

“The Roots of Catholic Social Teaching?”

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Deuteronomy 4:2 (cf. Deut. 13:1)	“In your observance of the commandments of the LORD, your God, which I am commanding you, you shall not add to what I command you nor subtract from it.”
Matthew 25:31-46	Corporal Works of Mercy
Luke 10:27	“You shall love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, <i>and your neighbor as yourself.</i> ” → Leviticus 19:18 says ‘love your neighbor as yourself.’”
Luke 10:29-37	Jesus explains who our neighbor is in the Parable of the Good Samaritan.
Rolheiser, 49-50.	“Indeed, it is sobering to note that scripture scholars point out that in the Christian scriptures, one out of every ten lines deals directly with the physically poor and the challenge to respond to them. In the Gospel of Luke, that becomes every sixth line, and in the Epistle of James that challenge is there, in one form or another, in every fifth line.”
Rolheiser, 48.	“Jesus’ human origins lie in Judaism, and he stood and taught within their prophetic tradition of charity and justice. Hundreds of years before his birth, the great Jewish prophets had already coined this mantra: “The quality of your faith will be judged by the quality of justice in the land; and the quality of justice in the land will be judged by how the weakest and most vulnerable groups in society (‘widows, orphans, and strangers’) fared while you were alive.” Jesus inherited a religious tradition that already emphasized outreach and actions to the poor as a nonnegotiable demand within any true religious practice.”
Grassi, 15.	“The Jewish supreme ideal was imitation of God, especially in that area: “(God) executes justice for the orphan and the widow, and who loves the strangers, providing them food and clothing. You all shall love the stranger, for you were strangers in the land of Egypt” (Deut 10:18-19).”
Deuteronomy 27:19	“Cursed be anyone who deprives the resident alien, the orphan, or the widow of justice”
Grassi, 34.	“Among all the prophets of Israel, Isaiah holds a primary place. He is preeminently the great <i>prophet of justice</i> . <i>Justice</i> is mentioned on almost every page, more often than in any book of the Bible, and more than by all the other prophets combined.”
<i>Compendium of the Social Doctrine</i> , 23.	“ <i>There comes from the Decalogue a commitment that concerns not only fidelity to the one true God, but also the social relations among the people of the Covenant.</i> These relations are regulated, in particular, by what has been called <i>the right of the poor</i> : “If there is among you a poor man, one of your brethren...you shall not harden your heart or shut your hand against your poor brother, but you shall open your hand to him, and lend him sufficient for his need” (Deut 15:7-8).”

Leviticus 25:1-55	The teaching of the Jubilee Year
Grassi, 1.	“In contrast, the roots of the New Testament are based on prophetic justice with the following basic views of the land: 1) There are limited resources; 2) it is a designated sacred gift from God; 3) it was meant to be equally distributed.”
<i>Laudato Si'</i> , 121.	“We need to develop a new synthesis capable of overcoming the false arguments of recent centuries. Christianity, in fidelity to its own identity and the rich deposit of truth, which it has received from Jesus Christ, continues to reflect on these issues in fruitful dialogue with changing historical situations. In doing so, it reveals its eternal newness.”
Rolheiser, 49.	“Charity seeks to give directly to the poor so as to help alleviate their poverty, Justice seeks to correct the structures that help create that poverty. And Jesus asks us to do both.”
<i>Populorum Progressio</i> , 47.	“It is not just a question of eliminating hunger and reducing poverty. It is not just a question of fighting wretched conditions, though this is an urgent and necessary task. It involves building a human community where men can live truly human lives, free from discrimination on account of race, religion or nationality, free from servitude to other men or to natural forces which they cannot yet control satisfactorily.”
<i>United States Catholic Catechism for Adults</i> , 326.	“Social justice is both an attitude and a practical response based on the principle that everyone should look at another person as another self.”
Acts 15:1-35	Council of Jerusalem
Bohr, 324.	“Leo XII’s landmark encyclical of 1891, <i>Rerum Novarum</i> , began the Catholic Church’s critical participation in the developments of modern social and economic life. In the last century the papacy has probably written more on social ethics than on any other single topic.”
Schwindt, 5.	“Most of us tend to image CST as a body of Church documents written to combat the evils of the modern industrial period. That is to say, we unconsciously attribute to CST a purely “reactionary” character-something necessitated by extreme circumstances but otherwise irrelevant. But obviously any doctrine that is <i>only</i> reactionary is not a doctrine, because doctrines are timeless, placeless, and purely affirmative.”
Schwindt, 6.	“Clearly, then, when Leo XIII titled his document “On New Things,” the <i>things</i> he had in mind were not the principles he was teaching, but the problems he was solving, problems that would not have arisen if the “Old Things” had not been forgotten.”
Bohr, 324.	“Pope Leo XIII rooted his social ethics in the supreme value of the human person.”
Bohr, 342.	“In his encyclical “On Human Labor” (<i>Laborem Exercens</i> , 1981), Pope John Paul II maintains that work is for the person, not the person for work.”

<p><i>Compendium Catechism</i>, 513.</p>	<p>“513. What is the meaning of work? (2426-2428, 2460-2461) Work is both a duty and a right through which human beings collaborate with God the Creator. Indeed, by working with commitment and competence we fulfil the potential inscribed in our nature, honor the Creator’s gifts and the talents received from him, provide for ourselves and for our families, and serve the human community. Furthermore, by the grace of God, work can be a means of sanctification and collaboration with Christ for the salvation of others.</p>
<p><i>Catechism of the Catholic Church</i>, 2421.</p>	<p>“The social doctrine of the Church <i>developed in</i> the nineteenth century when the Gospel encountered modern industrial society with its new structures for the production of consumer goods, its new concept of society, the state and authority, and its new forms of labor and ownership. The development of the doctrine of the Church on economic and social matters attests the permanent value of the Church’s teaching at the same time as it attests the true meaning of her Tradition, always living and active.”</p>
<p><i>Catechism of the Catholic Church</i>, 2422.</p>	<p>“The Church’s social teaching comprises a body of doctrine, which is articulated as the Church interprets events in the course of history, with the assistance of the Holy Spirit, in the light of the whole of what has been revealed by Jesus Christ. This teaching can be more easily accepted by men of good will, the more the faithful let themselves be guided by it.”</p>
<p>Schwindt, 2.</p>	<p>“We are all of us under the influence of a million pressures to ourselves; it is only a matter of which influences we allow to guide our reasoning.”</p>
<p><i>Catechism of the Catholic Church</i>, 1776-1785.</p>	<p>Discussion on “Conscience”</p>
<p>Schwindt, 75.</p>	<p>“Therefore, to the degree that we lack the truth-which is to say, to the degree that we live in ignorance-we are not really free. Because of this, we can say that is our responsibility to minimize and dispel ignorance whenever we can.”</p>
<p>Schwindt, 75.</p>	<p>“a twofold division of ignorance: the first is known as <i>invincible</i> ignorance, and this is the kind of ignorance for which we are not morally responsible. The second is called <i>vincible</i> ignorance because it refers to a condition of ignorance which could have been removed if only the individual had taken the proper steps to remove it.”</p>
<p>Schwindt, 3.</p>	<p>“Thus, we find that although we have more information at our disposal than during any previous period, it seems that the truths of Catholic Social Teaching have been enveloped by an ocean of talk shows, radio broadcasts, and webpages, leaving us in the dark to stumble haphazardly through every problem that arises.”</p>
<p><i>Catechism of the Catholic Church</i>, 1898.</p>	<p>“Every human community needs an authority to govern it (John XXIII, PT 46).” The foundation of such authority lies in human nature. It is necessary for the unity of the state. Its role is to ensure as far as possible the common good of the society.”</p>
<p>Schwindt, 15.</p>	<p>“At one time it would have been taken for granted that the Church-whose business is to guide and form the profound aspects of man’s being-would also have something to say about his mundane economic activities. Unfortunately, this is no longer the case.” Men today are trained to imagine various compartments in life: one “persona” and one “spiritual,” one</p>

	<p>“recreational” and one “professional,” one “public” and one “private.” As a result the Church and the State, and even more so the Church and “the market,” are cordoned off and told they have nothing to say about one another. Thus, we find ourselves reduced to a position from which we must justify the very existence of the doctrines we are about to explore. Before we can say what the Church teaches about economic and political life, we must convince the reader of Church’s right to have any opinion whatsoever in these matters. Fortunately the task is not difficult.”</p>
Schwindt, 19.	<p>“The Church concerns itself with temporal affairs only insofar as they threaten spiritual affairs,.....Particularly when the conditions of man’s earthly existence drop below a certain minimum, the Church cannot and will not remain silent.”</p>
Schwindt, 20.	<p>“As an expert in humanity, the Church’s duty is to constantly observe the flux of social conditions, appraising these adjustments as to whether they are good or bad, and responding to them in language to each new generation.”</p>
Schwindt, 25.	<p>“Because of the constant need to re-interpret and re-apply the principles of its social doctrine, <i>which are themselves unchanging</i>, it should be obvious that the Church will never present a specific economic “system” or political “program” of any kind. Technical applications are not, and cannot be, its domain, since they must be built and modified according to the unique circumstances of each historical, geographical, and cultural situation. Technical solutions that prove fruitful for one social group or geographical zone may prove inappropriate for another and it would be futile for the Church to try and produce a “one-size-fits-all” solution and demand that its solution be blindly applied to all peoples at all times.”</p>
<i>Pacem in Terris</i> , 46. (cf.Romans 13:1-6)	<p>Human society can be neither well-ordered nor prosperous without the presence of those who, invested with legal authority, preserve its institutions and do all that is necessary to sponsor actively the interests of all its members. And they derive their authority from God, for, as St. Paul teaches, "there is no power but from God".”</p>
<i>Pacem in Terris</i> , 11.	<p>“11. But first 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”)</p>
Schwindt, 32.	<p>“Following the reasoning of St. John XXIII, we can say that rights “are inextricably bound up with as many duties, all applying to one and the same person. These rights and duties derive their origin, their sustenance, and their indestructibility from the natural law, which in conferring the one imposes the other” (PT, 28). To use but one example, we can say that the right to life carries with it the duty to preserve’s one life.”</p>
2 Thessalonians 3:10	<p>“He who will not work neither shall he eat.”</p>
<i>Catechism of the Catholic Church</i> , 357.	<p>“Being in the image of God the human individual possesses the dignity of a person, who is not just something but someone. He is capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons.”</p>

<p><i>Compendium Catechism, 512.</i></p>	<p>“512. What would be opposed to the social doctrine of the Church? (2424-2425) - Opposed to the social doctrine of the Church are economic and social systems that sacrifice the basic rights of persons or that make profit their exclusive norm or ultimate end. For this reason the Church rejects the ideologies associated in modern times with Communism or with atheistic and totalitarian forms of socialism. But in the practice of capitalism the Church also rejects self centered individualism and an absolute primacy of the laws of the marketplace over human labor.”</p>
<p>1 Corinthians 12:26</p>	<p><i>“If one member suffer anything, all the members suffer with it; or if one member glory, all the members rejoice with it.”</i></p>
<p>Schwindt, 110.</p>	<p>“It is also worth mentioning that Aquinas saw the tendency toward self-interest as one of the reasons government must exist. Logically, then, the more selfish the population becomes, the more it will need to be parented by the State.”</p>
<p><i>Compendium Catechism, 503-508.</i></p>	<ul style="list-style-type: none"> • Comp Cat “503. What is set forth by the seventh commandment? (2401-2402) The seventh commandment requires respect for the universal destination and distribution of goods and the private ownership of them, as well as respect for persons, their property, and the integrity of creation. The Church also finds in this Commandment the basis for her social doctrine which involves the correct way of acting in economic, social and political life, the right and the duty of human labor, justice and solidarity among nations, and love for the poor.” • Comp Cat “504. Under what conditions does the right to private property exist? (2403) The right to private property exists provided the property is acquired or received in a just way and that the universal destination of goods for the satisfaction of the basic needs of all takes precedence.” • Comp Cat “505. What is the purpose of private property? (2404-2406) The purpose of private property is to guarantee the freedom and dignity of individual persons by helping them to meet the basic needs of those in their charge and also of others who are in need.” • Comp Cat “506. What does the seventh commandment require? (2407, 2450-2451) The seventh commandment requires respect for the goods of others through the practice of justice and charity, temperance and solidarity. In particular it requires <i>respect for promises made and contracts agreed to, reparation for injustice</i> committed and restitution of stolen goods, and respect for the <i>integrity of creation</i> by the prudent and moderate use of the mineral, vegetable, and animal resources of the universe with special attention to those species which are in danger of extinction.” • Comp Cat “508. What is forbidden by the seventh commandment? (2408-2413, 2453-2455) Above all, the seventh commandment forbids theft, which is the taking or using of another’s property against the reasonable will of the owner. This can be done also by paying unjust wages; by speculation on the value of goods in order to gain an advantage to the detriment of others; or by the forgery of checks or invoices. Also forbidden is tax evasion or business fraud; willfully

	damaging private or public property ; usury; corruption; the private abuse of common goods; work deliberately done poorly; and waste.”
Schwindt, 85.	“Land cannot be called a commodity for the simple reason that is not produced by human labor. Land is that which is <i>labored upon</i> in order to produce commodities.”
Schwindt, 41.	Universal destination of Goods – “The earth-that first and greatest gift of nature from God to man-is the perennial source of sustenance to the human race, and because no man can do without the material goods that fulfill his basic needs (food and shelter), there exists a primordial right to use of its resources.”
Schwindt, 61. (Cf. CCC 2411)	“Commutative justice obliges that we pay others what we owe them, fulfilling our contractual obligations to the greatest extent possible.”
Schwindt, 100.	“Work is a good thing for man-a good thing for his humanity- because through work man <i>not only transforms nature</i> , adapting it to his own needs, but he also <i>achieves fulfillment</i> as a human being and indeed, in a sense, becomes ‘more a human being (LE, 9).”
Schwindt, 85.	“Commodities are “reproducible, elastic objects and services that are made mainly to be exchanged in the marketplace.”
Schwindt, 85.	“Catholic doctrine refuses to commodify human labor due to the dehumanizing or “objectifying” results of such a mentality, and would continue to reject this attitude on the basis of human dignity even if were theoretically workable.”
Schwindt, 105.	“The direct agreements between employer and employee fall under the domain of commutative justice, which is the justice of exchange and is the most basic order of economic justice.”
<i>Rerum Novarum</i> , 45.	“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 accept harder conditions because an employer or contractor will afford him no better, he is made the victim of force and injustice.”
Schwindt, 117.	“Referring back to St. Thomas Aquinas, we find a different view: “It is written (Matthew 7:12): ‘All things... whatsoever you would that men should do to you, do you also to them.’ But no man wishes to buy a thing for more than its worth. Therefore, no man should sell a thing to another man for more than its worth.” ST II-II, q.77a.4
Rolheiser, 50.	“Evolution works through this principle: the survival of the fittest. One of the essential elements of Christian discipleship demands that we work for this principle: the survival of the weakest and the gentlest.”
<i>Compendium of the Social Doctrine</i> , 66.	“ <i>The Church’s social doctrine is an integral part of her evangelizing ministry.</i> ”

<i>Compendium of the Social Doctrine</i> , 67.	“The Church’s social doctrine “is itself a valid instrument of evangelization” and is born of the always new meeting of the Gospel message and social life.”
<i>Compendium of the Social Doctrine</i> , 3.	“ <i>To the people of time, her travelling companions, the Church also offers her social doctrine.</i> In fact, when the Church “fulfils her mission of proclaiming the Gospel, she bears witness to man, in the name of Christ, to his dignity and his vocation to the communion of persons. She teaches him the demands of justice and peace in conformity with divine wisdom” (CCC, 2419).
<i>United States Catholic Catechism for Adults</i> , 337.	“Society ensures social justice by providing the conditions that allow associations and individuals to obtain their due” (CCC, no. 1943). Social justice deals with the essential needs of people who are called to live together in community with respect for each other’s dignity. These needs include food, clothing, shelter, and an income that supports the family.”
Schwindt, 49.	“the saying of St. John Paul II: “Freedom consists not in doing what we like, but in having the right to do we ought” (<i>Homily given at Oriole Park at Camden Yards, Baltimore on October 8, 1995, 7</i>).

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