

# Seven Principles of Catholic Social Teaching: An Overview

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## Life and Dignity of the Human Person

The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of our social teaching. We believe that every person is precious, that people are more important than things, and that the measure of every institution is whether it threatens or enhances the [life and dignity](#) of the human person.

## Call to Family, Community, and Participation

The person is not only sacred but also social. [How we organize our society](#) -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. [Marriage and the family](#) are the central social institutions that must be supported and strengthened, not undermined. We believe people have a right and a duty to [participate in society](#), seeking together the common good and well-being of all, especially the poor and vulnerable.

## Rights and Responsibilities

The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental [right to life](#) and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities--to one another, to our families, and to the larger society.

## Option for the Poor and Vulnerable

The Catholic tradition teaches that when there is question of defending the rights of individuals, the poor and badly off have a claim to especial consideration. The primer purpose of this special commitment to the poor is to enable them to become active participants in the life of society. It is to enable all persons to share in and contribute to the common good. The "option for the poor," therefore, is not an adversarial slogan that pits one group or class against another. Rather it states that the deprivation and powerlessness of the poor wounds the whole community. The extent of their suffering is a measure of how far we are from being a true community of persons. These wounds will be healed only by greater solidarity with the poor and among the poor themselves.

## The Dignity of Work and the Rights of Workers

The [economy must serve people](#), not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God's creation. If the dignity of work is to be protected, then the basic rights of workers must be respected--the right to productive work, to decent and fair wages, to the organization and joining of unions, to private property, and to economic initiative.

## Solidarity

We are [one human family](#) whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers and sisters keepers, wherever they may be. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught that if you want peace, work for justice.<sup>1</sup> The Gospel calls us to be peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict.

## Care for God's Creation

We show our respect for the Creator by our [stewardship of creation](#). Care for the earth is not just an Earth Day slogan it is a requirement of our faith. We are called to protect people and the planet, living our faith in relationship with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions that cannot be ignored.