

Thinking and Living the Faith – Catholic Social Teaching today: an Overview of Catholic Social Teaching for the Kirby Laing Centre for Public Theology, presented by Catholic Conscience

Event Overview

- **Start time:** 11am EST/4pm UK time. Run time: 90 minutes (plus 10-15 minutes buffer for extra questions)
- **Structure:**
 - a. 45-minute presentation by Catholic Conscience
 - b. 20–30-minute response and discussion, between Rev Dr Craig Bartholomew and Catholic Conscience
 - c. 15–30-minute audience Q&A
- **Format:** Webinar through Zoom. Registration link available at: <https://kirbylaingcentre.co.uk/events/>

An overview of Catholic Social Thought

Time	Programme	Speaker
15 minutes	<p>Part 1 – Catholic Social Teaching 101</p> <p><i>Overview:</i> Key principles and values of Catholic Social Teaching</p> <p><u>Part 1 – Principles and Values of CST</u></p> <ol style="list-style-type: none"> 1. <u>Permanent principles:</u> <ul style="list-style-type: none"> ▪ Grounding in the inherent dignity of human life in the <i>imago Dei</i> and philosophical anthropology of the person 	Matt Marquardt

Time	Programme	Speaker
	<ul style="list-style-type: none"> ▪ Three principles that flow from this, that collectively allow people to realize their dignity at the personal and social level: <ul style="list-style-type: none"> ○ Common Good <ul style="list-style-type: none"> ▪ Compendium: <i>The principle of the common good, to which every aspect of social life must be related if it is to attain its fullest meaning, stems from the dignity, unity and equality of all people. According to its primary and broadly accepted sense, the common good indicates “the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily”. The common good does not consist in the simple sum of the particular goods of each subject of a social entity. Belonging to everyone and to each person, it is and remains “common”, because it is indivisible and because only together is it possible to attain it, increase it and safeguard its effectiveness, with regard also to the future.</i> ○ Subsidiarity <ul style="list-style-type: none"> ▪ Compendium: <i>It is impossible to promote the dignity of the person without showing concern for the family, groups, associations, local territorial realities; in short, for that aggregate of economic, social, cultural, sports-oriented, recreational, professional and political expressions to which people spontaneously give life and which make it possible for them to achieve effective social growth ... The principle of subsidiarity protects people from abuses by higher-level social authority and calls on these same authorities to help individuals and intermediate groups to fulfil their duties. This principle is imperative because every person, family and</i> 	

Time	Programme	Speaker
	<p><i>intermediate group has something original to offer to the community.</i></p> <ul style="list-style-type: none"> ○ Solidarity <ul style="list-style-type: none"> ▪ Solidarity consists in acknowledgement that all humans are interdependent: we are dependent upon one another. We are all unique members of the one body of Christ. Solidarity is an authentic moral virtue, 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.” Compendium [193] <p>2. The Fundamental Values of Catholic Social Teaching</p> <ul style="list-style-type: none"> a. Truth b. Freedom c. Justice d. Love (Charity) <p>3. Christian Social Virtues</p> <ul style="list-style-type: none"> e. Prudence f. Proper Stewardship g. Humility h. Wisdom i. Beatitudes of the Politician <p>4. The Concept of Social Sin</p> <ul style="list-style-type: none"> j. Politics of fear, hate, or exclusion k. Abuse of creation l. Society without love 	

Time	Programme	Speaker
	<p>m. Acquisition or retention of unjust wealth n. Commerce or industry without morality o. Science without humanity p. Perpetuation of ignorance</p> <p>5. The Primary and Secondary institutions of society:</p> <ul style="list-style-type: none"> ▪ The Primary role and structure of the family; ▪ The Role of Government, Civil society, the Law, and Markets <p><u>Part 2: Brief historical perspective: how it's developed over time and what the major texts are</u></p> <p>6. First social encyclical: <i>Rerum Novarum</i> 7. Economic and Political encyclicals: <i>Centesimus Annus</i> 8. Personalist and Ecological turn: Benedict's <i>Caritas in Veritate</i> and <i>Laudato Si</i> – Integral human ecology and Integral Ecology.</p>	
15 minutes	<p>Part 2 – Key themes to <i>Thinking Catholic Social Teaching</i></p> <ul style="list-style-type: none"> • The concepts of integrity and the epistemological tool of ecology – • The nature of man's good – to be fulfilled in community, vs the autonomous individual • The importance of the Natural Law; • Mediated vs Unmediated (Catholic/Protestant differences); • The Catholic 'third way' in political philosophy • The Theological virtues – infusing of the cardinal virtues; • The Universal call to Holiness; • Sacramentality; 	Peter Copeland

Time	Programme	Speaker
	<ul style="list-style-type: none"> Philosophical roots: Aristotle & Plato → come together in Aquinas' Participative (Plato), Empirically-based (Aristotle) intellectual framework 	
15 minutes	<p>Part 3 – <i>Living Catholic Social Teaching & CST and Contemporary issues</i></p> <p><u>Section A: Key themes to <i>Living Catholic Social Teaching</i></u></p> <ul style="list-style-type: none"> The process of discernment and prudential judgment in voting, social engagement, the means and methods used to address a particular social issue; the importance of vocation; the role of the laity; the family and community as primary institutions/cornerstones; the Corporal and Spiritual Works of Mercy. <p><u>Section B: Catholic Social Teaching and Contemporary issues</u></p> <ul style="list-style-type: none"> Apply CST to a contemporary issue by laying out the principles involved in the discernment and judgment: <ul style="list-style-type: none"> A. CST perspective on the issue. B. Emphasis on the 'process' side of CST: <ul style="list-style-type: none"> Identifying what the issues are at stake; Attentiveness to conscience; Bringing the issue to God in prayer; Discerning the best course of action given all of the factors in play. 	Brendan Steven

Time	Programme	Speaker
45 minutes, plus 10-15 minutes extra as needed	<p>Response and Q&A (discussion-style)</p> <ul style="list-style-type: none"> • Dr Craig Bartholomew to provide a response. Matt, Brendan and Peter to reply in discussion; • Audience Q&A (discussion-style) for the remaining time. 	Brendan Steven; Peter Copeland; Matt Marquardt; Craig Bartholomew

Speaker Bios & Organizational Description

Catholic Conscience:

We believe that we are globally unique as a Catholic, non-partisan civic and political leadership and engagement organization.

Our mission is civic evangelization through Catholic social teaching: forming citizens in the full breadth of our faith’s social vision, and thereby forming our Catholic community into a diverse, influential, and gently persuasive family of voices in civil society and politics.

Much of our work is focused on politics and public service, in which we take no sides. We simply promote reflection on **the Christian duties of love, charity, good stewardship, and the principles of Catholic social teaching**, and send our members out to participate in public life—in whatever way best matches their abilities and vocations.

- We **engage** Catholics by meeting them on their own ground, talking to them directly, and demonstrating through action and example how Catholics should behave as active citizens.
- We **inspire** Catholics, and all others of good will, by sharing the full richness of Catholic Social teaching and Catholic civic responsibility, supporting the growth of both the individual and social moral imagination, for appropriate and engaged citizenship.

- We **prepare** citizens for participation by educating, training, and supporting them as our sisters and brothers, building the confidence Catholics crave to go forth and engage civic society fully committed to the common good.
- We **send** inspired and prepared citizens forth to vote, to participate in the public conversation, to run for office, and to volunteer in civic life. And we walk with those we send forth, so that no one is lost.



Matthew Marquardt

Executive Director

Having served as a police officer in Texas, an aerospace engineer with the Boeing Company, and as a business lawyer in a career that has now spanned 40 years, Matthew was inspired to found Catholic Conscience by an assignment he received as part of a lay formation programme at the Archdiocese of Toronto, which caused him to reflect on ways in which society might benefit from an infusion of the Church's social teachings. From the start, his goal has been to bring Catholics and the Gospel together at the heart of civic discourse. In addition to his work with Catholic Conscience, Matthew serves as Executive Director of the new Saint Monica Institute for Education and Evangelization of the Archdiocese of Toronto, as counsel to a Toronto business law firm, and as a member of several secular and religious boards. He is a member of St Patrick's Parish and the Centesimus Annus Pro Pontifice Foundation, a contributor to the *B.C. Catholic* and other newspapers, and a Lay Associate of the Redemptorists.

Matthew has practiced law for more than 25 years. He is currently licensed in the States of Washington and New York, the District of Columbia, and the Province of Ontario. Matthew@CatholicConscience.org



Brendan Steven

Animator & Executive Director Emeritus

During a professional political career that included speechwriting for Canada's Finance Minister, as well as other Government ministers and officials and exposure to inner party politics, Brendan found himself growing concerned for the tone and nature of political discourse in Canada. A conversation with Matthew, which showed that Matthew shared those concerns, proved



Providential: with his political experience and sharp intellect, Brendan immediately began to spout ideas that have transformed Catholic Conscience and its mission in ways that have already impacted Canadian politics, and set an exciting course for the future. A graduate of McGill University and now chief writer with a large Canadian charity, Brendan was a 2019 fellow of CivicAction's DiverseCity Fellowship Program and is actively involved with several Catholic organizations and ministries in Toronto. Brendan is a parishioner at St. Basil's Catholic Church.

Following several years of service as our inaugural Executive Director, Brendan continues to devote his rare skills to the animation of webcasts and seminars. Brendan@CatholicConscience.org



Peter Copeland

Animator

Peter Copeland is a husband, son, brother, Ontarian and Canadian. After pursuing graduate school in philosophy, he entered politics and public policy, where he now works as a policy advisor. His background is in business, political theory and philosophy, which he



tries to weave into his work as a writer, contributor to think tanks, and Animator at Catholic Conscience. Much of his life has been spent in Southwestern Ontario, though he's called Vancouver and Montreal home for multiple years. His travels have taken him to Denmark for studies, and Korea to teach English. He enjoys the riches and novelty of different cultures, though Canada will always be home. Peter.Copeland@CatholicConscience.org