

My Father's House

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Building Up The Kingdom of God

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What Do You Do?

This is a very frequent question. Of itself, it's not a threatening question. Even strangers when they meet are not afraid to ask it. Very often in the middle of my talk on Jesus, I ask that question, "What do you do?" If the person answers, "Why, I'm a carpenter, Father," I wince as I say to him, "Don't be a carpenter. Be a carpenter in Christ." For there is night and day difference between a carpenter who uses worldly ways and works for money, and a carpenter in Christ who thinks and loves and acts like Jesus.

The first one is but a secular humanist, never transcending the realm of the Spirit. The second one lives in the realm of the Spirit and brings the Spirit to bear on his own worth. He realizes he is building up the Kingdom of God.

Building Up The Kingdom of God

We are here on earth not just to work, but to do purposeful work; that is, the work that God inspires us to do. We are here to think, love and act as Jesus inspires us to think, love and act. Oh, if only everyone would bear this in mind that they were continuing across their time and space the redemptive, healing and sanctifying work of Jesus Christ! That they were building up the whole world into the Kingdom of God!

Doctors In Christ

Doctors in Christ would then be also in the healing ministry. They would be pro-life and would guard the life of persons from the moment of conception to the moment of natural death. They would be involved not only in medicine but also in healing, realizing the full healing power of faith, hope, love and forgiveness.

Lawyers In Christ

Lawyers who now begin to think and love and act like Jesus would be bringing Christ to bear on their legal practice. Very often they would find themselves involved in doing things for the poor with little chance of remuneration, except the great rewards that they were storing up from above. Politicians also would be bringing the gospel and its values to bear on the political scene.

The Wastemakers

Several years ago, Vance Packard wrote a book entitled, *The Wastemakers* in which he diagrammed for us the amount of waste in the world, but specifically in the United States. He showed us the trillions of dollars that we are wasting on military weapons, the billions of dollars that we waste on food, drugs, gambling, pornography. He showed us the millions of dollars that we waste in industries. We have become a frivolous nation of wastemakers consuming the earth's resources at an incredible rate. For one five year period, for example, we spent \$1.6 trillion on our military, over 90 percent of which was waste. 25 percent of all food processed in America is thrown away. We waste millions on cosmetics, alcohol, and sports.

The Greatest Waste

But by far the greatest waste is the waste of human dignity and human life. In the 20th century, over 150 million people were murdered, not counting the close to one billion babies that were aborted. So cheaply have we respected the dignity of marriage that divorce has skyrocketed to the point where two-thirds of young people getting married will now divorce within the first five years. Pornography desecrates not only marriage but women. Casual sex, prostitution, adultery, and sodomy have become commonplace in our land. Many Americans are addicted to pornography and immorality. Gambling, addictions--including the addiction to sports, has taken away the respect for human dignity. We no longer hold these truths to be self-evident -- that all men and women are endowed by their Creator with certain inalienable rights, first of all, to the right to life and then to liberty and the pursuit of happiness.

A Big Ship

Imagine if you will a great big ocean liner with three tiers or classes. In first class are 23 percent of the passengers. Not only are they well dressed, fed and rich, but they are consuming the goods of the ship at a 60 percent ratio; that is, 60 percent of the ship's cargo is just for them. In second class is their waste as well as military weapons to protect them from the third class passengers. In third class are the other 77 percent of the passengers living in subhuman conditions, very often without even basic necessities of food and drink and proper shelter. Would God bless such a ship? And yet this is, in fact, the situation in the world today in which we have a First World with 23 percent of the people and a Third World of all those who are poor.

A Brave New World

We have had almost 110 years of Catholic social teaching. Following are highlights from papal teachings written during this period from Pope Leo XIII to Pope John Paul II.

The Condition of Labor, *Rerum novarum*, Pope Leo XII, May 15, 1891

The main points of this document cover the promotion of human dignity through just distribution of wealth. This first comprehensive document on social justice was written in light of widespread poverty stemming from the Industrial Revolution when workers were exploited by profit-hungry employers and a failure by public authorities to protect the rights of the poor. It sets forth that workers have basic human rights that adhere to Natural Law, which says that all humans are equal. Rights include the right to work, to own private property, to receive a just wage, and to organize into workers' associations. It states that the Church has a right to speak out on social issues. Its role is to teach social principles and bring social classes together. The state's role is to create a just society through laws that preserve rights.

Reconstruction of the Social Order, *Quadragesimo anno*, Pope Pius XI, May 1931

This encyclical was written in response to the Great Depression which rocked the world, and to a decline in democracy in Europe where dictators were emerging to take power. It charges that capitalism's free competition has destroyed itself, with the state having become a "slave" serving its greed. It states that while the lot of workers has improved in the Western World, it has deteriorated elsewhere; and warns against a communist solution because communism condones violence and abolishes private property. It sets forth that labor and capital need each other, and that a just wage is necessary so workers can acquire private property too. It says that the state has the responsibility to reform the social order, since economic affairs can't be left to free enterprise alone. It approved public intervention in labor-management disputes, and urged international economic cooperation.

Christianity and Social Progress, *Mater et Magistra*, Pope John XXIII, May 15, 1961

Encyclical was written in the context of advancements such as nuclear energy, automation, space exploration, and improved communication technologies which posed complex problems for industrialized nations while millions were living in poverty in Asia, Africa and Latin America. As the first document to address the plight of nonindustrialized nations, it observes that the disparity between rich and poor classes has gone beyond to a disparity between rich and poor nations. It decries the arms race and the plight of the

world's farmers, stating that arms spending contributes to poverty; and that peace would be possible if economic imbalances among nations were righted. It states that it's the duty of wealthy, industrialized nations to help poor, nonindustrialized nations, respecting the latter's culture and refraining from domination. Recognizing the interdependence of nations brought about by technological advances, it encourages cooperation and mutual assistance and says that all Catholics should be reared on Catholic social teaching.

Peace On Earth, *Pacem in terris*, Pope John XXIII, April 11, 1963

This encyclical follows two early Cold War events - the erection of the Berlin Wall in August 1961 and the Cuban Missile Crisis in October 1962. Addressing Catholics and non-Catholics alike, it states that the only way to ensure peace is to ensure a foundation that consists of specific social rights and responsibilities. The encyclical lists these, detailing rights and responsibilities that ought to exist (1) between people, (2) between people and their public authorities, (3) between states, and (4) among people and nations at the level of the world community. Some specifics: cultural changes demand that women have more rights; justice, right reason, and human dignity demand that the arms race must cease; the United Nations need to be strengthened.

The Church in the Modern World, *Gaudium et spes*, Vatican II, December, 1965

As the first social teaching to represent opinions of the world's bishops, this document was slotted after Belgium's Cardinal Joseph Suenens spoke up after the first session of Vatican II asking that the council also address issues more "external" than focus only on liturgical changes. It states that it's up to all Catholics as the *People of God* to scrutinize the great technological and social changes that have transformed the world such as industrialization and mass communication that have contributed to greater gaps between rich and poor, overpopulation, rapid growth of city life, question of values by youth. It explores the relationship between the Catholic Church and humanity; states that families, as the foundation of society, are especially vulnerable to today's new trends; urges the Catholic Church to use culture more to spread the gospel; and urges that with new developments in weaponry, a new evaluation of war is needed.

The Development of Peoples, *Populorum progressio*, Pope Paul VI, March 26, 1967

As the first encyclical devoted specifically to the issues of international development, it was written in the context of a raging war in Vietnam as well as wars of independence being fought in Africa. It states that the Church, in response to Jesus' teachings, must foster human progress -- progress not understood solely in terms of economic and technological advances, but in terms of fostering full human potential -- social, cultural, and spiritual. It traces world conflicts to the root cause of poverty, and advocates proper development as a means to peace. It supports international development agencies such as a World Fund and Food and Agriculture Organization.

A Call To Action, *Octogesima adveniens*, Pope Paul VI, May 1971

With the world verging on a recession, the encyclical discusses the vulnerability of the "new poor" (the elderly, the handicapped, and marginalized people in cities who are disadvantaged because of urbanization). It was written following a decade of civil rights action, an emerging women's movement and continuing student protests against the Vietnam War; and emphasized the role of individual Christians in responding to injustice. The encyclical addresses urbanization and the new social problems it has created such as a new loneliness and specific problems for youth, women and the new poor. It takes note of lingering discrimination because of race, origin, color, culture, sex, and religion and stresses personal responsibility on the part of Christians in seeing that injustice is challenged. It states that to combat injustice, there is a need to focus on political not just economic action.

Justice In The World, Synod of Bishops, November 1971

The first major example of post-Vatican II episcopal collegiality, this document echoed not only the worldly political upheavals of the late '60s and early 70s, but was strongly influenced by the insights of church leaders from Africa, Asia and Latin America. It discusses the dynamics of "oppression" and

"liberation", recalling that God is a "liberator of the oppressed." It recognizes that structural injustices oppress humanity, and that justice is an essential ingredient to the liberation of human beings, in addition to being a key expression of Christian love. It notes how the Church must be a witness for justice via education, international relations and the way it treats its own members. Injustices catalogued are those against migrants and refugees, human rights violations, torture, and political prisoners.

Evangelization in the Modern World, *Evangelii nuntiandi*, Pope Paul VI, October 26, 1975

This document notes cultural problems of atheistic secularism, indifference, consumerism, focus on pleasure, discrimination, and desire to dominate. It says that challenging injustice and preaching liberation are essential components of evangelization. The encyclical aims "to make the Church of the 20th century ever better fitted for proclaiming the Gospel to people of the 20th century." It poses three "burning questions": (1) What has happened to the hidden energy of the Good News, noted for its ability to have a powerful effect on human conscience? (2) To what extent is that evangelizing force really able to transform the people of the 20th century? (3) What methods should be employed so that the power of the Gospel may realize its full effect?

Economic Justice For All, U.S. Bishops, 1986

This document was written in recognition of some 33 million people who are poor; another 20 to 30 million who are needy; and an unemployment rate that affects 8 million people. It said that the Church, as investor and employer, must practice what it preaches. In reading the "signs of the time," it points to many challenges to the U.S. economy: the central role of the U.S. in a global economy; the mobility of capital and technology that affects jobs worldwide; the depletion of natural resources; the American Dream unrealized for millions because of high unemployment and harsh poverty; that economic life doesn't support family life; the investment of nation's resources into arms production that contributes to hardship; and a concern over values. It discusses a Christian vision of economic life such as -- examination of the inequality of income, consumption, privilege, and power; right to employment; need to create new jobs, provide training, remove barriers to equal employment; need to re-evaluate tax and welfare systems to provide services and human dignity; support for family farms and farmworkers; and fair trade in dealing with developing nations.

On Social Concern, *Sollicitudo rei socialis*, Pope John Paul II, December 30, 1987

This encyclical was written in the context of a world economy that's in flux stemming from debt, unemployment and recession that affect affluent and poor nations alike. It notes that outright underdevelopment abounds as a result of the ideological opposition existing between East-West blocs and their leanings to militarism, imperialism, neocolonialism, and exaggerated concerns for security. Notes that their competition blocks cooperation and solidarity. It chastises the West for abandoning itself to a growing, selfish isolation, and chastises the East for ignoring its duty to alleviate human misery. Says that in fueling the arms trade, both blocs contribute to refugee populations and increased terrorism. It discusses the emergence of "superdevelopment," an excessive availability of goods leading to consumerism and waste; the existence of "structures of sin"; and international trade that discriminates against developing countries.

The Hundredth Year, *Centesimus annus*, Pope John Paul II, May 1, 1991

Written in the context of the collapse of communism in Eastern Europe, it marks the 100th anniversary of Catholic social teaching and notes the benefits of capitalism as an economic system. It states that the "fundamental error of socialism" is that it's based on an atheistic view of humanity instead of a transcendent one; leads to a "social order without reference to the person's dignity and responsibility." It distinguishes on the one hand between "unbridled," "radical," or "Primitive" capitalism and, on the other hand, a "business economy" that serves and protects the human person. "It would appear that, on the level of individual nations and international relations, the free market is the most efficient instrument for utilizing resources and effectively responding to needs." Warns against (1) the consumeristic tendency of modern capitalistic societies and (2) elevating capitalism as an economic tool to the level of an all-encompassing ideology.

Faithful Citizens: Bringing Moral Vision to Public Life

U.S. Bishops' Pastoral on Civic Responsibility

One of our greatest blessings in the United States is our right and responsibility to participate in civil life. The Constitution protects the right of individuals and of religious bodies to speak out without governmental interference, endorsement or sanction. It is increasingly apparent that major public issues have clear moral dimensions and that religious values have significant public consequences. Our nation is enriched and our tradition of pluralism enhanced when religious groups contribute to the debate over the policies that guide the nation.

Bishops Have Responsibility

As bishops, it is not only our right as citizens but our responsibility as religious teachers to speak out on the moral dimensions of public life. Catholics are called to be a community of conscience within the larger society and to test public life by the moral wisdom anchored in Scripture and consistent with the best of our nation's founding ideals. Our moral framework does not easily fit the categories of right or left, Democrat or Republican. Our responsibility is to measure every party and platform by how its agenda touches human life and dignity.

In the Catholic tradition, responsible citizenship is a virtue; participation in the political process is a moral obligation. Every believer is called to faithful citizenship, to become an informed, active and responsible participant in the political process.

Challenges to Believers

Our nation has been blessed with great freedom, vibrant democratic traditions, unprecedented economic strengths, abundant natural resources and a generous and religious people. Yet not all is right with our nation. Our prosperity does not reach far enough. Our culture does not lift us up; instead it may bring us down in moral terms. Signs of the challenges surround us: abortion, poverty (especially among youth), violence, scandal, intense partisanship. All of these things destroy the lives and dignity of countless thousands.

A New Kind of Politics

This new millennium requires a new kind of politics, focused more on moral principles than on the latest polls, more on the needs of the poor and vulnerable than the contributions of the rich and powerful, more on the pursuit of the common good than the demands of special interests. As Catholics and as voters, this is not an easy time for faithful citizenship. Faithful citizens not only consistently participate in public life; they are disciples who view these responsibilities through the eyes of faith and bring their moral convictions to their civil life.

Sometimes it seems few candidates and no party fully reflect our values. But now is not a time for retreat. The new millennium should be an opportunity for renewed participation. We must challenge all parties and every candidate to defend human life and dignity, to pursue greater justice and peace, to uphold family life and to advance the common good.

What Catholics Offer

Catholic teaching offers a consistent set of moral principles for assessing issues, platforms and campaigns. Because of our faith in Jesus Christ, we start with the dignity of the human person. Our teaching calls us to protect human life from conception to natural death, to defend the poor and vulnerable, and to work toward a more just society and a more peaceful world. No polls or focus groups can release us from the responsibility to speak up for the voiceless, to act in accord with our moral convictions.

The Catholic community also offers its own first hand experience. Through our many Catholic institutions we have broad experience serving those in need. We know the needs of the poor.

Finally, the Catholic community is large and diverse. We are Republicans, Democrats and Independents. We are members of every race, come from every ethnic background and live in urban, rural and suburban communities. We are CEO's and migrant farm workers, senators and persons on public assistance, business owners and union members. But we are all called to a common commitment to protect human life and stand with those who are poor and vulnerable.

Thus, we wish to suggest some issues which we believe are important to the national debate.

I. Protecting Human Life

Human life is a gift from God, sacred and inviolable. This is the teaching that calls us to protect and respect every human life from conception until natural death. We urge Catholics and others to promote laws and social policies that protect human life and promote human dignity to the maximum degree possible. Laws that legitimize abortion, assisted suicide and euthanasia are profoundly unjust and wrong.

We support constitutional protection for unborn human life, as well as legislative efforts to oppose abortion and euthanasia. We encourage the passage of laws and programs that promote childbirth and adoption over abortion and assist pregnant women and children. We support aid to those who are sick and dying by encouraging effective palliative care. We call on government and medical researchers to base their decisions regarding biotechnology and human experimentation on respect for the inherent dignity and inviolability of human life from its very beginning.

Peace and War

The Church has always sought to have conflicts resolved by peaceful means between and among nations. Church teaching calls on us to avoid and to limit the effects of war in many different ways. Thus, direct and intentional attacks on civilians in war are never morally acceptable, nor is the use of weapons of mass destruction or other weapons that cannot distinguish between civilians and soldiers.

War, genocide and starvation threaten the lives of millions throughout the world. We support programs and policies that promote peace and sustainable development for the world's poor. We urge our nation to join the treaty to ban anti-personnel land mines and to promptly ratify the Comprehensive Test Ban Treaty as a step toward much deeper cuts in and the eventual elimination of nuclear weapons. We further urge our nation to take more serious steps to reduce its own disproportionate role in the scandalous global trade in arms.

Death Penalty

Society has a right and duty to defend itself against violent crime and a duty to reach out to victims of crime. Yet our nation's increasing reliance on the death penalty is extremely troubling. It has become clear, as Pope John Paul II has taught, that inflicting the penalty of death is cruel and unnecessary.

II. Promoting Family Life

We must strive to make the needs and concerns of families a central national priority. Marriage as God intended it provides the basic foundation for family life and needs to be protected in the face of the many pressures working to undermine it. Tax, workplace, divorce and welfare policies must be designed to help families stay together and to reward responsibility and sacrifice for children. Just wages should be paid to those who support their families. Special efforts should be taken to aid poor families.

Education of Children

The education of children is a fundamental parental responsibility. All parents -- the first, most important educators -- should have the opportunity to exercise their fundamental right to choose the education best suited to the needs of their children, including private and religious schools.

Communications

Communications, whether print media, radio, television or Internet, play a growing role in society and family life, shaping the values of our culture. We support regulation that limits the concentration of control over these media; disallows quick sales of media outlets that attract irresponsible owners seeking a quick profit, and opens these outlets to a greater variety of program sources, including religious programming. We support the development of the TV rating system and of the technology that assists parents' TV supervision.

Internet

The Internet, since it offers vastly expanded capabilities for learning and communicating, should be available to all students regardless of income. Because it poses a serious danger by giving easy access to pornographic and violent material, we support vigorous enforcement of existing obscenity and child pornography laws with regard to material on the Internet, as well as efforts by the industry to develop technology that assists parents, schools and libraries in blocking out unwanted material.

III. Pursuing Social Justice

In accordance with God's plan for human society, we are called to commit ourselves to protect and promote the life and dignity of the human person and the common good of society as a whole. We must always remember God's special concern for the poor and vulnerable and make their needs our first priority in public life. We are concerned about a wide range of social issues:

Economic issues. Church teaching on economic justice insists that economic decisions and institutions be judged on whether they protect or undermine the dignity of the human person. We support policies that create jobs with adequate pay and decent working conditions, increase the minimum wage so it becomes a living wage and overcome barriers to equal pay and employment for women and minorities.

Labor. We reaffirm the Church's traditional teaching in support of the right of all workers to choose to organize and bargain collectively and to exercise these rights without reprisal. We also affirm Church teaching on the importance of economic freedom, initiative and the right to private property, which provide resources to pursue the common good.

Poverty. Efforts to provide for the basic financial needs of poor families and children must enhance their lives and dignity. The goal should be reducing poverty and dependency, not simply cutting resources and programs. We seek approaches that promote greater responsibility and offer concrete steps to help families leave poverty behind.

Social Security. We are also concerned about the income security of low- and average-wage workers and their families, when they retire, become disabled or die. In many cases, women are particularly disadvantaged. Any proposal to change Social Security must provide a decent and reliable income for these workers and those who depend on them.

Health Care. Affordable and accessible health care is an essential safeguard of human life and a fundamental human right. We support health care that is affordable and accessible to all.

Housing. The lack of safe, affordable housing is a national crime. We support a recommitment to the national pledge of "safe and affordable housing" for all and effective policies that will increase the supply of quality housing and preserve, maintain and improve existing housing.

Farm Policy. The first priority for agriculture policy should be food security for all. Food is not like any other commodity: It is necessary for life itself. Our support for food stamps, the Women, Infant and Children program (WIC) and other programs that directly benefit poor and low-income people is based on our belief that no one should face hunger in a land of plenty. Farmers deserve a decent return for their

labor. Our priority concern for the poor calls us to advocate especially for the needs of farm workers whose pay is often inadequate and whose housing and working conditions are often deplorable. We also urge that public policies support the practice of sustainable agriculture and careful stewardship of the earth and its natural resources.

Environment. Care for the earth and for the environment is a "moral challenge" in the words of Pope John Paul II (1990 World Day of Peace Message). We support policies that protect the land, water and air we share, and encourage environmental protection, sustainable development and greater justice in sharing the burdens of environmental neglect and recovery.

Immigration. The gospel mandate to love our neighbor and welcome the stranger leads the Church to care of immigrants, both documented and undocumented.

Violence. This concern leads us to promote a greater sense of moral responsibility, to advocate a reduction in violence in the media, to support gun safety measures and reasonable restrictions on access to assault weapons and handguns and to oppose the death penalty.

Discrimination. Our society must also combat discrimination based on sex, race, ethnicity, or age. Such discrimination constitutes a grave injustice and an affront to human dignity. We support judiciously administered affirmative-action programs as tools to overcome discrimination and its continuing effects.

IV. Practicing Global Solidarity

Since the human family extends across the globe, our responsibility to promote the common good requires that we do whatever we can to address human problems whenever they arise around the world. As a very wealthy and powerful nation, the United States has a responsibility to help the poor and vulnerable, promote global economic prosperity and environmental responsibility, foster stable and peaceful relations among nations and uphold human rights in the world community.

Debt Reduction. We urge the United States to provide debt relief to overcome poverty in the poorest countries, which are shackled by a debt burden that forces them to divert scarce resources from health, education and other essential services.

We should play a leading role in helping to alleviate global poverty through foreign aid programs that support sustainable development and provide new economic opportunities for the poor without promoting population control and through trade policies that are tied to worker protection, human rights and environmental concerns.

More concerted efforts to ensure the promotion of religious liberty and other basic human rights need to be an integral part of U.S. foreign policy. We also need more consistent support for the United Nations, other international bodies and international law.

Persons fleeing persecution should be provided safe haven in other countries, including the United States. We urge a more generous immigration and refugee policy based on providing temporary or permanent safe haven for those in need.

The U.S. should take an affirmative role, in collaboration with the international community, in addressing regional conflicts. Assistance in resolving these conflicts must include a willingness to support international peacekeeping, as well as long-term post-conflict reconstruction efforts.

V. Recommitting Ourselves

Building peace, combating poverty and despair and protecting freedom and human rights are not only moral imperatives; they are wise national priorities. Given its enormous power and influence in world

affairs, the United States has a special responsibility to ensure that it is a force for justice and peace beyond its borders. "Liberty and justice for all" is not only a profound national pledge, it is a worthy goal for any world leader.

We hope these reflections will contribute to a renewed political vitality in our land. We urge all citizens to register, vote and stay involved in public life, seeking the common good and renewing our democracy.

As Catholics, we can celebrate the new millennium by recommitting ourselves to carry the values of the gospel and Church teaching into the public square. As citizens, we can and must participate in the debates and choices over the values, vision and leaders that are taking our nation into the new century. This dual calling of faith and citizenship is at the heart of what it means to be a Catholic in the United States.

Ten Themes of Catholic Social Teaching

1. The Awesome Dignity of the Human Person.

Every human being is created in the image and likeness of God. Therefore, all human life is sacred, and each person has an inner sacredness. Calls to advance human life are illusions if the right to life itself is subject to attack. Thus, I cannot say that I am for women's rights or black rights if I believe that female babies or black babies should be aborted. Common sense tells us that to be or not to be is always the fundamental question. Each one of us is precious and unique and our value is rooted fundamentally in who we are and not in what we do. All the social teachings begin with and build upon this foundation of human dignity. Any situation that undermines or limits human dignity cries out for human change. Human dignity is the starting point for all human moral decisionmaking.

2. The Sacredness of the Family

The human person is not only sacred but is inherently familial. Every person is born into a set of relationships in which they are mothered, fathered, brothered, sistered, aunted, uncled. In short, they are born into a family. The God-given institutions of marriage and family are central and foundational for social life. They must be supported and not undermined. Beyond the family, every person has a right to participate in the wider society with a corresponding duty to work for the common good.

3. Rights and Responsibilities

As social beings, our relationships are governed by a set of rights and corresponding duties. Not only does every human being have a right to life, but those things that go along with the necessities of life -- food, shelter, health care, housing, education, employment, as well as the right to practice faith according to the dictates of one's conscience.

4. Work

Work is our participation in the creation of the Kingdom of God. Concern for the worker is expressed in the social teachings, and is developed in detail in John Paul II's "On Human Work." He says, "In order to achieve social justice, there's a need for ever new movements toward solidarity of the workers and with the workers" (No. 8). Therefore, every worker has a right to adequate pay, proper working conditions, sensible working hours, and timeoff.

5. Preferential Option for the Poor

Both the Church and the Scriptures teach us to have a preferential eye for the poor, the vulnerable, the least, the lost, and the last. A large percentage of the world's population lives completely outside of the world's economic structure. They are dirt poor. 80 percent of the world's population eats less than one full meal a day. These poor and vulnerable people of the third and fourth worlds are our brothers and sisters. Before we think seriously about spending time and money in building ever more destructive bombs, we should have an eye to help our brothers and sisters maintain the most elemental level of human dignified existence.

6. Solidarity.

Because of the independence of the members of the human family around the globe, we have a moral obligation to commit ourselves to work with one another in solidarity for the common good. United we are so much more powerful. The Spirit seeks ever to make us of one mind and one heart.

7. The Common Good

The common good means all those things necessary for all people to live truly dignified and human lives. Pope John XXIII states, The universe of common good "embraces the sum total of those conditions of social living whereby people are enabled to achieve their own integral perfection more fully and more easily" (*Peace On Earth* No. 58). Such basic necessities as food, clothing and shelter, as well as the right to education, to take part in public life and the right to worship God freely.

8. Justice

A major theme that runs through all the social teachings is the need for justice including social justice. There is an unjust division in the world between rich and poor which results in millions of people living marginalized, being illiterate, ill-fed, poorly housed, lacking in human responsibility and dignity. In a call to action, Paul VI addresses other justice concerns including urbanization, discrimination, the role of women, and the environment.

9. Peace

In a century marked by world wars, the use of atomic bombs and military buildups, social teachings usually turn to the topics of war and peace. The Church clearly teaches that if you want peace, work for justice. Pope John Paul II states, "Peace is not just the absence of war, it involves mutual respect and confidence between peoples and nations. It involves collaboration and binding agreements. Like a cathedral, peace must be constructed patiently and with unshakable faith."

10. A New World Order

What we need is a new world order focused more upon moral principles than upon the latest polls; more upon the needs of the poor and vulnerable than the contributions of the rich and powerful; more on the pursuit of the common good than the demands of special interests; more upon love and mutual concern than on hate and division; more upon faith and hope than upon irresponsibility and despair; more upon unity and working together than upon division and alienation. This calls for a whole new evangelization to bring the Spirit of Christ to bear upon every strata of society beginning with the human person entering every family and extending to include the whole world.

5/2/00