

Solidarity

These can be used for publication in parish bulletins, catechetical newsletters, etc.

In his use of things man should regard the external goods he legitimately owns not merely as exclusive to himself but common to others also, in the sense that they can benefit others as well as himself. The ownership of any property makes its holder a steward of Providence...

Catechism of the Catholic Church - no. 2404

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Compendium of the Social Doctrine of the Church, Pontifical Council, 2005

Among the numerous implications of the common good, immediate significance is taken on the principle of the universal destination of goods: “God destined the earth and all it contains for all men and all peoples so that all created things would be shared fairly by all mankind under the guidance of justice, tempered by charity. The earth, by reason of its fruitfulness and its capacity to satisfy human needs, is God’s first gift of the sustenance of human life. The human person cannot do without the material goods that correspond to his primary needs and constitute the basic conditions for his existence. Each person must have access to the level of well-being necessary for his full development. The right to the common use of goods is the “first principle of the whole ethical and social order”.

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We know that, at times, in order to remain truly a community of Jesus' disciples, we will have to say "no" to certain aspects of our culture, to certain trends and ways of acting that are opposed to a life of faith, love and justice. Changes in our hearts lead naturally to a desire to change how we act. With what care, human kindness, and justice do I conduct myself at work? How will my economic decisions to buy, sell, invest, divest, hire, or fire serve human dignity and the common good? In what career can I best exercise my talents so as to fill the world with the Spirit of Christ? How do my economic choices contribute to the strength of my family and community, to the values of my children, to a sensitivity to those in need? In this consumer society, how can I develop a healthy detachment from things and avoid the temptation to assess who I am by what I have? How do I strike a balance between labor and leisure that enlarges my capacity for friendships, for family life, for community? What government policies should I support to attain the well-being of all, especially the poor and vulnerable?

Economic Justice for All, USCCB, 1986

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Message of Pope Benedict XVI to the Young People of the World, July, 2007

Our common faith in Jesus Christ moves us to search for ways that favor a spirit of solidarity. It is a faith that transcends borders and bids us to overcome all forms of discrimination and violence so that we may build relationships that are just and loving. Under the light of the apparition of Our Lady of Guadalupe to the littlest of her children, who were as powerless as most migrants are today, our continent's past and present receive new meaning. It was St. Juan Diego whom our Mother asked to build a temple so in it she could show her love, compassion, aid, and defense to all her children, especially the least among them. Since then, in her Basilica and beyond its walls, she has brought all the peoples of America to celebrate at the table of the Lord, where all his children may partake of and enjoy the unity of the continent in the diversity of its peoples, languages, and cultures.

Strangers No Longer, Catholic Bishops of Mexico & U.S., 2003

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Deus Caritas Est, Pope Benedict XVI, 2005

Consequently, the promotion of justice is at the heart of a true culture of solidarity. It is not just a question of giving one's surplus to those in need, but of ‘helping entire peoples presently excluded or marginalized to enter into the sphere of economic and human development’.”

Pope John Paul II, World Day of Peace Message 2001

Faith, hope and charity go together. Hope is practiced through the virtue of patience, which continues to do good even in the face of apparent failure, and through the virtue of humility, which accepts God's mystery and trusts him even at times of darkness. Faith, which sees the love of God revealed in the pierced heart of Jesus on the Cross, gives rise to love. Love is the light—and in the end, the only light—that can always illuminate a world grown dim and give us the courage needed to keep living and working. Love is possible, and we are able to practice it because we are created in the image of God.

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Gaudium et Spes, 1965

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Catholic Campaign for Human Development, 2007

...let us never forget that the Gospel of Jesus, precisely because of the Spirit, cannot be reduced to a mere statement of fact, for it is intended to be "good news for the poor, release for captives, sight for the blind ..." With what great vitality this was seen on the day of Pentecost, as it became the grace and the task of the Church towards the world, her primary mission! We are the fruits of this mission of the Church through the working of the Holy Spirit

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Global Climate Change, USCCB, 2001

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We are one human family, whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers' and sisters' keepers. In a linked and limited world, our responsibilities to one another cross nation and other boundaries. Violent conflict and the denial of the dignity and rights to people anywhere on the globe diminish each of us. This emerging theme of solidarity, so strongly articulated by Pope John Paul II, expresses the core of the Church's concern for world peace, global development, environmental and international human rights. It is the contemporary expression of the traditional Catholic image of the *Mystical Body*. "Loving our neighbor" has global dimensions in an interdependent world.

Sharing Catholic Social Teaching, U.S. Catholic Bishops, 1999

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There must be solidarity among nations which are already politically interdependent. It is even more essential when it is a question of dismantling the "perverse mechanisms" that impede the development of less advanced countries. It is the role of the laity "to animate temporal realities with Christian commitment, by which they show that they are witnesses and agents of peace and justice."

Catechism of the Catholic Church #2438, 2442

The way of love lies open to every person and that the effort to establish solidarity is not a hopeless one....The Lord left behind a pledge of this hope and strength for life's journey in that sacrament of faith where natural elements refined by humanity are changed into His glorified

Body and Blood, providing a meal of solidarity and a foretaste of the heavenly banquet. ...the expectation of a new earth must not weaken but rather stimulate our concern for cultivating this one.

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Our inherently social nature means that the structures of social, political, and economic life must reflect basic respect for the dignity of every human person as well as a commitment to the common good. This begins with a deep commitment to the family as the foundation of society. It also leads to the principle of solidarity, the understanding that as children of God we are all brothers and sisters, no matter how different or distant we may seem.

For I was Hungry..., USCCB, 2003

The Gospel and Catholic teaching require us to serve those in need and to work for a more just society and world. The most challenging virtue of our time may be solidarity. This has been a defining element of Pope John Paul II's leadership and witness. He insists that whatever our national, ethnic, religious, or economic differences, we are all God's children, members of one human family.

A Place at the Table, USCCB, 2002

At its core, global climate change is not about economic theory or political platforms, nor about partisan advantage or interest group pressures. It is about the future of God's creation and the one human family. It is about protecting both "the human environment" and the natural environment. It is about our human stewardship of God's creation and our responsibility to those who come after us.

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