

# Catholic Network of Volunteer Service

## Themes/Issues Worksheet

Make list of current issues happening today in your parish family that fall under each theme.

1. Life and Dignity of the Human Person	5. Dignity of Work
2. Call to Family, Community and Participation	6. Solidarity
3 Rights and Responsibilities	7 Care for Creation
4. Option for the Poor and Vulnerable	

## Seven Themes of Social Teaching – Some Issues

### Life and Dignity of the Human Person:

- Abortion – Pro-Life
- Death Penalty
- Euthanasia – assisted suicide
- Handicapped accessibility
- Contraception
- Stem cell research
- Human cloning
- Genetic engineering
- Materialism
- Prison after-care
- Healthcare
- Criminals – non-dignity
- Bullying
- Cliques, gossip, judging
- Foster Care
- War
- Daycare culture
- Trafficking

### Call to Family, Community and Participation:

- Television
- Computer games
- Music
- Movies
- Abortion/euthanasia
- Voting participation
- Busy families – no time
- Church-sponsored parenting classes
- Money more important than people
- Work schedules
- No family life support
- No commitment to marriage
- Lenient parents
- Individualism
- Materialism
- Loss of Sabbath
- Holding politicians accountable

### Rights and Responsibilities:

- Pro-Life
- Productive work vs. welfare
- Dignified jobs
- Living wages
- Educate political leaders
- Hold political leaders accountable
- Power to the people in solidarity
- How the strong treat the weak
- Good government and voting
- Medical care and caring for ourselves

### Option for the Poor and Vulnerable:

- Fair wages
- Minimum wage
- Welfare/TANF reform
- Social Safety Net
- Physical abuse
- Healthcare (CHIP, Medicaid, etc.)

- Redlining
- Community development
- Habitat for Humanity
- Agriculture and trade subsidies
- Project Quest
- Housing
- Immigration

### Dignity of Work and the Rights of Workers:

- Union membership
- “Right to work”
- Full-time vs. part-time temp workers
- Outsourcing
- Safety in the workplace
- Fair wages
- Minimum wage
- “The welfare trap” – lack of dignity and attitude of government
- Rights education
- Value of different jobs
- Pensions
- Benefits
- Child labor
- Trafficking
- Migrant workers
- Overtime/comp time
- OSHA – safe work environment
- Weekend work
- Job security
- Sweatshops

### Solidarity:

- Immigration
- Global economy
- Terrorism
- Disaster response
- Humanitarian aid
- Debt relief
- Military intervention
- Global corporations – not accountable
- 1<sup>st</sup> world vs. third world
- respect for cultures – racism
- cliques

### Care for God’s Creation:

- Pollution
- Aquifer Protection
- Water rights/plans/access
- Resource conservation
- Urban planning
- Renewable energy
- Energy conservation
- National Parks
- Tree ordinance
- Wildlife protection/animal rights
- Recycling
- Global warming
- Clearing rain forests
- Ozone
- Toxic waste

# Prayers

## Prayer of Saint Francis

Lord make me an instrument of your peace,  
Where there is hatred let me sow love.  
Where there is injury, pardon.  
Where there is doubt, faith.  
Where there is despair, hope.  
Where there is darkness, light.  
And where there is sadness, joy.  
O Divine Master, grant that I may  
not so much seek to be consoled as to console;  
to be understood as to understand;  
To be loved as to love.  
For it is in giving that we receive.  
It is in pardoning that we are pardoned.  
And it is in dying that we are born to eternal life.  
Amen.



## Prayer for Peace and Justice

God, source of all light,  
We are surrounded by the darkness of  
the injustices experienced by your people,  
the poor who are hungry and who search  
for shelter, the sick who seek relief,  
and the downtrodden who seek help in  
their hopelessness.

Surround us and fill us with your Spirit  
who is Light.

Lead us in your way to be light to your people.  
Help our parish to be salt for our community  
as we share your love with those caught  
in the struggles of life.

We desire to be your presence to the least  
among us  
and to know your presence in them as we  
work though you  
to bring justice and peace to this world  
in desperate need.

We ask this through our Lord Jesus Christ,  
your Son, who lives and reign with you  
and the Holy Spirit, one God, for ever and ever.  
Amen.

—United States Catholic Conference, Depart-  
ment of Social Development and World Peace,  
*Communities of Salt and Light: Parish Resource  
Manual* (Washington, D.C.: United States  
Catholic Conference, 1994), p. 48

# Study Sheet 1

## Major Themes of Catholic Social Teaching

### 1. LIFE AND DIGNITY OF THE HUMAN PERSON

“Our belief in the sanctity of human life and the inherent dignity of the human person is the foundation of all the principles of our social teaching.” Every person is created in the image of God. Every person is precious. All social laws, practices, and institutions must protect, not undermine, human life and human dignity—from conception through natural death.

### 2. CALL TO FAMILY, COMMUNITY, AND PARTICIPATION

“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.” We are social beings. We realize our dignity and human potential in our families and communities. The family is the basic cell of society; it must be supported. Government has the mission of protecting human life, promoting the common good of all persons, and defending the right and duty of all to participate in social life.

### 3. 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.” The Church upholds both personal responsibility and social rights. The right to life is fundamental and includes a right to food, clothing, shelter, rest, medical care, and essential social services. Every person has the right to raise a family and the duty to support them. Human dignity demands religious and political freedom and the duty to exercise these rights for the common good of all persons.

### 4. OPTION FOR THE POOR AND VULNERABLE

“Catholic teaching proclaims that a basic moral test is how our most vulnerable members are faring.” The Church does not pit one social group against another

but instead follows the example of our Lord, who identified himself with the poor and the vulnerable (cf. Mt 25:31-46). Giving priority concern to the poor and the vulnerable strengthens the health of the whole society. The human life and dignity of the poor are most at risk. The poor have the first claim on our personal and social resources.

### 5. THE DIGNITY OF WORK AND THE RIGHTS OF WORKERS

“Work is more than a way to make a living; it is a form of continuing participation in God’s creation.” Workers have rights to decent work, just wages, safe working conditions, unionization, disability protection, retirement security, and economic initiative. The economy exists for the human person; the human person does not exist for the economy. Labor has priority over capital.

### 6. SOLIDARITY

“We are one human family, whatever our national, racial, ethnic, economic, and ideological differences.” The Church speaks of a “universal” common good that reaches beyond our nation’s borders to the global community. Solidarity recognizes that the fates of the peoples of the earth are linked. Solidarity requires richer nations to aid poorer ones, commands respect for different cultures, demands justice in international relationships, and calls on all nations to live in peace with one another.

### 7. CARE FOR GOD’S CREATION

“We show our respect for the Creator by our stewardship of creation.” Good stewardship of the earth and of all its creatures (including human beings) is a complex challenge. Humans are part of creation itself, and whatever we do to the earth we ultimately do to ourselves. We must live in harmony with the rest of creation and preserve it for future generations.

These quotations are from the U.S. Catholic bishops’ statement *Sharing Catholic Social Teaching: Challenges and Directions* (Washington, D.C.: United States Catholic Conference, 1998), pp. 4-6. The summary of these themes also draws from statements of the U.S. Catholic bishops on *A Century of Social Teaching* (1991) and *Political Responsibility: Proclaiming the Gospel of Life, Protecting the Least Among Us, and Pursuing the Common Good* (1995), as well as from other church documents.

# Study Sheet 2

## Quotes from Official Church Documents

### 1. LIFE AND DIGNITY OF THE HUMAN PERSON

"All offenses against life itself, such as murder, genocide, abortion, euthanasia and wilful suicide; all violations of the integrity of the human person . . . all offenses against human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children, degrading working conditions where men are treated as mere tools for profit rather than free and responsible persons: all these and the like are criminal: they poison civilization . . . and militate against the honor of the creator."

—Second Vatican Council, *Pastoral Constitution on the Church in the Modern World (Gaudium et Spes)*, no. 27

"Every individual, precisely by reason of the mystery of the Word of God who was made flesh (cf. Jn 1:14), is entrusted to the maternal care of the Church. Therefore every threat to human dignity and life must necessarily be felt in the Church's very heart; it cannot but affect her at the core of her faith in the Redemptive Incarnation of the Son of God, and engage her in her mission of proclaiming the *Gospel of life* in all the world and to every creature (cf. Mk 16:15)."

—Pope John Paul II, *The Gospel of Life (Evangelium Vitae)*, no. 3

### 2. CALL TO FAMILY, COMMUNITY, AND 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. Participation is achieved first of all by taking charge of the areas for which one assumes personal responsibility. . . . As far as possible, citizens should take an active part in *public life*."

—*Catechism of the Catholic Church*, nos. 1913-1915

"One must pay tribute to those nations whose systems permit the largest possible number of the citizens to take part in public life in a climate of genuine freedom. . . ."

—Second Vatican Council, *Pastoral Constitution on the Church in the Modern World (Gaudium et Spes)*, no. 32

"It is necessary to go back to seeing the family as the sanctuary of life. The family is indeed sacred: it is the place in which life—the gift of God—can be properly welcomed and protected against the many attacks to which it is exposed, and can develop in accordance with what constitutes authentic human growth. In the face of the so-called culture of death, the family is the heart of the culture of life."

—Pope John Paul II, *On the Hundredth Anniversary of Rerum Novarum (Centesimus Annus)*, no. 39

### 3. RIGHTS AND RESPONSIBILITIES

"It is not right . . . for either the citizen or the family to be absorbed by the state; it is proper that the individual and the family should be permitted to retain their freedom of action, so far as this is possible without jeopardizing the common good and without injuring anyone."

—Pope Leo XIII, *On the Condition of Workers (Rerum Novarum)*, no. 52

"[The State] has also the duty to protect the rights of all its people, and particularly of its weaker members, the workers, women and children. It can never be right for the State to shirk its obligation to work actively for the betterment of the condition of [workers]."

—Pope John XXIII, *On Christianity and Social Progress (Mater et Magistra)*, no. 20

"Beginning our discussion of the rights of man, we see that every man 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 he is deprived of the means of subsistence through no fault of his own."

—Pope John XXIII, *Peace on Earth (Pacem in Terris)*, no. 11

"[The Catholic tradition calls for] a society of free work, of enterprise and of participation. Such a society is not directed against the market, but demands that the

market be appropriately controlled by the forces of society and by the State, so as to guarantee that the basic needs of the whole of society are satisfied.”

—Pope John Paul II, *On the Hundredth Anniversary of Rerum Novarum (Centessimus Annus)*, no. 39

#### 4. OPTION FOR THE POOR AND VULNERABLE

“In protecting the rights of private individuals . . . special consideration must be given to the weak and the poor. For the nation, as it were, of the rich, is guarded by its own defenses and is in less need of governmental protection. . . .”

—Pope Leo XIII, *On the Condition of Workers (Rerum Novarum)*, no. 54

“The prime purpose of this special commitment to the poor is to enable them to become active participants in the life of society. It is to enable *all* persons to share in and contribute to the common good. The ‘option for the poor,’ therefore, is not an adversarial slogan that pits one group or class against another. Rather it states that the deprivation and powerlessness of the poor wounds the whole community. The extent of their suffering is a measure of how far we are from being a true community of persons. These wounds will be healed only by greater solidarity with the poor and among the poor themselves.”

—National Conference of Catholic Bishops, *Economic Justice For All*, no. 88

#### 5. THE DIGNITY OF WORK AND THE RIGHTS OF WORKERS

“We must first of all recall a principle that has always been taught by the Church: the principle of the priority of labor over capital. This principle directly concerns the process of production: In this process labor is always a primary efficient cause, while capital, the whole collection of means of production, remains a mere instrument or instrumental cause.”

—Pope John Paul II, *On Human Work (Laborem Exercens)*, no. 12

“All people have the right to economic initiative, to productive work, to just wages and benefits, to decent working conditions, as well as to organize and join unions or other associations.”

—National Conference of Catholic Bishops, *A Catholic Framework for Economic Life*, no. 5

#### 6. SOLIDARITY

“This moreover must be repeated: what is superfluous in richer regions must serve the needs of the regions in want. . . . Their avarice if continued will call down the punishment of God and arouse the anger of the poor. . . .”

—Pope Paul VI, *On the Development of Peoples (Populorum Progressio)*, no. 49

“Because peace, like the kingdom of God itself, is both a divine gift and a human work, the Church should continually pray for the gift and share in the work. We are called to be a Church at the service of peace, precisely because peace is one manifestation of God’s word and work in our midst.”

—National Conference of Catholic Bishops, *The Challenge of Peace: God’s Promise and Our Response*, no. 23

“Interdependence must be transformed into *solidarity*, based upon the principle that the goods of creation are *meant for all*. That which human industry produces through the processing of raw materials, with the contribution of work, must serve equally for the good of all. . . .

“*Solidarity* helps us to see the ‘other’—whether a *person, people or nation*—not just as some kind of instrument, with a work capacity and physical strength to be exploited at low cost and then discarded when no longer useful, but as our ‘neighbor,’ a ‘helper,’ to be made a sharer, on a par with ourselves, in the banquet of life to which all are equally invited by God.”

—Pope John Paul II, *On Social Concern (Sollicitudo Rei Socialis)*, no. 39

#### 7. CARE FOR GOD’S CREATION

“The dominion granted to man by the Creator is not an absolute power, nor can one speak of a freedom to ‘use and misuse,’ or to dispose of things as one pleases. The limitation imposed from the beginning by the Creator himself . . . shows clearly enough that, when it comes to the natural world, we are subject not only to biological laws but also to moral ones, which cannot be violated with impunity.”

—Pope John Paul II, *On Social Concern (Sollicitudo Rei Socialis)*, no. 34

“At its core, the environmental crisis is a moral challenge. It calls us to examine how we use and share the goods of the earth, what we pass on to future generations, and how we live in harmony with God’s creation.”

—National Conference of Catholic Bishops, *Renewing the Earth: An Invitation to Reflection and Action on Environment in Light of Catholic Social Teaching*, p. 1

# Study Sheet 3

## Some Scriptural Foundations of Catholic Social Teaching

For each theme read a few of the passages cited.  
Consider how the scriptural passage reflects the theme.

### 1. LIFE AND DIGNITY OF THE HUMAN PERSON

Every social decision and institution must be judged in light of whether it protects or undermines the life and dignity of the human person.

- Genesis 1:26-27 (created in the image of God)
- Deuteronomy 30:19 (choose life)
- Psalm 8:5-7 (humans made little less than a god)
- John 12:32 (Christ will draw all to himself)
- 1 Corinthians 15:22 (Christ died for all)

### 2. CALL TO FAMILY, COMMUNITY, AND PARTICIPATION

Human dignity can be realized and protected only in community.

- Genesis 17:7-8 (God covenants with a people)
- Exodus 6:6-8 (God's covenant frees a people)
- Leviticus 19:9-15, 35-37; Deuteronomy 14:22-29, 15:1-18, 24:10-22 (some of covenant's social laws)
- Jeremiah 32:38-40 (God's covenant with a people and their children)
- Mark 1:14-15 (the reign of God, a social image)
- Luke 22:14-20; 1 Corinthians 11:23-26; Hebrews 8:7-12 (Christ's new covenant)

### 3. HUMAN RIGHTS AND RESPONSIBILITIES

Catholic social teaching recognizes three sets of rights: the right to life (including food and shelter), economic rights (including education and employment), and political and cultural rights (including religious freedom). With rights come responsibilities to others, to our families, and to the common good of all.

- Deuteronomy 5:17, 30:19 (right to life)
- Sirach 34:22 (rights of workers)
- Psalm 146:5-8 (freedom from oppression)
- Isaiah 10:1-2 (against unjust laws)

### 4. OPTION FOR THE POOR AND VULNERABLE

All members of society and society as a whole have a special obligation to poor and vulnerable persons. God's covenant includes a special concern for these persons.

- Exodus 22:20-22; Leviticus 19:33-34; Deuteronomy 24:17-18 (laws protecting aliens, widows, orphans)
- Exodus 22:24-26; Leviticus 25:23-28; Deuteronomy 15:1-11, 23:20, 24:6 and 10-13 (laws protecting debtors)
- Deuteronomy 14:28-29, 26:12-13 (laws providing for the poor)
- Matthew 25:31-46 (judgment of nations)
- Luke 4:16-21 (Jesus' mission to the poor/outcast)
- Luke 14:12-14 (reach out to the poor/vulnerable)



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**With rights come  
responsibilities to others,  
to our families, and  
to the common good of all.**

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### 5. THE DIGNITY OF WORK AND THE RIGHTS OF WORKERS

Human dignity finds special expression in the dignity of work and in the rights of workers. Through work we participate in creation. Workers have rights to just wages, rest, and fair working conditions.

- Genesis 2:2-3 (God labors and rests)
- Genesis 2:15 (humans cultivate earth)
- Exodus 20:9-11, 23:12, 34:21; Leviticus 23:3; Deuteronomy 5:12-15 (Sabbath gave laborers rest)
- Leviticus 19:13; Deuteronomy 24:14-15; Sirach 34:22; Jeremiah 22:13; James 5:4 (wage justice)
- Isaiah 58:3 (do not drive laborers)
- Matthew 20:1-16 (Jesus uses wage law in parable)
- Mark 6:3 (Jesus worked as carpenter)
- Mark 2:27 (Sabbath is for benefit of people)
- Matthew 10:9-10; Luke 10:7; 1 Timothy 5:17-18 (laborer deserves pay)

### 6. SOLIDARITY

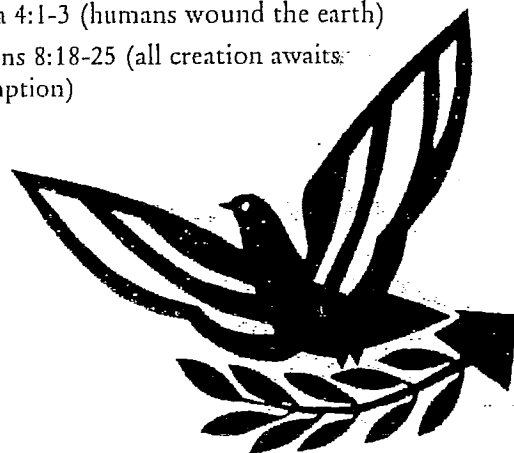
We are called to global solidarity. We are one human family regardless of national, racial, ethnic, gender, economic, or ideological boundaries. Global solidarity expresses concerns for world peace and international development.

- Genesis 22:17-18; Psalm 22:28-29 (save all nations)
- Isaiah 2:1-4; Micah 4:1-3 (peace for all nations)
- Romans 10:12 (no national distinctions in God)
- Galatians 3:28 (all one in Christ)

### 7. CARE FOR GOD'S CREATION

Our faith calls us to be good stewards of the earth and all its creatures.

- Genesis 1:31 (goodness of creation)
- Genesis 2:15 (stewardship of earth)
- Daniel 3:74-81 (all the earth blesses God)
- Hosea 4:1-3 (humans wound the earth)
- Romans 8:18-25 (all creation awaits redemption)





# Study Sheet 4

## Charity and Justice

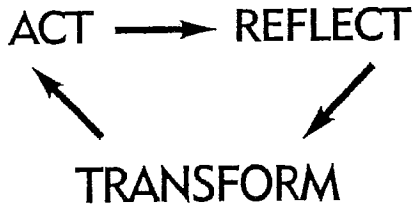
1. Use the top sections of this table to reflect on how charity and justice complete one another and on how each is unique.
2. Next look at the possible responses to abortion and homelessness. How do they differ?
3. Finally, write down some possible ways to work on the issue of hunger. In the first column limit yourself to acts of charity; in the second column limit yourself to acts of justice.

	<b>CHARITY</b>	<b>JUSTICE</b>
<b>GENERAL RESPONSES</b>	<p>Focuses on the needs of individuals, families, and all creation</p> <p>Looks at individual situations</p> <p>Meets an immediate need</p> <p>Addresses painful individual symptoms of social problems</p> <p>Relies on the generosity of donors</p>	<p>Focuses on the rights of individuals, families, and all creation</p> <p>Analyzes social situations or social structures</p> <p>Works for long-term social change</p> <p>Addresses the underlying social causes of individual problems</p> <p>Relies on just laws and fair social structures</p>
<b>RESPONSES TO ABORTION</b>	<p>Give women alternatives to abortion, including adoption.</p> <p>Provide prenatal care and medical services for poor women.</p> <p>Offer crisis pregnancy services, especially to unwed mothers.</p>	<p>Extend legal protection to unborn children.</p> <p>Reform health care system to make medical care accessible to all.</p> <p>Adopt pro-family public policies that help families with children.</p>
<b>RESPONSES TO HOMELESSNESS</b>	<p>Shelter homeless persons.</p> <p>Find jobs for homeless persons.</p> <p>Provide emergency assistance to prevent evictions.</p>	<p>Reduce housing costs through tax credits or low-income housing.</p> <p>Increase wages of working poor to make housing affordable.</p> <p>Reform laws to protect tenants' rights and enforce building codes.</p>
<b>POSSIBLE RESPONSES TO HUNGER</b>		

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# Study Sheet 5

## The ART of Catholic Social Teaching



Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching to the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation.

—World Synod of Bishops, *Justice in the World*, in *Justice in the Marketplace* (Washington, D.C.: United States Catholic Conference, 1985), p. 250

ACT	REFLECT	TRANSFORM
<p>... to meet immediate and urgent needs. (charity)</p> <p><b>Act</b> to alleviate the symptoms of social problems.</p> <p>Examples: Feed the hungry, shelter the homeless, resettle refugees, protect victims of domestic violence, and collect recyclables.</p> <p>Come in contact with the issue; allow it to take on a face.</p> <p>Perform the <b>Corporal Works of Mercy</b>:</p> <ul style="list-style-type: none"> <li>• Feed the hungry.</li> <li>• Give drink to the thirsty.</li> <li>• Clothe the naked.</li> <li>• Shelter the homeless.</li> <li>• Visit the imprisoned.</li> <li>• Visit the sick.</li> <li>• Bury the dead.</li> </ul> <p>(See Matthew 25 and Tobit 2.)</p>	<p>... on root causes and Catholic social teaching.</p> <p>Ask, "<b>Why?</b>" Why are people hungry, homeless, uprooted, battered or discriminated against? <b>Why</b> is our ecosystem deteriorating?</p> <p>Listen to those who are most directly affected: the poor and the marginalized.</p> <p>Ask deeper questions that challenge the status quo.</p> <p>Explore the underlying causes of poverty, violence, homelessness, racism, ecological devastation, and other issues.</p> <p>What does Scripture and Catholic social teaching say about these social issues and their causes?</p>	<p>... the root social causes. (justice)</p> <p><b>Transform</b> the social structures that contribute to suffering and injustice.</p> <p>To <b>transform</b> is to take a different kind of action.</p> <p><b>Transformative action</b> gets at the root causes; it does not stop at alleviating symptoms.</p> <p><b>Transform</b> our communities and our world through</p> <ul style="list-style-type: none"> <li>• advocating for just laws and public policies</li> <li>• working with organized low-income people</li> <li>• patronizing or boycotting businesses based on social values</li> <li>• living simply and ecologically</li> <li>• investing in socially responsible ways</li> <li>• creating new social structures (e.g., low-income housing)</li> </ul>
<p><b>ATTEND</b> to both the readiness of parishioners and students to serve and to the dignity of the poor.</p>	<p>Do <b>RESEARCH</b> in the social sciences, with those affected by the issue, and in Catholic social teaching.</p>	<p><b>TRANSCEND</b> political and social ideologies and do not identify specific initiatives with God's reign.</p>

# Study Sheet 6

## Examples of the ART of Catholic Social Teaching

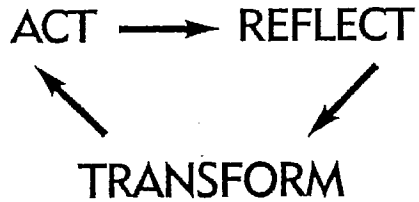
Study the following examples of activities that apply the ART of Catholic Social Teaching framework to violence, homelessness, and global hunger. Pick another social issue of interest to your learners, and identify age-appropriate ART activities that will involve parishioners or students.

ISSUE	ACT	REFLECT	TRANSFORM
VIOLENCE	<ul style="list-style-type: none"> <li>• Reach out to a family who has suffered a violent crime, providing food.</li> <li>• Raise funds or collect food, clothing, and toys for a domestic violence shelter.</li> <li>• Volunteer at a shelter.</li> <li>• Send aid to a community rebuilding after a war.</li> <li>• Visit a hospitalized crime victim or a prisoner.</li> <li>• Help a refugee family fleeing conflict to resettle.</li> <li>• Train leaders and teachers to identify domestic violence.</li> </ul>	<ul style="list-style-type: none"> <li>• Explore children's relationships and causes of fights.</li> <li>• Study the fifth commandment and the beatitudes.</li> <li>• Plan a parents' meeting on media violence and children.</li> <li>• Read <i>Confronting a Culture of Violence</i>, by the U.S. bishops.</li> <li>• Learn about domestic violence and church teaching on it.</li> <li>• Study the root causes of violent crime (e.g., poverty, substance abuse, racism).</li> <li>• Reflect on the U.S. bishops' <i>The Challenge of Peace: God's Promise and Our Response</i>.</li> </ul>	<ul style="list-style-type: none"> <li>• Write letters to legislators about the violence of abortion, capital punishment, or the arms race.</li> <li>• Institute a faculty and student pledge to reject violent language and behaviors.</li> <li>• Sponsor nonviolent conflict resolution training for students or parents.</li> <li>• Organize a parish or school media boycott of violent programs and advertisers.</li> <li>• Support programs to assist inmates' return to society.</li> </ul>
HOMELESSNESS	<ul style="list-style-type: none"> <li>• Prepare cards or table decorations for a homeless feeding program.</li> <li>• Collect food, clothing, or funds for a local shelter.</li> <li>• Volunteer to serve a meal at a shelter.</li> <li>• Raise funds for emergency assistance programs to prevent evictions by paying rents.</li> <li>• Support job training and placement for able homeless persons.</li> </ul>	<ul style="list-style-type: none"> <li>• Review the Christmas narratives, noting how Joseph and Mary sought shelter. Why do we need a home?</li> <li>• Study surveys of homelessness in your area. Pay close attention to its causes.</li> <li>• Reflect on the Church's social teaching on housing as a basic human right.</li> <li>• Learn about the Catholic Campaign for Human Development (CCHD).</li> </ul>	<ul style="list-style-type: none"> <li>• Raise funds to build low-income housing.</li> <li>• Contact legislators about low-cost housing and tax credits for the working poor.</li> <li>• Support a living wage ordinance and businesses that pay a living wage.</li> <li>• Support housing rehabilitation programs.</li> <li>• Support a CCHD project to empower homeless persons or families.</li> </ul>
GLOBAL HUNGER	<ul style="list-style-type: none"> <li>• Contribute funds for children in need through the Holy Childhood Association (HCA).</li> <li>• Connect Lenten practices to overseas hunger through Catholic Relief Service's (CRS) Operation Rice Bowl.</li> <li>• Conduct a "food fast" retreat. Donate funds to CRS.</li> <li>• Collect medical or school supplies for children overseas.</li> <li>• Support twinning projects between your parish and a Third World community.</li> </ul>	<ul style="list-style-type: none"> <li>• Study bible stories about hunger and our own needs for food.</li> <li>• Show a CRS film on global hunger or poverty.</li> <li>• Study the causes of hunger, including the arms trade and need for land reform.</li> <li>• Review church teaching on food as a basic human right stemming from the right to life. Study specific documents.</li> <li>• Write a letter to the editor urging more coverage of hunger issues.</li> </ul>	<ul style="list-style-type: none"> <li>• Fund a CRS development project in the Third World.</li> <li>• Write Congress about the need to cut foreign military aid and to increase global development assistance.</li> <li>• Host a craft fair featuring crafts made overseas and sold at fair prices. Contact CRS.</li> <li>• Support land reform initiatives in the Third World to give the poor access to farmland.</li> </ul>

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# Study Sheet 7

## Using the ART of Catholic Social Teaching



Social Issue:

ACT	REFLECT	TRANSFORM
. . . to meet immediate and urgent needs. (charity)	. . . on root causes and Catholic social teaching.	. . . the root social causes. (justice)

Social Justice in the Catechism of the Catholic Church  
<http://www.mcgill.pvt.k12.al.us/jerryd/justice.htm>

A Guide prepared by Gerald Darring

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- the social doctrine of the Church – 2419-2425
  
- the communal character of the human vocation – 1878-1885
- concern to develop this earth – 1049
- the virtue of justice – 1807
- conversion and society – 1886-1889
- the common good – 1905-1912
- responsibility and participation – 1913-1917
- human solidarity – 1939-1942
- the family and society – 2207-2213
- respect for human life – 2259-2283
  
- respect for the human person – 1929-1933
- respect for the dignity of persons – 2284-2301
- respect for persons and their goods – 2407-2418
  
- equality of men and women – 369
- equality and differences among people -- 1934-1938
  
- stewardship of the earth – 373
  
- economic activity and social justice – 2426-2436
- universal destination and private ownership of goods – 2402-2406
  
- Jesus and the poor -- 544
- the Eucharist commits us to the poor – 1397
- love for the poor – 2443-2449
- poverty of heart -- 2544-2547
  
- hunger – 2831
  
- authority in human society – 1897-1904
- duties of civil authorities – 2235-2237
- duties of citizens – 2238-2243
- the political community and the Church – 2244-2246
  
- safeguarding peace – 2302-2317
- justice and solidarity among nations – 2437-2442