

THE PRINCIPLES OF CATHOLIC SOCIAL TEACHING

Catholic Social Teaching covers all spheres of life – the economic, political, personal and spiritual

With human dignity at its centre, a holistic approach to development founded on the principles of CST is what Pope Paul VI called ‘authentic development’. Explore the Catholic Social Teaching principles and how they guide the work of DEVELOPMENT AND PEACE.





The foundation of all Catholic Social Teaching is the inherent dignity of the human person, as created in the image and likeness of God. The Church, therefore, calls for Integral Human Development, which concerns the wellbeing of each person in every dimension: economic, political, social, ecological, and spiritual.

A just society can become a reality only when it is based on the respect of the transcendent dignity of the human person. The person represents the ultimate end of society. The social order and its development must invariably work to the benefit of the human person... not the other way around.

- Compendium of the Social Doctrine of the Church No. 132

Examples in action:

In response to crises, DEVELOPMENT AND PEACE works with local organizations not only to provide emergency supplies, such as shelter, bedding, food, cooking supplies, hygiene kits, etc., but to also provide for the emotional needs of those affected, for instance with psycho-social and post-trauma counselling services to deal with the trauma of conflict or natural disasters. It also seeks to make communities less vulnerable to future disasters by addressing the poverty that made communities so vulnerable in the first place.

Emergency relief is never without a long-term vision that seeks to re-establish livelihoods and sustainable development projects, such as the distribution of seed and farming tools, cash-for-work programs, distribution of fishing boats and livestock, and training on housing rights. In respect of the dignity of those with whom we work, the rebuilding process is led by local leaders, and the community participates in decisions that affect them throughout the recovery process.

Support to women is a constant concern for DEVELOPMENT AND PEACE in promoting human dignity. Providing opportunities such as micro-financing and technical training for women in places where their rights are not recognized allows women to become more autonomous, to have their skills recognized and to participate fully in society. One such program is run through the Afghan Women's Resource Center, which helps women to become literate, teaches them about their rights, provides them with skills training and helps them launch small businesses.



We must all consider the good of others, and the good of the whole human family, in organizing our society – economically, politically, and legally. *Human Dignity* can only be realized and protected through our relationship with society-at-large. We must love our neighbour, locally and globally, and prioritize the good of the human family over commercial interests.

God intended the Earth with everything contained in it for the use of all human beings and peoples. Thus, under the leadership of justice and in the company of charity, created goods should be in abundance for all in like manner.

- Second Vatican Council, *Gaudium et Spes*, 69

The demands of the common good... concern above all the commitment to peace, the organization of the State's powers, a sound juridical system, the protection of the environment, and the provision of essential services to all, some of which are at the same time human rights: food, housing, work, education and access to culture, transportation, basic health care, the freedom of communication and expression, and the protection of religious freedom. Nor must one forget the contribution that every nation is required in duty to make towards a true worldwide cooperation for the common good of the whole of humanity and for future generations also.

- Compendium of the Social Doctrine of the Church, No. 166

Example in action:

DEVELOPMENT AND PEACE supports organizations that are seeking the good of the whole community, rather than any individual or company. Since 2003, DEVELOPMENT AND PEACE has supported and advocated for publicly owned water sources both at home and abroad. Traditionally, water was shared between local farmers, but there has been increasing pressure placed on countries by the World Bank and other international bodies to privatize the management of natural resources such as water. In Indonesia, one of DEVELOPMENT AND PEACE's partners promotes community-based water management, and works to strengthen public control and access to clean water in rural and urban areas. Their major advocacy focus is on water as a human right. Here in Canada, where we have access to safe drinking water and filtration systems, DEVELOPMENT AND PEACE has advocated for "Bottled-Water Free" zones, and in 2003 members visited municipal governments presenting them with a Water Declaration of 5 principles that recognizes people before profit, access to water as a basic human right and water as a common good – not a resource to be exploited for individual or corporate gain.

SOLIDARITY



Each of us is part of the human family and we are all interconnected and interdependent. Loving our neighbour has global dimensions. We must see ourselves in others and collaborate toward solutions. *Solidarity* is a recognition that we are ‘all in this together,’ and is a commitment to strengthen community and promote a just society.

Solidarity is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all.

- Saint John Paul II, *Sollicitudo Rei Socialis* 38

It is a word that means much more than some acts of sporadic generosity. It is to think and to act in terms of community, of the priority of the life of all over the appropriation of goods by a few. It is also to fight against the structural causes of poverty, inequality, lack of work, land and housing, the denial of social and labor rights. It is to confront the destructive effects of the empire of money: forced displacements, painful emigrations, the traffic of persons, drugs, war, violence and all those realities that many of you suffer and that we are all called to transform. Solidarity, understood in its deepest sense, is a way of making history, and this is what the Popular Movements do.

- Pope Francis, World Meeting of Popular Movements 2014

Examples in action:

Living out solidarity is at the heart of the mission of DEVELOPMENT AND PEACE: to stand against injustice with our partners as equals, and to support their efforts by fundraising and by participating in education, mobilization and advocacy efforts here at home. Our international programs are based on partnerships of solidarity, where we work with local organizations who understand best the realities of their communities and how issues need to be addressed. Here in Canada, our members make personal commitments to advocate for change. Whether it be travelling an extra 100km to meet an MP, or getting up in front of their parish or community to educate, we feel there is no better gesture of solidarity.

One way that youth show their solidarity is by participating in THINKfast, a retreat that has been organized in school across Canada since 1987. This activity raises nearly a quarter of a million dollars annually for our partners in the Global South and for education initiatives here in Canada to promote a more just world. Participants spend 25 hours fasting in solidarity with those who go without food, while learning about and reflecting on the root causes of poverty and injustice.

PREFERENTIAL OPTION FOR THE POOR



The moral test of any society is based on how the most vulnerable are treated. God’s love is universal, so this principle does not intend that we should focus on the poor to the exclusion of others, but rather that we are called to prioritize those who are in most need of our *Solidarity*.

The needs of the poor take priority over the desires of the rich; the rights of workers over the maximization of profits; the preservation of the environment over uncontrolled industrial expansion; production to meet social needs over production for military purposes.

- Saint John Paul II, Address on Christian Unity in a Technological Age, Toronto, 1984

This is an option, or a special form of primacy in the exercise of Christian charity, to which the whole tradition of the Church appears witness. It affects the life of each Christian inasmuch as he or she seeks to imitate the life of Christ, but it applies equally to our social responsibilities and hence to our manner of living, and to the logistical decisions to be made concerning the ownership and use of goods. Today, furthermore, given the worldwide dimension which the social question has assumed, this level of preference for the poor, and the decisions which it inspires in us, cannot but embrace the immense multitudes of the hungry, the needy, the homeless, those without health care and, above all, those without hope for a better future.

- Compendium of Social Doctrine No. 182

... the mere fact that some people are born in places with fewer resources or less development does not justify the fact that they are living with less dignity. It must be reiterated that “the more fortunate should renounce some of their rights so as to place their goods more generously at the service of others.” To speak properly of our own rights, we need to broaden our perspective and to hear the plea of other peoples and other regions than those of our own country. We need to grow in a solidarity which “would allow all peoples to become the artisans of their destiny,” since “every person is called to self-fulfillment.

- Pope Francis, *Evangelii Gaudium* 190

Examples in action:

DEVELOPMENT AND PEACE targets the most vulnerable populations in our programs overseas. During humanitarian emergencies, we work with local partners who are in the best position to reach and provide aid to the most vulnerable individuals, such as widows and single mothers.

Our partners work with the most poor and vulnerable, and their voices take precedence in our educational materials, providing a space in our Canadian society for these voices, which otherwise may not be heard.

DEVELOPMENT AND PEACE promotes awareness of how our lives here in Canada impact on the lives of others – be it through our purchases, our investments, or our national policies. Some of our members pay more to have fair trade coffee, knowing they will either have less money to spend or less coffee to drink. Other members invest in ethical funds which may bear a lower return rate than available non-ethical funds, to ensure that the wealth of the world is fairly distributed.



The Earth is sacred. Creation has its own intrinsic value. We have a responsibility to protect and to cherish the Earth's ecological diversity, beauty and life-sustaining properties. Together, we must hold it in trust for future generations.

The environment is God's gift to everyone, and in our use of it we have a responsibility towards the poor, towards future generations and towards humanity as a whole.

- Pope Benedict XVI, Caritas in Veritate, 48

The family needs a home, a fit environment in which to develop its proper relationships. For the human family, this home is the earth, the environment that God the Creator has given us to inhabit with creativity and responsibility. We need to care for the environment: it has been entrusted to men and women to be protected and cultivated with responsible freedom, with the good of all as a constant guiding criterion.

- Pope Benedict XVI, World Day of Peace 2008, 7

Example in action:

DEVELOPMENT AND PEACE supports the efforts of its grassroots partners for ecological and social justice. One such partner in the Philippines is supporting the B'laan Indigenous people in their fight to regain the title to their ancestral lands, which also happens to house major deposits of gold and copper. Mining these resources would further endanger already protected species, affect watersheds and contaminate the water supply of farmers with arsenic. The international mining sector, in which Canada has an enormous stake, has a track record of human and worker rights violations, as well as environmental violations which cause great harm to the environment and local habitats. That is why DEVELOPMENT AND PEACE has been advocating to hold Canadian mining companies accountable for their actions in the Global South since 2008.

SUBSIDIARITY & THE ROLE OF GOVERNMENT



The state is an instrument to promote human dignity, protect human rights, and develop the common good. *Subsidiarity* holds that such functions of government should be performed at the lowest level possible, as long as they can be performed adequately. When they cannot, higher levels of government must intervene. This principle goes hand-in-hand with *Participation*, the principle that all peoples have a right to participate in the economic, political and cultural life of society, and in the decisions that affect their community.

It is clearly laid down that the paramount task assigned to government officials is that of recognizing, respecting, reconciling, protecting and promoting the rights and duties of citizens.

- Saint John XXIII, *Pacem in Terris*, 77

The principle of subsidiarity, which was developed as part of Catholic Social Teaching, states: What individuals can accomplish by their own initiative and efforts should not be taken from them by a higher authority. A greater and higher social institution must not take over the duties of subordinate organizations and deprive it of its competence. Its purpose, rather, is to intervene in a subsidiary fashion (thus offering help) when individuals or smaller institutions find that a task is beyond them.

- YOUCAT 323

Example in action:

Rather than sending 'development experts' to manage projects in the Global South, or sending Canadian volunteers to work on projects overseas, DEVELOPMENT AND PEACE supports local grassroots organizations. These are our 'partners,' and their work is to promote alternatives to unjust systems and find solutions that will allow for the growth of the whole community. Recognizing the expertise of locals in matters that affect their communities, DEVELOPMENT AND PEACE supports their being agents of their own development. This affirms the dignity and capacity of all persons.



Human beings are social, and how we live together affects the dignity of the individual and the progress of our society. All persons are entitled to participate in community, and in decisions that affect their lives, and cannot be excluded for any reason.

The characteristic implication of subsidiarity is participation, which is expressed essentially in a series of activities by means of which the citizen, either as an individual or in association with others, whether directly or through representation, contributes to the cultural, economic, political and social life of a civil community to which he belongs. Participation is a duty to be fulfilled consciously by all, with responsibility and a view to the common good.

- Compendium of the Social Doctrine of the Church, No 189- Saint John XXIII, Pacem in Terris, 77

Example in action:

DEVELOPMENT AND PEACE is itself a member-driven, democratic organization. Members across Canada form Diocesan Councils who present resolutions at provincial meetings and elect from among themselves the National Council, which is the organization's governing body. Abroad, we support grassroots organizations that work to empower communities. Some of our partners help local communities form cooperatives and unions, others educate communities about their legal rights where there is lack of access or judicial process, empowering communities to be the agents of their own development. Be it in long-term social change programs or emergency and reconstruction activities, the communities we work with are active participants in identifying their needs, proposing solutions, and implementing new ways of working. Participation can be lengthy, but it guarantees ownership of the process and of the results, and helps ensure sustainability.



We all have a right to those things which are required by *Human Dignity*. Rights arise from what we need to live as God intended us to. These are innately linked with our responsibility to ensure the rights of others – that we do not take more than is needed to fulfill our rights at the expense of another’s.

A well-ordered human society requires that people recognize and observe their mutual rights and duties. It also demands that each contribute generously to the establishment of a civic order in which rights and duties are more sincerely and effectively acknowledged and fulfilled.

- Saint John XXIII, *Pacem in Terris*, 31

A link has often been noted between claims to a “right to excess”, and even to transgression and vice, within affluent societies, and the lack of food, drinkable water, basic instruction and elementary health care in areas of the underdeveloped world and on the outskirts of large metropolitan centers. The link consists in this: individual rights, when detached from a framework of duties which grants them their full meaning, can run wild, leading to an escalation of demands which is effectively unlimited and indiscriminate. An overemphasis on rights leads to a disregard for duties.

- Pope Benedict XVI, *Caritas in Veritate*, 43

Example in action:

Each year, DEVELOPMENT AND PEACE runs an education campaign that reminds of our roles and responsibilities as global citizens.

The Fall Action Campaign is designed to help Canadians understand the root causes of poverty and our connection to global issues so that we can take action here at home to address the causes of injustice. For example, in one campaign DEVELOPMENT AND PEACE members educated Canadians on the environmental and human rights injustices caused by Canadian mining operations abroad and advocated for the installation of an independent ombudsman to receive and act on complaints from communities affected by Canadian mining companies. These mining operations benefit us directly, for instance by the metals used in our electronics, or indirectly through investments. We must recognize our complicity in the perpetuation of poverty and act to ensure that all benefit equally of the earth’s resources. Half a million Canadians responded by supporting DEVELOPMENT AND PEACE’s call for justice.



The economy must serve people, and not the other way around. All persons have a right to dignified work, and to fair wages and working conditions. Work is more than a way to make a living: it is a form of continuing participation in God's creation.

Global interconnectedness has led to the emergence of a new political power, that of **consumers and their associations**. This is a phenomenon that needs to be further explored, as it contains positive elements to be encouraged as well as excesses to be avoided. It is good for people to realize that purchasing is always a moral — and not simply economic — act. Hence **the consumer has a specific social responsibility**, which goes hand-in-hand with the social responsibility of the enterprise. Consumers should be continually educated regarding their daily role, which can be exercised with respect for moral principles without diminishing the intrinsic economic rationality of the act of purchasing. In the retail industry, particularly at times like the present when purchasing power has diminished and people must live more frugally, it is necessary to explore other paths: for example, forms of cooperative purchasing like the consumer cooperatives that have been in operation since the nineteenth century, partly through the initiative of Catholics... A more incisive role for consumers, as long as they themselves are not manipulated by associations that do not truly represent them, is a desirable element for building economic democracy.

- Pope Benedict XVI, Caritas in Veritate 66

Examples in action:

Rather than spending money on shipping items from Canada, the items used for emergency relief are purchased locally or regionally, which helps to stimulate the local economy, while ensuring as much money goes to direct aid as possible. It is also more responsible ecologically, as transportation leaves an important footprint on this planet.

The T-shirts DEVELOPMENT AND PEACE orders for THINKfast and other initiatives are fair trade, from the seed of the cotton plant through to the sewing of the garment. This means that the producers and workers receive a fair wage for their work, are supported by safe working conditions and not exposed to harmful industrial chemicals.

We support the work of cooperatives, unions, and micro-finance initiatives (particularly for women) in places such as Gaza, Afghanistan, Haiti and the Philippines. In addition, our staff in Canada are also part of a union.



To be in right relationship with God and with each other. Peace is the fruit of Charity and the consequence of Justice. It is the sign of *caritas* in action.

Peace is not merely an absence of war; nor can it be reduced solely to the maintenance of a balance of power between enemies; nor is it brought about by dictatorship. Instead, it is rightly and appropriately called an enterprise of justice.

- Second Vatican Council, *Gaudium et Spes*, 78

In a state of peace, people can live securely with their legitimately earned property and freely exchange goods with one another. In peace the dignity and the right of self-determination of individuals and of peoples are respected. In peace human coexistence is characterized by brotherly solidarity.

- YOUCAT 395

There is no true peace without fairness, truth, justice, and solidarity.

- Saint John Paul II, 2000 World Day of Peace, 13

Example in action:

In a country torn apart twice by genocide, one partner of DEVELOPMENT AND PEACE, is a beacon of hope in Burundi. They have a centre of learning which also uses sport and service activities to bring together students from different ethnicities. They promote peace-building and leadership training. Members of the centre explain the sense of family they have developed and the breaking down of stereotypes and prejudices they held before joining the centre. Each summer, several work and training camps are organized. The centre is an inspiring success and is recognized both at the local and international levels.