

Who We Follow

"Following the Founder, according to the signs of the times and in communion with the life of the Church, we want to contribute to establishing the reign of justice and Christian charity in the world." [SCJ Rule of Life]

Our founder, **Fr. Leo Dehon**, was a tireless advocate for social justice. The Office of Justice, Peace and Reconciliation was created after Vatican II in an attempt to respond to a world "in the throes of an intense struggle for liberation."

The JPR Commission and Director promote Catholic social teaching and action within local SCJ communities and ministries and among our employees and associates. We are ready to assist you in working to "establish the reign of justice" in our world, in the spirit of Fr. Dehon.

Contact Us

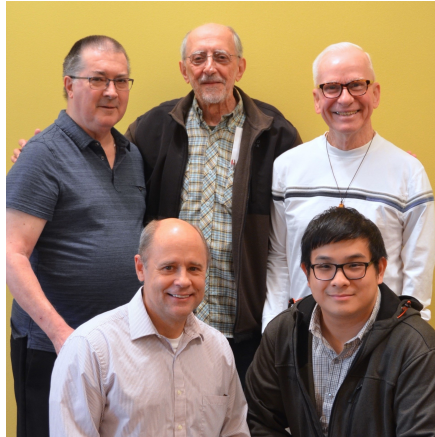
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**PRIESTS OF THE
SACRED HEART,
US PROVINCE**

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*Members of the US Province JPR Commission
(CW from top left: SCJs Wayne Jenkins, Bob Bossie,
John Czyzynski and Joseph Vu; Dir. Mark Peters)*

How Can We Help You Change *(your corner of)* the World?

- **Parishioners:** Establishing social justice committees, developing parish education resources around Catholic social teaching or current issues, forming action response networks, etc.
- **Catholic Schools:** Teacher workshops, assistance in developing lesson plans or class activities around Catholic social teaching or current social issues, resource suggestions, etc.
- **Workplaces:** Presentations or workshops, discussion group resources/facilitation, organizing charitable or advocacy efforts, etc.



Contra

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*Office of Justice, Peace
and Reconciliation*

What is “Catholic Social Teaching?”

It’s been around a long time

The Church’s social teaching is rooted in the Jewish Scriptures and the teaching of Christ, and began to develop in her first centuries, but it reached a fuller expression starting with Pope Leo XIII in 1891 and continuing to the present day.

It’s radically consistent

Catholic social teaching (CST) begins with the sacredness of life and dignity of the person and our connection to all God’s children. Its positions on everything from the right to life to economics to war are consistent with those first principles and not subject to “changing times” or popular attitudes.

It’s deeply challenging to all “sides”

Catholic social teaching cannot be categorized as either “liberal” or “conservative,” and in fact critiques all existing parties and ideologies as inadequate to the ideals of the Gospel.

Learn more about Catholic Social Teaching at our website:
www.dehoniansocialjustice.org



It’s been called the Church’s “Best-Kept Secret”

Most Catholics have never read any of the dozens of papal encyclicals and other statements of the Magisterium (teaching office of the Church) regarding justice and peace, though they might recall the U.S. Bishops’ statements on nuclear war and the economy in the 80s or Pope Francis’ recent letter on climate change. Catholics need “justice education!”

It’s a guide, not a blueprint

Despite the wide range of issues it addresses and the depth of its analysis,

Catholic social teaching does not always offer clear-cut, easy answers to all of today’s social problems. People of good will always struggle and may often disagree on how to apply its principles to specific issues.

For instance, is modern warfare ever justified, or is nonviolence the only solution to conflict? Should anti-poverty programs focus more on helping people help themselves, or changing systems and structures? Catholic social teaching offers basic principles to inform these debates, but there will always be a need to reflect on its application to contemporary issues, continually examine new facts, engage in respectful discussion and develop a well-formed conscience.

