

The Call to Family, Community, and Participation

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The Call to Family, Community, and Participation

- ◆ Human Person—Sacred and Social
- ◆ Family—Fundamental Unit of Society
- ◆ How we organize society—
economics, politics, law, policy—
affects the common good
- ◆ Every person has a right and duty to
participate in shaping society

Deuteronomy 31

- ◆ 9
 - When Moses had written down this law, he entrusted it to the levitical priests who carry the ark of the covenant of the LORD, and to all the elders of Israel,
- ◆ 10
 - 1 giving them this order: "On the feast of Booths, at the prescribed time in the year of relaxation which comes at the end of every seven-year period,
- ◆ 11
 - 2 when all Israel goes to appear before the LORD, your God, in the place which he chooses, you shall read this law aloud in the presence of all Israel.
- ◆ 12
 - Assemble the people--men, women and children, as well as the aliens who live in your communities--that they may hear it and learn it, and so fear the LORD, your God, and carefully observe all the words of this law.

Lv. 19:9-10

When you reap the harvest of your land, you shall not be so thorough that you reap the field to its very edge, nor shall you glean the stray ears of grain...These things you shall leave for the poor and the alien. I, the LORD, am your God.

Deuteronomy 5

- ◆ 16
 - 'Honor your father and your mother, as the LORD, your God, has commanded you, that you may have a long life and prosperity in the land which the LORD, your God, is giving you.
- ◆ 17
 - 'You shall not kill.
- ◆ 18
 - 'You shall not commit adultery.
- ◆ 19
 - 'You shall not steal.
- ◆ 20
 - 'You shall not bear dishonest witness against your neighbor.
- ◆ 21
 - 'You shall not covet your neighbor's wife. 'You shall not desire your neighbor's house or field, nor his male or female slave, nor his ox or ass, nor anything that belongs to him.'
- ◆ 22
 - "These words, and nothing more, the LORD spoke with a loud voice to your entire assembly on the mountain from the midst of the fire and the dense cloud.

Matthew 22

- ◆ 36
 - "Teacher, which commandment in the law is the greatest?"
- ◆ 37
 - He said to him, "You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind.
- ◆ 38
 - This is the greatest and the first commandment.
- ◆ 39
 - The second is like it: You shall love your neighbor as yourself.

Acts 2:44-5

All who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all, as any had need.

Marriage & Family

- ◆ The well-being of the individual person and of both human and Christian society is closely bound up with the healthy state of the community of marriage and the family. [The Church in the Modern World #47](#)
- ◆ The first and fundamental structure for a "human ecology" is the family, founded on marriage, in which the mutual gift of self as husband and wife creates an environment in which children can be born and grow up. [The Hundredth Year, #39](#)

Community

It is imperative that no one ... would indulge in a merely individualistic morality. The best way to fulfill one's obligations of justice and love is to contribute to the common good according to one's means and the needs of others, and also to promote and help public and private organizations devoted to bettering the conditions of life. [The Church in the Modern World, #30](#)

Community

The true measure of humanity is essentially determined in relationship to suffering and to the sufferer. This holds true both for the individual and for society. A society unable to accept its suffering members and support them through their suffering...is a cruel and inhuman society. Yet society cannot accept its suffering members and support them in their trials unless individuals are capable of doing so themselves; moreover, the individual cannot accept another's suffering unless he personally is able to find meaning in suffering ... Truth and justice must stand above my comfort and physical well-being, or else my life itself becomes a lie. (*Spe Salvi, No. 38*)

Community

The Eucharist commits us to the poor.

*--Catechism of the Catholic Church,
No. 1397*

The Eucharist is not merely an expression of communion in the Church's life; it is also a project of solidarity for all of humanity.

*--Mane Nobiscum Domine,
No. 27*

Universal Destination of Goods

- ◆ God gave the earth to the whole human race for the sustenance of all its members, without excluding or favoring anyone. This is *the foundation of the universal destination of the earth's goods...*
- ◆ *The universal right to use the goods of the earth is based on the principle of the universal destination of goods.* Each person must have access to the level of well-being necessary for his full development...
- ◆ The universal destination of goods requires a common effort to obtain for every person and for all peoples the conditions necessary for integral development, so that everyone can contribute to making a more humane world...

*Compendium of the Social Doctrine of the Church
Nos. 171, 172, 175*

Subsidiarity

The principle of subsidiarity reminds us that larger institutions in society should not overwhelm or interfere with small or local institutions, yet larger institutions have essential responsibilities when the more local institutions cannot adequately protect human dignity, meet human needs, and advance the common good. (*Faithful Citizenship No. 48*)

Participation

In man's inner dimension are rooted, in the final analysis, the commitment to justice and solidarity, to the building up of a social, economic and political life that corresponds to God's plan (*Compendium of the Social Doctrine of the Church, No. 40*).

Participation

...it is necessary that all participate, each according to his position and role, in promoting the common good. This obligation is inherent in the dignity of the human person. . . . As far as possible citizens should take an active part in public life.

Catechism of the Catholic Church
Nos. 1913-1915.

Participation

In the Catholic Tradition, responsible citizenship is a virtue, and participation in the political process is a moral obligation.

Faithful Citizenship, No. 13

Faithful Citizenship is NOT:

- ◆ New idea
- ◆ Partisan Politics
- ◆ UCSA
- ◆ Religious Voting Bloc

The Church cannot and must not take upon herself the political battle to bring about the most just society possible. She cannot and must not replace the State. Yet at the same time she cannot and must not remain on the sidelines in the fight for justice...[T]he Church wishes to help form consciences in political life and to stimulate greater insight into the authentic requirements of justice as well as greater readiness to act accordingly...

Deus Caritas Est, No. 28

Faithful Citizenship

In this statement, we bishops do not intend to tell Catholics for whom or against whom to vote. Our purpose is to help Catholics form their consciences in accordance with God's truth. We recognize that the responsibility to make choices in political life rests with each individual in light of a properly formed conscience, and that participation goes well beyond casting a vote in a particular election.

(No. 7)

Faithful Citizenship

Nos. 34 - 37

Faithful Citizenship is NOT:

- ◆ New idea
- ◆ Partisan Politics
- ◆ UCSA
- ◆ Religious Voting Bloc

Faithful Citizenship IS:

- ◆ Affirmation of Catholic Social Teaching
 - Avoiding Evil and Doing Good
- ◆ Call to Faithful Citizenship
 - Forming Consciences
- ◆ Discussion of the Role of the Church
- ◆ Summary of Church Teaching on Issues

Faithful Citizenship

- ◆ There are some things we must never do, as individuals or as a society, because they are always incompatible with love of God and neighbor. These intrinsically evil acts must always be rejected and never supported... (No. 22).
- ◆ Opposition to intrinsically evil acts also prompts us to recognize our positive duty to contribute to the common good and act in solidarity with those in need. Both opposing evil *and* doing good are essential (No. 24).

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Deus Caritas Est

The Church wishes to help form consciences in political life and to stimulate greater insight into the authentic requirements of justice as well as greater readiness to act accordingly, even when this might involve conflict with situations of personal interest (no. 28).

Faithful Citizenship

...this begins with a willingness and openness to seek the truth and what is right by studying Sacred Scripture and the teaching of the Church as contained in the *Catechism of the Catholic Church*. It is also important to examine the facts and background information about various choices. Finally, prayerful reflection is essential to discern the will of God (No. 18).

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Justice & Peace
Education
Migration
Communications

Call to Family, Community, & Participation

Christians' specific contribution to justice is the day-to-day life of individual believers acting like the leaven of the Gospel in their family, their school, their work and their social and civic life.

Justicia in Mundo No. 34

"God, therefore, makes the choice to align himself in defense of the weak, the victims...we, too, must know which side to choose...that of the humble, the least, the poor and weak."

*Pope Benedict XVI
December 7, 2005*