, and power in society be evaluated in light of its effects on persons whose basic material needs are unmet
4. **Procedural justice (Commutative justice)**: can be understood as to give to each person that to which he or she is entitled, according to the rules of the price system. It demands respect for the equal human dignity of all persons in economic transactions, contracts, or promises.
~ Process used to share goods. People might accept less of a share if they think the process used was fair, i.e. fair play. fair processes that ensure "fair treatment."



SOCIAL

JUSTICE

- ⚖ Social justice is fairness as it manifests in society
- ⚖ Distributive Justice is an approach to social justice that concerns itself with the distribution of goods, resources, power, wealth and other resources through society.
- ⚖ That includes fairness in healthcare, employment, housing, and more
In a socially-just society, human rights are respected and discrimination is not allowed to flourish.

DEFINITION

Social Justice is a concept of fairness in relations between human beings in a society and their fair and equal rights. It was first developed during the industrial revolution.

Rawls (2005) notes its key idea, that people have: "an equal right to the most extensive system of equal basic liberties compatible with a similar system of liberty for all."

- ▶ Social justice therefore has to do with issues such as poverty, inequality, racism/tribalism, lack of concern for the environment and what lies at the root of each is not so much someone's private sin but rather a huge, blind system that is inherently unfair.
- ▶ the view that everyone deserves equal economic, political and social rights and opportunities.

SOCIAL JUSTICE



► The work of justice is to set the oppressed free. It begins in our own hearts. We struggle to grow in inner freedom from prejudice, fear, securities and all forms of privileges.

SOCIAL JUSTICE



- ▶ Justice demands a compassionate vision that enables us to see life from the side of, and through the eyes of the poor and the powerless.
- ▶ It is a significant part of Proclaiming the Gospel~our Christian life is not necessarily about pious living but promoting a **Faith that Does Justice**



Social Justice

['sō-shal 'jə-stās]

The fair division of resources, opportunities, and privileges in society.

SOCIAL JUSTICE

Main Principles of Social Justice

Diversity

Diversity is the principle that government and business leaders should be broadly representative of the communities they serve. This means that not only should there be women and people of tribes in positions of power, but also that minority communities. On a policy level, this principle may entail prohibitions on discrimination or providing resources in multiple languages.

Equity

Equity is the principle that people should have the same opportunities to succeed, despite any past injustices or systemic discrimination. This may mean that resources are distributed in a way that addresses the specific needs of underprivileged communities or people

Access

Equal access to social goods is one of the most fundamental principles of social justice. This holds that society's resources should be equally available to all. people should have equal access to education, health care, and employment opportunities. **A just society depends on access to essentials**

Participation

Social justice isn't possible if only a few voices are respected. Participation is the principle **that everyone in a community should have a voice in making important decisions. In many societies, public policies are set by a small group of powerful people, without consulting the communities they represent.** This may have the unintended effect of excluding a large part of the community.

Human Rights-When a society is just, it protects and respects everyone's human rights. When a society respects and promotes human rights, social justice flourishes

Equity vs. Equality

- ☉ Equality, in this context, means that people are given the same access to opportunities, regardless of historical or other forms of injustice that may alter how much someone can access those opportunities.
- ☉ Equity, in contrast, tries to account for an imbalanced social system by providing the resources to create an equal outcome.



Creating Better Health for All



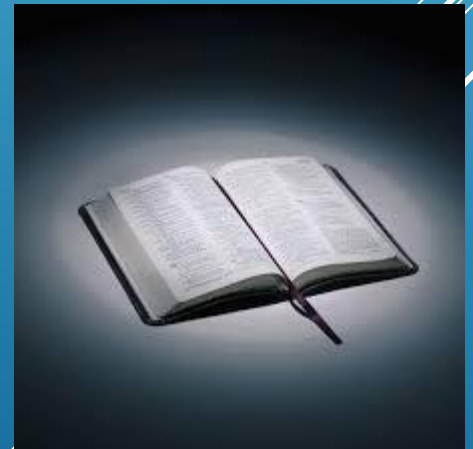
Equality

...doesn't mean...

Equity

- ▶ John 10:10: “I came that they may have life and have it to the FULL”
- ▶ Lk 4: 16~19: “The Spirit of the Lord is upon me for he has anointed me to bring good news to the afflicted. He has sent me to proclaim liberty to the captives,, sight to the blind, to let the oppressed free, to proclaim a year of favour from the Lord”

BIBLICAL FOUNDATION FOR SOCIAL JUSTICE



What other Bible passages on do you know that speak of justice ?



Reading the 'signs of the times'...



☉ The Church teaches that social justice is:

~ an integral part of evangelization,

~ a constitutive dimension of preaching the gospel,

~ an essential part of the Church's mission.

☉ Links between justice and evangelization are strong and vital

☉ We cannot proclaim a gospel we do not live, and we cannot carry out a real social ministry without knowing God and hearing God's call to justice and peace.

☉ Social justice and the common good are built up or torn down day by day in the countless decisions and choices we make.

☉ Vocation to pursue justice:

~ is not simply an individual task


~ is a call to work with others to humanize and shape the institutions that touch so many people

~ cannot be carried forward alone, but only as members of a community called to be the “leaven” of the Gospel

Everyday Christianity: To Hunger and Thirst for Justice

How do we get these principles of Social Justice down to the level of reality, the reality of our daily lives?

“Adopt certain attitudes and undertake certain types of action to come to the aid of those who are oppressed and in agony... to participate in the transformation of the world.”





† Catholic Social Teaching, which is a branch of Catholic Moral Theology, contains a set of principles to be used to **form our conscience as we impact on the social structures around us.**

† Catholic Social Teaching reminds us that if we want to live as followers of Jesus, we need to live as people for others.

† Catholic Social Teaching (CST) offers a way of thinking, being, and seeing the world.

- § CST shapes the response of the Church to social issues such as attitudes to tribalism, care for the poor and political involvement
- § It is intended to influence the activities of the public sector, e.g. in the fields of economic policies, international relations, peace and war
- § The perspective and principles of Catholic Social Teaching are a rich heritage, developed as the Church has engaged with key social issues throughout history.
- § Catholic Social Teaching includes insight from the **Scriptures**, as well as **understanding from the thinking, reflections, and lived experience of people throughout the life of the Church.**

WHY THE CHURCH SOCIAL TEACHING?

- ▶ The CST comes from the experience of the Church,
- ▶ Reflections and action founded on the rich daily experiences of Christians from diverse social situations in the world throughout the centuries.
- ▶ Scripture (John 10:10) Papal Encyclicals (Charity in Truth by Benedict XV 1), The Joy of the Gospel and Laudato Si by Pope Francis

SOURCES OF THE CST:

- ▶ Church Writers
- ▶ Pastoral Letters from Bishops
- ▶ Communities and individuals living saintly lives

“An authentic faith – which is never comfortable or completely personal – always involves a deep desire to change the world, to transmit values, to leave this earth somehow better than we found it.”

(Pope Francis, Evangelii Gaudium)



Catholic Social Teaching



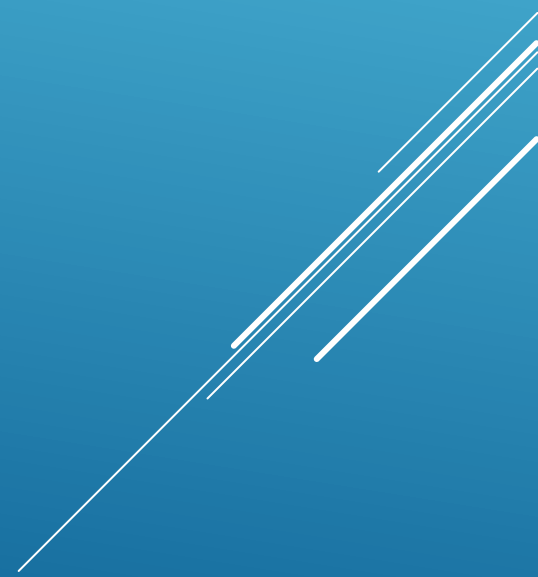
Catholic Social Teaching gives us a framework for



loving our neighbor as ourselves.



“We are responsible to all for all.”



Every human being is created in the **image of God** and redeemed by Jesus Christ and therefore is invaluable and worthy of respect as a member of the human family.

-Catechism of the Catholic Church #27

Human dignity:

- is inherent, so it is not earned by social or economic status
- is different from a sense of personal respect

HUMAN DIGNITY

The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. In our society, human life is under direct attack from abortion, euthanasia, femicide, genocide, uncontrolled flow of guns, proliferation of nuclear weapons, and the mass-scale destruction of the natural world that is making our planet increasingly uninhabitable for present and future generations. The value of human life is being threatened by cloning, embryonic stem cell research, and the use of the death penalty. The intentional targeting of civilians in war or terrorist attacks is always wrong. Catholic teaching also calls on us to work to avoid war. Nations must protect the right to life by finding increasingly effective ways to prevent conflicts and resolve them by peaceful means. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.

HUMAN DIGNITY



Every person has inherent dignity and the right to a life and a death that is consistent with that dignity.

RESPECT FOR HUMAN LIFE



- ▶ A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt 25:31-46) and instructs us to put the needs of the poor and vulnerable first.
- ▶ We believe that **we touch Christ when we touch the needy**. From the earlier days, the church has taught that we will be judged by what we choose to do.
- ▶ This was not an option but an ethical imperative: **the most vulnerable first**

PREFERENTIAL OPTION FOR THE POOR

The needs of the socially disadvantaged and vulnerable are prioritised.



“The sense of common belonging that we all form one human family” *implies this responsibility...*

- ▶ The CST proclaims that we are our brothers and sisters keepers, wherever they live. We are one human family. Living to practice the virtue of solidarity means living that “Loving our neighbour” which has a global dimension in an interdependent world.
- ▶ The Gospel calls us to be peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict.

SOLIDARITY



- ▶ God entrusts us to one another: I am my brother's and my sister's keeper.
- ▶ Solidarity is reduced to empathy and compassion for those suffering; we should be moved by the suffering of others~ weep with
- ▶ It is about committing oneself to the Common Good.
- ▶ It is also connected to charity~to love is to desire the good of the other

SOLIDARITY



Solidarity calls us, together with the poor:

1. to attend to the needs of the poor
2. to seek out and identify the causes of their poverty
3. to remove obstacles to personal and spiritual growth

SOLIDARITY



We are called to

love our neighbor

**welcome
the stranger**

**and promote
peace always.**



The Catholic tradition insists that we show our respect for the creator by our stewardship of creation.



Genesis 1:26

STEWARDSHIP (Care of creation)

- ☉ We show our respect for the Creator by our stewardship of creation. Care for the earth is not just an Earth Day slogan, it is a requirement of our faith.
- ☉ We are called to protect people and the planet, living our faith in relationship with all of Gods creation.
- ☉ This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.

STEWARDSHIP (Care of creation)

- δ The person is not only sacred but also social. How we organize our society—in economics and politics, in law and policy—directly affects human dignity and the capacity of individuals to grow in community.
- δ The capacity and capabilities of people and communities ought to be respected, with decisions made at the lowest local level possible. Everyone should have the opportunity to participate in and contribute to decision processes that closely affect them.
- δ Marriage and the family are the central social institutions that must be supported and strengthened, not undermined.
- δ We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable.

People have a **right & duty**
to participate in society



In the **marketplace**, **politics**, **law**,
and **marriage & family life**

And it's our responsibility to
**support and strengthen
those institutions.**

- ▶ This protects the freedom to participate
- ▶ It seeks to protect the intermediary groups as it promotes that decision that can be made at a particular level should be made at that level.
- ▶ When decisions are top-down, the real needs of the people can be overlooked and social assistance may be done in a demeaning way

SUBSIDIARITY

(CALL TO FAMILY, COMMUNITY, AND PARTICIPATION)

- ▶ Therefore a human person is **UNIQUE** and **UNREPEATABLE**
- ▶ The principle thus seeks to ensure that each person is not prevented from giving his/her gifts~what is uniquely his or her own **ALWAYS**.

**THEOLOGICAL FOUNDATION FOR
SUBSIDIARITY**



- ☯ We have responsibility for one another in our life together and are called to work for the common good of all.
- ☯ We must advocate for a just society in which all people, particularly the vulnerable and marginalised, are able to flourish and meet their needs.

THE COMMON GOOD



The common good is "the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and easily"

The Catechism of the Catholic Church
#1906

THE COMMON GOOD

- ▶ The Common Good is about subsidiarity and solidarity working together.
- ▶ We use of talents and gifts for the Common Good



THE COMMON GOOD
(RIGHTS AND RESPONSIBILITIES)



On the Dignity of Work

"Work is fundamental to the dignity of a person. Work, to use an image, 'anoints' us with dignity, fills us with dignity, makes us similar to God, who has worked and still works, who always acts..."

- Pope Francis, Feast of St. Joseph the Worker and World Labor Day, 5/1/13

THE DIGNITY OF WORK AND
THE RIGHTS OF WORKERS

The economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in Gods creation. If the dignity of work is to be protected, then the basic rights of workers must be respected--the right to productive work, to decent and fair wages, to the organization and joining of unions, to private property, and to economic initiative.

THE DIGNITY OF WORK AND THE RIGHTS OF WORKERS

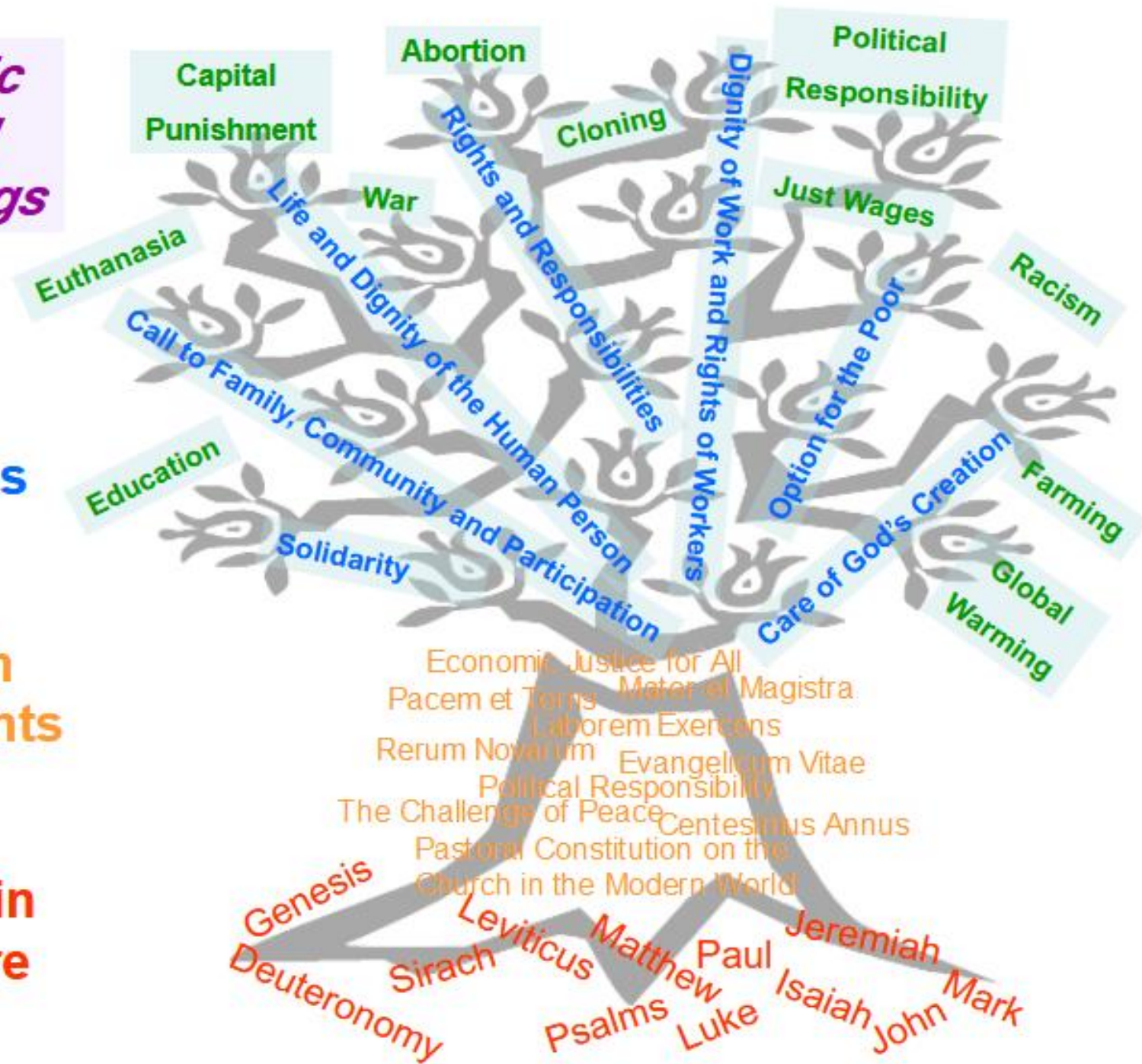
Catholic Social Teachings

Issues

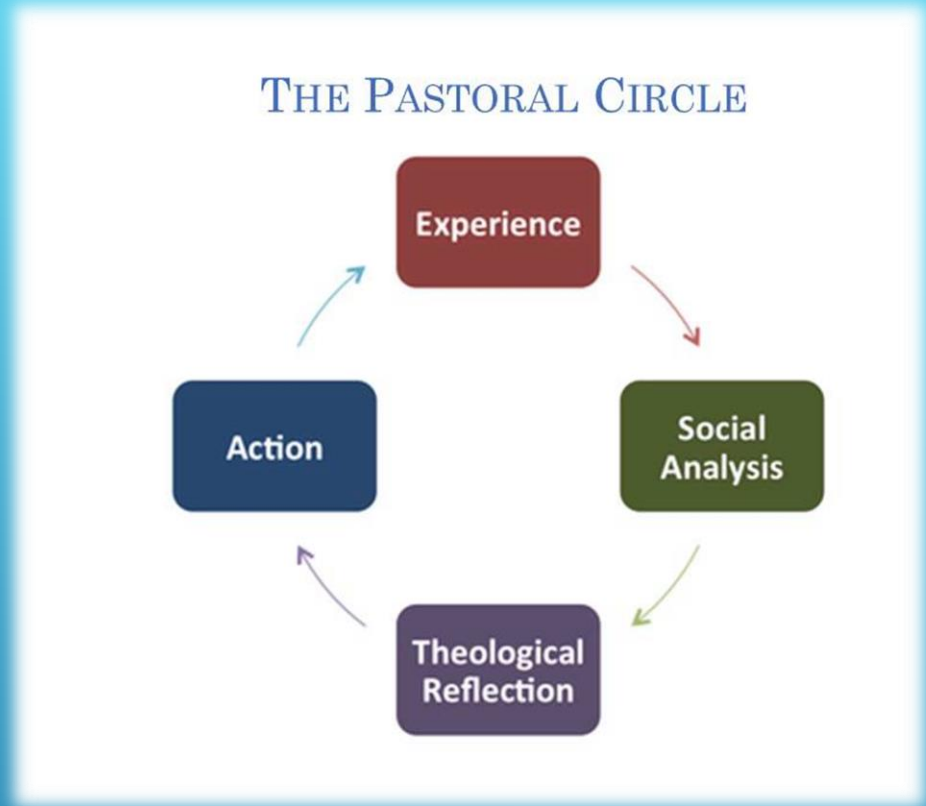
Principles

Church Documents

Rooted in Scripture



APPLICATION OF THE CST



- a) Experience (what am I seeing?)
- b) Social Analysis (Why is this happening?)
- c) Response (What is my Christian response?)

- ☉ So, we must first of all – learn! Learn how to approach and, more importantly, respond to the key issues facing us in society.
- ☉ Catholic Social Teaching challenges us, to live our faith, and to transform society with the light of faith. As Pope Francis says: **“Faith and service cannot be separated...they are intimately linked, interwoven with each other.”** (Pope Francis)
- ☉ *Social Justice* is the *result* of Catholic social teaching applied in the world, the end goal being promoting social change in institutions or political structures.

CONCLUSION

- ▶ As people guided by these values, we evaluate any programmes or policy by asking critical questions such as:
- ▶ Will this proposal advance the respect of human dignity?
- ▶ Will it promote the respect of workers' rights
- ▶ Will it result in wider participation or will it marginalize the already poor and vulnerable?

CONCLUSION



WHAT WOULD BE YOUR
CHRISTIAN RESPONSE TO TWO
OF THE ISSUES YOU
IDENTIFIED?

