

Selected quotations from Catholic social teaching on the theme of Solidarity

(Solidarity) is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good; that is to say, to the good of all and of each individual, because we are all really responsible for all.

On Social Concern, 38

All must consider it their sacred duty to count social obligations among their chief duties today and observe them as such. For the more closely the world comes together, the more widely do people's obligations transcend particular groups and extend to the whole world. This will be realized only if individuals and groups practise moral and social virtues and foster them in social living. Then, under the necessary help of divine grace, there will arise a generation of new women and men, the molders of a new humanity.

The Church in the Modern World, 30

We have to move from our devotion to independence, through an understanding of interdependence, to a commitment to human solidarity. That challenge must find its realization in the kind of community we build among us. Love implies concern for all - especially the poor - and a continued search for those social and economic structures that permit everyone to share in a community that is a part of a redeemed creation (Rom 8:21-23).

Economic Justice for All, 365

One of the most striking features of today's world, and one due in no small measure to modern technical progress, is the very great increase in mutual interdependence between people.

The Church in the Modern World, 23

We have inherited from past generations, and we have benefited from the work of our contemporaries: for this reason we have obligations towards all, and we cannot refuse to interest ourselves in those who will come after us to enlarge the human family. The reality of human solidarity, which is a benefit for us, also imposes a duty.

On the Development of Peoples, 17

Another root of this contradiction between affirmation and practice lies in a notion of freedom that exalts the individual in an absolute way giving no place to solidarity, openness to others, or service of them, asking like Cain: "Am I my brother's keeper?"

Yes, human beings are their brother's and sister's keepers. God entrusts us to one another. Our freedom has a relational dimension; we find our fulfillment through the gift of self to others.

The Gospel of Life, 19

To overcome today's individualistic mentality, a concrete commitment to solidarity and charity is needed, beginning in the family.

The Hundredth Year, 49

A world divided into blocs, in which instead of solidarity imperialism and exploitation hold sway, can only be a world structured in sin. Those structures of sin are rooted in sins committed by individual persons, who introduced these structures and reinforced them again and again. One can blame selfishness, shortsightedness, mistaken political decisions, and imprudent economic decisions; at the root of the evils that afflict the world there is -- in one way or another -- sin.

[On Social Concern](#), #36

The solidarity which binds all men together as members of a common family makes it impossible for wealthy nations to look with indifference upon the hunger, misery and poverty of other nations whose citizens are unable to enjoy even elementary human rights. The nations of the world are becoming more and more dependent on one another and it will not be possible to preserve a lasting peace so long as glaring economic and social imbalances persist.

[Mother and Teacher](#), 157

We must consequently continue to study the situation of the worker. There is a need for solidarity movements among and with the workers. The church is firmly committed to this cause, in fidelity to Christ, and to be truly the "church of the poor."

[On Human Work](#), 8

There can be no progress towards the complete development of the human person without the simultaneous development of all humanity in the spirit of solidarity.

[On the Development of Peoples](#), 43

Solidarity is a Christian virtue. It seeks to go beyond itself to total gratuity, forgiveness, and reconciliation. It leads to a new vision of the unity of humankind, a reflection of God's triune intimate life...

[On Social Concern](#), 40

Legislation is necessary, but it is not sufficient for setting up true relationships of justice and equality...If, beyond legal rules, there is really no deeper feeling of respect for and service to others, then even equality before the law can serve as an alibi for flagrant discrimination, continued exploitation and actual contempt. Without a renewed education in solidarity, an over-emphasis on equality can give rise to an individualism in which each one claims his own rights without wishing to be answerable for the common good.

[A Call to Action](#), 23

Solidarity helps us to see the 'other'-whether a person, people or nation-not just as some kind of instrument, with a work capacity and physical strength to be exploited at low cost and then discarded when no longer useful, but as our 'neighbor,' a 'helper'(cf. Gn. 2:18-20), to be made a sharer on a par with ourselves in the banquet of life to which all are equally invited by God.

[On Social Concern](#), 39

Interdependence must be transformed into solidarity, grounded on the principle that the goods of creation are meant for all. Avoiding every type of imperialism, the stronger nations must feel responsible for the other nations, based on the equality of all peoples and with respect for the differences.

[On Social Concern](#), 39

Government officials, it is your concern to mobilize your peoples to form a more effective world solidarity, and above all to make them accept the necessary taxes on their luxuries and their wasteful expenditures, in order to bring about development and to save the peace.

On the Development of Peoples, #84

Given these conditions, it is obvious that individual countries cannot rightly seek their own interests and develop themselves in isolation from the rest, for the prosperity and development of one country follows partly in the train of the prosperity and progress of all the rest and partly produces that prosperity and progress.

Peace on Earth, #131