

Environment & Social Justice

SCRIPTURE

*The Spirit of the Lord is upon me,
Because he has anointed me
To bring good news to the poor.
He has sent me to proclaim
Release to the captives
And recovery of sight to the blind,
To let the oppressed go free,
To proclaim the year of the Lord's favour" (Luke 4: 18-19)*

Also Cfr: Micah 6:8 Matthew 25:41-45

OPENING PRAYER

Lord, make me an instrument of your peace.
Where there is hatred, let me sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
and where there is sadness, joy.

O Divine Master, grant that I may not so much seek
to be consoled as to console;
to be understood as to understand;
to be loved as to love.
For it is in giving that we receive;
it is in pardoning that we are pardoned;
and it is in dying that we are born to eternal life. Amen

INTRODUCTION

The Church has been responding to an integral and sustainable concept of development over the years, engaging itself in the fields of education, healthcare and socio-economic development especially of the poor and the marginalized. Action on behalf of justice and participation in the transformation of the world has been a constitutive dimension of the preaching of the Gospel, i.e. of the Church's mission for the redemption of the human race and its liberation from every oppressive situation (Cf: *Justice in the World*: Synod of Bishops Second General Assembly, 30 November 1971, para 6). In this area of concern the Church is called to manifest the compassionate and loving face of Jesus to the poor. Apart from the various developmental concerns and issues on social justice we also include our concern for those serving time in correctional homes.

The primary document from the Second Vatican Council concerning social teachings is *Gaudium et Spes*, the "Pastoral Constitution on the Church and the Modern World", which is considered one of the chief accomplishments of the Council. Unlike earlier documents, this is an expression of all the bishops, and covers a wide range of issues of the relationship of social concerns and Christian action. At its core, the document asserts the fundamental dignity of each human being, and declares the Church's solidarity with both those who suffer, and those who would comfort the

suffering: *The joys and the hopes, the griefs and the anxieties of the people 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.*(GS, 1)

PART 1: TEACHINGS OF THE CHURCH

Catholic Social Teaching sums up the teachings of the Catholic Church on social justice issues. It is the effort to bring the light of the Gospel to bear on the issues we face in the social dimensions of our lives. It promotes a vision of a just society grounded in biblical revelation, the teachings of the leaders of the Church and experience of the Christian community as it has responded to social issues throughout history. The Church's Social Teaching is itself a valid instrument of evangelization.

In the following section an attempt is made to highlight some of the salient features of the Catholic Social Teaching.

Seven Principles of Catholic Social Teaching (CST)

1. *Life and Dignity of the Human Person*

The foundation for Catholic social thought is the proper understanding and value of the human person. In the words of Pope John Paul II, the foundation of Catholic social teaching "is a correct view of the human person and of his unique value, inasmuch as 'man ... is the only creature on earth which God willed for itself.' God has imprinted his own image and likeness on man (cf. Gen 1:26), conferring upon him an incomparable dignity" (*Centesimus Annus* 11). In a sense, all Catholic social teaching articulates the ethical implications of a proper understanding of the dignity of the person.

The concept of "human rights" has been adopted by popes to communicate that each and every human being, as a child of God, has certain immunities from harm by others and merits certain kinds of treatment. In particular, the Church has been forceful in defending the right to life of every single innocent human being from conception to natural death. Opposition to abortion and euthanasia forms the necessary foundation for respecting human dignity in other areas such as education, poverty, and immigration.

Based on this foundational right to life, human beings also enjoy other rights. In this, the Church joins with a chorus of other voices in proclaiming the dignity of the person and the fundamental rights of human beings. The right to life, food, shelter, clothing, leisure, medical care and basic education are indispensable for the protection of human dignity. Continual denial of these rights would destroy solidarity among people and consequently damage collective human dignity. The Catholic Church is called upon to play a prophetic role in safeguarding and promoting the fundamental rights of every person especially the poor.

2. *Call to Family, Community and Participation*

Human dignity can be recognized, developed and protected only in community with others. Each person is brother or sister to every other and can develop as a healthy human person only in a community of relationships rooted in love and justice. The foundation of community for each person is his/her immediate family; the full community of each is the extended family of the whole human race through history within the larger community of created beings. Each person benefits from the efforts of earlier generations and of their contemporaries and is therefore under obligation to them as well (*Populorum Progressio*, 17).

Families are the foundation of society. It must be supported and cared for. The institution of marriage is on fire today as it is threatened by divorce, free love, excessive self-love, polygamy, hedonism, unlawful practice of contraception, modern economic, social, political and psychological disorders and overpopulation (*Gaudium Et Spes*, 47-52).

Each person is born into a social context of technologies, community values, shared interpretations of life, organization of services and opportunities of development. This complex context of set of social and cultural structures is essential to community living and individual development. Personal freedom emerges and shapes within it.

The opportunity for democratic participation in decision making is the best way to respect the dignity and freedom of people.

3. *Rights and Responsibilities*

Human rights flow from the intrinsic sacred dignity of the person in his or her vocation to serve the community. They are to be recognized by communities and governments. It is the responsibility of each to respect and protect rights of all.

The Catholic social tradition presents its most extensive delineation of human rights in Pope John XXIII's encyclical *Pacem in Terris*. They include basic economic, social, and cultural rights such as the rights to life, food, clothing, shelter, health care, education, work or employment with a just and sufficient wage, and leisure – all the basic human needs. They include also the civil and political rights to social goods of freedom of speech, religion, association, migration, and participation in society.

Economic, social and cultural rights require special attention in this historical period in which globalization threatens cultural domination by the more powerful media rich nations of the west and is increasing the gap between the minority who are wealthy and the vast majority who are trapped in dehumanizing poverty.

In Catholic Social Thought the full range of human rights implies extensive responsibilities. The development of each person, the honoring of her/his rights, and the common good of all the human family are the responsibility of each and of all. Each person is the heir of previous generations and the beneficiary of contemporaries. This grounds the responsibility to contribute back to the well-being of contemporaries and that of generations to come (*Mater et Magistra*, Economic Justice for all). This fundamental responsibility is meant to guide each person's and each organization's participation in society.

4. *Pursue Peace and Care for the Poor*

The option for the poor is a remarkably challenging way to invite contemporary Christians to "be compassionate as your Father is compassionate." There are deep biblical roots (Mt 25:40-45; Mt 11:5; Mt 10:8) for this theme of "preferential option for the poor." God's compassionate and caring concern for the poor is a dominant theme in the Old Testament. This theme is well reflected in the message and teaching of Jesus and in the early Christian communities in their treatment of widows, orphans, and strangers.

A preferential option for the poor necessarily flows from the principle of solidarity. CST instructs us to put the needs of the poor and the vulnerable first in our choices while making decisions. Paul VI grounds the Church's concern about the human development directly on the message of Christ and speaks of the Church's mission as the one directed towards the poor as Jesus Christ's mission is focused mainly on

the poor. (Paul VI, PP, nos. 12ff) They can be identified as those suffering the consequences of “social exclusion”. It is a process by which certain groups are systematically disadvantaged because they are discriminated on the basis of their caste, religion, gender, age, disability, HIV status, migrant status or where they live. Poverty has to be seen as a result of exclusion from opportunities.

The “option” for the poor is not optional. “Rather it is a decisive action and a deliberate choice, reflecting values as well as desires, flowing from the core of ... faith.” (Thompson, *Justice and Peace: A Christian Primer*, 194.). Standing with the poor, being present to the poor, seeing the world from the perspective of the poor, working with the poor, advocating for the poor, these are essential to being a follower of Christ. “The Catholic Church is called to be on the side of those who are poor and oppressed in any way.” (John Paul II, *Redemptoris Missio*, 7 December 1990, in *L'Osservatore Romano* (English edition) 28 January 1991, no. 60.) The option for the poor is a special form of Christian charity to which the whole tradition of the Church bears witness.

5. The Dignity of Work and the Rights of Workers

The encyclical “Laborem Exercens” or On human work (1981) that was published by Pope John Paul II on the occasion of the 90th Anniversary of Pope Leo XIII’s encyclical “Rerum Novarum” or conditions of the working class, outlines the social teaching of the Church on this subject.

While work is not the source of human dignity, it is the means by which persons express and develop both being and dignity. Persons are the subjects of work and are not to be looked upon simply as a means of production or a human form of capital. Work must be organized to serve the workers’ humanity, support their family life, and increase the common good of the human community-the three purposes of work. Workers have the right to organize and form unions to achieve these goals. (On Human Work [Laborem Exercens]).

In LE, John Paul II was the role of the Church in the changed context as:

- To call attention to the dignity of the workers
- To condemn violations of dignity
- To give greater guidance to people so as to ensure authentic progress

The primary concern in this area must always be with the development and well-being of the workers, not the efficiency, productivity, profits and competitiveness of the business, though these are important to its survival.

The Church sees human work in the context of basic human rights. The human person is obligated to work. It is a duty and because of this obligation, one is entitled to rights connected with work.

Accordingly, all workers have a right to suitable employment. All workers have a right to just remuneration. Church calls for the following in connection with wages:

- i. Wages sufficient to support a family
- ii. Allowances to mothers raising a family
- iii. Re-evaluation of mother’s role to ensure proper love for children and fair opportunities for women

Workers should also be entitled to social benefits such as healthcare, right to rest, pension and accident insurance, and decent work environment. Through work the human person shares in the creative activity of God. We are called through work to build up the world that God created. This should motivate us to work in justice, charity and peace.

6. *Work for the Common Good*

Pope John XXIII defined the common good as "the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily" (*Pacem in Terris* 55). This good is *common* because only together as a community, and not simply as isolated individuals, is it possible to enjoy, achieve, and spread this good. All people are obligated to work towards making the common good a greater and greater reality.

Sometimes the common good is misunderstood to mean simply the common desires or interests of the multitude. But the common good, as Pope John Paul II noted, "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" (*Centesimus Annus* 47). The common good, in other words, is not simply what people happen to want, but what would be authentically good for people, the social conditions that enable human flourishing.

Human flourishing is multifaceted because the human being as such has many dimensions. Human fulfillment includes a physical dimension of health and psychological well-being. If a country does not have sufficient **pure drinking water, nourishing food, and a relatively toxin-free environment**, human beings will not be able to achieve their full potential. Moreover, human flourishing has an intellectual dimension that can be helped or hampered by educational opportunities or the lack thereof. Finally, each of us bears an ethical or moral dimension that will be frustrated without the avoidance of vice and the cultivation of virtue. The common good includes all these elements, the loss of any one of which can hinder our seeking of fulfillment.

However, the common good, as important as it is, is not the greatest good. The ultimate fulfillment of every human person can be found only in God, but the common good helps groups and individuals to reach this ultimate good. So, if social conditions are such that people are inhibited or deterred from being able to love God and neighbor, then the common good has not been realized.

7. *Care for God's 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 God's creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored. Initiatives related to caring for the earth, protecting and nurturing of our environment etc, are not merely social developmental works but they are fundamentally 'missionary' in nature because it is a part and parcel of the very work of redemption of Christ.

Catholic social thought has explicitly addressed environmental and ecological concerns only in rather recent times. It is from the time of the Second Vatican Council that concern for the environment has assumed an increasingly important place within it.

There is a growing awareness in the scientific community, the Govts. and the general public about the seriousness of the present environmental degradation.

Some of the principles of the social teaching of the Catholic Church on environmental questions are:

- i. There is an order in the universe which must be respected. This principle on the one hand sets limits to human activity and on the other hand directs it towards a careful and reverent use of the earth.

- ii. The human person occupies a distinctive place within creation.
- iii. Another ethical principle with immediate applications to the environment is that of the inalienable dignity of the human person. The promotion of this dignity is “the ultimate guiding norm for any sound economic, industrial or scientific development”. (WDF, 1990, no. 7)
- iv. The goods of the earth including those produced by human activity are ultimately destined for the benefit of all, not of a few.

These fundamental principles of the social teaching have direct consequences as regards care for the environment.

If we are able to search for a solution to the present day environmental crisis we need to take cognizance of the fact that the human person alone among all the creatures on this earth, is morally responsible for his or her acts which must be oriented towards the good of self, of others, and of the very earth and of all that is in and on it. The concept of responsibility can also be translated into that of rights and duties. Individuals and peoples have a fundamental right to a safe environment and individuals, groups, societies, nations have the duty to safeguard this right by finding expression in juridical instruments that regulate relationships and by establishing structures that assure this observance.

The Church has a fundamental role to play as regards the conservation of God’s creation and the promotion of sound environment. This includes the mission of education of the faithful regarding the ethical and moral implications of the way we live in relation to other members of the human family and the rest of creation.

The Church needs to highlight the fundamental role of parents in the education of their children to respect both others and the environment. And all of us, need to learn, to approach the environment with respect, develop a sense of beauty, contemplate the wonders of God’s creation and recognize the need to restore it when damaged, to preserve it and to celebrate the mystery of God’s plan for his creation.

PART 2: LIGHT AND SHADOW SITUATION

2.1 Light Situation:

According to the 2001 Census there are 24 million Christians out of over a billion citizens in India, about 2.4 percent of the Indian population. The Catholic population would hardly be more than 1.5 percent. And yet its contribution to the nation has been clearly much above its numerical strength. The presence of the Catholic community in India has resulted in a much deeper and wider impact for the whole nation. Three most important areas of Church’s ministry in India are Education, Healthcare and Developmental work.

- ❖ The Church in Calcutta especially in the city has rendered great service to people through her excellent educational institutions. These institutions are not just busy with formal academic school education but reach out to the poorest of the poor through various welfare activities.
- ❖ There are numerous social development centers in the Archdiocese run by the diocese, by religious congregations of Men and Women and some committed lay faithful. (for more details see the Directory of the Archdiocese of Calcutta, pp. 121-131)
- ❖ Various aspects of social development are touched upon by different groups of people
- ❖ “Charity” to the poorest of the poor is the Charity Model. The Missionaries of Charity religious men and women work for the poorest of the poor and has made Calcutta very famous for its charitable works.

- ❖ The “Need Based Developmental Model” is the work of most of the other social development societies in the Archdiocese.
- ❖ The “Rights based Model” is the thrust of *Udayani*, a social forum run by the Jesuits
- ❖ Many among the Religious are trained in Social Work
- ❖ Our works are truly “catholic” in nature- reaching out to people irrespective of caste, creed, gender and ethnicity
- ❖ A good infrastructure exists at the grass-roots level.
- ❖ A lot of international donor agencies support the good works of the Church organizations and these organizations have earned a high degree of credibility in the minds of the general public.
- ❖ Catholics are growing in awareness with regard to social-ills and the need to get involved in society to work for transformation.
- ❖ A lot of seminars and awareness programmes are held.
- ❖ There are hospitals, dispensaries and health centers especially for the poor. Mobile dispensaries cater to the health related needs of people in remote areas
- ❖ Several hostels for girls and boys are run in the Archdiocese
- ❖ There are Rainbow programmes run by all the Loreto Schools in the city for the most vulnerable street children. These children at risk are protected, nurtured and educated.
- ❖ There are programmes run for the street children by the Salesians, SDPS, Adorers and others
- ❖ There are some excellent technical schools run by the Salesians
- ❖ The work of Sisters Adorers for the children of sex-workers is commendable
- ❖ Prison ministry is handled by the Salesians and the Archdiocese and other religions. The Archdiocese has a cell dedicated to Prison Ministry.
- ❖ Self Help Groups especially in the rural areas has helped a lot of women and families
- ❖ Schools and colleges regularly conduct and organize outreach programmes
- ❖ Blood donation camps are regularly organized by Catholic Association of Bengal
- ❖ Medical camps are also organized by various institutions
- ❖ And now there is an emerging initiative among the religious to donate body organs and even one’s own body after death for charitable and research purposes

2.2 Shadow Situation

- ❖ The documents of Vatican II and other Church documents on ‘The Social Teaching of the Church’ are not known by the laity and surprisingly by many priests
- ❖ The Church has still remained Priest-centric and people are completely dependent on the Church and are not prepared to approach local Government for various schemes in a systematic manner
- ❖ Contamination of arsenic in drinking water and in the ground level water which is used for irrigation contaminates agricultural products with arsenic e.g. 24 Parganas (N)
- ❖ Use of chemical and pesticides for agriculture is hazardous for health and soil
- ❖ Cutting of trees for rapid urbanization is leading to eco-imbalance
- ❖ North 24 Parganas being a flood-prone area experiences frequent destruction of crops and assets which causes people to undergo terrible suffering
- ❖ Church is indifferent and ignorant about the environmental issues
- ❖ We are afraid to take up the rights approach in our social ministry
- ❖ No relationship with Government bodies and public servants

- ❖ Diocesan schools/Institutions insensitive to the lot of the poor
- ❖ Diocesan schools insensitive to justice and rights issues
- ❖ Exploitation of domestic workers by institutions especially by priests and religious
- ❖ Lack of housing facilities for our people
- ❖ Catholic teachers not getting employment in our institutions

PART 3: SETTING GOALS

- ❖ To build an evangelizing community of missionary disciples, which will introspect its role in the society, resulting in conversion (change)
- ❖ To help this community “to go forth” involving herself in the life struggles of not only her members but also of her other neighbours and bring about transformation and joy in their lives.
- ❖ We envisage a Church that would be truly a people’s church: which will identify herself with the ‘crucified’/‘suffering’ people
- ❖ Apart from addressing herself and being at the service of all, her ‘actions’ shall convey clearly and unambiguously the special concern for social justice, human empowerment, equality and preferential identification with the lot of the poor people, the ones suffering from social exclusion.
- ❖ This community will make ‘people’ the reference point for judging the importance and relevance of any programme: that these directly benefit the people, liberate them, and contribute to the enhancement of their life

PART 4: ACTION PLAN

If preferential love of the poor represents a fundamental choice for the Church then we need to ask what this means for us in the Archdiocese of Calcutta in this 21st century.

- ❖ Make parishioners in every parish become aware of the social exclusion process in our society.
- ❖ Conduct a house-to-house survey of Catholic families to people who suffer from lack of basic human amenities, like housing, food, education, sanitation, health facilities, etc. and then draw out development interventions strategy.
- ❖ Start Justice, Peace and Development cells in each Parish which would coordinate with the deanery JPDC and eventually with Seva Kendra, Kolkata, the Archdiocese Social Development Center.
- ❖ Employment Placement Bureau to assist the unemployed to find employment
- ❖ Wage Policy of the Government to be implemented in our institutions
- ❖ Awareness programmes for highlighting of Rights/Duties of the citizens especially the minorities
- ❖ Care of Domestic Workers Cells in every parishes
- ❖ Women/girl-child rights promote Gender equality
- ❖ Diocesan school premises to be utilized for service to the poor after school hours
- ❖ Providing hostel facilities for the tribal students
- ❖ Critical nurture of the laity is a pre-requisite to a Social Development intervention – tailor made short Bible Study Course could be developed for Groups; this could be done to stimulate the Laity’s understanding linking Faith and Justice and practical means to practice / implement this at the Deanery level. This exercise will lead to Transformation (Critical Thinking) and such Transformation has to do with a spirituality that is rooted in meaning, purpose, values and Parish support.



It is essential that we have an elementary biblical and theological foundation for anything we do as the church, but that is when we are concerned with spiritual matters that relate to salvation, which ultimately means 'wholeness'. This particular concern is to help people (laity) to assume a clearer understanding of the link between 'social development' and 'spirituality' at the heart lies the core issue of 'justice'. Social Development is not social service, instead it *"emphasizes the ethical dimensions of development and refers to the obstacles hindering development as the 'structure of sin' and calls for conversion towards solidarity and the option for poor."*

PART 5: QUESTIONS FOR DISCUSSION

1. "I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is healthy from being confined and from clinging to its own society. "(Evangelii Gaudium, 49).

Q. *What do these words of Pope Francis mean to your parish?*

2. In what way can Parishes, laity, religious, religious institutions, educational institutions become involved in Social Analysis?

3. Homelessness (Example).

No visitor to Kolkata can ignore the plight of homeless persons who are forced to find themselves under bus shelters and railway platforms, sleep under plastic sheets, huddle under pipes or under the bare sky, braving extremities of weather as also violence, sexual exploitation, threat of eviction and forceful displacement. According to the 2011 Census, there are 70,000 homeless persons in Kolkata. But despite their numbers, they remain invisible to the state administration.

Q. *How can the various institutions and schools provide night shelter and night meals to such people in Kolkata? Should a core group start an active campaign and meet the elected Municipal councilors, MLAs to act on this issue? How do we raise public awareness on this vital issue?*

4. Read Jesus' manifesto in Luke 4, 18-30 and respond to it by giving concrete suggestions as to how to make this dream of Jesus a reality in your parish?
5. We all feel disgusted with corruption in our society. What can you do about it?
6. The Government of India has several bills to safeguard the fundamental rights of people like RTI, RTF, RTE etc.

Q. *Can your parish be part of an NGO in your area to promote these rights?*

7. Is there a prison situated within your parish boundaries? If so, can you be part of the Prison Ministry in the Archdiocese?
8. What other forms of external support do you require in order to have a better understanding of Catholic Social Teachings? Trainings on Social Analysis? Activity Planning and Resource mobilization? Conducting Parish-level surveys? Or any other?

9. As Christians, we should care for the whole of God's creation. Urgent action is needed so that some of the worst damage of climate change can be avoided.
10. Discuss three ways in which we can take action to care for the environment.
11. Discuss three ways in which we could help raise awareness of climate change.

CONCLUSION

The Church proclaims the good news to the poor through her works of charity in her involvement with communities and individuals by bringing about integral human development and promoting human rights of each citizen and the good of society as a whole. The Church in Kolkata, though a tiny minority in the midst of teeming millions of people of whom a large number are poor, has the responsibility to continue the liberating mission of Jesus. If the good news of Jesus has to affect the poor of Kolkata, she will have to work with other people of goodwill, who wish to serve humanity. In so doing, we will proclaim the "Gospel of Life", to promote and defend life in all its dimensions and all its stages. The Christian is the one who says "yes" to life, the one who says "yes" to God, the living one. For Jesus said, "I have come so that they may have life and have it to the full". It is with this purpose in mind that the Archdiocese Pastoral Plan on Social Development has been designed.

CONCLUDING PRAYER

An envisioning prayer for social development:

I was burdened with guilt,
And you listened without blame;
I was imprisoned and confined to
jail, And you visited me and wept;
I was imprisoned in addictive and violent behaviours,
And you empowered me to make healthy choices;
I was intimidated by abusive relationships,
And you surrounded me with caring
friends; I was overcome with despair,
And you came to me with healing resources;
I was consumed by anger and alienation,
And you met me with forging love.

"Just as you have ministered to one of the least of these who are members of my family, you did it to me." (*Paraphrase of Isaiah 61:1-2; Matthew 25:35-36,40*)

Mary, Mother of the poor, intercede for us with your Son to proclaim the good news to the poor. Amen.

RESOURCES ON THE SOCIAL TEACHING OF THE CATHOLIC CHURCH

(Refer http://www.omargutierrez.com/?page_id=1108)

GOOD BOOKS

The Compendium of the Social Doctrine of the Church Pontifical Council for Justice and Peace, Published by Pauline Publications, Mumbai, 2005

Catholic Social Teaching Series in the preparation for the Jubilee Year 2000 published by National Office for Human Development. Kuala Lumpur, Malaysia, 1999

CHURCH DOCUMENTS

1891 Rerum Novarum (On Capital and Labor) by Pope Leo XIII:

- The beginning of the “modern” social teaching of the Church on the question of labor, Pope Leo provides the groundwork for everything that follows.

1931 Quadragesimo anno (On Reconstruction of the Social Order) by Pope Pius XI:

- In the midst of the global great depression, and through the struggles of German Catholic thinkers who tried to find a way other than Communism and National Socialism, Pope Pius calls us to reconstruct the social order.
- The first use of the terms “social justice” and “subsidiarity”
- He condemns socialism in all its forms.

1961 Mater et magistra (On Christianity and Social Progress) by Blessed Pope John XXIII:

- From justice for agriculture, to the denial of a population problem, to practical suggestions about teaching the social doctrine, Pope John does what a pastor does and presents the truth lovingly.
- Gives us “Look, Judge, Act”
- Calls on all laity to take special responsibility for the social doctrine.

1963 Pacem in terris (On Establishing Universal Peace in Truth, Charity, Justice and Liberty) by Blessed Pope John XXIII 1963:

- A stunning presentation of the Natural Law arguments for many of the Church’s positions in the social doctrine. Clear and systematic.
- Gives us the four values for a society “Truth, Freedom, Justice and Love.”

1965 Gaudium et spes (Pastoral Constitution on the Church in the Modern World) Vatican II:

- One of the crowning achievements of the Council with portions written by Karol Wojtyla (Blessed Pope John Paul II). Moving from the nature of man and his relationship to God and the Church, the Fathers provide us with the contexts for social action starting with Marriage and Family.

1965 Dignitatis humanae (On the Right of the Person and of Communities to Social and Civil Freedom in Matters of Religion) Vatican II:

- One of the more controversial documents from the Council, going through more drafts than any other, while still being one of the shortest. It is a testament to the organic development of doctrine about which Blessed Cardinal Newman wrote.
- Argues for freedom of conscience in matters religious.

- 1967 **Populorum progressio (On the Development of Peoples) -Pope Paul VI**
- Relatively short document and impassioned at times, Pope Paul pleads with the world to take to considering the global development of all peoples instead of mere progress.
 - Frames the teaching in terms of the human development of the whole person and all people.
- 1968 **Humanae vitae (On the Regulation of Birth) by Pope Paul VI**
- Included in this list because it is one of the most important documents about Catholic social life in the history of the Church, and because it strikes at the heart of what sexuality and thus family is about. As *Gaudium et spes* taught, it is marriage and family at the foundation of social doctrine.
- 1971 **Octagesima adveniens (On the 80th Anniversary of Rerum novarum) by Pope Paul VI:**
- Addressing a wide variety of issues from urbanization, to social communication, to the role of women and, for the first time, the environment, Pope Paul offers some sober observations about the dangers of mixing Marxism with Christian charity.
 - Emphasizes a “call to action” for all laity, to make the social doctrine a reality in the world, especially in the area of authentic liberty.
- 1981 **Laborem exercens (On Human Work) by Blessed Pope John Paul II**
- Written around the time of the Solidarity movement in Poland’s Gdansk shipyards, Pope John Paul provides a piercing meditation on the nature of work in light of the Scriptures, a philosophical approach and finally a spirituality of labor.
 - Declares that labor is a participation in the creative work of God.
- 1987 **Sollicitudo rei socialis (On the 20th Anniversary of Populorum progressio) by Blessed Pope John Paul II:**
- Fleshing out the outline provided in *Populorum*, Pope John Paul presents us with “authentic human development” that provides for all persons and the whole person. It is a full explanation of the principle of solidarity.
 - It raises and discusses several issues of the time, including Liberation Theology – though he defers to the work by then Cardinal Ratzinger in the Congregation of the Doctrine of the Faith.
 - Speaks of structures of sin that keep the world from the authentic human development Christ desires for it.
- 1991 **Centesimus annus (On the 100th Anniversary of Rerum novarum) by Blessed Pope John Paul II:**
- After the fall of the Soviet system, in this sweeping address on the previous 100 years of social teaching, Pope John Paul draws down certain loose strands in the teaching by, for instance, emphasizing the important balance between solidarity and subsidiarity.
 - Warns against the “social assistance state.”
 - Articulates clearly the principle of the universal destination of goods.

2009 *Caritas in veritate* (On Integral Human Development in Charity and Truth) by Pope Benedict XVI:

- A groundbreaking encyclical that lives up to the Holy Father's spiritual and professorial style of writing, Pope Benedict provides new insights into the approach to the social doctrine and reiterates some of the contemporary problems with it.
- Introduces the term "gratuitousness."
- A thoroughly Christocentric approach to the social teaching

The Charity Model:

The Charity Model is the most instinctive and emotional. When we see a poor or a needy person, we react by wanting to donate some money or wanting to do something to help. This is sometimes called the Generosity Model. For thousands of years, this was the prevailing model for dealing with social problems.

It is based on the assumption that the philanthropists (donors) knew the needs of the poor and would satisfy those needs through generosity. Typically the Charity Model involved the donation of money, food, clothing, shelter and medical care to alleviate the immediate suffering. After their immediate needs were catered for, the poor and needy continued to be poor and needy and they became increasingly dependent on donations. In many cases, because the poor did not participate in identifying their real needs, they were not fully committed to changing their lives in the way that the donors expected or demanded. The Charity Model does little or nothing to make systemic changes to fix the causes of the problems.

The Need Based Developmental Model:

Around the middle of the 20th century, the development sector started to shift into a new model; the Needs-Based Approach. This approach was to base interventions on the needs as expressed by the poor themselves. This approach came with a very important change. The donors did not arbitrarily decide what the poor needed. Rather, the poor participated in the process of identifying their real needs and deciding on the means to alleviate those needs.

For decades, the Needs-Based Approach to development prevailed. It was a huge improvement over the Charity Model as it helped establish a respectful dialogue between the donors and the needy. Although the Needs-Based Approach included the poor in the process, it stopped short of addressing policies and regulations that could make systemic change.

The prevailing view was (and in many cases still is) that organizations should not engage in local or national politics. Donor agencies did not want to be accused of interfering in governance matters so many of the problems continued to re-surface decade after decade.

The Rights Based Model:

The "Rights based Model" is the thrust of *Udayani*, a social forum run by the Jesuits.

For half a century, developing nations were arguing at the United Nations sessions for the need to recognize the right to development as a human right. With a growing globalization process and several political changes around the world, and with increasing pressure from developing nations, the United Nations General Assembly adopted the Declaration on the Right to Development. "The right to development is an inalienable human right by virtue of which every human person and all peoples are entitled to participate in, contribute to, and enjoy economic, social, cultural and political development, in which all human rights and fundamental freedoms can be fully realized."

This declaration gave a strong boost to the Rights-Based Approach to development and marked a new era in social development.