



Twenty – ninth
Sunday in
Ordinary Time
October 18,
2020

IN GOD ALONE

Isaiah speaks to us today of Cyrus, King of Persia, anointed by the Lord. God calls Cyrus by name and leads him in service to the Israelites. In this passage we hear that it is the Lord who gives Cyrus his title, who arms him against his enemies, and who opens doors and unbars gates before him. And God does all of this so that the people will know that “I am the LORD,” and that “there is none besides me” (Isaiah 45:6).

Paul opens his letter with essentially the same notion—that in God alone we find our grace and peace. Paul also gives thanks to God on our behalf, calling to mind our work of faith, hope, and love. And in the familiar Gospel reading, Jesus tells the Pharisees to give to Caesar what is Caesar’s and to God what is God’s.

SACRED HEART PARISH MISSION STATEMENT

We are a diverse, multi-cultural Roman Catholic Parish.

*Relying on the guidance of the Holy Spirit,
we endeavor to build the kingdom of God through
liturgy, prayer, education and outreach to those in need.*

We come together as a faith community to celebrate life’s joys and sorrows and minister to all who come to us.



Prayers for Strength and Healing If you wish to add someone to the prayer concerns for the sick, please gain permission from the patient *before* calling the Parish Office. Thank you.

Please remember in your prayers, the sick and their caregivers:

María Guerrero, Alicia Prieto, Dcn. Jack Bullen, Bea Lambdin, Barbara Bullen, Glenda Parker, Ferrell Shatswell, Doug Bauman & Family, Bill Pierce, Anakona Pierce, Vanessa DeLaTorre and Family, Kolton Kafader, Trisha Andrews, Carol Underwood, Donna Schoelen, Clare Carbonell, Dottie Hackson, Mark Preston, Cindy McDonald, Justine McDonald, Jim Logan, Diamond Family, Rebecca Anderson, Dave Klingforth, Peggy Kinner Dawson, Johnny T. Seyssel, Maria Martinez, Cadence Bonham, Sam Ranberg, Cee Dempsey, Cynthia Loeffler, Laurie Nelson, Amelia Preston, Jane Shea, , Andrew Spanfelner, Ralph Neyes, Don Hargreanes, Conway Halas, Sabrina Baker, Jim Maki, Eric Casey, Braxten Bjorn Roe, Pat Davies, Frank McCaughey, Steven Barker, Blake Payton, Jim & Carol Osted, Tom Amundson, Keith Staton, Scott Gadbois, Cully & Ruth Dodds, Kathleen Figuerido, Lupe Green, Laura Fletcher, Carter Duanan, Tommy Pagdilao, Peggy Salazar, Ernie King, Candi Harman, Maria Lucero, Cassie Culbertson, Judy Morris, Manuel Casados, Carolyn Gilbert, Patrick Froome, Guillermo Sandoval, Tom Steffen, Jackson Campbell, Paulette Goble, Laura Angelo, Louisa Barber, Collins Scott, Heather Beeman, James Casados, Anne Owens, Floyd Casados, Patricia Bleeker, Richard Reinero, Steve Thomas, Rick Tamagni, Krista Parsons, Teresa Valenzuela, Ron Crivelli, Jill Angliss, Mark Spanfelner, Elaine Rodrigues, Aniya Thompson, and Melissa Hernandez.

TREASURES FROM OUR TRADITION

Their mission was to New France, but these missionaries found in present-day New York State and the province of Ontario a world wildly different from the homes they left behind. Six Jesuit priests, Fathers Isaac Jogues, John de Brébeuf, Anthony Daniel, Gabriel Lalemant, Charles Garnier, and Noël Chabanel—and Jesuit lay volunteers René Goupil and John LaLande—shared the gospel with the Native Americans they met, in languages they painstakingly learned, and through images they creatively adapted to the indigenous cultures (for example, John de Brébeuf’s “ ’Twas in the Moon of Wintertime: the Huron Carol”). But their evangelization was caught up in turmoil beyond their control: a smallpox epidemic, battles between French and English trading interests—the traders united only by their willingness to exploit the Native Americans—and conflict among the tribes themselves, Huron, Mohawk, Iroquois. The missionaries’ perseverance despite exhausting hardships, their steadfast courage in facing unspeakable tortures, and undaunted love even for those who martyred them, bore fruit, immediately in Kateri Tekakwitha’s sanctity, eventually in the Catholicism that still flourishes in the United States and Canada.

Holy Father’s Intentions for the Month of October:

We pray that by the virtue of baptism, the laity, especially women, may participate more in areas of responsibility in the Church.

Mass Schedule / Intentions

Week of Oct. 17 – October 25

Sat	5:15 PM	
	7:00 PM	
Sun:	10:00 AM	† Patsy Kenyon
	12:00 PM	Pro Populo
Mon	7:00 AM	† Janet Winn
Tues:	7:00 AM	
Wed:	7:00 AM	
Thurs:	7:00 AM	† Jeannette Stempien
Fri:		No Mass
Sat:	5:15 PM	† Fred Lozo
	7:00 PM	
Sun:	8:00 AM	
	12:00 AM	Pro Populo

Rosary for October:

~ *For increased devotion to the Blessed Mother and her holy Rosary* ~

Feast Days and Readings for the Week

Monday:	Eph 2:1-10; Ps 100:1b-5; Lk 12:13-21
Tuesday:	Eph 2:12-22; Ps 85:9ab-14; Lk 12:35-38
Wednesday:	Eph 3:2-12; Is 12:2-3, 4bcd-6; Lk 12:39-48
Thursday:	Eph 3:14-21; Ps 33:1-2, 4-5, 11-12, 18-19; Lk 12:49-53
Friday:	Eph 4:1-6; Ps 24:1-4ab, 5-6; Lk 12:54-59
Saturday:	Eph 4:7-16; Ps 122:1-5; Lk 13:1-9
Sunday:	Ex 22:20-26; Ps 18:2-4, 47, 51; 1 Thes 1:5c-10; Mt 22:34-40

Mon:

Tues:

Wed: 6:30 PM CFF English Parents-outside David's Rm

Thurs: 6:30 PM Arbol de Amor- 736-1462

Fri:

Sat: 10:30 AM 1st Communion- outside David's Rm Sun

BAPTISM CLASS: Parents and Godparents of children to be baptized are required to take an Adults-only Baptism Preparation Class. You are encouraged to take the class before the child is born. The Spanish class is usually held on the last Monday of the month at 7 PM in David's Rm. The class in English is usually held the first Tuesday of every month at 7 PM in David's Room. Please call the office to register, *and* to confirm the class date, 527 - 1351.

BULLETIN ANNOUNCEMENTS & Concerns: Emeli Hernandez; emeli.hernandez@sacredheartredbluff.org

LAY MINISTRY: Breanna Farmer; breanna.farmer@sacredheartredbluff.org

KNIGHTS OF COLUMBUS: John Reineman, Grand Knight, 530-945-1348.

MEN OF SACRED HEART: sacredheartone@gmail.com, phone: 722-6694

PARISH OFFICE: 10 AM to 4 PM, Mon-Thru, 2355 Monroe Ave., 527 - 1351; Fax 529 - 2586.

RCIA: (Rite of Christian Initiation of Adults): For persons wanting to know more about the Catholic faith please call 527 - 1351.

RESPECT LIFE MINISTRY: Margie Duey, 586-1506

GABRIEL PROJECT: Linda Rose, 527-3608

SACRED HEART PARISH E-MAIL: SacredHeartRedBluff@outlook.com

SACRED HEART PARISH WEBSITE: www.sacredheartredbluff.org.

WOMEN'S GUILD: Sandi Kramer, President, 527-8900.

NEW PARISHIONERS, OR IF YOU ARE NOT RECEIVING CONTRIBUTION ENVELOPES: Please call the Parish Office at 527 - 1351

Latino Outreach

Latino outreach will be having a vision and dental program! It's providing Latino adults access to vision and dental services by getting a voucher for an eye exam and or glasses or a voucher for a dental exam and basic dental care. For more information please contact LOTC Vision & Dental Enrollment Specialist at lotcvdprogram@gmail.com or call at (530) 690-5856.

SACRAMENT OF CONFIRMATION NEWS

A letter has been sent to families who were to be Confirmed in March with information and a form to return choosing November 14 or 21, 2020 dates.

return the information as soon as possible.

Students entering 8th grade who are preparing for Confirmation 2021, need to register for CFF so we know who will be receiving Confirmation. All CFF meetings this year are **PARENT ONLY**. CFF forms are available on the website to download. If you need a form mailed, please call the office at 527-1351.

CFE

Parent's English class will be on October 21 at 6:30 PM. Classes will continue alternating English and Spanish on Wednesdays throughout the year.

Peter's Pence

Thank you for your generous support in last week's Peter's Pence Collection! Our contributions will be combined with those from our brothers and sisters around the world to help Pope Francis provide essential relief to people in need. If you missed the collection, it is not too late to give. Visit www.usccb.org/peters-pence.

World Mission Sunday

Today is world mission Sunday. We celebrate this day by remembering our baptismal call- to bring the Gospel to all! The collection today for the Society for the Propagation of Faith supports the work and witness of the Mission Church, as it provides for priests, religious and lay leaders who offer the Lord's mercy and concrete help to the most vulnerable communities in the Pope's missions. Thank you for your generosity.

Rummage Sale

Rummage sale will be having a Christmas sale on October 23rd. They will not be accepting anymore donations.

Weekend Mass instructions

A restricted number of people are allowed at each weekend Mass, and you need to sign up. To sign up, go to our website (sacredheartredbluff.org). Signing up this way reserves your space. If you have no internet, you may have a friend who can sign you up. If neither of those work for you, call 530-722-6694. This does not reserve your space. We will return your call to do that.

Weekend Mass schedule

Our weekend Mass schedule follows:

Saturday:

3:30-5:00pm

Confessions

Sunday:

10:00 am English

12:00 pm Spanish

Support your Parish

The communities rely on continued weekly offertory to support their daily ministry. During this challenging time in the life of the Church, please consider supporting your parish with a one-time or automatically-recurring online donation. <https://www.scd.org/catholic-foundation/support-your-parish>. If you would like to mail a donation, the address to send it to is 2355 Monroe Ave Red Bluff, CA 96080.

Catholics Care. Catholics Vote. Participate in political life.

In their statement on Forming Consciences for Faithful Citizenship, the U.S. Catholic bishops remind Catholics about the call to participate in political life. "In the Catholic tradition," they write, "responsible citizenship is a virtue, and participation in political life is a moral obligation" (no. 13). Visit www.faithfulcitizenship.org today to read the statement, watch guidelines and resources. Other parish resources can be found by visiting www.scd.org/faithful-citizenship.

ANUNCIOS PARA EL 17/18 DE Octubre

❖ **Latino Outreach**

¡El Latino Outreach tendrá un programa dental y de la vista! Proporciona a los adultos latinos acceso a servicios de la vista y dentales al obtener un vale para un examen de la vista o anteojos o un vale para un examen dental y atención dental básica. Para obtener más información, comuníquese con el Especialista de inscripción dental y de visión de LOTC en lotcvdprogram@gmail.com o llame al (530) 690-5856.

❖ **Venta de artículos**

La venta de artículos tendrá una venta de Navidad el 23 de octubre. No aceptarán más donaciones.

LATINO OUTREACH OF TEHAMA COUNTY

VISION & DENTAL PROGRAM

Providing Tehama County Latino adults access to vision and dental services.

To qualify for this program, you must:

Be over the age of 18 years old

Be Low Income

Have MediCal OR have no vision or dental insurance

WHAT YOU GET:
A VOUCHER FOR AN EYE EXAM AND/OR GLASSES
OR
A VOUCHER FOR A DENTAL EXAM FOR BASIC DENTAL CARE

Apply online at
<https://tinyurl.com/LOTcvDProgram>

*For more information, please contact the
LOTc Vision & Dental Enrollment Specialist
at lotcvdprogram@gmail.com or
Call us at 530-690-5856*



Our mission is to uplift our local multicultural community through equitable access to services.

We strive to connect people in our community to existing services and enrich the lives of our families.



Latino Outreach



Tehama County

LATINO OUTREACH OF TEHAMA COUNTY

PROGRAMA DE VISIÓN Y DENTAL

Brindar a los adultos latinos del condado de Tehama acceso a servicios dentales y de la vista.

Para calificar para este programa, Usted debe:

Ser mayor de 18 años

Ser de bajos ingresos

Tener MediCal O no tener seguro dental o de la vista

LO QUE RECIBE ES:

UN VALE PARA UN EXAMEN DE LA VISTA Y/O
ANTEOJOS

O

UN VALE PARA UN EXAMEN DENTAL PARA
ATENCIÓN DENTAL BÁSICA

Aplique en línea en

<https://tinyurl.com/LOTcvDProgram>

Para obtener más información, comuníquese
con el especialista del Programa de Visión y

Dental de LOTC al

lotcvdprogram@gmail.com o

Llamos al 530-690-5856



***Nuestra misión es elevar nuestra comunidad multicultural local
a través del acceso equitativo a los servicios.***

***Nos esforzamos por conectar a las personas de nuestra
comunidad con los servicios existentes
y enriquecer la vida de nuestras familias.***



Latino Outreach



Tehama County

The Challenge of Forming Consciences for Faithful Citizenship



This brief document is a summary of the United States bishops' reflection *Forming Consciences for Faithful Citizenship*. It complements the teaching of bishops in dioceses and states.



Our nation faces political challenges that demand urgent moral choices. We are a nation at war, with all of its human costs; a country often divided by race and ethnicity; a nation of immigrants struggling with immigration. We are an affluent society where too many live in poverty; part of a global community confronting terrorism and facing urgent threats to our environment; a culture built on families, where some now question the value of marriage and family life. We pride ourselves on supporting human rights, but we fail even to protect the fundamental right to life, especially for unborn children.

We bishops seek to help Catholics form their consciences in accordance with the truth, so they can make sound moral choices in addressing these challenges. We do not tell Catholics how to vote. The responsibility to make political choices rests with each person and his or her properly formed conscience.

Why Does the Church Teach About Issues Affecting Public Policy?

The Church's obligation to participate in shaping the moral character of society is a requirement of our faith, a part of the mission given to us by Jesus Christ. Faith helps us see more clearly the truth about human life and dignity that we also understand through human reason. As people of both faith and reason, Catholics are called to bring truth to political life and to practice Christ's commandment to "love one another" (Jn 13:34). According to Pope Benedict XVI, "charity must animate the entire lives of the lay faithful and therefore also their political activity, lived as 'social charity'" (Encyclical *Deus Caritas Est*, no. 29).

The United States Constitution protects the right of individual believers and religious bodies to participate and speak out without government interference, favoritism, or discrimination. Civil law should recognize and protect the Church's right and responsibility to participate in society without abandoning our central moral convictions. Our nation's tradition of pluralism is enhanced, not threatened, when religious groups and people of faith bring their convictions into public life. The Catholic community brings to the political dialogue a consistent moral framework and broad experience serving those in need.

Who in the Church Should Participate in Political Life?

In the Catholic Tradition, responsible citizenship is a virtue, and participation in political life is a moral obligation. As Catholics, we should be guided more by our moral convictions than by our attachment to a political party or interest group. In today's environment, Catholics may feel politically disenfranchised, sensing that no party and few candidates fully share our comprehensive commitment to human life and dignity. Catholic lay women and men need to act on the Church's moral principles and become more involved: running for office, working within political parties, and communicating concerns to elected officials. Even those who cannot vote should raise their voices on matters that affect their lives and the common good.

How Does the Church Help Catholics to Address Political and Social Questions?

A Well-Formed Conscience

The Church equips its members to address political questions by helping them develop well-formed consciences. "Conscience is a judgment of reason whereby

the human person recognizes the moral quality of a concrete act. . . . [Every person] is obliged to follow faithfully what he [or she] knows to be just and right" (*Catechism of the Catholic Church*, no. 1778). We Catholics have a lifelong obligation to form our consciences in accord with human reason, enlightened by the teaching of Christ as it comes to us through the Church.

The Virtue of Prudence

The Church also encourages Catholics to develop the virtue of prudence, which enables us "to discern our true good in every circumstance and to choose the right means of achieving it" (*Catechism of the Catholic Church*, no. 1806). Prudence shapes and informs our ability to deliberate over available alternatives, to determine what is most fitting to a specific context, and to act. Prudence must be accompanied by courage which calls us to act. As Catholics seek to advance the common good, we must carefully discern which public policies are morally sound. A good end does not justify an immoral means. At times Catholics may choose different ways to respond to social problems, but we cannot differ on our obligation to protect human life and dignity and help build through moral means a more just and peaceful world.

Doing Good and Avoiding Evil

There are some things we must never do, as individuals or as a society, because they are always incompatible with love of God and neighbor. These intrinsically evil acts must always be rejected and never supported. A preeminent example is the intentional taking of human life through abortion. It is always morally wrong to destroy innocent human beings. A legal system that allows the right to life to be violated on the grounds of choice is fundamentally flawed.

Similarly, direct threats to the dignity of human life such as euthanasia, human cloning, and destructive research on human embryos are also intrinsically evil and must be opposed. Other assaults on human life and dignity, such as genocide, torture, racism, and the targeting of noncombatants in acts of terror or war, can never be justified. Disrespect for any human life diminishes respect for all human life.

As Catholics we are not single-issue voters. A candidate's position on a single issue is not sufficient to guarantee a voter's support. Yet a candidate's position on a single issue that involves an intrinsic evil, such as support for legal abortion or the promotion of racism, may legitimately lead a voter to disqualify a candidate from receiving support.¹

Opposition to intrinsically evil acts also prompts us to recognize our positive duty to contribute to the common good and act in solidarity with those in need. Both opposing evil *and* doing good are essential. As Pope John Paul II said, "the fact that only the negative commandments oblige always and under all circumstances does not mean that in the moral life prohibitions are more important than the obligation to do good indicated by the positive commandment" (Encyclical *Veritatis Splendor*, no. 52). The basic right to life implies and is linked to other human rights to the goods that every person needs to live and thrive—including food, shelter, health care, education, and meaningful work. The use of the death penalty, hunger, lack of health care or housing, human trafficking, the human and moral costs of war, and unjust immigration policies are some of the serious moral issues that challenge our consciences and require us to act.

Making Moral Choices

Difficult political decisions require the exercise of a well-formed conscience aided by prudence. This exercise of conscience begins with always opposing policies that violate human life or weaken its protection. “Those who formulate law therefore have an obligation in conscience to work toward correcting morally defective laws, lest they be guilty of cooperating in evil and in sinning against the common good” (United States Conference of Catholic Bishops [USCCB], *Catholics in Political Life*).

When morally flawed laws already exist, prudential judgment is needed to determine how to do what is possible to restore justice—even if partially or gradually—without ever abandoning a moral commitment to full protection for all human life from conception to natural death (see Pope John Paul II, Encyclical *Evangelium Vitae*, no. 73).

Prudential judgment is also needed to determine the best way to promote the common good in areas such as housing, health care, and immigration. When Church leaders make judgments about how to apply Catholic teaching to specific policies, this may not carry the same binding authority as universal moral principles but cannot be dismissed as one political opinion among others. These moral applications should inform the consciences and guide the actions of Catholics.

What Does the Church Say About Catholic Social Teaching in the Public Square?—Seven Key Themes

A consistent ethic of life should guide all Catholic engagement in political life. This Catholic ethic neither treats all issues as morally equivalent nor reduces Catholic teaching to one or two issues. It anchors the Catholic commitment to defend human life and other human rights, from conception until natural death, in the fundamental obligation to respect the dignity of every human being as a child of God.

Catholic voters should use Catholic teaching to examine candidates’ positions on issues and should consider candidates’ integrity, philosophy, and performance. It is important for all citizens “to see beyond party politics, to analyze campaign rhetoric critically, and to choose their political leaders according to principle, not party affiliation or mere self-interest” (USCCB, *Living the Gospel of Life*, no. 33). The following themes of Catholic social teaching provide a moral framework for decisions in public life.²

The Right to Life and the Dignity of the Human Person

Human life is sacred. Direct attacks on innocent human beings are never morally acceptable. Within our society, life is under direct attack from abortion, euthanasia, human cloning, and destruction of human embryos for research. These intrinsic evils must always be opposed. This teaching also compels us as Catholics to oppose genocide, torture, unjust war, and the use of the death penalty, as well as to pursue peace and help overcome poverty, racism, and other conditions that demean human life.

Call to Family, Community, and Participation

The family, based on marriage between a man and a woman, is the fundamental unit of society. This sanctuary for the creation and nurturing of children must not be redefined, undermined, or neglected. Supporting families should be a priority for economic and social policies. How our society is organized—in economics and politics, in law and public policy—affects the well-being of individuals and of society. Every person and association has a right and a duty to participate in shaping society to promote the well-being of individuals and the common good.

Rights and Responsibilities

Every human being has a right to life, the fundamental right that makes all other rights possible. Each of us has a right to religious freedom, which enables us to live and act in accord with our God-given dignity, as well as a right to access to those things required for human decency—food and shelter, education and employment, health care and housing. Corresponding to these rights are duties and responsibilities—to one another, to our families, and to the larger society.

Option for the Poor and Vulnerable

While the common good embraces all, those who are in greatest need deserve preferential concern. A moral test for society is how we treat the weakest among us—the unborn, those dealing with disabilities or terminal illness, the poor and marginalized.

Dignity of Work and the Rights of Workers

The economy must serve people, not the other way around. Economic justice calls for decent work at fair, living wages, opportunities for legal status for immigrant workers, and the opportunity for all people to work together for the common good through their work, ownership, enterprise, investment, participation in unions, and other forms of economic activity.

Solidarity

We are one human family, whatever our national, racial, ethnic, economic, and ideological differences. Our Catholic commitment to solidarity requires that we pursue justice, eliminate racism, end human trafficking, protect human rights, seek peace, and avoid the use of force except as a necessary last resort.

Caring for God’s Creation

Care for the earth is a duty of our Catholic faith. We all are called to be careful stewards of God’s creation and to ensure a safe and hospitable environment for vulnerable human beings now and in the future.

Conclusion

In light of Catholic teaching, as bishops we vigorously repeat our call for a renewed politics that focuses on moral principles, the defense of life, the needs of the weak, and the pursuit of the common good. This kind of political participation reflects the social teaching of our Church and the best traditions of our nation.

Notes

- 1 For more on the moral challenge of voting, see *Forming Consciences for Faithful Citizenship*, nos. 34-39. Visit www.faithfulcitizenship.org.
- 2 These themes are drawn from a rich tradition more fully described in the *Compendium of the Social Doctrine of the Church* from the Pontifical Council for Justice and Peace (Washington, DC: United States Conference of Catholic Bishops, 2005). For more information on these seven themes, see www.faithfulcitizenship.org. For information on how we bishops of the United States have applied Catholic social teaching to policy issues, see www.faithfulcitizenship.org.

For a wide range of educational and other resources to help share Faithful Citizenship, go to www.faithfulcitizenship.org.

The Challenge of Forming Consciences for Faithful Citizenship was developed by the chairmen, in consultation with the membership, of the Committees on Domestic Policy, International Policy, Pro-Life Activities, Communications, Doctrine, Education, and Migration of the United States Conference of Catholic Bishops (USCCB). It was approved for publication by the full body of bishops at its November 2007 General Meeting and has been authorized for publication by the undersigned.

Msgr. David J. Malloy, STD
General Secretary, USCCB

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El reto de formar la conciencia para ser ciudadanos fieles



Parte I de II: Nuestro llamado como ciudadanos católicos

Este breve documento es la Primera parte de un resumen de la reflexión de los obispos de los Estados Unidos, *Formando la conciencia para ser ciudadanos fieles*, que complementa la enseñanza de los obispos en las diócesis y las conferencias estatales de obispos católicos.

Formando la conciencia para ser ciudadanos fieles es el documento de enseñanza de los Obispos Católicos de los Estados Unidos sobre la responsabilidad política de los católicos. Brinda orientación a todos los que buscan ejercer sus derechos y obligaciones como ciudadanos. Como católicos, llevamos la riqueza de nuestra fe al ámbito público. Nos basamos tanto en la fe como en la razón al buscar afirmar la dignidad de la persona humana y el bien común.

Todos los que viven en este país están llamados a participar en la vida pública y contribuir al bien común.¹ En “*Alegraos y regocijaos*” [Gaudete et exsultate], el Papa Francisco escribe:

“Tu identificación con Cristo y sus deseos, implica el empeño por construir, con El, ese reino de amor, justicia y paz para todos... No te santificarás sin entregarte en cuerpo y alma para dar lo mejor de ti en ese empeño.”²

Como católicos, somos parte de una comunidad con profundas enseñanzas que nos ayudan a considerar los retos en la vida pública, contribuir a una mayor justicia y paz para todas las personas, y evaluar las posturas políticas, los programas de los partidos políticos y las promesas y acciones de los candidatos a la luz del Evangelio para ayudar a construir un mundo mejor.

¿POR QUÉ ENSEÑA LA IGLESIA SOBRE CUESTIONES QUE AFECTAN A LA POLÍTICA PÚBLICA?

La obligación de la Iglesia de participar en la formación del carácter moral de la sociedad es un requisito de nuestra fe, una parte de la misión que hemos recibido de Jesucristo. Como personas de fe y como seres racionales, los católicos estamos llamados a llevar la verdad a la vida política y practicar el mandamiento de Cristo de “que se amen los unos a los otros” (Jn 13:34).

La Constitución de los Estados Unidos protege el derecho de cada creyente y de cada institución religiosa a anunciar y vivir su fe sin interferencias gubernamentales, favoritismos o discriminación. La ley civil debería reconocer y proteger el derecho y la responsabilidad de la Iglesia de participar en la sociedad sin abandonar sus convicciones morales. La tradición pluralista de nuestra nación se ve reforzada, y no amenazada, cuando los grupos religiosos y las personas de fe llevan sus convicciones a la vida pública. La comunidad católica aporta al diálogo político un marco moral coherente y amplia experiencia de servicio a los necesitados.

¿QUIÉN EN LA IGLESIA DEBERÍA PARTICIPAR EN LA VIDA POLÍTICA?

En la tradición católica, ser ciudadanos responsables es una virtud, y la participación en la vida política es una obligación moral. Como ciudadanos deberíamos ser guiados más por nuestras convicciones morales que por nuestro apego a un partido político o grupo con intereses especiales. En el ambiente de hoy en día, los católicos pueden sentirse desamparados políticamente, percibiendo que ningún partido político y muy pocos candidatos comparten plenamente nuestro compromiso integral con la vida y dignidad humanas. Esto no debe desanimarnos. Por el contrario, hace más urgente nuestra obligación de actuar. Los

laicos católicos necesitan actuar según los principios morales de la Iglesia e involucrarse más: presentándose como candidatos, trabajando dentro de los partidos políticos y transmitiendo sus preocupaciones a quienes ocupan funciones públicas. Incluso quienes no pueden votar deben hacer oír sus voces respecto a cuestiones que afectan su vida y el bien común. Ser ciudadanos fieles es una responsabilidad permanente, no un deber sólo durante los años de elecciones.

¿CÓMO PUEDE LA DOCTRINA SOCIAL CATÓLICA AYUDAR A GUIAR NUESTRA PARTICIPACIÓN?

En palabras del papa Francisco, “para avanzar en esta construcción de un pueblo en paz, justicia y fraternidad, hay cuatro principios relacionados con tensiones bipolares propias de toda realidad social. Brotan de los grandes postulados de la Doctrina Social de la Iglesia, los cuales constituyen ‘el primer y fundamental parámetro de referencia para la interpretación y la valoración de los fenómenos sociales’”.³ Los cuatro principios son la dignidad de la persona humana, el bien común, la subsidiariedad y la solidaridad. Tomados en conjunto, estos principios proporcionan un marco moral para la participación católica en el fomento de lo que hemos denominado una “ética uniforme hacia la vida” (*Vivir el Evangelio de la Vida*, no. 23).

Entendida correctamente, esta ética ni trata todas las cuestiones como equivalentes moralmente ni reduce la doctrina católica a una o dos cuestiones. Ancla el compromiso católico de defender la vida humana y otros derechos humanos, desde la concepción hasta la muerte natural, a la obligación moral fundamental de respetar la dignidad de cada persona como hijo o hija de Dios.

Los votantes católicos deberían usar la doctrina católica para examinar las posiciones de los candidatos respecto a las cuestiones, y deberían considerar la integridad, filosofía y desempeño de los candidatos. Es importante que todos los ciudadanos “vayan más allá de la política partidista, que analicen las promesas de la campañas con un ojo crítico y que escojan sus dirigentes políticos según su principio, no su afiliación política o el interés propio” (*Vivir el Evangelio de la Vida*, no. 34). El siguiente resumen de los cuatro principios resalta varios temas de la doctrina social católica para una consideración especial: **derechos humanos y responsabilidades, respeto por el trabajo y los derechos de los trabajadores, cuidado de la creación de Dios y la opción preferencial por los pobres y vulnerables.**⁴

La dignidad de la persona humana

La vida humana es sagrada porque cada persona es creada a imagen y semejanza de Dios. Hay una rica y multifacética doctrina católica sobre la dignidad humana que se resume en el *Compendio de la doctrina social de la Iglesia*. Cada persona “debe ser comprendida siempre en su irrepetible e insuprimible singularidad. . . . Esto impone, ante todo, no sólo la exigencia del simple respeto por parte de todos, y especialmente de las instituciones políticas y sociales y de sus responsables, en relación a cada hombre de este mundo, sino que además, y en mayor medida, comporta que el primer compromiso de cada uno hacia el otro, y sobre todo de estas mismas instituciones, se debe situar en la promoción del desarrollo integral de la persona” (no. 131). Continúa el *Compendio*, “El respeto de la dignidad humana no puede absolutamente prescindir

de la obediencia al principio de ‘considerar al prójimo como otro yo, cuidando en primer lugar de su vida y de los medios necesarios para vivirla dignamente’ (*Gaudium et Spes*, no. 27). Es preciso que todos los programas sociales, científicos y culturales, estén presididos por la conciencia del primado de cada ser humano”.⁵

Subsidiariedad

Es imposible promover la dignidad de la persona si no se cuidan la familia, los grupos, las asociaciones, las realidades territoriales locales, en suma, aquellas comunidades de tipo económico, social, cultural, recreativo, profesional, político a las que las personas dan vida espontáneamente y que hacen posible su efectivo crecimiento social.⁶ La familia, fundada en el matrimonio entre un hombre y una mujer, es la unidad fundamental de la sociedad. Este santuario para la creación y crianza de los niños no debe ser redefinido, socavado o descuidado. Apoyar a las familias debe ser una prioridad de las políticas económicas y sociales. La forma en que nuestra sociedad se organiza —en la economía y la política, en la legislación y en las políticas públicas— afecta el bienestar de los individuos y de la sociedad. Cada persona y cada asociación tienen el derecho y el deber de participar en la formación de la sociedad para promover el bienestar de los individuos y el bien común.

El principio de subsidiariedad nos recuerda que las instituciones más grandes de la sociedad no deberían abrumar o interferir con las instituciones más pequeñas o de carácter local; sin embargo, las instituciones más grandes tienen responsabilidades esenciales cuando las instituciones más locales no pueden adecuadamente proteger la dignidad humana, responder a las necesidades humanas y promover el bien común.⁷

El bien común

El bien común está compuesto por “el conjunto de condiciones de la vida social que hacen posible a las asociaciones y a cada uno de sus miembros el logro más pleno y más fácil de la propia perfección”.⁸

La dignidad humana es respetada y el bien común promovido sólo si se **protegen los derechos humanos y se cumplen las responsabilidades básicas**. Cada ser humano tiene el derecho a la vida, el derecho a la libertad religiosa y el derecho a tener acceso a aquellas cosas que requiere la decencia humana: alimento y albergue, educación y trabajo, cuidado médico y vivienda. A estos derechos les corresponden obligaciones y responsabilidades, para con los demás, nuestras familias y la sociedad en general.

La economía debe estar al servicio de la gente y no al contrario. Un sistema económico debe servir a la dignidad de la persona humana y al bien común mediante el **respeto de la dignidad del trabajo y la protección de los derechos de los trabajadores**. La justicia económica exige un trabajo decente con salarios justos y dignos, un programa de legalización amplio y justo que ofrezca un camino a la ciudadanía a los trabajadores inmigrantes, y la oportunidad para que todas las personas trabajen juntas por el bien común a través de su trabajo, propiedad, iniciativa, inversión, participación en sindicatos y otras formas de actividad económica. Los trabajadores también tienen responsabilidades: realizar el trabajo que corresponde a un salario justo, tratar con respeto a los empleadores y compañeros de trabajo y llevar a cabo su trabajo de tal manera que contribuya al bien común. Los trabajadores, los empleadores y los sindicatos deberían no sólo promover sus propios intereses, sino también trabajar juntos para promover la justicia económica y el bienestar de todos.

Tenemos el deber de **cuidar la creación de Dios**, o como el papa Francisco se refiere a ella en *Laudato Si'*, “nuestra casa común”.⁹ Todos estamos llamados a cuidar responsablemente de la creación de Dios y asegurar un ambiente seguro y hospitalario para los seres humanos vulnerables ahora y en el futuro. El papa Francisco, en coherencia con San Juan Pablo II y con el papa Benedicto XVI (Mensajes para la Jornada Mundial de la Paz en 1990 y 2010), ha destacado la contaminación, el cambio climático, la falta de acceso al agua potable y la pérdida de biodiversidad como retos particulares. El papa Francisco habla de una “deuda ecológica” (no. 51) contraída por los países más ricos con las naciones en desarrollo. Y nos llama a todos a una “conversión ecológica” (no. 219), “que implica dejar brotar todas las consecuencias de [nuestro] encuentro con Jesucristo en las relaciones con el mundo

que [nos] rodea”.¹⁰ De hecho, esta preocupación por la “ecología natural” es una parte indispensable de la “ecología humana” más amplia, que abarca no sólo las dimensiones materiales, sino también las morales y sociales.

Solidaridad

La solidaridad es “la *determinación firme y perseverante* de empeñarse por el *bien común*; es decir, por el bien de todos y cada uno, para que todos seamos verdaderamente responsables *de todos*”. Se encuentra en “la entrega por el bien del prójimo, que está dispuesto a ‘perderse’, en sentido evangélico, por el otro en lugar de explotarlo, y a ‘servirlo’ en lugar de oprimirlo para el propio provecho”.¹¹

Somos una sola familia humana, independientemente de nuestras diferencias nacionales, raciales, étnicas, económicas e ideológicas. Nuestro compromiso católico con la solidaridad requiere de nosotros buscar la justicia, eliminar el racismo, poner fin a la trata de personas, proteger los derechos humanos, buscar la paz y evitar el uso de la fuerza excepto como un último recurso necesario.

De manera especial nuestra solidaridad debe expresarse en la **opción preferencial por los pobres y vulnerables**. Una prueba moral para la sociedad es la forma en que tratamos a los más débiles entre nosotros: los no nacidos, los que lidian con discapacidades o enfermedades terminales, los pobres y los marginados.

CONCLUSIÓN

A la luz de la doctrina católica, los obispos repiten vigorosamente su llamado a un tipo renovado de política que se enfoque en los principios morales, la promoción de la vida y dignidad humanas y la búsqueda del bien común. La participación política en este espíritu refleja no sólo la doctrina social de nuestra Iglesia, sino las mejores tradiciones de nuestra nación.

Notas

1. *Catecismo de la Iglesia Católica*, nos. 1913-15.
2. *Gaudete et Exsultate*, no. 25.
3. *Evangelii Gaudium*, no. 221.
4. Estos principios se han extraído de una rica tradición descrita en mayor profundidad en el *Compendio de la doctrina social de la Iglesia*, del Consejo Pontificio “Justicia y Paz” (Bogotá, Colombia: CELAM, 2006), no. 160. Para obtener más información sobre estos principios, véase *Formando la conciencia para ser ciudadanos fieles*, 2016, nos. 40ss.
5. *Compendio de la doctrina social de la Iglesia*, no. 132. Este resumen representa solamente algunos aspectos destacados de la exposición más completa sobre la persona humana en el *Compendio de la doctrina social de la Iglesia*. Para una exposición más completa, véanse especialmente los nos. 124-159, donde se tratan muchos otros aspectos importantes de la dignidad humana.
6. *Compendio de la doctrina social de la Iglesia*, no. 185.
7. *Centesimus Annus*, no. 48; *Dignitatis Humanae*, nos. 4-6.
8. *Compendio de la doctrina social de la Iglesia*, no. 164.
9. *Laudato Si'*, no. 77.
10. *Laudato Si'*, no. 217.
11. *Compendio de la doctrina social de la Iglesia*, no. 193 (Véase Mt 10:40-42, 20:25; Mc 10:42-45; Lc 22:25-27).

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