DIOCESAN *LAUDATO SI'* ACTION PLAN

October 2026

DIOCESE OF SACRAMENTO

"Living our vocation to be protectors of God's handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience"

-LAUDATO SI', NO. 217
POPE FRANCIS


i


ii




iii


iv


v

OUR VOCATION: TO CULTIVATE AND CARE FOR GOD'S CREATION

"The earth is the Lord's (Psalm 24:1), to him belongs "the earth with all that is in it" (Dt 10:14) and we are to "cultivate and care for it" (Gen 2:15). We are commanded to care for God's creation. To do so faithfully, we are called to an **ecological conversion,** "whereby the effects of our encounter with Jesus Christ become evident in our relationship with the world" around us (*Laudato Si'*, 217).

The Laudato Si' Movement, defines ecological conversion as the:

> **"TRANSFORMATION OF HEARTS AND MINDS TOWARD GREATER LOVE OF GOD, EACH OTHER, AND CREATION. IT IS A PROCESS OF ACKNOWLEDGING OUR CONTRIBUTION TO THE SOCIAL AND ECOLOGICAL CRISIS AND ACTING IN WAYS THAT NURTURE COMMUNION: HEALING AND RENEWING OUR COMMON HOME."**

An ecological conversion is a turning to God in the humble and genuine spirit of repentance, acknowledging God as the Creator and source of all things, and repairing the broken relationship with God and each other. [vi] In *Laudato Si'* (220), Pope Francis shares the fruits of undergoing an ecological conversion:

- Gratitude, recognizing that the earth is God's loving gift
- Generosity in self-sacrifice and good works
- A loving awareness of a universal communion with the rest of creation
- Greater creativity and enthusiasm in resolving the world's problems, and
- A feeling of responsibility to care for creation based on faith

Pope Leo XIV continues and has reinforced the call to an ecological conversion and calls us to act, "***Now is the time to follow words with deeds***" (*10th World Day of Prayer for the Care of Creation*). We are continuously invited to an "ecological conversion", to take action in our lifestyles, parishes, communities and public policies.

As a response to our vocation, the Diocese of Sacramento commits to inviting and supporting parishes, schools, ministries and the faithful to a fruitful ecological conversion through the framework of integral ecology. The adoption of the Seven Goals of Laudato Si' will guide us in this commitment:

- Respect for the Cry of the Earth
- Response to the Cry of the Poor
- Ecological Economics
- Adoption of a Sustainable Lifestyle
- Ecological Education
- Ecological Spirituality
- Community Resilience and Empowerment

These Seven Goals of Laudato Si' guide us in responding, as a Church, to the real and measurable and urgent ecological challenges within the Diocese of Sacramento.

GOD'S CREATION IN NORTHERN CALIFORNIA



"THE CHURCH IN SACRAMENTO WILL BE A HOPEFUL AND EFFECTIVE SACRAMENT OF CHRIST IN NORTHERN CALIFORNIA"

-Most Rev. Jaime Soto,
Bishop of Sacramento

In the pastoral plan for the Diocese of Sacramento, Bishop Soto highlights the significance of creation and the Church's ministry within the Diocese. Bishop Soto reminds us of gospel account of Matthew; Jesus comes into the valley of the River Jordan. It is there, on the shores of the river, that John baptized Jesus of Nazareth. As Jesus came up from the waters, the sky was opened, and he saw the Holy Spirit come upon him. In that ancient river valley, Jesus began his public ministry. This ministry continues today in the vast Northern Valley, nourished by the waters of the Sacramento, American, and Feather Rivers.

The rivers that flow through our communities, the mountains that lift our eyes toward heaven, and the valleys through which we travel remind us that we are a pilgrim people journeying together toward our eternal home (*Laudato Si,* no. 243). As these landscapes sustain and connect the communities of our Diocese, they call us to walk in communion with one another, to receive creation with gratitude, and to protect the waters, lands, and living creatures entrusted to our care so that all may flourish for generations to come.

Facts & Figures

The Diocese of Sacramento encompasses:

- 20 counties in Northern California, with a population of more than 3.6 million people (2021 Census Data),
- Catholic population of more than 1 million people,
- 102 parishes, 40 missions,
- 3 Newman Centers for College Campus Ministry,
- 36 elementary schools and 6 high schools,
- 6 Catholic Charities organizations and 12 affiliate charitable organizations
- Almost 14,000 students in religious instruction, and over 26,000 students in Catholic instruction

BioDiversity

The varied ecosystems of Northern California support a high biological diversity of plant and animal species.

- The **Sacramento Valley** features vital wetlands, rivers, and agricultural lands. Ricelands serve as surrogate wetlands to more than 225 species. Including migratory waterbirds to special-status reptiles like the Giant Garter snake and the Western Pond Turtle whose populations are in decline.

- The **Foothills and Mountains**, ranging into the Sierra Nevada, support diverse conifer forests and chaparral communities that provide critical forage and cover for native mammals and birds. Critical watersheds also serve migratory and local birds.
- The higher elevation of the **Sierra Nevada Range** includes coniferous forests and alpine zones which support diverse wildlife adapted to colder winters and rocky topography.

Ethnic and Cultural Diversity

The rich ethnic and cultural diversity of the Diocese of Sacramento deepens our shared faith by revealing the many ways God is encountered and celebrated, while the wisdom, traditions, and lived experiences of our communities strengthen our common response to care for creation.

Urban and High-Density Counties				
	Caucasian	Hispanic/Latino	Asian/Pacific Islander	African American
Sacramento County	43%	24%	19%	10%
Solano County	35%	27%	16%	14%
Yolo County	45%	32%	14%	3%

High-Growth Suburban Counties				
	Caucasian	Hispanic/Latino	Asian/Pacific Islander	African American
Placer County	70%	15%	8%	2%
El Dorado County	76%	13%	5%	1%
Sutter County	42%	31%	17%	3%

Agricultural Valley Counties				
	Caucasian	Hispanic/Latino	Asian/Pacific Islander	African American
Colusa County	35%	60%		
Glenn County	51%	43%		
Tehama County	66%	27%		
Yuba County	54%	29%	8%	4%
Butte County	70%	18%	5%	2%

Rusal Mountain Counties					
	Caucasian	Hispanic/Latino	Asian/Pacific Islander	African American	Native American
Amador, Nevada, Plumas, Sierra Counties	+80%	10-12%			1-2%
Shasta County	78%	11%	3%		3%
Lassen County	64%	19%		9%	4%
Modoc County	73%	16%			5%
Siskiyou County	74%	13%			4%
Trinity County	80%	8%			5%

Agricultural Identity

The agricultural identity of the Diocese of Sacramento reminds us how deeply connected we are to one another and how dependent we are upon the fruits of the earth and the work of human hands, gifts that sustain our communities and call us to gratitude and faithful stewardship of God's creation.

- **Central Valley Heartland (Sutter Butes, Yolo and Southern Suburb Deaneries):** This geographic zone acts as the economic agricultural driver located primarily along the flat, nutrient-rich floor of the Central Valley:
    - Sacramento and Yolo Counties, known for processing hubs, field crops, and processing tomatoes.
    - Sutter and Yuba Counties are dominated by tree fruits (peaches, prunes) and extensive rice farming irrigated by the Sacramento River system.
    - Colusa County has almonds, rice and walnuts as its top three commodities, followed by cattle and seed production.
    - Solano County features sheep and livestock grazing alongside specialty row crops.

- **Northern Sacramento Valley (Shasta and Ridge Deaneries):** This geographic area shifts to larger, more climate-resilient orchards and pasturelands:
    - Butte, Tehama and Glenn Counties are home to commercial almond orchards, walnut groves, olive production and rice fields.
    - Shasta County is known for wild rice, strawberry nursery plants, and beef cattle operations.

- **Mountain and Forest Zones (Siskiyou, Mother Lode, and Gold Country Deaneries):** The eastern and northern boundaries of the diocese trade dense row cropping for mountainous, high-altitude resource management:
    - Siskiyou, Modoc, and Lassen Counties contain high-desert and volcanic soils which support alfalfa hay, seed potatoes, and extensive livestock ranching.
    - Plumas, Sierra, Nevada, Amador and El Dorado Counties are replete with timber production, Christmas tree farms, high-altitude cattle grazing and a viticulture landscape in the foothill appellations.

Economic Landscape

Economic opportunities that provide dignified work and support a plentiful life enable individuals, families, and communities to meet their needs while sharing in the responsibility to protect and wisely steward God's creation for the common good. The economic landscape of the Diocese includes two primary economic realities: deep pockets of urban poverty and high-baseline poverty rates stretching across the underfunded, rural northern counties.

- **Urban Hub of Sacramento County**: Sacramento County serves as the population epicenter of the diocese, with a county-wide poverty rate of about 12.5%.
    - High-poverty pockets of South and North Sacramento experience severe economic distress with low-median incomes, high food-stamp dependency, and lower high school graduation rates.
    - Family poverty is severe, with roughly 22% of children in Sacramento County living at or below the federal poverty line, a rate higher than the California state average.
- **Yuba, Sutter, Glenn, and Tehama** are high-poverty counties in the northern and mountain areas of the diocese, with higher baseline unemployment and poverty rates. In 2010, average total funding by county ranged from $18.56 per poor person in rural counties, compared to $44.83 per poor person in urban counties.



UNITED BY THE SHARED VOCATION TO CARE FOR CREATION

In his encyclical, *Laudato Si'*, Pope Francis explained that "everything is related, and we human beings are united as brothers and sisters on a wonderful pilgrimage". On this pilgrimage, we must recognize that we are "woven together by the love God has for each of his creatures and which also unites us in fond affection with brother sun, sister moon, brother river and mother earth" (LS 92). In the Diocese of Sacramento, our commitment to care for God's creation reflects and responds to this interconnectedness and unity with each other and with God's creation. This interconnectedness is evident in the celebration of the Mass. At the Eucharistic liturgy, we gather with the young and old, the rich and poor, and the saints in heaven to celebrate Christ's sacrifice.

> **"IT IS IN THE EUCHARIST THAT ALL THAT HAS BEEN CREATED FINDS ITS GREATEST EXALTATION", AND THEREFORE, "THE EUCHARIST IS ALSO A SOURCE OF LIGHT AND MOTIVATION FOR OUR CONCERNS FOR THE ENVIRONMENT, DIRECTING US TO BE STEWARDS OF ALL CREATION"**
>
> LAUDATO SI', NO.236

Through the Eucharist, we are urgently called to act as faithful stewards of God's creation and confront the rapidly changing environmental conditions across the Diocese of Sacramento.

- **Sacramento-San Joaquin Delta** is vulnerable to increased flooding, decline in water quality, stressed delta ecosystems and shifting of agricultural trends according to the 2021 Vulnerability Study by the Delta Stewardship Council[vii]
    - The Sacramento-San Joaquin Delta supplies a portion of the drinking water for 27 million Californians, serves as a biodiversity hotspot for more than 750 plant and animal species and home to nearly 600,000 people.

- **Sierra Nevada** is vulnerable to increasing springtime temperatures leading to a potential decrease of 64% in springtime Sierra snowpack volume if no mitigation efforts are implemented. The UCLA Center for Climate Science found that between 2041-2060, the Sierra will warm by 4 degrees Fahrenheit on average and could lose 30% of its snowpack. Further, by 2081-2100, the temperatures across the Sierra will increase by as much as 10 degrees Fahrenheit, with most of the severe warming occurring at elevations of 5,000 and 8,000 ft impacting the watersheds along the American River (i.e., El Dorado, Placerville, Folsom Lake)[viii].
    - The Sierra Nevada region provides 60% of California's fresh water and serves 23,000,000 people in communities in mountains, valleys and coastal cities of San Francisco, Los Angeles, and San Diego.

- **Heat Health Events (HHEs)** are days of high temperatures which pose health risks to populations vulnerable to heat. HHEs are predicted to worsen throughout the State of California and could occur 4-10 more often in the Northern Sierra region[ix]. The California Fourth Climate Change Assessment (2018) indicates that by 2050, heat waves in cities could cause 2-3 times more heat-related deaths (*Id*). **Public health** may also be negatively impacted by higher temperatures and wildfires, particularly for vulnerable populations who are more likely to experience adverse health issues and increased mortality risk.

LAUDATO SI' GOALS

"All of us can cooperate as instruments of God for the care of creation, each according to his or her own culture, experience, involvements and talents"

Laudato Si', no. 14

In *Laudato Si'*, Pope Francis gave voice to the concept of integral ecology which emphasizes the deep connections between our relationships with each other and the Lord Jesus as members of His One Body, as well as all creation. The Dicastery for Promoting Integral Human Development provides us with seven goals to integrate Pope Francis's call to integral ecology. These seven goals provide guidance on urgent and immediate actions we can take in the care of our common home:



Responding to the Cry of the Earth, a call to protect our common home for the wellbeing of all living creatures as we equitably address the climate crisis, biodiversity loss, and ecological sustainability.



Responding to the Cry of the Poor, a call to promote eco-justice, aware that we are called to defend human life from conception to death and all forms of life on Earth.



Ecological Economics, a call to acknowledge that the economy is a sub-system of human society, which itself is embedded within the biosphere – our common home.



Adoption of Sustainable Lifestyles, grounded in the idea of sufficiency and promoting sobriety in the use of resources and energy.



Ecological Education is about rethinking and redesigning curricular and institutional reform in the spirit of integral ecology in order to foster ecological awareness and transformative action.



Ecological Spirituality springs from a profound ecological conversion and helps us to "discovery God in all things", both in the beauty of creation and in the sighs of the sick and the groans of the afflicted, aware that the life of the spirit is not dissociated from worldly realities.



Community Resilience and Empowerment envisage a synodal journey of community engagement and participatory action at various levels.

OUR COMMITMENTS INSPIRED AND GUIDED BY THE *LAUDATO SI'* GOALS

The Diocese will implement the following commitments through an agricultural lens, recognizing farmers, ranchers, farmworkers, and rural communities as essential protagonists and partners in the stewardship of God's creation. These commitments are not isolated activities but rather follow the natural and spiritual dynamic of the word of God and the effects it produces in creation - an ecological conversion. Our commitments reflect the lessons from the Parable of the Sower: Seed, Sow, and Harvest.

Seed: God's Word

In his first general audience, Pope Leo XIV explained that "every word of the Gospel is like a seed that is thrown on the ground of our life". The seed bears fruit, but to do, it must die. The seed remains the exact same no matter where it lands, and such is the word of the Gospel which is the unchanging and living truth. For us to bear fruits of ecological conversion, we must receive the seed - the word of the Gospel.

Sow: The Human Heart

The growth of God's Word is dependent on the condition of the human heart. God's word, the seed, has inherent power to create life, but it remains dormant until it interacts with soil, it cannot change its own environment. The human heart has to be receptive to the Word of God to produce fruit. Through prayer, reflection, repentance and the sacraments, each person can cultivate "good ground" in their heart, and be receptive to hearing, listening and being moved by the Gospel. Our hearts must be cultivated for us to bear the fruits of ecological conversion.

Harvest: Ecological Conversion

When we view creation as a sacred gift through God's words, and take up our vocation to care for creation by cultivating our hearts, we will harvest the fruits of Ecological Conversion throughout the Diocese:

- Gratitude, recognizing that the earth is God's loving gift
- Generosity in self-sacrifice and good works
- A loving awareness of a universal communion with the rest of creation
- Greater creativity and enthusiasm in resolving the world's problems, and
- A feeling of responsibility to care for creation based on faith

Through this journey, we commit ourselves to work together, invite others, learn from one another, how to live out our vocation, to cultivate and care for God's creation.

1. Inspired and led by our clergy, we answer the call to care for God's creation.

Clergy guide the faithful in caring for creation by teaching environmental stewardship, connecting ecological health to human dignity, and modeling sustainable practices in parish life. Priests and Deacons have unique opportunities to guide the faithful in our shared vocation to care for God's creation. Their leadership will guide the faithful towards the 7 Laudato Si' Goals.

ACTIONS

A. Through their leadership and pastoral care, Clergy encourage a more ethical and compassionate relationship with all God's creation and lead the faithful to discover God in all things, through:

- The **Eucharist,** affirming God's work of creation, redemption, and sanctification, and celebrating the new creation brought by Christ.
- Dedicating **Homilies** throughout the pastoral year to encourage and inspire the faithful to see God in the beauty of creation, take up their vocation as stewards, and care for the most vulnerable.
- Promoting **Creation-based Liturgical Celebrations** to nurture and deepen the faithful's connection with creation, such as:
  - Rogation Days, Ember Days, Feast Days of Saints, World Day of Care for Creation, etc.

B. Through their leadership, Clergy lead their parishes in the adoption of sustainable policies for the parish to support reduction of waste, increase energy efficiency and raising awareness of the benefits of a sustainable lifestyle (ex: walking while praying, reducing consumerism, etc.).

- Inviting **Parish Pastoral and Finance Councils** to evaluate the parish's energy consumption, carbon footprint, and other activities to ensure efficient use of parish resources and minimize impact to the environment.
- Promoting **Sustainable Lifestyles** to encourage parishioners to adopt integral ecology awareness in their homes, focusing on the household's prayer practices, consumer spending and diet, and participation in works of mercy and charity.

2. Integrate care for creation into parish life to reflect our unity, co-responsibility, and interdependence with God's creation.

The parish is where the Church lives. Parishes are "communities of faith, of action and of hope" and they are the "place where God's people meet Jesus in word and sacrament and come in touch with the source of the Church's life".[xxi] The Eucharist challenges us to recognize our unity, co-responsibility, and interdependence within the human family and within God's creation. Therefore, the life of the parish is both socially and ecologically significant. The Diocese of Sacramento will continue to invite, encourage and support the integration of care for creation into parish life.

For this commitment, the Diocese of Sacramento joyfully collaborates with several creation care partners:

California Catholic Conference,
Office of Youth & Young Adult,
Diocesan Ecumenical & Interfaith Commission
Diocesan Catholic Schools,
Laudato Si' Movement,
Laudate Deum Prayer Network,
Sacramento Environmental Justice Coalition,
Catholic Rural Life,
Catholic Climate Covenant,
Catholic Extension,
Sacramento Area Congregations Together,
Parish-based creation care ministries.

ACTIONS

A. The Diocese of Sacramento, in collaboration with creation care partners (i.e., etc.) will continue to invite and support parishes to integrate care for creation into existing ministries and/or form a new creation care ministry.

B. The Diocese, in collaboration with creation care partners, will host 2-3 workshops, by August 2027 to raise awareness and provide education on the Church's teaching on caring for God's creation.

C. In collaboration with the CA Chapter of the Laudato Si' Movement, the Diocese will host synodal listening sessions to listen more intentionally to the Cry of the Earth and the Cry of the Poor. These sessions will help us learn how the Holy Spirit is calling us to respond to these cries within the Diocese of Sacramento. This process will bring together young people, migrants, Catholic institutional experts, parish leaders, and clergy.

D. In collaboration with Catholic Charities and other non-profit partners, the Diocese commits to inviting parishioners and clergy to participate in corporal works of mercy to strengthen "the conviction that we are one single human family" (*Laudato Si'*, no. 52).

a. Emphasis on hearing the cry of the unhoused, migrants, children and families, and those suffering from mental health distress.

3. Promoting liturgical celebrations and saints to inspire and animate a deeper commitment to care for God's creation.

Pope Francis reminds us that the "entire material universe speaks of God's love, his boundless affection for us" and that "soil, water, mountains: everything is, as it were, a caress of God" (*Laudato Si',* no. 84). "When we can see God reflected in all that exists, our hearts are moved to praise the Lord for all his creatures and to worship him in union with them" (LS 87). However, we miss opportunities to sense His caress and to praise Him through and with creation. We must be intentional in dedicating time to prayerfully reflect on the beauty of God's creation throughout the Diocese of Sacramento. Through liturgical celebrations and the celebrating the saints, we can be inspired and called to deeper commitment to care for God's creation.

ACTIONS

A. In the Diocese of Sacramento, wildfire behavior has changed in ominous ways, harming humans and public health at an unprecedent scale. To honor all who have been affected by wildfires, to give thanks to so many who responded and continue to support wildfires survivors, the Diocese will host a mass in Remembrance of the Victims, Survivors of Wildfires and Honoring case managers and first responders.

B. Promote and provide catechetical and prayer resources for Rogation Days (May 3-5), Ember Days (Autumn, Winter, Spring and Summer) to dedicate time to give thanks and praise to God for the beauty of creation.

C. Highlight the lives of saints known for their love and stewardship of creation:
   - St. Francis of Assisi (October 4th)
   - St. Kateri Tekakwitha (July 14)
   - St. Hildegard von Bingen (September 17)
   - St. John Paul II (October 22)
   - St. John of the Cross (December 14)

D. In supporting a deeper commitment to care for God's creation, resources will accompany liturgical celebrations to encourage and support a more contemplative and less consumerist lifestyle while fostering solidarity with all of creation.

4. Upholding and respecting the dignity of all creation through advocacy by guiding the formation of the conscience of the laity.

"Love – *caritas* – is an extraordinary force which leads people to opt for courageous and generous engagement in the field of justice and peace" (*Caritas in Veritate*, no. 1). This extraordinary force, love, is what moves us to serve the common good and "to recognize and respect human dignity through defending and promoting fundamental and inalienable human rights"[xii] in all dimensions of existence, including public and political life. In our Catholic Tradition, "responsible citizenship is a virtue, and participation in political life is a moral obligation" – it is rooted in our baptismal commitment to follow Jesus. Moreover, as Pope Benedict XVI stated in *Deus Caritas Est*, the "direct duty for a just ordering of society is proper to the lay faithful (no. 29). The work of justice requires that the mind and the heart of Catholics be educated and formed to know and practice the whole faith. [xiii] The Diocese of Sacramento is committed to working for justice by guiding the formation of the conscience of the lay faithful may participate in shaping the moral character of society as a requirement of our faith, a basic dimension of the mission we have received from Jesus Christ. [xiv]

ACTIONS

A. Provide trainings and workshops to support the formation of the conscience of the laity and inspire participation in public and political life. Topics will include:
    a. Faithful Citizenship: Our Moral Obligation to Proclaim the Good News
        i. Based on the USCCB's *Forming Conscience for Faithful Citizenship*
    b. Parish Social Ministries
        i. Based on the USCCB's *Communities of Salt & Life*
    c. Care for Our Common Home
        i. Based on the encyclical, *Laudato Si'*

B. Share action alerts from the California Catholic Conference and the USCCB on state and federal legislation. Invite the lay faithful to participate through contacting their elected officials, prayers, and participating in their local communities to promote the common good and uphold the dignity of all creation.

C. Work with Clergy in building relationships with elected officials. Through these relationships, the Clergy and the laity, share their experiences in serving the most vulnerable and uphold the sacredness of every human life.

5. Inviting Youth and Young Adults to be active in their vocation to care for God's creation to foster co-responsibility across generations.

Pope Francis recognized the importance of inviting Youth and Young Adults to live their vocation as stewards of God's creation: "Young people demand change", they have a "new ecological sensitivity and a generous spirit" and they are "making admirable efforts to protect the environment" (*Laudato Si*, no. 209). At the same time, the Holy Father reminded us that although each community can take from the bounty of the earth what it needs for subsistence, "it also has the duty to protect the earth and to ensure its fruitfulness for coming generations" (*Laudato Si*, no. 67). We have an opportunity to bridge the wisdom and creativity across generations to fulfill our obligation to use the earth's goods responsibly while building bonds of unity and co-responsibility. The Diocese of Sacramento is committed to inviting and accompanying our youth and young adults to live their vocation as stewards of God's creation and to strengthen fraternal bonds and co-responsibility across generations.

ACTIONS

A. Collaborate with the Office of Youth and Young Adults and the Newman Centers of the Diocese of Sacramento to identify opportunities to share about the vocation to care for God's creation, participate in advocacy, share their concerns and how they are being called to engage with other generations on the environmental challenges they're experiencing within the Diocese.

B. Collaborate with creation care partners on events such as Youth Advocacy Days (CA Catholic Conference, CA Chapter of the Laudato Si' Movement, etc.), Earth Day (Sacramento Environmental Justice Coalition), Ecumenical Care for Creation Prayer Service (Ecumenical & Interfaith Commission).

ENDNOTES

[i] The Delta, CA Dept. of Water Resources
[ii] Sutter Buttes, Visit Yuba Sutter
[iii] Cultivating Yolo County: the Work and the Workers
[iv] Upper Room Dining Hall
[v] Machado Family, Catholic Herald May/June 2023 Edition
[vi] "What is an ecological conversion" (2021), Laudato Si' Movement
[vii] https://deltacouncil.ca.gov/pdf/delta-plan/information-sheets/2026-01-20-delta-adapts-information-sheet.pdf
[viii] https://www.ioes.ucla.edu/project/climate-change-sierra-nevada/
[ix] https://climateassessment.ca.gov/state/overview/

[xi] *Communities of Salt and Light,* USCCB, 1993
[xii] *Compendium of the Social Doctrine of the Church,* no. 388
[xiii] *Forming Conscience for Faithful Citizenship*, no. 1, USCCB
[xiv] *Forming Conscience for Faithful Citizenship*, no. 9, USCCB