



But social justice seems like a good **bridge** between

<p style="text-align: center;">Culture</p> <ul style="list-style-type: none"> • everyone deserves equal economic, political and social rights and opportunities • rights should not be influenced by race, gender, disabilities, or other factors • crucial for preparing young people to become responsible global citizens 	AND	<p style="text-align: center;">Catholicism</p> <ul style="list-style-type: none"> • everyone deserves equal economic, political and social rights and opportunities • rights should not be influenced by race, gender, disabilities, or other factors • crucial for preparing young people to become responsible global citizens
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Debate your neighbour

<p style="color: red;">Speaker for the affirmative:</p> <p><i>Social justice is an effective bridge between culture and Catholicism</i></p>	<p style="color: red;">Speaker for the negative:</p> <p><i>Social justice is not an effective bridge between culture and Catholicism</i></p>
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Catholicism and social justice

How do Catholics act in ways that promote social justice?

Write a list:







Catholicism and social justice

Why do Catholics act for social justice?

Write another list:






Why do Catholics act for social justice?


"He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"
Micah 6:8 New Revised Standard Version, Anglicised Catholic Edition (NRSVACE)

"When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

'The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favour.'


Luke 4: 16-19






Catholics stand in the ethical tradition



- Of the God of Abraham, Isaac and Jacob
- Of the God revealed in the person of Jesus Christ
- Of reflection on what God's revelation means for persons and societies, including *Catholic Social Teaching (CST)*



Catholic Social Teaching
frames how Catholics **think and act justly** as well as **mercifully** and **humbly**



God's love means justice is enhanced by mercy


Justice means getting what we deserve
For Catholics, social justice is not just trying to restore the scales to equilibrium, but also loving the other (showing mercy).
It is also about doing it humbly!



CST Principles vary in how they are characterised (and in number)

10 Principles (Caritas)	9 Principles (Someone)	7 Principles (USCBC)
Preferential Option for the Poor	Option for the Poor and Vulnerable	Option for the Poor and Vulnerable
Dignity of the Human Person	Life and Dignity of the Human Person	Life and Dignity of the Human Person
Stewardship of Creation	Stewardship	Care for God's Creation
Subsidiarity and Participation	Call to Family, Community, and Participation	Call to Family, Community, and Participation
The Common Good	The Common Good	
Solidarity	Solidarity	Solidarity
Economic justice	Dignity of work and the rights of workers	The Dignity of Work and the Rights of Workers
Promotion of peace	Respect for Human Life	
Rights and duties	Rights and Responsibilities	Rights and Responsibilities
Role of government		


Social Justice is not named as such even though it is implied in many principles.



Social justice and CST are not the same, not because CST does not include social justice, but because CST demands *more than social justice*....

What does this mean for teaching?


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Four Pedagogical Approaches

How can Catholic schools continue to be Catholic when society has changed to such an extent that many people struggle to understand what being Catholic means?

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Four possible responses

1. ALL OVER, RED ROVER

Being Catholic is outmoded (at best) or downright evil (at worst).

Let's give up now.

Catholic schools should just be good schools.

Secularise

2. CHURCH v WORLD

Being Catholic means standing against society and going back to the basics of the catechism.

Reconfessionalise

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3. MAKE IT RELEVANT

Being Catholic is just being a good person.

We all like social justice, love, world peace, the environment....

We even like the same music!




4. MAKE MEANING

In our lives we constantly make sense of our Catholic story in new ways, as part of a dialogue with others who might think differently.



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The Melbourne Scale

The *Melbourne Scale* has been designed to measure support for the four possible responses to the question of maintaining a Catholic identity we have just discussed.

It also and tests the outcomes of each response type.

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Survey says....

- The **All-Over-Red-Rover** response obviously leads to Catholic schools taking on a secular identity, which is imparted to students.
- The **Church-v-World** response leads to schools with a strong Catholic identity but *leads to students tending to resist that imposed identity.*
- The **Make-it-Relevant** response also leads to Catholic schools taking on a secular identity and to *students seeing no value in being Catholic.*
- Only the **Make-Meaning** option shows any promise of schools maintaining a strong Catholic identity while also helping students make sense of their lives in relation to that identity.

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What type of pedagogical approach does this imply?

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What type of approach to teaching RE are we using if we use social justice as the bridge between Catholicism and culture?



- All-Over-Red-Rover
- Make-it-Relevant
- Church-v-World
- Make-Meaning

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Survey says:

The **Make-it-Relevant** response leads to Catholic schools taking on a secular identity and to *students seeing no value in being Catholic.*



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Take home messages

1. All social justice activities in Catholic schools and agencies need to be grounded in an *explicit* awareness of *why* Catholic faith urges us to think and act *justly and mercifully* (and walk humbly, too).
2. Teachers and students need a thorough grounding in Catholic Social Teaching (not a selective one) and assistance in making multiple connections with student experience and points of view ("multi-correlations").
3. For Catholics, social justice is done out of *love for God and the other* (person, creature, world), not "because it is the right thing to do."
4. How can we make our justice activities reflections of God's loving mercy? (Not in an "I'm not worthy" kind of way, but in a way that genuinely reflects God's love for the other?) [e.g. The nursing home visit example.]
5. NB: God's loving mercy is reflected in the **preferential option for the poor**, not because poverty is valued for its own sake, but because our attention should go *first* to those who need it most.

Thank you



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