



What's What

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

CST: Call to Family, Community, & Participation

The sixth 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.

The human person is not only sacred but also social. Full human development takes place in relationship with others. The family—based on marriage between a man and a woman—is the first and fundamental unit of society and is a sanctuary for the creation and nurturing of children. It should be defended and strengthened, not redefined or undermined by permitting same-sex unions or other distortions of marriage. Respect for the family should be reflected in every policy and program. It is important to uphold parents' rights and responsibilities to care for their children, including the right to choose their children's education.

How we organize our society—in economics and politics, in law and policy—directly affects the common good and the capacity of individuals to develop their full potential. Every person and association has a right and a duty to par-

ticipate actively in shaping society and to promote the well-being of all, especially the poor and vulnerable. The principle of subsidiarity reminds us that larger institutions in society should not overwhelm or interfere with smaller or local institutions, yet larger institutions have essential responsibilities when the more local institutions cannot adequately protect human dignity, meet human needs, and advance the common good.

Scriptural Foundations

- Genesis 17:7-8 (God's covenants with a people)
- Exodus 6:6-8 (God's covenant frees a people)
- Leviticus 19:9-15, 35-37; Deuteronomy 14:22-29, 15:1-18, 24:10-22 (some of covenant's social laws) Leviticus 19:9-15, 35-37
- Deuteronomy 14: 22-29
- Deuteronomy 15: 1-18
- Deuteronomy 24:10-22
- Jeremiah 32:38-40 (God's covenant with a people and their children)
- Mark 1:14-15 (the reign of God, a social image)
- Luke 22:14-20; 1 Corinthians 11:23-26; Hebrews 8:7-12 (Christ's new covenant)

- Luke 22:14-20
- 1 Corinthians 11:23-26
- Hebrews 8:7-12

Quotes from Official Church Documents

"It is necessary that all participate, each according to his position and role, in promoting the common good. This obligation is inherent in the dignity of the human person. Participation is achieved first of all by taking charge of the areas for which one assumes personal responsibility...As far as possible, citizens should take an active role in *public life*." -*Catechism of the Catholic Church, nos. 1913- 1915*

"One must pay tribute to those nations whose systems permit the largest possible number of citizens to take part in public life in a climate of genuine freedom..." -Second Vatican Council, *Pastoral Constitution on the Church in the Modern World (Gaudium et Spes)*, no. 31

"It is necessary to go back to seeing the family as the sanctuary of life. The family is indeed sacred: it is the place in which life—the gift of God—can be properly welcomed and protected against the many attacks to which it is exposed, and can develop in accordance with what constitutes authentic human growth. In the face of the so-called culture of death, the family is the heart of the culture of life." -Pope John Paul II, *On the Hundredth Anniversary of Rerum Novarum*

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(*Centesimus Annus*), no.39

References from the Catechism

1908 - Second, the common good requires the *social well-being* and *development* of the group itself. 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: food, clothing, health, work, education and culture, suitable information, the right to establish a family, and so on.

2420 - The Church makes a moral judgment about economic and social matters, "when the fundamental rights of the person or the salvation of souls requires it." In the moral order she bears a mission distinct from that of political authorities: the Church is concerned with the temporal aspects of the common good because they are ordered to the sovereign Good, our ultimate end. She strives to inspire right attitudes with respect to earthly goods and in socio-economic relationships.



Saint in the Spotlight — St. Isaac Jogues, John de Brébeuf and Companions (1607-1646)

On Sunday, October 19, we celebrate the memorial of St. Isaac Jogues, John de Brébeuf and Companions .

Isaac Jogues (1607-1646): Isaac Jogues and his companions were the first martyrs of the North American continent officially recognized by the Church. As a young Jesuit, Isaac Jogues, a man of learning and culture, taught literature in France. He gave up that career to work among the Huron Indians in the New World, and in 1636 he and his companions, under the leadership of John de Brébeuf, arrived in Quebec. The Hurons were constantly warred upon by the Iroquois, and in a few years Father Jogues was captured by the Iroquois and imprisoned for 13 months. His letters and journals tell how he and his companions were led from village to village, how they were beaten, tortured and forced to watch as their Huron converts were mangled and killed.

An unexpected chance for escape came to Isaac Jogues through the Dutch, and he returned to France, bearing the marks of his sufferings. Several fingers had been cut, chewed or burnt off. Pope Urban VIII gave him permission to offer Mass with his mutilated hands: "It would be shameful that a martyr of Christ be not allowed to drink the Blood of Christ." Welcomed home as a hero, Father Jogues might have sat back,

thanked God for his safe return and died peacefully in his homeland. But his zeal led him back once more to the fulfillment of his dreams. In a few months he sailed for his missions among the Hurons.

In 1646 he and Jean de Lalande, who had offered his services to the missionaries, set out for Iroquois country in the belief that a recently signed peace treaty would be observed. They were captured by a Mohawk war party, and on October 18 Father Jogues was tomahawked and beheaded. Jean de Lalande was killed the next day at Osse-ron, a village near Albany, New York.

The first of the Jesuit missionaries to be martyred was René Goupil who, with Lalande, had offered his services as an oblate. He was tortured along with Isaac Jogues in 1642, and was tomahawked for having made the Sign of the Cross on the brow of some children.

Jean de Brébeuf (1593-1649): Jean de Brébeuf was a French Jesuit who came to Canada at the age of 32 and labored there for 24 years. He went back to France when the English captured Quebec (1629) and expelled the Jesuits, but returned to his missions four years later. Although medicine men blamed the Jesuits for a smallpox epidemic among the Hurons, Jean remained with them.

He composed catechisms and a dictionary in Huron, and saw 7,000 converted before his death. He was captured by the Iroquois and died after four hours of extreme torture at Sainte Marie, near Georgian Bay, Canada.

Father Anthony Daniel, working among Hurons who were gradually becoming Christian, was killed by Iroquois on July 4, 1648. His body was thrown into his chapel, which was set on fire.

Gabriel Lalemant had taken a fourth vow—to sacrifice his life to the Indians. He was horribly tortured to death along with Father Brébeuf.

Father Charles Garnier was shot to death as he baptized children and catechumens during an Iroquois attack.

Father Noel Chabanel was killed before he could answer his recall to France. He had found it exceedingly hard to adapt to mission life. He could not learn the language, the food and life of the Indians revolted him, plus he suffered spiritual dryness during his whole stay in Canada. Yet he made a vow to remain until death in his mission.

These eight Jesuit martyrs of North America were canonized in 1930.
www.americancatholic.org/Features/SaintOfDay



Want to know more about CST Call to Family, Community, & Participation?

Catholic Family

<http://www.usccb.org/laity/marriage/yof.shtml>

Catholic Framework for Economic Life - Family

<http://www.usccb.org/sdwp/international/ACatholicFrameworkforEconomicLife.pdf>

Childcare

<http://www.usccb.org/sdwp/national/childcare.shtml>

Division of Catholic Schools and Public Policy - Advocacy

<http://www.usccb.org/education/fedasst/interests.shtml#advocacy>

Marriage and Family: Pastoral & Public Policy Issues

<http://www.usccb.org/laity/marriage/projects.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.