

Practice the Church's Social Teaching – US Catholic Catechism for Adults – pp 420-421

Man is himself the author, center, and goal of all economic and social life. The decisive point of the social question is that goods created by God for everyone should in fact reach everyone in accordance with justice and with the help of charity.

—CCC, no. 2459

For over a century, the Church, especially through the teaching of the popes, has given special attention to the development of her social doctrine. The Church's social doctrine is related to the understanding of what it means to be a human being, to the origin of human dignity, to the problem of the Fall, and to the promise of Redemption. We are seriously weakened by Original Sin and actual sin but are redeemed by Christ's saving death and Resurrection with its gift of divine life, a source of moral strength (cf. CCC, nos. 355-431).

The Church's social doctrine also relates to an understanding of participation in social life, the role of authority, the importance of the common good, natural law, social justice, and human solidarity (cf. CCC, nos. 1897-1948). Finally, there is the Seventh Commandment, which includes consideration of the relationship between the economy and social justice, the importance of solidarity among nations, and a preferential love for the poor (cf. CCC, nos. 2401-2463).

Catholic social teaching embraces both the Church's perennial concern for people's social needs since New Testament times as well as an explicit social doctrine.

The Church makes a judgment about economic and social matters when the fundamental rights of the person or the salvation of souls requires it. She is concerned with the temporal common good of men because they are ordered to the sovereign Good, their ultimate end. (CCC, no. 2458)

The central focus of the Church's social teaching is justice for all, especially for the helpless and the poor. It involves the removal of the symptoms and causes of poverty and injustice.

The Church's social doctrine addresses a wide range of issues that include the dignity of work, the need of workers to receive a salary that will enable them to care for their families, a safe working environment, and the responsibility of the state for areas such as a stable currency, public services, and protecting personal freedom and private property. Church teaching also speaks to the need of business enterprises to consider the good of the employees, not just the profit motive. Wage earners should be able to represent their needs and grievances when necessary.

<http://ccc.usccb.org/flipbooks/uscca/#448>

II. Action and Suffering as setting for learning hope – Saved in Hope (*Spe Salvi*) Pope Benedict XVI – Para. 35

All serious and upright human conduct is hope in action. This is so first of all in the sense that we thereby strive to realize our lesser and greater hopes, to complete this or that task which is important for our onward journey, or we work towards a brighter and more humane world so as to open doors into the future. Yet our daily efforts in pursuing our own lives and in working for the world's future either tire us or turn into fanaticism, unless we are enlightened by the radiance of the great hope that cannot be destroyed even by small-scale failures or by a breakdown in matters of historic importance. If we cannot hope for more than is effectively attainable at any given time, or more than is promised by political or economic authorities, our lives will soon be without hope. It is important to know that I can always continue to hope, even if in my own life, or the historical period in which

I am living, there seems to be nothing left to hope for. Only the great certitude of hope that my own life and history in general, despite all failures, are held firm by the indestructible power of Love, and that this gives them their meaning and importance, only this kind of hope can then give the courage to act and to persevere. Certainly we cannot “build” the Kingdom of God by our own efforts—what we build will always be the kingdom of man with all the limitations proper to our human nature. The Kingdom of God is a gift, and precisely because of this, it is great and beautiful, and constitutes the response to our hope. And we cannot—to use the classical expression—“merit” Heaven through our works. Heaven is always more than we could merit, just as being loved is never something “merited”, but always a gift. However, even when we are fully aware that Heaven far exceeds what we can merit, it will always be true that our behaviour is not indifferent before God and therefore is not indifferent for the unfolding of history. We can open ourselves and the world and allow God to enter: we can open ourselves to truth, to love, to what is good. This is what the saints did, those who, as “God's fellow workers”, contributed to the world's salvation (cf. *1 Cor* 3:9; *1 Th* 3:2). We can free our life and the world from the poisons and contaminations that could destroy the present and the future. We can uncover the sources of creation and keep them unsullied, and in this way we can make a right use of creation, which comes to us as a gift, according to its intrinsic requirements and ultimate purpose. This makes sense even if outwardly we achieve nothing or seem powerless in the face of overwhelming hostile forces. So on the one hand, our actions engender hope for us and for others; but at the same time, it is the great hope based upon God's promises that gives us courage and directs our action in good times and bad.

http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20071130_spe-salvi.html

**Christianity & Social Progress (*Mater et Magistra*) – St. Pope John XXIII –
Para 163-165 and 175-177 – *Scientific, Technical and Financial Co-operation***

163. Of itself, however, emergency aid will not go far in relieving want and famine when these are caused—as they so often are—by the primitive state of a nation's economy. The only permanent remedy for this is to make use of every possible means of providing these citizens with the scientific, technical and professional training they need, and to put at their disposal the necessary capital for speeding up their economic development with the help of modern methods.

164. We are aware how deeply the public conscience has been affected in recent years by the urgent need of supporting the economic development and social progress of those countries which are still struggling against poverty and economic disabilities.

165. International and regional organizations, national and private societies, all are working towards this goal, increasing day to day the measure of their own technical co-operation in all productive spheres. By their combined efforts thousands of young people are being given facilities for attending the universities of the more advanced countries, and acquiring an up-to-date scientific, technical and professional training. World banking institutes, individual States and private persons are helping to furnish the capital for an ever richer network of economic enterprises in the less wealthy countries. It is a magnificent work that they are doing, and We are most happy to take this occasion of giving it the praise that it deserves. It is a work, however, which needs to be increased, and We hope that the years ahead will see the wealthier nations making even greater efforts for the scientific, technical and economic advancement of those political communities whose development is still only in its initial stages.

175. Scientific and technical progress, economic development and the betterment of living conditions, are certainly valuable elements in a civilization. But we must realize that they are essentially instrumental in character. They are not supreme values in themselves.

176. It pains Us, therefore, to observe the complete indifference to the true hierarchy of values shown by so many people in the economically developed countries. Spiritual values are ignored, forgotten or denied, while the progress of science, technology and economics is pursued for its own sake, as though material well-being were the be-all and end-all of life. This attitude is contagious, especially when it infects the work that is being done for the less developed countries, which have often preserved in their ancient traditions an acute and vital awareness of the more important human values, on which the moral order rests.

177. To attempt to undermine this national integrity is clearly immoral. It must be respected and as far as possible clarified and developed, so that it may remain what it is: a foundation of true civilization.

http://w2.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_15051961_mater.html

Scripture Reflection *Mark 8:15-21*

And he cautioned them, saying, “Take heed, beware of the leaven of the Pharisees and the leaven of Herod.” And they discussed it with one another, saying, “We have no bread.” And being aware of it, Jesus said to them, “Why do you discuss the fact that you have no bread? Do you not yet perceive or understand? Are your hearts hardened? Having eyes do you not see, and having ears do you not hear? And do you not remember? When I broke the five loaves for the five thousand, how many baskets full of broken pieces did you take up?” They said to him, “Twelve.” “And the seven for the four thousand, how many baskets full of broken pieces did you take up?” And they said to him, “Seven.” And he said to them, “Do you not yet understand?”