

## Quotations From The Teachings and Documents of the Church Regarding Politics .

1. The members of the Church, as members of society, have the same right and duty to promote the common good as do other citizens. Christians ought to fulfill their temporal obligations with fidelity and competence. They should act as a leaven in the world, in their family, professional, social, cultural and political life.

**Justicia in Mundo (“Justice in the World”)**, World Synod of Catholic Bishops, 1971, #38.

2. Of course, values such as the dignity of every human person, respect for inviolable and inalienable human rights, and the adoption of the “common good” as the end and criterion regulating political life are certainly fundamental and not to be ignored.

**Evangelium Vitae (“The Gospel of Life,” Donders translation)**, Pope John Paul II, 1995, #70.

3. Justice is both the aim and the intrinsic criterion of all politics. Politics is more than a mere mechanism for defining the rules of public life: its origin and its goal are found in justice, which by its very nature has to do with ethics. The State must inevitably face the question of how justice can be achieved here and now.

**Deus Caritas Est (“God is Love”)**, Pope Benedict XVI, 2005, #28.

4. As citizens of the State, they are called to take part in public life in a personal capacity. So they cannot relinquish their participation “in the many different economic, social, legislative, administrative and cultural areas, which are intended to promote organically and institutionally the common good.”

**Deus Caritas Est (“God is Love”)**, Pope Benedict XVI, 2005, #29.

5. In the Catholic Tradition, responsible citizenship is a virtue, and participation in political life is a moral obligation. This obligation is rooted in our baptismal commitment to follow Jesus Christ and to bear Christian witness in all we do. As

the Catechism of the Catholic Church reminds us, “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. . . . As far as possible citizens should take an active part in public life” (nos. 1913-1915).

**Forming Consciences for Faithful Citizenship**, U.S. Conference of Catholic Bishops (USCCB), 2007, #13.

6. People in every nation enhance the social dimension of their lives by acting as committed and responsible citizens, not as a mob swayed by the powers that be. Let us not forget that “responsible citizenship is a virtue, and participation in Not everyone is called to engage directly in political life. Society is also enriched by a countless array of organizations which work to promote the common good and to defend the environment, whether natural or urban...Around these community actions, relationships develop or are recovered and a new social fabric emerges. Thus, a community can break out of the indifference induced by consumerism. These actions cultivate a shared identity, with a story which can be remembered and handed on. In this way, the world, and the quality of life of the poorest, are cared for, with a sense of solidarity which is at the same time aware that we live in a common home which God has entrusted to us.

**Laudato Si’ (“Praise Be”)**, Pope Francis, 2015 #232

7. Not everyone is called to engage directly in political life. Society is also enriched by a countless array of organizations which work to promote the common good and to defend the environment, whether natural or urban...Around these community actions, relationships develop or are recovered and a new social fabric emerges. Thus, a community can break out of the indifference induced by consumerism. These actions cultivate a shared identity, with a story which can be remembered and handed on. In this way, the world, and the quality of life of the poorest, are cared for, with a sense of solidarity which is at the same time aware that we live in a common home which God has entrusted to us.

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