

**Spirituality Initiative**  
**Centesimus Annus Pro Pontifice - USA**

Report presented by  
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### **CAPP-USA Prayer**

Loving Father, Lord of Heaven and earth, you gather us together in this time and place. Send your Spirit to be with us, and open our hearts to do your will. As we make this journey as a lay, pontifical organization, dedicated to evangelizing your word through Catholic social teaching, we trust that you will guide us. Help us with your grace to embrace this new evangelization with faith and love. May it empower us to recognize you and to bear witness to your presence in the world. We ask this through the intercession of Our Lady of Fatima and your son, Jesus Christ, our Lord. Amen.

## Executive Summary

### A Lay CST Spirituality - Mission of CAPP

As a Lay Apostolate, though all are called to the New Evangelization, as CAPP members we are called in a particular way.

All laity have an individual Lay Apostolate and are called to the New Evangelization. Yet in particular those who are in CAPP are called to a Mission to educate ourselves and others in the teachings of the papal social encyclicals, as to have our consciences be formed on our faith and those principles found within those teachings as our foundation thus preparing us in our prudential judgments in decision making in order to help bring about changes in the structures of society so as they be formed morally and ethically to bring about an ordering of the Kingdom of God here on earth, though not yet.

### Spirituality Initiative Project of CAPP-USA

The Spirituality Initiative's goal is to develop a formation program that will support the members of CAPP and other Catholic lay leaders in their study of the CST encyclicals that will support their call to share CST with others – the New Evangelization; and to implement such teaching through one's discernment process by applying those principles in their lives – along with prayer and action as they deepen in their faith and personal relationship with Christ in helping to transform society.

*“By living this new life we are not only interiorly transformed, but we also change the world around us”* (Pope Benedict). The New Evangelization call us to engage in dialogue...not remaining confined to our communities and our institutions, but accepting the challenge to take part in these phenomenon so as to speak and bear witness in [sic] these sectors, from the inside.

"The lay faithful[s]...responsibility, in particular, is to testify how the Christian faith constitutes the only fully valid response...to the problems and hopes that life poses to every person and society. This will be possible if the lay faithful will know how to overcome in themselves the separation of the Gospel from life, to again take up in their daily activities in family, work and society, an integrated approach to life that is fully brought about by the inspiration and strength of the Gospel."

**The committee members** are the CAPP Diocesan Ecclesiastical Counselors: Msgr. Joseph Slinger of Newark, Msgr. Michael Fisher of Washington, DC, and Rev. Richard Ryscavage of Fairfield County, and Dr. Karen Wright acting also as convener. After several meetings we have formed a foundational outline and have begun our work.

**The Formation Program Outline and Deliverables** will be able to be used in individual Home study, along with Business/Chapter Meetings, Retreats, and Conferences for group study. The Program will have **Formation Primers** - Introductions of a Lay Spirituality as it related to CST; and **Formation Tools** - Lectio Divina, the Examen, and other Spiritual Exercises and devotions. The primary material will have topical themes related to the of contemporary and historical writings of Pope Benedict, Blessed John Paul the Great and other saints, followed by reflection questions ending in prayers taken from our Tradition.

A CAPP Spirituality will have a Trinitarian/Marian Spirituality based upon the three CST principles along with a focus on the intercession of Our Lady of Fatima and Blessed John Paul II, whose spirituality was Marian.

**Letter to the Spirituality Committee**  
**From Robert A. Nalewajek, President CAPP-USA/Board FCAPP**

**CAPP-USA**

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*“Centesimus Annus - Pro Pontifice [is] a significant expression of your involvement as lay faithful”<sup>1</sup>*

*“Your foundation is a valid form of lay apostolate”<sup>2</sup>*

*“The social commitment of the Christian laity can therefore be fed and made consistent, powerful and courageous only by a profound spirituality, that is, by a life with Jesus”<sup>3</sup>*

*“It will be crucial to understand the social doctrine as an element that characterizes the spirituality of the lay faithful”<sup>4</sup>*

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**ACTION**

As can clearly be observed in these quotes the spirituality of CAPP and its members was a key concern of our founder.

Indeed, our early “mentor”, His Excellency Claudio Maria Celli (currently President, Pontifical Council for Social Communications), urged us to focus on our spirituality.

The CAPP-USA board agreed it is time to make explicit how our founder’s charges can be made more concrete for members as well as provide direction for our ecclesiastical counselors.

Reporting to the board, CAPP-USA’s Diocesan Ecclesiastical Counselors along with Dr. Karen Wright (the ‘convener’) will develop objectives and time lines establishing specific program responses for CAPP members’ spiritual development.

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**OUR CURRENT TASK**

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<sup>1</sup> John Paul II, *Address to the Centesimus Annus Pro Pontifice Foundation*, 5 June 1993

<sup>2</sup> John Paul II, *Address to the Centesimus Annus Pro Pontifice Foundation*, 9 February 2002

<sup>3</sup> John Paul II, *Address to the Centesimus Annus Pro Pontifice Foundation*, 5 July 2003

<sup>4</sup> John Paul II, *Address to the Centesimus Annus Pro Pontifice Foundation*, 4 December 2004

Clearly, Blessed John Paul the Great saw CAPP as a “way”, a special way, for members to express their spirituality. The job at hand is to establish what, exactly, that means and “how” we can actively facilitate that -- while remembering that CAPP should not only develop solidarity amongst our members but also facilitate our {CAPP or individual}.

His Excellency, William E. Lori has enthusiastically agreed with this initiative but also strongly cautioned that the “lay spirituality” proposed be a correct one. He suggested we consider aligning our efforts with the writing of Ralph Martin in his book, *The Fulfillment of All Desire*.

Recognizing that lay spirituality is, by definition, ‘action oriented’ Bishop Lori asked that we consider adding an effort to have CAPP members’ voices be heard by engaging civil authorities on implementing the tenets of CST.

### **CHURCH DOCUMENTS**

*Lumen Gentium* holds that the distinguishing mark of the lay vocation and mission is its secular character<sup>5</sup>. This secular character is not merely an anthropological or sociological reality – it is a profoundly theological one as well. Concrete situations of everyday life present opportunities for growth in holiness and are how the laity participates in the one mission of Christ.<sup>6,7</sup>

The Council Fathers caution that those who neglect family, work and responsibilities in society place their eternal salvation in jeopardy.<sup>8</sup> Family life and faith are to be united, and work, far from separating one from Christ, is a path for living out one's baptism.

### **‘DISCUSSION’**

Blessed John Paul the Great noted that, "the branch, engrafted to the vine which is Christ, bears its fruit in every sphere of existence and activity. In fact, every area of the lay faithful's lives, as different as they are, enters into the plan of God, who desires these very areas be the 'places in time' where the love of Christ is revealed and realized".<sup>9</sup>

In *Caritas in Veritate* (CIV), Pope Benedict identifies implementing CST as a way for the lay faithful to “give flesh to their faith”. Indeed, he makes a case that implementing CST is binding -- a “requirement” of lay spirituality.

Pope Benedict calls on us to give voice and action to the areas that especially mark our (lay) spirituality: “Every Christian is called to practice this charity in a manner corresponding to his vocation and according to the degree of influence he wields in the polis”<sup>10</sup>; especially acknowledging this when he said: “It was the problem of a positive laicity ( the principles,

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<sup>5</sup> Dogmatic Constitution on the Church, *LUMEN GENTIUM*, 21 November 1964, 31

<sup>6</sup> *Ibid.*, 41

<sup>7</sup> Several of the thoughts in this ‘paper’ have been borrowed from the writings of Donna L. Orsuto

<sup>8</sup> Pastoral Constitution on the Church in the Modern World, *GAUDIUM ET SPES*, 7 December 1965, 43

<sup>9</sup> John Paul II, Apostolic Exhortation, *Christifideles Laici*, December 30, 1988, 59

<sup>10</sup> Benedict XVI, Encyclical Letter *Caritas in veritate*, 29 June 2009, 7

status or influence of the laity), practiced and interpreted correctly” that is “also a fundamental theme of the encyclical *Caritas in Veritate*.”<sup>11</sup>

As Paul Cardinal Cordes points out, “in reality, social instruction ‘incarnates’ the faithful in society. It places a duty upon Christians to give flesh to his or her faith”<sup>12</sup>.

Pope Benedict also makes personal conversion a requirement of authentic social action. We are being called to: “*an exacting and indispensable form of charity*” thus grounding us in faith in the risen Christ as the **basis** of Catholic social teaching.<sup>13</sup>

*SOCIAL ACTION TERMINOLOGY- WHAT IS SOCIAL ACTION – MUST USE OTHER TERMS SINCE THAT IS CONNECTED WITH LIBERAL POLITICS AND CERTAIN ‘CHARITY’ PROGRAMS THAT DO NOT CHANGE THE STRUCTURES OF SOCIETY.*

### **IMPLICATIONS FOR A CAPP LAY SPIRITUALITY**

For a lay spirituality, it is important to integrate all which forms part of the laity’s world: family, work, society. It all has to help us on our path to sanctity.

Therefore, lay spirituality cannot be a copy of monastic or priesthood spirituality. It must focus on the Christian mystery from the lay perspective.

Too often family and work responsibilities have been perceived as *preventing* us from carving out blocks of sacred time and sacred space while, *in reality*, all time and space have a sacred dimension for they are full of God’s presence. For the laity, salvation is worked out precisely in and through relationships at home, at work, and in the marketplace. The challenge is for us to discover the extraordinary grace ever active in our ordinary lives.

Nor is this to deny that we are challenged to experience the Eucharist as the font and summit of our spirituality. The celebration of the Mass should, however, flow into a Eucharistic way of life; a life lived in thanksgiving, praise and self-giving love to God and to others: A life of action.

Perhaps this is best summarized by Blessed John Paul the Great who told us “that lay spirituality ‘steers clear of both *intimistic spiritualism* and can be expressed in a vital synthesis that confers unity, meaning and hope upon life’ ”.<sup>14</sup>

1. Of or pertaining to intimism or intimists (art) A genre of art (or literature) involving the depiction of quiet, domestic scenes, usually of domestic interiors

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<sup>11</sup> Benedict XVI, *Address to the Roman Curia*, 21 December 2009

<sup>12</sup> Paul Cardinal Cordes, *Not Without the Light of Faith: Catholic Social Doctrine*, Speech at The Australian Catholic University, 27 November 2009

<sup>13</sup> Op. cit., *Caritas in veritate*, 1

<sup>14</sup> Op. cit., *Address to the Centesimus Annus Pro Pontifice Foundation*, 4 December 2004

### **“BOTTOM LINE”**

Again: our founder saw CAPP as a “way”, a special way, for members to express their spirituality. We must establish what, exactly, CAPP spirituality means and “how” we can actively facilitate it -- while remembering that CAPP should not only develop solidarity amongst our members but also facilitate our acting in the world.

The task at hand is to find creative ways to assist CAPP members in discovering the centrality of the sacraments, sacred scripture and prayer linked to a life noted by action; all this while living in a fragmented, frenetic, even nihilistic society where the link between faith and life is under constant threat and, even, attack.



## **Initial Outline for the Spirituality Initiative Project**

Project: To create a formation program that will support the members and others in

- their study of the CST encyclicals
- their call to share with others - evangelization
- the discernment process of applying the principles in their lives – prayer and action
- growing deeper in their faith and personal relationship with Christ

Discussion: What content to extract from the encyclicals that will support a person's interior life development, how to present such deliverables\* and in what format should it be created to assist in the formation of members and non members.

- \*Self Study guides, group study guides, retreat format with handout materials
- Other suggestions: book lists, individual spiritual direction

## 1. Context

Present such deliverables in

- Home study
- Business/Chapter Meetings
- Retreats
- Conferences
- Individual one-on-one

## 2. Deliverables

- Self Study guides
- Group study guides
- Retreat format with handout materials

## 3. Content

### A. Formation Primers

an Introduction of a Lay Spirituality as it related to CST

- What is CST
- What Spirituality
- What is Lay Spirituality
- What is a CST Spirituality
- What is Prayer
  - How to Pray

### B. Formation Tools

Devotional Practices

- Lectio Divina
- Examen
- Spiritual Exercises

### C. Formation Reflections

Locate particular texts within the encyclicals etc that will allow for that type of process to happen = *prayer with reflection*. Extract from these that will support a person's interior life development

Lectio Divina and CST

- Social encyclicals
- JP II writings
- Benedicts writings
- Saints writings

Outline

- Topic/Theme
- Quote [s]
- Commentary

- Reflection questions = Contemplative and Action orientated
  - question[s] for contemplation
  - a practical aspect action question[s]

## Summary Meeting with Msgr. Fisher

### Project

- Goal to develop a Formation Guide for CAPP members with readings and reflections questions thus allowing for the process of individual and group discernment to be more effective. This guide would be designed in a format having a 15-20 minute timeframe for each section.

### Use

- It can be used before meetings or other gatherings to help draw us into an environment of prayerfulness before we begin, and for personal study.

### Format

- Printed Booklet
- Online w/ Downloadable pdf

### Structure

- Each Page/Section having specific Topic
- Quote[s] for each Topic from various sources
- Reflection Questions
  - 1) question[s] for contemplation
  - 2) a practical aspect action question[s]
- Up to 30 or so pages – can add to it as we go along

### Topics:

- Keystone Principles of CST
  - Human Dignity
  - Solidarity
  - Subsidiarity
  - Other principles – i.e. Common Good
- Our call to holiness – lay spirituality
- Our Mission - Evangelization
- Civilization of Love – i.e. Section III in the Compendium

### Quotes for the Topics from

- Social Encyclicals
- JPII writings
- Scripture
- Writings of other saints such as St. Vincent de Paul, St. Fredrick O. Catherine of Sienna, St. Ignatius, St. Francis of Assisi

### Reflection Questions

- Contemplation Question[s] such as What does ---- mean for you -----.
- Practical Action Question[s] such as What do you see God asking of you in -----.

## Summary Meetings with Fr. Ryscavage

### Spirituality of CAPP

#### To Begin

We need a basic primer

Why do we need a basic primer?

Much misunderstanding on spirituality, lay spirituality etc.

Need to answer such questions as:

What is spirituality?

How does it work?

Why is it important to have one?

What is peculiar about lay spirituality?

How does it fit into my life?

[Need to have a primer – before or in conjunction with any material we'd create such as what Msgr. Fisher suggested which is an ongoing and developing model.]

#### Developing a CST Spirituality

We have huge list of choices in the schools of spirituality in our church BUT there is not much material out there regarding the natural connectedness of lay spirituality of the CST.

We need to craft it ourselves

What would a lay spiritual built around CST look like?

Need focus to be on an external, lay apostolic in the world

Need broader thematic or principles to reflect upon

Rooted internally – explicitly stated and targeted to our audience

How does such a path fit the goal of the new evangelization?

How to's in the Primer

How to do an internal reflection

Why internal reflection is important to external action

Reflect on spirituality how it effects your personal life and public

Here is how you pray for\_\_\_\_\_?

Examples of how you pray the dignity of human person

## **Format**

- Quotes
- Commentary on the quote
- Reflection questions interior / exterior

There are 2 tracts in Formation  
The intellectual and the spiritual

CAPP /CST is an apostolic venture  
Catholic social doctrine implies outreach  
Need to distinguish between that outreach spirituality as it stands with an interior spirituality

To include

- Personalism for members to have a 'sense of the person'
  - To be able to reflect on yourself as a person
- Work with the charism of founder
  - Content of his writings and spiritual practices
- Be grounded in JPII and the Pope today – a continuous listening

Locate quotes

- Books in library containing all of the papal writings and speeches
- Do word searches to collect appropriate quotes for commentary.

Send out Monthly reflections in a pdf.  
We need to work in stages

## **CST - What it is?**

### **Problem**

He has come across many lay leaders who do not know what CST is all about, and ask where can they locate some basic info on what is it. Much misunderstanding about it.

General public and lay leaders interested in CST but have no where to turn for a quick basic introduction. He stated he does not have one source to sent them to.

### **Solution**

We discussed having a CST101.org type site. The basics. Reviewed my outline taken from the presentation I gave on CST for 'Why be Catholic Series'. He thought the content and that format would serve as such an intro, and as an acquisition asset to have a link back to capp's website.

[Capp's website needs inbound links from other sites, especially universities to bring up our page ranking.

### **Areas to cover in retreats**

- Lectio divina
- Jesus prayer
- Ignatius visual meditation
- Examen
- Later discernment of spirits

### **Board Members**

Discussed the need for a Board Retreat and need for formation on discernment  
Discernment is a tool for consensual development

### **Campus Chapters**

Issues

- Students graduate, have to start all over again
- Have too many activities to chose from
- Work with who is already there
- Suggested ex: World Youth Alliance

### **Audiences**

Lay Leaders

- We need to track the under 30
- Where is the in between lay leader and those still upcoming
- We need to track the 30-45

## Summary Meeting with Msgr. Slinger

### Discussed

- General the need for formation of the laity
- Historical overview since the reformation of the 'pray, obey and pay' concept to now Vatican Council II with the doors wide open.
- Lack of understanding of what is spirituality
- The current external practices as rote versus the underlying reasons
- The need for developing a set of formation tools to facilitate the spirituality of members of CAPP Discussed male spirituality and the need to act
- CAPP's mission of helping to facilitate one to act
- Action can only be based upon a deep wellspring of a spiritual life

### What is needed

- To begin one must understand oneself as a first step
- And the need for change
- Tools to understand one's personality

### Provide a TOOL with self reflections on the principles of CST

- With commentary
- Comprehension questions
- Reflection questions – personal
- What will one do about - action



## **What is Needed**

### **Summary of all Meetings with Participants as a Starting Point**

#### **List of Potential Deliverables for Members**

- Welcome Letter
- Brochure, Prayer Card
- \*Booklet on CAPP Spirituality – see Order of Malta as a template
- \*\*Formation Guide – Booklet and/or Online – Msgr. Fisher
- Retreat Guide for Chapter Chaplains

#### **Formation of CAPP Members / Evangelization and the Spiritual Activities**

- Expectations – Yearly Retreats for Members
- Communion Breakfasts for Business/Educators
- Evenings of Study
- Co-Sponsor Lecture Series with Institutes etc w/ Catholic University
- Campus Ministry connections

#### **The Formation Program Use**

- Individual Home study
- Business/Chapter Meetings
- Retreats
- Conferences for group study

#### **The Content**

- Formation Primers
- Formation Tools
- Formation Reflections

#### **Other References**

## **The Content**

### **FORMATION PRIMERS**

What is Catholic Social Teaching CST 101  
The Classic Social Encyclicals  
Foundations of Catholic Social Teaching  
What is Spirituality?  
Examples of Spirituality in CST  
Role of the Laity  
What is a CST Spirituality  
A CAPP Spirituality by Rev. Ryscavage  
Praxis CST and Spirituality  
Pontifical Council for Promoting New Evangelization  
Charity & CST Spirituality

### **FORMATION TOOLS**

Formation of Conscience  
The Daily Examen  
Discernment: Applying CST & Spirituality  
Discernment by a Group  
Prayer  
Types of Prayer  
Methods of Prayer  
Four Intentions of Prayer  
Contemplation  
Lectio Divina  
Methods from our Traditions to use during Lectio Divina  
An Introduction to the Spirituality of Work

### **FORMATION REFLECTIONS**

Reflection and Catechesis:  
sing Lectio Divina Method with the Social Encyclicals  
Four Reflections by Msgr Fisher

- Human Dignity
- Solidarity
- Subsidiarity

**Other References**  
**Not a complete list**

GAUDIUM ET SPES CONSTITUTION ON THE CHURCH  
LUMEN GENTIUM

DECREE ON THE APOSTOLATE OF THE LAITY  
APOSTOLICAM ACTUOSITATEM

APOSTOLIC LETTER  
NOVO MILLENNIO INEUNTE

LABOREUM EXERCENS

DIGNITATIS HUMANE

TEXTS

Blessed Pope John Paul II's Spirituality

BLESSED JOHN PAUL II'S CALL TO CAPP  
POPE BENEDICT XVI'S CALL TO CAPP

FCAPP CONSTITUION

## **FORMATION PRIMERS**

## **What is Catholic Social Teaching CST 101**

*“By living this new life we are not only interiorly transformed, but we also change the world around us.”*

Pope Benedict XVI General Audience St. Peter's Square Wednesday, 27 April 2011

### **What is CST**

Is it a teaching of the Church that contains commentary on social issues of the day contained in letters called Encyclicals written by the Popes. The teachings found in the Social Encyclicals are rooted in the collective wisdom of 2000 years of Church that contain the truths of revelation as found in Scripture and Church Tradition.

### **When was the 1st social commentary written**

Though we have the writing of St. Paul in scripture, and many other early Church doctors, in pastoral letters to the Church regarding matters of faith and morals, in 1891 by Pope Leo XIII wrote a commentary on particular social economic issues of his day. It is considered the 1st Social Encyclical.

### **Why Catholic Social Teaching?**

*“Without a vision the people perish”* (Proverbs 29:18)

As Catholics, we have an inspiring vision in our social teaching. In a world that hungers for a sense of meaning and moral direction, this teaching offers ethical criteria for action. In a society of rapid change and often-confused moral values, this teaching offers consistent moral guidance for the now and the future. For Catholics, this social teaching is a central part of our identity. In the words of John Paul II, it is "genuine doctrine" (Pope John Paul II, Centesimus Annus, no. 5).

### **Definition of Catholic Social Teaching**

Catholic Social Teaching houses is a set of natural law principles to use for reflection that is derived and has as its foundation the wisdom of 2000 years of Church Tradition containing the Truths of Revelation. The principles provides a set of criteria for use of prudential judgment to evaluate society, and that offers direction for creating social, political, and economic policies, and action based upon those principles.

## The Nature of Catholic Social Teaching

- It is knowledge illuminated by faith.
- It is a dialogue with all branches of knowledge: political science, sociology, anthropology, theology, philosophy, economics, political science, etc.
- It is an expression of the Catholic ministry of teaching (USCCB).
- Catholic Social Teaching belongs to the field of moral theology.
- Faith & Reason represent the 2 paths of CST.
  - Reason is the natural instrument of our intellect.
  - Faith is our response to revealed truth.

(Catechism, 2419-2422)

## The Purpose of Catholic Social Teaching

Its aim is simply to help purify reason and to contribute, here and now, to the acknowledgement and attainment of what is just.... She [the Church] has to play her part through rational argument and she has **to reawaken the spiritual energy without which justice...cannot prevail and prosper.**" (Pope Benedict XVI, *Deus Caritas Est*, 28)

- *For transforming social reality with the power of the Gospel*
- *Is to help purify reason*
- *To reawaken spiritual energy*

## The Challenge of Catholic Social Teaching

- To Live our Faith
- For us to transform society with the light of faith

## The Place of CST in the Church's Teaching

The Magisterium is the living teaching office of the Church, whose task it is to give an authentic interpretation of the Word of God, whether in its written form or in the form of Tradition. The Magisterium ensures the Church's fidelity to the teaching of the Apostles in matters of faith and morals.

## **Where does this Teaching Authority of Magisterium come from**

“the Pope [Leo] did not hesitate to intervene by virtue of his "apostolic office", that is, on the basis of the mission received from Jesus Christ himself to "feed his lambs and tend his sheep" (cf. Jn 21:15-17), and to "bind and loose" on earth for the Kingdom of Heaven (cf. Mt 16:19).” (*John Paul II , Centesimus Annus*)

## **In addition to Scripture and Church Tradition what else does Catholic Social Teaching contain**

CST contains a set of criteria using Natural Law Principles that allow for use in prudential judgment to evaluate society, and to form one’s conscience

## **The Place of CST in the Magisterium**

### **Dogma**

Is the revealed teachings of Christ, truths that are proclaimed by the fullest extent of the exercise of the authority of the Church’s Magisterium.

The infallible teachings – the tenets of the Catholic Faith. (Catechism)

The changeless truths of the Gospel. Ex: Jesus is both 100% divine and 100% human. Mary the Mother of God.

### **Doctrine**

Is the revealed teachings of Christ taught by his successors in which the faithful are to adhere to. (Catechism)

They are the theological explanations of dogmas.

They explain and teach how a particular dogma may be understood.

### **Teachings**

Teachings are a more general term used to describe the Church's interpretation of the Sacred Scriptures and its own Tradition, that is, what it has traditionally been taught about a topic in question.

### **Social Teachings**

The social teachings are found within various papal and Episcopal documents, which are part of a systematic moral framework and a precious intellectual heritage of the Church.

### **Tradition**

The Church looks to the past for future guidance in matters of faith and morals. The sum of what God has taught us down through the ages is what we call Tradition.

## **Encyclicals**

An encyclical is a pastoral letter written by the Pope and sent to the whole Church and even to the world, to express Church's teaching on some important matter. Encyclicals are expressions of the ordinal papal Magisterium.

*(Catechism)*

## **Social Encyclicals**

The Social Encyclicals do not just address the virtues of charity, nor give us rules or regulations - they house the wisdom of 2000 years [ part of our Tradition].

## **Is everything written in the Social Teachings what a Catholic must believe to be Catholic?**

No. Yes. Why? The Social teachings contain commentary on the social issues of the day based upon wisdom enlightened by our faith and reason. The social encyclicals contain commentary as well as doctrine.

## **Then what must a Catholic believe in to be Catholic**

Catholics believe in the Dogma of the Church which contain the 'tenets of the faith'.

## **How are we to believe in the Social Teachings found in the Social Encyclical**

The faithful are to adhere to them (the social teachings) with 'religious assent', which though distinct from the assent of faith ( Dogmas – the tenets of faith) is nonetheless an extension of it.

## **The Challenge of CST**

It is the laity who must reshape the course of history. *(Vatican Council II)*

## **Faith**

Faith "is both a gift of God and a human act."

*(Catechism)*

Our faith [human act] is a response to God's love in which our capacity to love is expanded and God's love transforms our human love from a self interested love to a love than resembles His own – a love that is generous.

This [gift of faith] is the love we receive most especially in the loving Word of God and the Holy Eucharist. *(Bishop Lori, March 2006)*



**The Challenge of Catholic Social Teaching**

To Live our Faith

For us to transform society with the light of Faith

## The Social Encyclicals

Pope Leo XIII

1891 - *Rerum Novarum*: The Condition of Labor

Pope Pius XI

1931 - *Quadragesimo Anno*: After Forty Years

Pope John XXIII

1961 *Mater et Magistra*: Christianity and Social Progress

1963 *Pacem in Terris*: Peace on Earth

Pope Paul VI

1967 *Populorum Progressio*: On the Development of Peoples

1971 *Octogesima Adveniens*: A Call to Action on the 80th Anniversary of *Rerum Novarum*

1975 *Evangelii Nuntiandi*: Evangelization in the Modern World

Pope John Paul II

1981 *Laborem Exercens*: On Human Work

1987 *Sollicitudo Rei Socialis*: On Social Concern

1991 *Centesimus Annus*: On the Hundredth Anniversary of *Rerum Novarum*

Pope Benedict XVI

*Deus Caritas Est* (*God is Love*), December 25, 2005

*Caritas in veritate* (*Charity in Truth*), June 29, 2009

*Deus Caritas Est* (*On Christian Love - God is Love*), January 25, 2006

## Foundations of Catholic Social Teaching

*Her moral vision in this area 'rests on the threefold cornerstones of human dignity, solidarity and subsidiarity.'*" (John Paul II, 1999 *Apostolic Exhortation, Ecclesia in America*, 55.)

### ***Human Dignity*** ***The Prime Principle***

Christian Anthropology- 'The correct view of the human person'  
The human individual, made in the image of God; not some thing but someone, a unity of spirit and matter, soul and body, capable of knowledge, self-possession, and freedom, who can enter into communion with other persons and with God, who endowed man with specific dignity that distinguishes man from the rest of both animate and inanimate creation.  
(*Catechism*)

### ***Solidarity***

Solidarity is "not a feeling of vague compassion or shallow distress at the misfortunes of others. It is a firm and persevering determination to commit oneself to the common good." (JPII, *Sollicitudo Rei Socialis*, 38). Solidarity, which flows from faith, is fundamental to the Christian view of social and political organization. Each person is connected to and dependent on all humanity, collectively and individually.

### ***Subsidiarity***

"It is a fundamental principle of social philosophy, fixed and unchangeable, that one should not withdraw from individuals and commit to the community what they can accomplish by their own enterprise and industry. (Pope Pius XI, *Quadragesimo Anno*, 79)

### ***Examples of Derived Principles***

#### ***Common Good***

The *Common Good* is a social reality in which all persons share through *Participation*. Human persons were created by God not for life in isolation but for the formation of social unity. Human existence is communitarian in nature, which means the good of each person bound up in the good of the community. Justice and love is fulfilled only when each person contributes to the common good based upon each one's abilities in light of the needs of others. For man exists 'with' and 'for' others. Theme of participation leads to the second main interpretation of its meaning. *The common good is "the sum total of conditions of social living, whereby persons are enabled more fully and readily to achieve their own perfection."* (John XXIII, *Mater et Magistra*, 65: *VCII, Gaudium et Spes*, 26)

## What is Spirituality?

*Selection from the address of Pope John Paul II to the participants in the Congress of the Vatican Foundation Centesimus Annus Pro Pontifice  
Saturday, 4 December 2004*

*“In any case, it will be crucial to understand the social doctrine as an element that characterizes the spirituality of the lay faithful. In this regard, the Compendium fittingly recalls that lay spirituality “steers clear of both intimistic spiritualism and social activism and can be expressed in a vital synthesis that confers unity, meaning and hope upon life, which is contradictory and fragmented for many different reasons” (cf. Compendium, n. 545)... The social teaching of the Church illumines the values of an orderly and supportive human coexistence with the light of Revelation and keeps them clear and unambiguous. Lay Christians, open to the action of God's grace, are the living means of effectively instilling these values in history.”*

The term Spirituality has several meanings depending upon one's focus. It can be used to describe the existential level of lived experience of an individual or varying spiritual traditions. Spirituality as an object of study is multidisciplinary that looks at the various elements of one's journey towards God as a lived experience of the gospel in differing historical cultures.

As Catholics we hold to our traditions and Traditions as a source of personal inspiration and guidance in addition to Sacred Scripture. Within our history we have many examples of spiritualities such as Augustinian, Benedictine, Dominican, Franciscan, and Ignatian founded upon certain charismas. Others are rooted more in a culture such as Celtic and Hispanics. Even some spiritualities have developed and grown out of political issues.

Today we have a wide spectrum of groups i.e. charismatics or Opus Die and individuals who are models for us such as Mother Teresa, Dorothy Day, and Merton. Yet for those in business, entrepreneurial or professional activities may find it difficult at times to translate the disciplines of such spirituality into their own contemporary lay spirituality.

All authentic Christian Spirituality is rooted in the Pauline sense as *“Life lived according to the Spirit of God.”* As lay people we are called within our personal family life and careers to live out our life to bring forth the Christian message through our actions those actions run the risk of error if they are not guided by sound judgment based upon our understanding the mysteries of our faith.

Therefore those with responsibilities in leadership we need to have a sound understanding of the Trinity, of creation, the human person, our human destiny, of Christ and his saving work, the interplay of grace and human work, the sacraments, prayer, and gifts of the spirit, discernment, sin, virtues, the principles of a moral life and how to make a moral decision.

## Selected Definitions of Spirituality

Spirituality is the conscious connectedness with one's interior self with the Other - The Other meaning God – the Trinity and His creations – living creations human persons, animals, plants, - organic and non organic creations - a solidarity with all of life.

Christian Spirituality is a way of living out our faith in imitation of Christ as the highest ideal and in imitation of his Saints who incarnated the spirit of Christ in their own culture and time.

*The Catechism of the Catholic Church* describes Christian spirituality in the category of Christian perfection.

Often we come across a new definition of Spirituality that rings more true for us. It could be one that focuses on an aspect of one's religious expression or mode of acting in the world. Such multiple variations depends upon the context it is used in.

A definition: "*Spirituality is an intentional expression of our intrapersonal reflections and interpersonal actions of the self in relation to others and God.* Such a definition implies an interior life, one that is expressed outwardly.

*Example: Summaries taken from Dictionary of Catholic Spirituality.*

Solidarity is a term used in theological writings and Church documents which refers to the empathetic foundation of Christian love as the basis for all Catholic action. Though we have come to know it as primarily related to the preferential option for the poor, as in charity work, there are many other aspects in one's living spirituality where the concept of solidarity is necessary for one's praxis to be lived authentic act as a disciple of Christ in the secular world.

Solidarity as a way is to live one's life in awareness and actions that are deeply rooted in the identification with another in their daily and extraordinary sufferings, struggles, and life's joys. It is a lived awareness of being connected with another human being, knowing one's unity with another is in community, a filial bond- as children created under the Father through the Son joined by the Holy Spirit.

Solidarity as action becomes a response in knowing the reality of our interdependence and inter responsibility, which prompts one to be an agent who serves the human community for the common good. This is a moral virtue, which calls especially those in leadership, for a response by action rooted in justice.

Solidarity and Marginalizing - " To exclude another from full participation in society is this not only to commit an injustice against the other ...but also to commit a sin against God - JPII {On Social Concern 38-40}"NDCS.

Solidarity is more than just empathy, it is a submission of our ego to allow oneself to enter into another's pain and suffering. For solidarity to be implemented it must go beyond one's heart and affirmation. It calls for not just action of inclusion, but an actual personalized identification with the other. Just as God, who became man identified himself with our sufferings to the point of taking them on to expiate our sins and giving us eternal life.

Those who are called will come to see with the eyes of the other, to feel with the heart of the other and to walk with the other in Christ. Commitment to lived solidarity spirituality is to live with Christ as one's horizon as seen through the life of another in Christ. Mother Teresa is the contemporary example of preferential option for the poor. Today we need to look for other examples in the business, academic and professional communities, who live out solidarity spirituality.

"In the end, the claim that just social structures would **make works of charity** superfluous masks a materialist conception of man: the mistaken notion that man can live "by bread alone" (Mt 4:4; cf. Dt 8:3)—a conviction that demeans man and ultimately disregards all that is specifically human." (*Benedict XVI, Deus Caritas Est*)

*Using the other two cornerstone principles reflect upon spirituality for each.*

## **Examples of Spirituality in Catholic Social Teaching**

### **John XXIII**

1961 *Mater et Magistra: Christianity and Social Progress*

"Christianity is the *meeting place of heaven and earth* and has as its basic moral the twofold command to love God and Neighbor."

### **Blessed John Paul II**

1987 *Sollicitudo Rei Socialis: On Social Concern*

John Paul II added to the tradition of what he term now 'social doctrine' – combining ethics and spirituality. It was a fundamental religious theory on how Christians should act – the *theory of a 'Christian practice'*.

### **Pope Benedict XVII**

2005 *Deus Caritas Est*

*"God is love, and he who abides in love abides in God, and God abides in him" (1 John 4:16)*

It is in these words that Pope Benedict took from the First Letter of John which expresses the heart of our Christian faith: he reminds us that Love is the image of God and the resulting image of mankind and its destiny.' For that reason, he wanted his first encyclical to

speaking of love, the love of God that is lavished upon us and that which we must in turn share with others (VIS).

*The Duty of Love*

• Love for others rooted in the love of God, in addition to being the duty of each individual faithful, is also the duty of the entire ecclesial community, which in its charitable activities must *reflect Trinitarian love* (VIS).

*Spirituality of Solidarity*

"Love of neighbor is a path that leads to the encounter with God, and that closing our eyes to our neighbor also blinds us to God." (*Benedict XVI, Deus Caritas Est, 16*)

The virtue of solidarity goes beyond material goods. [It is] in spreading the spiritual goods of the faith...(*Catholic Catechism [CC], 1942*).

## **Role of the Laity**

### *We are pilgrims in the pilgrim Church*

In the Vatican Council II document: *Dogmatic Constitution on the Church: Lumen Gentium* promulgated by His Holiness Pope Paul VI on Nov 21, 1964 wrote on the Mystery of the Church, the hierarchy, religious, and the Role of the Laity. We, as the laity, find our call to our *vocation to holiness* within the “the pilgrim Church” - we as pilgrims, in the pilgrim church are moving towards union with the Church in Kingdom of Heaven, traveling by routes well marked by those who have gone before. It is the tradition of our Christian ancestors, through the apostles directly from Jesus Christ, who offer us the road map.

### *To Order Temporal Affairs*

"The laity, by their very vocation, seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God...

[S]ince they are tightly bound up in all types of temporal affairs it is their special task to order and to throw light upon these affairs in such a way that they may come into being and then continually increase according to Christ to the praise of the Creator and the Redeemer." (Lumen Gentium, 31)

### *To Become the Salt of the Earth*

•Now the laity are called in a special way to make the Church present and operative in those places and circumstances where only through them can it become the salt of the earth."(LG 33)

•Therefore, let the laity devotedly strive to acquire a more profound grasp of revealed truth, and let them insistently beg of God the gift of wisdom. (LG 35)•

### *Mature Faith*

“I urge you to move on from a faith of convenience to a mature faith that is expressed in clear personal choices that are decisive and courageous.”(JPII Homily June 6, 2004 *Allmend SQ, Bern Switzerland.*)

### *Our Duty*

"The direct duty to work for a just ordering of society...is proper to the lay faithful. 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*”(Pope Benedict XVI, *Deus Caritas Est*, 21).



*By the Power of Christ*

“This task is proper and unique to the lay faithful, [reordering society] called to focus the light that comes from the Gospel on the many social realities and, with the power infused by Christ, to undertake to "humanize" the world. It is surely a great responsibility that should be seen by the Christian laity not as a limited obligation, but as a generous and creative mission.” (Pope John Paul II in his talk to *Centesimus Annus Pro Pontifice* on 5 July 2003).

*Apostolate of the Laity*

“Apostolate of a Trained Laity: we desire to call attention to the fact that scientific competence and ... *professional experience, although necessary, are not of themselves sufficient to elevate the relationships of society to an order that is genuinely human...* that is, to an order whose foundation is truth, whose measure and objective is justice, whose driving forces is love, and whose method of attainment is freedom. ... *It is necessary that human beings, in the intimacy of their own consciences, should so live and act in their temporal lives as to create a synthesis between scientific, technical, and professional elements on the one hand, and spiritual values on the other*” (Pope John XXIII, 150).

*To Remedy the Conditions of the World*

- Moreover, let the laity also by their combined efforts remedy the customs and conditions of the world...so that they all may be conformed to the norms of justice... (LG 36)
- In this way the world may be permeated by the spirit of Christ and it may more effectively fulfill its purpose in justice, charity and peace. The laity have the principal role in the overall fulfillment of this duty (LG 36)

## What is a CST Spirituality

### *A CAPP Spirituality by Rev. Richard Ryscavage*

The word “spirituality” comes from the Latin “spiritualitas” or “spiritus” which were used to translate the Greek word that St. Paul uses: “pneuma”. Paul taught that the “spiritual” or “pneumatic” person is a person whose whole life is infused with the Spirit of God, someone who “breathes” God.

So spirituality in the original Christian sense meant living according to the Spirit of God and seeking greater union with God through Christ and the Holy Spirit. One can think of the breath of God in the Holy Spirit as a powerful jet-stream. Spirituality is the way we put ourselves inside that jet stream so the Spirit can propel us through life and carry us to God.

Over the centuries the term fell in and out of favor, often taking on new layers of meaning. The twentieth century saw a renewal of interest in spirituality of all kinds, including many non-Christian spiritualities.

It even has today a secular and non-denominational variety. But Catholic spirituality remains anchored in the Pauline notion of the Christian life infused by the Holy Spirit, given by the Father and the risen Christ to help Christians advance toward God. That help takes the form of gifts from the Holy Spirit to the individual and the community.

The Holy Spirit gives the gifts of faith, love, hope and the sacraments of the Church – especially the Eucharist. Early Christian spirituality emphasized the Eucharist, Baptism and social service to the poor, the sick, orphans, widows and strangers.

Christian spirituality is a lived experience so it has to be personal but it should not be practiced in isolation. Each person must be helped to inhabit a particular social and inculturated spirituality. So the person is introduced to his or her spirituality first through the family, then through the parish life and for many through the special spirituality of a particular group.

There are many different traditions of Christian spirituality within the Catholic Church: each of the great religious orders has its own “school” of spirituality or at least characteristic emphases. Some of these traditions while originating within a religious order have been adapted for lay persons in the Church. Increasingly the lay movements in the Church have been developing their own approach to spirituality. These approaches may create their own symbols and rituals blessed by the Church. They often follow the life, writings and teaching of an outstanding person or saint who holds a special place of honor in the hearts and minds of the group.

All spiritualities in the Christian tradition involve theological positions so Christian spirituality must be grounded in sound theology. Because CAPP is anchored in the life and teaching of its founder, Pope John Paul II, it should find its articulation through the Social Doctrine of the Church as expressed by JP II and other popes.

Because Christian life is profoundly social the spirituality of an organization like CAPP must emerge from relationships within a community. Communal prayer, such as the Eucharist, would reflect the mission of the organization better than individual forms of prayer. Praying together expresses our true solidarity with each other before God.

Reading Scripture together – especially the Gospels – in the light of Catholic Social Teaching is the dynamic of spirituality that best befits the nature of CAPP’s mission. CAPP could encourage this conversation between Scriptural prayer and CST. In other words, the spirituality of CAPP should be communitarian. CAPP should encourage a spirituality that springs from a lived Christian experience in social connection with others.

Prayer to God should be with others and for others. There will, of course, always be room for private prayer in strengthening our union with God but the spirituality of CAPP should be marked by various forms of social prayer. The spirituality should be anchored particularly in Trinitarian theology: the divine community of persons. Few Western Christians are very Trinitarian in their prayer life.

CAPP could distinguish itself within the Church as an approach to lay spirituality that is deeply grounded in the Trinity. This is a spirituality that shows people how the relationship between the Father, Son and Holy Spirit can lead us into a deeper understanding of Catholic Social Teaching, especially the principles of the dignity of the human person, solidarity and subsidiarity.

For example, a Trinitarian perspective would focus our meditation on the understanding that Jesus while fully united with God the Father and the Spirit is also fully human and so organically, genetically connected with every human being. He links us as humans to the Trinitarian God. From that divine link flows our human dignity. Any assault on human dignity becomes, by virtue of that Jesus connection, an assault against the Creator. Our solidarity with others in the human family reflects the divine solidarity and union of the Father, Son and Holy Spirit with each other.

Although the three persons of the Trinity are equal, they each have different roles. To say that the principle of subsidiarity mirrors the Trinity is pointing to the fact that each human person has a role to play in enhancing the common good.

A Christian spirituality that roots itself in the triune God emphasizes community over individuality. The goal of the spiritual life is holiness and union with God attained through the perfection of relationships with others rather than through solitary individual introspection. Because of the modern connection between psychology and spirituality, there can develop a narcissistic preoccupation with the individual's spiritual life. Human beings discover their dignity and personhood not in autonomy or isolation, but in self giving. We come to know ourselves and God through our relationship with others in society.

Prayer in the Trinitarian sense should help us see God in all things. Action and contemplation are not separate compartments of the spiritual life but work together in bringing our attention to the world of politics, culture and social life where God can be discerned.

## CST and Spirituality in Praxis

The classical meaning of praxis is *knowledge and action*.

Praxis can be defined as a lived spirituality contextualized within our particular public social role, to be practiced with intent, to seek the presence of Christ.

*"We need a spirituality that calls forth and supports lay initiative and witness, not just in our churches but also in business, in the labor movement, in the professions, in education and in public life. Our faith is not just a weekend obligation, a mystery to be celebrated around the altar on Sunday. It is a pervasive reality to be practiced every day in homes, offices, factories, schools and businesses across our land. We cannot separate what we believe from how we act in the marketplace... Holiness is not limited to the sanctuary or to moments of private prayer; it is a call to direct our whole heart and life toward God and according to God's plan for the world... Holiness is achieved in the midst of the world, in family, in community, in friendships, in work."* (Economic Justice for All).

In the documents of CST the word spirituality is not dominant yet it is implicit and woven throughout. It is an inherent *spirituality of discipleship*. It isn't just the spirituality of the interior life, but a *holistic spirituality* – an inner religious experience in which the search for that experience is in one's relationships with God, self, others and the world.

*A spirituality of the experience of the transcendent that is expressed in one's world.*

Spirituality of discipleship comes from sharing in Jesus Christ through our baptism and grace where we look to walk in his footsteps and to put into practice his teachings. A *justice spirituality* going beyond the law to acts of justice.

Therefore the two realities of the Spirituality of CST are *experience and expression*. Experience of God and God's will for the world. And reflection upon the concrete manifestations of its expressions in a social setting. *It was Paul IV and JPII who shifted to a spirituality of solidarity from experience to expression*. St. Paul in Gal 5:25 said - If we live by the Spirit, let us be guided by the Spirit. A Spirituality that recognizes a change in one's heart that reflects a change in one's attitudes that reflects upon one's actions.

### *Spiritual Poverty*

In *Centesimus Annus* John Paul II warned against alienation.

Mother Theresa said that one of the greatest evils in the West is loneliness.

## **Pontifical Council for Promoting New Evangelization**

“The new evangelization is primarily a spiritual activity capable of recapturing in our times the courage and forcefulness of the first Christians”

“This will firstly require self-evaluation and purification, so as to recognize any traces of fear, weariness, confusion or a retreat into oneself resulting from cultural factors.”

“The new evangelization is a frame-of-mind, a courageous manner of acting”

“The first sector calling for the new evangelization is culture”

“A “new evangelization” also means to have the boldness to raise questions of God...thereby fulfilling the specific character of the Church’s mission and showing how the Christian prospective enlightens, in an unprecedented way, the great problems of history.”

“The new evangelization call us to engage in dialogue...not remaining confined to our communities and our institutions, but accepting the challenge to take part in these phenomenon so as to speak and bear witness in [sic] these sectors, from the inside.”

## Charity & CST Spirituality

### *Deus Caritas Est* *Triple Duty of the Church*

History of charity. ...the "diaconry" emerged as a service of love towards others, a love exercised collectively and in an ordered fashion: a concrete service, but at the same time a spiritual one. With the progressive growth of the Church, the practice of charity was confirmed as being one of her essential aspects. The Church's intimate nature is thus expressed in a triple duty:

- Announcing the Word of God ("kerygma-martyria")
- Celebrating the Sacraments ("leiturgia")
- The service of Charity ("diakonia")

These duties are inherent to one another and cannot be separated. (VIS)

### *Christian Charitable Activity*

Charity's activity apart from its professional competence must:

- Be based on the experience of a personal encounter with Christ, whose love touched believers' hearts, generating within them love for others • *Experienced Agape Spirituality*
- Be independent of parties and ideologies. The program of Christians - the program of the Good Samaritan, the program of Jesus - is a "heart that sees." This heart sees where there is need of love and acts accordingly • *Solidarity Praxis Spirituality*
- Not be a function of that which today is called proselytism. Love is gratuitous; it is not exercised in order to achieve other goals. (VIS).

### *Christian Prayer & Charitable Activity*

In this context, and faced with the impending secularism that also risks conditioning many Christians committed to charitable work, we must *reaffirm the importance of prayer*.

Living contact with Christ ensures that the immensity of need coupled with the limits of individual activity do not, on the one hand, push charity workers into ideologies that seek to do now that which God, apparently, does not manage to do or, on the other, serve as a temptation to surrender to inertia and resignation.

Those who pray do not waste their time, although a situation may seem to call only for action, nor do they seek to change and correct God's plan. Rather they aim - following the example of Mary and the saints - to draw from God the light and the strength of love that defeats all the darkness and selfishness present in the world (VIS).

### *Social Doctrine & Theology of Charity*

"The Social Doctrine of the Church and the Theology of Charity are, without doubt, inter-linked," the prelate said, "but they are not exactly the same.

Indeed, the former expresses ethical principles associated with the search for the common good and moves, therefore, more at a political and community level.

On the other hand, caring - both individually and together - for the suffering of others does not call for a systematic doctrine. Rather, it arises from the word of faith."

*(Archbishop Paul Josef Cordes President Pontifical Council "Cor Unum"  
Jan 25, 2006. VIS)*



## **FORMATION TOOLS**

## Formation of Conscience

John Paul II called for the formation of conscience as one of the roles of CAPP for its members in addition to others by way of the evangelization of CST. Archbishop Claudio Celli spoke to CAPP's US members in November 2003. There he reminded us not to forget the spiritual dimension of our mission.

*Definition- Formation of conscience is for the development of one's moral, intellectual and spiritual life in order to have one act and experience themselves as accountable. It is not just a transmission of information; rather it is an educational process by which value sensitivities are inculcated to create a conscious intentionality. CST houses the principles and values necessary for one called to work in the world, so as to serve the common good and to follow God's ways.*

Formation of conscience is developed by formal and informal education within the Christian community and by one's experiences. Formation is a life long journey within the Christian community of growing and developing one's interior life.

The process of such formation is of an intellectual, moral and spiritual conversion having four precepts: experiencing, understanding, affirming, and deciding.

Anterior conscience is the exercise of moral consciousness in choosing a behavior, and posterior conscience refers to the reflecting that follows the act.

A/ There is a need to create a space to allow one to awaken ones' interior life- as a person in relationship to the self, family, community, work, world, and the Trinity- in order to put the theology and principles of CST to work. CST provides a resource of wisdom along with the lived experience of the community. Studying and reflecting upon CST together is part of developing a 'rightly formed conscience' by sharing in a facilitated intimate group setting.

B/ Time of reflection on the theology and principles of CST, along with guided spiritual direction, is needed to incorporate the spiritual wisdom and understanding to allow one to be activated by the received gifts of the Holy Spirit in order to facilitate *discernment*. For wise decisions are made by entering into the process of discernment to discover how a particular action ought or ought not to be performed- ultimately for us to become *intentional agents*. In addition to understand one's call in the secular world.

How to begin to address more deeply the theological definitions and spiritual dimensions of the three foundational principles – human dignity, solidarity, subsidiarity. And why?

In order to provide someone who reviews the document the ability to absorb and to understand the principles, and to reflect more deeply in their internal dialogue, what is explicitly and implicitly written, and how it relates to their circumstances, roles and responsibilities in life in order to take action in a transformative way by co creating with God.

## The Daily Examen

The Daily Examen is a technique of prayerful reflection on the events of the day in order to detect God's presence and discern his direction for us. The Examen is an ancient practice in the Church that can help us see God's hand at work in our whole experience.

The method presented here is adapted from a technique described by Ignatius Loyola in his *Spiritual Exercises*. St. Ignatius thought that the Examen was a gift that came directly from God, and that God wanted it to be shared as widely as possible. One of the few rules of prayer that Ignatius made for the Jesuit order was the requirement that Jesuits practice the Examen twice daily—at noon and at the end of the day. It's a habit that Jesuits, and many other Christians, practice to this day.

This is a version of the five-step Daily Examen that St. Ignatius practiced.

1. Become aware of God's presence
2. Review the day with gratitude
3. Pay attention to your emotions
4. Choose one feature of the day and pray from it
5. Look toward tomorrow

<http://ignatianspirituality.com/ignatian-prayer/the-examen/>

## Discernment: Applying CST & Spirituality

*Summary below is taken from Pierre Wolff's Discernment- The Art of Choosing Well*

Discernment is to choose methodologically with God

Discernment is the process of making decisions that begins with the desire to walk with God, which is based upon information that corresponds as close as possible to objective reality, that is free from our inner compulsions, and closely attuned to the convictions of our faith. It is the process by which we work in time with our intellectual and affective self according to our value system having it be illuminated by faith. It is in this process that we come to apply the principles of CST in our decision-making.

*Our Tools- Head, Heart, Faith, Intellect, Values, Affectivity*

- Our Head - We begin with the intellect by reflecting on the situation, look for objective complete information, weight the advantages and disadvantages of the option, and try to foresee the consequences.
- Our Heart - We search our heart, with what we discovered with our heart to make a decision that is ours that match our values. It is the affective self in action.
- Faith & Values - Faith gives us a set of values.
- Faith & Intellect – Intellect enlightened by divine teachings
- Faith & Affectivity – God gave us a heart to love in service for it is because God is within us. It is by love that we make God exist.

*CAPP's process is taken from the Spiritual Exercises in which we work in time with our intellectual and affective self according to the principles of Catholic Social Doctrine and knowledge illuminated by faith.*

*CAPP's Tools - CST - Principles/ Criteria, Judgment, Reflect, Evaluate, Act*

- Principles / Criteria -Human Dignity, Solidarity, Subsidiarity, Others - Common Good, Justice, Rights, Participation, Peace
- Prudential Judgment
- Evaluate, Reflect, Act

A systematic method of discernment will help us not to put too much trust in our instinct, spontaneity, inspiration or impulse. Intuition is different. Inspiration for creative artists and scientists is the fruit of a long period of systematic searching, reflection and pondering. Discernment is a framework in time with the tools of intellect and affectivity in which the cornerstones are our values enlightened by our faith.

### *Layers of Affectivity*

Our *outer layer* is our most immediate reaction; they are our fleeting emotions, the most spontaneous, superficial and subject to change.

Our *middle layer* is a place that feels like 'home'. It is where our most gut feelings reside, one's that do not necessarily change with daily circumstances. The place where our feelings and emotions seem to operate from. A place that requires a receptive silence. It is here where we use our heart's affectivity to verify whether or not a solution fits.

Our *innermost layer* is the center of our soul, which we rarely feel. When we do, it feels as if space and time dissolves. It has little to do with intellectual reasoning. There we find truth, it is simply a fact of knowing, a knowingness that something exists there between God and ourselves. It cannot be produced on demand or reproduced.

Verifying – we let the intellectual solution call to my depths – we then listen to the echo and its impact on our affectivity. Will experience either an enlivening or stiffening feeling. This phenomenon is consolation or desolation. “Do not trust every spirit – but put the spirit to the test.”

We are servants put in charge. What to avoid from our head - perfectionism, heroism.

### *Spiritual Growth*

Spiritual Growth needs

- Awareness
- Sensitivity
- Management

## Discernment by a Group

The author stated it was difficult to find a set of directives for a systematic method of discernment for a group to use. Since God is unique Being and has a relationship with each unique person, it is not easy to come to a common decision that flows from the deepest level of our beings.

The effectiveness of group discernment is dependent upon the capacity of each member of the group having the presence of the Spirit of Agape and individual experience with the discernment process.

### Group Process

- Common starting point
- Reach joint decision
- By choosing the same means

First, allow the problem to be clarified through the work of the intellect in order to discern for a common decision. Begin with a written account of the main points and agreement on the starting point. Have the group guarantee a freedom of intimacy of the deep sharing of our values and faith and what is fundamental to each.

Be aware that unacknowledged differences can bring forth tension or conflicts in the group or the group can jump too soon for a unanimous decision. Also be aware of the difficulty for some to articulate their relation between the self and God to others.

Question: Where do we all come from, where do we all want to go?

The options could seem limitless as our creativity and freedom with the situation and historical circumstance.

The brainstorming in either a dyad or triads, then in the group screen for the pros and cons with distance from personal bias – that distance is an inner freedom given by grace- where now each serves as the We – it becomes the impetus for our becoming one – in which each one desires their talents to be used for the common good. Now it becomes the Holy Spirit and We for the common good.

### *Special Way of Listening*

Listening to the information and opinions of other with the values of the Spirit– we are called by Christ to be sensitive to and concerned for the poorest ones. It is being in that place of our inner freedom that will aid in not having the unconscious vulnerability of ourselves or others members become caught up in the group's dynamics. The poorest one is not the one with less finances, it may just be the quiet one who seems the poorest as far as offering commentary but could be the one who is listening to the Holy Spirit.

Under certain circumstances, when the decision affects someone's physical life, the need to avoid external influences is crucial where the individuals of the group need personal reflection and solitude so as to reduce the potential in which the group dynamic would exert pressure too much on an individual inhibiting their freedom.

#### *The Moment of Decision*

At the moment of the decision, the group will experience a sense of gladness and harmony - an enlivening feeling, an experience of a deeper feeling of peace and joy when the decision came out from discernment, not founded on compromise, but in communion. Consolation is the evidence when we reach agreement with ourselves and God.

According to the author, the founding of the Society of Jesus is the only written report on discernment made by a group of individuals who were all trained in individual discernment.

#### *The Gospel Criteria on Discernment*

The criterion for any situation is to discover who is the hungriest, thirstiest, or who is in the state of inferiority. They are the ones to give priority in the decision making process. Such a process is to be rooted in the Life of the Spirit, a personal progressive transfiguration. The Spirituality of Pilgrim is a life long journey towards becoming, ending in union with the one Incarnational Truth - Christ

In life we all can be blind and deaf to our daily circumstances, no less on crucial issues. Therefore, we must discern more systematically to be with God, even in the daily situations with our families.

## Prayer

Prayer comes from the Latin word *procari*, “to beg or entreat.” Prayer is our personal address to the Divine. It expresses what we believe and how we conceive of God.

We can see this action of personal addressing God in both the Old and New Testaments. Christian traditions have their roots in the Jewish scriptures where they saw prayer, as we do, as the way we live out our relationship with God and with our community. They used prayer to worship, to praise, to petition, and to thank God. We see in their communal songs their sole dependence upon God. This relationship was a deep personal relationship bound by their covenant, which was also conscious in its direction. Their prayers expressed the needs of the people and their praise to their God.

In the New Testament, we find many examples of Jesus’ prayers expressing his intimate relationship to God, the Father. Jesus prayed for himself and for others. He expressed praise, gratitude, submission, and trust. Christian faith sees prayer as a conversation, a dialogue, and eventually a union with God. It is a response to the revelation of God who first loved us.

Traditionally, prayer has also been a message sent to God from us in the context of the covenant through salvation history. In our scriptures, prayer is an expression of adoration, thanksgiving, petition, and propitiation, as our response to God.

### Silence - Prayer of the Heart

One way on how we come to recognize this living presence of God’s love within is by making time to be silent. For in prayer -in the silence of the heart- God speaks.

*For ‘prayer feeds the soul, as food feeds the body.’[Mother Teresa]*



## Why we Pray

To Adore, To Thank, To Request, To Intercede, To ask or Forgiveness

- Adoration – a wonder filled glee upon seeing a created object of God's love
- Thanksgiving – a gratitude so deep that it permeates beyond into actions
- Petition – an intention for others coated with only graced filled goodness
- Propitiation – a quiet humility that precedes a sense of being uplifted
- Grief – a sorrow so deep it groans, it moans to the Holy Spirit

Prayer for the psychologists of religion is categorized in the Techniques or Methods of Prayer such as using imagery, guided meditation, inner dialog, and quietness of spirit. Prayer becomes a mode of communication, which uses the factors and functions of language. The factors – prayer is the message - from believers acting as senders seeking to communicate with God the receiver. While cultural anthropologists categorized models of prayer with such terms as objectivity, activity, social setting, or the aim of the group.

Today new forms of community such as charismatic groups develop or bring back from our tradition different prayer methods.

Four Intentions of Prayer

- Adoration or Worship
- Contrition or Propitiation [to gain or regain favor or good will, to appease, conciliate – to gain by pleasing acts, to reconcile].
- Thanksgiving
- Supplication or Petition [supplication for self or others - intercession]

Intentions of prayers are a result of either a response or a need. Our response to God of what he has already done – Adoration and Thanksgiving is our response out of our abundance - such as praise to acknowledge His goodness, greatness, and guiding in history.

Supplication or Petition is we want God to do for us in light of His promises to hear us such as intercession, both which comes out of our weakness and poverty. A prayer of petition does not let God know something he does know, but it is an action to express our deep trust and dependences on Him.

Worship can be described as a response of adoration evoked in a person who has encountered the presence of God. Worship expresses and mediate the divine-human relationship the I-Thou – *Mysterium tremendum* – within the Divine milieu.

## **Reflections**

Where or when do you encounter the presence of God most?

What intention or kind of prayer do you use most?

What do you feel when you have a specific intention in your prayer?

How many ways can you think of that you have worship God?

What would you say in each of these Intention of prayer?

## Methods of Prayer

Classical writers have categorized different types and forms of prayers. For example, one category would be prayer as individual or communal. Prayer can be intensive such as having particular periods, or extensive which will permeate one's whole day. Prayer is expressed within our cultural context. For someone of faith, prayer is not an impersonal transcendental meditation or a series of psychosomatic experiences. There are forms of non-specific prayers we use in our every day experiences such as in the forms of a reflection, in solitude, or in personal recollection.

Prayer is attention (type of prayer) and intention (based upon our beliefs).

There are (4) four types of prayer based upon Lectio Divina

- Vocal prayer has a preset formula, either spoken or sung such as the Hail Mary, Liturgy of the Hours [Lectio].
- Discursive prayer is when we predominantly use reason or thinking which precedes our address to God [Meditatio].
- Mental prayer has no preset formula; either using words or it is something we do as we go along [Oratio].
- Affective prayer in when feelings dominate, such as trust or surrender [Oratio].

## Prayer is Meditation - Meditation is Prayer

Meditation is a form of prayer in which the mind reflects or ponders on specific or a variety of different ideas. Discursive prayer is considered a form of meditation. This is also called active meditation to distinguish it from Contemplation. Meditation uses a *kataphatic* (also called affirmative) type of prayer using words or images [Meditatio].

Classic Christian tradition of meditations used all forms of ego activity. The individual discursive way uses sensing, imagining, feeling, and/or reasoning. The public meditative prayer practices use vocal prayers in devotions or liturgical worships.

On the other hand, Contemplation is considered an *apophatic type of prayer*, which is silence in the presence of God. This is also considered as an awareness of God by love, not thought. In its most intensive form, it is a union with God called absorption or infusion found in rapture like state [Contemplatio].

### Non Faith based Meditation

This method is different in the sense it is not connected to what one believes. It is a technique based meditation used for relaxation. It is purely experienced in a structured practice format. It is attention only. LaShan a secular writer describes different techniques of attention: the outer, middle and inner ways.

- The outer way uses techniques such as one pointing, in which one uses a word or phrase for a mental focus, or concentrate on breathing or, movement of the body, such as a sensory awareness in either walking or resting. See this technique in Centering Prayer.
- The middle way is one of emptying similar to the apophatic way in Contemplatio.
- The inner way is one of reflection as one does in Oratio.

## The Tradition of Christian Meditation

Very early in Christian tradition, one can find the reflective technique [inner way] found in the Hesychastic School. This school united the mind and the heart through the practice of the Jesus prayer – as used today in Centering Prayer.

In the 5-12<sup>th</sup> centuries prayers began with reading the scriptures, then meditating on them (the meditation) [Meditatio], following in the next stage one entered contemplation [Contemplatio] which are the parts in Lectio Divina.

In the 14<sup>th</sup> century, methods of meditation became over emphasized. Therefore, a new form of “mental prayer” evolved in which one developed their own personal form of prayer similar to the Oratio as in Lectio Divina.

From the 16<sup>th</sup> century to modern times a form of mental prayer was used to stimulate affections; most popular was the Ignatian method.

Only after Vatican II one finds a return to the Early Church Fathers’ idea of a deeper meditative life. Meditation prayers are seen now as a discipline of a personal commitment and as an act of faith. We find that this ancient method of prayer has been reintroduced into our contemporary tradition as *Centering Prayer*.

## Centering Prayer

Centering prayer is a contemplative method designed to facilitate the development of one's prayer life by preparing one's faculties [mind and body] to be open and responsive in the Spirit. It is not done for an end in itself, but for the fruits it will bear: humility, self-knowledge, inner freedom, compassion, & charity. Here one takes and has the time to let go of upsetting emotions.

**Note:** You will notice here that this is similar to the fourth stage of Lectio Divina addition, note this can be seen as the same 'technique' as Transcendental Meditation [TM], which has no ultimate goal of communion with God.

### *Centering Prayer - The Method*

1. Choose a sacred word.
2. Sit with eyes closed. Silently introduce the sacred word.
3. When you become aware of your thoughts return ever so gently to the sacred word.
4. Avoid analyzing your experience or expectation. Do not aim at a certain goal such as having no thoughts, or try to make your mind a blank.
5. At the end, remain in silence for a minute with your eyes closed, to give yourself time to readjust.

## Contemplation

Contemplation is prayer turned inward toward our personal core. Christian contemplation is prayer turned inward, toward our true self in God, an awareness of the presence of God apprehended not by thought, but by love. A secular contemporary definition of contemplation as only a specific form of meditation.

A contemplation prayer is another word for *Mystical prayer*. This infused prayer has an awareness that unites. We empty ourselves to find our true self in God. It is an experience of non-dualism.

The history of contemplation began with the Eastern Fathers. Origen wrote of distinct stages in prayer, a kataphatic way in which one used words and images in prayer [Oratio]. Gregory of Nyssa used the way of negation, an apophatic way in which one simply stays in the silent presence of God [Contemplatio].

Eventually the tradition developed definitions for three stages in the spiritual progress: *purgative, illuminative, and unitive*. Contemplation then encompassed the illuminative and unitive stages.

Contemporary definitions of contemplation still hold *awareness* as the crucial element in this type of prayer. Merton found this unity not only in the monastery, but also on a street corner. He, like Ignatius, believed the purpose of contemplation is to bring one to action.

‘The Words of life’

*Summary of ideas presented to the Cistercian Order of Strict Observance – Trappists- by Fr. General Bernardo Olivera, OCSO, with notes by Dr. Wright*

The scriptures are inspired by the Spirit and are the breath of life. They all converge on Christ as the living Word and the Gospels are the mouth of Christ. They all point to the mystery and enshrine the infinite unfathomable mysteries. We are to use the literal meaning of the text as the starting point and point of departure. The Holy Spirit takes us beyond the letter of the text. The Church is the body of Christ and acts as the sounding board of the Word of God. We can receive only when we are silent.

## Lectio Divina

Lectio Divina is an ancient prayer tradition. It is a scriptural method of prayer and is the oldest and most popular form of prayer in our Christian tradition. Today we usually connect it today with Benedictine spirituality. It first became popular in the 4-5th centuries as a monastic spirituality, but was practiced long before that. The Eastern desert father John Cassian brought it to the West.

### The Four Stages of Lectio Divina

Lectio Divina consists of reading, meditation, prayer, and contemplation.

1. Read - Lectio
2. Reflect - Meditatio
3. Respond - Oratio
4. Rest - Contemplatio

#### **Lectio** – Spiritual Reading – *you will seek*

In this first step, we seek out the divine truths primarily in scripture. We can also use other writings, Christian art, or God's creation in nature.

#### **Meditatio** – Study and Reflection – *you will find*

In this second step, we now let ourselves discover what is being said and apply it to our own situation. We personalize it. Using the Augustinian method called transposition, we try to imagine these words being spoken directly to us. Or we can use another popular reflection the Ignatian method called *projection*. This is where we put ourselves back into the biblical story trying to imagine that we are there. See the attached healing of Jesus in the attached list of pericopes.

#### **Oratio** – Pray Upon It - *you shall call*

During this step we respond by our words, thoughts, desires, feelings, decisions, and/or commitments. We let ourselves feel love, joy, and gratitude. It is a time for our prayerful response using one or more of the 4 types of prayer – ACTS - to just adore God, to ask for forgiveness, to thank Him for his goodness, or to ask for our needs or the needs of others.

#### Four types of prayer – Why we pray - ACTS

1. Adoration
2. Contrition
3. Thanksgiving
4. Supplication or petition

#### **Contemplatio** – Resting in the Lord - *you shall experience*

This is the stage in which we seek union with God. We need to give ourselves time to experience His graces, to listen, as we are quiet.



### **The Four Psychological Functions within the Four Stages**

The four stages of Lectio Divina emphasize the four psychological functions of sensing, thinking, feeling, and intuition.

- Lectio - uses the senses to read or hear the word of the Lord
- Meditatio - uses the function of the intellect to reflect upon the scripture - insight
- Oratio - calls for one's feeling to personalize a dialogue with God
- Contemplatio – uses one's intuition to coalesce the experience

### **The 4 Movements of Lectio Divina**

Reading, dedication, prayer and contemplation with its aim of union with God in faith and love.

#### Lectio

This reading brings us to a place in which God speaks to us. It is reading about God with the eyes of love. Reading with gracious thankfulness. It is a pilgrimage of words towards the Mystery. It is a dialogue with the Savior therefore, reception, self-gift and communion. As a rule Lectio is not immediately gratifying, it is a slow active and passive process that offers a reward. It is a daily practice a time to dialogue with our faithful friend. We read to listen and listening is for letting go and letting be.

#### Meditatio

Here we come to ruminate to reflect, to remember, to interpret and to allow the Word to penetrate our souls. Here we come to be transformed by the Word. Surrendering ourselves to God's word. When the words speaks to your heart and not just your head you have reached the fruit of meditation.

#### Oratio

In this stage of prayer our response, when we will now praise, petitions, or thank God. We now come to speak before God. At time even silence can be a response to God for He knows what is in our hearts.

#### Contemplatio

Here we come to encounter the Word beyond the words. God has reached out of heaven to touch our hearts.

## Lectio Divina - The Method

- Choose a time when you are most alert & rested.
- Choose a place that is quiet.
- Select a passage of scripture, such as the daily reading, list of healing scriptures enclosed, or just begin in the Gospels.
- Lectio – read and savor each word.
- Meditatio – personal it, write notes, collect new insights, go back and reread.
- Oratio – most times steps 2 & 3 are combined. God speaks to us, we respond, we listen in our hearts, and react with prayer.
- Contemplatio - we need to give God time to reveal Himself. Wait on the Lord. “ Be still and know that I am God,” Psalm 146: 11. Wait for His graces.

Note: If we spend 10-20 minutes in this prayer method, we will eventually physically experience what is experienced in secular Meditation Techniques. This prayerful method elicits the Relaxation Response. As we begin reading we can elicit the Remembered Wellness during the Meditatio and Oratio Stage since scientists have discovered that when one uses the Faith Factor the results are significantly improved. If we reach the Contemplatio stage we will naturally experience the physical effects shown in one using the clinical meditative health technique yet experience beyond what words could describe.

The last stage of Lectio Divina is what today has been called Centering Prayer. Healing takes place in all of the stages. During each stage of Lectio Divina we may experience healing because we are focusing on the presence of God.

## Methods from our Traditions to use during Lectio Divina

### **Ignatian Prayer - Meditatio**

This way uses a method more ancient than Lectio Divina. This type of prayer form was used by the Israelites to recall an event. One relives an event by immersing oneself into the past event. This is called *recollection*, a symbolic way to make real past events. Ignatian prayer method uses the structure of Lectio Divina.

In Ignatian Prayer - The Spiritual Exercises - one projects [*projection*] the self back into the scene and becomes a part of it. For example in trying to imagine a scene, using our sensible imagination, we put ourselves back in time. For example, try to image being one of the people coming to Jesus to be healed. You will relive the event in an affective manner. Here you will come to know the scripture more deeply through your feelings. Neurologically we then create a new neurosignature\*. This is done in the stage of Meditatio.

### **Augustinian Prayer - Meditatio**

This is the method of prayer that uses creative imagination and transposition. One tries to imagine [*intuit*] what are the meanings of the words of the scriptural passage. This transposing of the ancient words into a situation of the present was also done by Jesus. Here we come to discern what is the meaning for us today, what is applicable to us as individuals. What is God trying to tell us? How would He have said it if He directed it only to us?

It is a form of prayer that looks for future possibilities. Here you read between the lines and look for the meaning in the symbols. It is a form of prayer filled with anticipation.

### **Thomastic Prayer - Meditatio**

This was a popular form of prayer of the post-Tridentine period. It was the only method of prayer recommended by St. Thomas Aquinas. It is a syllogistic method of thinking used in the Scholastic Method, which emphasized an orderly progression of thought from cause to effect. It is systematic, disciplined, and investigative.

From the 17<sup>th</sup> to the 20<sup>th</sup> centuries most of the books on meditation were written with a rationalistic approach to prayer. Those people with sympathetic styles of thinking would use this form with Lectio Divina. The orderly progression of thoughts was within the Meditatio in which one would study a topic from every angle. This method is frequently called '*discursive meditation*' because it exercises the mind, the will, and the intuition.

### **Franciscan Prayer - Oratio**

This tradition fully uses all the five senses by being open to the presence and voice of the Holy Spirit. It is more of a spontaneous form of prayer, a celebration in the present moment in a free flowing informal communing with God. The word here which expresses this form of prayer is freedom.

## **An Introduction to the Spirituality of Work**

Organizational Spirituality can be defined as the

- Vision behind the mission of the organization, or
- Collective expressive Actions of the community based upon the Vision of each member being congruent with the Vision of the Organization and each other.

*The latter would be more appropriate since Spirituality implies interior and exterior actions.*

Goal of creating a Workplace Spirituality

- To increase awareness of one's interior life and the healing effects of developing one's spiritual inner wisdom
- To deepen one's ability to connect with their inner self and its spiritual resources so as to integrate it for personal and professional growth
- To have the workplace encourage the expression of each one's individual spirituality as the foundation of an organizational spirituality allowing an environment of healing and wholeness.

Building a communal Workplace Spirituality

Cultivating a Center of Compassion based upon the Dignity and Value of Each person as unique by

Listening  
Observing  
Valuing  
Empathy

## **FORMATION REFLECTIONS**

Reflection and Catechesis  
Using Lectio Divina Method with the Social Encyclicals

**Human Dignity**

**Solidarity**

**Subsidiarity**

**ivilization of Love**

**HUMAN DIGNITY**  
**SACREDNESS AND DIGNITY OF THE HUMAN PERSON**

***SCRIPTURE QUOTE: Gen 1:26-27***

<sup>4</sup> Then God said: "Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground."

27

God created man in his image; in the divine image he created him; male and female he created them

***CENTESSIMUS ANNUS: #29***

29. Finally, development must not be understood solely in economic terms, but in a way that is fully human.<sup>61</sup> It is not only a question of raising all peoples to the level currently enjoyed by the richest countries, but rather of building up a more decent life through united labour, of concretely enhancing every individual's dignity and creativity, as well as his capacity to respond to his personal vocation, and thus to God's call. The apex of development is the exercise of the right and duty to seek God, to know him and to live in accordance with that knowledge.<sup>62</sup> In the totalitarian and authoritarian regimes, the principle that force predominates over reason was carried to the extreme. Man was compelled to submit to a conception of reality imposed on him by coercion, and not reached by virtue of his own reason and the exercise of his own freedom. This principle must be overturned and total recognition must be given to *the rights of the human conscience*, which is bound only to the truth, both natural and revealed. The recognition of these rights represents the primary foundation of every authentically free political order.<sup>63</sup> It is important to reaffirm this latter principle for several reasons:

a) because the old forms of totalitarianism and authoritarianism are not yet completely vanquished; indeed there is a risk that they will regain their strength. This demands renewed efforts of cooperation and solidarity between all countries;

b) because in the developed countries there is sometimes an excessive promotion of purely utilitarian values, with an appeal to the appetites and inclinations towards immediate gratification, making it difficult to recognize and respect the hierarchy of the true values of human existence;

c) because in some countries new forms of religious fundamentalism are emerging which covertly, or even openly, deny to citizens of faiths other than that of the majority the full exercise of their civil and religious rights, preventing them from taking part in the cultural process, and restricting both the Church's right to preach the Gospel and the rights of those who hear this preaching to accept it and to be converted to Christ. No authentic progress is possible without respect for the natural and fundamental right to know the truth and live

according to that truth. The exercise and development of this right includes the right to discover and freely to accept Jesus Christ, who is man's true good.<sup>64</sup>

***REFLECTIONS: Compendium of the Social Doctrine of the Church #37***

**37.** *The Book of Genesis provides us with certain foundations of Christian anthropology: the inalienable dignity of the human person, the roots and guarantee of which are found in God's design of creation; the constitutive social nature of human beings, the prototype of which is found in the original relationship between man and woman, the union of whom “constitutes the first form of communion between persons”[38]; the meaning of human activity in the world, which is linked to the discovery and respect of the laws of nature that God has inscribed in the created universe, so that humanity may live in it and care for it in accordance with God's will. This vision of the human person, of society and of history is rooted in God and is ever more clearly seen when his plan of salvation becomes a reality.*

***DISCUSSION QUESTIONS:***

1. What do you believe are the most serious contemporary threats to life and its respect?
2. What is unique about my life?
3. What does it mean to be made in the image of God?

***PRAYER: O God, Creator of humankind, I do not aspire to comprehend you or your creation, nor to understand pain and suffering. I aspire only to relieve the pain and suffering of others, and I trust in doing so, I may understand more clearly your nature, that you are the father of all humankind, and the hairs of my head are numbered.***

***St. Francis of Assisi***

## SOLIDARITY

### ***SCRIPTURE QUOTE: Mt 25:31-46***

31

<sup>14</sup> "When the Son of Man comes in his glory, and all the angels with him, he will sit upon his glorious throne,

32

and all the nations <sup>15</sup> will be assembled before him. And he will separate them one from another, as a shepherd separates the sheep from the goats.

33

He will place the sheep on his right and the goats on his left.

34

Then the king will say to those on his right, 'Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world.

35

For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me,

36

naked and you clothed me, ill and you cared for me, in prison and you visited me.'

37

Then the righteous <sup>16</sup> will answer him and say, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink?

38

When did we see you a stranger and welcome you, or naked and clothe you?

39

When did we see you ill or in prison, and visit you?'

40

And the king will say to them in reply, 'Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.'

41

<sup>17</sup> Then he will say to those on his left, 'Depart from me, you accursed, into the eternal fire prepared for the devil and his angels.

42

For I was hungry and you gave me no food, I was thirsty and you gave me no drink,

43

a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me.'

44

<sup>18</sup> Then they will answer and say, 'Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?'

45

He will answer them, 'Amen, I say to you, what you did not do for one of these least ones, you did not do for me.'

46

And these will go off to eternal punishment, but the righteous to eternal life."



### ***CENTESSIMUS ANNUS: #57.1***

57. As far as the Church is concerned, the social message of the Gospel must not be considered a theory, but above all else a basis and a motivation for action. Inspired by this message, some of the first Christians distributed their goods to the poor, bearing witness to the fact that, despite different social origins, it was possible for people to live together in peace and harmony. Through the power of the Gospel, down the centuries monks tilled the land, men and women Religious founded hospitals and shelters for the poor, Confraternities as well as individual men and women of all states of life devoted themselves to the needy and to those on the margins of society, convinced as they were that Christ's words "as you did it to one of the least of these my brethren, you did it to me" (Mt 25:40) were not intended to remain a pious wish, but were meant to become a concrete life commitment.

Today more than ever, the Church is aware that her social message will gain credibility more immediately from the *witness of actions* than as a result of its internal logic and consistency. This awareness is also a source of her preferential option for the poor, which is never exclusive or discriminatory towards other groups. This option is not limited to material poverty, since it is well known that there are many other forms of poverty, especially in modern society—not only economic but cultural and spiritual poverty as well. The Church's love for the poor, which is essential for her and a part of her constant tradition, impels her to give attention to a world in which poverty is threatening to assume massive proportions in spite of technological and economic progress. In the countries of the West, different forms of poverty are being experienced by groups which live on the margins of society, by the elderly and the sick, by the victims of consumerism, and even more immediately by so many refugees and migrants. In the developing countries, tragic crises loom on the horizon unless internationally coordinated measures are taken before it is too late.

### ***REFLECTIONS: Populorum Progressio #48***

#### *A National Duty*

48. The duty of promoting human solidarity also falls upon the shoulders of nations: "It is a very important duty of the advanced nations to help the developing nations . . ." (53) This conciliar teaching must be implemented. While it is proper that a nation be the first to enjoy the God-given fruits of its own labor, no nation may dare to hoard its riches for its own use alone. Each and every nation must produce more and better goods and products, so that all its citizens may live truly human lives and so that it may contribute to the common development of the human race.

Considering the mounting indigence of less developed countries, it is only fitting that a prosperous nation set aside some of the goods it has produced in order to alleviate their needs; and that it train educators, engineers, technicians and scholars who will contribute their knowledge and their skill to these less fortunate countries.

### ***DISCUSSION QUESTIONS:***

1. How does a society best defend the rights of those who are most vulnerable?
2. Does a country have any responsibility to protect the rights of other countries or cultures?
3. How do we make Mt 25:40 a concrete life commitment?

***PRAYER: Our Father***

## SUBSIDIARITY

### ***SCRIPTURE QUOTE: Amos 9:14-15***

14

I will bring about the restoration of my people Israel; they shall rebuild and inhabit their ruined cities, Plant vineyards and drink the wine, set out gardens and eat the fruits.

15

I will plant them upon their own ground; never again shall they be plucked From the land I have given them, say I, the LORD, your God.

### ***CENTESSIMUS ANNUS: #15.5***

The State must contribute to the achievement of these goals both directly and indirectly. Indirectly and according to the *principle of subsidiarity*, by creating favourable conditions for the free exercise of economic activity, which will lead to abundant opportunities for employment and sources of wealth. Directly and according to the *principle of solidarity*, by defending the weakest, by placing certain limits on the autonomy of the parties who determine working conditions, and by ensuring in every case the necessary minimum support for the unemployed worker.<sup>45</sup>

### ***REFLECTIONS: Catechism of the Catholic Church #1883***

1883 Socialization also presents dangers. Excessive intervention by the state can threaten personal freedom and initiative. the teaching of the Church has elaborated the principle of subsidiarity, according to which "a community of a higher order should not interfere in the internal life of a community of a lower order, depriving the latter of its functions, but rather should support it in case of need and help to co-ordinate its activity with the activities of the rest of society, always with a view to the common good."<sup>7</sup>

### ***DISCUSSION QUESTIONS:***

1. How does excessive intervention by the state threaten personal freedom and initiative?
2. What expectations did God have of his people in the restoration?
3. How does responsible citizenship exercise the principle of subsidiarity?

### ***PRAYER: The Magnificat***

My soul proclaims the greatness of the Lord,  
my spirit rejoices in God my Savior  
for he has looked with favor on his lowly servant.  
From this day all generations will call me blessed:

the Almighty has done great things for me,  
and holy is his Name.

He has mercy on those who fear him  
in every generation.  
He has shown the strength of his arm,  
he has scattered the proud in their conceit.

He has cast down the mighty from their thrones,  
and has lifted up the lowly.  
He has filled the hungry with good things,  
and the rich he has sent away empty.

He has come to the help of his servant Israel  
for he remembered his promise of mercy,  
the promise he made to our fathers,  
to Abraham and his children forever.

Lk 1:46-55

## CIVILIZATION OF LOVE

### **SCRIPTURE QUOTE: Jn 13:31-35**

31

<sup>10</sup> <sup>11</sup> When he had left, Jesus said, "Now is the Son of Man glorified, and God is glorified in him.

32

(If God is glorified in him,) God will also glorify him in himself, and he will glorify him at once.

33

My children, I will be with you only a little while longer. You will look for me, and as I told the Jews, 'Where I go you cannot come,' so now I say it to you.

34

I give you a new commandment: <sup>12</sup> love one another. As I have loved you, so you also should love one another.

35

This is how all will know that you are my disciples, if you have love for one another."

### **CENTESSIMUS ANNUS: #58**

58. Love for others, and in the first place love for the poor, in whom the Church sees Christ himself, is made concrete in the *promotion of justice*. Justice will never be fully attained unless people see in the poor person, who is asking for help in order to survive, not an annoyance or a burden, but an opportunity for showing kindness and a chance for greater enrichment. Only such an awareness can give the courage needed to face the risk and the change involved in every authentic attempt to come to the aid of another. It is not merely a matter of "giving from one's surplus", but of helping entire peoples which are presently excluded or marginalized to enter into the sphere of economic and human development. For this to happen, it is not enough to draw on the surplus goods which in fact our world abundantly produces; it requires above all a change of life-styles, of models of production and consumption, and of the established structures of power which today govern societies. Nor is it a matter of eliminating instruments of social organization which have proved useful, but rather of orienting them according to an adequate notion of the common good in relation to the whole human family. Today we are facing the so-called "globalization" of the economy, a phenomenon which is not to be dismissed, since it can create unusual opportunities for greater prosperity. There is a growing feeling, however, that this increasing internationalization of the economy ought to be accompanied by effective international agencies which will oversee and direct the economy to the common good, something that an individual State, even if it were the most powerful on earth, would not be in a position to do. In order to achieve this result, it is necessary that there be increased coordination among the more powerful countries, and that in international agencies the interests of the whole human family be equally represented. It is also necessary that in evaluating the consequences of their decisions, these agencies always give sufficient consideration to peoples and countries which have little weight in the international market, but which are burdened by the most acute and

desperate needs, and are thus more dependent on support for their development. Much remains to be done in this area.

***REFLECTIONS: Sollicitudo Rei Sociales #33.8***

In order to be genuine, development must be achieved within the framework of solidarity and freedom, without ever sacrificing either of them under whatever pretext. The moral character of development and its necessary promotion are emphasized when the most rigorous respect is given to all the demands deriving from the order of truth and good proper to the human person. Furthermore the Christian who is taught to see that man is the image of God, called to share in the truth and the good which is God himself, does not understand a commitment to development and its application which excludes regard and respect for the unique dignity of this "image." In other words, true development must be based on the love of God and neighbor, and must help to promote the relationships between individuals and society. This is the "civilization of love" of which Paul VI often spoke.

***DISCUSSION QUESTIONS:***

1. How is the Lord's new commandment of love different from the commandments previously given by God?
2. What is the difference between man's concept of love and God's reality of love?
3. What does it mean to have a love for the poor? Who are the poor?

***PRAYER: Litany of the Love of God***

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us. Christ graciously hear us.

God, the Father of heaven,

Have mercy on us.

God the Son, Redeemer of the world,

Have mercy on us.

God, the Holy Ghost,

Have mercy on us.

Holy Trinity, one God,

Have mercy on us.

Thou Who art Infinite Love,

Have mercy on us.

Thou Who didst first love me,

Have mercy on us.

Thou Who commandest me to love Thee,

Have mercy on us.

With all my heart,  
    I Love Thee, O My God  
With all my soul,  
    I Love Thee, O My God  
With all my mind,  
    I Love Thee, O My God  
With all my strength,  
    I Love Thee, O My God  
Above all possessions and honors,  
    I Love Thee, O My God  
Above all pleasures and enjoyments,  
    I Love Thee, O My God  
More than myself, and everything belonging to me,  
    I Love Thee, O My God  
More than all my relatives and friends,  
    I Love Thee, O My God  
More than all men and angels,  
    I Love Thee, O My God  
Above all created things in heaven or on earth,  
    I Love Thee, O My God  
Only for Thyself,  
    I Love Thee, O My God  
Because Thou art the sovereign Good,  
    I Love Thee, O My God  
Because Thou art infinitely worthy of being loved,  
    I Love Thee, O My God  
Because Thou art infinitely perfect,  
    I Love Thee, O My God  
Even hadst Thou not promised me heaven,  
    I Love Thee, O My God  
Even hadst Thou not menaced me with hell,  
    I Love Thee, O My God  
Even shouldst Thou try me by want and misfortune,  
    I Love Thee, O My God  
In wealth and in poverty,  
    I Love Thee, O My God  
In prosperity and in adversity,  
    I Love Thee, O My God  
In health and in sickness,  
    I Love Thee, O My God  
In life and in death,  
    I Love Thee, O My God  
In time and in eternity,  
    I Love Thee, O My God  
In union with that love wherewith all the saints and all the angels love Thee in heaven,  
    I Love Thee, O My God  
In union with that love wherewith the Blessed Virgin Mary loveth Thee,

I Love Thee, O My God  
In union with that infinite love wherewith Thou lovest Thyself eternally,  
I Love Thee, O My God

My God, Who dost possess in incomprehensible abundance all that is perfect and worthy of love, annihilate in me all guilty, sensual, and undue love for creatures. Kindle in my heart the pure fire of Thy love, so that I may love nothing but Thee or in Thee, until being so entirely consumed by holy love of Thee, I may go to love Thee eternally with the elect in heaven, the country of pure love. Amen.

*His Holiness, Pope Pius VI, for private use*

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## Appendix A

### Spirituality of CAPP Organizationally

#### Mission of the Church

- Sacraments
- Charity
- Evangelism
  - The New Evangelization

#### The New Evangelism

- All Laity
- FCAPP - A communal Lay Apostolate
  - Mission of FCAPP

#### All Laity

- Mission: Share the Gospel -
  - Sharing the Gospel is a Lay Apostolate
  - Transform Society - the action is Lay Spirituality

#### Lay Spirituality

- Mission is to Transform Society in Particular Roles
  - Personal
    - Interior spirituality
      - Virtue - Charity
        - Exterior \_Spirituality - Individual Action
        - Transform Society in our particular roles
  - Communal
    - Exterior Spirituality
      - foundation is Interior Spirituality
      - Virtue - Faith, Hope, Charity
      - Formation
        - Sacraments
        - Liturgical
        - Educational
        - Action to Transform Society
        - Particular Roles as Individual Groups

#### Mission of FCAPP

- Particular Role in the New Evangelism - Study and Share CST
  - is the Spirituality of FCAPP
  - Spirituality of each Member of FCAPP
    - Interior Personal Spirituality
      - Charism of Blessed JPII
      - His prayers
      - Sacraments

Personal Study of CST

Direct

Transform Society in Particular Role

Exterior Personal & Communal Spirituality

Action

Share the CST with others

Indirect

Others go out to Transform Society

