



What's What

A weekly communication that provides an opportunity for our faith community to grow together in faith.

Solidarity

The first in a seven part series on Catholic Social Teaching

Modern Catholic social teaching is the body of social principles and moral teaching that is articulated in the papal, conciliar, and other official documents issued since the late nineteenth century and dealing with the economic, political, and social order. This teaching is rooted in the Hebrew and Christian Scriptures as well as in traditional philosophical and theological teachings of the Church.

One of the major themes in Catholic Social Teaching is Solidarity. We are one human family, whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers' and sisters' keepers, wherever they may be. Loving our neighbor has global dimensions and requires us to eradicate racism and address the extreme poverty and disease plaguing so much of the world. Solidarity also includes the Scriptural call to welcome the stranger among us—including immigrants seeking work, a safe home, education for their children, and a decent life for their families. In light of the Gospel's invitation to be peacemakers, our commitment to solidarity with our neighbors—at home and abroad—also demands that

we promote peace and pursue justice in a world marred by terrible violence and conflict. Decisions on the use of force should be guided by traditional moral criteria and undertaken only as a last resort. As Pope Paul VI taught: "If you want peace, work for justice" (World Day of Peace Message, January 1, 1972).

Scriptural Foundations

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

Quotes from Official Church Documents

- 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 work in our midst." - National Conference of Catholic Bishops, The Challenge of Peace: God's Promise and Our Response, no.23

- "Independence 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 of nation-not just 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 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

References from the Catechism

1941- Socio-economic problems can be resolved only with the

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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.

2438 - Various causes of a religious, political, economic, and financial nature today give "the social question a worldwide dimension." 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 the less advanced countries.. In place of abusive if not usurious financial systems, iniquitous commercial relations among nations, and the arms race, there must be substituted a common effort to mobilize resources toward objectives of moral, cultural, and economic development, "redefining the priorities and hierarchies of values."



Saint in the Spotlight — Saint Joseph of Cupertino (1603-1663)

On Thursday this week, September 18, we celebrate the memorial of St Joseph of Cupertino.

Joseph is most famous for levitating at prayer.

Already as a child, Joseph showed a fondness for prayer. After a short career with the Capuchins, he joined the Conventuals. Following a brief assignment caring for the friary mule, Joseph began his studies for the priesthood. Though studies were very difficult for him, Joseph gained a great deal of knowledge from prayer. He was ordained in 1628.

Joseph's tendency to levitate during prayer was sometimes a cross; some people came to see this much as they might have gone to a circus sideshow. Joseph's gift led him to be humble, pa-

tient and obedient, even though at times he was greatly tempted and felt forsaken by God. He fasted and wore iron chains for much of his life.

The friars transferred Joseph several times for his own good and for the good of the rest of the community. He was reported to and investigated by the Inquisition; the examiners exonerated him.

Joseph was canonized in 1767. In the investigation preceding the canonization, 70 incidents of levitation are recorded.

Comment:

While levitation is an extraordinary sign of holiness, Joseph is also remembered for the ordinary signs he showed. He

prayed even in times of inner darkness, and he lived out the Sermon on the Mount. He used his "unique possession" (his free will) to praise God and to serve God's creation.

Quote:

"Clearly, what God wants above all is our will which we received as a free gift from God in creation and possess as though our own. When a man trains himself to acts of virtue, it is with the help of grace from God from whom all good things come that he does this. The will is what man has as his unique possession" (St. Joseph of Cupertino, from the reading for his feast in the Franciscan breviary).

www.americancatholic.org/Features/SaintOfDay



Want more info about solidarity?

Justice Peace and Human development
<http://www.usccb.org/sdwp/index.shtml>

Catholic Campaign on Immigration Reform
www.justiceforimmigrants.org/

CRS & USCCB Catholic Campaign Against Global Poverty Home Page
<http://www.usccb.org/sdwp/globalpoverty/>

Fair Trade
<http://www.sflifeandjustice.org/Fair%20Trade.html>

Prayer for Solidarity

Almighty and ever-living God,
empower your one human family to join hands
on our journey of faith.
Send us your Spirit of hope,
so that we may work
to alleviate human suffering
and foster charity and justice
in our world.
Amen.

From Being Neighbor: The Catechism and Social Justice, USCCB, April, 1998

Called to Global Solidarity: International Challenges for U.S. Parishes
<http://www.usccb.org/sdwp/international/globalsolidarity.shtml>

Human Rights/Religious Liberty
Towards a responsible transition in Iraq
<http://www.usccb.org/comm/archives/2006/06-006.shtml>

Religious liberty
<http://www.usccb.org/sdwp/international/libertyind.shtml>

"What's What" is a publication of the Youth Ministry Department of St Mary, Canandaigua, and St Bridget, Bloomfield.

Our Youth Ministry Mission Statement:

Building on the mission of our parishes to follow the way of Christ in our thoughts, words, and deeds, and to make Christ more fully present in all who live within our community, the Youth Ministry mission is to empower young people to live as disciples of Jesus Christ in the world today; to affirm the gifts of our youth and provide opportunities for young people to share their gifts with the larger community; and to meet the religious, spiritual and social needs of all youth with the committed leadership, guidance and support of our parish family, providing an opportunity for our entire faith community to grow together in Christian faith.