

Chapter 1 : Library Resource Finder: Location & Availability for: Essential Catholic social thought

*Essential Catholic Social Thought [Bernard V. Brady] on calendrierdelascience.com *FREE* shipping on qualifying offers. This review of Catholic social teaching provides a broad view of this rich tradition and includes excerpts of the relevant documents.*

History[edit] The principles of Catholic social teaching, though rooted in the Old Testament custom of the Jubilee , [10] [11] first began to be combined together into a system in the late nineteenth century. In the years which followed there have been numerous encyclicals and messages on social issues; various forms of Catholic action developed in different parts of the world; and social ethics taught in schools and seminaries. To mark the 40th anniversary of Rerum novarum, Pope Pius XI issued Quadragesimo anno, which expanded on some of its themes. It includes an examination of the threat of global economic imbalances to world peace. Peace on Earth , the first encyclical addressed to both Catholics and non-Catholics. In it, the Pope linked the establishment of world peace to the laying of a foundation consisting of proper rights and responsibilities between individuals, social groups, and states from the local to the international level. He exhorted Catholics to understand and apply the social teachings: Once again we exhort our people to take an active part in public life, and to contribute towards the attainment of the common good of the entire human family as well as to that of their own country. Unlike earlier documents, this is an expression of all the bishops, and covers a wide range of issues of the relationship of social concerns and Christian action. The joys and the hopes, the griefs and the anxieties of the people of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. The Development of Peoples. It asserts that free international trade alone is not adequate to correct these disparities and supports the role of international organizations in addressing this need. Paul called on rich nations to meet their moral obligation to poor nations, pointing out the relationship between development and peace. The intention of the church is not to take sides, but to be an advocate for basic human dignity: There can be no progress towards the complete development of individuals without the simultaneous development of all humanity in the spirit of solidarity. But, since the Church lives in history, she ought to "scrutinize the signs of the times and interpret them in the light of the Gospel. Evangelization in the Modern World. In it he asserts that combating injustice is an essential part of evangelizing modern peoples. Of particular importance were his encyclical Laborem exercens and Centesimus annus in On one hand there is a growing moral sensitivity alert to the value of every individual as a human being without any distinction of race, nationality, religion, political opinion, or social class. On the other hand these proclamations are contradicted in practice. How can these solemn affirmations be reconciled with the widespread attacks on human life and the refusal to accept those who are weak, needy, elderly, or just conceived? These attacks go directly against respect for life; they threaten the very meaning of democratic coexistence, and our cities risk becoming societies of people who are rejected, marginalized, uprooted, and oppressed, instead of communities of "people living together. Laborem exercens qualifies the teaching of private ownership in relation to the common use of goods that all men, as children of God, are entitled to. The church "has always understood this right within the broader context of the right common to all to use the goods of the whole creation: This idea has proven to be controversial and difficult to accept, particularly by right-of-center U. Catholic thinkers who are generally suspicious, or even disdainful, of supranational and international organizations, such as the United Nations. Noted scholar Thomas D. While the earnings of a minority are growing exponentially, so too is the gap separating the majority from the prosperity enjoyed by those happy few. This imbalance is the result of ideologies which defend the absolute autonomy of the marketplace and financial speculation. Consequently, they reject the right of states, charged with vigilance for the common good, to exercise any form of control. A new tyranny is thus born, invisible and often virtual, which unilaterally and relentlessly imposes its own laws and rules. Pope Benedict XVI had written: The order of creation demands that a priority be given to those human activities that do not cause irreversible damage to nature, but which instead are woven into the social, cultural, and religious fabric of the different communities. In this way, a sober balance is achieved between consumption and the sustainability of resources. He is

capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons. And he is called by grace to a covenant with his Creator, to offer him a response of faith and love that no other creature can give. For every social activity ought of its very nature to furnish help to the members of the body social, and never destroy and absorb them. Promulgated in , Quadragesimo anno is a response to German National Socialism and Soviet communism, on the one hand, and to Western European and American capitalist individualism on the other. It broke the surface of Catholic social teaching in this context, and it is helpful to keep this in mind. Gregory Beabout suggests that subsidiarity draws upon a far older concept as well: This is to the great harm of the State itself; for, with a structure of social governance lost, and with the taking over of all the burdens which the wrecked associations once bore. Subsidiarity charts a course between the Scylla of individualism and Charybdis of collectivism by locating the responsibilities and privileges of social life in the smallest unit of organization at which they will function. Larger social bodies, be they the state or otherwise, are permitted and required to intervene only when smaller ones cannot carry out the tasks themselves. Even in this case, the intervention must be temporary and for the purpose of empowering the smaller social body to be able to carry out such functions on its own. The Encyclicals in Everyday Language. Solidarity, which flows from faith, is fundamental to the Christian view of social and political organization. Each person is connected to and dependent on all humanity, collectively and individually. Every responsibility and every commitment spelt out by that doctrine is derived from charity which, according to the teaching of Jesus, is the synthesis of the entire Law Matthew It gives real substance to the personal relationship with God and with neighbour; it is the principle not only of micro-relationships but with friends, family members or within small groups. In a culture without truth, there is a fatal risk of losing love. It falls prey to contingent subjective emotions and opinions, the word love is abused and distorted, to the point where it comes to mean the opposite. Truth frees charity from the constraints of an emotionalism that deprives it of relational and social content, and of a fideism that deprives it of human and universal breathing-space. In the truth, charity reflects the personal yet public dimension of faith in God and the Bible. Chesterton and Hilaire Belloc. It holds that social and economic structures should promote social justice , and that social justice is best served through a wide distribution of ownership. For support, Distributists cite Rerum Novarum, which stated: We have seen that this great labor question cannot be solved save by assuming as a principle that private ownership must be held sacred and inviolable. The law, therefore, should favor ownership, and its policy should be to induce as many as possible of the people to become owners. Other sources identify more or fewer key themes based on their reading of the key documents of the social magisterium. Catholics believe in an inherent dignity of the human person starting from conception through to natural death. They believe that human life must be valued infinitely above material possessions. Pope John Paul II wrote and spoke extensively on the topic of the inviolability of human life and dignity in his watershed encyclical, Evangelium Vitae , Latin for "The Gospel of Life". Catholics oppose acts considered attacks and affronts to human life, including abortion , [44] fornication [45] including contraception , [46] capital punishment, euthanasia , [47] genocide, torture, the direct and intentional targeting of noncombatants in war, and every deliberate taking of innocent human life. The traditional teaching of the Church does not exclude, presupposing full ascertainment of the identity and responsibility of the offender, recourse to the death penalty, when this is the only practicable way to defend the lives of human beings effectively against the aggressor. According to John Paul II, every human person "is called to a fullness of life which far exceeds the dimensions of his earthly existence, because it consists in sharing the very life of God. Catholic teaching about the dignity of life calls us Nations are called to protect the right to life by seeking effective ways to combat evil and terror without resorting to armed conflicts except as a last resort, always seeking first to resolve disputes by peaceful means. We revere the lives of children in the womb, the lives of persons dying in war and from starvation, and indeed the lives of all human beings as children of God. The bishops have seen this as a basis for the support of social welfare programs and of governmental economic policies that promote equitable distribution of income and access to essential goods and services. Call to family, community, and participation and the pursuit of the Common Good[edit] According to the Book of Genesis , the Lord God said: It advocates a complementarian view of marriage, family life, and religious leadership. Full human development

takes place in relationship with others. The family is based on marriage between a man and a woman is the first and fundamental unit of society and is a sanctuary for the creation and nurturing of children. Together families form communities, communities a state and together all across the world each human is part of the human family. How these communities organize themselves politically, economically and socially is thus of the highest importance. Each institution must be judged by how much it enhances, or is a detriment to, the life and dignity of human persons. Catholic Social Teaching opposes collectivist approaches such as Communism but at the same time it also rejects unrestricted laissez-faire policies and the notion that a free market automatically produces social justice. The state has a positive moral role to play as no society will achieve a just and equitable distribution of resources with a totally free market. Rights and responsibilities; social justice[edit] Every person has a fundamental right to life and to the necessities of life. The right to exercise religious freedom publicly and privately by individuals and institutions along with freedom of conscience need to be constantly defended. In a fundamental way, the right to free expression of religious beliefs protects all other rights. The church supports private property and teaches that "every man has by nature the right to possess property as his own. Rights should be understood and exercised in a moral framework rooted in the dignity of the human person and social justice. Those that have more have a greater responsibility to contribute to the common good than those who have less. We live our lives by a subconscious philosophy of freedom and work. The encyclical *Laborem exercens* by Pope John Paul II, describes work as the essential key to the whole social question. The very beginning is an aspect of the human vocation. Work includes every form of action by which the world is transformed and shaped or even simply maintained by human beings. It is through work that we achieve fulfilment. So in order to fulfil ourselves we must cooperate and work together to create something good for all of us, a common good. What we call justice is that state of social harmony in which the actions of each person best serve the common good. Freedom according to Natural Law is the empowerment of good. Being free we have responsibilities. With human relationships we have responsibilities towards each other. This is the basis of human rights. The Roman Catholic Bishops of England and Wales, in their document "The Common Good" stated that, "The study of the evolution of human rights shows that they all flow from the one fundamental right: From this derives the right to a society which makes life more truly human: Having the right to life must mean that everyone else has a responsibility towards me.

Chapter 2 : Essential Catholic Social Thought by Bernard V. Brady

Essential Catholic Social Thought Accessible in style and designed for a one-semester course, this book presents the principles of Catholic social thought, describes their historical development, and includes abridged excerpts of relevant documents.

The inclusion of these abridgments, in the context of a semester-length-friendly eleven chapters, makes the book an attractive stand-alone resource for CST courses. The clear strength of the text is its breadth of coverage. Few teachers of CST will complain that Brady has left out something significant. The text includes significant treatments of every major relevant theme, from the classic issues of worker justice and human rights to later topics like racism and the environment. Brady helpfully complements the encyclicals not only with numerous other church documents such as the joint letter of US and Mexican bishops on immigration , but also with significant sections drawn from John Ryan, Dorothy Day, and liberation theologians. I admit I wondered about this at first, but I was won over. Importantly, his choices when condensing material are consistently excellent. Two are worth pointing out in relation to its role as a textbook. The first is the tendency to present too many diverse typologies and lists drawn from secondary sources. Scholars of the tradition might welcome this comprehensiveness, but beginning students are likely to be overwhelmed. This is yet another list, and creates further challenges insofar as it includes two terms conscience and vocation that are not typical CST themes. Were I to use this text, I might well simply start with chapter 2, leaving chapter 1 as a resource to be consulted only if needed. The other weakness, perhaps telegraphed by these early chapters, is an increasingly unclear organizational strategy as the book unfolds. Thematic elements arise almost naturally. However, after chapter 6, the book pursues chronological and thematic approaches both alternatively and inconsistently. For example, chapters 7 and 8 present virtually free-standing introductions to, and abridgments of, key John Paul II documents, but then also includes treatments of immigration and racism—very important topics, but largely separate from the encyclicals. But economics is not given clear thematic emphasis it does not have its own chapter. These three themes—mapped onto the chronology he also notes in this conclusion—would have improved the focus and order of the whole. These shortcomings should be seen in light, however, of the necessary task that Brady has undertaken so well: About the Reviewer s: He is the author of several books:

Chapter 3 : Catholic social teaching - Wikipedia

This book provides a broad view of the basic features of the rich tradition of Catholic reflection and action on social issues. In the words of Brady, "the Catholic social tradition is about action and contemplation.

The depth and richness of this tradition can be understood best through a direct reading of these documents. In these brief reflections, we highlight several of the key themes that are at the heart of our Catholic social tradition.

Life and Dignity of the Human Person The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. In our society, human life is under direct attack from abortion and euthanasia. The value of human life is being threatened by cloning , embryonic stem cell research , and the use of the death penalty. The intentional targeting of civilians in war or terrorist attacks is always wrong. Catholic teaching also calls on us to work to avoid war. Nations must protect the right to life by finding increasingly effective ways to prevent conflicts and resolve them by peaceful means. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person. How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. Marriage and the family are the central social institutions that must be supported and strengthened, not undermined. We believe people have a right and a duty to participate in society , seeking together the common good and well-being of all, especially the poor and vulnerable. More on **Call to Family, Community, and Participation** Rights and Responsibilities The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities--to one another, to our families, and to the larger society. More on **Rights and Responsibilities** Option for the Poor and Vulnerable A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment Mt Work is more than a way to make a living; it is a form of continuing participation in Gods creation. If the dignity of work is to be protected, then the basic rights of workers must be respected--the right to productive work, to decent and fair wages, to the organization and joining of unions, to private property, and to economic initiative. More on **Dignity of Work and Rights of Workers** Solidarity We are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers and sisters keepers, wherever they may be. Loving our neighbor has global dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught that if you want peace, work for justice. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict. Care for the earth is not just an Earth Day slogan, it is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all of Gods creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored. A full understanding can only be achieved by reading the papal, conciliar, and episcopal documents that make up this rich tradition. For a copy of the complete text of *Sharing Catholic Social Teaching: Challenges and Directions* No. No part of this work may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the copyright holder.

Chapter 4 : Essential Catholic Social Thought - | SlugBooks

Designed for the college classroom, this text presents the principles of Catholic social thought, describes their historical development, and includes abridged excerpts of all relevant documents.

Chapter 5 : Essential Catholic Social Thought - Bernard V. Brady - Google Books

This review of Catholic social teaching provides a broad view of this rich tradition and includes excerpts of the relevant documents. Designed for a one-semester course, it presents the principles of catholic social thought, describes their historical development and features study and discussion.

Chapter 6 : Essential Catholic Social Thought

WINNER CATHOLIC PRESS ASSOCIATION BOOK AWARD! - CATHOLIC SOCIAL TEACHING. Designed for the college classroom, this text presents the principles of Catholic social thought, describes their historical development, and includes abridged excerpts of all relevant documents.

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Chapter 9 : Essential Catholic Social Thought : Bernard V. Brady :

Synopsis. This book provides a broad view of the basic features of the rich tradition of Catholic reflection and action on social issues. In the words of Brady, "the Catholic social tradition is about action and contemplation.