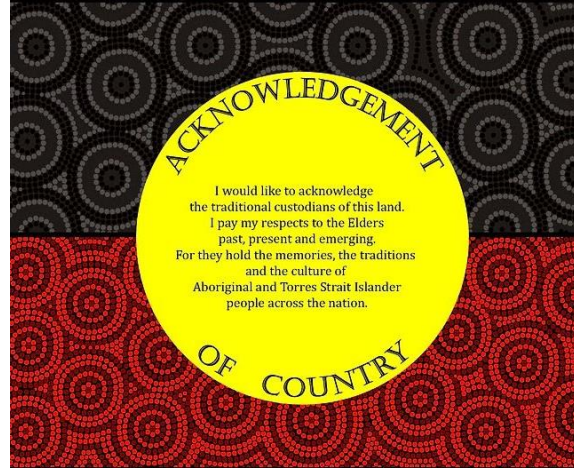


The Political Community



Some Key Documents

Catechism of the Catholic Church, nn. 1878-1942, 2105-9, 2207-2213, 2234-2246.

Compendium of the Social Doctrine of the Church, nn. 377-427.

Pope John XXIII, *Pacem in Terris*, 1963.

Vatican Council II, Declaration on Religious Freedom, *Dignitatis Humanae*, 1965.

Pope Paul VI, *Populorum Progressio*, 1967.

Pope John Paul II, *Centesimus Annus*, 1991.

Congregation for the Doctrine of the Faith, *Doctrinal Note on some questions regarding the Participation of Catholics in Political Life*, 2002.

Pope Francis, *Fratelli Tutti*, 2020 (esp. Ch. 5)

A photograph of the Parliament House in Canberra, Australia, taken at dusk. The building is a large, white, circular structure with many windows, some of which are illuminated from within. A tall flagpole stands in front of the building, with the Australian flag flying. The sky is a mix of blue and grey, and the water in the foreground reflects the building and the sky.

Foundation & Purpose of the Political Community



What is a Society?
What is the Purpose of
Society?
Is An Authority Essential
to Society?

What Is a society & what is its purpose?

A group of persons bound together organically by a principle of unity that goes beyond each one of them. As an assembly that is at once visible and spiritual, a society endures through time: it gathers up the past and prepares for the future. By means of society, each man is established as an "heir" and receives certain "talents" that enrich his identity and whose fruits he must develop. He rightly owes loyalty to the communities of which he is part and respect to those in authority who have charge of the common good. CCC, 1880.

- Not a construct
- Social Nature & Interdependence
- Stable Group of Persons
- United in Purpose/Cooperation
- To Achieve the Common Good
- Authority
- Pluralism & Diversity, smaller societies
- Types of Society



2. The Common Good

Besides the good of the individual, there is a good that is linked to living in society: the common good. It is the good of “all of us”, made up of individuals, families & intermediate groups who together constitute society. It is a good that is sought not for its own sake, but for the people who belong to the social community & who can only really & effectively pursue their good within it.

Pope Benedict XVI, Caritas in Veritate, 7.



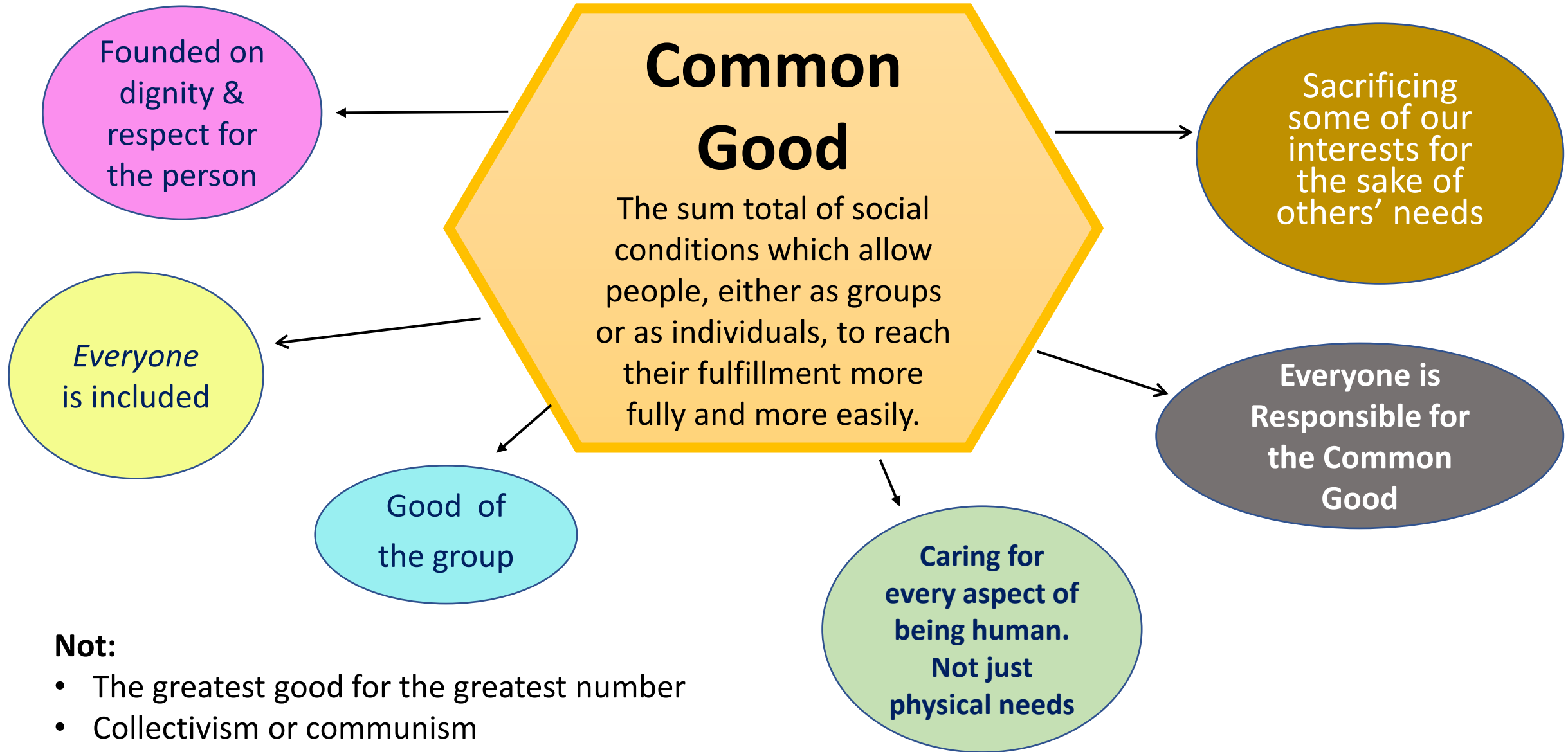
2. The Common Good

“The sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily.”

CCC, 1906.

- Stems from the dignity, equality & unity of all people
- Recognition of social nature & interrelatedness
- Social & community dimension of the moral good
- 9 principles: dignity, solidarity, subsidiarity, participation, universal destination of goods, preferential option for the poor, promotion of peace, stewardship of creation





The Global Common Good

The unity of the human family ... implies a universal common good. This good calls for an organization of the community of nations able to provide for the different needs of men; this will involve the sphere of social life to which belong questions of food, hygiene, education, . . . & certain situations arising here & there, as for example . . . alleviating the miseries of refugees dispersed throughout the world, & assisting migrants & their families.

CCC, 1911.





Political Authority

The Common Good & the Political Community

Each human community possesses a common good which permits it to be recognized as such; it is in the political community that its most complete realization is found.

It is the role of the state to defend and promote the common good of civil society, its citizens, and intermediate bodies.

CCC, 1910.


Polis (Greek: city state)

Politics: affairs of the city/state



What is Authority?

‘The quality by virtue of which persons or institutions make laws and give orders to men and expect obedience from them’. (CCC, 1897)



What is it founded on?

Every human community needs an authority to govern it. The foundation of such authority lies in human nature. It is necessary for the unity of the state. Its role is to ensure as far as possible the common good of the society. (CCC, 1898)

The authority required by the moral order derives from God: "Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore he who resists the authorities resists what God has appointed, and those who resist will incur judgment." (CCC, 1899)

The Purpose of Authority

Every human community needs an authority to govern it. The foundation of such authority lies in human nature. It is necessary for the unity of the state. Its role is to ensure as far as possible the common good of the society. (CCC, 1898)

"Human society can be neither well-ordered nor prosperous unless it has some people invested with legitimate authority to preserve its institutions and to devote themselves as far as is necessary to work and care for the good of all." (CCC, 1897)



Authority



The **main purpose** of society is to promote the common good, ie, to create conditions that allow each member to achieve their perfection, as individuals & as a society.

Does every society really need an authority? Why or why not?

- To ensure, as far as possible, the common good of the society. (CCC, 1898)
 - Responsibility for preserving its institutions & working to promote the good of all. (CCC, 1897)
 - Exercised legitimately 'only when it seeks the common good of the group concerned & if it employs morally licit means to attain it'. (CCC, 1903)
 - Cannot command or establish what is contrary to human dignity & the natural law. (CCC, 2235)
 - Civil society comes first & political community exists to serve civil society.
-
- Authority is exercised legitimately only when it seeks the common good of the group concerned and if it employs morally licit means to attain it. If rulers were to enact unjust laws or take measures contrary to the moral order, such arrangements would not be binding in conscience. In such a case, "authority breaks down completely and results in shameful abuse." (CCC, 1903).

Foundation of Political Authority


Man is social by nature, society has its source in nature and consequently God for its author



Society needs some coordination therefore political authority is necessary



There for ordered and upright community life, without taking away the freedom of individuals and groups, rather to discipline and orientate freedom and achieve the common good



Political authority, in fact, “whether in the community as such or in institutions representing the State, must always be exercised within the limits of morality and on behalf of the dynamically conceived common good, according to a juridical order enjoying legal status. When such is the case citizens are conscience-bound to obey” (*Gaudium et Spes*, Vatican Council II, 74)



Civil Authority & The Common Good

The whole reason for the existence of civil authorities is the realization of the common good. Pope John XXIII.

The common good is the reason that the political authority exists. The State ... must guarantee the coherency, unity & organization of the civil society of which it is an expression, in order that the common good may be attained with the contribution of every citizen. The individual person, the family or intermediate groups are not able to achieve their full development by themselves for living a truly human life. Hence the necessity of political institutions, the purpose of which is to make available to persons the necessary material, cultural, moral & spiritual goods. The goal of life in society is in fact the historically attainable common good. *CSDC, 168.*

Civil Authority & The Common Good

To ensure the common good, the government of each country has the specific duty to harmonize the different sectoral interests with the requirements of justice. The proper reconciling of the particular goods of groups & those of individuals is, in fact, one of the most delicate tasks of public authority. ... In the democratic State, where decisions are usually made by the majority of representatives elected by the people, those responsible for government are required to interpret the common good of their country not only according to the guidelines of the majority but also according to the effective good of all the members of the community, including the minority. CSDC, 169.



The Duties of Citizens

‘The duty of obedience requires all to give due honor to authority and to treat those who are charged to exercise it with respect, and, insofar as it is deserved, with gratitude and good-will.’ (CCC, 1900)

- The example of Jesus and the early Christians
- To respect & obey legitimate authority
- ‘Loyal collaboration’ which includes the right, & at times the duty, to voice just criticisms of that which seems harmful to the dignity of persons & to the good of the community
- To contribute along with civil authorities, to the good of society in a spirit of truth, justice, solidarity, & freedom.
- To fulfill their roles in the life of the political community
- To pay taxes, exercise the right to vote, and to defend one's country (CCC, 2240)
- Prayer for authorities



Duties of Citizens

‘The citizen is obliged in conscience *not* to follow the directives of civil authorities when they are contrary to the demands of the moral order, to the fundamental rights of persons or the teachings of the Gospel. Refusing obedience to civil authorities, when their demands are contrary to those of an upright conscience, finds its justification in the distinction between serving God and serving the political community. "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." "We must obey God rather than men".
(CCC, 2242)

Conscience

Well-formed conscience

Personal freedom & responsibility

When the Church has spoken specifically on something (eg the frozen embryo dilemma)



The Moral Basis of Authority

The moral order precedes authority, guides it and derives its power to impose obligations

The moral law has God for its first source and final end

When the moral order is denied, vary hard to find agreement on important issues

Majority opinions does not equal objective moral law and natural moral law

Authority must recognize, respect and promote essential human and moral values. These are innate and “flow from the very truth of the human being and express and safeguard the dignity of the person; values which no individual, no majority and no State can ever create, modify or destroy” (*Evangelium Vitae*, Pope John Paul II, 71)

Unjust laws, are not a law and can become an act of violence (St Thomas Aquinas)



Conscience

When citizens are under the oppression of a public authority which *oversteps its competence*, they should still not refuse to give or to do what is objectively demanded of them by the common good; but it is legitimate for them to defend their own rights and those of their fellow citizens against the abuse of this authority within the limits of the natural law and the Law of the Gospel. (CCC, 2243)



The right to conscientious objection

Citizens are not obligated in conscience to follow the prescriptions of civil authorities if their precepts are contrary to the demands of the moral order, to the fundamental rights of persons or to the teachings of the Gospel. Unjust laws pose dramatic problems of conscience for morally upright people: when they are called to cooperate in morally evil acts they must refuse. Besides being a moral duty, such a refusal is also a basic human right which, precisely as such, civil law itself is obliged to recognize & protect. “Those who have recourse to conscientious objection must be protected not only from legal penalties but also from any negative effects on the legal, disciplinary, financial & professional plane”.

It is a grave duty of conscience not to cooperate, not even formally, in practices which, although permitted by civil legislation, are contrary to the Law of God. Such cooperation in fact can never be justified, not by invoking respect for the freedom of others nor by appealing to the fact that it is foreseen & required by civil law. No one can escape the moral responsibility for actions taken, & all will be judged by God himself based on this responsibility. (CSDC, 399)

- Not the same thing as not liking something or how it affects you personally, or not wanting to do something, or even just not agreeing with something.



Armed Resistance

Armed resistance to oppression by political authority is not legitimate, unless all the following conditions are met:

- 1) there is certain, grave, & prolonged violation of fundamental rights;
- 2) all other means of redress have been exhausted;
- 3) such resistance will not provoke worse disorders;
- 4) there is well-founded hope of success; and
- 5) it is impossible reasonably to foresee any better solution.

(CCC, 2243)



Authority & Punishment

- Watching over the common good includes containing 'the spread of behaviors injurious to human rights & the fundamental rules of civil coexistence.
- Legitimate public authority has the right & duty to inflict penalties commensurate with the seriousness of the crime.
 - Redress the disorder caused by the offence.
 - Preserve public order & safety of persons
 - Reconciles & restores harmony in social relationships
 - Correcting the offender & preparing to reinsert in society. (CCC, 2226)
- In a State ruled by law the power to inflict punishment is correctly entrusted to the Courts: separation of powers & independent judiciary.
- Crime must be proven: principle of innocence
 - Torture: never justifiable
 - Detention solely to obtain information & unduly long waiting times for trial
 - Compensation for victims of judicial errors
- Capital punishment.



Authorities & Migration



- More prosperous nations are obliged, to the extent they are able, to welcome the foreigner in search of the security & the means of livelihood which he cannot find in his country of origin. Public authorities should see to it that the natural right is respected that places a guest under the protection of those who receive him.
- Political authorities, for the sake of the common good for which they are responsible, may make the exercise of the right to immigrate subject to various juridical conditions, especially with regard to the immigrants' duties toward their country of adoption.
- Immigrants are obliged to respect with gratitude the material & spiritual heritage of the country that receives them, to obey its laws & to assist in carrying civic burdens. (CCC, 2241)

Responsibility and Participation



"Participation" is the voluntary and generous engagement of a person in social interchange. It is necessary that all participate, each according to his position and role, in promoting the common good. This obligation is inherent in the dignity of the human person.

Being present in society & exercising our rights is a way of preventing government overreach and other disorders

- Achieved:
- First, by taking charge of the areas for which one assumes personal responsibility (educating one's family, working well, etc.) participate in the good of others & society.
- As far as possible, take an active part in public life.
"One must pay tribute to those nations whose systems permit the largest possible number of the citizens to take part in public life in a climate of genuine freedom."
- Evading obligations through fraud & subterfuge condemned as against justice.

(CCC, 1913-6)

Participation

Begins with education & culture.

“The future of humanity is in the hands of those who are capable of providing the generations to come with reasons for life and optimism.”

(CCC, 1917)





Democracy

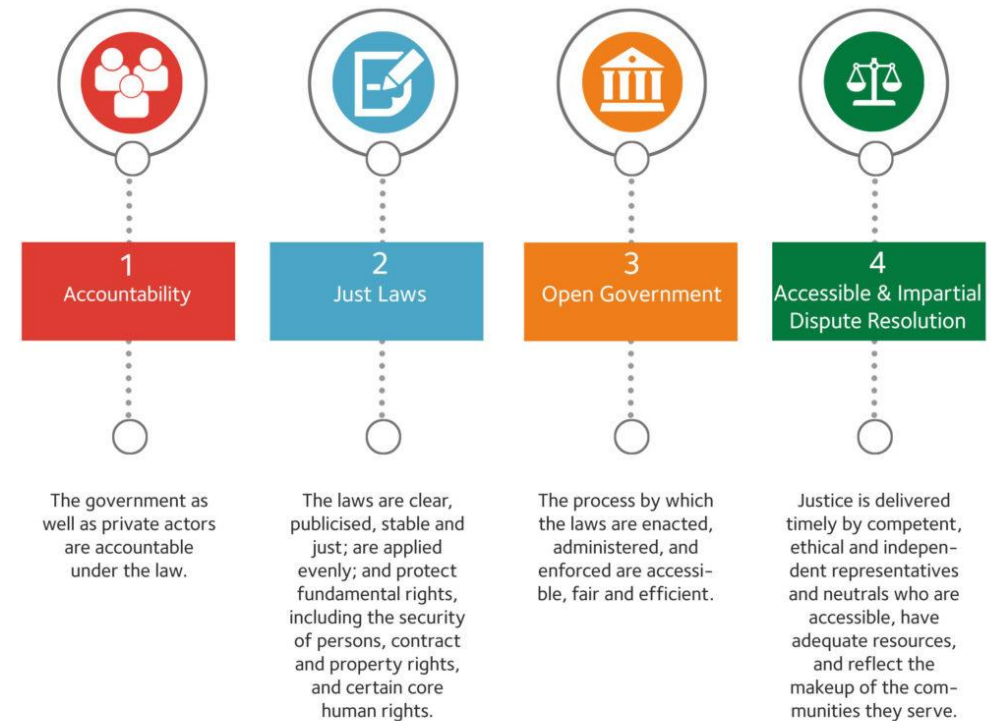
Forms of Government

The Church

- Does not mandate any particular form of government.

‘The choice of the political regime & the appointment of rulers are left to the free decision of the citizens. The diversity of political regimes is morally acceptable, provided they serve the legitimate good of the communities that adopt them. Regimes whose nature is contrary to the natural law, to the public order, & to the fundamental rights of persons cannot achieve the common good of the nations on which they have been imposed. (CCC, 1901)

- Does advocate the ‘rule of law’ & balance of powers. (CCC, 1904)



Democracy

The Church:

Commends systems that 'permit the largest possible number of the citizens to take part in public life in a climate of genuine freedom.' (CCC, 1915)

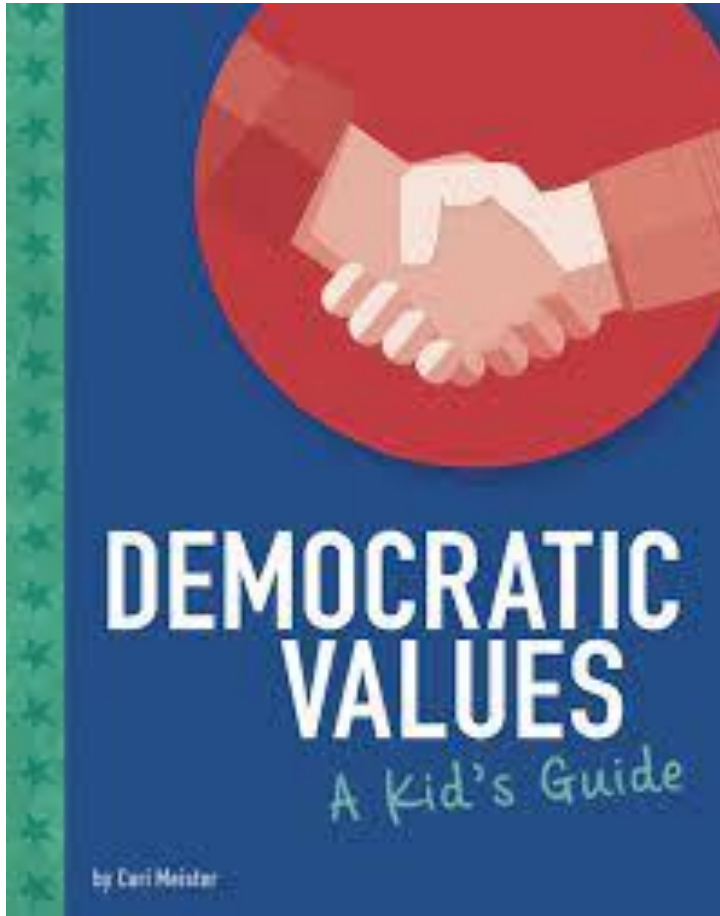
Values the democratic system inasmuch as it

- Ensures the participation of citizens in making political choices
- Guarantees the governed the possibility of electing & holding accountable those who govern them, & of replacing them through peaceful means when appropriate.

Cannot encourage the formation of narrow ruling groups which usurp the power of the State for individual interests or ideological ends'. (JP11, CA, 46)



Values and Democracy



- Democracy not just a formal observation of rules
- Values: Dignity of the person, respect for human rights, common good
- Ethical relativism: a threat to modern-day democracies
- Democracy is a means to an end, not an end in itself
- Its 'moral' value is not automatic, but depends on conformity to the moral law to which it, like every other form of human behaviour, must be subject: in other words, its morality depends on the morality of the ends which it pursues & of the means which it employs" (*Evangelium Vitae*, Pope John Paul II, 70)
- CDF, Participation of Catholics in Political Life, 2002.

Values and democracy

An authentic democracy is not merely the result of a formal observation of a set of rules but is the fruit of a convinced acceptance of the values that inspire democratic procedures:

- the dignity of every human person,
- the respect of human rights,
- commitment to the common good as the purpose and guiding criterion for political life.

If there is no general consensus on these values, the deepest meaning of democracy is lost and its stability is compromised. (CSDC, 407)

A means, not an end in itself

Democracy & Relativism (CA, 46)

Agnosticism & relativism' are not democratic values

‘Those who are convinced that they know the truth & firmly adhere to it are considered unreliable from a democratic point of view, since they do not accept that truth is determined by the majority, or that it is subject to variation according to different political trends.’

- If there is no ultimate truth, ideas & convictions are easily manipulated for reasons of power. A *democracy without values* easily turns into open or thinly disguised totalitarianism.

Fanaticism/fundamentalism

Ideologies (scientific or religious) claim the right to impose on others their own concept of what is true & good.

Christian truth is not of this kind. Since it is not an ideology, the Christian faith does not presume to imprison changing socio-political realities in a rigid schema, & it recognizes that human life is realized in history in conditions that are diverse & imperfect. Furthermore, in constantly reaffirming the transcendent dignity of the person, the Church's method is always that of respect for freedom.

- Freedom attains its full development only by accepting the truth. In a world without truth, freedom loses its foundation.

‘While paying heed to every fragment of truth which he encounters in the life experience & in the culture of individuals & of nations, he will not fail to affirm in dialogue with others all that his faith & the correct use of reason have enabled him to understand.’



‘Authentic democracy is possible only in a State ruled by law, & on the basis of a correct conception of the human person’.

CDF, *Participation of Catholics in Political Life*

Natural law & anthropology.

In political affairs, Catholics must consider these fundamental ethical demands:

- **Right to life** from conception to natural death
- **Family:** Protection & promotion of family unity & stability (based on monogamous marriage between a man & a woman). Other arrangements do not equate to marriage
- **Education:** Freedom of parents in the education of their children
- **Protection of minors**
- **Modern slavery** (including drug abuse & prostitution).
- **Religious freedom**
- **Economy:** at the service of persons & the common good
- **Peace**

Democracy succeeds 'only to the extent that it is based on a correct understanding of the human person'.

- 'Those who are directly involved in lawmaking bodies have a grave and clear obligation to oppose & law that attacks human life'.
- Catholics cannot promote such laws or vote for them.
- Cannot support parties/laws whose proposals are directly opposed to faith & morals
- Committing to a single principle of the Church's social doctrine doesn't exhaust responsibility for the common good.

What if it's not possible to overturn or completely repeal a law allowing abortion that already exists or is coming up for a vote?

In this case, 'an elected official, whose absolute personal opposition to ... abortion was well known, could licitly support proposals aimed at limiting the harm done by such a law and at lessening its negative consequences at the level of general opinion and public morality'.

A photograph of a modern, circular parliament building at dusk. The building is illuminated from within, showing a grid of windows. A tall, slender flagpole with a flag stands in front of the building. The foreground is a circular plaza with a low wall and some plants. The sky is cloudy and dark.

The Political Community at the Service of Civil Society

Civil Society & the State

- **The State originates from civil society and exists to serve it.**
 - Individualism
 - Totalitarianism: absorbs civil society into the sphere of the State.
- **Civil Society:** attaining the common good
 - 'The sum of relationships & resources, cultural & associative, that are relatively independent from the political sphere & the economic sector. The purpose of civil society is universal, since it concerns the common good, to which each & every citizen has a right in due proportion.'
- Features: free & just social life, pluralism, association, subsidiarity, solidarity, justice

Civil Society

- Civil society is separate from the political community
- Civil society: the sum of relationships & resources, cultural & associative, that are relatively independent from the political sphere and the economic sector
- **The political community originates from civil society and it is there to serve it**



Rights

- Integral promotion of the person & the common good.
- Respect & promote citizens' exercise of human rights & ability to fulfil their duties.
- Civil friendship: 'The profound meaning of civil & political life does not arise immediately from the list of personal rights & duties. Life in society takes on all its significance when it is based on civil friendship & on fraternity.' ... In large part, this principle has not been put into practice in the concrete circumstances of modern political society, above all because of the influence of individualistic & collectivistic ideologies.

(CSDC, 390)

Subsidiarity

The principle of subsidiarity requires:

- Respect & effective promotion of the human person & the family
- Appreciation of associations & intermediate organizations
- The encouragement of private initiative so that every social entity remains at the service of the common good, each with its own distinctive characteristics
- The presence of pluralism in society & due representation of its vital components
- Safeguards for human rights & the rights of minorities
- Decentralized bureaucracy & administration
- Balance between the public & private spheres, with the resulting recognition of the *social* function of the private sphere
- Appropriate methods for making citizens more responsible in actively “being a part” of the political & social reality of their country



Subsidiarity & Solidarity

The principle of subsidiarity must remain closely linked to the principle of solidarity & vice versa, since the former without the latter gives way to social privatism, while the latter without the former gives way to paternalist social assistance that is demeaning to those in need.

Pope Benedict XVI, *Caritas in Veritate*, 58.

- Pope John Paul II on the State & economic activity



Minorities

- For every people there is in general a corresponding nation, but for various reasons national boundaries do not always coincide with ethnic boundaries. Thus the question of minorities arises, which has historically been the cause of more than just a few conflicts.
- The Magisterium affirms that minorities constitute groups with precise rights & duties, most of all, the right to exist, which “can be ignored in many ways, including such extreme cases as its denial through overt or indirect forms of genocide”.
- Moreover, minorities have the right to maintain their culture, including their language, & to maintain their religious beliefs, including worship services.
- In the legitimate quest to have their rights respected, minorities may be driven to seek greater autonomy or even independence; in such delicate circumstances, dialogue & negotiation are the path for attaining peace. In every case, recourse to terrorism is unjustifiable & damages the cause that is being sought.
- Minorities are also bound by duties, among which, above all, is working for the common good of the State in which they live. In particular, “a minority group has the duty to promote the freedom & dignity of each one of its members & to respect the decisions of each one, even if someone were to decide to adopt the majority culture”. (CSDC, 387)



The Deepest Meaning of Political Life

In order to make it truly human, “no better way exists ... than by fostering an inner sense of justice, benevolence & service for the common good, & by strengthening basic beliefs about the true nature of the political community & about the proper exercise and limits of public authority”.



The goal which believers must put before themselves is that of establishing community relationships among people. The Christian vision of political society places paramount importance on the value of community, both as a model for organizing life in society & as a style of everyday living. (CSDC, 392)



A photograph of the Parliament House in Canberra, Australia, taken at dusk. The building is illuminated from within, and its distinctive three-legged spire is visible against a cloudy sky. The building is reflected in a pool of water in the foreground. The title text is overlaid on the image.

The State & Religious Communities

Religious Freedom: A Fundamental Human Right
The Catholic Church and the Political Community

Religious Freedom: A Fundamental Human Right

Right of the person & of communities to social & civil freedom in religious matters

- Willed by God & inscribed in human nature,
- No obstacle should be placed in its way, since the truth cannot be imposed except by virtue of its own truth.
- Requirement of human dignity & the very nature of the quest for God that all men & women should be free from every constraint in the area of religion.
- Society & the State must not force a person to act against his conscience or prevent him from acting in conformity with it.
- Religious freedom is not a moral licence to adhere to error, nor an implicit right to error.

(*CSDC*, 421, Vatican II, *Dignitatis Humanae*)

Religious Freedom

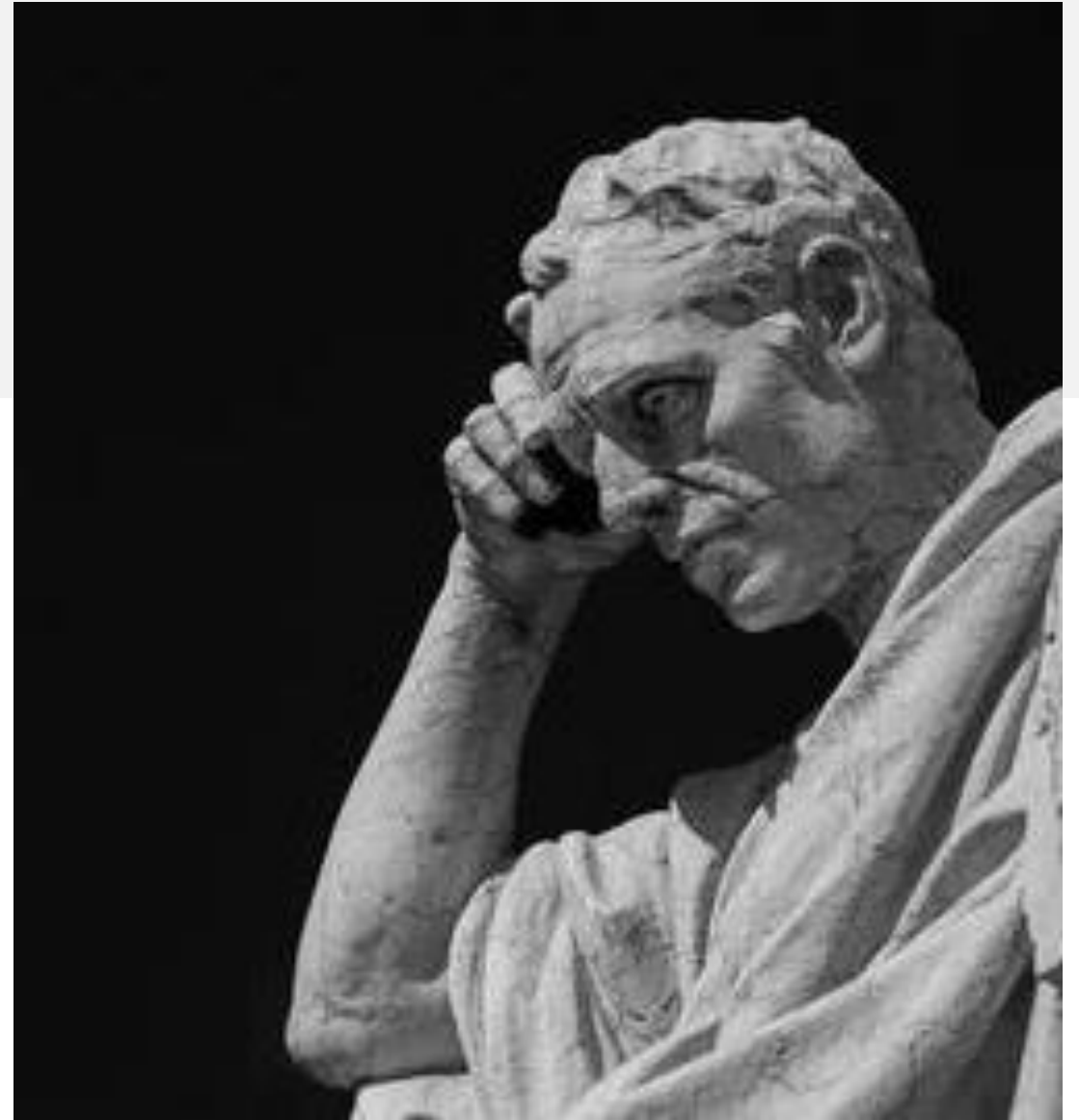
- A Fundamental Human Right
- “the right of the person and of communities to social and civil freedom in religious matters” (*Dignitatis Humanae*, Vatican Council II, 1)
- A freedom willed by God and written in human nature
- “the truth cannot be imposed except by virtue of its own truth” (*Dignitatis Humanae*, Vatican Council II, 1)
- Society and the State cannot force a person to go against conscience
- Not an unlimited right –just limits
- State recognition of one religious community should not lead to the discrimination of others



The Right to Religious Freedom

- "Nobody may be forced to act against his convictions, nor is anyone to be restrained from acting in accordance with his conscience in religious matters in private or in public, alone or in association with others, within due limits."
- This right is based on the nature of the human person, whose dignity enables him freely to assent to the divine truth which transcends the temporal order.
- For this reason it "continues to exist even in those who do not live up to their obligation of seeking the truth and adhering to it."

(CCC, 2106)



But not an unlimited right

- 'The right to religious liberty can of itself be neither unlimited nor limited only by a "public order" conceived in a positivist or naturalist manner.'
- The "due limits" which are inherent in it must be determined for each social situation by political prudence, according to the requirements of the common good, and ratified by the civil authority in accordance with legal principles which are in conformity with the objective moral order'.

(CCC, 2109)



Religious Freedom: A Natural Right

"If because of the circumstances of a particular people special civil recognition is given to one religious community in the constitutional organization of a state, the right of all citizens and religious communities to religious freedom must be recognized and respected as well." (CCC, 2107)

The right to religious liberty is neither a moral license to adhere to error, nor a supposed right to error, but rather a natural right of the human person to civil liberty, i.e., immunity, within just limits, from external constraint in religious matters by political authorities. This natural right ought to be acknowledged in the juridical order of society in such a way that it constitutes a civil right. (CCC, 2108)

The Catholic Church & the Political Community: Autonomy & Independence

Both have visible organizational structures but are different in nature because of their configuration & their ends.

- In their proper spheres, the political community and the Church are mutually independent & self-governing.
- The Church is organized in ways to meet the spiritual needs of the faithful
- Political communities: give rise to relationships & institutions at the service of the temporal common good.

(CSDC, 424)



The Catholic Church and the Political Community

- *Autonomy and independence*
 - “in their proper spheres, the political community and the Church are mutually independent and self-governing” (*Gaudium et Spes*, Vatican Council II, 76)
 - The Church spiritual needs, the political community, the temporal common good
 - The Church has no particular area of competence concerning the structures of the political community
- *Cooperation*
 - Freedom of Religion v Freedom from Religion
 - Mutual autonomy does not exclude cooperation
 - If they work together they can both render a better service
 - The Church has a right to legal recognition



Autonomy

The duty to respect religious freedom requires that the political community guarantee the Church the space needed to carry out her mission.



Autonomy

The Church has no particular area of competence concerning the structures of the political community:

“The Church respects the *legitimate autonomy of the democratic order* and is not entitled to express preferences for this or that institutional or constitutional solution”, nor does it belong to her to enter into questions of the merit of political programmes, except as concerns their religious or moral implications. (CSDC)



Special Recognition

Because of its historical and cultural ties to a nation, a religious community might be given special recognition on the part of the State. Such recognition must in no way create discrimination within the civil or social order for other religious groups.

CSDC, 423.



Rights of the Church



- Legal recognition
- Freedom to express moral judgment when required to defend fundamental rights of the person or for the salvation of souls.
- Freedom of expression, teaching & evangelization
- Freedom of public worship
- Freedom of organization & of her own internal government
- Freedom of selecting, educating, naming & transferring her ministers
- Freedom for constructing religious buildings
- Freedom to acquire & possess sufficient goods for her activity; and
- Freedom to form associations not only for religious purposes but also for educational, cultural, health care and charitable purposes.

Cooperation

Mutual autonomy does not entail a separation that excludes cooperation.



Church & State:

Both serve the personal & social vocation of the same human beings.

Both able to serve more effectively if each works better for wholesome mutual cooperation in a way suitable to the circumstances of time and place.

Cooperation

Religion ... is not a problem for legislators to solve, but a vital contributor to the national conversation. ...

There are many areas in which the Church & the public authorities can work together for the good of citizens. ... [For] such cooperation to be possible, religious bodies – including institutions linked to the Catholic Church – need to be free to act in accordance with their own principles & specific convictions based upon the faith & the official teaching of the Church. In this way, such basic rights as religious freedom, freedom of conscience & freedom of association are guaranteed.

The angels looking down on us from the magnificent ceiling of this ancient Hall remind us of the long tradition from which British Parliamentary democracy has evolved. They remind us that God is constantly watching over us to guide & protect us. And they summon us to acknowledge the vital contribution that religious belief has made & can continue to make to the life of the nation.

Pope Benedict XVI, *Address at Westminster Hall*, 2010.



Review

1. 'So, what did you learn on the course?'

2. One new thing you learned that is important to you

3. One thing you would like to learn more about

4. One thing you would like to do after studying the Social Doctrine of the Church