

Seven Key Themes Of Catholic Social Teaching

1. Life and Dignity of the Human Person: We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the life and dignity of the human person.
2. Call to Family, Community, and Participation: We believe people have a right and a duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable.
3. Rights and Responsibilities: Every person has a fundamental right to life and a right to those things required for human decency.
4. Option for the Poor and Vulnerable: Mt 25:31-46 instructs us to put the needs of the poor and vulnerable first.
5. The Dignity of Work and the Rights of Workers: If the dignity of work is to be protected, then the basic rights of workers must be respected.
6. Solidarity: We are our brothers' and sisters' keepers, wherever they live.
7. Care for God's Creation: We are called to protect people and the planet, living our faith in relationship with all of God's creation.

Welcome

to the newsletter of our JustFaith group at OMOS. We have changed the name of this newsletter from *Living Our Faith* to *Faith Works*. James 2:14-26 reminds us to put our faith into action by helping others, "though our works." The following are guest writers for this issue:

- *Sr. Jose Hobday* is a popular international speaker on prayer and spirituality. She is a great friend of OMOS and has dedicated her life to living and working with the poor.
- *Barbara Padilla* works with the farmers in Chiapas to help them sell Just Coffee at OMOS. She is also a member of the newly formed Just Trade, helping to develop more co-ops in Mexico.
- *Jose Hanchi* is a member of the JustFaith group and a member of the St. Vincent de Paul Society. He is a wonderful advocate for social justice.

We have kept as guidelines on this page of the *Seven Key Themes of Catholic Social Teaching* and the *Consistent Ethic of Life* as they are the backbone of the topics covered.

Consistent Ethic Of Life

"Where life is involved, the service of charity must be profoundly consistent. It cannot tolerate bias and discrimination, for human life is sacred and inviolable at every stage and in every situation; it is an indivisible good." (The Gospel of Life, no. 87 by John Paul II).

Simply put, the teaching of our Catholic faith tells us that all life is sacred and must be protected, from the womb to the tomb. All people have a right to life. Violence against a human life for any reason is not a solution for any of the problems faced by our society.

Cardinal Bernardin stated that capital punishment, for example is not the same as abortion, but the issues are linked by the value and defense of life that is placed on both. "When human life is considered 'cheap' or easily expendable in one area, eventually nothing is held as sacred and all lives are in jeopardy."

June/2006 calendar

- 1st** ♦ Children Day
3rd ♦ St. Charles Lwanga and companions, Martyrs of Uganda
4th ♦ **Pentecost**
 ♦ International Day of Innocent Children Victims of Aggression
5th ♦ World environment Day
7th ♦ Hunger Awareness Day
11th ♦ **Trinity Sunday**
12th ♦ World Day Against Child Labor
15th ♦ **Corpus Christi**
17th ♦ World Day to Combat Desertification
18th ♦ Father's Day
19th ♦ www.juneteenth.com – End of Slavery/USA - 1865
20th ♦ World Refugee Day

July/2006 calendar

- 4th** ♦ Independence Day
14th ♦ Blessed Kateri Tekakwitha
11th ♦ Srebrenica Slaughter in Bosnia - 1995
18th ♦ Birth of Nelson Mandela
22th ♦ Feast of Mary of Magdala
23th ♦ Feast of Bridget of Sweden
31th ♦ Feast of St. Ignatius of Loyola

Ready for a challenge ?

Interested in
Just-FAITH
 ?

read more in page 4 of this newsletter

June's Key Theme: Option for the Poor and Vulnerable

By Sister Jose Hobday

What is this concern, this preoccupation, for the poor? Why the reminder and reprinting of the 7 key themes of Catholic Social Teaching? Why is it always in front of me? What do I get out of "heeding the cry of the poor?"

The first thing it does is identify you with Christ, who chose to identify with the poor, go to them, help them, and point them out to His followers. He opens His ministry in Galilee with the proclamation for the poor (Luke 4:16). He revealed that we would be judged on how we treat the poor (Matt 25:40). He has a special concern for outcasts and the alienated, and welcomes those looked-down upon by the leaders and self-righteous. The early Church preaches and practices His concern for the poor (Acts 4 & 6). To serve the poor is to put on the mind of Christ.

Jesus takes personally the way we treat the poor (Matt 25:40). James chides his community when they offered only kind words to the poor with no action to lift a hand to help. The first Beatitude proclaims the poor blessed; and He proclaims those blessed who hear His word and act on it.

Prayer/Reflection

- Read Luke 4:16; Matt 25:40 and Acts 4 & 6
- How do I respond to the cry of the poor? Who are the poor among us?
- Pray and reflect on the needs of the poor. Ask for the grace to identify with the poor

Challenges / Actions

- Choose to serve the poor through service at Casa Maria
- Volunteer with St. Vincent de Paul Society
- Take time to be present to and listen to the poor among us. You will be surprised
- Pray each day for the needs of the poor

July's Key Theme: The Dignity of Work and the Rights of Workers

By Barbara Padilla

In 1986 the US bishops published the pastoral letter entitled Economic Justice for All, and with it a list of the 10 commandments of economic justice. The 10th commandment states that decisions on investment, trade, aid, and development should protect human life and promote human rights, especially for those most in need wherever they might live on this globe.

A Just Coffee Story: In the community of Salvador Urbina, coffee is life. In the past coyotes, or middlemen, from large coffee corporations would come and offer farmers 20 cents a pound for organic, shade-grown coffee. The economic power these corporations possess forced desperate farmers to sell their crops for less than it cost to grow them in the first place. They figured it was better to sell some than none at all. The community suffered as more and more men left home to migrate to the US trying to supplement their income. One of those farmers, Eduardo Perez Verdugo, ended up in Agua Prieta, Sonora. As he told his story to members of the community, it sparked an idea in the minds of a few socially conscious people. *The seed of Just Coffee was planted.* By empowering these farmers to start a coop of their own, they would no longer be forced to leave their land in search of better wages.

The *right to just wages is not* an *optional right* in Catholic Social teachings. When workers receive just wages they are able to carry out other rights such as the right to shelter, food, health care, education, support of their families and the building up of the common good.

In the 3 years since the *Just Coffee* coop was started, the community of Salvador Urbina has regained some of its life. Farmers have steady income making migration a very unlikely option, some are returning. The community celebrates weddings again, because now young men stay and marry. Families have health care and pension plans. The people are able to live the way their families have lived for generations on the land they love, knowing they are part of a fair and just trade relationship.

Prayer / Reflection

- In what ways might I live more simply than others might simply live?
- Do my buying habits support or oppress indigenous workers?
- Read *Nehemiah 5:1-8*. Think about the families in Mexico where strong young men are "sold into slavery" while searching better wages to make a better life

Challenges / Actions

- Purchase fair trade products like Just Coffee. Look for fair trade and sweat free labels on products
- Visit a farmers market and get to know local small farmers
- Read about Cesar Chavez and be inspired to join the non-violent struggle for justice!
- Learn more about NAFTA and CAFTA and their effects on third world countries

August's Key Theme: Rights and Responsibilities

By Jose Hanchi

Living Wage and The Gospel

We are all familiar with the *minimum wage*, we can find these posters in almost every workplace, and read about it in the news. The reason those posters are there is because of labor laws: to inform and comply. The legal system intended to prevent the abuse of laborers and the minimum wage is *settled* after negotiations and projections by government, lawmakers and businesses.

The Living Wage movement (www.livingwagecampaign.org), through its campaigns, seeks to pass local ordinances requiring private businesses that benefit from public money to pay their workers a living wage. To this day this has been accomplished in 122 ordinances. Tucson is one of them, find out about it!

A living wage is set based on indicators like family size, cost of living for a particular area, poverty *line* figures, food stamp eligibility and whether benefits are provided. It is a great effort that benefits many who otherwise would have no voice.

In the Gospel (Mat 20:1) Jesus tells us the kingdom of heaven is like a landowner who goes out to hire laborers at different times of the day. When it comes time to pay them he gives them all the same wage, those who had worked the entire day *grumbled* because they expected *more* than what they had *agreed to*. The landowner replied *are you envious because I am generous?* We can see the landowner showed *greater generosity* for those in greater need, and this is what we are called to do.

Prayer / Reflection

- Read the following from the Gospel of Matthew (i) **20:1-17** (ii) **21:12-13** and (iii) **22:15-22**
Put yourself in the place of the person Jesus talks to, for example in the verse "*Are you envious because I'm generous*" read instead "Am I envious because God is generous?"
- Can I *see* and *feel* the needs of others? What can I do about it?

Challenges / Actions

- Does the *legality* of the minimum wage make it *just or fair*? What *justice* makes me comfortable?
- Talk to a *laborer*, find out if she/he is given a minimum or a living wage, find out what is their cost of living. How sustainable is their budget?

August/2006 calendar

6th and 9th ♦

Anniversaries of the Dropping of the Atomic Bombs

9th ♦ International Day of the World's Indigenous Peoples.

14th ♦ Feast of Maximilian Kolbe, priest and martyr

23th ♦ International Day for the remembrance of Slave Trade and its abolition

Pointers

<http://www.vatican.va>

The Vatican's website

<http://www.osjspm.org/cst/eja.htm>

Economic Justice for All

<http://www.juneteenth.com/>

Juneteenth Anniversary (1865) – End of Slavery in the USA

<http://www.usccb.org/index.shtml>

U.S. Conference Of Catholic Bishops (USCCB)

<http://www.usccb.org/statements.shtml>

USCCB Statements & Speeches

<http://arizonainterfaith.org/pciaff.html>

Pima County Interfaith Council's Information Page

<http://www.americancatholic.org/Newsletters/EDC/ag0603.asp>

"Fairness vs. Generosity" By G. Pierce

<http://www.dol.gov/dol/topic/wages/minimumwage.htm>

Dept. Of Labor / Minimum Wage

<http://www.livingwagecampaign.org/>

Living Wage Campaign



A note about JustFaith Ministries from www.justfaith.org

JustFaith® is an extensive, conversion-based process that provides a context in which participants can grow in their commitment to care for the vulnerable and to become advocates for justice. This program serves to strengthen the growing commitment of parishes and churches to be agents of social transformation, mercy and compassion.

JustFaith consists of weekly sessions and employs books, videos, lectures, discussion, prayer, two weekend retreats and four immersion experiences. The intent is to provide a tapestry of learning opportunities that emphasize and enliven the remarkable justice tradition of the Church. Participants are not only exposed to a substantive and demanding course of study but are also afforded the privilege of becoming community with other participants and sharing a journey of faith and compassion that is both life-giving and challenging.

Engaging in the Church's social mission is, without argument, one of the most challenging aspects of our Gospel tradition. JustFaith is a process that recognizes the difficulty of the call to compassion and provides a wide range of compelling resources to communicate this tradition. The call of our faith to bring justice to a broken world deserves a preparation that honors the complexity of this task.

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< JustFaith @ OMOS >

Do you find yourself wondering what the world looks like today?

Or how to live your faith in today's complex world?

*Living our faith with today's challenges takes reflection,
study prayer and community.*

All of these are offered in the JustFaith program.

*For more information contact Jean Fedigan at 749-5688 or
Peter Vaiasuso at 207-0491*

Faith Works

A newsletter from JustFaith @ OMOS

1800 S. Kolb Rd; Tucson, AZ 85710

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