

PRINCIPLES OF THE SOCIAL DOCTRINE OF THE CATHOLIC CHURCH

Full Text is Catechism of the Catholic Church Article 7, Part III, IV, V, Items 2419-2463

1. Life and Dignity of the Human

- The human person is central, the clearest reflection of God Among Us.
- Each person possesses a basic dignity that comes from God, not from race or gender or economic status.
- The test of every institution or policy is whether it enhances or threatens human life and human dignity.
- We believe people are more important than thing, like money, possessions.

2. Call to Family, Community, and the Common Good

- The human person is both sacred and social. We realize our dignity and the rights in relationship with others in community.
- No community is more central then the family: the basic cell of society.
- “We are one body; when one suffers all suffer.”
- Our participation in the building up of society is both a right and an obligation.

3. Rights and Responsibilities

- People have a fundamental right to life, food, shelter, health care, education, and employment.
- Corresponding to these rights are duties and responsibilities to respect the rights of others in the wider society and to work for the common good.
- Any denial of these rights harms the persons and wounds the community.

4. Option for the Poor and Vulnerable

- The moral test of a society to private property is how it treats its vulnerable members.
- The poor have the most urgent moral claim on the conscience of the nation.
- We are called to look at public policy decisions in terms of how they affect the poor.
- The Overarching Gospel principle is the obligation to attend to the Poor. (1)

SOCIAL DOCTRINE OF THE CATHOLIC CHURCH (CONTINUED)

5. Dignity of Work and the Rights of Workers

- People have the right to decent and productive work, fair wages, to form and join unions, to have private property, and economic initiative.
- The economy exists to serve the people, not the other way around.
- Work is more than a way to make a living, it is a vocation, a participation in creation.

6. Solidarity

- We are one human family and are interdependent
- Our responsibilities to each other cross national, racial, economic and ideological differences.
- We are called to work globally for justice.
- Loving our neighbors has global dimensions in an interdependent world.
- Solidarity calls us to stand with the poor and the powerless as our own Brother and Sisters.

7. 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 our faith.
- We are called to protect people and the planet, living our faith in relationship with all of God's Creation. (7)

GUIDES FOR THE WAY

The Terminology of Saints and Holy People : SERVANTS of GOD, VENERABLE, BEATIFIED/BLESSED, and SAINTS

A long standing part of the Catholic Church has been the recognition of Individuals or Groups of Individuals as outstanding followers of Christ. Those individuals living near the time of Jesus time on earth automatically more or less received SAINTHOOD. Later it became a more complicated process , and structured, more recently it has been reformed, at the Vatican recently Pope Francis got more involved in the process, i.e. St. Teresa of Kalkuta.

Next year at St. Constance you will be in the class that makes their Confirmation, and the tradition is that you will be asked to take upon a saints name. As a way of personally honoring a Saint or possibly a way of establishing a person you might seek to emulate in your own life as a follower of

Christ. An examples would be my choice (way back then) was “JOHN” for ‘St. John, the Evangelist’ there for I would, if I used it would be: ‘Randall William John Palmer’. It has been sometime since my Confirmation, but now I wish I had chosen St. Francis of Assisi or St. Augustine of Hippo to emulate. Your choice could reflect your desire to honor or emulate some like our Pope has in his taking the name of ‘FRANCIS’.

The cause for sainthood begins 5 years after the holy person’s death. Usually a promoter group is formed in a diocese, an archdiocese, a religious order or a parish. The bishop or leader usually the Diocese, or Community where the person died is responsible for beginning the investigation and the bishop of that diocese is asked by the promoter group to begin the investigation. The bishop obtains permission from the Vatican to do so. The bishop forms a diocesan Tribunal or special court to assist the bishop. Witness are called to the Tribunal to explain the things they saw or heard that demonstrated heroic virtues of faith, hope and Charity oe “cardinal” virtues, which are prudence, justice, temperance, fortitude and others specific to the proposed saint’s life. All documents, letters and testimony related to the holy person are gathered, and he or she can then be called **SERVANT OF GOD**.

Once the bishop and his diocese complete the investigation, all of the material they have gathered and their reports are sent to the Vatican’s **CONGREGATION FOR THE CAUSES OF SAINTS**. 9 theologians examine a prepared summary report and vote on whether or not the believe they cause should move forward. Once a majority vote is received the cause is then given to the bishops in the congregation for their review. If the member of the Congregation believe the cause should move forward. If the cause is passed on to the pope for his consideration. A decree is drafted and read/published publicly and the holy person is now called **VENERABLE**.

For a holy person to move forward toward **BEATIFICATION** where by they are called **BLESSED**; a Miracle attributed to the potential saint is necessary for sainthood. Documentation of the miracle is provided by an examination by doctors, the results of which are reviewed . If the conclusion is positive, the Pope can then decide to **BEATIFY** the person. A feast day is assigned by the Congregation for the Causes of Saints, and if a second miracle is attributed to the intercession of the saint. The individual is given the title of Saint, and recognize in Litanies and is proposed in Eucharistic Prayer To be recognized as a **SAINT**.

- DOCTORS OF THE CHURCH: St. Ambrose, St. Augustine of Hippo, St. Jerome, Pope St. Gregory I, St. Teresa of Avila, St. Catherine of Siena, St. Therese of Liseaux, St. Hildegard of Bingen,
- VISIONARY: St. Bernadette Soubirous
- Stigmatic St. Pio of Pietrelcina (aka Padre Pio)
- Their are also groupings of Martyrs, Abbots, Abbesses, Priests, Royalty, etc.

In the 7th Grade Textbook: BLESSED ARE WE: The Story of Jesus and The Confirmation: Textbook CHOSEN You will find these lights of our Catholic Faith.

Blessed “Giorgio” Pier Giorgio
Michelangelo Frassanti
Died in 1925 of polio at age 24 was a
member of the Third Order of St. Dominic.
Saw the positive in life. Even though he



came from a very wealthy family he preferred to work in the mines, eventually becoming a mining engineer. He was well known as a defender of the faith, a social justice activist, a lay man, cared for the sick, and gave his things a way to the poor. Was known for his practical jokes: short sheeting priest's beds on retreats and teasing, but always in a good humor and used his humor to bond with others. At one point during a mass someone complained to him that he was singing out of tune, he responded that at least he was singing St. Pope John-Paul, Pope Benedict and Pope Francis were known to quote his writings. Finding Frassati and Following His Path to Holiness, by Christine M. Wohar This young man Pope John Paul II dubbed, "The Man of the Eight Beatitudes." He exhibited the joy of living out the Catholic faith in daily life.

Saint of the Day: Bl. Daudi Okelo and Bl. Jildo Irwa

Young Ugandan Catechists and Martyrs Rachel Strohm CC(d. 1918) **Their story**

+ Daudi (born in 1902) and Jildo (born in 1906) were members of the Acholi people of northern Uganda and were born into pagan families.+ Educated by the Comboni Missionaries in Kitgum, the young men were baptized in 1916.+ In 1917, Daudi became a catechist in the village of Paimol and Jildo served as his assistant. They were especially dedicated to serving the village's poor residents.+ In October 1918, a decision by the district commission incited a group of raiders and Muslim extremists to attack the Christian catechists. Daudi and Jildo were brutally murdered during the weekend of October 18-20.+ The place where they were killed came to be known as *Wi-Polo*, meaning "in heaven." Blessed Daudi and Blessed Jildo were beatified in 2002. **For prayer and reflection** "As gold in the furnace, the Lord put his chosen to the test; as sacrificial offerings he took them to himself; and in due time they will be honored, and grace and peace will be with the elect of God."—Wisdom 3:6-7, 9

Prayer May the prayer of the blessed Martyrs Daudi and Jildo, being pleasing to you, O Lord, commend us, we pray, and confirm us in the profession of your truth. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen. (from *The Roman Missal: Common of Martyrs—For Several Martyrs*)
Saint profiles prepared by Brother Silas Henderson, S.D.S.

