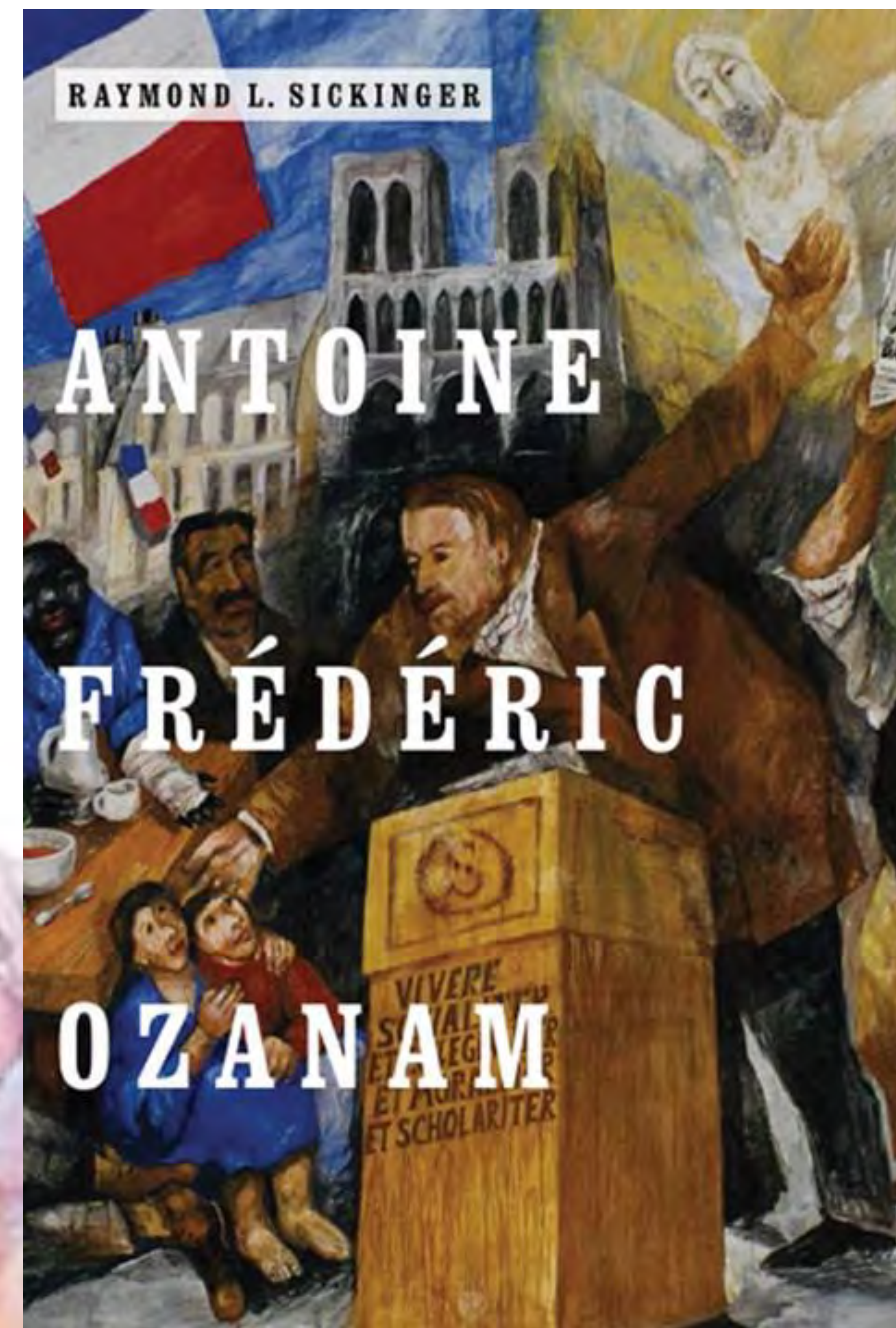




Frédéric Ozanam: Pioneer of Catholic Social Teaching



What is Catholic Social Teaching?



- The Catholic Church has a history of social teaching that goes back centuries and provides a compelling challenge for living responsibly and building a just society.
- Modern Catholic Social Teaching, rooted in Scripture and articulated through a tradition of written documents, has evolved over time in response to the challenges of the day. In many ways it is the foundation of the mission and values of the Society of St. Vincent de Paul.
- The foundations of modern Catholic social teaching are widely considered to have been laid by Pope Leo XIII's 1891 encyclical *Rerum Novarum*.



What is Catholic Social Teaching?



- A distinctive feature of Catholic social teaching is its concern for the poorest members of society. This concern echoes elements of the Jewish law and of the prophetic books of the Old Testament.
- It also recalls the teachings of Jesus Christ recorded in the New Testament, such as his declaration that "whatever you have done for one of these least brothers of mine, you have done for me."
- Another distinctive feature of Catholic social doctrine is the way in which it has consistently critiqued modern social and political ideologies both of the left and of the right. Communism, Socialism, liberalism, capitalism and Nazism have all been condemned, at least in their pure forms, by the Popes at one time or another.



CST MAJOR DOCUMENTS

Rerum Novarum (*On the Condition of Labor*) — Pope Leo XIII, 1891

Quadragesimo Anno (*After Forty Years*) — Pope Pius XI, 1931

Mater et Magistra (*Christianity and Social Progress*) — Pope John XXIII, 1961

Pacem in Terris (*Peace on Earth*) — Pope John XXIII, 1963

Gaudium et Spes (*Pastoral Constitution on the Church in the Modern World*) - Vatican Council II, 1965

Populorum Progressio (*On the Development of Peoples*) — Pope Paul VI, 1967

Octogesima Adveniens (*A Call to Action*) — Pope Paul VI, 1971

Iustitia in Mundo (*Justice in the World*) — Synod of Bishops, 1971

Laborem Exercens (*On Human Work*) — Pope John Paul II, 1981

Sollicitudo Rei Socialis (*On Social Concern*) — Pope John Paul II, 1987

Centesimus Annus (*The Hundredth Year*) — Pope John Paul II, 1991

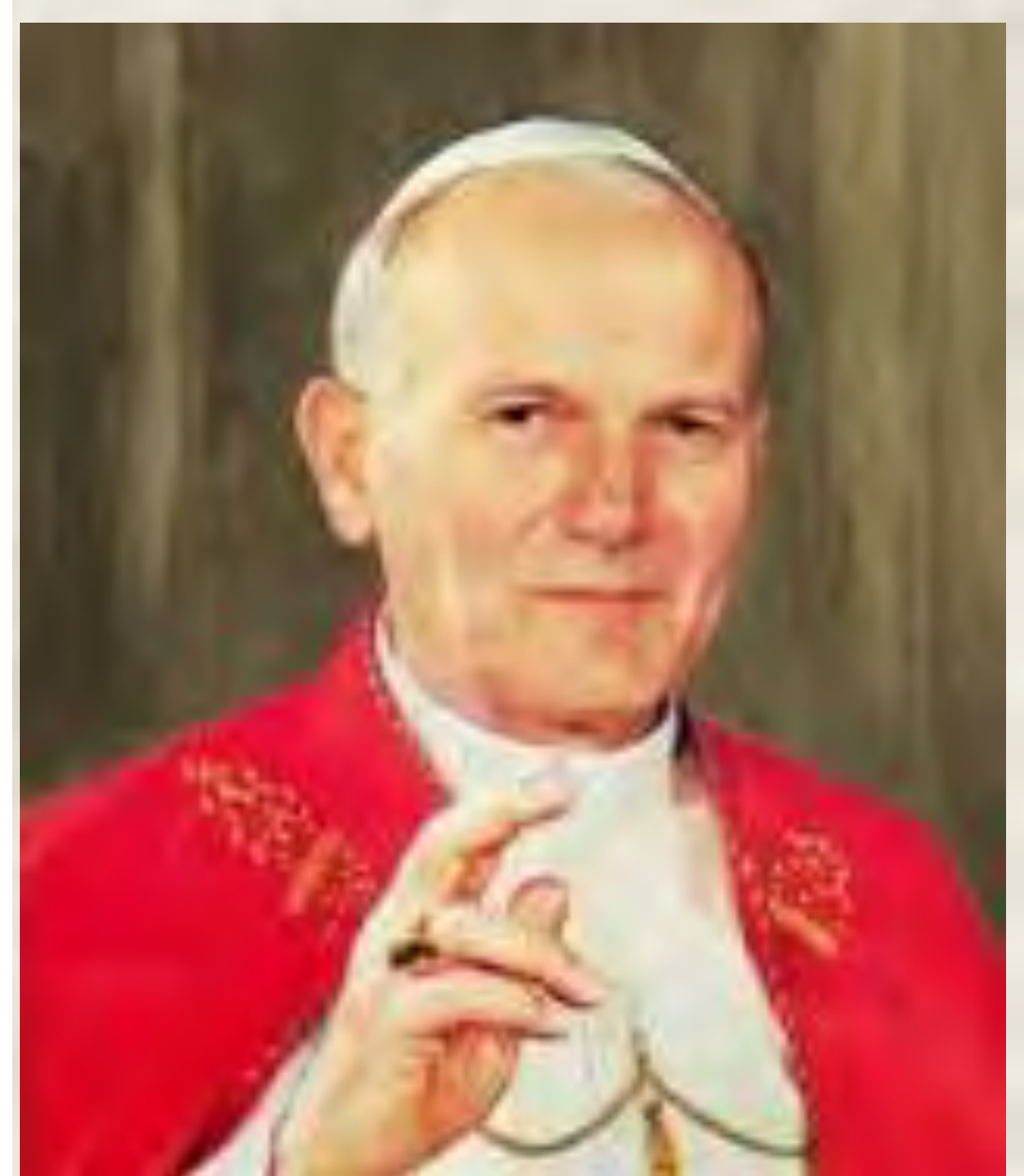
Evangelium Vitae (*The Gospel of Life*) — Pope John Paul II, 1995

Deus Caritas Est (*God Is Love*) — Pope Benedict XVI, 2005

Caritas in Veritate (*In Charity and Truth*) — Pope Benedict XVI, 2009

Laudato Si (*Praised Be to You*) — Pope Francis I, 2015

Basing his views on a method of Catholic Social Teaching (See-Judge-Act) Pope Francis I addresses the present ecological crisis by applying principles of the Judeo-Christian tradition in *Laudato Si*.



-
- A horizontal collage of historical figures and symbols. From left to right: a portrait of Wolfgang Amadeus Mozart with a musical score in the background; a portrait of Ludwig van Beethoven; a portrait of Napoleon Bonaparte; a portrait of an elderly man with a long white beard; a portrait of a man in a military uniform; a portrait of a man in a suit and bow tie; and a portrait of Albert Einstein. The background features various abstract and historical elements, including a musical score and a classical statue.

10 Principles of Catholic Social Teaching



1. Human Person
2. Human Life
3. Association
4. Participation
5. Preference for the Poor
6. Solidarity
7. Stewardship
8. Subsidiarity
9. Equality
10. Common Good

Sources:

Robert P. Maloney, C.M., "Ten Foundational Principles in the Social Teaching of the Church." Accessed on 21 August 2013:

<http://www.cm-ngo.net/TenFoundationalPrinciples.html>

William J. Byron, "Ten Building Blocks of Catholic Social Teaching," *America*, 179:13 (1998)

Both suggest understanding the principles by looking at individuals who embodied them.



Question?

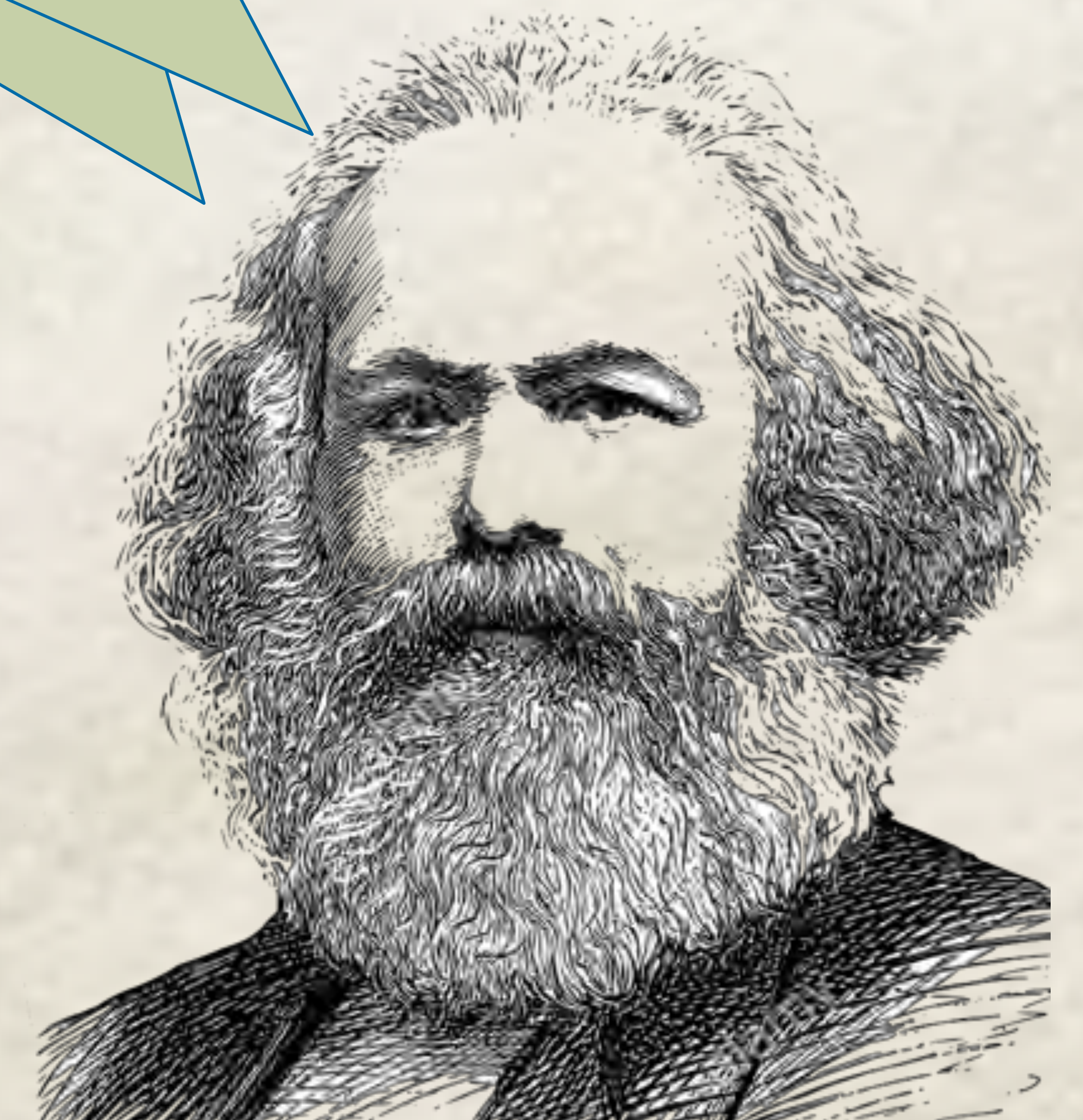
Question 1:

Which of the 7 themes of CST resonates with you most and why?



Frédéric Ozanam, Karl Marx, Pope Leo XIII

If i The abolition of religion as the illusory happiness of
sh Religious ideas can have no value if they have not a
C practical and positive value. **Religion serves less to
irr think than to act**, and if it teaches to live, it is in order to
re teach to die. The value of Christianity is in this...
to make cha wish what justice and not do.



Frédéric Ozanam and Pope Leo XIII

Ozanam

"If it is the violent clash of opulence and poverty which shakes the earth under it, our duty to ourselves as Christians is to throw ourselves between these two irreconcilable enemies"

"[T]here is no intermediary more powerful than religion...in drawing the rich and the working class together, by reminding each of its duties to the other, and especially of the obligations of justice."

"I do not repudiate any form of government; I regard them as different instruments to make men better and happier. I believe in authority as a means, in liberty as a means, in charity as an end."

"Work is the common law of mankind; it is the law of the mind as well as of the body; for it was also to the labors of the mind that those words pronounced on the day of the Fall applied: Thou shalt eat thy bread in the sweat of thy brow."

Rerum Novarum



"The great mistake ...is to take up with the notion ...that the wealthy and the working men are intended by nature to live in mutual conflict. ...there is no intermediary more powerful than religion"

"At the present day many there are who...condemn the Church for such eminent charity. They would substitute in its stead a system of relief organized by the State. But no human expedients will ever make up for the devotedness and self sacrifice of Christian charity."

"By the State we here understand, not the particular form of government prevailing in this or that nation, but the State as rightly apprehended; that is to say, any government conformable in its institutions to right reason and natural law"

"As regards bodily labor, even had man never fallen from the state of innocence, he would not have remained wholly idle; but that which would then have been his free choice and his delight became afterwards compulsory, and the painful expiation for his disobedience."

L'Ère Nouvelle



Antoine Frédéric Ozanam and CST

John A. Ryan referred to Ozanam as a great precursor “in our modern Catholic social movement.”

Pope John Paul II, as well as many others, acknowledged the contribution of Ozanam.

References:

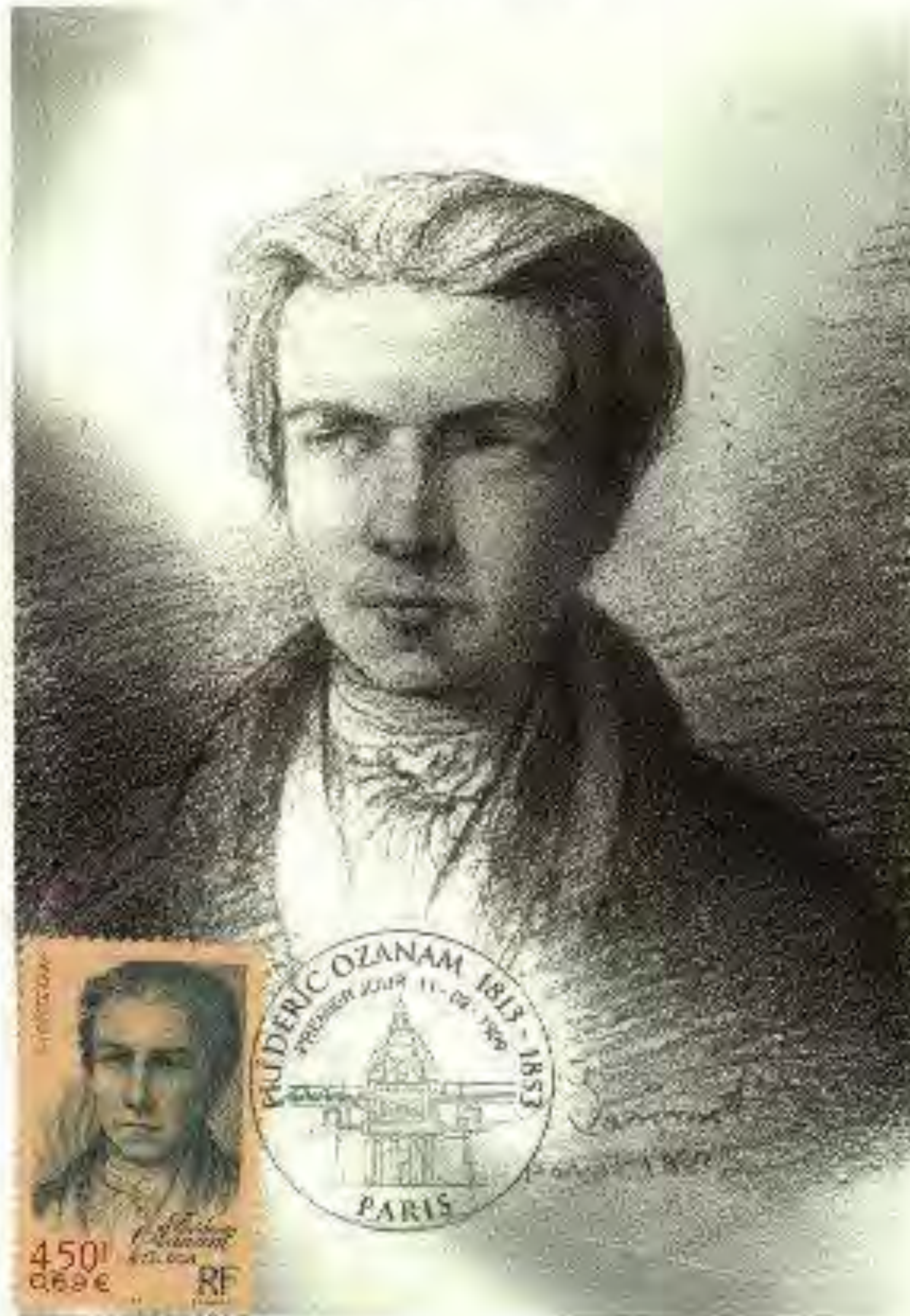
Thomas W. O'Brien, “Pioneer and Prophet: Frédéric Ozanam’s Influence on Modern Catholic Social Theory,” *Vincentian* 31:1, 29-45.

Raymond L. Sickinger, *Antoine Frédéric Ozanam* (South Bend, Indiana: University of Notre Dame Press, 2017), Chapter 9 entitled “Solidarity.”



“Regeneration of Society”

Oblitération Premier Jour du 11/09/1999, Paris (75)
Carte des éditions Castelet:



Source of his Ideas:

- His scholarly writings
- His Letters
- His Lectures
- His work with *L'Ère nouvelle* in 1848



How Did Ozanam Embody These Principles?



USCCB Theme 1: Life & Dignity of the human Person

Principle 1, 2 of 10: Human Dignity/ Respect for Human Life

According to the United States Catholic Conference of Bishops:

“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”



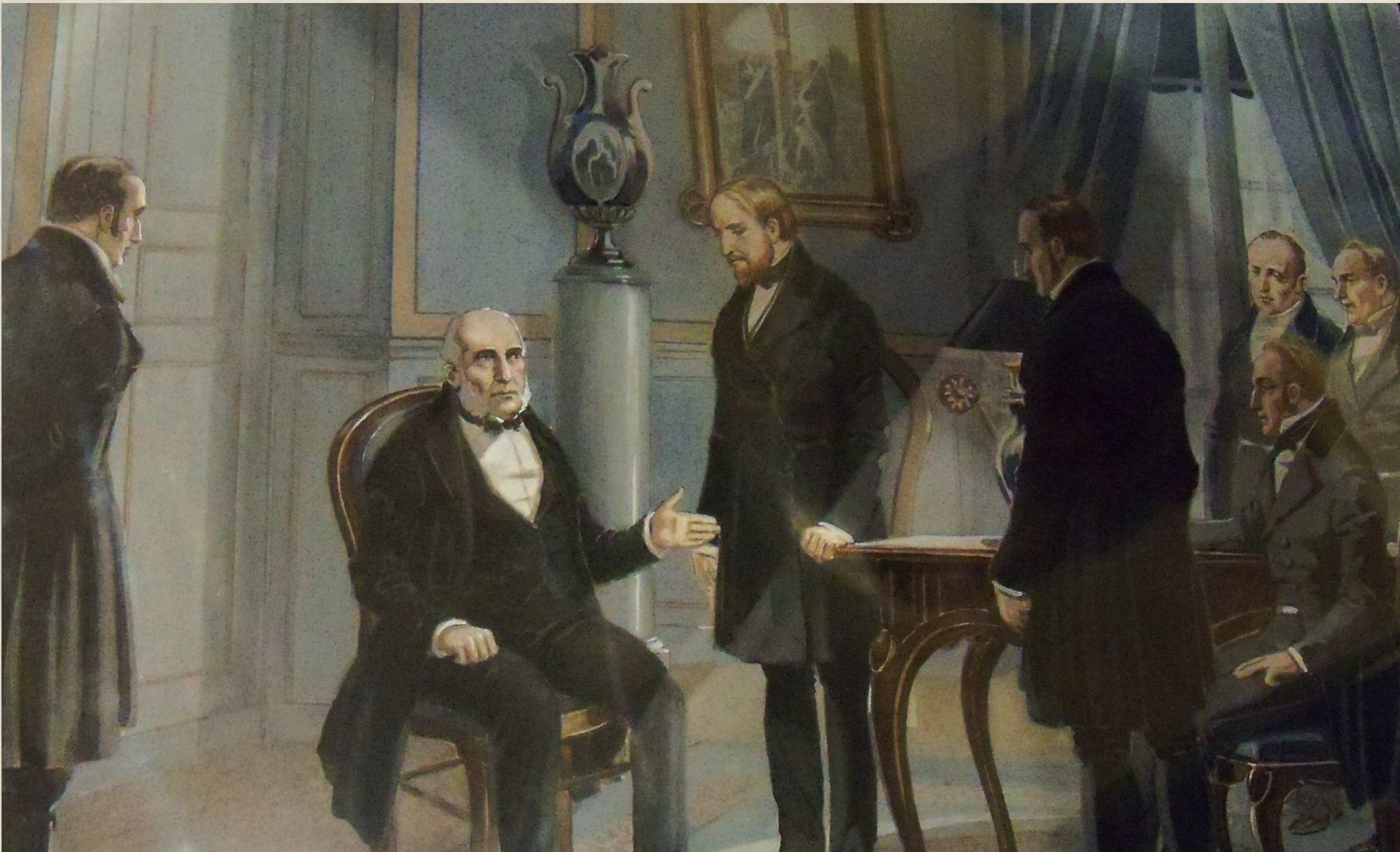
“Every person, from the moment of conception to natural death, has inherent dignity and a right to life consistent with that dignity”
Reflections, 1.

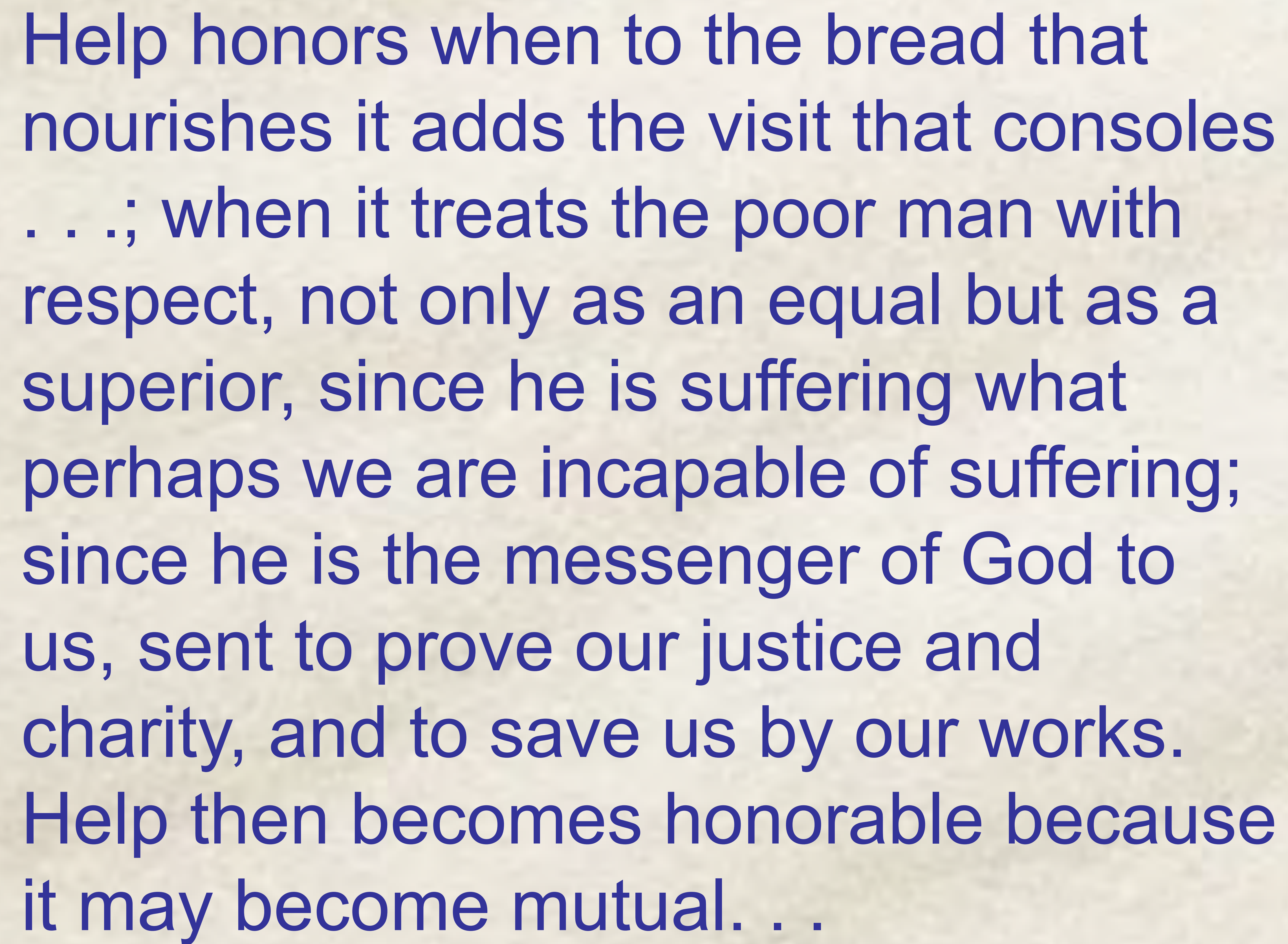


“Let Us Go To the Poor”

“We should fall at their feet and say... *Tu est Dominus et Deus meus*. You are our masters, and we will be your servants. You are for us the sacred images of that God whom we do not see, and not knowing how to love Him otherwise shall we not love Him in your persons?”

Source: “Letter to Louis Janmot,” 13 November 1836, in Dirvin, *A Life in Letters*, 96. For the original French text see *Lettres*, v.1, n° 137, 243.





(Quoted in O'Meara, 1891, pp. 176-177. Original French text can be found in Ozanam, *Oeuvres*, 1872, v. 7, p. 192).



USCCB Theme 2: Call to Family, Community and Participation

Principle 3,4 of 10: Association and Participation

According to the United States Catholic Conference of Bishops:

“[O]ur tradition proclaims that 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” *Reflections*, 4.



School of Law, Sorbonne University



The Church in the Modern World (*Gaudium et Spes. . .*)



But God did not create man as a solitary, for from the beginning “male and female he created them” (Gen. 1:27). Their companionship produces the primary form of interpersonal communion. For by his innermost nature man is a social being, and unless he relates himself to others he can neither live nor develop his potential. *The Church in the Modern World (Gaudium et Spes. . .), #12*



Right and Duty to Participate

According to the United States Catholic Conference of Bishops:

"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"



Forming Consciences for Faithful Citizenship



In the Catholic Tradition, **responsible citizenship is a virtue, and participation in political life is a moral obligation.** This obligation is rooted in our baptismal commitment to follow Jesus Christ and to bear Christian witness in all we do. As the *Catechism of the Catholic Church* reminds us, ‘**It is necessary that all participate . . . in promoting the common good.**’ This obligation is inherent in the dignity of the human person.’ (*Catechism* nos. 1913-1915).

Forming Consciences for Faithful Citizenship, #13



Association and Participation

- Frédéric was a good husband and father
- He participated actively in public life
- He believed that the common people should also be brought more actively into the political process.

“The social order exists only in the interest of the human race: they who obey the law were not created for the good pleasure of the lawgiver: on the contrary, the lawgiver was made for their needs.”

Ozanam, *Dante and Catholic Philosophy*, 163. For original French text see Ozanam, *Dante et la Philosophie Catholique*, 163 and Ozanam, *Oeuvres Complètes*, v.6, 258-259



Association and Participation

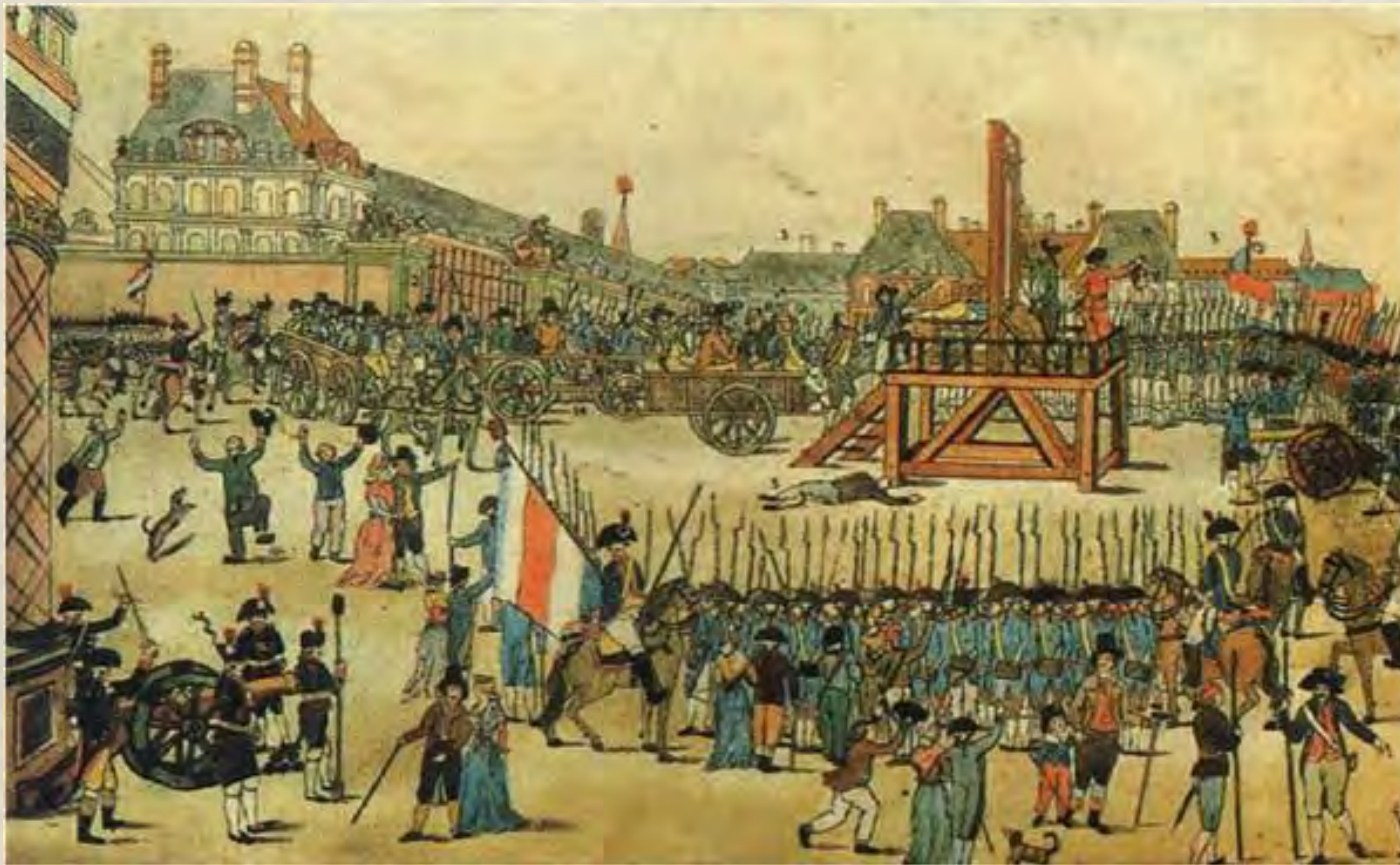
- He particularly believed in including the people in a democratic government

“Let us sacrifice our prejudices and turn to democracy, this proletariat, which knows us not. Let us go after it not only with our preaching but with our benefits, and let us help it not only with our alms but with our efforts to obtain for it institutions which will set it free and make it better.”

“Les dangers de Rome et ses espérances,” *Le Correspondant* (10 February 1848), 412-435.



French Revolution Reign of Terror (1793-94)



For Ozanam, the French Revolution of 1789-1799 had been bloody and violent precisely because it had forgotten its religious heritage, a Christian heritage that could and should embrace the people in a loving way.



Elections of 1848



For Frédéric, Liberty, Equality, and Fraternity—the catchwords of the French Revolution—signaled the “temporal advent of the Gospel”

mural painting of Frederic Ozanam by the painter-priest Sieger Köder in the parish hall of St. Vincent de Graz (Austria).



Platform: Liberty



“I want the **sovereignty of the people**. And, as the people are made up of the universality of free men, I want above all else the sanction of the **natural rights of man and of family**. In the constitution one must put, above the uncertainty of parliamentary majorities, **freedom of people, freedom of speech, of teaching, of associations and of religions**. Power must not, entrusted to the instability of parties, ever be able to suspend individual freedom, to intrigue in questions of conscience or to silence the press.”

Hess, *Cahiers Ozanam*, 51.



Platform: Equality



I want a **republican constitution** without a return to royalties which are henceforth impossible. I want it with **equality for all**, therefore with **universal suffrage** for the National Assembly. . . . I . . . reject all thoughts of a federate republic. But, at the same time, I reject an excessive centralization which would still enlarge Paris to the detriment of the departments, the cities to the detriment of the country, and which would bring back inequality among those whom the law makes equal.

Hess, *Cahiers*, 51.



Platform: Fraternity

“I want fraternity with all of its consequences. I will defend the **principle of property**. But without touching this foundation of all civil order, one can introduce a **system of progressive tax** which would lessen the consumption taxes: one can replace the concession rights and insure a cheaper life.”



“I will also support the **rights to work**; the **independent work of the laborer**, of the artisan, of the merchant who remains the master of his work and salary; the **associations of workers** . . ., finally the **works of public service** undertaken by the State and offering a home to laborers who are out of work or resources. I will forward with all my efforts the **measures of justice and foresight which will alleviate the sufferings of the people**. In my opinion, all these means are not too much in order to resolve this formidable question of work, the most pressing question of the present time.”

Hess, *Cahiers*, 51-52



USCCB Theme 3: Rights and Responsibilities

Principle 8,10 of 10: Subsidiarity/Common Good

We must speak of man's rights. Man has the right to live. He has the right to bodily integrity and to the means necessary for the proper development of life, particularly food, clothing, shelter, medical care, rest, and, finally, the necessary social services. In consequence, he has the right to be looked after in the event of ill health; disability stemming from his work; widowhood; old age; enforced unemployment; or whenever through no fault of his own he is deprived of the means of livelihood. *Peace on Earth* (Pacem in Terris. . .), # 11.



Speaking of Rights

“instead of espousing the interests of a doctrinaire ministry, of a fearful peerage, or of an egotistical bourgeoisie, we [must] take care of the people who have too many needs and not enough rights and who justly demand a more complete role in public affairs, guarantees for work and against misery.”



“Letter to Théophile Foisset,” 22 February 1848, in *Lettres de Frédéric Ozanam: L’engagement* (1845-1849) Édition critique sous la direction de Didier Ozanam (Paris: Celse, 1978), v.3, n° 784, 379.



Peace on Earth (Pacem in Terris)

In human society one man's natural right gives rise to a corresponding duty in other men; the duty, that is, of recognizing and respecting that right. . . . **Hence, to claim one's rights and ignore one's duties, or only half fulfill them, is like building a house with one hand and tearing it down with the other.**

Peace on Earth (Pacem in Terris. . .), #30



USCCB Theme 3: Rights and Responsibilities

Principle 8, 10 of 10: Subsidiarity/Common Good

According to the United States Catholic Conference of Bishops:

"The common good is understood as the social conditions that allow people to reach their full human potential and to realize their human dignity" The social conditions assume "respect for the person," "the social well-being and development of the group" and the maintenance by public authority of "peace and security." This principle of the common good suggests the "need for international structures that can promote the just development of the human family across regional and national lines."



The Common Good



“It is up to us to choose to which altar it pleases us to bring it, to what divinity we will consecrate our youth and the time following, in what temple we will assemble: at the foot of the idol of egoism, or in the sanctuary of God and humanity.

“Letter to Léonce Curnier,” 23 February 1835, in Dirvin, *A Life in Letters*, 64. For the original French text see *Lettres*, v. 1, n° 90, 166-67.



“[e]goism and charity are two rival powers which from the beginning have disputed the possession of the world. Egoism is produced under two forms which are very dear to it, despotism and anarchy. Charity, in the Church, opposes liberty to despotism, and to anarchy, authority.”

Antoine Frédéric Ozanam, *Two Chancellors of England*, trans, by John Finlay (Sydney, Australia: The Society of St. Vincent de Paul, 1960), 98. The original work appeared in 1836. For the original French text see Ozanam, *Oeuvres Complètes*, t. 1, v. 7, 588.



Pope Francis: note the similarity to Ozanam



“Whenever our interior life becomes caught up in its own interests and concerns, there is no longer room for others, no place for the poor. God’s voice is no longer heard, the quiet joy of his love is no longer felt, and the desire to do good fades.”

Pope Francis, *Evangelii Gaudium*



Economic Justice for All

“The principle of subsidiarity “states that, in order to protect basic justice, government should undertake only those initiatives which exceed the capacities of individuals or private groups acting independently. . . . [I]t defines good government intervention as that which truly “helps” other social groups contribute to the common good by directing, urging, restraining, and regulating economic activity as “the occasion requires and necessity demands.””

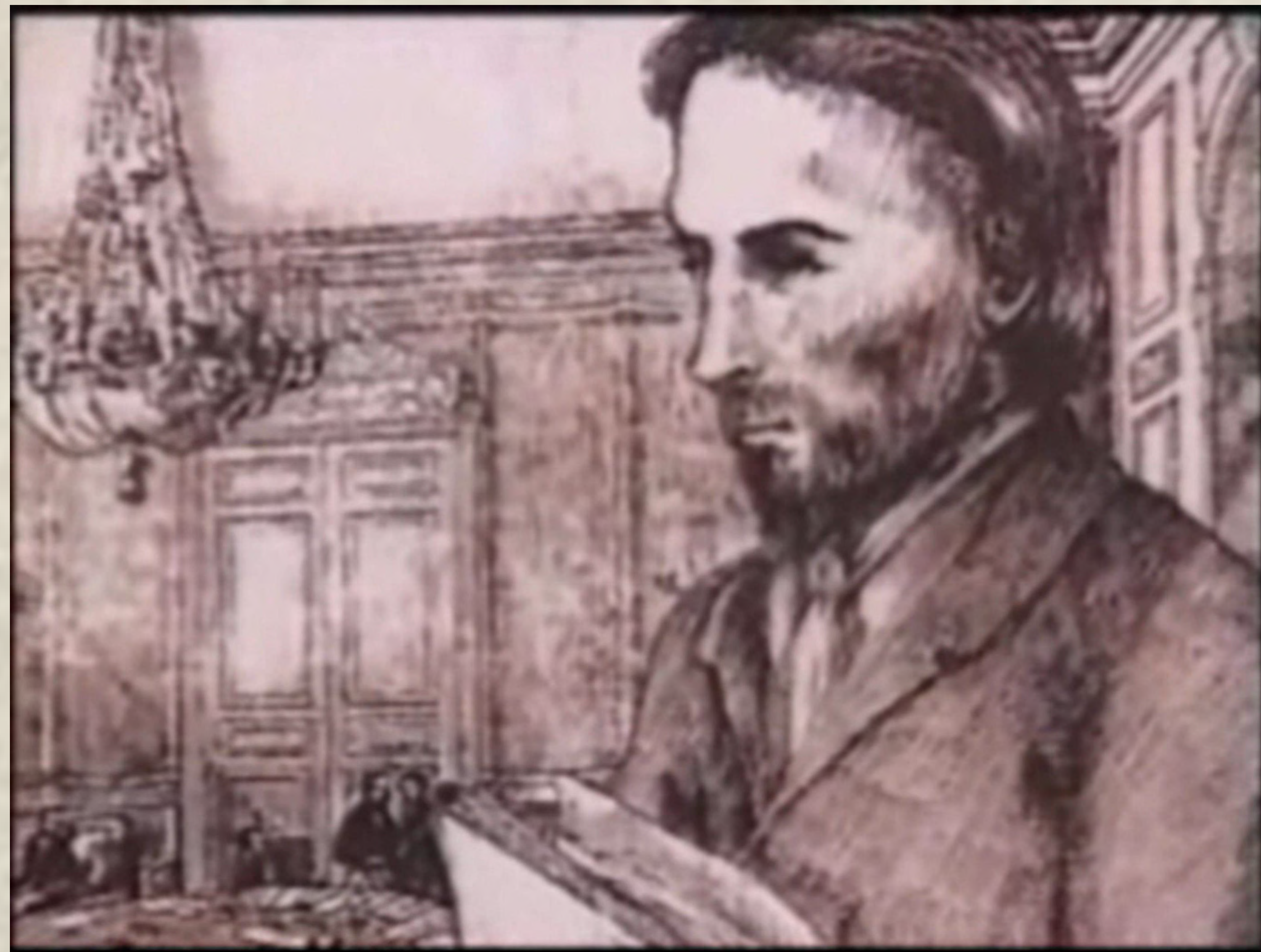
Economic Justice for All, #124



Subsidiarity

According to the United States Catholic Conference of Bishops:

This principle deals chiefly with "the responsibilities and limits of government, and the essential roles of voluntary associations"



Frédéric recognized the legitimate role of government in providing help in times of crisis, but he did not favor big government that interfered unnecessarily and arbitrarily in people's lives.



*USCCB Theme 4: Option for the Poor
and Vulnerable*
Principle 5 of 10: Preferential Option for the Poor

According to the United States Catholic Conference of Bishops:

"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"



On the Condition of Labor (Rerum Novarum)

“Still, when there is question of defending the rights of individuals, the poor and badly off have a claim to especial consideration. The richer class have many ways of shielding themselves, and stand less in need of help from the State; whereas the mass of the poor have no resources of their own to fall back upon, and must chiefly depend upon the assistance of the State.”

On the Condition of Labor (Rerum Novarum. . .), #37



Poverty



“If a greater number of Christians, and especially clergymen, had looked after the workers for ten years, we would be more sure of the future.”

Hess, *Cahiers Ozanam*, 27.

See also “Letter to L’Abbé Alphonse Ozanam,” 15 March 1848, in *Lettres*, v. 3, n° 789, 391.



Poverty



“take care of the workers like the rich people; it is from now on the only way to salvation for the Church of France. The priests must give up their little bourgeois parishes, flocks of elite people in the middle of an immense population which they do not know.”



Hess, *Cahiers Ozanam*, 27.
See also “Letter to L’Abbé Alphonse Ozanam,” 12-21 April 1848, in *Lettres*, v. 3, n° 802 , 413.



USCCB Theme 5: The Dignity of Work and The Rights of Workers Principle 9 of 10: Human Equality

According to the United States Catholic Conference of Bishops:

"Equality of all persons comes from their essential dignity... While differences in talents are a part of God's plan, social and cultural discrimination in fundamental rights... are not compatible with God's design"



Platform: Equality



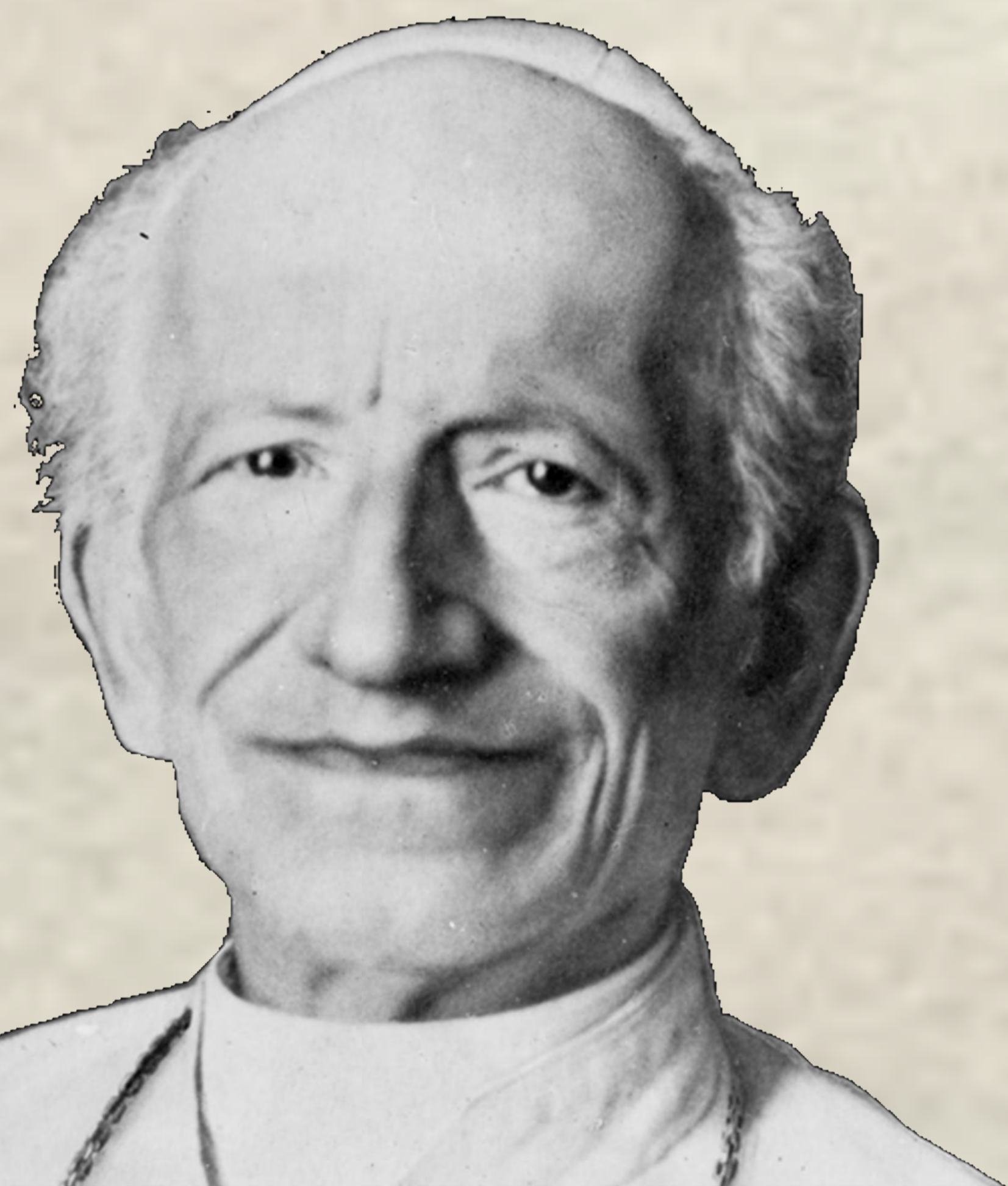
I want a republican constitution without a return to royalties which are henceforth impossible. I want it with **equality for all, therefore with universal suffrage for the National Assembly.** . . . I . . . reject all thoughts of a federate republic. But, at the same time, I reject an excessive centralization which would still enlarge Paris to the detriment of the departments, the cities to the detriment of the country, and which would bring back inequality among those whom the law makes equal.

Hess, *Cahiers*, 51.



Rerum Novarum : WORKERS

Workers should “fully and faithfully . . . perform the work which has been freely and equitably agreed upon; never . . . injure the property, nor . . . outrage the person, of an employer; never to resort to violence in defending their own cause, nor to engage in riot or disorder; and to have nothing to do with men of evil principles, who work upon the people with artful promises of great results, and excite foolish hopes which usually end in useless regrets and grievous loss.
(*Rerum Novarum* # 20)



In *Rerum Novarum*, Pope Leo XIII promoted:

- The dignity in the workplace and fair and safe working conditions for laborers
- The formation of trade unions and the use of collective bargaining to ensure class harmony and prevent further abuse.



The Worker



“All can do honor to the work-room by probity and sobriety, by the charity which respects masters, unites companions, protects apprentices”
(*Vie populaire de Saint-Eloi*, quoted in Schimberg, *The Great Friend*, p. 246.

Frédéric favored a just wage or living wage that would:

- Supply the essential necessities of life
- Provide a pension for old age
- Allow for the education of the worker's children



Platform: Fraternity

“I want fraternity with all of its consequences. I will defend the **principle of property**..”

“I will also support the **rights to work**; the **independent work of the laborer**, of the artisan, of the merchant who remains the master of his work and salary; the **associations of workers** . . . , finally the **works of public service** undertaken by the State and offering a home to laborers who are out of work or resources. I will forward with all my efforts the **measures of justice and foresight which will alleviate the sufferings of the people**. In my opinion, all these means are not too much in order to resolve this formidable question of work, the most pressing question of the present time.”

Hess, *Cahiers*, 51-52



Rerum Novarum : EMPLOYERS



“The following duties bind the wealthy owner and the employer: not to look upon their work people as their bondsmen, but to respect in every man his dignity as a person ennobled by Christian character. They are reminded that, according to natural reason and Christian philosophy, working for gain is creditable, not shameful, to a man, since it enables him to earn an honorable livelihood; but to misuse men as though they were things in the pursuit of gain, or to value them solely for their physical powers - that is truly shameful and inhuman.” (*Rerum Novarum* # 20)



The Employer



“Exploitation occurs when the master considers his workers not as a partner nor even as an assistant, but as an instrument out of which he must extract as much service as possible at the smallest possible price. Yet the exploitation of a man by another man is slavery. The worker-machine is nothing more than part of capital like the slaves of the ancients. Service becomes servitude. -Bl Frederic Ozanam” “Notes from a Course on Commercial Law,” in *Oeuvres* (1872), t2, v. 8, 588.



USCCB Theme 6: Solidarity

Principle 6 of 10: Solidarity



According to the United States Catholic Conference of Bishops:

"Catholic social teaching proclaims that we are our brothers' and sisters' keepers, wherever they live. We are one human family.... Learning to practice the virtue of solidarity means learning that 'loving our neighbor' has global dimensions in an interdependent world"



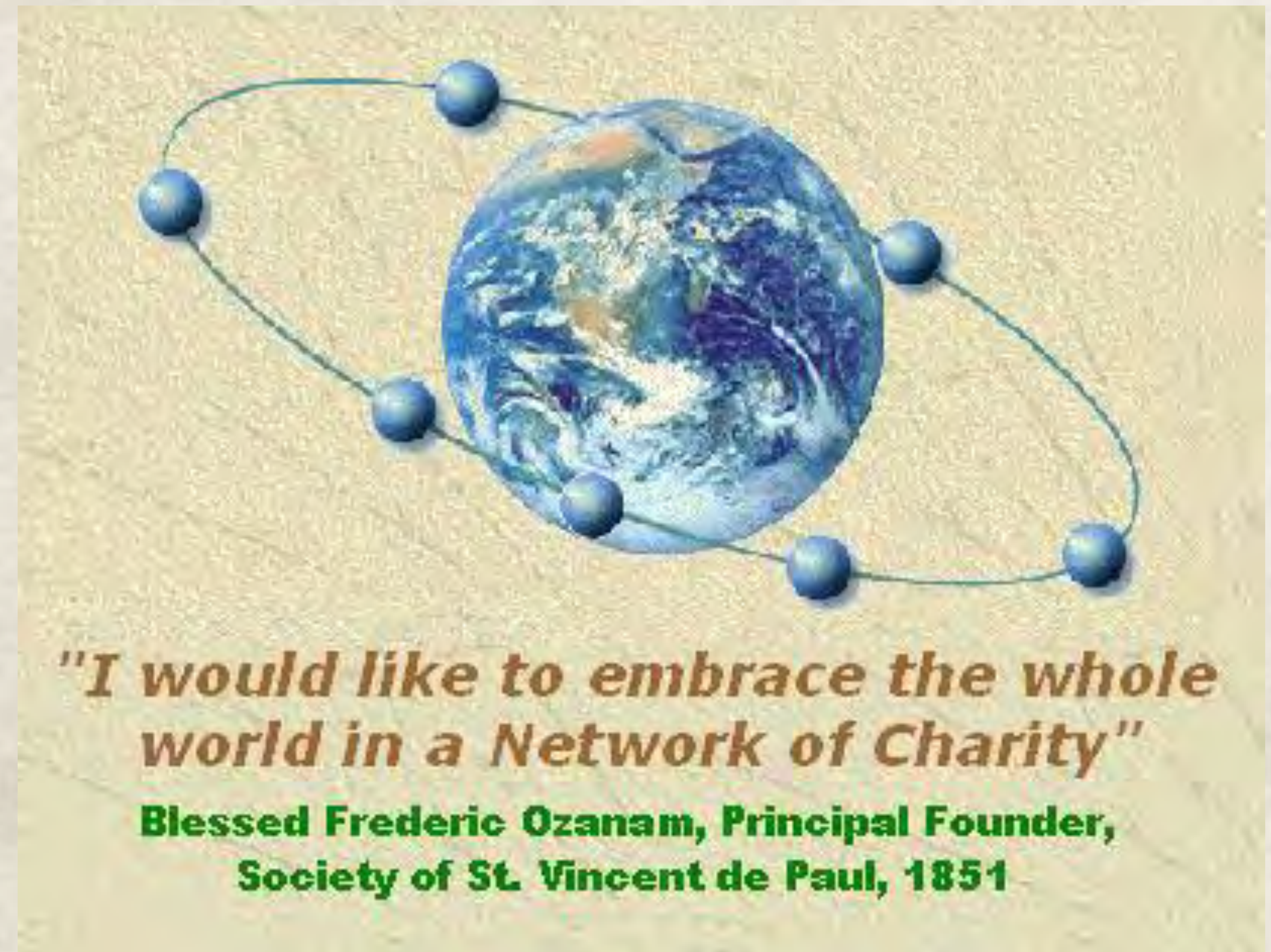
On Social Concern (Sollicitudo rei Socialis)

“[Solidarity] is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good; that is to say, to the good of all and of each individual, because we are all really responsible for all.

On Social Concern (Sollicitudo rei Socialis. . .), #38



“World-wide Network of Charity”



USCCB Theme 7: Care of God's Creation

Principle 7: Stewardship



According to the United States Catholic Conference of Bishops:

"The Catholic tradition insists that we show our respect for the Creator by our stewardship of creation"



On the Hundredth Year (Centesimus Annus. . .)

“In his desire to have and to enjoy rather than to be and to grow, man consumes the resources of the earth and his own life in an excessive and disordered way. . . . Man thinks that he can make arbitrary use of the earth, subjecting it without restraint to his will . . . Instead of carrying out his role as a co-operator with God in the work of creation, **man sets himself up in place of God and thus ends up provoking a rebellion on the part of nature, which is more tyrannized than governed by him.**”

On the Hundredth Year (Centesimus Annus. . .), #37



Stewardship of Nature

“Christianity, so often accused of trampling Nature under foot, has alone taught man to respect her, to love her truly, by making apparent the divine plan which upholds her, illumines and sanctifies her.” *The Franciscan Poets in Italy of the 13th Century*, (London, 1914) 70.

“Truly, God is not only the great legislator, the great geometrician, he is also the great artist. . . . [H]e decreed that the world . . . work of his hands should be good, he also decreed that it should be beautiful.”
A Pilgrimage to the Land of the Cid, (New York, 1895), 8-9.

“The mountains are all divine. They bear the imprint of the Hand that formed them. But what shall I say of the sea . . .? Its grandeur strikes us at once; but we must contemplate it a long time ere recognizing that other ingredient of beauty which it possesses—grace.”
A Pilgrimage to the Land of the Cid, (New York, 1895), 18.



Frédéric admired Saint Francis and his Love for all Creation



Pope Francis: note the similarity to Ozanam



“If we approach nature and the environment without...openness to awe and wonder, if we no longer speak the language of fraternity and beauty in our relationship with the world, our attitude will be that of masters, consumers, ruthless exploiters, unable to set limits on their immediate needs. By contrast, if we feel intimately united with all that exists, then sobriety and care will well up spontaneously. (#11).”

Pope Francis, *Laudato Si*



Stewardship of Nature



“There is nothing more savage or more worthy of a barbaric century than these railroads which do not respect any of the most beautiful things, valleys, mountains, streams, and which fill everything, penetrate everything, which go straight ahead and which are always black so that this beautiful countryside from Rouen to Paris becomes very monotonous and the most grayish thing in the world.”

Quoted in Mary Ann Garvie Hess, trans., *Cahiers Ozanam* Nos. 37/38/39, January to June (Paris: Society of Saint Vincent de Paul, Council General, 1974), 107. See “Letter to his Wife,” in *Lettres de Frédéric Ozanam: Premières années à la Sorbonne, 1841-1844*, Édition critique de Jeanne Caron (Paris: Celse, 1978), v. 2, n° 509, 481.



Question?



Question 2:

What resonated with you most about Ozanam's
connection with CST?



Pope Saint John Paul II on Frédéric Ozanam



He observed the real situation of the

poor and sought to be more and more

effective in helping them in their

human development.

He understood that we can attain a greater humanity and
social justice only by going to the heart of the matter and
to the efforts to remedy injustice and poverty
precursor of the social doctrine of the
and justice go together. Pope Leo XIII would
life of this country, for no society can
develop if it ignores the needs of its
simple life after without damaging its
honor.



Why Study CST?

- 1. CST is a central and essential element of our faith, according to Church leaders.**
- 2. CST addresses the most fundamental questions of human coexistence: Who are we? What do we owe one another? How should we live together? How can we establish peace and freedom for all?**
- 3. CST helps us understand more fully that human beings are fulfilled in community and family. Secular society today often proclaims only the importance of individualism.**



Why Study CST?

- 4. CST expounds principles that are responsive to particular social issues such as poverty and inequality, the right to work, and environmental degradation.**
- 5. CST helps us to understand not only the distinction between charity and justice, but also the necessary link between them.**
- 6. Because a distinctive feature of Catholic social teaching is its concern for the poorest members of society, it speaks directly to Vincentians.**



How to Study CST?



The Catechism of the Catholic Church (paragraph 2423) gives three reasons for CST:

- To propose principles for reflection
- To provide criteria for judgement
- To give guidelines for action

Applying abstract principles is always difficult, but John XXIII outlined a well-tried procedure: **See, Judge, Act**

- Examine the concrete situation carefully (**See**);
- Evaluate it with respect to the principles (**Judge**);
- Decide what should be done in the circumstances (**Act**).

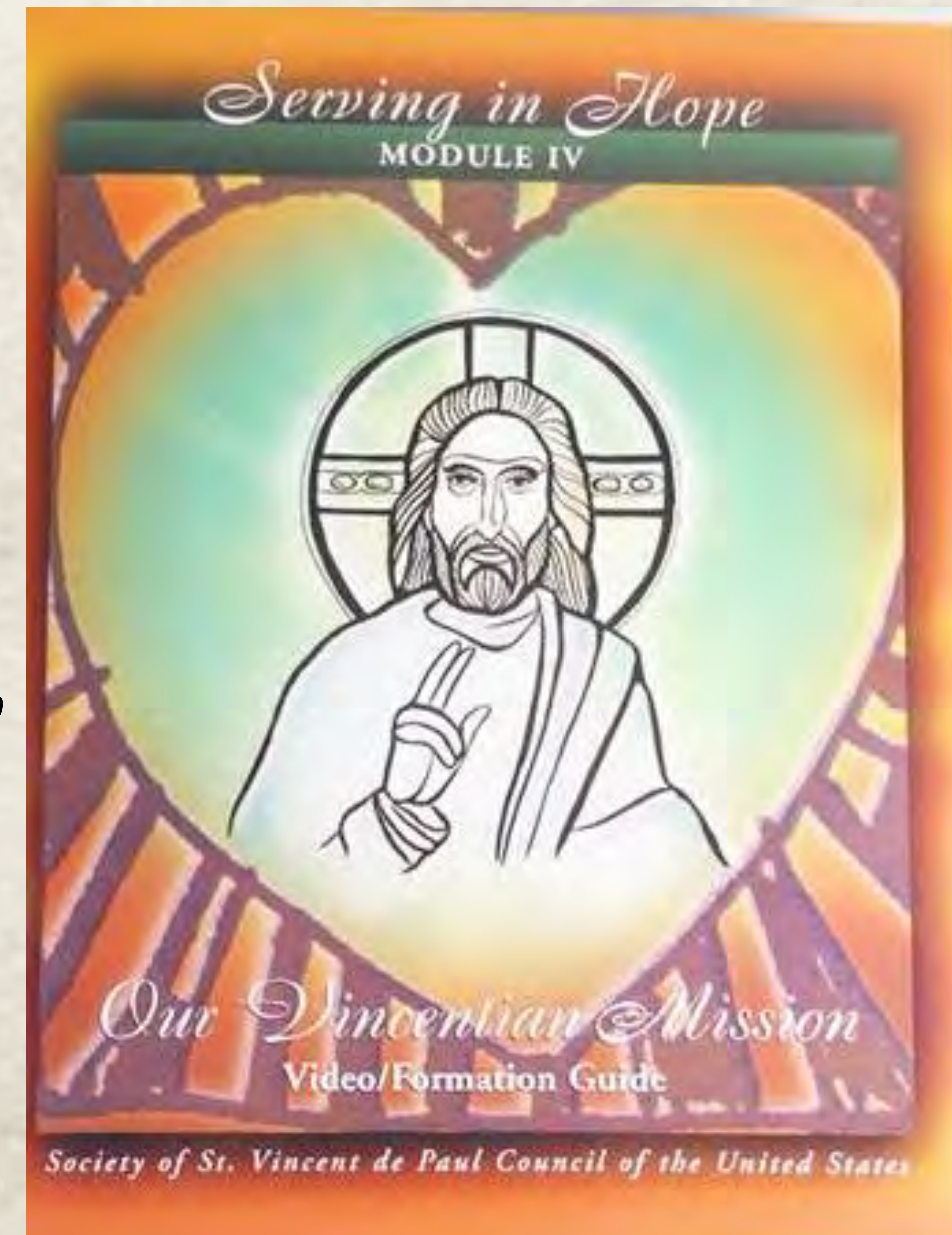
Source: (*Mater and Magistra*, paragraph 23)



How to Study CST?

Apostolic reflection p. 9 Module IV

**Module IV examines CST
by using the above method
which is similar to See, Judge,
and Act.**



“Act justly, love mercy, walk humbly”



- **As the prophet Micah wrote so many centuries ago, “act justly and love mercy, and walk humbly with your God.”**
- **These are action verbs. We are called to do more than talk.**
- **Both CST and Blessed Frédéric Ozanam, our principal founder and the forerunner of CST, not only demonstrate the importance of these principles but call us to action: “to act justly, to love mercy, and to walk humbly with our God.”**



Question?

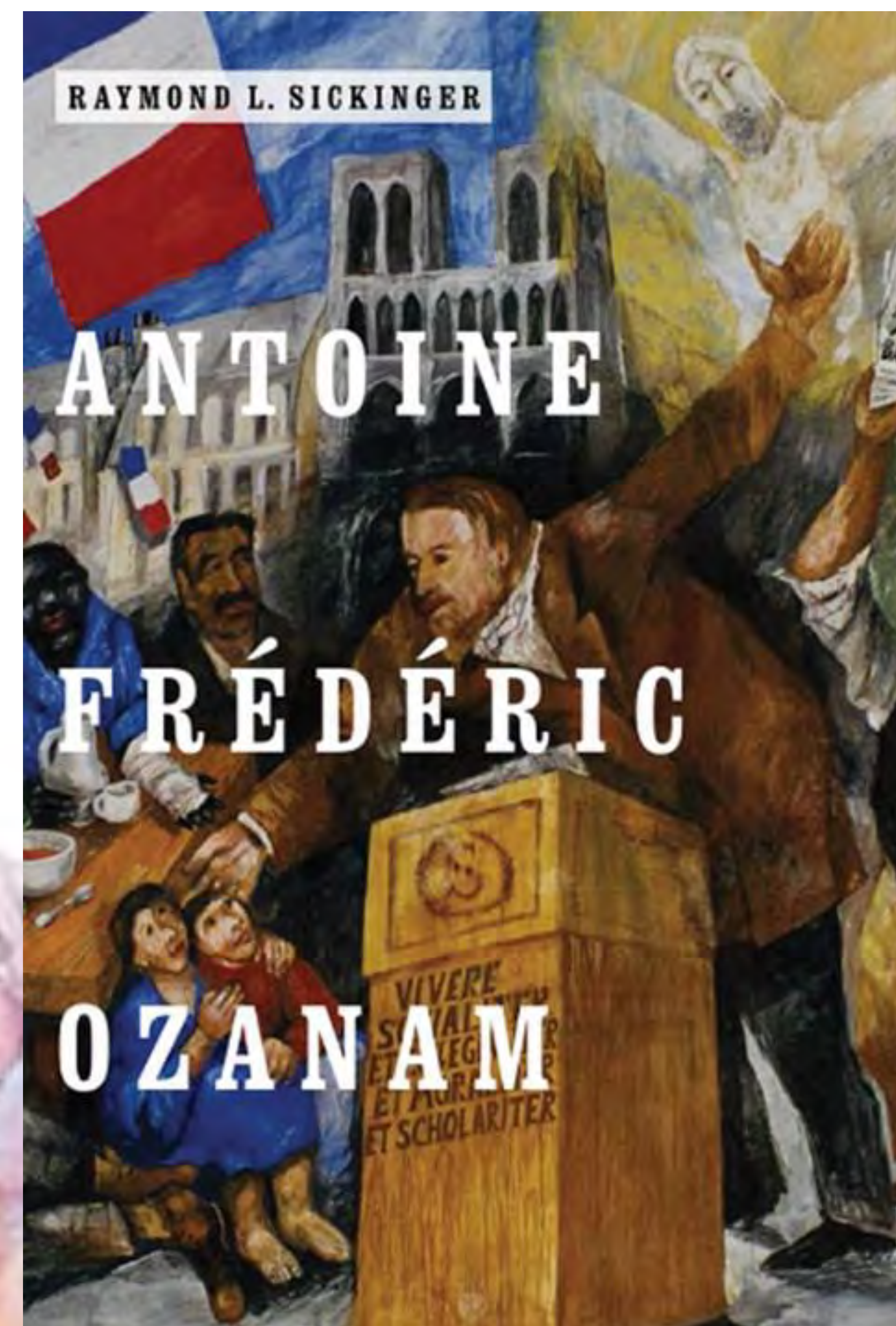
Question 3:

How do you intend to apply what you learned today
with your council/conference?





Frédéric Ozanam: Pioneer of Catholic Social Teaching



Antoine Frédéric Ozanam

NP Press is offering a significant discount on my book:

Antoine Frédéric Ozanam.

The promotion code: 14CONF19.

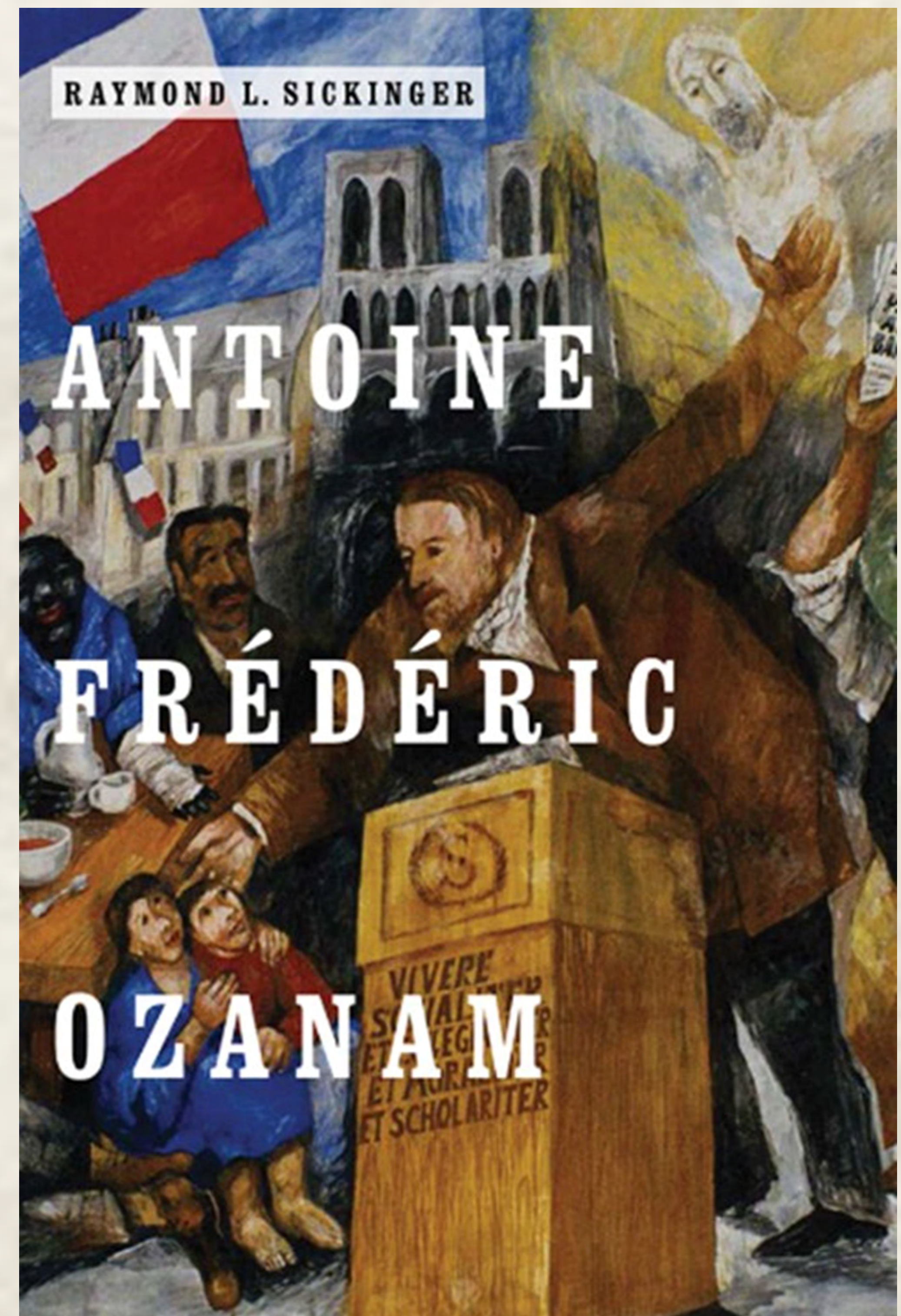
The discount is good from now until it expires on September 30, 2019.

A small charge for shipping and handling will be added once you check out.

Directions to order from ND Press:

Copy and paste this link:

<https://undpress.nd.edu/9780268101428/antoine-frederic-ozanam/>



Select either hardcover, or e-book. Enter promotion code to secure price the click on add promotion code. Price should be updated. You can order as many copies as you wish. Each person will have to create a simple account with ND press to process what they have in their cart. No charge to create an account.



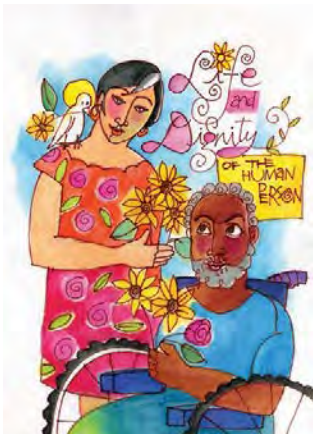
Catholic Social Teaching

Catholic social teaching comprises those aspects of Catholic doctrine which relate to matters dealing with the collective aspect of humanity. The foundations of modern Catholic social teaching are widely considered to have been laid by Pope Leo XIII's 1891 encyclical letter *Rerum Novarum*.

A distinctive feature of Catholic social teaching is its concern for the poorest members of society. This concern echoes elements of the Jewish law and of the prophetic books of the Old Testament, and recalls the teachings of Jesus Christ recorded in the New Testament, such as his declaration that "whatever you have done for one of these least brothers of mine, you have done for me." Another distinctive feature of Catholic social doctrine is the way in which it has consistently critiqued modern social and political ideologies both of the left and of the right: Communism, Socialism, liberalism, capitalism and Nazism have all been condemned, at least in their pure forms, by the Popes at one time or another.

Key themes

The United States Conference of Catholic Bishops has identified **seven key themes** of Catholic Social Teaching:



LIFE AND DIGNITY OF THE HUMAN PERSON

The foundational principle of all Catholic Social Teaching is the sanctity of human life and the inherent dignity of the human person. Human life must be valued infinitely above material possessions. Pope John Paul II wrote and spoke extensively on the topic of the inviolability of human life in his watershed encyclical, *Evangelium Vitae*, (Latin for "The Gospel of Life"). Acts considered attacks and affronts to human life include abortion, euthanasia, and every other deliberate taking of life, and must always be opposed. In the Second Vatican Council's Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*, it is written that "from the moment of its conception life must be guarded with the greatest care ."

War and the death penalty must almost always be opposed, the former being guided by the principles of just war doctrine and the latter may only be employed when "this is the only practicable way to defend the lives of human beings effectively against the aggressor." Both must always be a last resort. In addition, each human, being made in the image and likeness of God, has an inherent dignity that must always be respected. Every human person "is called to a fullness of life which far exceeds the dimensions of his earthly existence, because it consists in sharing the very life of God." Racism and other forms of discrimination must then always be opposed.

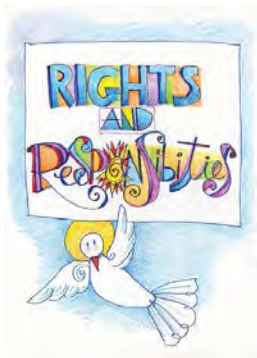


CALL TO FAMILY, COMMUNITY, AND PARTICIPATION

Immediately after forming Adam the "LORD God said: "It is not good for the man to be alone." The Church teaches that man is now not only a sacred but also a social animal and

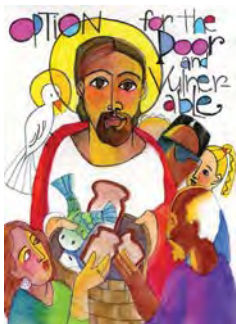
that families are the first and most basic units of a society. Together families form communities, communities a state and together all across the world each human is part of the human family. How these communities organize themselves politically, economically and socially is thus of the highest importance. Each institution must be judged by how much it enhances, or is a detriment to, the life and dignity of human persons.

Catholic Social Teaching opposes collectivist approaches such as Communism but at the same time it also rejects unrestricted laissez-faire policies and the notion that a free market automatically produces justice. The state has a positive moral role to play as no society will achieve a just and equitable distribution of resources with a totally free market. All people have a right to participate in the economic, political, and cultural life of society and under the principle of subsidiarity state functions should be carried out at the lowest level that is practical.



RIGHTS AND RESPONSIBILITIES

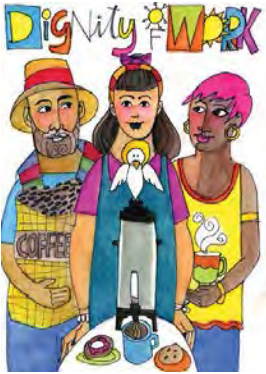
Every person has a fundamental right to life and to the necessities of life. In addition, every human has the right to what is required to live a full and decent life, things such as employment, health care, and education. The Church supports private property and teaches that "every man has by nature the right to possess property as his own." The right to private property is not absolute, however, and is limited by the concept of the social mortgage. It is theoretically moral and just for its members to destroy property used in an evil way by others, or for the state to redistribute wealth from those who have unjustly hoarded it.



OPTION FOR THE POOR AND VULNERABLE

The "Preferential option for the poor and vulnerable" is important. Jesus taught that on the Day of Judgement God will ask what each of us did to help the poor and needy: "Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me." Through our words, prayers and deeds we must show solidarity with, and compassion for, the poor. When instituting public policy 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. The poor have the most urgent

moral claim on the conscience of the nation. We are called to look at public policy decisions in terms of how they affect the poor.



THE DIGNITY OF WORK AND THE RIGHTS OF WORKERS

Society must pursue economic justice and the economy must serve people, not the other way around. Workers have a right to work, to earn a living wage, and to form trade unions to protect their interests. All workers have a right to productive work, to decent and fair wages, and to safe working conditions. Workers must "fully and faithfully" perform the work they have agreed to do and employers must not "look upon their work people as their bondsmen, but... respect in every man his dignity as a person ennobled by Christian character."



SOLIDARITY

We are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers' and sisters' keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Blessed Pope Paul VI taught that "if you want peace, work for justice." 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 "is a Christian virtue. It seeks to go beyond itself to total gratuity, forgiveness, and reconciliation. It leads to a new vision of the unity of humankind, a reflection of God's triune intimate life...." It is a unity that binds members of a group together.



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. We cannot use and abuse the natural resources God has given us with a destructive consumer mentality.

10 Principles of Catholic Social Teaching

- | | |
|----------------------------|-----------------|
| 1. Human Person | 6. Solidarity |
| 2. Human Life | 7. Stewardship |
| 3. Association | 8. Subsidiarity |
| 4. Participation | 9. Equality |
| 5. Preference for the Poor | 10. Common Good |

Sources:

Robert P. Maloney, C.M., "Ten Foundational Principles in the Social Teaching of the Church." Accessed on 21 August 2013: <http://www.cm-ngo.net/TenFoundationalPrinciples.html>

William J. Byron, "Ten Building Blocks of Catholic Social Teaching," *America*, 179:13 (1998)

HISTORY

The principles of Catholic social teaching, though in most cases far older in origin, first began to be combined together into a system in the late nineteenth century. Since then, successive popes have added to and developed the Church's body of social teaching, principally through the medium of encyclical letters.

Rerum Novarum and Quadragesimo Anno

On May 15, 1891, Pope Leo XIII issued his seminal encyclical *Rerum Novarum*, subtitled "On Capital and Labor". In this document, Leo set out the Catholic Church's response to the social instability and labor conflict that had arisen in the wake of industrialization and had led to the rise of socialism. The Pope taught that the role of the State is to promote social justice through the protection of rights, while the Church must speak out on social issues in order to teach correct social principles and ensure class harmony. He restated the Church's long-standing teaching regarding the crucial importance of private property rights, but recognized, in one of the best-known passages of the encyclical, that the free operation of market forces must be tempered by moral considerations:

Let the working man and the employer make free agreements, and in particular let them agree freely as to the wages; nevertheless, there underlies a dictate of natural justice more imperious and ancient than any bargain between man and man, namely, that wages ought not to be insufficient to support a frugal and well-behaved wage-earner. If through necessity or fear of a worse evil the workman accepts harder conditions because an employer or contractor will afford him no better, he is made the victim of force and injustice.

Rerum Novarum is remarkable for its vivid depiction of the plight of the nineteenth-century urban poor and for its condemnation of unrestricted capitalism. Among the remedies it prescribed were the formation of trade unions and the introduction of collective bargaining, particularly as an alternative to state intervention. *Rerum Novarum* also recognized that the poor have a special status in consideration of social issues: the modern Catholic principle of the

"preferential option for the poor" and the notion that God is on the side of the poor found their first expression in this document.

Forty years after *Rerum Novarum*, and more than a year into the Great Depression, Pope Pius XI issued *Quadragesimo Anno*, subtitled "On Reconstruction of the Social Order". Released on May 15 of 1931, this encyclical expanded on *Rerum Novarum*, noting the positive effect of the earlier document but pointing out that the world had changed significantly since Pope Leo's time. Pius XI reiterated Leo's defense of private property rights and collective bargaining, and repeated his contention that blind economic forces cannot create a just society on their own:

Just as the unity of human society cannot be founded on an opposition of classes, so also the right ordering of economic life cannot be left to a free competition of forces. For from this source, as from a poisoned spring, have originated and spread all the errors of individualist economic teaching. Destroying through forgetfulness or ignorance the social and moral character of economic life, it held that economic life must be considered and treated as altogether free from and independent of public authority, because in the market, i.e., in the free struggle of competitors, it would have a principle of self direction which governs it much more perfectly than would the intervention of any created intellect. But free competition, while justified and certainly useful provided it is kept within certain limits, clearly cannot direct economic life...

Quadragesimo Anno also supported state intervention to mediate labor-management conflicts (a reference to the economic system which Mussolini was attempting to establish in Italy at the time), and introduced the concept of subsidiarity into Catholic thought.

One question which had occupied some Catholics prior to *Quadragesimo Anno* was whether Leo XIII's condemnation of radical left-wing politics in *Rerum Novarum* extended only to outright Communism or whether it included milder forms of Socialism as well. Pius made it clear that non-communistic Socialism was included in the condemnation. The Catholic Church thus marked out a distinctive position for itself between free-market capitalism on the right and statist Socialism on the left.

Pope John XXIII and the Second Vatican Council

Further development came in the post-World War II period when attention turned to the problems of social and economic development and international relations. On May 15, 1961 Pope John XXIII released *Mater et Magistra*, subtitled "Christianity and Social Progress". This encyclical expanded the Church's social doctrine to cover the relations between rich and poor nations, examining the obligation of rich countries to assist poor countries while respecting their particular cultures. It includes an examination of the threat of global economic imbalances to world peace. On April 11, 1963, Pope John expanded further on this in *Pacem in Terris* (Latin for "Peace on Earth"), the first encyclical addressed to both Catholics and non-Catholics. In it, the Pope linked the establishment of world peace to the laying of a foundation consisting of proper rights and responsibilities between individuals, social groups, and states from the local to the international level. He exhorted Catholics to understand and apply the social teachings:

Once again we exhort our people to take an active part in public life, and to contribute towards the attainment of the common good of the entire human family as well as to that of their own

country. They should endeavor, therefore, in the light of the Faith and with the strength of love, to ensure that the various institutions--whether economic, social, cultural or political in purpose - should be such as not to create obstacles, but rather to facilitate or render less arduous people's perfecting of themselves both in the natural order as well as in the supernatural.

This document, issued at the height of the Cold War also included a denunciation of the nuclear arms race and a call for strengthening the United Nations.

It was Pope John XIII who convened the Second Vatican Council, which considered a wide variety of topics in its four sessions from 1962 to 1965, and which was presided over by Pope Paul VI after Pope John's death in 1963. The primary conciliar document 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. Fundamentally, this 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.

Other conciliar documents such as *Dignitatis Humanae* concerning religious freedom have important applications to the social teachings.

Pope Paul VI

Like his predecessor, Pope Paul VI gave attention to the disparities in wealth and development between the industrialized West and the Third World: There can be no progress towards the complete development of individuals without the simultaneous development of all humanity in the spirit of solidarity.

Released on March 26, 1967, *Populorum Progressio*, (Latin for "The Development of Peoples"), asserts that free international trade alone is not adequate to correct these disparities and supports the role of international organizations in addressing this need. Pope Paul called on rich nations to meet their moral obligation to poor nations, pointing out the relationship between development and peace. The intention of the Church is not to take sides, but to be an advocate for basic human dignity:

Experienced in human affairs, the Church ... "seeks but a solitary goal: to carry forward the work of Christ Himself under the lead of the befriending Spirit." ... But, since the Church lives in history, she ought to "scrutinize the signs of the times and interpret them in the light of the Gospel." Sharing the noblest aspirations of men and women and suffering when she sees them not satisfied, she wishes to help them attain their full flowing, and that is why she offers all people what she possesses as her characteristic attribute: a global vision of man and of the human race.

The May 1971 apostolic letter, *Octogesima Adveniens*, addressed the challenge of urbanization and urban poverty and stressed the personal responsibility of Christians to respond to injustice.

For the tenth anniversary of the Second Vatican Council Pope Paul issued *Evangelii Nuntiandi*, (Latin for "Evangelization in the Modern World") (October 26, 1975). In it he asserts that combating injustice is an essential part of evangelizing modern peoples.

Pope John Paul II and the new millennium

John Paul II, who was elected to the papacy in 1978, continued his predecessors' work of developing the body of Catholic social doctrine. Of particular importance was his 1981 encyclical *Laborem Exercens*.

On one hand there is a growing moral sensitivity alert to the value of every individual as a human being without any distinction of race, nationality, religion, political opinion, or social class. On the other hand these proclamations are contradicted in practice. How can these solemn affirmations be reconciled with the widespread attacks on human life and the refusal to accept those who are weak, needy, elderly, or just conceived? These attacks go directly against respect for life; they threaten the very meaning of democratic coexistence, and our cities risk becoming societies of people who are rejected, marginalized, uprooted, and oppressed, instead of communities of "people living together."

While not endorsing any particular political agenda, the Church holds that this teaching applies in the public (political) realm, not only the private. The general development of Catholic social teaching since the nineteenth century has been consistent and evolutionary, with the Church continuing both to insist upon the importance of the ethical dimension of social and political action and to critique ideologies of the left and of the right, from Communism to Laissez-faire, which it judges not to conform with the requirements of Christian morality.

CST MAJOR DOCUMENTS

***Rerum Novarum (On the Condition of Labor)* — Pope Leo XIII, 1891**

This seminal work on modern Catholic social thought addresses the plight of the industrial workers in the wake of the Industrial Revolution. It calls for the protection of the weak and the poor through the pursuit of justice while excluding socialism and class struggle as legitimate principles of change. It affirms the dignity of work, the right to private property, and the right to form and join professional associations.

***Quadragesimo Anno (After Forty Years)*— Pope Pius XI, 1931**

Writing in response to the alarming concentration of wealth and power in the socio-economic realm, Pius XI calls for the reestablishment of a social order based on the principle of subsidiarity. In commemorating the 40th anniversary of *Rerum Novarum*, this encyclical reaffirms the need for a social order animated by justice.

***Mater et Magistra (Christianity and Social Progress)* — Pope John XXIII, 1961**

Applying the teachings of his predecessors to modern problems, and affirming the role of the Church as a teacher, and as a nurturing guardian of the poor and oppressed, John XXIII calls for

a greater awareness of the need for all peoples to live as one community with a common good. Special attention is focused on the plight of the farmers and farm workers in depressed rural, agricultural economies.

Pacem in Terris (Peace on Earth) — Pope John XXIII, 1963

Covering the entire spectrum of relations between individuals, between the individual and the community, and between nations, John XXIII affirms the inviolability of human rights. Peace, based on mutual trust, can be well-founded only if undergirded by a unity of right order in human affairs arising from a genuine respect for and adherence to the law of God.

Gaudium et Spes (Pastoral Constitution on the Church in the Modern World) - Vatican Council II, 1965

Calling for a new sense of service by the Church in a rapidly changing world, the Council presents the ethical framework of the Church's commitment to pastoral work in the world. This servant Church addresses itself to the real concerns and problems faced by Christians living in the modern age and calls for a development based on an unqualified acceptance of the inherent dignity of the human person.

Populorum Progressio (On the Development of Peoples) — Pope Paul VI, 1967

Calling attention to the worsening marginalization of the poor, Paul VI presents the various dimensions of an integral human development and the necessary conditions for growth in the solidarity of peoples. Only with an accompanying theological reflection on liberation from injustice and genuine human values can there be true development towards a more human condition.

Octogesima Adveniens (A Call to Action) — Pope Paul VI, 1971

Realizing the need for a genuine renewal in domestic and international societal structures, Paul VI calls on Christians to live up to the duty of participation in social and political reform as a way of discovering the truth and living out the Gospel.

Justitia in Mundo (Justice in the World) — Synod of Bishops, 1971

Calling attention to the structural roots of injustice afflicting human relations, the Bishops declare that action in the pursuit of justice, and participation in the transformation of the world are constitutive elements in the Church's mission of preaching the Gospel.

Laborem Exercens (On Human Work) — Pope John Paul II, 1981

Exhorting Christians everywhere to be involved in the transformation of existing socio-economic systems, John Paul II presents work as a fundamental dimension of human existence through which the "social question" must be viewed. The meaning of work can only be properly understood when the dignity of labor is taken as an underlying premise.

***Sollicitudo Rei Socialis (On Social Concern)* — Pope John Paul II, 1987**

Expanding on the notion of development in *Populorum Progressio*, John Paul II reviews the state of world development in the past two decades. The moral nature of development leading humanity to the "fullness of being" is emphasized.

***Centesimus Annus (The Hundredth Year)* — Pope John Paul II, 1991**

Pope John Paul II addresses a strong critique of the "welfare state" and "real socialism" by arguing that they have a fundamental anthropological error and that a collective and qualitative human needs cannot be satisfied by market mechanisms. Nation should make an active contribution to the common good of humanity, such as a just wage, social insurance for the elderly and unemployed, protection of workers. Private property is for universal destination of the earth's goods and social function, which holds subsidiarity and solidarity together. Patterns of consumption and structures of power do not enable the poor to gain a sense of human dignity, for there is little respect for human subjective of individuals on the margins of society.

***Evangelium Vitae (The Gospel of Life)* — Pope John Paul II, 1995**

Evangelium Vitae is rooted in the Incarnation, who is the source of life and the expression of God's love to humanity with special favor shown to the poorest and neediest. Pope John Paul II addressed against ethical relativism, particularly the culture of death and its network of complicity in support of abortion. He argues further for the need for general mobilization of consciences and cultural transformation through evangelization.

***Deus Caritas Est (God Is Love)* — Pope Benedict XVI, 2005**

Pope Benedict XVI clarifies some essential facts of the love that God offers human beings and its intrinsic link to the reality of human love. The ecclesial exercise of the commandment of love calls forth a renewal of commitment in the human response to God's love. In Agape which human love is transformed into "ecstasy," and self-giving also becomes self-discovery. The Church's charitable activity expresses the essence of Christian and ecclesial charity. Christian charitable activity extends God's love for His creation, and Christian activity must be based on a personal encounter with Christ, who awakens our love of neighbor.

***Caritas in Veritate (In Charity and Truth)* — Pope Benedict XVI, 2009**

In *Caritas in Veritate*, which relates to Pope Leo XIII's *Rerum Novarum* and *Populorum Progressio*, Pope Benedict XVI deepens the Church's social doctrine by focusing on its principles: love in truth and, particularly, the practice of justice for the common good. Justice is inextricably connected with charity, which requires us to be at least just. Thus, we need to develop the fundamental values of justice and love to build a better future based on justice, love, and peace.

***Laudato Si (Praised Be to You)* –Pope Francis I, 2015**

Basing his views on a method of Catholic Social Teaching (See-Judge-Act) Pope Francis I addresses the present ecological crisis by applying principles of the Judeo-Christian tradition in *Laudato Si*. This document reveals the root causes of the crisis, such as technology, technocratic mentality, anthropocentrism, practical relativism, employment policies, biological technologies, and human greed. Pope Francis points out how these issues cause disorder and problems for all creature. Thus, he calls for conversion of both individual and communal acts, urges national and international leaders to care for the safety of creation in making policies, and promotes the role of education in reshaping our individual habits and behaviors. The whole of creation will be better if everyone takes responsibility in his or her daily life to care for nature and thus work for justice and peace on earth.

Source: <https://socialconcerns.nd.edu/content/cst-major-documents>

References:

<https://www.crs.org/resource-center/CST-101>

<https://socialconcerns.nd.edu/content/cst-major-documents>

<http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

https://www.cs.mcgill.ca/~rwest/wikispeedia/wpcd/wp/c/Catholic_social_teaching.htm

The Catechism of the Catholic Church (paragraph 2423) gives three reasons for CST:

- To propose principles for reflection
- To provide criteria for judgement
- To give guidelines for action

Applying abstract principles is always difficult, but John XXIII outlined a well-tried procedure:
See, Judge, Act

Examine the concrete situation carefully (See);
Evaluate it with respect to the principles (Judge);
Decide what should be done in the circumstances (Act). Source: (*Mater and Magistra*, paragraph 23)

Module IV of *Serving in Hope (Our Vincentian Mission)* examines CST by using the method of Apostolic Reflection which is similar to See, Judge, and Act.

NP Press is offering a significant discount on my book: *Antoine Frédéric Ozanam*.

The promotion code: 14CONF19.

The discount is good from now until it expires on September 30, 2019.
A small charge for shipping and handling will be added once you check out.

Directions to order from ND Press:

Copy and paste this link:

<https://undpress.nd.edu/9780268101428/antoine-frederic-ozanam/>

Select either hardcover, or e-book. Enter promotion code to secure price the click on add promotion code. Price should be updated. You can order as many copies as you wish. Each person will have to create a simple account with ND press to process what they have in their cart. No charge to create an account.