



Faithful Citizenship

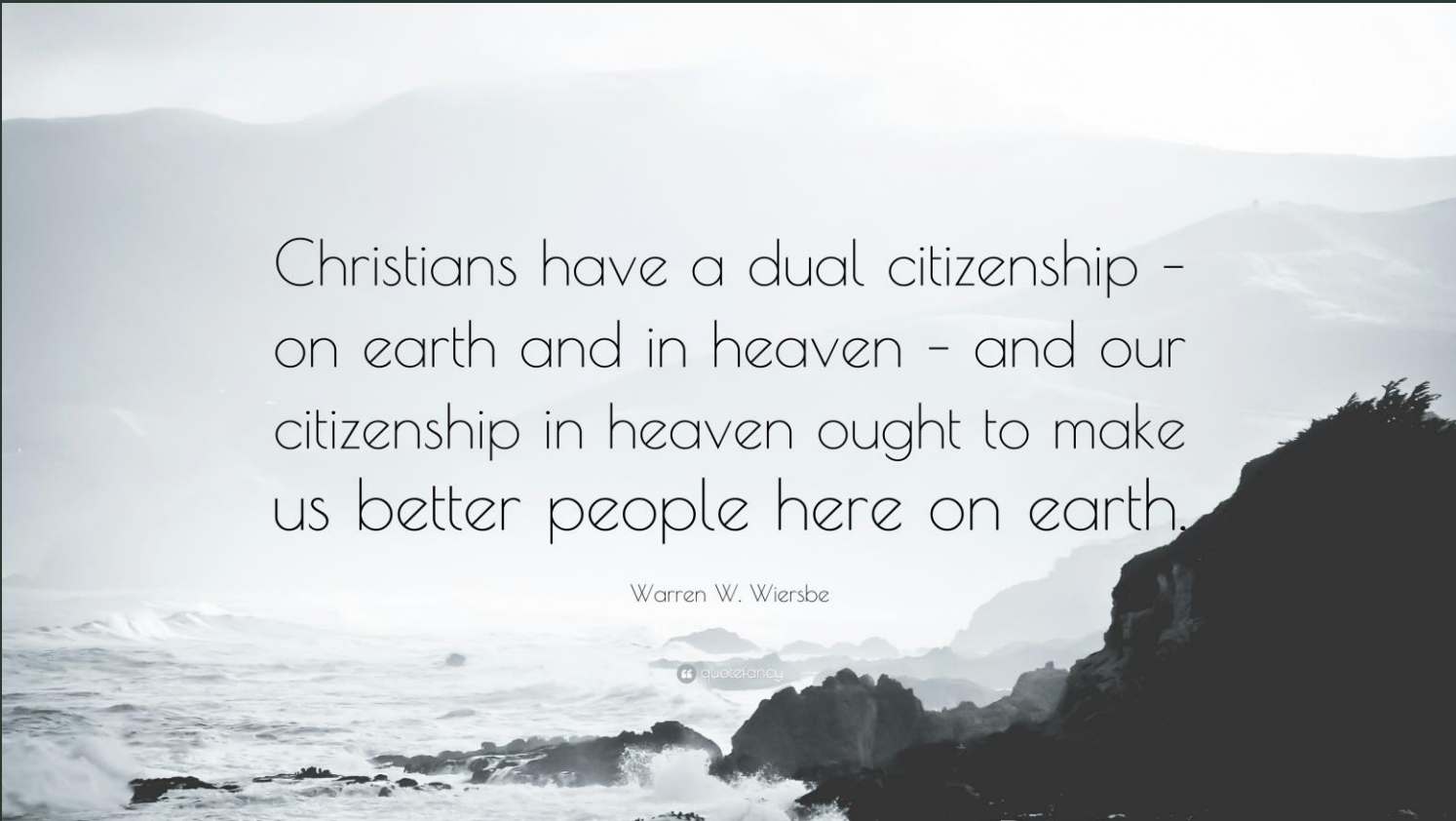
Questions to Consider...

- Church and State tensions: anything new?
- What is meant by faithful citizenship?
- What are the issues?
- How does one form one's conscience in light of faithful citizenship?
- What's next?

Philippians 3:26



BUT OUR CITIZENSHIP
IS IN HEAVEN



Christians have a dual citizenship -
on earth and in heaven - and our
citizenship in heaven ought to make
us better people here on earth.

Warren W. Wiersbe

“quoziancy”

“Life is a journey. It is a path, a journey to meet Jesus.” (Pope Francis)



SOJOURNERS

We are on a life long journey but only here for a time




WHAT WE DO IN LIFE, ECHOES IN ETERNITY.

~ MAXIMUS (GLADIATOR)

Matthew 25: 31-46







The dignity of the human person involves the right to take an active part in public affairs and to contribute one's part to the common good of the citizens. For, as Our Predecessor of happy memory, Pius XII, pointed out: "The human individual, far from being an object and, as it were, a merely passive element in the social order, is in fact, must be and must continue to be, its subject, its foundation and its end."

John XXIII, Pacem in Terris (1963) No. 26.



St. Augustine of Hippo

City of God (426 A.D.)



Edict of Milan

- In 313 A.D. , following a political agreement with Licinius, Constantine issued the Edict of Milan, which granted Christianity—as well as most other religions—legal status.
- While this was an important development in the history of Christianity, it was not a total replacement of traditional Roman beliefs with Christianity.

Constantine & Licinius



Council of Nicaea



In 325, Constantine called the Council of Nicaea, which was a gathering of Christian leaders to determine the formal—or orthodox—beliefs of Christianity. The result of this council was the Nicene Creed, which laid out the agreed upon beliefs of the council.

Theodosius I

- In 380 A.D. the emperor Theodosius issued the Edict of Thessalonica, which made Christianity, specifically Nicene Christianity, the official religion of the Roman Empire.
- Most other Christian sects were deemed heretical, lost their legal status, and had their properties confiscated by the Roman state.



Background to *The City of God*

- 410, A.D. Alaric and the Goths sacked the city of Rome, very destructively. (This event is generally regarded as the beginning of the end for the Roman Empire in the west.)
- Augustine says that the various pagans in Rome blamed the Christians for this disaster. He intends here to be replying to their “blasphemies and errors.” In the process, he composed 25 Books, ranging widely, including many bits of considerable philosophical interest.

Is it lawful to give tribute to Caesar?

- The idea that there are “two cities”, one of God, the other of man, can be traced to an incident in the Christian New Testament, in which Christ is asked by the Pharisees and Herodians if it is lawful to give tribute to the Emperor.
- These verses especially are the source for the view generally accepted by Christians that the state has a legitimate place in human affairs, despite the fundamental superiority and authority of the church.

Mark 12:13-17

They sent some Pharisees and Herodians to him to ensnare him in his speech.

They came and said to him, “Teacher, we know that you are a truthful man and that you are not concerned with anyone’s opinion. You do not regard a person’s status but teach the way of God in accordance with the truth. Is it lawful to pay the census tax to Caesar or not? Should we pay or should we not pay?”

Knowing their hypocrisy he said to them, “Why are you testing me? Bring me a denarius to look at.”

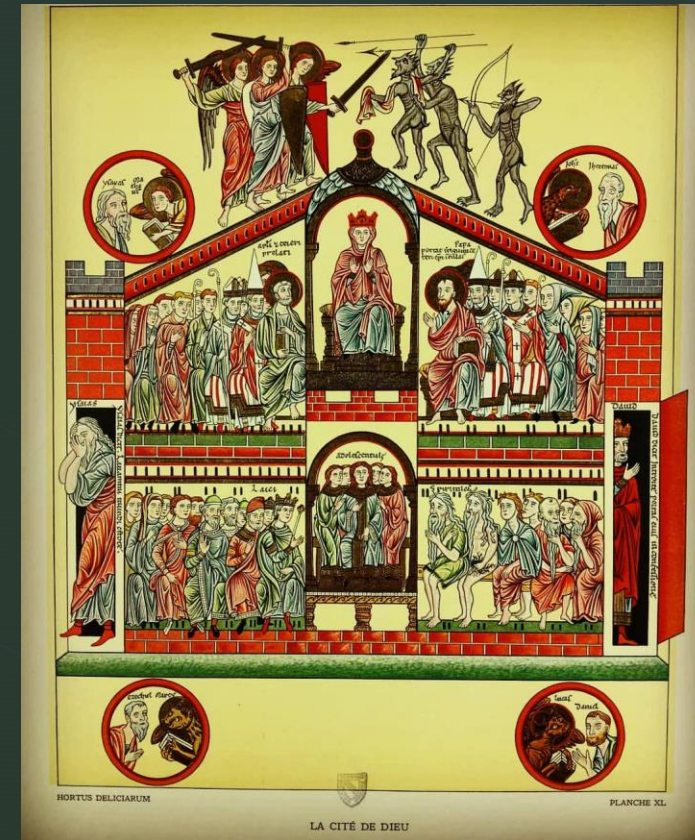
They brought one to him and he said to them, “Whose image and inscription is this?” They replied to him, “Caesar’s.”


So Jesus said to them, “Repay to Caesar what belongs to Caesar and to God what belongs to God.” They were utterly amazed at him.



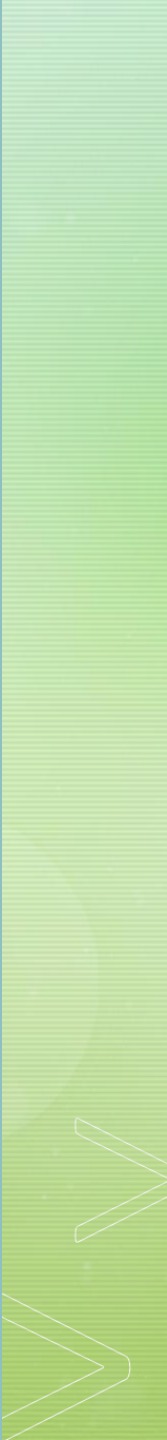
The City of God

“...a city surpassingly glorious, ... obtains, by virtue of its excellence, final victory and perfect peace.”



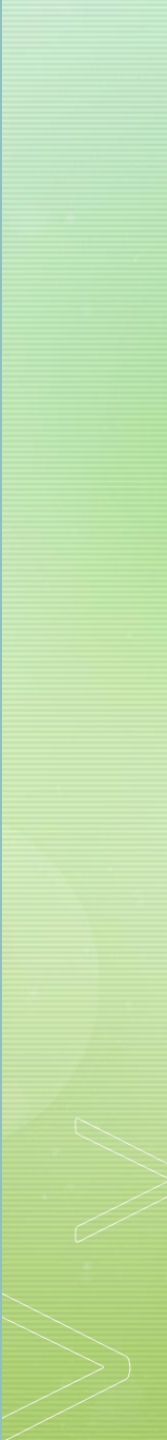


For our purposes, ***The City of God***
is about the general relationship
between religion and politics.





Assumptions

1. Belief in One God
 2. God is the Architect of all creation
 3. God is infinite truth and goodness
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Two Cities

- Human society can be divided into two cities depending on how men choose to live:
- City of Man: men choose to live according to themselves
- City of God: men live according to God's laws and designs

The City of Man


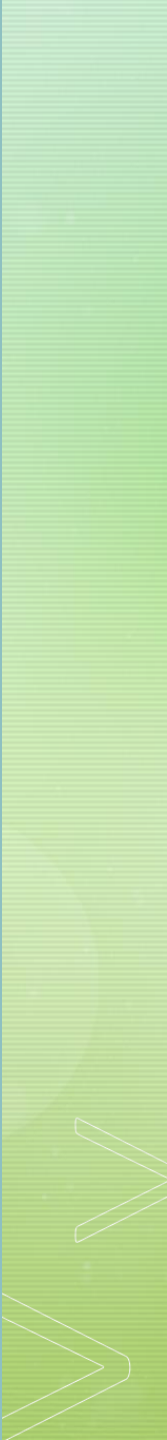
- Those who live after the flesh
- Love of self, even to the contempt of God
- Basis of rule: the love of ruling
- Glories in human wisdom and strength
- Finite

The City of God

- Those who live after the Spirit
- Love of God, even to the contempt of self
- Basis of Rule: Love
- “There is no human wisdom, only godliness...”
- Everlasting


On the Two Cities


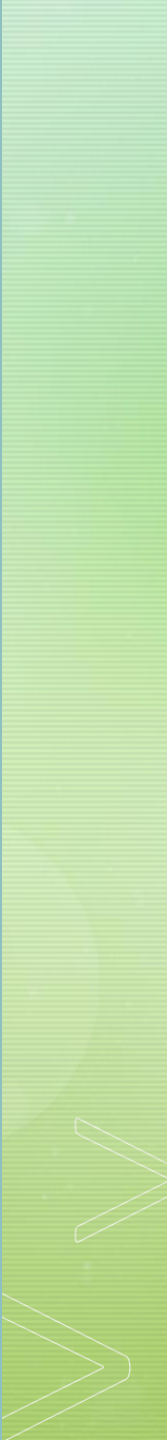
- Both cities overlap
- Both desire peace
- The City of Man desires peace to enjoy earthly goods
- The aim of the City of God is to achieve eternal peace (eternal life in peace)

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- Both use earthly resources to attain their respective peace
 - For the City of Man, this includes the waging of war
 - For the City of God, the use of temporal things aids in the attainment of eternal peace
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Analysis

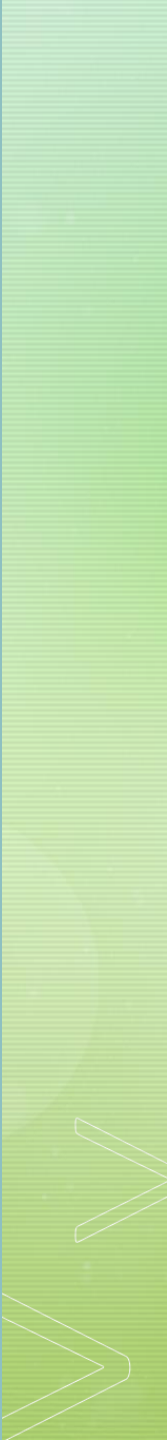
- Both exhibit the fundamental concepts of rule, peace and justice
- Rule in the City of God is more constructive
- Service to those who are ruled
- Has its basis in duty

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- The peace achieved in the City of God is proper to man
 - No lasting peace has befallen the City of Man
 - Peace in the City of God suits man's rational soul

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- True justice is only proper to the City of God
 - “That virtue which gives every one his due.”
 - A republic cannot be administered without justice
 - Justice is rooted in God’s divine laws
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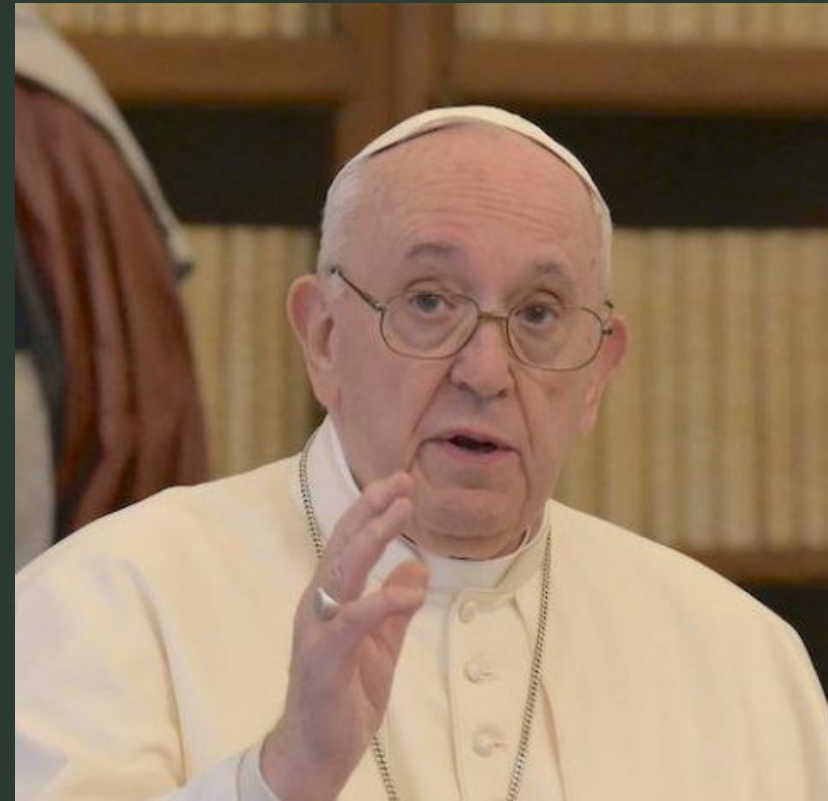


For Consideration

- There have to be underlying principles that govern human relations
 - Peace is a means to an end
 - Rule or authority should be undertaken as a service or out of duty to one's fellow man
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Pope Francis


We need to participate for the common good. Sometimes we hear: a good Catholic is not interested in politics. This is not true: good Catholics immerse themselves in politics by offering the best of themselves so that the leader can govern.




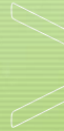




Forming Consciences for
Faithful Citizenship



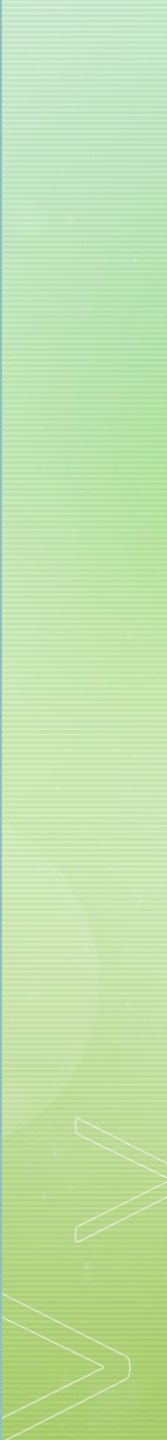
The Catholic bishops of the United States are pleased to offer once again to the Catholic faithful *Forming Consciences for Faithful Citizenship*, our teaching document on the political responsibility of Catholics. This statement represents our guidance for Catholics in the exercise of their rights and duties as participants in our democracy. We urge our pastors, lay and religious faithful, and all people of good will to use this statement to help form their consciences; to teach those entrusted to their care; to contribute to civil and respectful public dialogue; and to shape political choices in the coming election in light of Catholic teaching. The statement lifts up our dual heritage as both faithful Catholics and American citizens with rights and duties as participants in the civil order.





Introduction

We are also blessed with religious liberty which safeguards our right to bring our principles and moral convictions to the public arena. These Constitutional freedoms need to be both exercised and protected, as some seek to mute the voices or limit the freedoms of religious believers and religious institutions. Catholics have the same rights and duties as others to participate in public life.



The obligation to teach about moral values that should shape our lives, including our public lives, is central to the mission given to the Church by Jesus Christ.



No. 13



In the Catholic Tradition, responsible citizenship is a virtue, and participation in the political process is a moral obligation. This obligation is rooted in our baptismal commitment...

Rooted in Scripture

- “Woe to you who enact unjust statutes...” (Is. 10:1)
- “He has sent me to bring Good News to the poor...” (Lk. 4:18)
- “Whatever you did for one of these least brothers of mine, you did for me” (Mt. 25:40).
- “Choose life...” (Dt. 30:19)

Faithful Citizenship

- Affirms role in political life
- Provides a moral framework
- Call to conscience formation
- Not a voter guide, scorecard, etc.

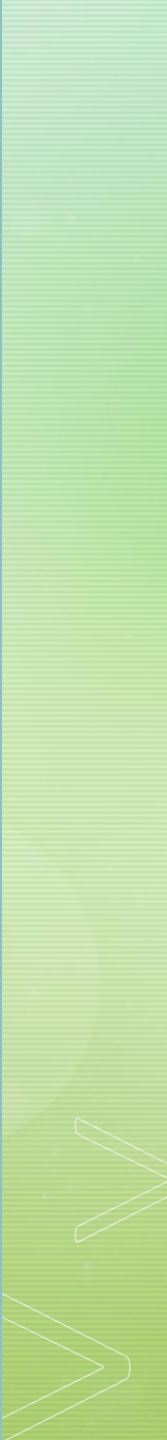
Pope Benedict XVI, *Deus Caritas Est*, 28



The Church wishes to help form consciences in political life and to stimulate greater insight into the authentic requirements of justice as well as greater readiness to act accordingly.



Principles

- Life and Dignity of the Human Person
 - Call to Family, Community and Participation
 - Rights and Responsibilities
 - Preferential Option for the Poor and Vulnerable
 - Dignity of Work and Rights of Workers
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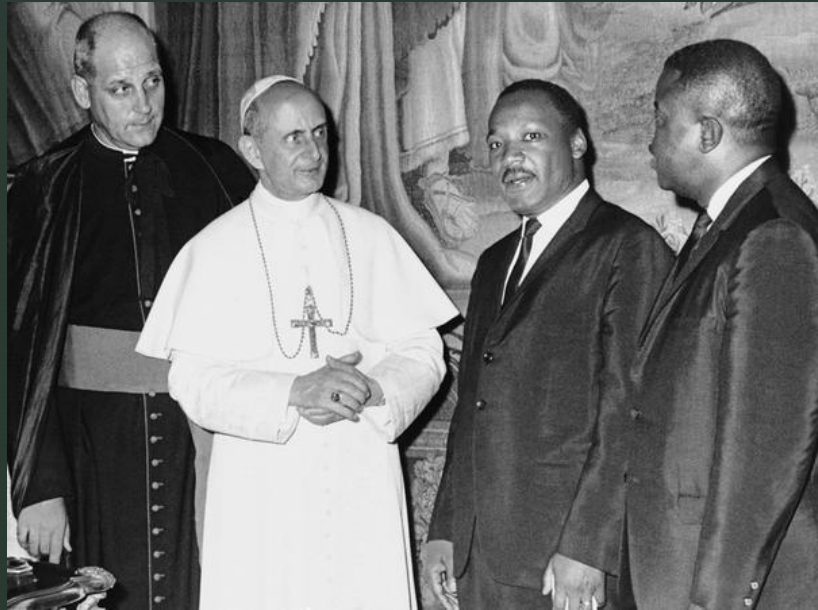
- Solidarity
- Care for God's Creation
- A Call to Form Conscience
- A Call to Exercise Prudence



Two Temptations

1. “Moral equivalence that makes no ethical distinctions between different kinds of issues involving human life and dignity. The direct and intentional destruction of innocent human life from the moment of conception until natural death is always wrong and is not just one issue among many. It must always be opposed” (No. 28).





2. “The misuse of these necessary moral distinctions as a way of dismissing or ignoring other serious threats to human life and dignity. Racism and other unjust discrimination, the use of the death penalty, resorting to unjust war, the use of torture, war crimes, the failure to respond to those who are suffering from hunger or a lack of health care, or an unjust immigration policy are all serious moral issues that challenge our consciences and require us to act” (No. 29).

Two Duties

There are some things we must never do, as individuals or as a society, because they are always incompatible with love of God and neighbor... They must always be rejected and opposed and must never be supported or condoned (No. 22).

Examples: abortion, euthanasia, human cloning, embryonic stem cell research, genocide, torture, racism, targeting of noncombatants in war.



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**Opposition to
intrinsically evil acts...
should open our eyes
to the good we must
do, that is, our positive
duty to contribute to
the common good and
to act in solidarity with
those in need (No. 24).**

Example: Ensuring that basic needs are fulfilled and that food, shelter, health care, education, and meaningful work are available for all.



St. John Fisher

“A good man is not a perfect man; a good man is an honest man, faithful and unhesitatingly responsive to the voice of God in his life.”



St. Thomas More



“Don’t worry about me no matter what happens in this world. Nothing can happen to me that God doesn’t want. And all that He wants, no matter how bad it may appear to us, is really for the best.”

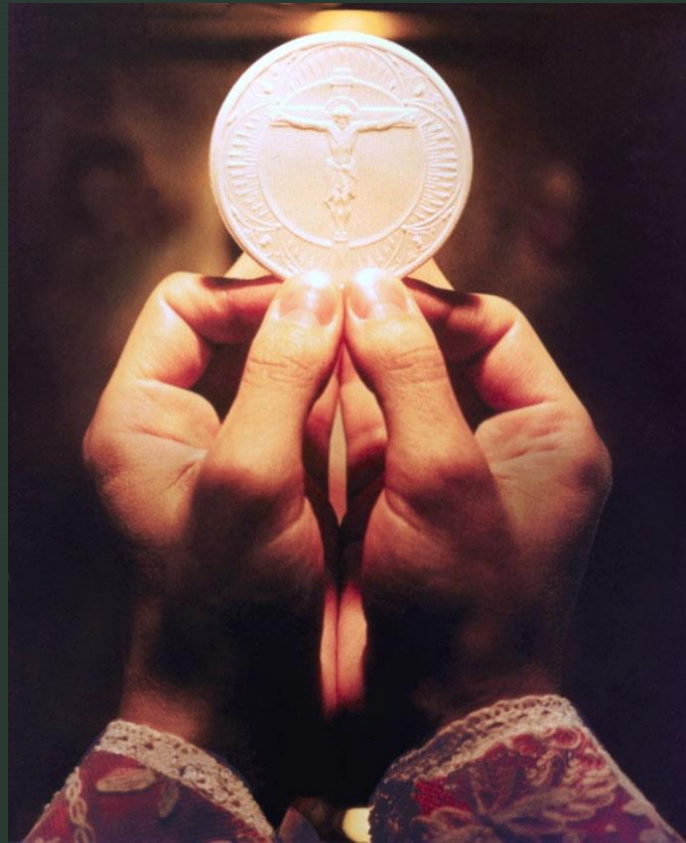
"I die the King's good servant, but God's first."

The Church's Response

The supreme law of the Church is the salvation of souls.



Canon 915



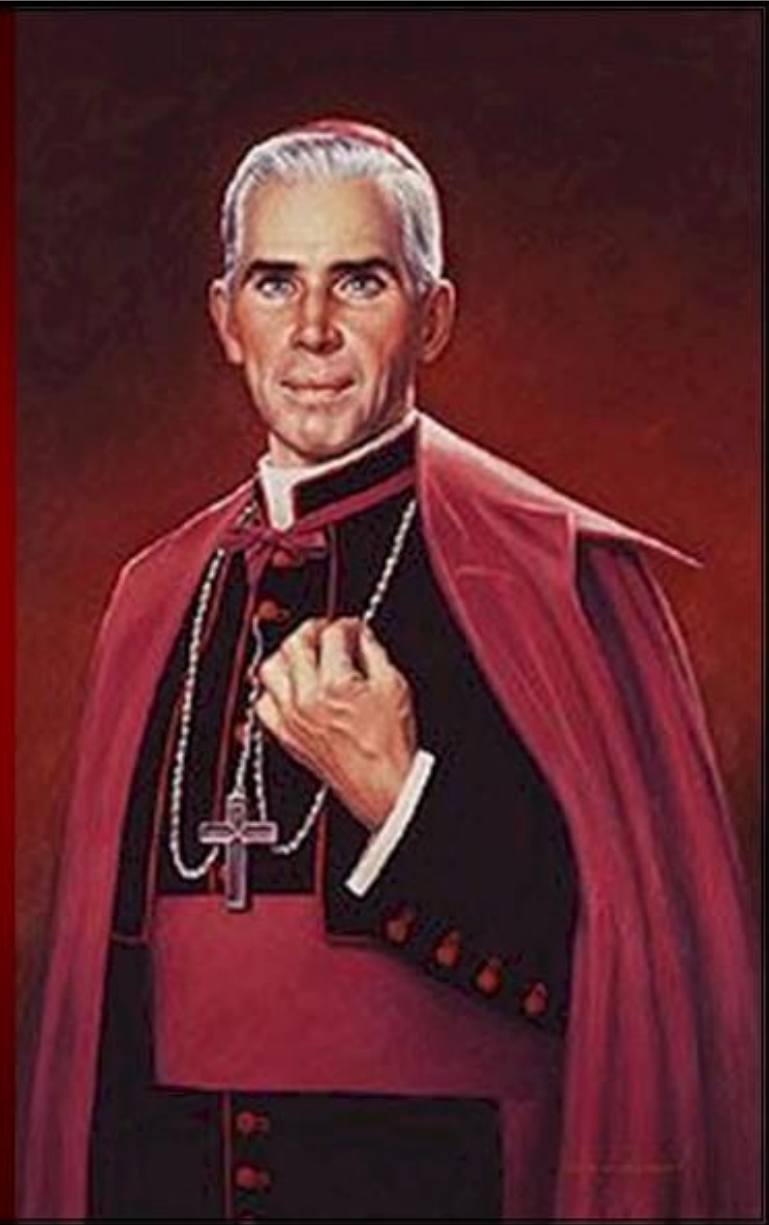
Lord, I am not
worthy...

**"Moral principles do not
depend on a majority vote.**

**Wrong is wrong, even if
everybody is wrong.**

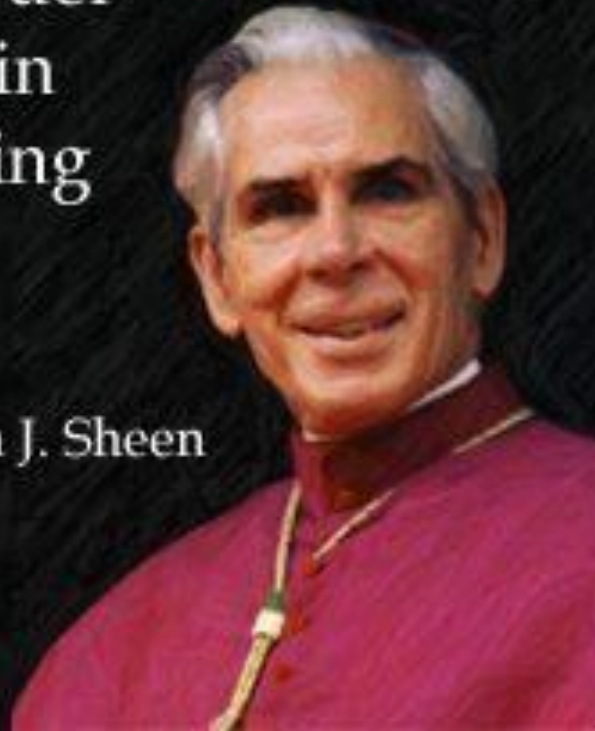
**Right is right, even if
nobody is right."**

~ Fulton J. Sheen, 1953



“A religion that doesn't interfere with the secular order will soon discover that the secular order will not refrain from interfering with it.”

Archbishop Fulton J. Sheen



Prayer for the Conversion of Hearts

