

## *Incorporating Catholic Social Teaching into Faith-Justice Studies*

OFFICE OF TEACHING AND LEARNING

Spring 2018 Workshop

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### **The “See, Judge, Act, Reflect, Repeat” Methodology toward Dialogue, Consensus and Collaborative Action**

The methodology that has developed in CST seeks accurate and complete vision of injustices that exist, provides principles to evaluate injustices and to elucidate what more just social, political, economic arrangements would entail, and moves toward dialogue in a pluralistic environment toward greater social ethical consensus and, ultimately, collaborative action toward dismantling unjust structures and institutions and the building up of more just social arrangements.

This means necessarily: 1. CST engages and requires input from “all tools in the toolbox,” (in order to “see” reality accurately and completely) 2. CST is necessarily geared toward dialogue and consensus in the midst of pluralistic environments at every level (which will entail the elucidation of principles that can be apprehended and appreciated by those who do not share the same comprehensive worldview) 3. Recognizes the need for collaboration with diverse groups in civil society and government, and constant reflection upon successes and failures and discernment of new paths forward.

This methodology may itself prove pedagogically useful: 1. Explicitly incorporating into courses the specific ways that the model has operated in the many documents of CST and the dialogue, consensus and social actions that have resulted over a range of issues (economic justice, globalization, workers’ rights, war and peace, environmental justice, etc.). For more on this see Marvin Mich’s volume below 2. Tailoring the model to specific topics without explicitly addressing CST itself. 3. Explaining and examining the role that any given discipline plays in the process of dialogue, consensus and action (honing the “tools in the toolbox” that form an essential part of the dialogue- sociology, economics, political science, philosophy, psychology, etc- and showing how they can play a part in identifying injustice and fostering change) For more on this see especially Dan Finn’s new edited volume listed below.

Resources:

Mark J. Allman, ed., *The Almighty and the Dollar: Reflections on Economic Justice for All* (Winona, MN: Anselm Academic, 2012).

Erin M. Brigham, *See, Judge, Act: Catholic Social Teaching and Service Learning* (Winona, MN: Anselm Academic, 2013).

John XXIII, *Mater et Magistra*

Daniel K. Finn, ed., *Empirical Foundations of the Common Good* (New York: Oxford University Press, 2017).

Thomas Massaro, S.J., *Living Justice: Catholic Social Teaching in Action* (Lanham, MD: Rowman & Littlefield, 2015).

Marvin L. Mich, *Catholic Social Teaching and Movements* (Mystic, CT: Bayard, 1998).

### **Why is the Church involved at all? Or “What Does Jerusalem Have to Say to Athens?”**

Articulating reasons why CST should be engaged.... Yes, guidance for Catholics in action but also contributing to public moral debate on social, economic, and political issues that affect human dignity and flourishing.

For addressing specifically the role of CST and why Faith and Justice are intertwined- Second Vatican Councils’ *Gaudium et Spes*, no. 43, USCCB’s *Economic Justice for All* and the 1971 Synod of Bishops’ *Justice in the World* no. 6

-Clarifying role of “magisterium”: ultimately providing principles to aid in the dialogue, consensus action by laity in collaboration with others. Paul VI, *Octogesima Adveniens*, no. 4, USCCB’s *Economic Justice for All* nos. 27 and 135; Pope Francis, in most of his public ministry.  
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Jesuit Universities- specifically incorporating SJU’s and Jesuit commitment to Justice—Pedro Arrupe’s “Women and Men for Others”, and our own Mission Statement.

### **Positing Principles and Revealing the Possibilities for Overlapping Consensus**

If the principles of CST are to truly play a part in shaping dialogue and action, it must be shown that they have the potential to garner consensus and that they have parallels in other ethical systems.

In many central key principles there are robust opportunities to highlight the parallels/overlaps in other schools of ethical thought as well as public action/policy. For each area of overlap and consensus, you could seek to highlight the distinctive contribution of CST but also the many overlaps and far-reaching

Examples:

Human Rights: For CST it is necessarily both rights and responsibilities, and at all levels. It is a necessarily social concept. And it necessarily includes the full spectrum of rights- both civil and political and social and economic. This is paralleled quite closely in the Universal Declaration of Human Rights, and in many legal and philosophical circles, but it is also a distinct concept to

much of the understanding of rights in many American circles and indeed in the American Constitution, which still does not contain a Second Bill (of social and economic rights).

Human Development- Sen, Nussbaum, United Nation Development Program

Participation- Amartya Sen, Sakiko Fukuda Parr, and the United Nations Universal Declaration on the Right to Development

Preferential Option for the Poor- John Rawls' "difference principle," United Nations Millennium Declaration

Solidarity – United Nations Millennium Declaration and myriad influential thinkers in several fields- from philosophy to psychology to political science.

### **No Need to “Re-invent the Wheel” or “Go It Alone”**

-Incorporating short yet nuanced pieces that evaluate various issues from CST lens (by both theologians and ethicists, but also by many experts in other fields who have a clear and nuanced understanding of CST) Particularly helpful periodicals for this:

*America Magazine* (Jesuit Weekly); *Commonweal Magazine*; *National Catholic Reporter*; *Millennial Journal* (online only)

-Utilizing the many resources from CST-focused Centers/Institutions:

Jesuit Social Research Institute, Loyola University New Orleans,  
<http://www.loyno.edu/jsri/catholic-social-thought>

Catholic Relief Services University, Faculty Learning Commons,  
<http://university.crs.org/faculty/about-flc>

United States Conference of Catholic Bishops, Catholic Campaign for Human Development,  
<http://www.usccb.org/about/catholic-campaign-for-human-development/>