

What I'd like to do is something a little different perhaps from what you are used to. I would like to give a little summation in regard to the basis of Christian Service. And it is talking about Christian Service as much as the basis for it, the reason for it within our Church's understanding. And what I'm using is what's called the *Catechism of the Catholic Church*. Now it's not really a catechism, as you probably know; it's really a source book of various documents arranged topically. So it's very good. Now tonight, I'm in the section called "Life in Christ of Christian Service". It is about life in Christ and Chapter Two begins on the Human Community. So we're over here on Human Community.

And what it starts talking about is the fact that humanity as a whole, humanity as a whole, has a vocation. Sometimes we don't think this way. We think of individuals having vocations, and sometimes we think of vocation only in a religious term, or only in a sacramental term. We might think about the priestly vocation, a vocation to the brotherhood or sisterhood. We may think about vocation to matrimony. But we don't think that **humanity has a vocation**. But what the Church says it does. And **it is to show forth the image of God and to be transformed into the image of the Father's only Son**.

This vocation takes a personal form since **each of us is called to enter into the divine life, the "divine beatitude" as this text calls it**. And therefore this is really what we are about. We are about helping humanity fulfill its vocation, ultimately. Now no one would say, for example, that, well, the Worship Commission is going to do our worship for us. So we don't have to come to church because the Worship Commission will take care of all that. No one would ever think this. But people think that the **Service Commission**, or the volunteers, they do our service for us. No, no, no. That's not the deal. The volunteers don't do the service for us, but they **enable the whole community to serve and to be a serving community**. Why? Because the whole community has a role to play as part of humanity. The community is **part of humanity**, and it is a sacrament, **a sacrament of Christ, therefore an image of what humanity is to be**. Now we cannot be calling people to something we are not. So **the good example starts with us**, just like with Jesus in the Last Supper. The good example started with him. And he passes on the torch so to speak.

Now a very important concept is the concept of society. **What is society?** Society is a group that we are born into. In other words it has a greater extension than we do, than any individual. We are born into a society and when we die, we leave a society behind. So **it is a group into which we are born and it's a group that we leave at death**. And it is to this society that **we are sent to bring about a change**, so the very basic idea is change. Jesus often used the idea of the leaven and the dough. Society is the dough; the Christian, the believer, is the **leaven in the dough**. And you could think of the role of leaven is agitating. We are **agitating for something**, creating hopefully not hot air, but gas that causes the dough to rise.

So society is not something on the outside. **Christians cannot live apart from society.** There are all kinds of fundamentalist groups that think they can live apart from society. That is impossible! And I know that many of you have been duly impressed with the Amish people, especially in their ways to forgive that man who killed all of the children. But you also need to see the other side of that, and there is a movie, *The Devil's Playground*. And that has to do with how the Amish deal with adolescence and the ordeal that adolescents go through and the way in which they are treated, you might say, by the community, which is if they don't accept the whole thing exactly the way it is told, then they are totally excluded forever. And that is an idea that is totally impossible for a Catholic. We cannot behave this way. **We belong to a society, and we have to serve it—with all its problems.**

Now one of the most important concepts is the concept of a person, and each community is defined by its purpose and consequently obeys specific rules; but **the human person is and ought to be the principal, the subject, and the end of all social institutions.** So the human person is central. And this is something that the popes in recent years, by "recent years" I mean especially going back to Pius XI, a little bit even before that, Leo XIII, stressing the importance of the human person.

Power—another very important idea is the idea of power. I'm not, of course, going over the whole thing because that would take all night—it might anyway. But power is a very important thing. **We need to think about power and the use of power.** This has a wonderful paragraph, which I'm going to read the whole thing.

"God has not willed to reserve to himself all exercise of power." Now sometimes people think of God as the God of power, and we even have that in our hymns and so on. But think about it: God has not willed to reserve to himself all exercise of power. "He entrusts to every creature"—that is the nature of free will—to *every creature* "the functions it is capable of performing,"—and by every creature we even mean not only the human; to some degree this means even the animal kingdom—*the functions it is capable of performing*, "according to the capacities of its own nature. This mode of governance ought to be followed in social life." So it's a mode of governance in which latitude is given to each part to play its proper role and where freedom is given. God bestows freedom upon all of us even though we abuse it. But in our abuse of freedom, he doesn't take it away; and so we must not take it away either. We may have to lock up dangerous people, but it is not our position to take freedom away from people because they abuse it. "The way God actually governs the world, which bears witness to such regard for human freedom, should inspire the wisdom of those who govern human communities. They should behave as ministers of divine providence."¹ So here's the key word, "providence." That means that **those people who have responsibility in society are to exercise the ministry of divine providence.**

Now in the days of the kings, which is a former age, it was the **leaders of the Church** who basically **held the kings accountable** when they were being accountable, although they weren't always. But when they were doing their job, they were holding the rulers, the kings, the nobles, accountable for being ministers of providence. But now in a

democratic system who is to hold the leaders accountable? The citizens. **The citizen has to hold the leaders of a democratic society accountable for being ministers of providence**—caring, in other words.

This is not an option. This is something that we—**this now becomes our obligation to do, to carry out**. Yes, the citizens have to hold the leaders in society accountable for this ministry of providence. As we study the world—and one of the things you have to do, if you want to do any kind of world ministry, **you have to study the world**, how it works; **you have to study power**—and what you find out is, very obvious, that **self-interest and personal interest often have very powerful attraction to those in power**. And that's not legitimate when it **overshadows** something else, which we will go into in a few minutes, **the common good**—but that's the next section.

“The principal of subsidiarity is opposed to all forms of collectivism.” So **subsidiarity means a situation of mutual respect among the different levels within a society**, meaning the greater doesn't take over what the lesser can do, but respects the lesser. “It sets limits for state intervention.” So by the nature of Christian understanding, we actually—and Thomas Jefferson picked this up because he was a deist, but he did believe in a lot of Christian ideas—we believe in limited government. Limited government is an absolute necessity in Christian understanding. We can't have absolutism of any kind. “It aims at harmonizing the relationships between individuals in societies.”² And really **societies can be taken not only as domestic but also international**.

Next section—Conversion.

A very important concept is **conversion**. As Pope John the XXIII said in *Pacem in terris*, “**Human society must primarily be considered something pertaining to the spiritual**.”³ Now some Catholics never got this idea. They think society is about the material, and the spiritual is something else. They are two separate things. Spiritual, that's the Church; temporal has nothing to do with the Church. It's like separation of Church and state. The state becomes something temporal and something secular and something material, and it has nothing to do with the spiritual. The Church takes over the spiritual issues. Pope John said, no, it's wrong. Society as a whole has to be oriented toward the spiritual because **we are a whole being**. The idea of the person, the person is **body and soul**, one unit and therefore the spirit is the higher and therefore **everything in society has to be aimed at the higher, the spiritual**. And that is then part of the vocation of the Church to bring this about.

“Through it, in the bright light of truth, men should share their knowledge, be able to exercise their rights and fulfill their obligations, be inspired to seek spiritual values; mutually derived genuine pleasure from the beautiful, of whatever order it be; always be readily disposed to pass on to others the best of their own cultural heritage; and eagerly strive to make their own the spiritual achievements of others. These benefits not only influence, but at the same time give aim and scope to all that has bearing on cultural expressions, economic, and social institutions,”—all of which have to be spiritualized of course, so when we talk about economics we are not talking about something that is immaterial—“political movements and forms, laws, and all other structures by which society is outwardly established and constantly developed.”⁴ Now this is really part of the

richness of the Catholic heritage, that we have this **holistic sense of everything interrelated toward the spiritual development of persons.**

“The inversion of means and ends,⁵ which results in giving the value of ultimate end to what is only a means for attaining it, or in viewing persons as mere means to that end, engenders unjust structures which ‘make Christian conduct in keeping with the commandments of the divine Law-giver difficult and almost impossible.’”⁶ That quote is from Pope Pius XII, speaking Pentecost 1941. But what he said then, and he was talking about Italy and Germany in particular, but it could apply to the United States today just as well; it could apply it to any country: France, Germany.

“It is necessary then to appeal to the spiritual and moral capacities of the human person and to the permanent need for his *inner conversion*,”—so conversion again, the inner conversion—“so as to obtain social changes”⁷—in other words, **the social changes that are needed and the Church is called to facilitate cannot be made apart from the conversion of the citizens of that society**, which is why **evangelization** is such a principal movement of the Church, although evangelization itself is not considered actually Christian service, although it is in a sense; it’s even a more basic one.

What we are talking about here in the Church tradition called the *deakonia*, where we get the word deaconate, but really *karigma* is even more basic because you can’t have the *deakonia* without the *karigma*, **the preaching, the proclamation**, that creates the Church in the first place. But we are not talking about that. But he is talking about, that is, Lumen Gentium is talking about the **need for inner conversion to obtain social changes.**

“The acknowledged priority of the conversion of heart in no way eliminates but on the contrary imposes the obligation of bringing the appropriate remedies”⁸—so I have appropriate remedies. So the fact is there are some Christians who have said, “Well, all we are going to do is preach the gospel, and we are going to move to get people to believe, and then they can take care of things later.” No, this is saying, no, you can’t do that. **You can’t wait for everyone to be converted before you work for appropriate remedies for whatever is ailing the society.** That would be like saying to someone who is a pagan and also suffering from a serious disease, “Well, first of all, I want you to convert, and I’m going to preach to you about Christ, and then if and when you get converted, then we will talk about saving you from leprosy or whatever.” No, that’s not how Christ worked. In fact, he went about first healing the most obvious ills of his listeners and feeding their most obvious hungers; then he talked about deeper issues. And it’s quite amazing how many—if you listen to how many Christian people talk, they’ve got it backwards! They start with the spiritual, in a spiritual sense, and leave everything else behind. “Appropriate remedies to institutions and living conditions when they are an inducement to sin, so that they conform to the norms of justice and advance the good rather than hinder it.”⁹

Now we have this quote *now* of Pius XII. “Without the help of grace, men would not know how ‘to discern the often narrow path between cowardice’”—violence—“‘cowardice which gives in to evil, and the violence which under the illusion of fighting evil only makes it worse.’”¹⁰ This is not an easy thing. This is the issue of passivism.

Passivism may be just fine in certain cases. I doubt it's always justified, personally, but there may be people who disagree with me. I'm not going to fight them.

But **when is cowardice really giving in when you could resist, and when is using strength making the matter worse?** That's what he is pointing out here. And he says the path, the only path that can be really open to the Christian is **the path of what he calls "charity."** Charity is another word for love, the love of God and neighbor. "Charity is the greatest social commandment. It respects others and their rights," including the rights which they are abusing. So we do not disrespect people's rights because they abuse them. "It requires the practice of justice, and it alone makes us capable of it." So that's very important. **Charity requires the practice of justice, and it alone makes us capable of it, of justice he means.**¹¹

Now, again, there are people who say, well, charity, we are going to do charity; we're going to take care of charity, but we are not going to work on justice because justice is political, and we don't want to get involved with that—that's political. Well insofar as it's political you still have to have involvement. **Political is simply another word for social morality, morality beyond the personal level**—that's political. So **politics does have a moral character to it**—not that you see it very often or hear about it from political leaders. You would never guess from listening to them. That's because they are not formed in the Gospel.

"Charity inspires a life of self-giving," which is what Jesus is talking about the night before he dies: "Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it."¹²

Okay, Section Two: Participation in Social Life.

First of all, it starts talking about the need for authority. I don't think anyone is going to argue **society needs authority**—can't have order without it. The Church does not dictate any one particular kind of political regime. Different kinds are **"morally acceptable, provided they serve the legitimate good of the communities that adopt them.** Regimes whose nature is contrary to natural law, to the public order, and to the fundamental rights of persons cannot achieve the common good of the nations on which they have been imposed."¹³ And, of course, any time when the common good is being ignored, that regime is an imposition. That is why the Church opposed Nazism and Communism and Fascism because those are imposed systems.

"Authority does not derive its moral legitimacy from itself."¹⁴ This a very important point. We do not get our freedom from the courts. We don't get our freedom from the lawgivers. **We got our freedom from God.** That in my opinion is the greatest problem with abortion. It isn't just that, well, there are victims—that is sad—and the victims are both the children who are unborn and the mothers—they are victims. But **what is really dangerous about abortion in our society is that it implies the courts have a right to determine who has rights!** That is not something the courts have a right to do or the legislators. So that's a fundamental problem with the whole concept of what we are even talking about. The rights come from God.

So the next Section: Common Good.

“In keeping with the social nature of man, the good of each individual is necessarily related to the common good, which in turn can be defined only in reference to the human person.”¹⁵ In the Epistle of Barnabas it says, “Do not live entirely isolated, having retreated into yourselves, as if you were already justified, but gather instead to seek the common good together.”¹⁶ So we have had cases of unusual people who are drawn into monasteries and either hermitic life or cenabitic life, but that is not the Christian community as a whole. We are sent into the world, and **we have to work for the common good.**

By common good it is to be understood ‘the sum total of social conditions, which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily’¹⁷. This is from *Gaudium et spes*, which is a document of Vatican II—*The Church in Our World*. “The common good concerns the life of all. It calls for prudence”—prudence means the virtue of knowing what principles to apply to any question—“from each, and even more from those who exercise the office of authority.”¹⁸ Now there are three essential elements in the common good.

The first is “*respect for the person* as such.” “Public authorities are bound to respect the fundamental and unalienable rights of the human person.” Again, this is the Church’s first and foremost objection to abortion and euthanasia—first and foremost. And people say, “Well, euthanasia is okay because it’s my life.” But it isn’t, it’s not your life. You didn’t create it. No one owns his/her own life. It’s a gift from God. God is the giver of the rights. “Society should permit each of its members to fulfill his vocation. In particular, the common good resides in the conditions for the exercise of natural freedoms indispensable for the development of the human vocation, such as ‘the right to act according to a sound norm of conscience and to safeguard . . . privacy, and rightful freedom also in matters of religion.’”¹⁹

This is something that Pope John Paul talked about all the time—he got it also from *Gaudium et spes*—but the right of everyone to practice religion, not only the Catholics. Up until Vatican II that wasn’t the case. Up until Vatican II, the Catholic Church only pushed for the freedom of Catholics to exercise religion—up to Vatican II. Augustine—and that comes from Augustine—Augustine’s concept was “error has no rights,” and therefore the Church did not want to give any rights to people who were outside of the Church. But that is not really a good biblical principle. But it’s amazing that it is only at Vatican II that that first was proclaimed. And it was Pope John Paul II who became the greatest promoter of the rights of individuals, even to the point of saying that the right to worship is the most fundamental right. Because if you follow that one, if you honor that one, then you have to honor all of them. And the interesting thing is some people, some Vatican officials, objected to his prayer services with Muslims and Jews and so on. They objected. They said, “What are you doing this for? You are making a bad example. You are acting as if they were equal to us.” And his answer was, “I’m not saying anything about their religion. I’m saying something about their right to practice their religion.” That’s an entirely different category. I think it’s pretty important to think about that.

“Second, the common good requires the *social well-being* and *development* of the group itself. Development is the epitome of all social duties.”²⁰ That’s a very interesting statement. “Development is the epitome of all social duties.” Evolution has its value as a theory of biological development. Think about evolution as it just happens. But societies don’t just happen. And then they don’t really just develop. They develop, and they develop in a positive way or a negative way. So “development is the epitome of all social duties. Certainly, it is the proper function of authority to arbitrate, in the name of the common good, between various particular interests, but it should make accessible to each what is needed to lead a truly human life:”—and it lists several needs—“food, clothing, health, work”—right to work—“education and culture”—right to culture—“suitable information”—all of these belong to the proper sphere of Christian service—“the right to establish a family, and so on.”²¹ Interestingly enough they didn’t put housing down—well, shelter, okay.

“Finally, the common good requires *peace*, that is, the stability and security of a just order. It presupposes that authority should ensure by morally acceptable means the *security* of society and its members. It is the basis of the right to legitimate personal and collective defense.”²² So these three are the fundamental elements of the common good.

“Each human community possesses a common good which permits it to be recognized as such; it is in the *political community* that its most complete realization is found. It is a role of the state to defend and promote the common good of civil society, its citizens, and intermediate bodies.”²³

Now as it goes on to: “Human interdependence is increasing”—which is a fact, globalization—and gradually spreading throughout the world.” The fundamental idea is: “The unity of the human family, embracing people who enjoy equal natural dignity, implies a *universal common good*. This good calls for an organization of the community of nations able to ‘provide for the different needs of men; this will involve the sphere of social life to which belong questions of food, hygiene, education, . . . refugees . . . migrants.’”²⁴

And then finally things under person. That is a basic principle that in the right ordering of society persons are always primary, not things, and things include money and structures, economic structures, property. “The common good is always oriented towards the progress of persons: ‘The order of things must be subordinated to the order of persons, and not the other way around.’”²⁵ This order is founded on truth, built up in justice, and animated by love.”²⁶ So that’s the end of this section.

Now does anybody have any questions or comments? You can see that this is something that has to be thought about and discussed and questioned at length. But, I mean I’m just presenting it for you to think about.

Now we go on to Responsibility and Participation. So it’s still the section of participation, next part responsibility. “‘Participation’ is the voluntary and generous engagement of a person in social interchange. It is necessary that all participate, each according to his position and role, in promoting the common good.” So this is where we get the idea of the parish now taking up the Church’s beliefs and exercising them.

Everyone needs to participate somehow. What does the ministry of the parish do? It enables participation. “This obligation is inherent in the dignity of the human person.”²⁷ This is also something people don’t think about, that their dignity as human persons requires them to be concerned about things beyond their lawn. They don’t always get this. They think it’s okay if that’s all they care about. It isn’t.

“As with any ethical obligation, the participation of all in realizing the common good calls for a continually renewed *conversion* of the social partners. Fraud and other subterfuges, by which some people evade the constraints of the law and the prescriptions of societal obligation, must be firmly condemned because they are incompatible with requirements of justice. Much care should be taken to promote institutions that improve the conditions of human life.”²⁸ So there are more notes about authority.

Now next Section, Article 3, in the last section is on Social Justice. You know a lot of times we hear that word and we can’t understand what it means without this as a background. We have to have an idea of society. We have to have an idea of what the human person is. We have to have an idea of power. We have to have an idea of providence. We have to understand the role of conversion and the work of appropriate remedies and the connection of justice and charity before we can even go into what is social justice, and tonight I want to introduce you to this idea. Over here too you can’t have social justice without common good. So once you have the idea of community and common good then you can move into the idea of social justice.

“Society insures social justice when it provides the conditions that allow associations or individuals to obtain what is their due, according to their nature and their vocation.” Now I realize this language is rather abstract and so you might say, “Well, what does that really mean?” So that’s for another time to sit and really figure out exactly what it means and how we can translate it, and where is it and where is it not? So that’s analysis. We can’t do that all at once. That would be a long process. “Social justice is linked to the common good and the exercise of authority.”²⁹

This next section is about—this is John Paul—Pope John Paul talks about how—this is very similar to the idea that society has to be spiritual so humanity is transcendent. The value of human beings is transcendent. And when we forget that, we forget what a human person is. There’s a quote: “What is at stake is the dignity of the human person, whose defense and promotion have been entrusted to us by the Creator, and to whom the men and women at every moment of history are strictly and responsibly in debt.”³⁰ So I think that’s important to keep in mind that human dignity is, again, a very transcendent idea.

“Respect for the human person entails respect for the rights that flow from his dignity as a creature. These rights are prior to society and must be recognized by it. They are the basis of the moral legitimacy of every authority: by flouting them, or refusing to recognize them in its positive legislation, a society undermines its own moral legitimacy.”³¹ If it does not respect them, authority can rely only on force or violence to obtain obedience from its subjects. It is the Church’s role to remind men of good will of these rights and to distinguish them from unwarranted or false claims.”³² So, again, that takes analysis—what is warranted was not warranted.

“Respect for the human person proceeds by a way of respect for the principle that ‘everyone should look upon his neighbor (without any exception) as “another self,” above all bearing in mind his life and the means necessary for living it with dignity.’³³ No legislation could by itself do away with fears, prejudices, and attitudes of pride and selfishness which obstruct the establishment of truly fraternal societies. Such behavior will cease only through the charity that finds in every man a ‘neighbor.’”³⁴

“On coming into the world, man is not equipped with everything he needs for developing his bodily and spiritual life. He needs others. Differences appear tied to age, physical abilities, intellectual and moral aptitudes, the benefits derived from social commerce, and the distribution of wealth.³⁵ The ‘talents’ are not distributed equally.”³⁶

So this next section goes into what it means to redistribute talent and how the talents really belong to the whole. This is really interesting; this is from Catherine of Siena. It’s actually a locution that she heard from the Lord. It’s not exactly doctrine. The Church doesn’t necessarily believe in any revelation, but it fits in here because it fits to this principle. Jesus says to her: “I distribute the virtues quite diversely; I do not give all of them to each person, but some to one, some to others. . . . I shall give principally charity to one; justice to another; humility to this one, a living faith to that one. . . . And so I have given many gifts and graces, both spiritual and temporal, with such diversity that I have not given everything to one single person, so that you may be constrained to practice charity towards one another. . . . I have willed that one should need another and that all should be my ministers in distributing the graces and gifts they have received from me.”³⁷ So that’s very important if you think of everything we have is a gift, and it’s all meant for everybody.

Then it goes on about *sinful inequalities*. What are sinful inequalities? “An error, ‘today abundantly widespread, is disregard for the law of human solidarity and charity, dictated and imposed both by our common origin and by the equality in rational nature in all men, whatever nation they belong to. This law is sealed by the sacrifice of redemption offered by Jesus Christ on the altar of the Cross to his Heavenly Father, on behalf of sinful humanity.’”³⁸ So the idea is that Jesus has already offered up himself in solidarity. And so we have to live in solidarity. And that was one of the terms that Pope John Paul, again, used all the time: solidarity with those who suffer. And solidarity means that we take action in their behalf.

“Solidarity is manifested in the first place by a distribution of goods and remuneration for work. It also presupposes the effort for a more just social order where tensions are better able to be reduced and conflicts more readily settled by negotiation.”³⁹

“Socio-economic problems can be resolved only with the help of all the forms of solidarity: solidarity of the poor among themselves, between rich and poor, of workers among themselves, between employers and employees in a business, solidarity among nations and peoples. International solidarity is a requirement of the moral order; world peace depends in part upon this.”⁴⁰

And it goes on. So you see: “The virtue of solidarity goes beyond material goods. In spreading the spiritual goods of the faith, the Church has promoted, and often opened

new paths for, the development of temporal goods as well. And so throughout the centuries has the Lord's saying been verified: "Seek first his kingdom and his righteousness, and all these things shall be yours as well."⁴¹

And in conclusion we have from Pius XII: "For two thousand years this sentiment has lived and endured in the soul of the Church, impelling souls then and now to the heroic charity of monastic farmers, liberators of slaves, healers of the sick, and messengers of faith, civilization, and science to all generations and all peoples for the sake of creating the social conditions capable of offering to everyone possible a life worthy of man and of a Christian."⁴² So that really sums it up, I think, very well, and I'll repeat the last sentence: "creating the social conditions"—this is our goal—"capable of offering to everyone possible a life worthy of man"—of mankind, of humanity—"and of a Christian."

So that is a pretty big order. It really is the total transformation of society. Now you might—as I said this is very abstract and yet I think you can get that there is a tremendous idea behind all this. And if we sit with this, and I recommend that we do think about it, we could understand how we might address these various issues. These are not exclusive lists, but all of these are legitimate areas of concern. And the thing is, not that we have more programs, but that we find a way of helping the parish think about and respond to this goal of transforming society—not an easy task; it's a very difficult one.

Can you speak that one sentence again: "society creates the social conditions that is"?

Well, that's really a long sentence. Do you want me to do the whole sentence? It's a whole paragraph, but it's one sentence. This is Pius XII. You know, Pius XII wrote these huge, long sentences in Latin, very beautiful Latin actually.

"For two thousand years this sentiment has lived and endured in the soul of the Church, impelling souls then and now to their role of charity of monastic farmers."—The whole idea of monasticism was really to help preserve society. That's what he is talking about. People would farm, and they would bring people in to share in the benefits of the farm.—"liberators of slaves, healers of the sick, messengers of faith, civilization, and science."—So he includes all those things as the work of the Church—"to all generations and all peoples for the sake of creating the social conditions capable"—the social conditions capable—"of offering to everyone possible a life worthy of man and of a Christian."

And I think that says a lot. And I think that's what we want to think about when we are doing a lot of good things, but are we thinking about what it means? Are we feeding our minds as well as our hearts when we do what we do? And are we enabling others to do? I mean, it's wonderful to do acts of charity, but ministry is more than that. It's enabling others to participate in this big goal of the transformation of society. And we won't be done by the time, you know, in two years or three years or ten years—on going. And not only just to get them to participate, but just to do it because it's the right thing to do.

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- ¹ Catechism of the Catholic Church Part Three, Life in Christ, Chapter Two The Human Community 1884, p. 460.
- ² Ibid. 1885, p. 460.
- ³ John XXIII, PT 36 (Ibid., 1886, p.461).
- ⁴ John XXIII, PT 36 (Ibid., 1886, p.461).
- ⁵ Cf. CA 41 (Ibid., 1887, p. 461).
- ⁶ Pius XII, Address at Pentecost, June 1, 1941 (Ibid., 1887, p. 461).
- ⁷ Ibid., 1888, p. 461.
- ⁸ Ibid., 1888, p. 461.
- ⁹ Cf. LG 36 (Ibid., 1888, p. 461).
- ¹⁰ CA 25 (Ibid., 1889, p. 462).
- ¹¹ Ibid., 1889, p. 462.
- ¹² LK 17:33. (Ibid., 1889, p. 462).
- ¹³ Ibid., 1901, p. 464.
- ¹⁴ Ibid., 1902, p. 464.
- ¹⁵ Ibid., 1905, p. 464.
- ¹⁶ Ep. Barnabae, 4, 10: PG 2,734 (Ibid., 1905, P. 465).
- ¹⁷ GS 26 1; cf. GS 74 1. (Ibid., 1906, p. 465).
- ¹⁸ Ibid., 1906, p. 465.
- ¹⁹ GS 26 2. (Ibid., 1907, p. 465).
- ²⁰ Ibid., 1908, p. 465.
- ²¹ Cf. Ggs 26 2. (Ibid., 1908, p. 465).
- ²² Ibid., 1909, p. 465.
- ²³ Ibid., 1910, p. 465.
- ²⁴ GS 84 2. (Ibid., 1911, p. 466).
- ²⁵ GS 26 3. (Ibid., 1912, p. 466).
- ²⁶ Ibid., 1912, p. 466.
- ²⁷ Ibid., 1913, p. 466.
- ²⁸ Cf. GS 30 1. (Ibid., 1916, p. 467).
- ²⁹ Ibid., 1928, p. 468.
- ³⁰ John Paul II, SRS 47 (Ibid., 1929, p. 468).
- ³¹ Cf. John XXIII, PT 65. (Ibid., 1930., p. 469).
- ³² Ibid., 1930, p. 469.
- ³³ GS 27 1. (Ibid., 1931, p. 469).
- ³⁴ Ibid., 1931, p. 469.
- ³⁵ Cf. GS 29 2 (Ibid., 1936, p. 470).
- ³⁶ Cf. Mt 25:14-30; Lk 19:11-27. (Ibid., 1936, p. 470).
- ³⁷ St. Catherine of Siena, Dial. I,7. (Ibid., 1937, p. 470).
- ³⁸ Pius XII, Summi pontificatus, October 20, 1939; AAS 31 (1939) 423 ff. (Ibid., 1939, p. 471).
- ³⁹ Ibid., 1940, p. 471.
- ⁴⁰ Ibid., 1941, p. 471.
- ⁴¹ Mt 6:33. (Ibid., 1942, p. 471).
- ⁴² Pius XII, Discourse, June 1, 1941. (Ibid., 1942, p. 471).