

Social Teachings

Quick Reckoner

	Context	Main Themes	Important Sub Points	Practical implications
Rerum Novarum Pope Leo XIII 15/5/1891	The modern era of CST begins with Rerum Novarum. Initiatives taken by the church and faithful to apply the teaching of the church to problems of poverty and justice in the 19 th century. The then papal diplomat in Belgium who would later become Leo XIII witness the abject condition of the working people caught between exploitation by unbridled capitalism and the temptation to submit to the rising power of socialism or revolutionary Marxism. Basis for the new social thinking within the church	-Defends the right of the workers - Defends the need for justice and solidarity (while at the same time affirming the right to private property.)	Different great principles are introduced : -Common good, the right of private property. -Principle of subsidiarity -Man ought not regard external goods as his own, but as common so that in fact, a person should readily share them when he sees others in need.	These social teachings remain at the level of pastoral activities. Missionaries are more and more involved in education, health and other social activities.
Quadragesimo Anno 15/5/1931 Pope Pius XI	Great depression in the west, age of dictators and ruthless totalitarian systems of the right and left. 40 th anniversary of Rerum Novarum. This encyclical reaffirms the principles set by Leo XIII. Period of economical and political crisis in Europe and in the States.	Maintains the great principles of Peace and justice, solidarity, the common good, subsidiarity, the right to property, the right to associate and the fundamental role of the family in the society.	Affirming the Human Rights, Quadragesimo Anno paved the way to attack on Nazism, on society, communism, Italian fascism and Masonic anticlericalism in Mexico.	
Mater et Magistra 15/5/1961 Pope John XXIII	Published at the end of the post-war, on the seventh anniversary of Rerum Novarum, and in full preparation for the vatican council, in a decade of prosperity and hope mingled with cold war tensions. Period of decolonization of many countries.	-Rejects inordinate state control -Welcomes systems of social welfare and social security -Raises the problem of growing disparity between the rich and the poor nations in a context of post war rapid industrial development, trade	Participation of the people in decision making especially in the area of common good through a democratic process.	Creation of Caritas Internationalis in 1957 Beginning of the creation of Caritas in Asia. Caritas India in 1962 after the big famine Caritas Sri Lanka in 1964 -Comité de charité in Cambodia etc.

		and technology.		
Populorum progressio 26/03/1967 Pope Paul VI	A context of high economic growth on one hand and on the other ever widening disparity between rich and poor nationals.	-Justice is inseparable from development -Preferential option for the poor -The concept of integral development of the human person. -Development of all humanity in a spirit of solidarity	-Take up the cause of the helpless and the oppressed Strong appeal for social justice. -The right to property must never be exercised to the detriment of the common good -The world is given to all and not only to the rich -the unchecked liberalism that leads to producing "the international imperialism of money" -The struggle against destitution, though urgent and necessary, is not enough, it is a question, rather of building a world where every man, no matter what his race, religion or nationality can live a fully human life freed from servitude imposed on him by other men or by natural forces over which he has not sufficient control. -Social question becomes an universal concern. -the link between peace and justice	Emergence of caritas Pakistan, Caritas Vietnam, Caritas Bangladesh,
Sollicitudo Rei Socialis 30/12/1987 Pope Jean Paul II	At the threshold of the startling social and political changes in Eastern Europe, free market economy, beginning of economic crisis in the west, unemployment and poverty in the west and pauperisation of the poor in the south.	-Meaning and value of the human person -Vision of the human person, in the image of God as the centre of all attention;	-Burden of debt on the developing nations -Solidarity a means to commit one self with the poor –responsibility of each one towards the poor. -Committing one self to the development of the whole person and every human being is an obligation for the all and in particular for the catholic community. -Church is an expert in humanity -Solidarity is a christian virtue	-Caritas put up animation programs and People oriented programs. -Strategic planning are introduced in order to adapt the institutions to the needs of the time. -In Asia the end of 80's and the beginning of 90's mark a rupture with traditional assistance programs. Caritas enter in to community organization, Disaster preparedness etc.
Centesimus Annus 15/05/1991 John Paul II	1989 was a turning point in the world history : the sudden collapse of communism, first in E.Europe and then in the Soviet Union.	-The pope questions and analyses the root causes of the failure of Marxism and at the same time criticizes the		Beginning of a Period of advocacy in Asia. The social pastoral activities are perceived as a means for dialogue and at the same time a means for social transformation

		prevailing economical rationalism of the liberal west.		People are perceived as subjects of of social actions and potential agents of social change.
Deus Caritas Est Benedict XVI	<p>A context of global crisis, war and violence, Globalised economy which alienates millions and millions from the mainstream of the society. Values systems are questioned and above all there is a crisis of faith in the west ; growing religious fundamentalism in east.</p> <p>The modern world is a small village and people are brought together and in spite of the diversity there is quick exchange of information through quick communication.</p>	<p>-Love for god and love the neighbor. -Christian Charity is the manifestation of divine love -Charity is a task of the church -Caritas to be put up to respond to the needs of the people who are needy. -The independence of the work of Caritas -Charity not to be at the service of proselytism,</p>	<p>Recall the principles of Pastoral social :</p> <ul style="list-style-type: none"> - Prayer –Eucharist and liturgy - Service of the word - Service to the people <p>Service to the neighbor is undertaken in a systematic and community manner is part of the church The profound nature of the church is expressed in its triple mission : Announce of the good news, celebration of the sacrament and service of charity. -Justice and charity are deeply linked.</p>	<p>Rights Based Approach (RBA) Community organization Advocacy Environment and ecology Social justice</p>
Caritas in Veritate	<p>Context of globalization and war and crisis. Youth in quest of values, New economies, injustice</p>	<p>Universal solidarity is a obligation -the dignity of the human person leading to the principle of the prime place for the human person -deprival of divine love cause of poverty</p>	<p>Social transformation by making the poor actors of their own development -Solidarity of the presence, accompaniment, capacity building and respect -Responsibility of the church in preserving the nature and the environment -recognize that we form one human family . Principle of subsidiarity</p>	<p>RBA Community organization Integral development Social justice Advocacy and lobby</p>

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