

PART 2, SOCIAL JUSTICE EXAM, 2010

Part 2 of your Social Justice Exam must be typed, double spaced, Times New Roman, 12. Each question must be at least one typed page with **one inch margins**. No headers. You may have to adjust the margins as these are not the default settings. Spell check and grammar check.

After each statement's answer you must include a Works Cited. Remember Encyclicals need quotation marks around them; books and magazines are underlined; internet sources need an access date.

If you wish, you may send your exam electronically to smaasb@gtacs.org. Check with me to see if it came through.

Follow the directions below. Questions?? See me.

This work is due the first day of your class hour's exam. No excuses. If you are: Going to be away at a sporting event, a public speaking engagement, a funeral, a wedding, sick in the hospital; going downstate to see a college; traveling with your great grandparents; printer is not working; printer is out of ink; computer has crashed; regardless of the reason you will not be in class, your Exam, Part 2 is **due the day we start our exams in individual classes**. Use: a sibling, parent, aunt, uncle, friend, neighbor, any person you can find to hand in your exam on the correct date. You may turn it in early for extra credit. Late Part 2's will result in a loss of 10 points from the overall exam grade.

Pick four (4) quotes. Tell where each quote is from (document), the author of the document and the date. Give some information about the document. For ex. What was going on in the world when this document was written? What prompted the author to write it at that particular time? What was the message of the document? How was it received by the audience for whom it was intended? What effect did the document have on the Church and the World?

All answers must tell what Social Justice themes are involved and written about?

THIS IS NOT A COMMUNITY EFFORT. IF THERE IS SIMILARITY BETWEEN PAPERS, THE SCORE WILL BE HALVED AND DIVIDED AMONG THE PARTICIPANTS.

Social justice quotes

1. The nature and extent of the punishment ought not to go to the extreme of executing the offender, except in cases of absolute necessity: in other words, when it would not be possible otherwise to defend society. Today, however, as a result of steady improvements in the organization of the penal system, such cases are very rare if not practically nonexistent.

[The Gospel of Life](#) (Donders translation), #56

2. The efforts of the state to curb the spread of behavior harmful to people's rights and to the basic rules of civil society correspond to the requirement of safeguarding the common good. Legitimate public authority has the right and the duty to inflict punishment proportionate to the gravity of the offense. Punishment has the primary aim of redressing the disorder introduced by the offense. When it is willingly accepted by the guilty party, it assumes the value of expiation. Punishment then, in addition to defending public order and protecting people's safety, has a medicinal purpose: as far as possible, it must contribute to the correction of the guilty party.

[Catechism of the Catholic Church](#), #2266

3. But for citizens and elected officials alike, the basic principle is simple: We must begin with a commitment never to intentionally kill, or collude in the killing, of any innocent human life, no matter how broken, unformed, disabled or desperate that life may seem. In other words, the choice of certain

ways of acting is always and radically incompatible with the love of God and the dignity of the human person created in His image. Direct abortion is never a morally tolerable option. It is always a grave act of violence against a woman and her unborn child.

Living the Gospel of Life: A Challenge to American Catholics. U.S. Bishops, 1998

4. In view of laws which permit abortion and in view of efforts, which here and there have been successful, to legalize euthanasia, movements and initiatives to raise social awareness in defense of life have sprung up in many parts of the world. When, in accordance with their principles, such movements act resolutely, but without resorting to violence, they promote a wider and more profound consciousness of the value of life, and evoke and bring about a more determined commitment to its defense.

The Gospel of Life, #27
John Paul II, 1995

5. Distributive justice requires that the allocation of income, wealth, and power in society be evaluated in light of its effects on persons whose basic material needs are unmet. The Second Vatican Council stated: "The right to have a share of earthly goods sufficient for oneself and one's family belongs to everyone. The Fathers and Doctors of the Church held this view, teaching that we are obliged to come to the relief of the poor and to do so not merely out of our superfluous goods". Minimum material resources are an absolute necessity for human life. If persons are to be recognized as members of the human community, then the community has an obligation to help fulfill these basic needs unless an absolute scarcity of resources makes this strictly impossible. No such scarcity exists in the United States today.

Economic Justice for All, #70

6. Social justice implies that persons have an obligation to be active and productive participants in the life of society and that society has a duty to enable them to participate in this way.

Economic Justice for All, #71

7. Working for the common good requires us to promote the flourishing of all human life and all of God's creation. In a special way, the common good requires solidarity with the poor who are often without the resources to face many problems, including the potential impacts of climate change. Our obligations to the one human family stretch across space and time. They tie us to the poor in our midst and across the globe, as well as to future generations. The commandment to love our neighbor invites us to consider the poor and marginalized of other nations as true brothers and sisters who share with us the one table of life intended by God for the enjoyment of all.

Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good, #25

8. In teaching us charity, the Gospel instructs us in the preferential respect due to the poor and the special situation they have in society: the more fortunate should renounce some of their rights so as to place their goods more generously at the service of others.

A Call to Action, #23

9. "If someone who has the riches of this world sees his brother in need and closes his heart to him, how does the love of God abide in him?" (1 Jn 3:17). It is well known how strong were the words used by the Fathers of the Church to describe the proper attitude of persons who possess anything towards persons in need. To quote Saint Ambrose: "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."

[On the Development of Peoples](#), #23

10. Love for others, and especially for the poor, is made concrete by promoting justice.

[The Hundredth Year](#) (Donders), #58

11. . . the superfluous wealth of rich countries should be placed at the service of poor nations. The rule which up to now held good for the benefit of those nearest to us, must today be applied to all the needy of this world. Besides, the rich will be the first to benefit as a result. Otherwise their continued greed will certainly call down upon them the judgement of God and the wrath of the poor, with consequences no one can foretell.

[On the Development of Peoples](#), #49

12. Every human being has the right to freedom of movement and of residence within the confines of his own state. When there are just reasons in favor of it, he must be permitted to emigrate to other countries and to take up residence there. The fact that he is a citizen of a particular state does not deprive him of membership in the human family, nor the citizenship in that universal society, the common, world-wide fellowship of women and men.

[Pacem in Terris](#), #25

13. ... Whatever insults human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children; as well as disgraceful working conditions, where men are treated as mere tools for profit, rather than as free and responsible persons; all these things and others of their like are infamies indeed. They poison human society, but they do more harm to those who practice them than those who suffer from the injury.

[The Church and the Modern World](#), #27

14. Global climate is by its very nature a part of the planetary commons. The earth's atmosphere encompasses all people, creatures, and habitats. The melting of ice sheets and glaciers, the destruction of rain forests, and the pollution of water in one place can have environmental impacts elsewhere. As Pope John Paul II has said, "We cannot interfere in one area of the ecosystem without paying due attention both to the consequences of such interference in other areas and to the well being of future generations."³ Responses to global climate change should reflect our interdependence and common responsibility for the future of our planet. Individual nations must measure their own self-interest against the greater common good and contribute equitably to global solutions.

[Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good](#), USCCB 2001 #15

15. Beginning our discussion of the rights of the human person, we see that everyone has the right to life, to bodily integrity, and to the means which are suitable for the proper development of life; these are primarily food, clothing, shelter, rest, medical care, and finally the necessary social services. Therefore a human being also has the right to security in cases of sickness, inability to work, widowhood, old age, unemployment, or in any other case in which one is deprived of the means of subsistence through no fault of one's own.

[Peace on Earth](#), #11

16. The teachings of the Church insist that government has a moral function: protecting human rights and securing basic justice for all members of the commonwealth. Society as a whole and in all its diversity is responsible for building up the common good. But it is the government's role to guarantee the minimum conditions that make this rich social activity possible, namely, human rights and justice.

This obligation also falls on individual citizens as they choose their representatives and participate in shaping public opinion.

[Economic Justice for All](#), #122

17. The primary norm for determining the scope and limits of governmental intervention is the "principle of subsidiarity" cited above. This principle states that, in order to protect basic justice, government should undertake only those initiatives which exceed the capacities of individuals or private groups acting independently. Government should not replace or destroy smaller communities and individual initiative. Rather it should help them contribute more effectively to social well-being and supplement their activity when the demands of justice exceed their capacities. These does not mean, however, that the government that governs least, governs best. Rather it defines good government intervention as that which truly "helps" other social groups contribute to the common good by directing, urging, restraining, and regulating economic activity as "the occasion requires and necessity demands".

[Economic Justice for All](#), #124

18. Freedom and the capacity for moral decision making are central to what it means to be human. Stewardship—defined in this case as the ability to exercise moral responsibility to care for the environment—requires freedom to act. Significant aspects of this stewardship include the right to private initiative, the ownership of property, and the exercise of responsible freedom in the economic sector. Stewardship requires a careful protection of the environment and calls us to use our intelligence "to discover the earth's productive potential and the many different ways in which human needs can be satisfied."⁴

[Global Climate Change: A Plea for Dialogue, Prudence, and the Common Good](#), USCCB, 2001 #16

19. The Bible, from the first page on, teaches us that the whole of creation is for humanity, that it is men and women's responsibility to develop it by intelligent effort and by means of their labor to perfect it, so to speak, for their use. If the world is made to furnish each individual with the means of livelihood and the instruments for growth and progress, all people have therefore the right to find in the world what is necessary for them.

[On the Development of Peoples](#), #22

20. Excessive economic, social and cultural inequalities among peoples arouse tensions and conflicts, and are a danger to peace.

[On the Development of Peoples](#), #76