



Development
and Peace
CARITAS CANADA

Catholic Social Teaching

WORKSHOP OUTLINE



Development and Peace

Development and Peace – Caritas Canada (DPCC) is the **official international development organization of the Catholic Church in Canada**. We are the Canadian member of Caritas Internationalis, a global confederation of over 160 Catholic organizations around the world.

The **double mission of DPCC** is inspired by the **values of the Gospel** and more particularly by the preferential option for the poor. Our mission involves both **community development** and **humanitarian aid** around the world, as well as **awareness-raising, mobilization** and **advocacy here in Canada**.

The Workshop

This workshop examines the **Catholic Social Teaching** (CST) using the Church's **“See, Judge, Act”** model. Students **identify** local and world justice issues (see); **discern** how these issues make them feel and how their reactions resonate with individual and Church values (judge); and most importantly, **commit** to using their God-given gifts to make a difference (act).

This activity provides students with **faith-based tools** for discernment to engage with the ethical situations they face in their day-to-day lives and beyond.



You will need

- **A large 4-foot “tree”** with roots (1ft), a trunk (2ft) and branches (1ft) – do not draw any leaves! Label the roots **SEE**, the trunk **JUDGE** and the branches **ACT**. Alternatively, you can draw this on a chalkboard or whiteboard.
- **Markers**; one per student.
- **Sticky notes**; two per student.
- **Large leaves** that each participant can cut out of coloured construction paper (e.g. green or orange). You can use Appendix A as a template.
- **Ten large strips of construction paper**, each with a CST principle written on it in large letters, and with the definition in smaller letters, or on the back. See Appendix B for CST principles and definitions.
- **Five to six large pictures or news article clippings**. These should show or contain news of the dominant international social issues happening in the world today (i.e. hunger, poverty, the environment, war, etc.)

Icebreaker

Have students sit in a circle. Announce a game of **broken telephone**. Ask students if they realize that this is a game played by many cultures all around the world. While we know it as broken telephone, it also has different names. For example, in the Tamil language it is called KISU KISU, which means “grapevine.”

Begin by whispering the following to the person on your right: **“Human Dignity, Solidarity and the Preferential Option for the Poor are examples of Catholic Social Teaching.”** The message is then passed by whisper all the way around the circle. See how close to the original sentence the last person is.

This icebreaker is to convey that:

- 1) Catholic Social Teaching is not widely understood by people (i.e. the message gets mixed as it is passed); and
- 2) Catholic Social Teaching is somewhat of a secret in the Church (i.e. the message is whispered around the circle).



Workshop

Having introduced Catholic Social Teaching via the icebreaker, now we can introduce the “**tree of CST**”.

SEE

Begin with the roots of the tree (SEE). Explain that CST answers the question,

“How should we respond to what we SEE happening in the wider world around us?”

These social situations make up the roots of the tree because that is what the teachings grow from.

Write down some of the following examples on the roots: *the exploitation of workers; the Great Depression; the Cold War; the growing gap between the rich and the poor; etc.*

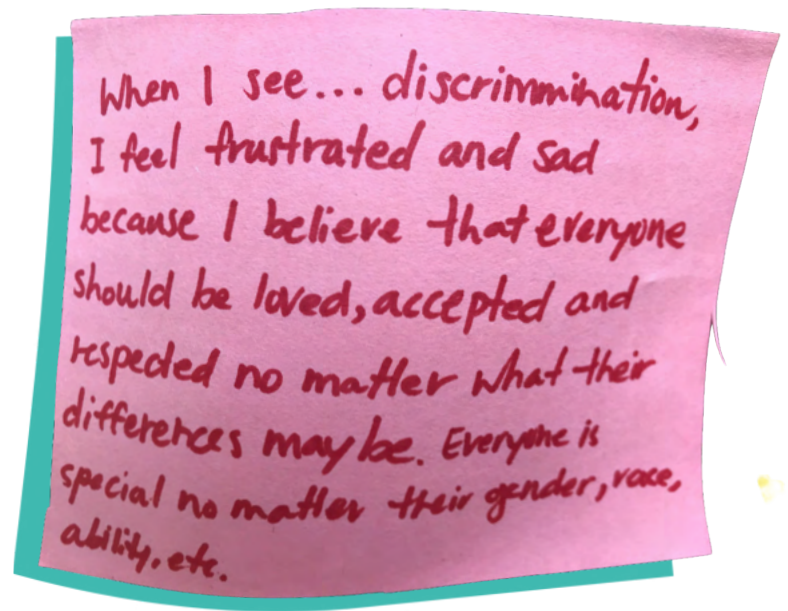
Invite students to think of other **global or local issues** (these could be environmental, social, or economic crises) and record them on the roots. To help them, you can use the recent pictures or news articles you have clipped and post these on the roots as well.



JUDGE

Move to the trunk of the tree (JUDGE). .
Give each student a marker and a sticky note. Ask them to write down the following;

WHEN I SEE
I FEEL
BECAUSE I BELIEVE



Have them then fill in the blanks in the sentence. You can give an example, such as: When I see *hunger*, I feel *upset* because I believe *everyone has the right to eat*. Invite students to share their responses.

Explain that throughout history, Catholics have responded to these roots by coming up with certain social beliefs or **values** that can **guide us in our own responses** to what we SEE in the world. These are the principles of Catholic Social Teaching (CST).

CATHOLIC SOCIAL TEACHINGS



JUDGE (CONT'D)

Have some volunteers read out the CST principles and definitions that were written on the brown strips of paper. Then, have the students place them on the trunk of the tree (JUDGE).

Ask the students if the beliefs they came up with in your group discussion match any of the CST principles. Have a volunteer draw lines between any that do match up.

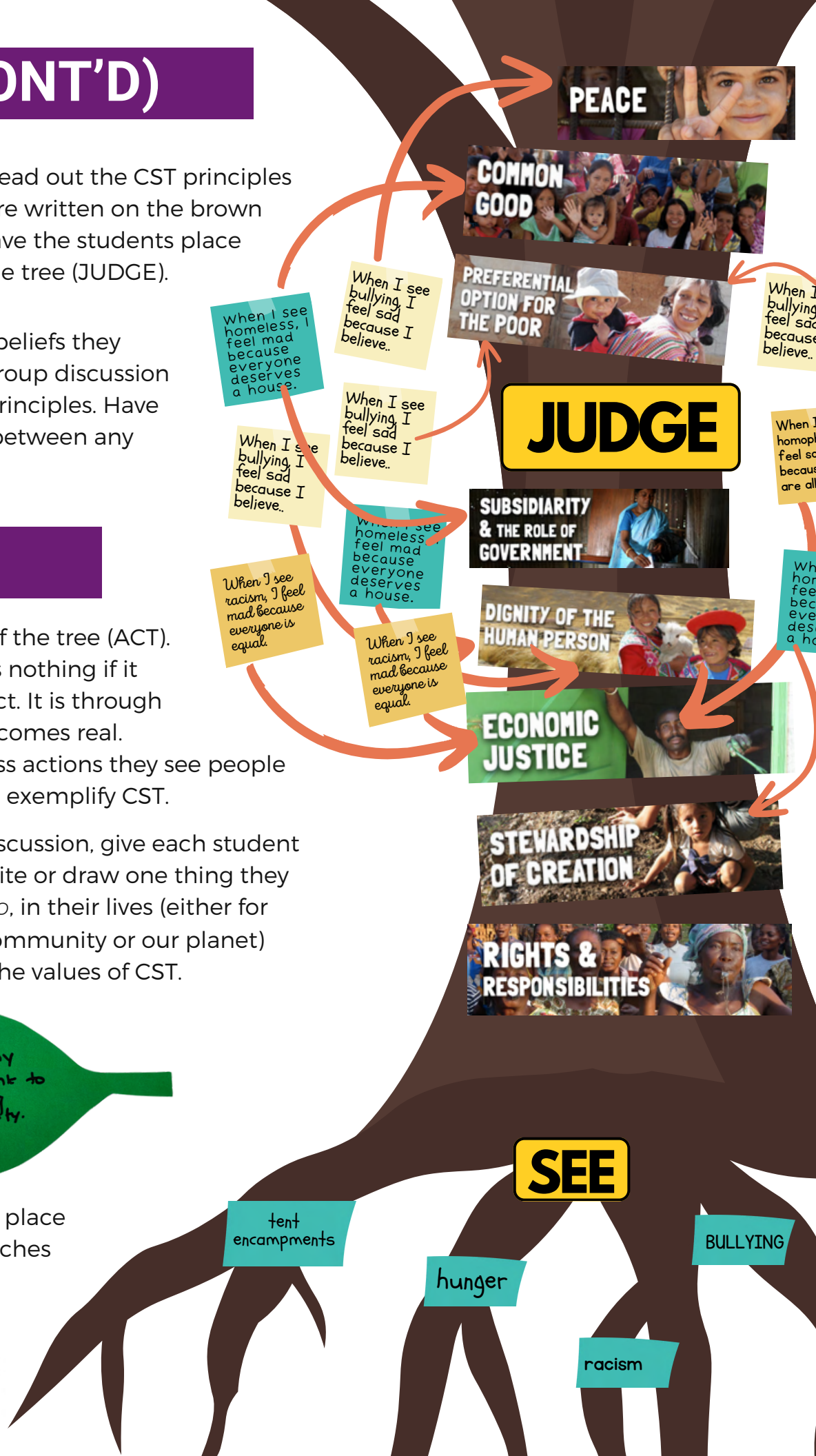
ACT

Move to the branches of the tree (ACT). Explain that CST means nothing if it does not inspire us to act. It is through our actions that CST becomes real. Invite students to discuss actions they see people taking in the world that exemplify CST.

After 5-10 minutes of discussion, give each student a leaf. Invite them to write or draw one thing they have done, or *plan to do*, in their lives (either for another person, their community or our planet) that represents one of the values of CST.



Then have the students place their leaves on the branches of the tree.

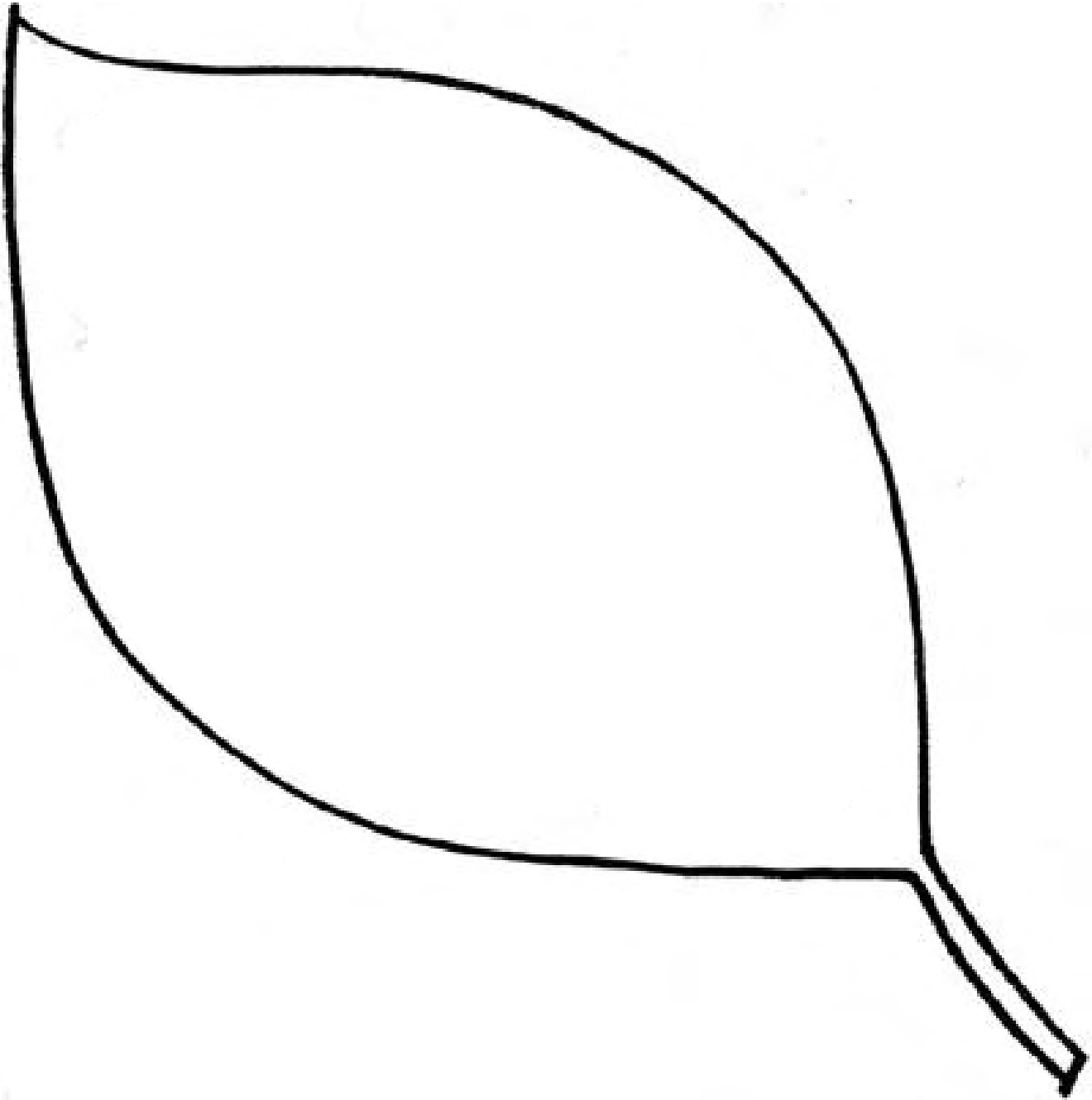




Your tree of CST is now complete!

Review how you moved through the process of SEE, JUDGE, ACT - from the roots to the leaves of the tree.

Appendix A



Print one or two copies of this to use as the initial stencil.

Appendix B



Appendix B



Appendix B



Print these 10 “CST” and glue their definitions on the back (see below).

Dignity of the Human Person

Belief in the inherent dignity of the human person is the foundation of all Catholic Social Teaching (CST). This principle is rooted in the idea that the person is made in the image of God.

Common Good

The human person is both sacred and social. We realize our dignity and rights in relationship with others, in community.

Appendix B

Economic Justice

The economy must serve people, not the other way around. All workers have a right to productive work, to decent wages, and to organize and join unions.

Role of Government and Subsidiarity

The state is an instrument to promote human dignity, protect human rights, and build 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, then higher levels of government must intervene.

Participation

All people have a right to participate in the economic, political, and cultural life of society. It is wrong for a person or a group to be excluded unfairly or to be unable to participate in society.

Rights and Responsibilities

Human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met.

Option for the Poor

The “Option for the Poor,” states that the deprivation and powerlessness of the poor wounds the whole community. We are called to evaluate social, economic, and political systems in terms of how they affect the poor.

Appendix B

Solidarity

We are one human family. We are called to work globally for justice and to make a firm and persevering commitment to the common good – the good of each and every individual.

Peace

There is a close relationship in CST between peace and justice. Peace is the fruit of justice.

Stewardship

The goods of the earth are gifts from God, and they are intended by God for the benefit of everyone. How we treat the environment is a measure of our stewardship, a sign of our respect for the Creator.