

Guiding Principles for Policy and Procedural Development at MacKillop College



“An authentic faith – which is never comfortable or completely personal – always involves a deep desire to change the world, to transmit values, to leave this earth somehow better than we found it.”

Pope Francis, *Evangelii Gaudium*

Catholic Social Teaching (CST) offers a way of thinking, being and seeing the world. It provides a vision for a just society in which the dignity of all people is recognised, and those who are vulnerable are cared for. It consists of an interrelated body of Catholic social thought and principles which can be used to reflect on and guide how we relate to one another in our local and global communities. With this in mind, when developing policy and procedures at MacKillop College these basic tenants are at the core of all decision making.

Life and Dignity of the Human Person

The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.

Call to Family, Community, and Participation

The person is not only sacred but also social. How we organize our society in economics and politics, in law and policy directly affects human dignity and the capacity of individuals to grow in community. Marriage and the family are the central social institutions that must be supported and strengthened, not undermined. We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially poor and vulnerable people.

Rights and Responsibilities

The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected, and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities—to one another, to our families, and to the larger society.

Preferential Option for the Poor

A basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition instructs us to put the needs of poor and vulnerable people first.

The Dignity of Work and the Rights of Workers

The economy must serve people, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God’s creation. If the dignity of work is to be protected, then the basic rights of workers must be respected—the right to productive work, to decent and fair wages, to the organization and joining of unions, to private property, and to economic initiative.

Solidarity

We are one human family whatever our national, racial, ethnic, economic and ideological differences. We are our brothers’ and sisters’ keepers, wherever they may be. Loving our neighbour has global

dimensions in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught that “if you want peace, work for justice.” The Gospel calls us to be peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict.

Care for God’s Creation

We show our respect for the Creator by our stewardship of creation. Care for the earth is a requirement of the Catholic faith. We are called to protect people and the planet, living our faith in relationship with all of God’s creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.