

RESPONSIBILITY

<p>1 Freedom is the power, rooted in reason and will, to act or not to act, to do this or that, and so to perform deliberate actions on one's own responsibility. By free will one shapes one's own life. Human freedom is a force for growth and maturity in truth and goodness; it attains its perfection when directed toward God, our beatitude.</p> <p>CCC 173</p>	<p>2 Our ability to respond is a sign of our human dignity. Only a free agent can choose to be responsible and elect to do what conforms to the will of God and to his own perfection.</p> <p><i>St. Thomas Aquinas</i></p>	<p>3 NO ONE CAN ESCAPE THE MORAL RESPONSIBILITY FOR ACTIONS TAKEN, AND ALL WILL BE JUDGED BY GOD HIMSELF BASED ON THIS RESPONSIBILITY.</p> <p><i>Compendium of Social Doctrine of the Catholic Church</i></p>	<p>4 Dear students, hold school in esteem! Return to it joyfully; consider it a great gift, a fundamental right which, of course, also involves duties. Think of all your contemporaries in many countries of the world who have no education at all... The right to education is the right to be fully human.</p> <p><i>John Paul II</i></p>	<p>5 The most important thing is not to become like a much-trodden path, like outcrop rock, like thistles... We have to become good ground... The heart cannot be fair game for birds and passers-by. It has to provide enough ground for the seed to take root. The sun of human passions and a dissolute life should not scorch the seedlings of divine promise.</p> <p><i>St. Augustine</i></p>	<p>6 The universality and integrality of the salvation wrought by Christ makes indissoluble the link between the relationship that the person is called to have with God and the responsibility he has towards his neighbor in the concrete circumstances of history.</p> <p><i>Compendium of Social Doctrine of the Catholic Church</i></p>	<p>7 The direct duty to work for a just ordering of society is proper to the lay faithful. As citizens of the State, they are called to take part in public life in a personal capacity. So they cannot relinquish their participation "in the many different economic, social, legislative, administrative and cultural areas, which are intended to promote organically and institutionally the common good."</p> <p><i>Benedict XVI</i></p>	<p>8 <i>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. PARTICIPATION IS ACHIEVED FIRST OF ALL BY TAKING CHARGE OF THE AREAS FOR WHICH ONE ASSUMES PERSONAL RESPONSIBILITY BY THE CARE TAKEN FOR THE EDUCATION OF HIS FAMILY, BY CONSCIENTIOUS WORK, AND SO FORTH.</i></p> <p>CCC 1913-14</p>
<p>9 I think it is very natural for you to want the whole world to know Christ. But start with the responsibility of saving the souls who live with you and sanctifying each one of your fellow workers or fellow students. That is the principal mission that the Lord has entrusted to you.</p> <p><i>St. Josemaria</i></p>	<p>10 <i>Each one sustains the rest and the rest sustain each one.</i></p> <p><i>St Gregory the Great</i></p>	<p>11 <i>Love of neighbor, grounded in the love of God, is first and foremost a responsibility for each individual member of the faithful, but it is also a responsibility for the entire ecclesial community at every level. . . As a community, the Church must practice love.</i></p> <p><i>Benedict XVI</i></p>	<p>12 if there is any truth brought home to us by conscience, it is this, that we are personally responsible for what we do, that we have no means of shifting our responsibility, and that the dereliction of duty involves punishment.</p> <p><i>Cardinal Newman</i></p>	<p>13 <i>Sin is a personal act. Moreover, we have a responsibility for the sins committed by others when we cooperate in them: by participating directly and voluntarily in them; by ordering, advising, praising, or approving them; by not disclosing or not hindering them when we have an obligation to do so; by protecting evil-doers.</i></p> <p>CCC 1868</p>	<p>14 <i>Most modern freedom is at root fear. It is not so much that we are too bold to endure rules; it is rather that we are too timid to endure responsibilities.</i></p> <p><i>G. K. Chesterton</i></p>	<p>15 This year, or this month, or more likely, this very day, we have failed to practise ourselves the kind of behaviour we expect from other people.</p> <p><i>C. S. Lewis</i></p>	<p>16 <i>Believers can have more than a little to do with the birth of atheism. To the extent that they neglect their own training in the faith, or teach erroneous doctrine, or are deficient in their religious, moral or social life, they must be said to conceal rather than reveal the authentic face of God and religion.</i></p> <p><i>Gaudium et Spes</i></p>

<p>17</p> <p>To the first human couple God entrusts the task of subduing the earth and exercising dominion over every living creature. . . he is to "cultivate and care for" the goods created by God. These goods were not created by man, but have been received by him as a precious gift that the Creator has placed under his responsibility. Cultivating the earth means not abandoning it to itself; exercising dominion over it means taking care of it, as a wise king cares for his people and a shepherd his sheep.</p> <p><i>Compendium of Social Doctrine of the Catholic Church</i></p>	<p>18</p> <p>[Man and woman's] dominion over the world requires the exercise of responsibility, it is not a freedom of arbitrary and selfish exploitation.</p> <p>All of creation in fact has value and is "good" in the sight of God, who is its author.</p> <p>Man must discover and respect its value. This is a marvelous challenge to his intellect, which should lift him up as on wings towards the contemplation of the truth of all God's creatures, that is, the contemplation of what God sees as good in them. . . man must recognize them for what they are and establish with each of them a relationship of responsibility.</p> <p><i>Compendium of Social Doctrine of the Catholic Church</i></p>	<p>19</p> <p>You will feel completely responsible when you realize that, before God, you have only duties. He already sees to it that you are granted rights.</p> <p><i>St. Josemaria</i></p>	<p>20</p> <p>The truth concerning good and evil is recognized in a practical and concrete manner by the judgment of conscience, which leads to the acceptance of responsibility for the good accomplished and the evil committed ... The maturity and responsibility of these judgments are not measured by the liberation of the conscience from objective truth, in favor of an alleged autonomy in personal decisions, but on the contrary, by an insistent search for truth and by allowing oneself to be guided by that truth in one's actions.</p> <p><i>Compendium of Social Doctrine of the Catholic Church</i></p>	<p>21</p> <p>Artistic talent is a gift from God and those who discover this gift in themselves sense at the same time a certain duty: they understand that this talent cannot be wasted, but must be developed. They also realize that they do not develop it for their own satisfaction, but in order to serve with this talent their neighbor and the society in which they live. If creativity is not guided by good, or worse still it is directed towards evil, it is not worthy of the title of "artist".</p> <p><i>Pope John Paul II</i></p>	<p>22</p> <p>Freedom means responsibility or mastery of one's own acts, but how can this inner responsibility be shown externally than by owning some material thing over which one can exercise control? That thing is private property.</p> <p><i>Fulton Sheen</i></p>	<p>23</p> <p><i>A man is responsible for his property not to himself alone, but also to his neighbor and to God ...</i></p> <p><i>[The rich man in Luke's Gospel] lost his soul because he refused to recognize the social responsibility of his wealth by sharing his superfluities with the poor beggar at his door. He did not fail because he had no right to his property but because he failed to use it as he ought.</i></p> <p><i>Fulton Sheen</i></p>	<p>24</p> <p><i>Christians are convinced that the triumphs of the human race are a sign of God's grace and the flowering of His own mysterious design. For the greater mark power becomes, the farther his individual and community responsibility extends. Hence it is clear that men are not deterred by the Christian message from building up the world, or impelled to neglect the welfare of their fellows, but that they are rather more stringently bound to do these very things.</i></p> <p><i>Gaudium et Spes</i></p>
<p>25</p> <p>The poor remain entrusted to us and it is this responsibility upon which we shall be judged at the end of time.</p> <p><i>Compendium of Social Doctrine of the Catholic Church</i></p>	<p>26</p> <p>If time were mere gold you could perhaps afford to squander it. But time is life and you don't know how much you have left.</p> <p><i>St. Josemaria</i></p>	<p>27</p> <p>WE ARE RESPONSIBLE FOR DOING WHAT WE CAN.</p> <p><i>Robert Hugh Benson</i></p>	<p>28</p> <p>Pray as though everything depended on God. Work as though everything depended on you.</p> <p><i>St. Augustine</i></p>	<p>29</p> <p>all we have is to decide what to do with the time that is given to us.</p> <p><i>J. R. R. Tolkien</i></p>	<p>30</p> <p>The Most Holy Trinity grants you grace and expects you to make use of it responsibly. Given such an endowment, there is no place for your adopting easy, slow, lazy attitudes, because, apart from everything else, souls await you.</p> <p><i>St. Josemaria</i></p>	<p>31</p> <p>Much will be required of the person entrusted with much, and still more will be demanded of the person entrusted with more.</p> <p><i>Luke 12:48</i></p>	<p>Holy Mary, Gate of Heaven, Pray for Us</p>

