

Gaudium et Spes

The Church in the Modern World

Insights

Modern Catholic Social Teaching 1891-1991

1891-*Rerum Novarum* (Leo XIII) (Condition of Labor)

1931-*Quadragesimo Anno* (Pius XI) (Reconstruction of the Social Order)

1961-*Mater et Magistra* (John XXIII) (Mother & Teacher - Christianity & Social Progress)

1963-*Pacem in Terris* (John XXIII) (Peace on Earth)

1965-*Gaudium et Spes* (Vatican II) (Church in the Modern World)

1967-*Populorum Progressio* (Paul VI) (Progress/Development of Peoples)

1971-*Octogesima Adveniens* (Paul VI) (Call to Action)

1971-*Justice in the World* (Synod of Bishops)

1975-*Evangelii Nuntiandi* (Paul VI) (Evangelization in the Modern World)

1981-*Laborem Exercens* (John Paul II) (On Human Work)

1987-*Sollicitudo Rei Socialis* (John Paul II) (Social Concerns of the Church)

1989-*Peace with God the Creator* (John Paul II)

1990-*Redemptoris Missio* (John Paul II) (Missionary Activity of the Church)

1991-*Centesimus Annus* (John Paul II) (One Hundred Years)

Catholic Social Teaching

Summary of Key Encyclicals and Documents

Rerum Novarum: On the Condition of Labor (Leo XIII, 1891)

- Lays out rights and responsibilities of capital and labor
- Upholds the right to private property
- Condemns atheistic communism

Quadragesimo Anno: On Reconstructing the Social Order (Pius XI, 1931)

- Condemns the effects of greed and concentrated political and economic power
- Proposes social organization be based on principle of subsidiarity

Catholic Social Teaching

Summary of Key Encyclicals and Documents

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

- Focus on human rights as basis for peace
- Calls for disarmament
- States need for world-wide institution to promote and safeguard universal common good

Catholic Social Teaching

Summary of Key Encyclicals and Documents

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

- Focuses on human development – “the new name for peace”
- Condemns situations contributing to global poverty
- Calls for new international organizations and agreements to promote justice and peace

Octogesima Adveniens: An Apostolic Letter: A Call to Action (Paul VI, 1971)

- Calls for political response to economic injustice
- Develops role of local churches in response to unjust situations

Catholic Social Teaching

Summary of Key Encyclicals and Documents

Justice in the World (Synod of Bishops, 1971)

- “Action for justice” key dimension of preaching the gospel

Evangelii Nuntiandi: Evangelization in the Modern World (Paul VI, 1975)

- Links work of doing justice with evangelization
- Gospel seen as liberation from oppressive cultures

Laborum Exercens: On Human Work (John Paul II, 1981)

- Affirms dignity of work and of worker
- Affirms rights of labor
- Calls for workplace justice

Catholic Social Teaching

Summary of Key Encyclicals and Documents

Sollicitudo Rei Socialis: The Social Concerns of the Church (John Paul II, 1987)

- “Option for the poor” as a central tenet of Church teaching
- Develops notions of ‘solidarity’, ‘structures of sin’ and ‘social mortgage on property’
- Suggests resources for arms race be used to alleviate human misery
- Nature must be considered in development

Catholic Social Teaching

Summary of Key Encyclicals and Documents

Peace with God the Creator, Peace with Creation: Pastoral Letter (John Paul II, 1990)

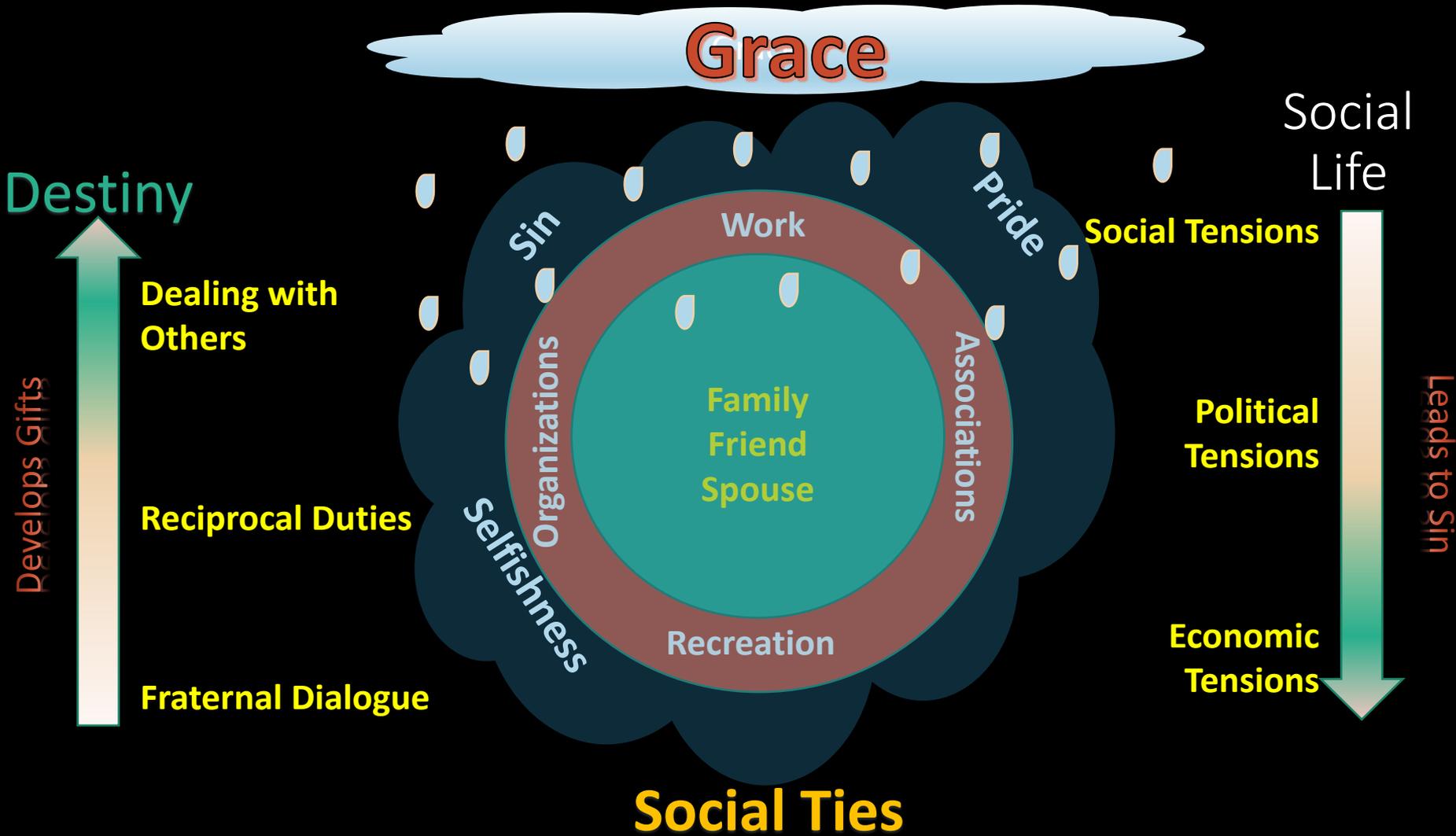
- Ecological crisis - moral crisis facing humanity
- Respect for nature and ecological responsibility - key tenet of faith
- Integrity of creation to be upheld
- Ecological education - nurture new global solidarity including nature

Catholic Social Teaching

Summary of Key Encyclicals and Documents

Centesimus Annus: One Hundred Years (John Paul II, 1990)

- Reaffirms the principles of Catholic Social Teaching over one hundred years
- Celebrates *Rerum Novarum*
- Identifies the failures of both socialist and market economies



Marriage Contract vs. Covenant

Did you know there are states that have contract marriages and covenant marriages?

Contract

Secular in Nature

Influenced by Roman Law

Rights and Obligations

Social Fact

Property

Service and Goods

Covenant

Sacred Reality

Old & New – Total Commitment

Fidelity, Offspring, Sacrament (Augustine)

Endowed by God

Personal

Familial

Marriage is an institution that is both private and public, individual and social, and temporal and transcendent in quality. Its origin, nature, and purpose lie beyond and beneath the terms of the marriage contract itself.

Marriage Under Attack Throughout History (Just to name a few)

Gnosticism – having children is bad (bringing them into a sinful world)

16th Century Reformers – Rejected sacramentality of marriage, Church's authority, and prohibition of marriage after divorce in case of adultery

Council of Trent

Defined matrimony as truly one of the seven sacraments instituted by Christ
Reaffirmed Churches authority over marriage

What is the Soul?

362 The human person, created in the image of God, is a being at **once corporeal and spiritual**. The biblical account expresses this reality in symbolic language when it affirms that "then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being."²²⁹ Man, whole and entire, is therefore *willed* by God.

363 In Sacred Scripture the term "soul" often refers to human *life* or the entire human *person*.²³⁰ But "soul" also refers to **the innermost aspect** of man, that which is of greatest value in him,²³¹ that by which he is most especially in God's image: "soul" signifies the **spiritual principle** in man.

Are we a soul or do we have a soul?

How does God reconcile the discussion on body and soul?

365 The unity of soul and body is so profound that one has to consider the soul to be the "form" of the body:²³⁴ i.e., it is because of its spiritual soul that the body made of matter becomes a living, human body; spirit and matter, in man, are not two natures united, but rather their union forms **a single nature**.

364 The human body **shares in the dignity of "the image of God"**: it is a human body precisely because it is **animated by a spiritual soul**, and it is the whole human person that is intended to become, in the body of Christ, a **temple of the Spirit**.²³² Man, though made of **body and soul, is a unity**. Through his very bodily condition he **sums up in himself** the elements of the material world. Through him they are thus brought to their **highest perfection** and can raise their voice in praise freely given to the Creator. For this reason man may not despise his bodily life. Rather he is obliged to **regard his body as good** and to hold it in honor since God has created it and will raise it up on the last day.²³³

367 Sometimes the soul is distinguished from the spirit: St. Paul for instance prays that God may sanctify his people "wholly", with "spirit and soul and body" kept sound and blameless at the Lord's coming.²³⁶ The Church teaches that this distinction does not introduce a duality into the soul.²³⁷ **"Spirit" signifies that from creation man is ordered to a supernatural end** and that his soul can gratuitously be raised beyond all it deserves to communion with God.²³⁸

366 The Church teaches that **every spiritual soul is created immediately by God** - it is not "produced" by the parents - and also that it is immortal: **it does not perish** when it separates from the body at death, and it will be reunited with the body at the final Resurrection.²³⁵

368 The spiritual tradition of the Church also emphasizes **the heart**, in the biblical sense of the depths of one's being, where the person decides for or against God.²³⁹

Solidarity

“Solidarity helps us to see the ‘other’ - whether a person, people, or nation - not just as some kind of instrument, with a work capacity and physical strength to be exploited at low cost and then discarded when no longer useful, but as our neighbor, a helper, to be a sharer, on a par with ourselves, in the banquet of life to which all are equally invited by God.”

Saint John Paul II, *Sollicitudo Rei Socialis*

Would we like this to happen to us?

Who do we really care about?

Human beings are social by nature. We can not survive without others and **can only grow and achieve our potential in relationship with others.**

Our salvation is bound up with that of each other.

Solidarity is a firm and persevering determination to commit oneself to the common good.

“Today we can say that economic life must be understood as a multi-layered phenomenon: in every one of these layers, to varying degrees and in ways specifically suited to each, the aspect of **fraternal reciprocity** must be present...

Solidarity is first and foremost a sense of responsibility on the part of everyone with regard to everyone and it cannot therefore be merely delegated to the State.

Benedict XVI, *Caritas in Veritate*, n 38

Subsidiarity

Responsibility should be kept as close as possible to the grassroots. The people or groups most directly affected by a decision or policy should have a key decision making role.

More encompassing groups should only intervene to support smaller, more local groups in case of need, and where this is necessary in order to coordinate their activities with those of other groups in order to promote the common good.

“... the principle of subsidiarity must be respected: a community of a higher order should not interfere in the internal life of a community of a lower order, depriving the latter of its functions, but rather should support it in case of need and help to coordinate its activity with the activities of the rest of society, always with a view to the common good.”

John Paul II, *Centesimus Annus*, n 48

Does the United States system of government practice subsidiarity?

“Subsidiarity is first and foremost a form of assistance to the human person via the autonomy of intermediate bodies. Such assistance is offered when individuals or groups are unable to accomplish something on their own, and it is always to achieve their emancipation, because it fosters freedom and participation through assumption of responsibility. Subsidiarity respects personal dignity by recognizing in the person a subject who is always capable of giving something to others. It is able to take account both of the manifold articulation of plans – and therefore the plurality of subjects – as well as the coordination of those plans.”

Benedict XVI, *Caritas in Veritate*, n 57

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Final Questions or Comments?