

Catholic Parish of Nazareth Grovedale

Response by participating in the Jubilee Year 2025



Stage 1

Catholic Social Teaching and Relationship to our Parish Pillar of Outreach

In December 2024, the following item appeared in the Parish Bulletin. Parishioners were invited to follow the Leadership Team through a series of articles linking Sunday Gospels to the principles of Catholic Social Teaching.

In conjunction with this, Parishioners were invited to participate in a call to action. Through the gift bags provided at all our Sunday Masses, the invitation was to respond by providing good quality food and clothing, gift cards and personal care packs for those less fortunate than us. The response has been overwhelming!

The call now is to seek your involvement in the ongoing outreach programs by enquiring either with the Leadership Team or the Parish Office, how you can assist.

Please read the weekly articles and see how these interact with you and ask yourself; “What can I do to make this world a more just and equitable planet?”

This is now “A Call to Action”: Living Our Faith Through Love and Justice

Together, we are called to be the hands and feet of Christ in our world today. Our faith is not just something we profess—it is something we live.

Now is the time to rise and embrace the principles of Catholic Social Teaching. The world is crying out for justice, for mercy, for love. The poor, the lonely, the unborn, the elderly, the forgotten; they are waiting for us to act.

Let us stand for life, protecting the dignity of every human person. Let us build stronger families and communities, reaching out to those in need. Let us defend the rights of the poor and vulnerable, ensuring no one is left behind. Let us walk in solidarity with all people, near and far. And let us care for creation, protecting the beautiful gift God has entrusted to us.

Faith is not meant to be passive. It is a call to action! Let us serve with joy, speak with courage, and love without limits. Let us be the change our world so desperately needs.

Together, with Christ at the centre, we can transform our community. The time is now. Will you answer the call?

If you have not previously volunteered at our Parish, you are invited to complete your register of interest by completing the form at the back of this booklet and either forwarding via email to the Parish Leadership email

(Leadershipteam.grovedale@cam.org.au) or leaving it at the Parish Office at 43a Surfcoast Highway Torquay.

Outreach in Nazareth Parish – Outline: December 2024

Outreach is one of the five pillars that were established as a guide to the way in which the Parish operates.

The Parish Leadership Charter states the purpose of this pillar is to actively work to shape a more just and compassionate society irrespective of age, gender or religion. It also helps facilitate education on matters relating to refugees, asylum seekers and indigenous, develop projects and deliver outcomes and advocacy by giving a voice to the vulnerable.

In our Parish, Outreach is ministered through the work of St Vincent de Paul in both Torquay and Grovedale, school social justice programs operated within the 5 schools in our Parish and the Social Justice Group.

Our guide should be the principles of Catholic Social Teaching. These principles help guide us on how we respond to the needs of the less fortunate, be they local needs or across the world. Through these principles, we can understand the breadth of the local, regional and global issues and where we can influence.

In the new year, we will consider the principles of Catholic Social Teaching and how we as a Parish respond to these principles. For now, you might like to reflect on them at the link below in this Christmas time of giving.

<https://cgcatholic.org.au/services-directory/councils-commissions/social-justice-commission/principles-of-catholic-social-teaching/>

Unpacking Catholic Social Teaching – An introduction

Leadership Model at Nazareth Parish

Nazareth Parish, like so many other parishes, faces the profoundly important challenge and opportunity, as we move into the next phase of living out our Christ-centred mission. Amidst a new landscape of complexity and diversity, the parish priest and lay people with their unique gifts, roles, and responsibility are called to work together. It is unsustainable, however, to expect the parish priest to lead alone. He is to avail himself with the best expertise available. An astute parish priest surrounds himself with a team of lay leaders who accept and share responsibility in leading the parish. Together, priest and laity are to work collaboratively as a united leadership team, to serve the parish mission to which they hold themselves accountable.

Our Parish Vision is to be “a vibrant community, journeying with Jesus” and reflects the synodal Church we strive to be.

Our mission is supported and upheld by the 5 pillars that underpin our vision. They are:

- Faith – the way we are formed in faith
- Liturgy – the way we offer praise and thanksgiving
- Community – the way we live and work together and with others
- Outreach – the way we serve the world
- Planning and administration – the way we steward our resources.

We want to share with you the connection of one of our pillars; Outreach, through understanding the principles of Catholic Social teaching.

In our Parish Bulletin before Christmas, we shared with you some initial thoughts. To recap:

The Parish Leadership Charter states the purpose of this pillar is to actively work to shape a more just and compassionate society irrespective of age, gender or religion. It also helps facilitate education on matters relating to refugees, asylum seekers and Indigenous, develop projects and deliver outcomes and advocacy by giving a voice to the vulnerable.

In our Parish, Outreach is ministered through the work of St Vincent de Paul in both Torquay and Grovedale, school social justice programs operated within the 5 catholic schools in our Parish and the Social Justice Group.

Our guide should be the principles of Catholic Social Teaching. These principles help guide us on how we respond to the needs of the less fortunate, be they local needs or across the world. Through these principles, we can understand the breadth of the local, regional and global issues and where we can influence.

You were invited to reflect on these principles:

- Dignity of the Human Person;
- Common Good and Community;
- Preferential Option for the Poor and Vulnerable;
- Rights and Responsibilities;
- Role of Government and Subsidiarity;
- Economic Justice;
- Stewardship of God’s Creation;
- Promotion of Peace and Disarmament;
- Participation;
- Global Solidarity and Development.

We will unpack these principles over the next 10 weeks and challenge you to think how you might play an active role as part of our community.

Unpacking Social Catholic Teaching – Principle 1: Dignity of the Human Person

This week we commence delving into the first principle of Catholic Social Teaching. Today's gospel highlights that Joseph and Mary are law abiding Jews who are following the customs required of them to present the child to the temple. There is no fanfare and no special event, but Simeon recognises that he is being presented with the child saviour. He also foretells Mary that she will suffer great pain during her life. As Catholics we follow many similar customs and regulations, but Jesus also challenged how people lived their lives, how they treated 'the other.' Through his actions and words, he demonstrated we have much more to do to live as Christians. Catholic Social Teaching provides a coherent and accessible articulation of how we should treat others.

The first principle considers the dignity of the human person.

Principle 1 - Dignity of the Human Person

Belief in the inherent dignity of the human person is the foundation of all Catholic social teaching. Human life is sacred, and the dignity of the human person is the starting point for a moral vision for society. This principle is grounded in the idea that the person is made in the image of God. The person is the clearest reflection of God among us.

Some readings for consideration:

All of you are one in Christ Jesus (Gal 3:28)

You shall love your neighbour as yourself (Mk 12:31)

The wellspring of human dignity and fraternity is in the Gospel of Jesus Christ (Fratelli Tutti N 277)

Some statistics to consider:

800 million people do not have enough food to eat.

2 billion people do not have access to safely managed drinking water.

Brother Olly Pickett of Wheelchairs for Kids is the 2025 Senior Australian of the Year

Do you know people who are not treated with dignity – locally and around the world? What can you do about it? What are you going to do?

Consider joining the local Vinnies Chapter, giving to our Lenten appeals, or joining the Parish Social Justice Group?

Unpacking Catholic Social Teaching – Principle 2: Common Good and Community

We continue our journey on exploring Catholic Social Teaching. In this Sunday's gospel from Luke, he recounts Jesus calling Simon Peter, James, and John to be His disciples after performing a miraculous catch of fish. Jesus tells Simon Peter to cast his nets again, leading to an overwhelming catch of fish. The miraculous catch is so abundant that the disciples call for help from others to share the load. Jesus tells Peter: "From now on, you will be catching men" (Luke 5:10). This highlights the call to serve others and bring them into God's Kingdom.

The reading reflects the idea that discipleship is not an isolated journey but one that requires community and cooperation—core aspects of Catholic social teaching. It mirrors the Catholic principle of the common good, where blessings and resources should be shared rather than hoarded. We are called to support one another rather than live selfishly.

In Catholic teaching, working for the common good requires trust in God's plan rather than excessive individualism or materialism. Our second principle then is common good and community.

Principle 2 - Common Good and Community

The human person is both sacred and social. We realise our dignity and rights in relationship with others, in community. Human beings grow and achieve fulfilment in community. Human dignity can only be realized and protected in the context of relationships with the wider society. How we organize our society — in economics and politics, in law and policy — directly affects human dignity and the capacity of individuals to grow in community. The obligation to “love our neighbour” has an individual dimension, but it also requires a broader social commitment. Everyone has a responsibility to contribute to the good of the whole society, to the common good.

“The notion of the common good also extends to future generations... Once we start to think about the kind of world we are leaving to future generations, we look at things differently; we realise that the world is a gift which we have freely received and must share with others..... Intergenerational solidarity is not optional, but rather a basic question of justice, since the world we have received also belongs to those who follow us” (Pope Francis, 159)

Can you recall a time when you thought of others beyond your own personal interests?

Can you think of a time when you decided to do something to protect or care for the most vulnerable in our community?

How can I work for the common good at home and in our society?

During this time leading up to Lent, what can I commit to do that will enhance common good and community?

If you have some views on how we as a Parish might respond, we would be interested in your thoughts. Best contact is via email at Leadershipteam.grovedale@cam.org.au for Leadership Team consideration.

Unpacking Catholic Social Teaching – Principle 3: Preferential Option for the Poor and Vulnerable

This week, we explore ***Principle 3 of Catholic Social Teaching, Preferential Option for the Poor and Vulnerable***. It is very appropriate as this Sunday's reading is from Luke 6:17, 20-26. The Gospel tells us of Jesus' Sermon on the Plain, where He blesses the poor, hungry, and suffering while warning the rich and self-satisfied.

Jesus directly blesses the poor and suffering, showing that God's kingdom belongs to them. The passage contrasts the blessed poor with the woes to the rich, emphasising that wealth should not lead to complacency. Jesus' words challenge us to be in solidarity with the poor, not just in charity but in advocating for systemic change.

The moral test of a society is how it treats its most vulnerable members. The poor ***and the poor in spirit*** have the most urgent moral claim on the conscience of the nation. We are called to look at public policy decisions in terms of how they affect the poor. The "option for the poor," is not an adversarial slogan that pits one group or class against another. It states that the deprivation and powerlessness of the poor wounds the whole community. The option for the poor is an essential part of society's effort to achieve the common good. A healthy community can be achieved only if its members give special attention to those with special needs, to those who are poor and on the margins of society.

Catholic Social Teaching calls us to prioritise the needs of the poor and work to uplift them. This principle, Preferential Option for the Poor and Vulnerable, reminds us that society should not ignore the struggles of the vulnerable but actively seek justice and equity. Policies and decisions should consider their impact on the most disadvantaged first. We are encouraged to address both immediate needs (food, shelter, healthcare) and long-term solutions (education, fair wages).

Some further thoughts to consider:

Love your neighbour as yourself (Luke 10:27) Go and do likewise (Luke 10:30)

Causes of poverty: inequality, lack of work, land and housing, denial of social and labour rights, lack of care for the earth.

The measure of the greatness in society is found in the way they treat those most in need (Pope Francis 2013)

"Being unwanted, unloved, uncared for, forgotten by everybody... I think that is a much greater hunger, a much greater poverty, than the person who has nothing to eat." Mother Teresa

What can each of us do?

By living out this Gospel teaching, we fulfill Christ's call to love and serve the least among us. How do you see this principle playing out in your own life or community? We can think on three levels;

Personal: Examine our lifestyles—are we attached to wealth at the expense of helping others?

Community: What support initiatives that uplift the poor, like fair wages, access to healthcare, and affordable housing can we address? Global: How can I advocate for policies that address systemic poverty and inequality.

Unpacking Catholic Social Teachings – Principle 4: Rights and Responsibilities

Today's Gospel from Luke (6:27-38) is deeply connected to the Catholic Social Teaching principle of **Rights and Responsibilities** through the themes of love, justice, and moral duty.

Key Themes in Luke 6:27-38

This passage includes Jesus' teachings on **love for enemies, mercy, generosity, and the Golden Rule**:

- **"Love your enemies, do good to those who hate you" (v. 27)** – Jesus calls for a radical form of love that goes beyond personal interest.
- **"Give to everyone who asks of you" (v. 30)** – Encourages generosity and concern for others.
- **"Be merciful, just as your Father is merciful" (v. 36)** – Shows that mercy is essential in Christian living.
- **"The measure with which you measure will be measured back to you" (v. 38)** – A call for justice and fairness.

The Catholic principle of **Rights and Responsibilities** emphasises that every human being has **basic rights** (to life, food, shelter, dignity, etc.), but also **responsibilities** to ensure those rights for others.

Jesus' call to love our enemies and treat others with kindness reflects the Christian duty to uphold the dignity of all people, even those who wrong us. This aligns with the idea that we are responsible for ensuring justice and fairness for others in society.

Giving without expecting anything in return (v. 30, 38) mirrors the call to care for the poor and marginalised. This supports the **right to basic needs** and the responsibility of individuals and society to help the less fortunate.

Jesus' emphasis on mercy (v. 36) reflects the responsibility to **forgive and work toward reconciliation** in families, communities, and even nations. A just society must balance individual rights with communal responsibilities.

The idea that "the measure you use will be measured back to you" (v. 38) ties to the **call for fairness in economic and social structures**. Societies must ensure that policies and systems uphold justice, dignity, and equity.

Luke challenges us to actively love, give, and show mercy—values that are at the heart of the **Rights and Responsibilities** principle. He reminds us that rights are not just personal privileges but come with a duty to care for others, especially the poor, vulnerable, and even those we may dislike.

Some other references:

"Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me" (Matthew 25:40)

"So, God created man in his own image, in the image of God he created him; male and female he created them. (Genesis 1:27)

How can I help providing the vulnerable with the necessary food, shelter, clothing, employment, health care and education?

Unpacking Catholic Social Teaching - Principle 5: Role of Governance and Subsidiarity

This Sunday's Gospel from Luke (6:39-45) focuses on themes of leadership, moral integrity, and the fruitfulness of one's actions. Jesus uses parables like the blind leading the blind, the speck and the log, and the tree and its fruit to emphasise self-awareness, personal virtue, and accountability.

Catholic Social Teaching, particularly on the **Role of Governance and Subsidiarity**, provides principles for organising society, ensuring justice, and protecting human dignity. Subsidiarity states that higher levels of authority (like the government) should not take over responsibilities that individuals or smaller communities can manage themselves but should support them when necessary.

Jesus warns against blind leaders guiding others without wisdom. Similarly, subsidiarity suggests that governance should be entrusted to the most competent level, whether local, regional, or national, to avoid ineffective or overreaching control.

Just as Jesus calls for self-awareness in leadership, subsidiarity insists that higher authorities should serve rather than dominate.

The speck-and-log analogy highlights the need for personal moral integrity before correcting others. Governments must also practice justice, transparency, and ethical leadership before enforcing laws on society.

Jesus teaches that good trees produce good fruit, symbolising that actions reflect one's true nature. A just governance, aligned with CST, should promote the common good and human dignity. Corrupt governance, like a bad tree, harms society.

Today's gospel and Catholic Social teaching on governance and subsidiarity align in their call for responsible, ethical leadership. Both emphasise that governance should be competent, just, and ordered toward human flourishing rather than control.

The state has a positive moral function. It is an instrument to promote human dignity, protect human rights and build the common good. All people have a right and a responsibility to participate in political institutions so that government can achieve its proper goals.

The principle of subsidiarity holds that the functions of governance should be performed at the lowest level possible if they can be performed adequately. When the needs in question cannot adequately be met at the lower level, then it is not only necessary, but imperative that higher levels of governance intervene.

Further References

There is no true solidarity without social participation. Everyone needs to contribute (Pope Francis 2020)

Implementing the principle of subsidiarity gives hope, it gives hope in a healthier and more just future, and we build this future together (Pope Francis 2020)

How will I participate in the mission to prevent poverty, promote justice, and uphold dignity?

Could I join Vinnies or work with our Social Justice team to create a more humane and equal society?

Unpacking Catholic Social Teaching - Principle 6: Economic Justice

Another Gospel from Luke this Sunday (Luke 4:1-13) describes Jesus' temptation in the wilderness, where He is tested by the devil through three temptations: turning stones into bread (economic self-sufficiency), worshipping Satan for power (political dominance), and testing God's protection (spiritual pride). Jesus resists each temptation, relying on Scripture and affirming His mission of trust in God rather than worldly power and wealth.

Catholic Social Teaching (CST) Principle 6, Economic Justice, emphasises the fair distribution of resources, the dignity of work, and the responsibility to ensure that economic systems serve the common good rather than exploit the poor.

In the first temptation, Satan urges Jesus to turn stones into bread, symbolising an economy focused solely on material gain. Jesus refuses, showing that economic justice should prioritise human dignity over mere profit.

The second temptation offers Jesus worldly kingdoms in exchange for worshipping Satan. Economic justice warns against systems that prioritise wealth and power over fairness and the well-being of all people.

The final temptation challenges Jesus to test God's provision. Economic justice calls for ethical economic structures that do not manipulate or test God's care for the vulnerable but instead work toward equity and the common good.

Overall, Luke's Gospel and Catholic Social Teaching of Economic Justice both challenge economic systems based on selfishness and exploitation, instead promoting fairness, human dignity, and trust in God's provision. The economy must serve people, not the other way around. All workers have a right to productive work, to decent and fair wages and to safe working conditions. They also have a fundamental right to organise and join unions. People have a right to economic initiative and private property, but these rights have limits. No one is allowed to amass excessive wealth when others lack the necessities of life.

Competition and free markets are useful elements of economic systems. However, markets must be kept within limits, because there are many needs and goods that cannot be satisfied by the market system. It is the task of the state and of all society to intervene and ensure that these needs are met.

Further References

The marketplace, by itself, cannot resolve every problem, however much we are asked to believe this dogma of neoliberal faith. [...] There is little appreciation of the fact that the alleged 'spillover' does not resolve the inequality that gives rise to new forms of violence threatening the fabric of society. [...] What is needed is a model of social, political and economic participation that can include popular movements and invigorate local, national and international governing structures with that torrent of moral energy that springs from including the excluded in the building of a common destiny, while also ensuring that these experiences of solidarity which grow up from below, from the subsoil of the planet — can come together, be more coordinated, keep on meeting one another. [...] They help make possible an integral human development that goes beyond the idea of social policies being a policy for the poor, but never with the poor and never of the poor, much less part of a project that reunites peoples. (Pope Francis, Fratelli Tutti, 168, 169)

What can I do that ensures we have a system that works for everyone and not just the few with wealth and power?

Unpacking Catholic Social Teaching - Principle 7: Stewardship of God's Creation

Sunday's Gospel (Luke 9:28 – 36) describes the Transfiguration of Jesus, where He takes Peter, James, and John up a mountain to pray. There, His appearance changes, and He is seen in glory with Moses and Elijah. A cloud overshadows them, and a voice from heaven declares, "This is my Son, my Chosen; listen to him!" The event reveals Jesus' divine nature and His connection to God's plan of salvation.

The Catholic Social Teaching principle of **Stewardship of God's Creation** teaches that humans are called to care for the earth and use its resources responsibly. This principle is rooted in the belief that creation is a gift from God and that people must protect and sustain it for future generations.

In the Transfiguration, Jesus' divine glory is revealed, demonstrating God's presence and power. Similarly, stewardship acknowledges that creation reflects God's glory, and we are called to respect and care for it as a divine gift.

The voice from the cloud commands the disciples to "listen to Him." Stewardship involves listening to God's will regarding creation, ensuring that we use natural resources wisely and protect the environment.

The Transfiguration symbolises transformation and renewal. Stewardship also calls for a transformation in human attitudes and actions, moving from exploitation to responsible care for creation.

Just as the disciples witness the holiness of Jesus, stewardship recognises the sacredness of all creation, urging respect for nature, human life, and the interconnectedness of all living things.

Luke's Gospel and the principle of Stewardship of God's Creation both emphasise recognising God's presence, whether in Jesus' divine glory or in creation. They both call for **listening to God, transformation, and responsible action** in how we relate to God's gifts. By caring for creation, we honour God's glory, just as the disciples were called to recognise and honour Jesus. The goods of the earth are gifts from God, and they are intended by God for the benefit of everyone. There is a "social mortgage" that guides our use of the world's goods, and we have a responsibility to care for these goods as stewards and trustees, not as mere consumers and users. How we treat the environment is a measure of our stewardship, a sign of our respect for the Creator.

Further References

"The nations were angry, and your wrath has come. The time has come for judging the dead, and for rewarding your servants the prophets and your people who revere your name, both great and small—and for destroying those who destroy the earth. (Revelation 11:18)

"Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms." (1 Peter 4:10)

Caring for our planet is essential for our spiritual and physical well-being. The Bible encourages us to appreciate, respect, and protect the earth's beauty and resources.

What can I do to be a steward of God's creation and ensure its sustainability?

How might we reach out and support those effected by the recent unprecedented weather events in Queensland and New South Wales?

Unpacking Catholic Social Teaching - Principle 8: Promotion of Peace and Disarmament

Luke's Gospel (13: 1-9) for Sunday 23 March contains two parts:

- **Jesus on Suffering and Repentance (Luke 13:1-5):** Jesus addresses tragic events (Pilate killing Galileans and the collapse of the Tower of Siloam) to teach that suffering is not always a direct punishment for sin. Instead, He urges everyone to **repent** to avoid perishing spiritually.

- **The Parable of the Barren Fig Tree (Luke 13:6-9):** A landowner wants to cut down a barren fig tree, but the gardener asks for one more year to care for it, hoping it will bear fruit. This illustrates God's patience and mercy, giving sinners time to change.

Jesus urges repentance, which aligns with the Church's call for individuals and nations to turn away from violence, sin, and injustice and seek reconciliation.

Just as the fig tree is given time to bear fruit, nations and individuals are encouraged to work towards peace rather than resort to war or violence.

The gardener's patience represents God's mercy, which mirrors Catholic teaching on promoting peace through forgiveness, dialogue, and reconciliation rather than conflict.

The Church encourages resolving disputes non-violently, much like how Jesus warns against perishing due to a lack of repentance.

Jesus warns of the consequences of not repenting, just as the Church warns of the destruction caused by war, arms proliferation, and injustice.

The parable implies that without change, destruction follows, like how unchecked violence and lack of peace lead to global suffering.

Both Luke's Gospel and the Catholic teaching on peace and disarmament both emphasise the **urgency of conversion**, the **necessity of patience and mercy**, and the **consequences of failing to seek peace**. Just as Jesus calls for repentance to avoid destruction, the Church calls for nations and individuals to embrace peace to avoid war and division.

Further References

Catholic teaching promotes peace as a positive, action-oriented concept. In the words of Pope John Paul II, "Peace is not just the absence of war. It involves mutual respect and confidence between peoples and nations. It involves collaboration and binding agreements." There is a close relationship in Catholic teaching between peace and justice. Peace is the fruit of justice and is dependent upon right order among human beings.

Peace is not merely the absence of war; nor can it be reduced solely to the maintenance of a balance of power between enemies; nor is it brought about by dictatorship. Instead, it is rightly and appropriately called an enterprise of justice. (Second Vatican Council, Gaudium et Spes, 78)

If you want Peace, work for Justice. (Pope Paul VI, Celebration of the Day of Peace, 1973)

When things go badly, as in war, genocide, domestic violence or other disruptions of good relationships, the way of peace calls us to do justice, to heal what is broken and to prepare a new context for encounter.

What action can I take to support a peaceful world?

Unpacking Catholic Social Teaching - Principle 9: Participation

This Sunday's Gospel from Luke 15:1-3, 11-32 tells of the Parable of the Prodigal Son. Comparing Catholic Social Teaching of Participation involves understanding the themes of mercy, inclusion, and active engagement in the community.

The parable highlights God's mercy and forgiveness through the father welcoming back his lost son. The elder son's reaction represents exclusion and resentment, showing a struggle with justice and fairness. Jesus tells this story in response to Pharisees criticising Him for associating with sinners, emphasising God's desire for all to be included in His love.

Catholic Social Teaching of Participation means people have a right and duty to participate in society, seeking together the common good and well-being of all, especially the poor and vulnerable. It encourages active involvement in family, community, and societal structures and calls for inclusivity, justice, and reconciliation in decision-making processes.

The prodigal son is welcomed back into the family, mirroring the emphasis on including all people in community life. The elder son resists participation, much like societies that exclude certain individuals from decision-making.

The father's act of reinstating the prodigal son mirrors the call for reconciliation and reintegration of marginalised individuals. True participation means allowing people a second chance to contribute to society.

Catholic Social Teaching emphasises mutual responsibility for the common good. The father invites both sons to share in the family's joy, just as do the calls all people to engage actively in social, economic, and political life.

In society, barriers (like poverty, discrimination, and injustice) prevent people from participating fully, just as the elder son wanted to exclude his younger brother.

Like the father's unconditional love, Catholic Social Teaching calls us to build structures that allow everyone to engage and contribute to the community.

All people have a right to participate in the economic, political, and cultural life of society. It is a fundamental demand of justice and a requirement for human dignity that all people be assured a minimum level of participation in the community. It is wrong for a person, or a group, to be excluded unfairly or to be unable to participate in society.

Other References:

It is impossible to imagine a future for society without the active participation of great majorities as protagonists, and such proactive participation overflows the logical procedures of formal democracy. Moving towards a world of lasting peace and justice calls us to go beyond paternalistic forms of assistance; it calls us to create new forms of participation that include popular movements and invigorate local, national and international governing structures with that torrent of moral energy that springs from including the excluded in the building of a common destiny. And all this with a constructive spirit, without resentment, with love. (Pope Francis, World Meeting of Popular Movements, 2014)

When people can participate and feel like protagonists, they are able to help write the story of God's work for justice in our world.

How can I participate to ensure a just world?

Unpacking Catholic Social Teaching - Principle 10: Global Solidarity and Development

Sunday's Gospel of John, 11:1-45. He tells the story of Jesus raising Lazarus from the dead, which highlights themes of faith, compassion, and divine intervention. The Catholic Social Teaching of Global Solidarity and Development emphasises the interconnectedness of all people and the responsibility to support one another, especially the poor and vulnerable.

Jesus shows deep compassion for Lazarus, Martha, and Mary and weeps with them and acts to restore life. Global Solidarity calls for the same compassionate response to those who suffer, by working toward social and economic justice.

The Gospel passage shows a community grieving together, supporting Martha and Mary in their time of loss. Similarly, the principle of Global Solidarity urges nations and individuals to recognise that humanity is one family, calling for support across borders through development initiatives and aid.

Martha and Mary express their faith in Jesus, and He responds by bringing Lazarus back to life. This demonstrates that faith should inspire action. Catholic Social Teaching explains that solidarity is not just a feeling but must be accompanied by concrete actions, such as helping the poor, promoting fair economic policies, and fostering global development.

Jesus restores life to Lazarus, symbolising hope and renewal. The principle of Global Solidarity and Development encourages efforts to uplift struggling communities, ensuring access to resources like education, healthcare, and fair wages to create a more just world.

Overall, the emphasis is on compassion, communal responsibility, faith-driven action, and renewal. Just as Jesus intervened to bring life where there was death, Catholics are called to work for justice, development, and human dignity worldwide.

We are one human family. Our responsibilities to each other cross national, racial, economic and ideological differences. We are called to work globally for justice. Authentic development must be full human development. It must respect and promote personal, social, economic, and political rights, including the rights of nations and of peoples. Accumulating material goods and technical resources will be unsatisfactory and debasing if there is no respect for the moral, cultural and spiritual dimensions of the person.

Other References:

Solidarity... means much more than an occasional gesture of generosity. It means thinking and acting in terms of community. It means that the lives of all take priority over the appropriation of goods by a few. It also means fighting against the structural causes of poverty and inequality; of the lack of work, land and housing; and of the denial of social and labour rights. It means confronting the destructive effects of the empire of money: forced dislocation, painful emigration, human trafficking, drugs, war, violence and all those realities that many of you suffer and that we are all called upon to transform. Solidarity, understood in its deepest sense, is a way of making history, and this is what the popular movements are doing. — Pope Francis, [World Meeting of Popular Movements, 2014](#)

While giving charitably is important, solidarity means building strong bonds of connection that can confront the root causes of injustice. To be in solidarity is to do things with others, rather than simply for others, taking on each other's struggles and working together in cooperation.

What can I DO by working with others to confront the root causes of injustice?

Nazareth Parish NEW Volunteer - Register of Interest

Name:

Address:

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Phone Number to contact:

Email contact:

Interest in learning more about:

Vinnies **Yes/No**

Social Justice Group **Yes/No**

Volunteering to assist in our Parish **Yes/No**

Area of Interest: (short explanation)

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