

Option C. Living as a Disciple of Jesus Christ

		CONFORMITY Yes/No/Partial	REQUIRED CHANGES Recommendations and Suggestions
1.	I. God’s Plan for His People Vatican II: The Church is a sign and instrument of communion with God and the unity of the whole human race (LG, no. 1). A. Salvation and truth (CCC, no. 851). 1. Redemption through the Paschal Mystery. 2. Eternal life with the Triune God in heaven.		
2.	B. Happiness in this life (CCC, no. 1718). 1. Happiness is a shared communion with God.		
3.	a. Trinitarian <i>communio</i> is the pattern for social life (CCC, nos. 267, 738, 1693). b. Witness Christ in words and actions.		
4.	2. The unity of the whole human race (CCC, nos. 842, 1877). a. The social nature of the human person (CCC, nos. 1878-1889, 1929). b. The need for others.		
5.	3. The household of faith—Church as the following: a. Mystical Body of Christ (CCC, nos. 774-779, 787-796, 805-807, 872, 1123, 1396, 1548, 2003).		
6.	b. Family of God (CCC, no. 2790).		
7.	c. Community of sanctified believers (CCC, no. 824).		
8.	d. Teacher: forms the social conscience of society.		
9.	e. Listener: ecumenism.		
10.	II. Social Teaching of the Church A. Church always has stood for charity and justice (CCC, no. 953).		
11.	1. Social teachings in Scripture. a. Amos and Isaiah. b. The Sermon on the Mount; Last Judgment (CCC, nos. 2153, 2262, 2336, 2605, 2830). c. Communal sharing, deacons, collections for churches.		
12.	2. Church’s history of social concern.		

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13.	3. Corporal and spiritual works of mercy (CCC, no. 2447).		
14.	B. Different types of justice (CCC, nos. 2411-2412, 1807). 1. Distributive justice (CCC, nos. 2236-2411).		
15.	2. Legal justice.		
16.	3. Commutative justice.		
17.	4. Social justice (CCC, nos. 1928-1942).		
18.	C. Social teaching in the modern era. 1. Pope Leo XIII: encyclical <i>Rerum Novarum</i> in 1891. 2. Social doctrine encyclicals of Popes Pius XI, John XXIII, Paul VI, and John Paul II. 3. Vatican II: <i>Gaudium et Spes</i> . 4. <i>Catechism of the Catholic Church</i> . 5. <i>Compendium of the Social Doctrine of the Church</i> , Vatican, 2004.		
19.	D. Principles of Catholic social teaching from the Universal Magisterium. 1. The necessity of the moral law: the moral law provides the foundation for all social teaching by accounting for man's duties and consequent rights (CCC, nos. 1959, 2070, 2242).		
20.	2. God is the source of all civil authority: man does not confer authority upon himself, but authority flows from God to all just governments and laws (CCC, no. 1899).		
21.	3. The perfection of the person by the common good: man is perfected not only by private goods such as food and shelter but by "common goods" such as peace and truth that come about through his life with others in community (CCC, nos. 1905-1912, 1925-1927). a. Respect for and promotion of the fundamental rights of the person. b. Prosperity, or the development of the spiritual and temporal goods of society. c. The peace and security of the group and its members.		
22.	E. United States Conference of Catholic Bishops (USCCB).		

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	1. After World War I, the bishops of the United States began a program of social reconstruction which included teachings on minimum wage, social security, and worker participation in management.		
23.	2. Sampling of more recent pastoral letters. a. <i>Brothers and Sisters to Us</i> (1979). b. <i>The Challenge of Peace: God's Promise and Our Response</i> (1983); <i>Sowing Weapons of War</i> (1995). c. <i>Economic Justice for All: A Pastoral Letter on Catholic Social Teaching and the U.S. Economy</i> (1986). d. Statements on capital punishment: <i>A Good Friday Appeal to End the Death Penalty</i> (1999); <i>A Culture of Life and the Penalty of Death</i> (2005).		
24.	III. Major Themes of Catholic Social Teaching (CCC, nos. 1877-1948, 2196-2257) A. The dignity of human life. 1. All human life created and redeemed by God is sacred. 2. Dignity due to being an image and likeness of God. 3. The Incarnation: Jesus' identification with each of us (e.g., Mt 25:45, Acts 9:4).		
25.	B. Call to family, community, and participation. 1. What is a family (CCC, nos. 2202-2203)? 2. The family: foundation of society; needs support. 3. Society should protect dignity and growth of family.		
26.	4. All people should participate in society—work for common good.		
27.	C. Responsibilities and rights. 1. All have right to life and to what sustains it. 2. Society should foster and protect these rights. 3. Responsibilities undergird human rights.		

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28.	D. Preferential option for the poor. 1. Moral principle: universal destination of the goods of the earth (CCC, nos. 2402-2406). 2. Goods of the earth for every human being. 3. Why all need these goods (CCC, no. 2402).		
29.	4. See Christ in homeless, outcast, unpopular. 5. Appropriate use of wealth and other resources. a. Be a voice for the voiceless. b. Assess social acts and their impacts on poor.		
30.	6. Concern for the spiritually poor.		
31.	E. Dignity of work and the rights of workers. 1. God's creation plan includes work. 2. Right to work in just conditions.		
32.	F. Solidarity: individuals should work for the common good (CCC, nos. 2437-2442).		
33.	G. Stewardship of God's creation (CCC, nos. 2415-2418).		
34.	IV. Sin and Its Social Dimensions A. Concept of social sin. 1. Difference between "social sin" and personal sin (CCC, nos. 1868-1869). a. Personal sin at the root of social sin. b. Social sin stems from collective personal sins. 1) Personal sin that contributes to social injustice. 2) Personal choices in response to social injustice.		
35.	2. Foundations for social sin. a. Attitudes that foster unjust treatment. b. Social structures which foster unjust treatment of others. c. Social sin can be passed on to future generations.		
36.	B. The social dimension of the Commandments. 1. First three Commandments—relationship with God (CCC, nos. 2084-2195). a. Duty and the right to freely worship God.		

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	b. Societal authorities should ensure freedom of worship.		
37.	<p>2. The last seven Commandments focus on our relationship with others: the moral teaching of our faith must be brought into people's interaction with each other (N.B. [1] positive aspects of commandment, [2] failures to live it).</p> <p>a. Fourth Commandment (CCC, nos. 2197-2257).</p> <p>1) Respect legitimate civil authority, government care for citizens' rights, citizens' participation in public life, conscientious objection to unjust laws.</p> <p>2) Anarchy, civil unrest, corrupt government, ignoring of common good, non-participation in democratic society.</p>		
38.	<p>b. Fifth Commandment (CCC, nos. 2258-2330).</p> <p>1) Fosters a civilization of life and love.</p> <p>2) Dishonor human life—culture of death.</p> <p>a) Abortion, euthanasia, physician-assisted suicide, cloning, genetic manipulation.</p> <p>b) Teaching on capital punishment.</p> <p>c) War (conditions for just war), conscientious objection.</p> <p>d) Scandal.</p>		
39.	<p>c. Sixth Commandment (CCC, nos. 2331-2400).</p> <p>1) Promote chaste life and love in society, marriage, family.</p> <p>2) Adultery, fornication, masturbation, homosexual acts, rape, prostitution, pornography (CCC, nos. 2351-2356).</p>		
40.	<p>d. Seventh Commandment (CCC, nos. 2401-2463)</p> <p>1) Just sharing of goods, qualified right to private property, just treatment of workers, stewardship for</p>		

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	environment, just economic policies. 2) Stealing, unjust damage to others' property, destruction of environment, enslavement of women and children, white-collar crime, violation of public trust, perpetuation of third-world poverty.		
41.	e. Eighth Commandment (CCC, nos. 2464-2513). 1) Promote truth in society and media. 2) Lies, detraction, perjury, rash judgment, violation of professional secrets. 3) Seal of confession.		
42.	f. Ninth Commandment (CCC, nos. 2514-2533). 1) Create conditions for chaste life and love. 2) Media, advertising, and exploitation of lust; "adult" bookstores, Internet pornography.		
43.	g. Tenth Commandment (CCC, nos. 2534-2557). 1) Make simplicity of life desirable. 2) Cultural attitudes that idealize wealth, materialism.		
44.	C. Social dimensions of the Beatitudes (CCC, nos. 1720-1729). 1. Blessed are the poor in spirit. a. Choose a lifestyle that benefits those most in need. b. Otherwise we will tend to materialism, selfishness, exploitation of others.		
45.	2. Blessed are they who mourn. a. Be compassionate to those in pain. b. Loss of care for the living and defenseless.		
46.	3. Blessed are the meek. a. Self-discipline in the face of evil; gentleness, unselfishness. b. Prone to arrogance and disrespect for others, violence.		
47.	4. Blessed are the merciful.		

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	<ul style="list-style-type: none"> a. Forgive one another. Be quick to ask forgiveness. b. Holding grudges; growth in bitterness. 		
48.	<ul style="list-style-type: none"> 5. Blessed are those who hunger and thirst for righteousness. <ul style="list-style-type: none"> a. Develop a social conscience. b. Indifference to mistreatment of others. 		
49.	<ul style="list-style-type: none"> 6. Blessed are the pure in heart. <ul style="list-style-type: none"> a. Work on virtues of modesty and chastity. b. Lust expressed in many ways. 		
50.	<ul style="list-style-type: none"> 7. Blessed are the peacemakers. <ul style="list-style-type: none"> a. In God's will is our peace. Perform works of peace. b. A divider, troublemaker, warmonger. 		
51.	<ul style="list-style-type: none"> 8. Blessed are those who are persecuted for righteousness' sake. <ul style="list-style-type: none"> a. Witness to Jesus and the Church always; defend the innocent, even die for your faith. b. Cowardice, betrayal, moral compromise. 		
52.	D. The two Great Commandments: love God with all of your heart, soul, and mind, and love your neighbor as yourself (Mt 22:36-40).		
53.	<p>V. Challenges</p> <p>A. Why shouldn't we look out for ourselves first? No one else will look out for me.</p> <ul style="list-style-type: none"> 1. God looks out for every human being. He brings us into being, watches over us in life, and draws us to want to live with him forever. Evidence of his concern can be found in the care for one's well-being often seen in the action of the Church as well as coming from family, friends, and members of communities to which we belong. 2. Living in a self-centered way is one of the effects of Original Sin. God created us to live and act in a way that is centered on him and on others, not ourselves. 3. Selflessness, rather than selfishness, is the characteristic of a disciple of Jesus Christ, who is the living embodiment of what it means to live in a selfless way. 		

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54.	<p>B. Isn't the degree of a person's success and achievement really measured in terms of financial security and wealth?</p> <ol style="list-style-type: none"> 1. While there are many people who build their lives on such an approach, Jesus Christ, in his life and his teaching, teaches us that the greatest achievement is growth in holiness and virtue and becoming more like him. 2. Real happiness is found in fulfilling God's plan for us. 3. True and lasting fulfillment is never found in money or material possessions. 4. People who find the fulfillment in life which leads to inner peace and joy are those mature enough to understand that what really matters is God's infinite love for us and what he has taught us about himself and the meaning of life. 		
55.	<p>C. Isn't not fighting back or getting even with someone who hurts or offends you a sign of weakness?</p> <ol style="list-style-type: none"> 1. No. It takes a lot more courage and strength to forgive and not seek vengeance than to fight back or try to get even. 2. Jesus Christ, in his life and his teaching, challenges us to see the truth that power and strength are to be measured in terms of virtue and inner strength. 3. We have the example of Jesus Christ, who in not fighting back and in forgiving his executioners showed true strength. 4. We have the example of the martyrs, which shows the strength and power that faith and God's grace give. 		
56.	<p>D. Isn't it more important to work for justice than to engage in charity?</p> <ol style="list-style-type: none"> 1. The works of justice do not exclude the works of charity or vice versa. 2. Charity should shape justice to make it Christian; charity is not extra or optional. 3. A perfect world cannot be built by human effort for justice. 4. Perfect justice will be realized only in eternal life. 		