

Easy as CST

Unlocking the Church's potential



Primary teacher notes



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Introduction

Catholic Social Teaching (CST) is rooted in Scripture, formed by the wisdom of Church leaders, and influenced by grassroots movements. It is our moral compass, guiding us on how to live out our faith in the world.

Our faith calls us to love God and to love our neighbours in every situation, especially our sisters and brothers living in poverty. Following in the footsteps of Christ, we hope to make present in our unjust and broken world, the

justice, love and peace of God.

Modern Catholic Social Teaching is said to have originated in 1891 with the encyclical letter, *Rerum Novarum*. Since then, a wealth of teaching continues to give new life to the Scriptures and shape the Church's response to our modern world. Pope Francis' continues to add to Catholic Social Teaching with his own encyclicals including *Laudato Si'* (2015) and *Fratelli Tutti* (2020)

From these Catholic social teaching documents and encyclicals we derive core principles. There is no fixed or official list of principles. Different organisations and writers include different ones. However, they will include the same ideas and beliefs,

In this document and accompanying resources there are 9 principles used. There will be cross over between them and our actions for global and local justice will often be in response to more than one principle at a time.

How to use this document

This document is designed to be used by Primary teachers to give them a better understanding of CST by providing definitions, quotations and explanations.

For each of the 9 principles there is a page which includes

- A scriptural quotation
- Two definitions or explanations
- A key statement which sums up the principle
- Quotations from key CST documents to illustrate the principles
- A description of how that principle is demonstrated in CAFOD's work



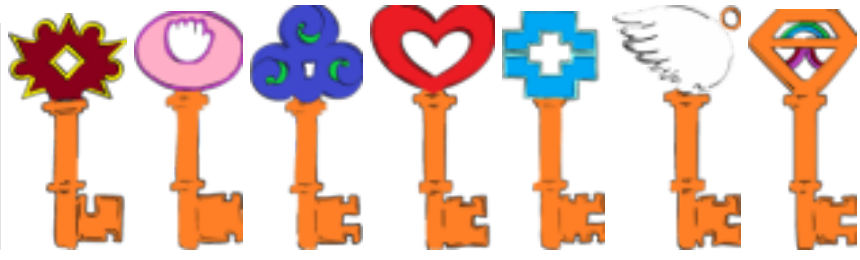
Illustrations

Each principle is illustrated with two images. These images aim to provide a visual connection with the principle and are used throughout the Easy as CST resources. They are designed to help make the materials in the accompanying resources and activities memorable and engaging for children. In addition, on the cover there is a further set of icons which can also be found in the resources. These icons can also be seen on the t-shirts of the animal mascots.

The animal mascots are suggested to be used with EYFS, KS1 and Lower KS2.



The keys are introduced in the resources for Upper Key Stage 2.



Human
Dignity
The Common
Good

Participation
Stewardship
Subsidiarity
Solidarity
Preferential Option for

the Poor
Distributive Justice
Promoting Peace



we respect and uphold the dignity of each and every human being. Everything else flows from this dignity.

Each of us is made in God's image. Every person has an innate human dignity no one can take away.



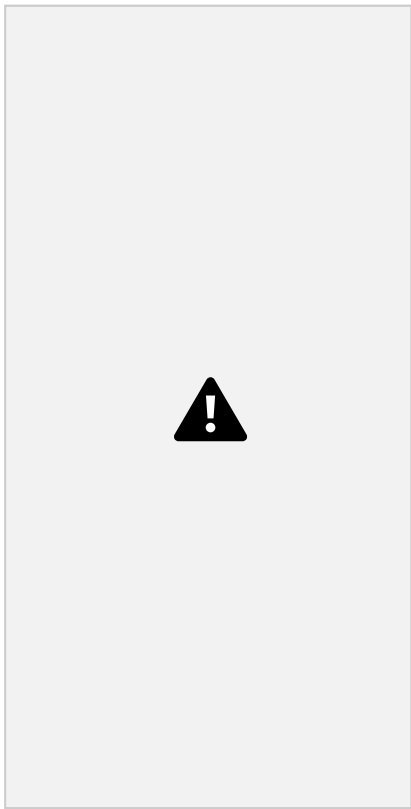
(a big fan of human dignity)

"Human person are willed by God; they are imprinted with God's image. Their dignity does not come from the work they do, but from the persons they are" *Saint Pope John Paul II, On the Hundredth Year #11*

"There will no peace or justice in the world until we return to a sense of our dignity as creatures and children of God" *Pope St John XXIII*

HUMAN DIGNITY

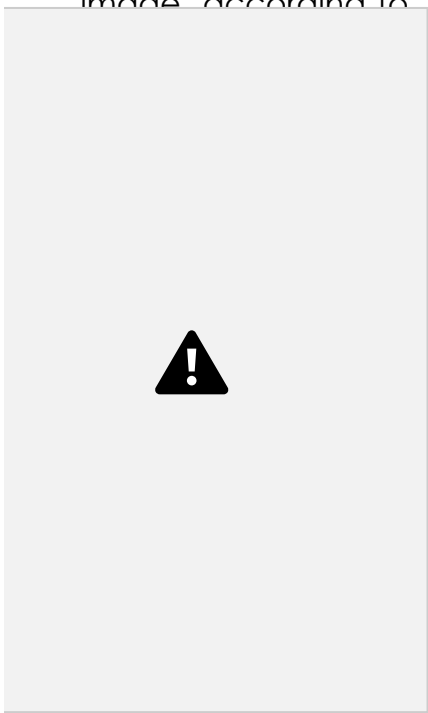
Luc the Deer



God said, 'Let us make human-kind in our image, according to

our giving...they are God's handiwork, his creation. God created that person in his image, and he or she reflects something of God's glory. Every human being is the object of God's infinite tenderness, and he himself is present in their lives.'

Pope Francis, Evangelii Gaudium (The Joy of the Gospel) #274, 2013



'Every person is worthy of those living in poverty to have access to food, water, housing and other basic amenities which many of us can often take for granted.'



Key statement

We are beautifully made in the image and likeness of God.

CAFOD and Human Dignity

CAFOD works with all people, regardless of gender, disability, age, race, ethnicity, nationality, culture, sexual orientation, political or religious belief. We celebrate diversity, and the strength it gives us, as we come together and seek justice for all. Since we believe each person is made in the image and likeness of God and has inherent dignity, we work with





Our actions have an impact on everyone. When we make decisions, we must consider the common good.



The common good is about respecting the rights and responsibilities of all people and leaving no one behind.



Spees, #26, 1965

The Common Good

Chikondi the Giraffe (a big fan of the common good)

in common; they would... distribute the proceeds to...



'The whole is greater than the part, but it is also greater than the sum of its parts.'

Pope Francis, *Evangelii Gaudium*



'Beside the good of the individual, there is a good that is linked to living in society: the common good. It is the good of 'all of us'... To desire the common good and strive towards it is a requirement of justice and charity. Pope Benedict XVI, *Caritas in Veritate*, #7, 2009



'The common good... the sum total of social conditions which allow people... to reach their fulfilment more fully and more easily.'

Second Vatican Council,



'All who believed were together and had all things



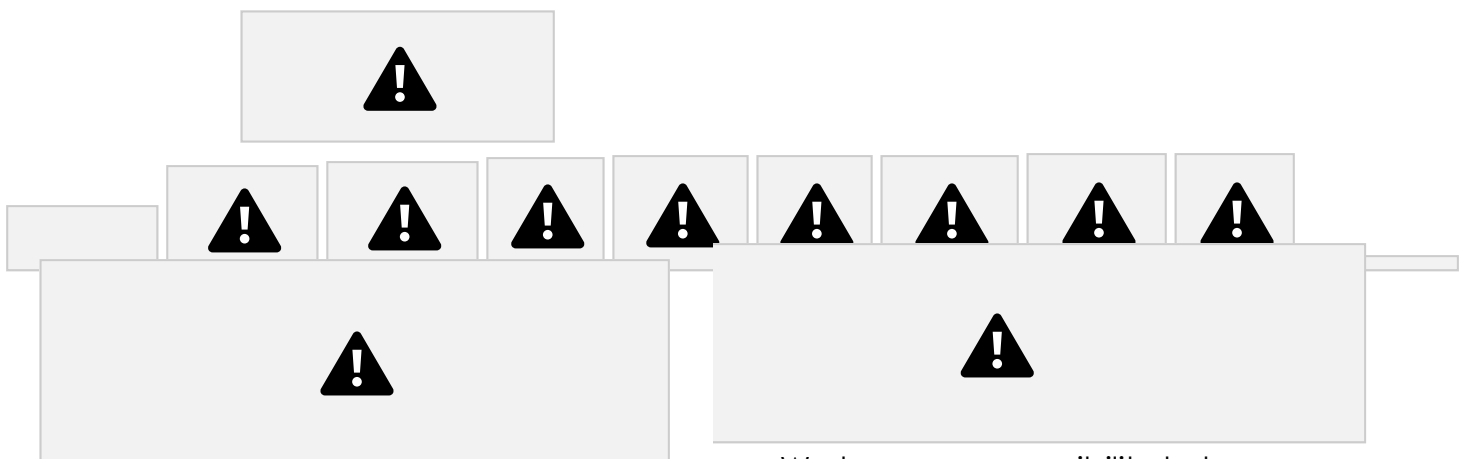
We are called to work for the good of each and of all.

CAFOD and The Common Good

CAFOD follows Jesus' example of ensuring that quieter voices are heard, so that a

Key statement

better world is achieved together and where each and every one of us, including our mother earth, may flourish. Ultimately, no one can truly flourish if another person is hungry, lost or abandoned, nor can humankind flourish while our common home is degraded and exploited for the good of the few.



We live in community with others, growing together. We are called

We have a responsibility to be inclusive so that we allow all people

Participation

Patiriki the Penguin
(a big fan of participation)

'Each of us has a part to play, a gift to share, a service to offer, for building up the Body of Christ in love.'
Pope Francis, June 19, 2013

'It is necessary that all participate, each according to his position and role, in promoting the common good.'
The Catechism of the Catholic Church (#1913)

part works as it should, the whole body grows and

their pleas, with their joy which infects us in our close and continuous interaction.' Pope Francis, *Evangelii Gaudium (The Joy of the Gospel)* #88, 2013



'...the Gospel tells us constantly to run the risk of face-to-face encounter with others, with their physical presence which challenges us, with their pain and

"When ... ate

on their behalf when it is right to do so. This is about Doing-Together, not Doing-To.



Key statement

We all have the right and duty to participate fully in society.

CAFOD and Participation

Together, we can confront the problems of our world and seek solutions that are truly effective. We listen to others as they speak for themselves, help them to participate if they need such help and speak-out boldly



decisions are made at the most appropriate level, so all those affected can contribute and have a voice.

Subsidiarity involves making sure that

what is best for their families and communities. They need to have a say and the chance to influence outcomes.



leas and knows
2016

Subsidiarity

Sid the Sheep (a big fan of subsidiarity)



'Development programmes, if they are to be adapted to individual situations, need to be flexible; and the people who benefit from them ought to be directly involved in their



'It is the responsibility of the State to safeguard and promote the common good of society. Based on the principles of subsidiarity and solidarity...it plays a fundamental role, one which cannot be delegated, in working for the integral development of all.' *Pope Francis, Evangelii Gaudium (The Joy of the Gospel) #240, 2013*



'...together we want to give voice to all those who suffer, to all those who have no voice and are not heard.' *Pope Francis, Septe*

"Jethro said to Moses: Let them bring every im
them bring every im



Key statement

We are called to empower communities, to let everyone have a say

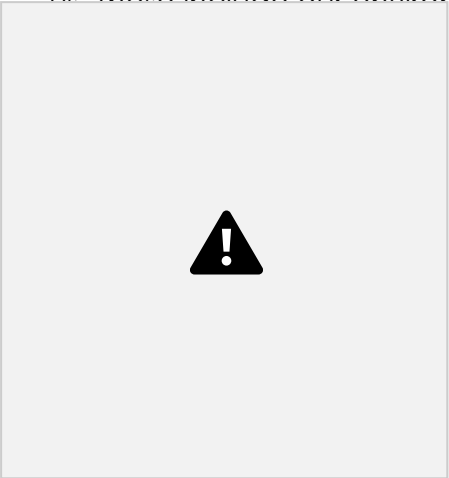
CAFOD and Subsidiarity

CAFOD believes that local individuals, communities, and local organisations are best placed to influence changes to global, national and local policies and practices so that they benefit all. We follow Jesus' example of ensuring that the insights and perspectives of quieter voices are heard, so that a better world is achieved together.



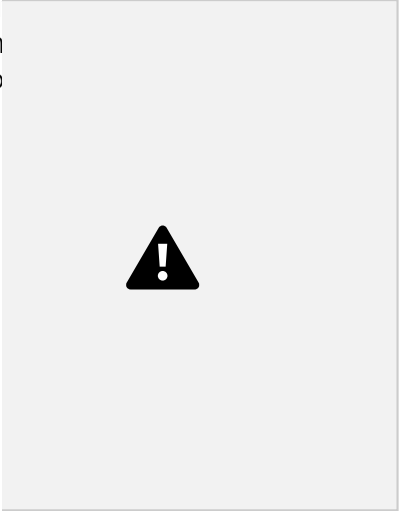
Stewardship is all about caring for the many gifts that God has given us. These include our environment...

All living things are connected so we must use God's gifts responsibly to meet the needs of everyone, now and in the future.



Our earth is talking to us and we must listen to it and decipher its message if we want to survive.'

Pope Benedict XVI, July 24, 2007

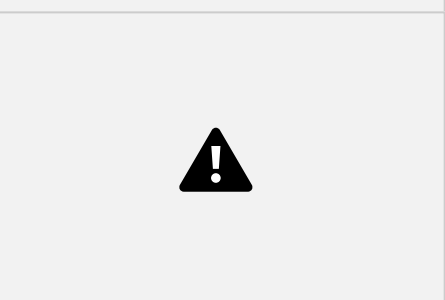
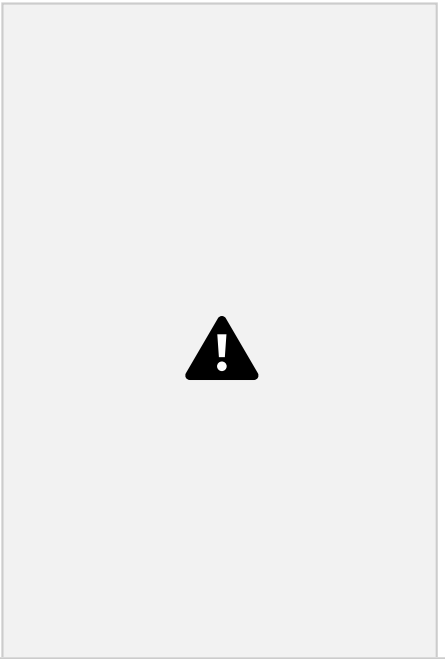


'...the world we have received also belongs to those who will follow us.'

Pope Francis, Laudato Si' (Praise be), #159, 2015

Stewardship

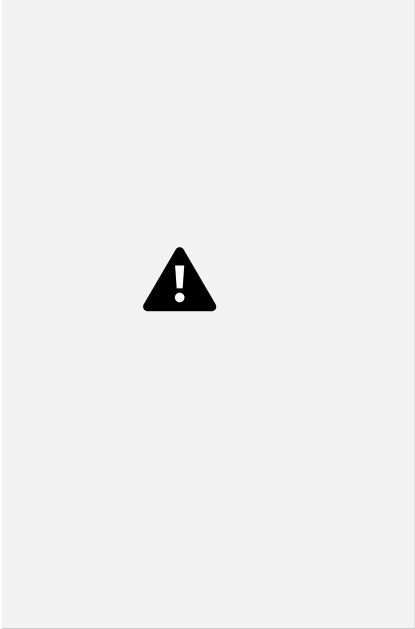
Sofia the Sloth (a big fan of stewardship)



'The Lord God took the

man and put him in the garden of Eden to till it and keep it.'

Genesis 2:15



world as an inheritance from past generations, but also as a loan from future generations, to whom we will have to return it!

*Pope Francis,
Ecuador, July 7, 2015*

'We received this

the earth and cry of the poor and respond holistically.



Key statement

We are guardians of God's creation, living sustainably and enhancing the wellbeing of our planet.

CAFOD and Stewardship

Caring for the earth is integral to our task of tackling the scandal of global poverty, vulnerability, inequality, injustice and exclusion. It is neither optional nor secondary. Following an integral ecology approach we hear the inseparable cry of



Being in solidarity is recognising others as our brothers and sisters and actively working for their good.

We are connected to people and places all over the world.



the priority of the life of all...' Pope Francis, *Evangelii Gaudium (The Joy of the Gospel)*, #188, 2013

Solidarity

Shristi the Sun Bear
(a big fan of solidarity)

'We are called to confront the poverty of our brothers and sisters, to touch it, to make it our own and to take practical steps to alleviate it.' Pope Fran



'I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security...while at our door people are starving and Jesus does not tire of saying to us: 'Give them something to eat' (Mark 6:37) Pope Francis, *Evangelii Gaudium (The Joy of the Gospel)* #49, 2013

'The word 'solidarity'... refers to something more than a few sporadic acts of generosity...[it is about] community and



'... all of you are one

them to change. When we unite and make a stand for what we believe in, we can achieve remarkable things.



Key statement

God created us as one global family called to support our

brothers and sisters.

CAFOD and Solidarity

By coming together in hope as individuals, families, communities, organisations and nations, we can achieve transformative change for the common good. Together, we can expose the fault lines that drive poverty - vulnerability, inequality, injustice, exclusion - and that harm the environment, opening





welcome the stranger, clothe the naked, look after the sick and visit those imprisoned, we are looking after Him.

A

preferential option for the poor means that we think first about the needs of those who are the most vulnerable

'The measure of the Preferential Option for the Poor' 'Learn to do good; seek



feed the hungry, life of Christ" *St Pope John Paul II, On Social Concern #42*

Poppy the Pōpokotea (a big fan of preferential option for the poor)



greatness of a society is found in the way it treats those most in need, those who have nothing apart from their poverty!



"You are not making a gift of your possessions to the poor person. You are handing over to him what is his. For what has been given in common for the use of all, you have arrogated to yourself. The world is given to all, and not only to the rich."

St Ambrose, quoted by St Pope Paul VI in The Progress of Peoples 1967



"The [Option for the Poor] affects the life of each Christian as he or she seeks to imitate the

justice, rescue the

beyond reach of the love and support they need.



Key statement

The needs of the poor and vulnerable should be put first.

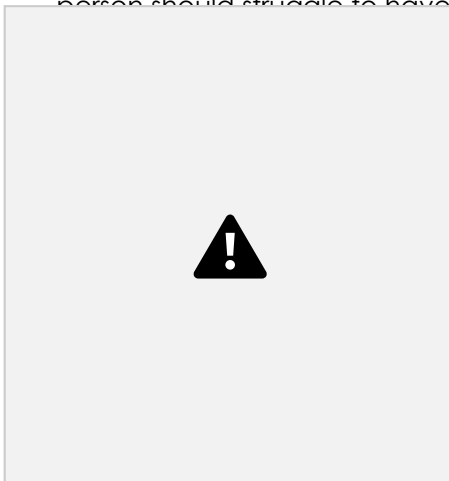
CAFOD and Preferential Option for The Poor

We work wherever the need is greatest. We refuse to accept the suffering of our brothers and sisters. No one should be



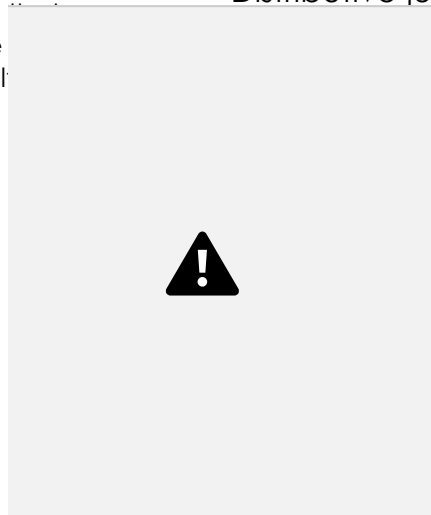
God's plan was for all people to share in the goods of this world. This means that no person should struggle to have the necessities of life, or be excluded from the shelter and clothing that are essential for human dignity.

Distributive justice is all about fair distribution of resources (including money, goods and services). It is about social justice.



'...we are agreed today that the earth is essentially a shared inheritance, whose fruits are meant to benefit everyone.'

Pope Francis, *Laudato Si'* (Praise be), #93, 2015



'The principle of the universal destination of goods is an invitation... to bring about a world of fairness and solidarity...'

Compendium of the Social Doctrine of the Church (#174)

Distributive Justice

DJ the Dolphin
(a big fan of distributive justice)



"All who believed were together and had all things in common."

into a privilege enjoyed by a select few. We have made the fruits of the earth - a gift to humanity - commodities for a few, thus engendering exclusion.'

Pope Francis' message to the UN World Food Programme, June 13, 2016



'We have turned a gift with a universal destination



Key statement

Everyone should have access to their fair share of resources.

means we have the power to change it. Changing the food we buy and choosing products from Fairtrade companies is one of the ways we can help tackle poverty.

CAFOD and Distributive Justice

CAFOD founded the Fairtrade Foundation in 1992 along with Christian Aid, Oxfam, Traidcraft, the World Development Movement and the National Federation of Women's Institutes. We believe we are all part of the global food system - which



Peace is not just the absence of war. It is part of God's nature, and a value we should all seek to live out in our daily lives.

Peace comes from both justice and love and is dependent upon people understanding one another.

the auspices of freedom.
*Peace on Earth, Pope St
John XIII #167-8*

Promoting Peace

Daisy the Dove (a
big fan of promoting
peace)

'Today the world has a
profound thirst for peace.
In many countries, people
are suffering due to wars
which, though often
forgotten, are always the
cause of suffering and

'Inner peace is closely re
lated to care for ecology
and for the common
good because, lived out
authentically, it is
reflected in a balanced
lifestyle together with a
capacity for wonder
which takes us to a
deeper understanding of
life.'

*Pope Francis, Laudato
Si' (Praise be), #225, 2015*

"Peace is but an empty
word, if it does not rest
upon that order...that is
founded on truth, built up
on justice, nurtured and
animated by charity and
brought into effect under

'...those who promote
peace have joy.'

or violence

Key statement

We can be God's
instruments of peace through
seeking justice.

CAFOD and Promoting Peace

Projects backed by CAFOD are building
peace in multiple conflict situations. Poverty
and conflict are closely linked, so CAFOD
works in many countries where there is war

Finding out more

A useful starting point for finding out more about CST is this short animation from CAFOD where you can learn about [Catholic Social Teaching in 3 minutes](#) .

A great place to start is with the many documents which together form the canon of Catholic Social Teaching. The quotations in this document are from much bigger documents, many of them written by different Popes. These links are to the complete documents to allow you to read more. Many of them are encyclicals, which are letters written to the whole church and world on a theme. They will usually address issues which could be said to cover several principles of Catholic Social Teaching.

The title of an encyclical is *usually* in Latin (the universal language of the Catholic Church) and is taken from the first two words of the letter. In the main document we have mostly used the English translations but here they are also given their official titles.

[Rerum Novarum/On Capital and Labour](#) Pope Leo XIII 1891

[Centesimus Annus/On the Hundredth Year](#) Pope St John II 1991

[Evangelii Gaudium/The Joy of the Gospel](#) Pope Francis 2013

[Caritas in Veritate/Charity in Truth](#) Pope Benedict XVI 2009

[Gaudium et Spes/The Joys and Hopes](#) Second Vatican Council 1965

[Catechism of the Catholic Church](#) 1993

[Laudato Si'/Praise be to You](#) Pope Francis 2015

[Sollicitudo Rei Socialis/The Social Concern](#) Pope St John Paul II 1987

[Populorum Progressio/The Progress of Peoples](#) Pope St Paul VI 1967

[Compendium of the Social Doctrine of The Church](#) 2004

[Pacem in Terris/Peace on Earth](#) Pope St John XIII 1963

[Fratelli Tutti/Brothers and Sisters All](#) Pope Francis 2020

