

Forming Consciences for Faithful Citizenship

As Catholics and as citizens we recall the following:

- Responsible citizenship is a virtue and one way we live our lives as Catholics.
- The Church does not tell us whom to vote for or what political party to join.
- The role of the Church is to help Catholics form their consciences in accord with God's truth.
- "Conscience is a judgment of practical reason that helps us to recognize and seek what is good and reject what is evil." (CCC 1778, 1796)
- Forming our consciences is an ongoing process.

Seven Steps to Forming Consciences for Faithful Citizenship:

- 1 When examining any issue or situation, we must begin by being open to the truth and to what is right.
- 2 We must study Sacred Scripture and the authoritative teachings of the Church.
- 3 We must examine the facts and background information from reliable sources.
- 4 We must prayerfully reflect to discern the will of God.
- 5 The prudent advice and good example of others supports and enlightens our conscience.
- 6 The gifts of the Holy Spirit help us develop our conscience.
- 7 Regular examination of conscience is important to help us to see the world through eyes of faith.

Not all issues have the same moral weight.

- There are some things we must never do, as individuals or as a society, because they are always incompatible with love of God and neighbor. Such actions are so deeply flawed that they are always opposed to the authentic good of persons. They are deemed **intrinsic evils** and must never be supported or condoned. A prime example is the intentional taking of innocent human life, as in abortion and euthanasia.
- Similarly, direct threats to the sanctity and dignity of human life, such as human cloning and destructive research on human embryos, must always be opposed.
- Other **direct assaults on innocent human life** and violations of human dignity, such as genocide, torture, racism, and the targeting of noncombatants in acts of terror or war, can never be justified.

**Let us see the world through the eyes of faith
and not judge the faith through the eyes of the world.**

From the Heart of the Church

"The Church recognizes that while democracy is the best expression of the direct participation of citizens in political choices, it succeeds only to the extent that it is based upon a correct understanding of the human person."

"The Church's Magisterium does not wish to exercise political power or to eliminate the freedom of opinion of Catholics regarding contingent questions. Instead it intends – as its proper function – to instruct and illuminate the consciences of the faithful, particularly those involved in political life, so that their actions may always serve the integral promotion of the human person and the common good."

*Congregation for the
Doctrine of the Faith
Doctrinal Note on Some
Questions Regarding the
Participation of Catholics
in Political Life*

"The Church wishes to help form consciences in political life and to stimulate greater insight into the authentic requirements of justice as well as a greater readiness to act accordingly, even when this might involve conflict with situations of personal interest."

*Deus Caritas Est Encyclical
Pope Benedict XVI*

During election years, many handouts, voter guides, videos and emails are produced and distributed. Not all are reliable sources. We encourage Catholics to utilize resources authorized by our Bishop, the Pennsylvania Catholic Conference of Bishops and the United States Conference of Catholic Bishops.

Log on to www.faithfulcitizenship.org for more information.

Forming Consciences for Faithful Citizenship, produced by the United States Conference of Catholic Bishops, applies Catholic moral principles to a range of important issues. The document warns against misguided appeals to “conscience” to ignore fundamental moral claims, to reduce Catholic moral concerns to one or two matters, or to justify choices simply to advance partisan, ideological, or personal interests.

It outlines and makes important **distinctions among moral issues**, acknowledging that some involve the clear obligation to oppose intrinsic evils which can never be justified, and that others require action to pursue justice and promote the common good. In particular, our Catholic Bishops focused on **several current and fundamental problems**, some of which involve opposition to intrinsic evils and others raising serious moral questions:

- Continuing **destruction of unborn children** through abortion and other threats to the lives and dignity of others who are vulnerable, sick, or unwanted;
- Renewed efforts to force Catholic ministries—in health care, education, and social services—to **violate their consciences** or stop serving those in need;
- Intensifying efforts to **redefine marriage** and enact measures which undermine marriage as the permanent, faithful, and fruitful union of one man and one woman and a fundamental moral and social institution essential to the common good;
- **An economic crisis** which has devastated lives and livelihoods, increasing national and global unemployment, poverty, and hunger; increasing deficits and debt and the duty to respond in ways which protect those who are poor and vulnerable, as well as future generations;
- The failure to repair a **broken immigration system** with comprehensive measures that promote true respect for law, protect the human rights and dignity of immigrants, victims of human trafficking and refugees, recognize their contributions to our nation, keep families together, and advance the common good;
- **Wars, terror, and violence** which raise serious moral questions on the use of force and its human and moral costs in a dangerous world, particularly the absence of justice, security, and peace in the Holy Land and throughout the Middle East.



Produced by the Diocese of Pittsburgh, Department for Human Dignity
Source: USCCB Faithful Citizenship





UNITED STATES CONFERENCE OF CATHOLIC BISHOPS

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FAITHFUL CITIZENSHIP BULLETIN ANNOUNCEMENTS

Put the bulletin announcements below along with these **graphics or clip art** in your parish bulletin in order to help Catholics in your parish be faithful citizens.

Catholics Care. Catholics Vote. Participate in political life.

In their statement on *Forming Consciences for Faithful Citizenship*, the U.S. Catholic bishops remind Catholics about the call to participate in political life. "In the Catholic tradition," they write, "responsible citizenship is a virtue, and participation in political life is a moral obligation" (no. 13). Visit www.faithfulcitizenship.org today to read the statement, watch videos, and access other great resources.

*(Use this announcement any time, but especially on July 2-3, along with the homily suggestions and **bulletin insert** .)*

Catholics Care. Catholics Vote. Form your conscience.

In their statement on *Forming Consciences for Faithful Citizenship*, the U.S. Catholic bishops urge Catholics to form their consciences through being open to truth, studying Scripture and Church teaching, examining facts and background information, and prayerful reflection (no. 18). Visit www.faithfulcitizenship.org to learn about the steps you can take to form your conscience, watch videos and access other great resources on conscience formation for faithful citizens.

*(Use this announcement any time, but especially on April 16-17, along with the homily suggestions and **bulletin insert** .)*

Catholics Care. Catholics Vote. Learn about the issues.

In their statement on *Forming Consciences for Faithful Citizenship*, the U.S. Catholic bishops lift up various issues of different moral weight and urgency. Some issues they mention include: addressing abortion, euthanasia, the use of the death penalty and imprudent resort to war; protecting the fundamental understanding of marriage as the life-long and faithful union of one man and one woman; achieving comprehensive immigration reform; caring for our common home; helping families and children overcome poverty; providing healthcare while respecting human life, human dignity and religious freedom; and establishing and complying with moral limits on the use of military force. Learn more about these issues and others at www.faithfulcitizenship.org.

Catholics Care. Catholics Vote. Practice civil dialogue.

In their statement on *Forming Consciences for Faithful Citizenship*, the U.S. Catholic bishops remind Catholics that we are called to engage in charitable, respectful and civil dialogue during election season. In a culture that is dominated by "partisan attacks, sound bites and media hype," the Church calls for "a different kind of political engagement" (no. 14). Visit

www.faithfulcitizenship.org to access resources on civil dialogue and on how our faith calls us to engage during election season and beyond.

(Use this announcement any time, but especially on October 1-2, along with the homily suggestions and bulletin insert .)

Catholics Care. Catholics Vote. Register to vote.

In their statement on *Forming Consciences for Faithful Citizenship*, the U.S. Catholic bishops remind Catholics, "We are called to bring together our principles and our political choices, our values and our votes, to help build a better world" (no. 14). In [insert name of your state], the voter registration deadline is [insert deadline]. You can pick up a mail-in voter registration form at [name locations where forms are available, such as county elections office, library, or post office] or online at [insert url of your state's voter registration website].

(Find the information to complete this announcement by visiting the Election Assistance Commission website . . . and clicking on your state. This will take you to your state's voter registration web page, which includes forms, deadlines and other information about voter registration in your state.)

Remember to Vote... Be a Faithful Citizen.

Visit www.faithfulcitizenship.org to explore how you can love your neighbors by advocating as a faithful citizen on behalf of those who are poor and vulnerable. As you prepare to vote this week, read the U.S. bishops' statement on *Forming Consciences for Faithful Citizenship*, watch videos and access other great resources on faithful citizenship.

(Use this announcement any time, but especially on Nov. 5-6, along with the homily suggestions.)

Parish Policy on Distribution of Campaign Materials

During this election season, our parish will be utilizing materials from the United States Conference of Catholic Bishops on *Forming Consciences for Faithful Citizenship*. Distribution of other election-related materials on church property will not be permitted. Among other activities, posting flyers or signs, passing out campaign literature, and leaving unauthorized materials anywhere in the building or on car windshields, are prohibited. We appreciate your compliance with this policy.

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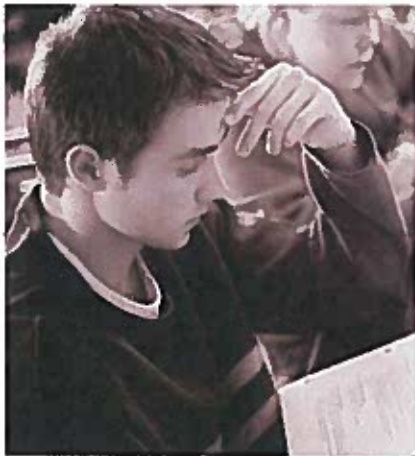


What is Conscience?

In ***Forming Consciences for Faithful Citizenship*** (no. 17), the Catholic Bishops of the United States Conscience remind us:

“The Church equips its members to address political and social questions by helping them to develop a well-formed conscience. ...Conscience is not something that allows us to justify doing whatever we want, nor is it a mere “feeling” about what we should or should not do. Rather, conscience is the voice of God resounding in the human heart, revealing the truth to us and calling us to do what is good while shunning what is evil.”

Conscience is a judgment of practical reason that helps us to recognize and seek what is good, and to reject what is evil (*Catechism of the Catholic Church*, no. 1778, 1796).



The Second Vatican Council wrote:

“Always summoning [one] to love good and avoid evil, the voice of conscience can when necessary speak to [one’s] heart more specifically: do this, shun that” (*Gaudium et Spes* 16).

Conscience does not simply “come to us”! Throughout our lives, we have to spend time *forming our consciences* so that we can make well-reasoned judgments about particular situations.

How Do I Form My Conscience?

As the bishops note in ***Forming Consciences for Faithful Citizenship***, we need to form our consciences in an *ongoing manner*. How do we do this?

- 1) When examining any issue or situation, we must begin by **being open to the truth** and what is right.
- 2) We must **study Sacred Scripture** and the **teaching** of the Church.
- 3) We must **examine the facts and background information** about various choices.
- 4) We must **prayerfully reflect** to discern the will of God (*Forming Consciences for Faithful Citizenship*, no. 18).

The *United States Catholic Catechism for Adults* adds:

- 5) The **prudent advice and good example** of others support and enlighten our conscience.
- 6) The **authoritative teaching** of the Church is an essential element.
- 7) The **gifts of the Holy Spirit** help us develop our conscience.
- 8) **Regular examination of conscience** is important as well (p. 314).



Reflections on Conscience

From the *Catechism of the Catholic Church*

1777 Moral conscience,¹ present at the heart of the person, enjoins him at the appropriate moment to do good and to avoid evil. It also judges particular choices, approving those that are good and denouncing those that are evil.² It bears witness to the authority of truth in reference to the supreme Good to which the human person is drawn, and it welcomes the commandments. When he listens to his conscience, the prudent man can hear God speaking.

1778 Conscience is a judgment of reason whereby the human person recognizes the moral quality of a concrete act that he is going to perform, is in the process of performing, or has already completed. In all he says and does, man is obliged to follow faithfully what he knows to be just and right. It is by the judgment of his conscience that man perceives and recognizes the prescriptions of the divine law.

¹Cf. Rom 2:14-16. ²Cf. Rom 1:32.

Reflections on Conscience Formation

From the *Catechism of the Catholic Church*

1784 The education of the conscience is a lifelong task. From the earliest years, it awakens the child to the knowledge and practice of the interior law recognized by conscience. Prudent education teaches virtue; it prevents or cures fear, selfishness and pride, resentment arising from guilt, and feelings of complacency, born of human weakness and faults.



The education of the conscience guarantees freedom and engenders peace of heart.

1785 In the formation of conscience the Word of God is the light for our path,³ we must assimilate it in faith and prayer and put it into practice. We must also examine our conscience before the Lord's Cross. We are assisted by the gifts of the Holy Spirit, aided by the witness or advice of others and guided by the authoritative teaching of the Church.⁴

³Cf. Ps 119:105. ⁴Cf. *Dignitatis Humanae* 14.

Reflection Questions

1. What is conscience?
2. When has my conscience guided me to "do good and avoid evil"?
3. What are some key resources I can use to form my conscience?
4. Forming conscience is a "lifelong task." What do I do to *regularly* form my conscience? What more should I do?



To download this and other helpful resources, visit www.faithfulcitizenship.org!

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Forming Consciences for Faithful Citizenship

Civil Dialogue

In *Forming Consciences for Faithful Citizenship*, the Catholic bishops of the United States urge all people to practice civility, charity and justice in public life (no. 60). In the following essay, Cardinal Donald Wuerl, Archbishop of Washington, reflects on how Catholics can carry out this call to civil dialogue.

Civil Discourse: Speaking Truth in Love

By Cardinal Donald Wuerl

The preacher's pulpit, the politician's podium and the print and electronic media all bear some responsibility to encourage a far more civil, responsible and respectful approach to national debate and the discussion of issues in our country today.

A wise and ancient Catholic maxim has always insisted that we are to "hate the sin and love the sinner." At the heart of this time-honored wisdom is the simple recognition that some things are wrong and yet we still distinguish between what is done and who does it.

Increasingly, there is a tendency to disparage the name and reputation, the character and life, of a person because he or she holds a different position. The identifying of some people as "bigots" and "hate mongers" simply because they hold a position contrary to another's has unfortunately become all too commonplace today. Locally, we have witnessed rhetorical hyperbole that, I believe, long since crossed the line between reasoned discourse and irresponsible demagoguery.

It should not be acceptable to denounce someone who favors immigration reform that includes the process to citizenship as a "traitor" and "unpatriotic." The representatives in federal and state government who voted against the District of Columbia Opportunity Scholarship Program or against tax

credits for Catholic schools educating minority children should not be labeled in the media as "anti-Catholic bigots" or "racists" since the majority of the children are African American. People and organizations should not be denounced disparagingly as "homophobic" simply because they support the traditional, worldwide, time-honored definition of marriage. The defaming words speak more about political posturing than about reasoned discourse.

Why is it so important that we respect both our constitutional right to free speech and our moral obligation that we not bear false witness against another? A profoundly basic reason is that we do not live alone. While each of us can claim a unique identity, we are, nonetheless, called to live out our lives in relationship with others – in some form of community.

All human community is rooted in this deep stirring of God's created plan within us that brings us into ever-widening circles of relationship: first with our parents, then our family, the Church and a variety of community experiences, educational, economic, cultural, social and, of course, political. We are by nature social and tend to come together so that in the various communities of which we are a part, we can experience full human development. All of this is part of God's plan initiated in creation and reflected in the natural law that calls us to live in community.

What does this have to do with toning down our rhetoric? Everything! No community, human or divine, political or religious, can exist without trust. At the very core of all human relations is the confidence that members speak the truth to each other. It is for this reason that God explicitly protected the bonds of community by prohibiting falsehood as a grave attack on the human spirit. "You shall not bear false witness against your neighbor" (Ex 20:16). To tamper with the truth or, worse yet, to pervert it, is to undermine the foundations of human community and to begin to cut the threads that weave us into a coherent human family.

The call to truthfulness is far from being a denial of freedom of speech. Rather, it is a God-given obligation to respect the very function of human speech. We are not free to say whatever we want about another, but only what is true. To the extent that freedom is improperly used to sever the bonds of trust that bind us together as a people, to that extent it is irresponsible. The commandment that obliges us to avoid false witness also calls us to tell the truth. We, therefore, have an obligation to ascertain that what we say or hear or read is really the truth.

Someone once described a "gossip" as a person who will never tell a lie if a half-truth will do as much harm. When we listen to news accounts or read what is presented in the print and electronic media, we are too often reminded that spin, selecting only some of the facts, highlighting only parts of the picture, has replaced too often an effort to present the facts – the full story. We all know the tragic results of gossip against which there is little or no defense. In an age of blogs, even the wildest accusations can quickly become "fact." Gossip is like an insidious infection that spreads sickness throughout the body. These untruths go unchallenged because the persons who are the object of the discussion are usually not present to defend themselves, their views or actions.

Irresponsible blogs, electronic and print media stories, and pulpit and podium people-bashing rhetoric can be likened to many forms of anonymous violence. Spin and extremist language should not be embraced as the best this country is capable of achieving. Selecting only some facts, choosing inflammatory words, spinning the story, are activities that seem much more directed to achieving someone's political purpose rather than reporting events. One side is described as "inquiring minds that want to know" and the other side as "lashing out in response."

We need to look at how we engage in discourse and how we live out our commitment to be a people of profound respect for the truth and our right to express our thoughts, opinions, positions – always in love. We who follow Christ must not only speak the

truth but must do so in love (Eph 4:15). It is not enough that we know or believe something to be true. We must express that truth in charity with respect for others so that the bonds between us can be strengthened in building up the body of Christ.

Freedom of speech and respect for others, freedom of expression and regard for the truth, should always be woven together. This should be true of everyone, whether they speak from a pulpit, a political platform, or through the electronic and print media and other means of social communications.

Ground Rules for Civil Dialogue

We are all called to engage in civil dialogue. Here are some possible ground rules for civil dialogue:

1. Make sure everyone has an opportunity to speak.
2. Share your personal experience, not someone else's.
3. Listen carefully and respectfully. Speak carefully and respectfully. Do not play the role of know-it-all, convincer or corrector. Remember that a dialogue is *not* a debate.
4. Don't interrupt unless for clarification or time keeping.
5. Accept that no group or viewpoint has a complete monopoly on the truth.
6. "Be more ready to give a favorable interpretation to another's statement than condemn it" (*Catechism of the Catholic Church* 2478, quoting St. Ignatius of Loyola).
7. Be cautious about assigning motives to another person.



To download this and other helpful resources, visit www.faithfulcitizenship.org!

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Talking to Kids About Elections and Current Events

By Dr. Joseph D. White, Ph.D.



Pamphlet
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\$5.00

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DESCRIPTION

Sold in packs of 50

This important tool helps adults communicate with children about elections and current events in a way that reinforces Catholic moral teaching and encourages civic responsibility. Author Dr. Joseph D. White, Ph.D. gives parents advice on exactly where to start, and provides them with words that will encourage and reassure children when they might be scared or confused. The pamphlet also includes questions and topics for family discussion.

For a non-reproducible PDF of this pamphlet, [click here](#). The PDF is meant for review only and should not be reproduced in any form.

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The Right to Life and the Dignity of the Human Person: Before we were even born, God knew us. God made us, and he knows who he made us to be. Every life is valuable to God, and every person has a right to life from conception to natural death.

Talk about it: What can we do when we see someone being mistreated or left out? How do we respond to those who are different from us? If we see someone else being mean, what should we do?



The Call to Family, Community, and Participation: God gives us families to help us learn how to love one another and so we can learn who God is. Our parish community also helps us to learn about God.

Talk about it: How can we work together in our families, parish communities, school, or neighborhood to take care of one another and become the people God made us to be? How do we participate in the communities that surround us?

Rights and Responsibilities: Because God made every person, everyone has rights and responsibilities. Jesus said we should love our neighbor as we love ourselves. Following this command means making sure everyone's rights are protected.

Talk about it: The Church teaches that everyone has a right to basic human needs: food, shelter, clothing, rest, and medical attention. What can we do to protect the rights of people around the world and our friends and neighbors?

Option for the Poor and Vulnerable: We should have special love and care for those who are poor. We should treat people in need the same way we would treat Jesus himself.

Talk about it: Who are the poor and vulnerable people that we know? What can we do to make sure they know we love and care for them?

Dignity of Work and the Rights of Workers: The different jobs people have are important. They help people earn money to buy food and other things they need. Jobs also allow people to work together with God and his creation. Work is part of God's plan for people. Workers should be treated fairly.

Talk about it: What jobs are we called to do in our family, in our home, and in our community?

Solidarity: Even though each of us is different, we are all part of one human family. God calls everyone to be his children. We should treat everyone with love, kindness, and fairness. Jesus also calls us to be peacemakers. Treating others fairly will help us to live in peace with one another.

Talk about it: How can we be peacemakers in our family, at school, in our parish, and other activities?

Caring for God's Creation: God gave the plants, animals, and all of creation for the good of all people. We are called to work to take care of the plants and animals and the places where they live, so everyone can enjoy them now and in the future.

Talk about it: What are some ways we can take care of God's creation each day?



As Catholics and citizens, we have a right and a responsibility to uphold Christian values in the society in which we live. In doing so, we work together with God as he builds his kingdom. Let us set a goodly example for our children — one of careful reflection and civil dialogue — so they too can live as the light of the world.

Additional Resources

Books

How to Defend the Faith without Raising Your Voice, Austen Ivereigh. (Our Sunday Visitor, 2012).
Raising Good Kids: Back to Family Basics, Dr. Ray Guarendi. (Our Sunday Visitor, 2011).
Seek First the Kingdom: Challenging the Culture by Living Our Faith, Cardinal Donald Wuerl. (Our Sunday Visitor, 2012).

Websites

"Forming Consciences for Faithful Citizenship: A Call to Political Responsibility from the Catholic Bishops of the United States," *United States Conference of Catholic Bishops*, www.usccb.org.

To view a PDF of additional topical pamphlets or to order bulk copies of this pamphlet, go to www.osv.com/pamphlets

Our Sunday Visitor

Bringing Your Catholic Faith to Life

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By Dr. Joseph D. White, Ph.D.

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Talking to Kids About Elections & Current Events



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When election season is approaching, it's hard to avoid the barrage of information about and advertising related to candidates and current issues. From signs and billboards, to commercials, debates, radio spots, and Internet banners, the election is all around us and our families. Children are very aware of approaching elections, especially presidential ones.

In many schools, elections are used as subject matter for social studies classes so that children can become aware of what our democratic system of government looks like in action. While children can't cast ballots to decide who their leaders will be, many schools hold "mock elections" to help students understand what this process is like. Mock elections might even include students campaigning for candidates of their choice.

Help Children Understand Elections

Children, especially when they are young, feel most secure when the adults around them seem to agree with each other on important matters. They feel a sense of uneasiness when they know that people who care about them are in conflict with one another, especially when each point of view is put forth passionately. Children may wonder, "Who's right about this?" or "What am I supposed to believe?" But voices articulating disagreement and even conflict are a very real part of campaigns, and current issues naturally find their way into everyday conversation. Children overhear parents talking with friends or one another, see an adult's reaction to a television commercial, or see a teacher's bumper sticker in the school parking lot.



Because we live in a democratic nation, we have the privilege and civic duty of participating in elections and making our views known. Children need to see that conflicting viewpoints are a natural, and often necessary, part of the democratic process. But how can children make sense of what they are seeing and realize that when adults express differing points of view, they are not (or at least shouldn't be) fighting one another? How can children understand that these expressions are evidence of a society made up of different views voicing their opinions so that everyone is represented and the will of the people is respected?

Here are a few tips to helping children make sense of the elections:

- **Tell children that we are called to bring our faith and principles into the public square.** Jesus calls us to be the "salt of the earth" and the "light of the world" (Matthew 5:13-14). Our Catholic faith is at the core of our views about right and wrong and the good of humankind. We must do our part to make our community and world a better place by working for the common good.

- **Let children know that as Catholics, we do not have allegiance to a particular person or party, but to a set of principles that relate to the truths we profess and believe.** These principles, as outlined in the U. S. bishops' document *Forming Consciences for Faithful Citizenship*, act as guides when we are evaluating a candidate or party platform in light of our faith. We can educate children and youth about each of these core principles.

- **Help children grasp that everyone sees life and the world a little differently.** Because each of us is a unique individual, we all have our own perspectives, and sometimes what we feel strongly about isn't as important to someone else. Sometimes, others disagree with us and feel just as passionately about their own perspectives. This doesn't mean that all views are equal, or that the only truth is one's personal truth. As Catholics, we do not, and cannot, believe that truth is relative. We do



there are many people who disagree with our Catholic perspective. Sometimes this is a matter of conscience formation, and other times (for example, when faithful, well-formed Catholics disagree), it is a matter of prudential judgment on issues that our faith doesn't clearly answer. Even though we disagree, we still must be respectful. God respects our own free will – he teaches us, but doesn't force us to follow his will. Likewise, we must respect the free will of others.



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- **Be charitable and respectful in the example you set for children.** Adults calling someone names or otherwise expressing hostility because of differing political views can be confusing for children. When we are calm and respectful, we show a strength that comes from confidence in our convictions. If we wish to hand on important values to our children, this approach is more convincing. We should show them that truth is not threatened by disagreement or discussion.

- **Reassure children that they are safe and secure, and that our nation is in God's hands.** Modern campaign advertising can be so sensationalistic that children might believe electing a certain candidate would spell certain doom for our country. The Church has survived – and even thrived – in friendly and unfriendly political landscapes and governments. Regardless of who is elected, we are called to do our part and trust in God.

Key Catholic Themes

In the document *Forming Consciences for Faithful Citizenship*, the United States bishops discuss seven key themes that Catholics should take into consideration when participating in the political sphere. The Church does not endorse a particular party or candidate. Rather, it encourages that we grow in our understanding of these issues so we can make decisions about candidates and parties with an informed conscience.

Children can learn about these issues when they are presented in a developmentally appropriate way. Here are some talking points parents, teachers, catechists, and caregivers can use when explaining these themes to children.