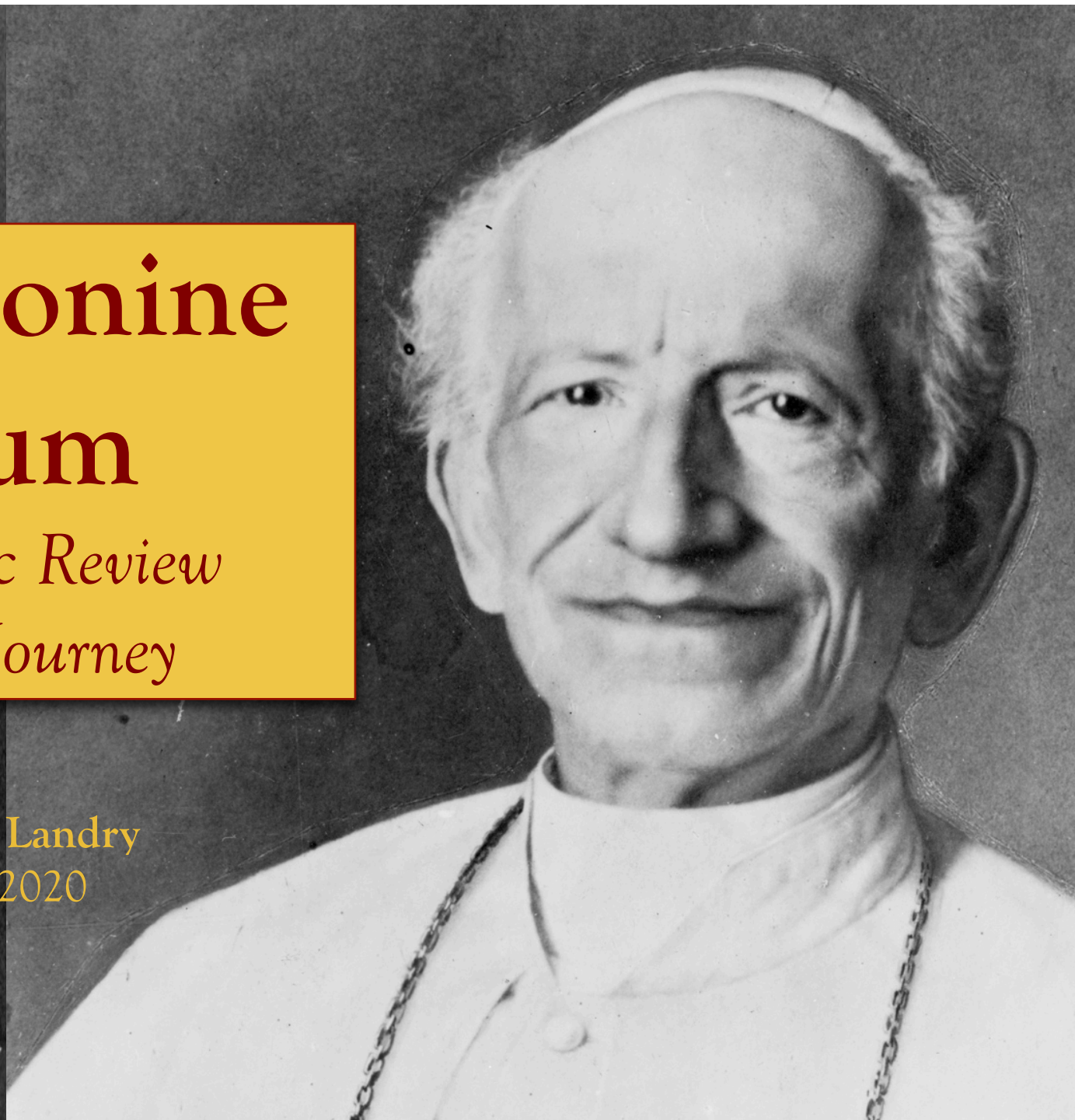




The Leonine Forum

*A Synthetic Review
Of Our Journey*

Fr. Roger J. Landry
June 30, 2020



Purpose and Pillars

○ Purpose

- To cultivate an emerging generation of **virtuous leaders**
- and empower them to form **fully integrated lives of faith**
- in order to **apply the Social Teachings of the Church within their professional and civic lives**
- And **bring the tenets of those teachings into their professional and civic lives.**

○ Pillars

- **Worship** and spiritual development
- **Study of Catholic Social Teaching**
- **Friendship and Community**
- **Loving Service of our Neighbor**



Leonine Forum DC with Bishop Barron

COMPENDIUM OF THE SOCIAL DOCTRINE OF THE CHURCH



PONTIFICAL COUNCIL FOR JUSTICE AND PEACE


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Catholic Social Teaching

- CST refers to Catholic teaching on human dignity and the common good in society.
- Principles of CST
 - Human dignity
 - Solidarity and the common good
 - Subsidiarity
 - Social justice and corresponding rights and responsibilities
 - Charity
- Key Themes of CST
 - Promotion of peace
 - The dignity and sanctity of every human life
 - Family, community and participation
 - The preferential option for the poor and vulnerable
 - A free economy, democratic polity and vibrant public moral culture
 - The dignity of work and the rights of workers
 - Private property and the universal destination of human goods
 - Care for God's creation

The Image of God

- The importance of an adequate Christian anthropology.
 - We are made in God's image: we have reason and will and are made to exist in a loving interpersonal communion.
 - Christ fully reveals the human person and makes his supreme calling clear (GS 22)
 - The human person cannot find fulfillment except in the gift of himself or herself in love (GS 24)
- The human person is a creature; one in soul and body; male or female; is a moral agent with a conscience; has fallen from his original dignity and therefore suffers and dies; but is made for transcendence.
- The “isms” of the 20th century – Nazism, Communism, Materialism, Hedonism, Individualism, Relativism, Atheism – all start with erroneous, reductive understandings of the person.



Creation of Man, Michelangelo

Created to Know



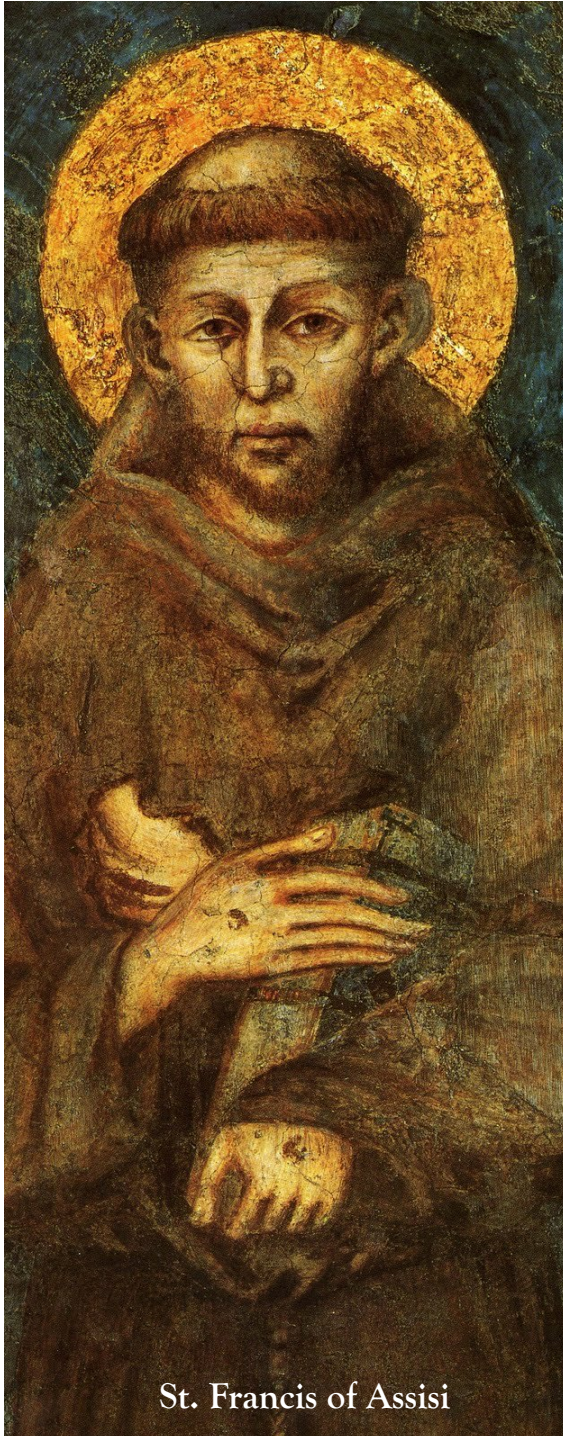
Saint Thomas Aquinas

- The human person is created with a desire to know and is able to know by faith and reason, which are complementary, not competitive.
- Faith and reason are the two cognitive paths of the Church's social doctrine, leading to the integral truth of the person as a spiritual and corporeal being.
- In faith, we submit our intellect and will to God and to what he reveals. It is a gift of God but also an authentically human act. Faith seeks understanding and uses every contribution that reason has to offer.
- Since God is the source of truth, there can never be any real discrepancy between faith and reason. Each has its own scope for action. Philosophy and theology, science and faith, are meant to be in harmonious relationship.
- The problems of agnosticism and relativism.



The Person in Action

- Virtues are habitual and firm dispositions to do the good, allowing persons not only to perform good acts but to tend toward the good with their whole being and give the best of themselves in concrete actions.
 - Theological Virtues of Faith, hope and love
 - Cardinal Virtues of Prudence, Justice, Courage, Temperance
- The importance of the commandments, “hinging” on love of God and neighbor. The commandments point to intrinsically evil actions that can never be done.
- The interrelationship between truth, freedom and charity. “*Caritas in veritate* is the principle around which the Church’s social doctrine turns.”
- The complementarity between justice and mercy. Charity goes beyond justice, but never lacks it. Justice is the minimal measure of charity. *Kairos* of mercy that doesn’t deny justice but surpasses it.



St. Francis of Assisi

Steward

- Integral ecology
 - Environmental, Economic, Social, Cultural and Human dimensions.
- The gift of creation and nature. The connection to the Creator. Wonder. Cultivation.
- The human person in creation. Human ecology.
- *Laudato Si'*: Care for our Common Home.
 - Ecological conversion
 - Ecological spirituality.

Man as Co-Creator

- God's tri-fold plan for work in the beginning before and after the Fall.
- The Gospel of Work, imitating the Creator in working and resting. Jesus incarnated this Gospel as a *tekton* for most of his life.
- Jesus mentioned constantly refers to human work, to shepherds, farmers, doctors, sowers, householders, servants, stewards, fishermen, merchants, laborers, cooks, bakers, sewers, lawyers, scholars, harvesters, fishermen.
- The two dimensions of work (objective/subjective, transitive/intransitive, *facere/agere*)
- Parable of the Talents.
- Spirituality of work. Sanctifying the work, oneself and others.
- Right to work, rights of workers, unemployment.



A Spiritual Being

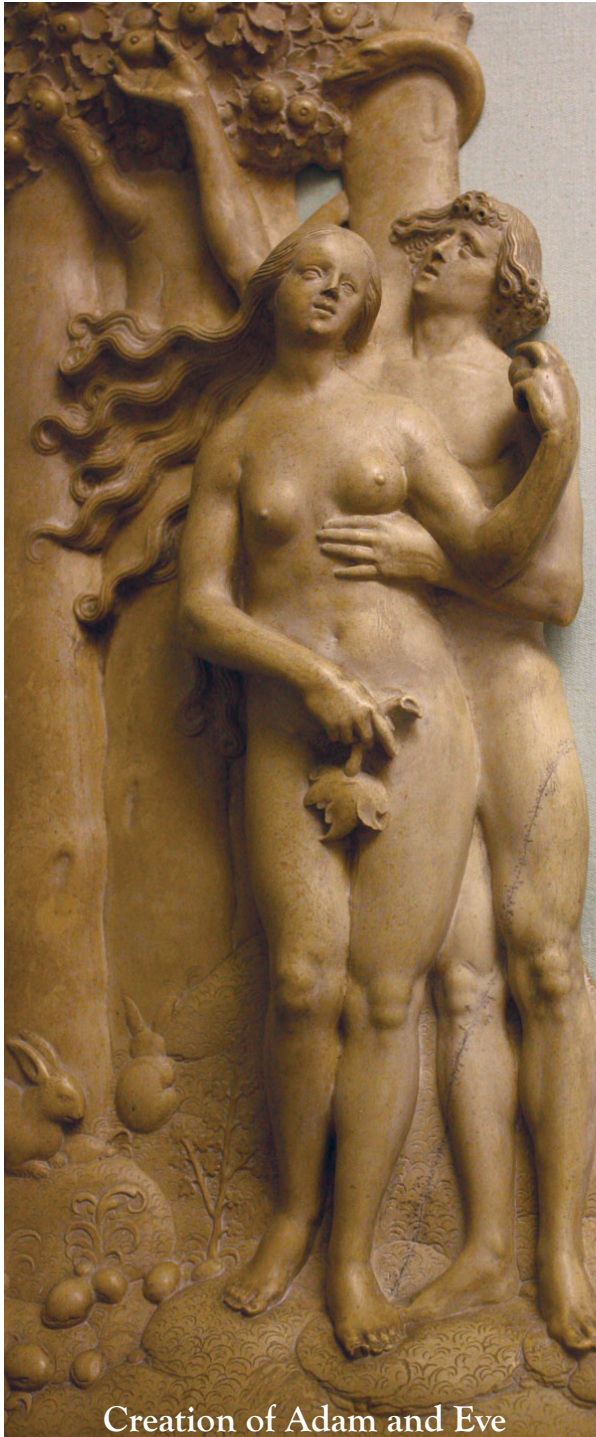
- The importance of freedom of conscience and religious freedom. Exercising that freedom.
- Freedom is tied to truth, goodness, love and responsibility. Justice toward God and toward others.
- The attempted reduction to freedom of worship.
- A proper understanding of the First Amendment and the separation of Church and State.
- Different types of violations: harassment, intimidation, discrimination, persecution, death or genocide because of religion. Persecution by other religions and by militantly secularist or atheist States.
- Religious freedom doesn't mean religious indifferentism or relativism. Catholics "propose rather than impose."
- The principle of equality before the law based on citizenship.
- The goal for Christians is not just religious tolerance but love for persons, even if one doesn't agree with their ideas.



Martyrs of Libya

Anthropology, Bioethics and Public Policy

- The natural difference between men and women and human sexuality. Love, Marriage, Sexual relations, procreation.
 - Gender identity
 - Inseparable connection between love and life and contraception.
 - Respect for Life and human dignity: Abortion and Euthanasia
 - Artificial procreation, cloning and the manipulation, destruction and freezing of embryos
 - Pre-implantation diagnosis
 - Surrogacy
- Human ecology: “Learning to accept our body, to care for it and to respect its fullest meaning, is essential” (LS 155).
- The need for ethics in science to keep science and technology at the service of the person.
- The need for ethics in law



Creation of Adam and Eve



Those On the Move: Migrants, Refugees and IDPs

- The Biblical background to migration: Abraham leaving Ur, Jacob and sons moving to Egypt, Moses and the Israelites in the Desert, The Exile of Jews to Babylon, The Flight of the Holy Family.
- Jesus' words: "I was a stranger and you welcomed me. ... I was a stranger and you gave me no welcome. ... What you did not do for one of these least ones, you did not do for me."
- The principles and key ideas of Catholic Social Teaching are all relevant: the common good, the universal destination of goods, solidarity, subsidiarity and participation; the importance of the family and care for children, the dignity of work and the rights of workers; the right to remain and the right to migrate.
- Balancing the human rights of those on the move and the rights of individual sovereign countries to secure their borders and establish immigration policy.
- Pope Francis's four verbs: Welcome, Protect, Promote, Integrate.



When I Was Hungry and Thirsty
By Timothy Schmalz

We Are Our Brothers' Keeper

- Jesus: “The poor you will always have with you.” Wealth exists to be shared.
- Jesus himself became poor, came to proclaim the Gospel to the poor, and called us all to poverty of spirit.
- The Lord “hears the cry of the poor” and gives them special attention. The ground of the Church’s “preferential option for the poor” is in this special attention of Jesus.
- St. John: “How does God’s love abide in anyone who has the world’s goods, and sees a brother or sister in need and yet refuses help?” (1 Jn 3:17)
- The Church fights against poverty, both by helping individual poor people and families as well as by promoting integral human development and helping them become dignified agents of their own destiny. Lifting the poor out of poverty cannot be left to individual charity and market forces.
- Pope Francis: “The kerygma has a clear social content ... centered on charity. Christ redeems not only the individual person, but also the social relations existing between men” (EG 177). We must address the question of economic exclusion.

The Person as Citizen



Alexander de Tocqueville

- Tocqueville described five features of American Society: love of equality and liberty; free and voluntary associations; individualism; absence of binding tradition; the tyranny of the majority. He observed that organized religion leads people past individualism and materialism and that the separation of Church and State is good for the sake of the Church (based on the French revolution).
- Leo XIII on “Americanism” rejected the idea that “the Church in America [is] different from what it is in the rest of the world” and therefore should be given latitude with regard to freedom within the Church and ecumenism to accommodate to American norms when it didn’t contradict Catholic faith. He also expressed concerns about individualism, as well as about too much focus on the active more than the contemplative life.
- *Gaudium et Spes* 43: “Christians, as citizens of two cities, [are] to strive to discharge their earthly duties conscientiously and in response to the Gospel spirit. They are mistaken who ... think that they may therefore shirk their earthly responsibilities ... [or] who imagine they can plunge themselves into earthly affairs in such a way as to imply that these are altogether divorced from the religious life. This split between the faith ... and their daily lives deserves to be counted among the more serious errors of our age. ... Secular duties and activities belong properly although not exclusively to laymen. ... It is generally the function of their well-formed Christian conscience to see that the divine law is inscribed in the life of the earthly city.”

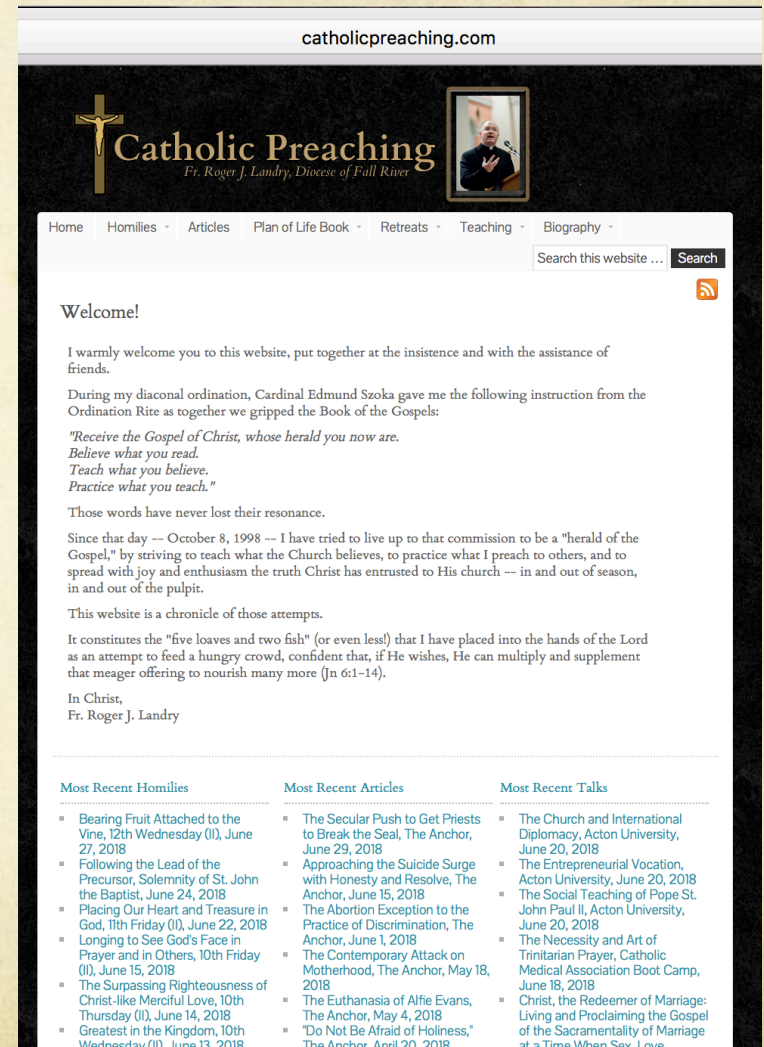
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under “Most Recent Talks”

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The screenshot shows the homepage of the website [catholicpreaching.com](http://www.catholicpreaching.com). The header features the site's name and a logo with a cross and a portrait of Fr. Roger J. Landry. Below the header is a navigation menu with links for Home, Homilies, Articles, Plan of Life Book, Retreats, Teaching, and Biography. A search bar is also present. The main content area begins with a "Welcome!" message from Fr. Landry, followed by a paragraph about his ordination and a quote from Cardinal Edmund Szoka. Below this is a section titled "Most Recent Homilies" with a list of recent talks, including "Bearing Fruit Attached to the Vine" and "Following the Lead of the Precursor". To the right, there are sections for "Most Recent Articles" and "Most Recent Talks", each with a list of recent content.



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Comprehension
Quiz

