CATHOLIC SOCIAL TEACHING – An often unknown richness in the Catholic faith.

A brief overview, including teaching on migration

By Fr. Rafael Garcia, S.J.
Isaiah 1: 11-18

11 What to me is the multitude of your sacrifices? says the LORD; I have had enough of burnt offerings of rams and the fat of fed beasts; I do not delight in the blood of bulls, or of lambs, or of goats.

12 When you come to appear before me, who asked this from your hand? Trample my courts no more; bringing offerings is futile; incense is an abomination to me. New moon and sabbath and calling of convocation— I cannot endure solemn assemblies with iniquity.

14 Your new moons and your appointed festival my soul hates; they have become a burden to me, I am weary of bearing them. 15 When you stretch out your hands, I will hide my eyes from you; even though you make many prayers, I will not listen your hands are full of blood.

16 Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil, 17 learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow.

18 Come now, let us argue it out, says the LORD: though your sins are like scarlet, they shall be like snow; though they are red like crimson, they shall become like wool.
Isaiah 58: 3-11

“Why do we fast, but you do not see? Why humble ourselves, but you do not notice?”

Look, you serve your own interest on your fast day, and oppress all your workers…..

5 Is such the fast that I choose, a day to humble oneself?…..

6 Is not this the fast that I choose: to loose the bonds of injustice,
  to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke?

7 Is it not to share your bread with the hungry, and bring the homeless poor into your house;
  when you see the naked, to cover them, and not to hide yourself from your own kin?

8 Then your light shall break forth like the dawn, and your healing shall spring up quickly;
  your vindicator shall go before you, the glory of the LORD shall be your rear guard.

9 Then you shall call, and the LORD will answer; you shall cry for help, and he will say, Here I am.

If you remove the yoke from among you, the pointing of the finger, the speaking of evil,
10 if you offer your food to the hungry and satisfy the needs of the afflicted,

then your light shall rise in the darkness and your gloom be like the noonday.

11 The LORD will guide you continually, and satisfy your needs in parched places….
James 2: 14-17

14 What good is it, my brothers and sisters,[e] if you say you have faith but do not have works? Can faith save you? 15 If a brother or sister is naked and lacks daily food, 16 and one of you says to them, “Go in peace; keep warm and eat your fill,” and yet you do not supply their bodily needs, what is the good of that? 17 So faith by itself, if it has no works, is dead.

James 5: 1-6

Come now, you rich people, weep and wail for the miseries that are coming to you. 2 Your riches have rotted, and your clothes are moth-eaten. 3 Your gold and silver have rusted, and their rust will be evidence against you, and it will eat your flesh like fire. You have laid up treasure for the last days. 4 Listen! The wages of the laborers who mowed your fields, which you kept back by fraud, cry out, and the cries of the harvesters have reached the ears of the Lord of hosts. 5 You have lived on the earth in luxury and in pleasure; you have fattened your hearts in a day of slaughter. 6 You have condemned and murdered the righteous one, who does not resist you.
Jesus in the Gospel…

37 “Then the righteous will answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? 38 When did we see you a stranger and invite you in, or needing clothes and clothe you? 39 When did we see you sick or in prison and go to visit you?’

40 “The King will reply, ‘Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.’ (Mt. 25: 37-40)

Social Ministries, and response to this, in three different needed forms:

1. Direct Assistance – (Give a fish to the hungry)
2. Education – (Teach the person how to fish)
3. Advocacy/ change structures (why is the river not getting fish downstream?)

Catholic Social Teaching and its principles applied at this level.
How to define Catholic Social Teaching?

SOLLICITUDO REI SOCIALIS - Dec. 30 – 1987 – Pope John Paul II
To the Bishops, Priests Religious Families, sons and daughters of the Church and all people of good will for the twentieth anniversary of Populorum Progressio

The Church’s social doctrine is not a "third way" between liberal capitalism and Marxist collectivism, nor even a possible alternative to other solutions less radically opposed to one another: rather, it constitutes a category of its own. Nor is it an ideology, but rather the accurate formulation of the results of a careful reflection on the complex realities of human existence, in society and in the international order, in the light of faith and of the Church's tradition. Its main aim is to interpret these realities, determining their conformity with or divergence from the lines of the Gospel teaching on man and his vocation, a vocation which is at once earthly and transcendent; its aim is thus to guide Christian behavior. It therefore belongs to the field, not of ideology, but of theology and particularly of moral theology.

The teaching and spreading of her social doctrine are part of the Church's evangelizing mission. And since it is a doctrine aimed at guiding people's behavior, it consequently gives rise to a "commitment to justice," according to each individual's role, vocation and circumstances.

The condemnation of evils and injustices is also part of that ministry of evangelization in the social field which is an aspect of the Church's prophetic role. But it should be made clear that proclamation is always more important than condemnation, and the latter cannot ignore the former, which gives it true solidity and the force of higher motivation.

(#41)
Catholic Social Teaching [CST]

1. Rooted in Scripture.
2. Three tasks:
   • Announcing truths of human dignity/rights.
   • Denouncing injustice.
   • Contributing to positive change in society and human progress.
3. Developing tradition.
Four core CST principles:

1. Human Dignity
2. Common Good
3. Subsidiarity
4. Solidarity
Modern CST – some Church documents

• Begins in 1891: *Rerum Novarum* [On the Condition of Labor] by Pope Leo XIII

• Multiple documents

• Most important: *Gaudium et Spes* [Church in the Modern World] of the Second Vatican Council in 1965

• Most recent: *Laudato Si’* [Care of Our Common Home] by Pope Francis in 2015

• Continuing into the future....
The MOST
Vatican II
1965
Gaudium et Spes
The Church in the Modern World

The Classics
Leo XIII
Rerum Novarum—1891
The Condition of Labor
Pius XI
Quadragesimo Anno—1931
After Forty Years

The Moderns
John XXIII
Mater et Magistra—1961
Christianity & Social Progress
Pacem in Terris—1963
Peace on Earth

Pope Francis
Evangelii Gaudium
2013
Joy of the Gospel
Laudato Si'—2015
Care for our Common Home

Benedict XVI
Deus Caritas Est—2005
God is Love
Caritas in Veritate—2009
Charity in Truth

U.S. Bishops
The Challenge of Peace—1983
Economic Justice for All—1986

John Paul II
Laborum Exercens—1981
On Human Work
Sollicitudo Rei Socialis—1987
The Church's Social Concern
Centesimus Annus—1991
The Centenary of Rerum Novarum

The Synod of Bishops
Justitia in Mundo
1971
Justice in the World

Paul VI
Populorum Progressio—1967
On the Progress of Peoples
Octogesima Adveniens 1971
A Call to Action in the 80th Year
Evangelii Nuntiandi—1975
Evangelization in Modern World

From Fr. Fred Kammer, S.J., Director of Jesuit Social Research Institute (JSRI) – Loyola U. New Orleans
Seven Themes of CST
as presented by U.S. Bishops Conference

1. Life and Dignity of the Human Person
2. Call to Family, Community, and Participation
3. Rights and Responsibilities
4. Option for the Poor and Vulnerable
5. The Dignity of Work and Rights of Workers
6. Solidarity
7. Care for God’s Creation

Bishop Barnes of San Bernardino, then head of the USCCB’s commission of migration, and Bishop Ochoa, then bishop of El Paso, at press conference at Sacred Heart Jesuit parish.
Compendium of the Social Doctrine of the Church
(2004 – Libreria Editrice Vaticana) -- CST, with quotes from encyclicals and other Church documents, organized by themes

“Insofar as it is part of the Church’s moral teaching, the Church’s social doctrine has the same dignity and authority as her moral teaching. It is authentic Magisterium, which obligates the faithful to adhere to it.” (parag. 80)

1. God’s Plan for Humanity
2. The Church’s Mission and Social Doctrine
3. The Human Person and Human Rights
4. Principles of the Church’s Social Doctrine
   a. The Common Good
   b. The Universal Destination of Goods
   c. The Principle of Subsidiarity
   d. Participation
   e. Solidarity
   f. Fundamental Values of Social Life
   g. The Way of Love.
5. The Family, the Vital Cell of Society
6. Human Work
7. Economic Life
8. The Political Community
9. The International Community
10. Safeguarding the Environment
11. The Promotion of Peace
12. Social Doctrine and Ecclesial Action
The Second Vatican Council, in a passage which retains all its relevance today, forcefully condemned a number of crimes and attacks against human life. Thirty years later, taking up the words of the Council and with the same forcefulness I repeat that condemnation in the name of the whole Church, certain that I am interpreting the genuine sentiment of every upright conscience: "Whatever is opposed to life itself, such as any type of murder, genocide, abortion, euthanasia, or willful self-destruction, whatever violates the integrity of the human person, such as mutilation, torments inflicted on body or mind, attempts to coerce the will itself; whatever insults human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children; as well as disgraceful working conditions, where people are treated as mere instruments of gain rather than as free and responsible persons; all these things and others like them are infamies indeed. They poison human society, and they do more harm to those who practice them than to those who suffer from the injury. Moreover, they are a supreme dishonor to the Creator". (#3, Evangelium Vitae, 1995, Pope John Paul II, citing Gaudium et Spes, 27)
Obviously, not only individuals fall victim to this double attitude of sin; nations and blocs can do so too. And this favors even more the introduction of the "structures of sin" of which I have spoken. If certain forms of modern "imperialism" were considered in the light of these moral criteria, we would see that hidden behind certain decisions, apparently inspired only by economics or politics, are real forms of idolatry: of money, ideology, class, technology.

I have wished to introduce this type of analysis above all in order to point out the true nature of the evil which faces us with respect to the development of peoples: it is a question of a moral evil, the fruit of many sins which lead to "structures of sin." To diagnose the evil in this way is to identify precisely, on the level of human conduct, the path to be followed in order to overcome it.

38. This path is long and complex, and what is more it is constantly threatened because of the intrinsic frailty of human resolutions and achievements, and because of the mutability of very unpredictable and external circumstances. Nevertheless, one must have the courage to set out on this path, and, where some steps have been taken or a part of the journey made, the courage to go on to the end.

Laudato Si – Pope Francis - May 24, 2015

15. It is my hope that this Encyclical Letter, which is now added to the body of the Church’s social teaching, can help us to acknowledge the appeal, immensity and urgency of the challenge we face.

Climate as a common good

23. The climate is a common good, belonging to all and meant for all. At the global level, it is a complex system linked to many of the essential conditions for human life. A very solid scientific consensus indicates that we are presently witnessing a disturbing warming of the climatic system.

49. It needs to be said that, generally speaking, there is little in the way of clear awareness of problems which especially affect the excluded. Yet they are the majority of the planet’s population, billions of people. These days, they are mentioned in international political and economic discussions, but one often has the impression that their problems are brought up as an afterthought, a question which gets added almost out of duty or in a tangential way, if not treated merely as collateral damage. Indeed, when all is said and done, they frequently remain at the bottom of the pile. This is due partly to the fact that many professionals, opinion makers, communications media and centers of power, being located in affluent urban areas, are far removed from the poor, with little direct contact with their problems. They live and reason from the comfortable position of a high level of development and a quality of life well beyond the reach of the majority of the world’s population. This lack of physical contact and encounter, encouraged at times by the disintegration of our cities, can lead to a numbing of conscience and to tendentious analyses which neglect parts of reality.
51. Inequity affects not only individuals but entire countries; it compels us to consider an ethics of international relations. A true “ecological debt” exists, particularly between the global north and south, connected to commercial imbalances with effects on the environment, and the disproportionate use of natural resources by certain countries over long periods of time.

54. It is remarkable how weak international political responses have been. The failure of global summits on the environment make it plain that our politics are subject to technology and finance. There are too many special interests, and economic interests easily end up trumping the common good and manipulating information so that their own plans will not be affected.

93. Whether believers or not, we are agreed today that the earth is essentially a shared inheritance, whose fruits are meant to benefit everyone. For believers, this becomes a question of fidelity to the Creator, since God created the world for everyone. Hence every ecological approach needs to incorporate a social perspective which takes into account the fundamental rights of the poor and the underprivileged. The principle of the subordination of private property to the universal destination of goods, and thus the right of everyone to their use, is a golden rule of social conduct and “the first principle of the whole ethical and social order.”
189. Politics must not be subject to the economy, nor should the economy be subject to the dictates of an efficiency-driven paradigm of technocracy. Today, in view of the common good, there is urgent need for politics and economics to enter into a frank dialogue in the service of life, especially human life. Saving banks at any cost, making the public pay the price, foregoing a firm commitment to reviewing and reforming the entire system, only reaffirms the absolute power of a financial system, a power which has no future and will only give rise to new crises after a slow, costly and only apparent recovery.

214. Political institutions and various other social groups are also entrusted with helping to raise people’s awareness. So too is the Church. All Christian communities have an important role to play in ecological education…. But we also need the personal qualities of self-control and willingness to learn from one another.

226. We are speaking of an attitude of the heart, one which approaches life with serene attentiveness, which is capable of being fully present to someone without thinking of what comes next, which accepts each moment as a gift from God to be lived to the full. Jesus taught us this attitude when he invited us to contemplate the lilies of the field and the birds of the air, or when seeing the rich young man and knowing his restlessness, “he looked at him with love” (Mk 10:21). He was completely present to everyone and to everything, and in this way he showed us the way to overcome that unhealthy anxiety which makes us superficial, aggressive and compulsive consumers.
Catholic Social Teaching and Migration

Strangers No Longer – Together on the Journey of Hope. USCCB & Conference of Bishops of Mexico. 2003

I. Persons have the right to find opportunities in their homeland.

II. Persons have the right to migrate to support themselves and their families.

III. Sovereign nations have the right to control their borders. More powerful economic nations, which have the ability to protect and feed their residents, have a stronger obligation to accommodate migration flows.

IV. Refugees and asylum seekers should be afforded protection.

V. The human dignity and human rights of undocumented migrants should be respected.
We bishops have the primary responsibility to build up the spirit of hospitality and communion extended to migrants who are passing through or to immigrants who are settling in the area.

We call upon pastors and lay leaders to ensure support for migrant and immigrant families.

We urge communities to offer migrant families hospitality, not hostility, along their journey.

We commend church communities that have established migrant shelters that provide appropriate pastoral and social services to migrants.

We encourage Catholics and all people of good will to work with the community to address the causes of undocumented migration and to protect the human rights of all migrants.

We call on the local church to help newcomers integrate in ways that are respectful, that celebrate their cultures, and that are responsive to their social needs, leading to a mutual enrichment of the local church.

We ask that special attention be given to migrant and immigrant children and youth as they straddle two cultures, especially to give them opportunities for leadership and service in the community and to encourage vocations among them.

From: Strangers No Longer – Together on the Journey of Hope. USCCB & Conference of Bishops of Mexico. 2003
Perhaps the greatest obstacle to welcoming the stranger is that many Americans have forgotten their immigrant past. "Nativism" assumes that there is just one image of a "real American" and that immigrants either cannot live up to it or willfully refuse to do so. Originally directed against Catholics of all sorts, today such nativism can be seen in a campaign against "multiculturalism" in all its forms, on the premise that reverence for distinctive traditions and histories undermines the unity of American society. Like the Catholic "Americanizers" of the nineteenth century, who opposed the establishment of national parishes, the critics of multiculturalism today want immigrants and other distinctive groups to shed their languages, customs, and identities as quickly as possible, to become Americans "just like the rest of us." But "the rest of us" are, in fact, a culturally plural society—Catholics, Protestants, Jews, and Muslims; believers and non-believers; Southerners and Northerners; Irish, Italian, and Mexican—proud of our heritages and proud to be Americans, all at once.
Towards the Global Compact on Migrants and Refugees 2018

Migrants and Refugees Section, Integral Human Development – Vatican

The Document develops MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE 51st WORLD DAY OF PEACE 1 JANUARY 2018 regarding migrants and refugee persons, which is summarized in 4 points:

I. **Welcoming**: Increasing Safe and Legal Routes for Migrants and Refugees

II. **Protecting**: Ensuring Migrants’ and Refugees’ Rights and Dignity

III. **Promoting**: Fostering the Integral Human Development of Migrants and Refugees

IV. **Integrating**: Greater Participation of Migrants and Refugees to Enrich Local Communities.
OTHER SOURCES FROM CATHOLIC CHURCH

1. El Paso Bishop Mark Seitz’s pastoral letter on migration:
   “Sorrow and Mourning Flee Away” July 2017  bordermigrant.org


3. Hope Border Institute, El Paso, TX -- https://www.hopeborder.org/
