

PONTIFICAL COUNCIL FOR JUSTICE AND PEACE

**COMPENDIUM  
OF THE SOCIAL DOCTRINE  
OF THE CHURCH**

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**CHAPTER TWO**

**THE CHURCH'S MISSION AND SOCIAL DOCTRINE**

**I. EVANGELIZATION AND SOCIAL DOCTRINE**

**a. The Church, God's dwelling place with men and women**

**60.** *The Church, sharing in mankind's joys and hopes, in its anxieties and sadness, stands with every man and woman of every place and time, to bring them the good news of the Kingdom of God, which in Jesus Christ has come and continues to be present among them*[73]. In the midst of mankind and in the world she is the sacrament of God's love and, therefore, of the most splendid hope, which inspires and sustains every authentic undertaking for and commitment to human liberation and advancement. The Church is present among mankind as God's tent of meeting, "God's dwelling place among men" (cf. *Rev* 21:3), so that man is not alone, lost or frightened in his task of making the world more human; thus men and women find support in the redeeming love of Christ. As minister of salvation, the Church is not in the abstract nor in a merely spiritual dimension, but in the context of the history and of the world in which man lives[74]. Here mankind is met by God's love and by the vocation to cooperate in the divine plan.

**61.** *Unique and unrepeatable in his individuality, every person is a being who is open to relationships with others in society.* Life together in society, in the network of relationships linking individuals, families and intermediate groups by encounter, communication and exchange, ensures a higher quality of living. The common good that people seek and attain in the formation of social communities is the guarantee of their personal, familial and associative good[75]. These are the reasons for which society originates and takes shape, with its array of structures, that is to say its political, economic, juridical and cultural constructs. To man, "as he is involved in a complex network of relationships within modern societies"[76], the Church addresses her social doctrine. As an expert in humanity[77], she is able to understand man in his vocation and aspirations, in his limits and misgivings, in his rights and duties, and to speak a word of life that reverberates in the historical and social circumstances of human existence.

## **b. Enriching and permeating society with the Gospel**

**62.** *With her social teaching the Church seeks to proclaim the Gospel and make it present in the complex network of social relations.* It is not simply a matter of reaching out to man in society — man as the recipient of the proclamation of the Gospel — but of *enriching and permeating society itself with the Gospel*[78]. For the Church, therefore, tending to the needs of man means that she also involves society in her missionary and salvific work. The way people live together in society often determines the quality of life and therefore the conditions in which every man and woman understand themselves and make decisions concerning themselves and their vocation. For this reason, the Church is not indifferent to what is decided, brought about or experienced in society; she is attentive to the moral quality — that is, the authentically human and humanizing aspects — of social life. Society — and with it, politics, the economy, labour, law, culture — is not simply a secular and worldly reality, and therefore outside or foreign to the message and economy of salvation. Society in fact, with all that is accomplished within it, concerns man. Society is made up of men and women, who are “the primary and fundamental way for the Church”[79].

**63.** *By means of her social doctrine, the Church takes on the task of proclaiming what the Lord has entrusted to her. She makes the message of the freedom and redemption wrought by Christ, the Gospel of the Kingdom, present in human history.* In proclaiming the Gospel, the Church “bears witness to man, in the name of Christ, to his dignity and his vocation to the communion of persons. She teaches him the demands of justice and peace in conformity with divine wisdom”[80].

As the Gospel reverberates by means of the Church in the today of men and women[81], this social doctrine is a word that brings freedom. This means that it has the effectiveness of truth and grace that comes from the Spirit of God, who penetrates hearts, predisposing them to thoughts and designs of love, justice, freedom and peace. Evangelizing the social sector, then, means infusing into the human heart the power of meaning and freedom found in the Gospel, in order to promote a society befitting mankind because it befits Christ: it means building a city of man that is more human because it is in greater conformity with the Kingdom of God.

**64.** *With her social doctrine not only does the Church not stray from her mission but she is rigorously faithful to it.* The redemption wrought by Christ and entrusted to the saving mission of the Church is certainly of the supernatural order. This dimension is not a delimitation of salvation but rather an *integral* expression of it[82]. The supernatural is not to be understood as an entity or a place that begins where the natural ends, but as the raising of the natural to a higher plane. In this way nothing of the created or the human order is foreign to or excluded from the supernatural or theological order of faith and grace, rather it is found within it, taken on and elevated by it. “In Jesus Christ the visible world which God created for man (cf. *Gen* 1:26-30) — the world that, when sin entered, ‘was subjected to futility’ (*Rom* 8:20; cf. *Rom* 8:19-22) — recovers again its original link with the divine source of Wisdom and Love. Indeed, ‘God so loved the world that he gave his only Son’ (*Jn* 3:16). As this link was broken in the man Adam, so in the Man Christ it was reforged (cf. *Rom* 5:12-21)”[83].

**65.** *Redemption begins with the Incarnation, by which the Son of God takes on all that is human, except sin, according to the solidarity established by the wisdom of the Divine Creator, and embraces everything in his gift of redeeming Love.* Man is touched by this Love in the fullness of his being: a being that is corporeal and spiritual, that is in a solidary relationship with others. The whole man — not a detached soul or a being closed within its own individuality, but a person and a society of persons — is involved in the salvific economy of the Gospel. As bearer of the Gospel's message of Incarnation and Redemption, the Church can follow no other path: with her social doctrine and the effective action that springs from it, not only does she not hide her face or tone down her mission, but she is faithful to Christ and shows herself to men and women as “the universal sacrament of salvation”[84]. This is especially true in times such as the present, marked by increasing interdependence and globalization of social issues.

### **c. Social doctrine, evangelization and human promotion**

**66.** *The Church's social doctrine is an integral part of her evangelizing ministry.* Nothing that concerns the community of men and women — situations and problems regarding justice, freedom, development, relations between peoples, peace — is foreign to evangelization, and evangelization would be incomplete if it did not take into account the mutual demands continually made by the Gospel and by the concrete, personal and social life of man[85]. Profound links exist between evangelization and human promotion: “These include links of an anthropological order, because the man who is to be evangelized is not an abstract being but is subject to social and economic questions. They also include links in the theological order, since one cannot disassociate the plan of creation from the plan of Redemption. The latter plan touches the very concrete situations of injustice to be combated and of justice to be restored. They include links of the eminently evangelical order, which is that of charity: how in fact can one proclaim the new commandment without promoting in justice and in peace the true, authentic advancement of man?”[86].

**67.** *The Church's social doctrine “is itself a valid instrument of evangelization” [87] and is born of the always new meeting of the Gospel message and social life.* Understood in this way, this social doctrine is a distinctive way for the Church to carry out her ministry of the Word and her prophetic role[88]. “In effect, to teach and to spread her social doctrine pertains to the Church's evangelizing mission and is an essential part of the Christian message, since this doctrine points out the direct consequences of that message in the life of society and situates daily work and struggles for justice in the context of bearing witness to Christ the Saviour”[89]. This is not a marginal interest or activity, or one that is tacked on to the Church's mission, rather it is at the very heart of the Church's ministry of service: with her social doctrine the Church “proclaims God and his mystery of salvation in Christ to every human being, and for that very reason reveals man to himself”[90]. This is a ministry that stems not only from proclamation but also from witness.

**68.** The Church does not assume responsibility for every aspect of life in society, but speaks with the competence that is hers, which is that of proclaiming Christ the Redeemer[91]: “Christ did not bequeath to the Church a mission in the political, economic or social order; the purpose he assigned to her was a religious one. But this religious mission can be the source of commitment, direction and vigour to establish and consolidate the community of men according to the law of

God”[92]. This means that the Church does not intervene in technical questions with her social doctrine, nor does she propose or establish systems or models of social organization[93]. This is not part of the mission entrusted to her by Christ. The Church's competence comes from the Gospel: from the message that sets man free, the message proclaimed and borne witness to by the Son of God made man.

#### **d. The rights and duties of the Church**

**69.** *With her social doctrine, the Church aims “at helping man on the path of salvation”*[94]. This is her primary and sole purpose. There is no intention to usurp or invade the duties of others or to neglect her own; nor is there any thought of pursuing objectives that are foreign to her mission. This mission serves to give an overall shape to *the Church's right and at the same time her duty* to develop a social doctrine of her own and to influence society and societal structures with it by means of the responsibility and tasks to which it gives rise.

**70.** *The Church has the right to be a teacher for mankind, a teacher of the truth of faith: the truth not only of dogmas but also of the morals whose source lies in human nature itself and in the Gospel*[95]. The word of the Gospel, in fact, is not only to be heard but is also to be observed and put into practice (cf. *Mt 7:24; Lk 6:46-47; Jn 14:21,23-24; Jas 1:22*). Consistency in behaviour shows what one truly believes and is not limited only to things strictly church-related or spiritual but involves men and women in the entirety of their life experience and in the context of all their responsibilities. However worldly these responsibilities may be, their subject remains man, that is, the human being whom God calls, by means of the Church, to participate in his gift of salvation.

Men and women must respond to the gift of salvation not with a partial, abstract or merely verbal acceptance, but with the whole of their lives — in every relationship that defines life — so as not to neglect anything, leaving it in a profane and worldly realm where it is irrelevant or foreign to salvation. For this reason the Church's social doctrine is not a privilege for her, nor a digression, a convenience or interference: *it is her right to proclaim the Gospel in the context of society*, to make the liberating word of the Gospel resound in the complex worlds of production, labour, business, finance, trade, politics, law, culture, social communications, where men and women live.

**71.** This right of the Church is at the same time a duty, because she cannot forsake this responsibility without denying herself and her fidelity to Christ: “Woe to me if I do not preach the Gospel!” (1 Cor 9:16). The warning that St. Paul addresses to himself rings in the Church's conscience as a call to walk all paths of evangelization, not only those that lead to individual consciences but also those that wind their way into public institutions: on the one hand, religion must not be restricted “to the purely private sphere”[96], on the other, the Christian message must not be relegated to a purely other-worldly salvation incapable of shedding light on our earthly existence[97].

*Because of the public relevance of the Gospel and faith, because of the corrupting effects of injustice, that is, of sin, the Church cannot remain indifferent to social matters*[98]: “To the Church belongs the right always and everywhere to announce moral principles, including those

pertaining to the social order, and to make judgments on any human affairs to the extent that they are required by the fundamental rights of the human person or the salvation of souls”[99].

## II. THE NATURE OF THE CHURCH'S SOCIAL DOCTRINE

### a. Knowledge illuminated by faith

**72.** *The Church's social doctrine was not initially thought of as an organic system but was formed over the course of time, through the numerous interventions of the Magisterium on social issues.* The fact that it came about in this manner makes it understandable that certain changes may have taken place with regard to its nature, method and epistemological structure. With significant allusions already being made in *Laborem Exercens*[100], a decisive clarification in this regard was made in the Encyclical *Sollicitudo Rei Socialis*: the Church's social doctrine “belongs to the field, not of *ideology*, but of *theology* and particularly of moral theology”[101]. It cannot be defined according to socio-economic parameters. It is not an ideological or pragmatic system intended to define and generate economic, political and social relationships, but is a *category unto itself*. It is “the *accurate formulation* of the results of a careful reflection on the complex realities of human existence, in society and in the international order, in the light of faith and of the Church's tradition. Its main aim is to *interpret* these realities, determining their conformity with or divergence from the lines of the Gospel teaching on man and his vocation, a vocation which is at once earthly and transcendent; its aim is thus to *guide* Christian behaviour”[102].

**73.** *The Church's social doctrine is therefore of a theological nature, specifically theological-moral,* “since it is a doctrine aimed at *guiding people's behaviour*”[103]. “This teaching ... is to be found at the crossroads where Christian life and conscience come into contact with the real world. [It] is seen in the efforts of individuals, families, people involved in cultural and social life, as well as politicians and statesmen to give it a concrete form and application in history”[104]. In fact, this social doctrine reflects three levels of theological-moral teaching: the *foundational* level of motivations; the *directive* level of norms for life in society; the *deliberative* level of consciences, called to mediate objective and general norms in concrete and particular social situations. These three levels implicitly define also the proper method and specific epistemological structure of the social doctrine of the Church.

**74.** *The Church's social doctrine finds its essential foundation in biblical revelation and in the tradition of the Church.* From this source, which comes from above, it draws inspiration and light to understand, judge and guide human experience and history. Before anything else and above everything else is God's plan for the created world and, in particular, for the life and destiny of men and women, called to Trinitarian communion.

*Faith, which receives the divine word and puts it into practice, effectively interacts with reason.* The understanding of faith, especially faith leading to practical action, is structured by reason and makes use of every contribution that reason has to offer. Social doctrine too, insofar as it is knowledge applied to the circumstantial and historical aspects of praxis, brings “*fides et ratio*” [105] together and is an eloquent expression of that rich relationship.

**75.** *Faith and reason represent the two cognitive paths of the Church's social doctrine: Revelation and human nature.* The “knowing” of faith understands and directs the life of men and women according to the light of the historical-salvific mystery, God's revelation and gift of himself to us in Christ. This understanding of faith includes reason, by means of which — insofar as possible — it unravels and comprehends revealed truth and integrates it with the truth of human nature, found in the divine plan expressed in creation[106]. This is the *integral truth* of the human person as a spiritual and corporeal being, in relationship with God, with other human beings and with other creatures[107].

Being centred on the mystery of Christ, moreover, does not weaken or exclude the role of reason and hence does not deprive the Church's social doctrine of rationality or, therefore, of universal applicability. Since the mystery of Christ illuminates the mystery of man, it gives fullness of meaning to human dignity and to the ethical requirements which defend it. The Church's social doctrine is knowledge enlightened by faith, which, as such, is the expression of a greater capacity for knowledge. It explains to all people the truths that it affirms and the duties that it demands; it can be accepted and shared by all.

#### **b. In friendly dialogue with all branches of knowledge**

**76.** *The Church's social doctrine avails itself of contributions from all branches of knowledge, whatever their source, and has an important interdisciplinary dimension.* “In order better to incarnate the one truth about man in different and constantly changing social, economic and political contexts, this teaching enters into dialogue with the various disciplines concerned with man. It assimilates what these disciplines have to contribute”[108]. The social doctrine makes use of the significant contributions of philosophy as well as the descriptive contributions of the human sciences.

**77.** *Above all, the contribution of philosophy is essential. This contribution has already been seen in the appeal to human nature as a source and to reason as the cognitive path of faith itself.* By means of reason, the Church's social doctrine espouses philosophy in its own internal logic, in other words, in the argumentation that is proper to it.

*Affirming that the Church's social doctrine is part of theology rather than philosophy does not imply a disowning or underestimation of the role or contribution of philosophy. In fact, philosophy is a suitable and indispensable instrument for arriving at a correct understanding of the basic concepts of the Church's social doctrine, concepts such as the person, society, freedom, conscience, ethics, law, justice, the common good, solidarity, subsidiarity, the State. This understanding is such that it inspires harmonious living in society. It is philosophy once more that shows the reasonableness and acceptability of shining the light of the Gospel on society, and that inspires in every mind and conscience openness and assent to the truth.*

**78.** A significant contribution to the Church's social doctrine comes also from human sciences and the social sciences[109]. In view of that particular part of the truth that it may reveal, no branch of knowledge is excluded. The Church recognizes and receives everything that contributes to the understanding of man in the ever broader, more fluid and more complex net work of his social relationships. She is aware of the fact that a profound understanding of man



does not come from theology alone, without the contributions of many branches of knowledge to which theology itself refers.

*This attentive and constant openness to other branches of knowledge makes the Church's social doctrine reliable, concrete and relevant.* Thanks to the sciences, the Church can gain a more precise understanding of man in society, speak to the men and women of her own day in a more convincing manner and more effectively fulfil her task of incarnating in the conscience and social responsibility of our time, the word of God and the faith from which social doctrine flows[110].

This interdisciplinary dialogue also challenges the sciences to grasp the perspectives of meaning, value and commitment that the Church's social doctrine reveals and to “open themselves to a broader horizon, aimed at serving the individual person who is acknowledged and loved in the fullness of his or her vocation”[111].

### **c. An expression of the Church's ministry of teaching**

**79.** *The social doctrine belongs to the Church because the Church is the subject that formulates it, disseminates it and teaches it.* It is not a prerogative of a certain component of the ecclesial body but of the entire community; it is the expression of the way that the Church understands society and of her position regarding social structures and changes. The whole of the Church community — priests, religious and laity — participates in the formulation of this social doctrine, each according to the different tasks, charisms and ministries found within her.

*These many and varied contributions — which are themselves expressions of the “supernatural appreciation of the faith (sensus fidei) of the whole people” [112] — are taken up, interpreted and formed into a unified whole by the Magisterium, which promulgates the social teaching as Church doctrine.* To the Church's Magisterium belongs those who have received the “*munus docendi*”, or the ministry of teaching in the areas of faith and morals with the authority received from Christ. The Church's social doctrine is not only the thought or work of qualified persons, but is the thought of the Church, insofar as it is the work of the Magisterium, which teaches with the authority that Christ conferred on the Apostles and their successors: the Pope and the Bishops in communion with him[113].

**80.** *In the Church's social doctrine the Magisterium is at work in all its various components and expressions.* Of primary importance is the universal Magisterium of the Pope and the Council: this is the Magisterium that determines the direction and gives marks of the development of this social doctrine. This doctrine in turn is integrated into the Magisterium of the Bishops who, in the concrete and particular situations of the many different local circumstances, give precise definition to this teaching, translating it and putting it into practice[114]. The social teaching of the Bishops offers valid contributions and impetus to the Magisterium of the Roman Pontiff. In this way, there is a circulating at work that in fact expresses the collegiality of the Church's Pastors united to the Pope in the Church's social teaching. The doctrinal body that emerges includes and integrates in this fashion the universal teaching of the Popes and the particular teaching of the Bishops.

*Insofar as it is part of the Church's moral teaching, the Church's social doctrine has the same dignity and authority as her moral teaching. It is authentic Magisterium, which obligates the faithful to adhere to it[115]. The doctrinal weight of the different teachings and the assent required are determined by the nature of the particular teachings, by their level of independence from contingent and variable elements, and by the frequency with which they are invoked[116].*

#### **d. For a society reconciled in justice and love**

**81.** *The object of the Church's social doctrine is essentially the same that constitutes the reason for its existence: the human person called to salvation, and as such entrusted by Christ to the Church's care and responsibility[117]. By means of her social doctrine, the Church shows her concern for human life in society, aware that the quality of social life — that is, of the relationships of justice and love that form the fabric of society — depends in a decisive manner on the protection and promotion of the human person, for whom every community comes into existence. In fact, at play in society are the dignity and rights of the person, and peace in the relationships between persons and between communities of persons. These are goods that the social community must pursue and guarantee. In this perspective, the Church's social doctrine has the task of *proclamation*, but also of *denunciation*.*

*In the first place it is the proclamation of what the Church possesses as proper to herself: “a view of man and of human affairs in their totality”[118]. This is done not only on the level of principles but also in practice. The Church's social doctrine, in fact, offers not only meaning, value and criteria of judgment, but also the norms and directives of action that arise from these[119]. With her social doctrine the Church does not attempt to structure or organize society, but to appeal to, guide and form consciences.*

*This social doctrine also entails a duty to denounce, when sin is present: the sin of injustice and violence that in different ways moves through society and is embodied in it[120]. By denunciation, the Church's social doctrine becomes judge and defender of unrecognized and violated rights, especially those of the poor, the least and the weak[121]. The more these rights are ignored or trampled, the greater becomes the extent of violence and injustice, involving entire categories of people and large geographical areas of the world, thus giving rise to *social questions*, that is, to abuses and imbalances that lead to social upheaval. A large part of the Church's social teaching is solicited and determined by important social questions, to which *social justice* is the proper answer.*

**82.** *The intent of the Church's social doctrine is of the religious and moral order[122]. Religious because the Church's evangelizing and salvific mission embraces man “in the full truth of his existence, of his personal being and also of his community and social being”[123]. Moral because the Church aims at a “complete form of humanism”[124], that is to say, at the “liberation from everything that oppresses man” [125] and “the development of the whole man and of all men”[126]. The Church's social doctrine indicates the path to follow for a society reconciled and in harmony through justice and love, a society that anticipates in history, in a preparatory and prefigurative manner, the “new heavens and a new earth in which righteousness dwells” (2 Pet 3:13).*



#### **e. A message for the sons and daughters of the Church and for humanity**

**83.** *The first recipient of the Church's social doctrine is the Church community in its entire membership, because everyone has social responsibilities that must be fulfilled.* The conscience is called by this social teaching to recognize and fulfil the obligations of justice and charity in society. This doctrine is a light of moral truth that inspires appropriate responses according to the vocation and ministry of each Christian. In the tasks of evangelization, that is to say, of teaching, catechesis and formation that the Church's social doctrine inspires, it is addressed to every Christian, each according to the competence, charisms, office and mission of proclamation that is proper to each one[127].

*This social doctrine implies as well responsibilities regarding the building, organization and functioning of society, that is to say, political, economic and administrative obligations — obligations of a secular nature — which belong to the lay faithful, not to priests or religious[128]. These responsibilities belong to the laity in a distinctive manner, by reason of the secular condition of their state of life, and of the secular nature of their vocation[129]. By fulfilling these responsibilities, the lay faithful put the Church's social teaching into action and thus fulfil the Church's secular mission[130].*

**84.** *Besides being destined primarily and specifically to the sons and daughters of the Church, her social doctrine also has a universal destination.* The light of the Gospel that the Church's social doctrine shines on society illuminates all men and women, and every conscience and mind is in a position to grasp the human depths of meaning and values expressed in it and the potential of humanity and humanization contained in its norms of action. It is to all people — in the name of mankind, of human dignity which is one and unique, and of humanity's care and promotion of society — to everyone in the name of the one God, Creator and ultimate end of man, that the Church's social doctrine is addressed[131]. *This social doctrine is a teaching explicitly addressed to all people of good will[132], and in fact is heard by members of other Churches and Ecclesial Communities, by followers of other religious traditions and by people who belong to no religious group.*

#### **f. Under the sign of continuity and renewal**

**85.** *Guided by the perennial light of the Gospel and ever attentive to evolution of society, the Church's social doctrine is characterized by continuity and renewal[133].*

It shows above all the *continuity* of a teaching that refers to the universal values drawn from Revelation and human nature. For this reason the Church's social doctrine does not depend on the different cultures, ideologies or opinions; it is a *constant* teaching that “remains identical in its fundamental inspiration, in its ‘principles of reflection’, in its ‘criteria of judgment’, in its basic ‘directives for action’, and above all in its vital link with the Gospel of the Lord”[134]. This is the foundational and permanent nucleus of the Church's social doctrine, by which it moves through history without being conditioned by history or running the risk of fading away.

On the other hand, in its constant turning to history and in engaging the events taking place, *the Church's social doctrine shows a capacity for continuous renewal.* Standing firm in its principles

does not make it a rigid teaching system, but a Magisterium capable of opening itself to *new things*, without having its nature altered by them[135]. It is a teaching that is “subject to the necessary and opportune adaptations suggested by the changes in historical conditions and by the unceasing flow of the events which are the setting of the life of people and society”[136].

**86.** *The Church's social doctrine is presented as a “work site” where the work is always in progress, where perennial truth penetrates and permeates new circumstances, indicating paths of justice and peace.* Faith does not presume to confine changeable social and political realities within a closed framework[137]. Rather, the contrary is true: faith is the leaven of innovation and creativity. The teaching that constantly takes this as its starting point “develops through reflection applied to the changing situations of this world, under the driving force of the Gospel as the source of renewal”[138].

*Mother and Teacher, the Church does not close herself off nor retreat within herself but is always open, reaching out to and turned towards man, whose destiny of salvation is her reason for being.* She is in the midst of men and women as the living icon of the Good Shepherd, who goes in search of and finds man where he is, in the existential and historical circumstances of his life. It is there that the Church becomes for man a point of contact with the Gospel, with the message of liberation and reconciliation, of justice and peace.

### **III. THE CHURCH'S SOCIAL DOCTRINE IN OUR TIME: HISTORICAL NOTES**

#### **a. The beginning of a new path**

**87.** The term “social doctrine” goes back to Pope Pius XI [139] and designates the doctrinal “corpus” concerning issues relevant to society which, from the Encyclical Letter [\*Rerum Novarum\*](#) [140] of Pope Leo XIII, developed in the Church through the Magisterium of the Roman Pontiffs and the Bishops in communion with them[141]. The Church's concern for social matters certainly did not begin with that document, for the Church has never failed to show interest in society. Nonetheless, the Encyclical Letter [\*Rerum Novarum\*](#) marks the beginning of a new path. Grafting itself onto a tradition hundreds of years old, it signals a new beginning and a singular development of the Church's teaching in the area of social matters[142].

*In her continuous attention to men and women living in society, the Church has accumulated a rich doctrinal heritage.* This has its roots in Sacred Scripture, especially the Gospels and the apostolic writings, and takes on shape and body beginning from the Fathers of the Church and the great Doctors of the Middle Ages, constituting a doctrine in which, even without explicit and direct Magisterial pronouncements, the Church gradually came to recognize her competence.

**88.** *In the nineteenth century, events of an economic nature produced a dramatic social, political and cultural impact.* Events connected with the Industrial Revolution profoundly changed centuries-old societal structures, raising serious problems of justice and posing the first great social question — *the labour question* — prompted by the conflict between capital and labour. In this context, the Church felt the need to become involved and intervene in a new way: the *res novae* (“new things”) brought about by these events represented a challenge to her teaching and

motivated her special pastoral concern for masses of people. A new discernment of the situation was needed, a discernment capable of finding appropriate solutions to unfamiliar and unexplored problems.

## **b. From *Rerum Novarum* to our own day**

**89.** *In response to the first great social question, Pope Leo XIII promulgated the first social Encyclical, [Rerum Novarum](#)[143]. This Encyclical examines the condition of salaried workers, which was particularly distressing for industrial labourers who languished in inhumane misery. The *labour question* is dealt with according to its true dimensions. It is explored in all its social and political expressions so that a proper evaluation may be made in the light of the doctrinal principles founded on Revelation and on natural law and morality.*

*[Rerum Novarum](#) lists errors that give rise to social ills, excludes socialism as a remedy and expounds with precision and in contemporary terms “the Catholic doctrine on work, the right to property, the principle of collaboration instead of class struggle as the fundamental means for social change, the rights of the weak, the dignity of the poor and the obligations of the rich, the perfecting of justice through charity, on the right to form professional associations”[144].*

*[Rerum Novarum](#) became the document inspiring Christian activity in the social sphere and the point of reference for this activity[145]. The Encyclical's central theme is the just ordering of society, in view of which there is the obligation to identify criteria of judgment that will help to evaluate existing socio-political systems and to suggest lines of action for their appropriate transformation.*

**90.** *[Rerum Novarum](#) dealt with the *labour question* using a methodology that would become “a lasting paradigm” [146] for successive developments in the Church's social doctrine. The principles affirmed by Pope Leo XIII would be taken up again and studied more deeply in successive social encyclicals. The whole of the Church's social doctrine can be seen as an updating, a deeper analysis and an expansion of the original nucleus of principles presented in [Rerum Novarum](#). With this courageous and farsighted text, Pope Leo XIII “gave the Church ‘citizenship status’ as it were, amid the changing realities of public life” [147] and made an “incisive statement” [148] which became “a permanent element of the Church's social teaching”[149]. He affirmed that serious social problems “could be solved only by cooperation between all forces” [150] and added that, “in regard to the Church, her cooperation will never be found lacking”[151].*

**91.** *At the beginning of the 1930s, following the grave economic crisis of 1929, Pope Pius XI published the Encyclical [Quadragesimo Anno](#)[152], commemorating the fortieth anniversary of [Rerum Novarum](#). The Pope reread the past in the light of the economic and social situation in which the expansion of the influence of financial groups, both nationally and internationally, was added to the effects of industrialization. It was the post-war period, during which totalitarian regimes were being imposed in Europe even as the class struggle was becoming more bitter. The Encyclical warns about the failure to respect the freedom to form associations and stresses the principles of solidarity and cooperation in order to overcome social contradictions. The relationships between capital and labour must be characterized by cooperation[153].*

[\*Quadragesimo Anno\*](#) confirms the principle that salaries should be proportional not only to the needs of the worker but also to those of the worker's family. The State, in its relations with the private sector, should apply the *principle of subsidiarity*, a principle that will become a permanent element of the Church's social doctrine. The Encyclical rejects liberalism, understood as unlimited competition between economic forces, and reconfirms the value of private property, recalling its social function. In a society in need of being rebuilt from its economic foundations, a society which itself becomes completely “the question” to deal with, “Pius XI felt the duty and the responsibility to promote a greater awareness, a more precise interpretation and an urgent application of the moral law governing human relations ... with the intent of overcoming the conflict between classes and arriving at a new social order based on justice and charity”[154].

**92.** *Pope Pius XI did not fail to raise his voice against the totalitarian regimes that were being imposed in Europe during his pontificate.* Already on 29 June 1931 he had protested against the abuse of power by the totalitarian fascist regime in Italy with the Encyclical [\*Non Abbiamo Bisogno\*](#)[155]. He published the Encyclical [\*Mit Brennender Sorge\*](#), on the situation of the Catholic Church under the German *Reich*, on 14 March 1937[156]. The text of [\*Mit Brennender Sorge\*](#) was read from the pulpit of every Catholic Church in Germany, after having been distributed in the greatest of secrecy. The Encyclical came out after years of abuse and violence, and it had been expressly requested from Pope Pius XI by the German Bishops after the *Reich* had implemented ever more coercive and repressive measures in 1936, particularly with regard to young people, who were required to enrol as members of the Hitler Youth Movement. The Pope spoke directly to priests, religious and lay faithful, giving them encouragement and calling them to resistance until such time that a true peace between Church and State would be restored. In 1938, with the spreading of anti-Semitism, Pope Pius XI affirmed: “Spiritually we are all Semites”[157].

With the Encyclical Letter [\*Divini Redemptoris\*](#)[158], on atheistic communism and Christian social doctrine, Pope Pius XI offered a systematic criticism of communism, describing it as “*intrinsically perverse*”[159], and indicated that the principal means for correcting the evils perpetrated by it could be found in the renewal of Christian life, the practice of evangelical charity, the fulfilment of the duties of justice at both the interpersonal and social levels in relation to the common good, and the institutionalization of professional and interprofessional groups.

**93.** In the *Christmas Radio Messages* of Pope Pius XII[160], together with other important interventions in social matters, Magisterial reflection on a new social order guided by morality and law, and focusing on justice and peace, become deeper. His pontificate covered the terrible years of the Second World War and the difficult years of reconstruction. He published no social encyclicals but in many different contexts he constantly showed his concern for the international order, which had been badly shaken. “During the war and the post-war period, for many people of all continents and for millions of believers and nonbelievers, the social teaching of Pope Pius XII represented the voice of universal conscience. ... With his moral authority and prestige, Pope Pius XII brought the light of Christian wisdom to countless men of every category and social level”[161].

*One of the characteristics of Pope Pius XII's interventions is the importance he gave to the relationship between morality and law. He insisted on the notion of natural law as the soul of the system to be established on both the national and the international levels. Another important aspect of Pope Pius XII's teaching was his attention to the professional and business classes, called to work together in a special way for the attainment of the common good. "Due to his sensitivity and intelligence in grasping the 'signs of the times', Pope Pius XII can be considered the immediate precursor of Vatican Council II and of the social teaching of the Popes who followed him"*[162].

**94.** The 1960s bring promising prospects: recovery after the devastation of the war, the beginning of decolonization, and the first timid signs of a *thaw* in the relations between the American and Soviet blocs. This is the context within which Blessed Pope John XXIII reads deeply into the "signs of the times"[163]. *The social question is becoming universal and involves all countries*: together with the labour question and the Industrial Revolution, there come to the fore problems of agriculture, of developing regions, of increasing populations, and those concerning the need for global economic cooperation. Inequalities that in the past were experienced within nations are now becoming international and make the dramatic situation of the Third World ever more evident.

Blessed Pope John XXIII, in his Encyclical *Mater et Magistra*[164], "aims at up-dating the already known documents, and at taking a further step forward in the process of involving the whole Christian community"[165]. The key words in the Encyclical are *community* and *socialization*[166]: *the Church is called in truth, justice and love to cooperate in building with all men and women an authentic communion*. In this way economic growth will not be limited to satisfying men's needs, but it will also promote their dignity.

**95.** With the Encyclical *Pacem in Terris*[167], Blessed Pope John XXIII brings to the forefront the problem of peace in an era marked by nuclear proliferation. Moreover, *Pacem in Terris* contains one of the first in-depth reflections on rights on the part of the Church; it is the Encyclical of peace and human dignity. It continues and completes the discussion presented in *Mater et Magistra*, and, continuing in the direction indicated by Pope Leo XIII, it emphasizes the importance of the cooperation of all men and women. It is the first time that a Church document is addressed also to "all men of good will"[168], who are called to a great task: "to establish with truth, justice, love and freedom new methods of relationships in human society"[169]. *Pacem in Terris* dwells on the public authority of the world community, called to "tackle and solve problems of an economic, social, political or cultural character which are posed by the universal common good"[170]. On the tenth anniversary of *Pacem in Terris*, Cardinal Maurice Roy, the President of the Pontifical Commission for Justice and Peace, sent Pope Paul VI a letter together with a document with a series of reflections on the different possibilities afforded by the teaching contained in Pope John XXIII's Encyclical for shedding light on the new problems connected with the promotion of peace[171].

**96.** The Pastoral Constitution *Gaudium et Spes* [172] of the Second Vatican Council is a significant response of the Church to the expectations of the contemporary world. In this Constitution, "in harmony with the ecclesiological renewal, a new concept of how to be a community of believers and people of God are reflected. It aroused new interest regarding the



doctrine contained in the preceding documents on the witness and life of Christians, as authentic ways of making the presence of God in the world visible”[173]. *Gaudium et Spes* presents the face of a Church that “cherishes a feeling of deep solidarity with the human race and its history”[174], that travels the same journey as all mankind and shares the same earthly lot with the world, but which at the same time “is to be a leaven and, as it were, the soul of human society in its renewal by Christ and transformation into the family of God”[175].

*Gaudium et Spes* presents in a systematic manner the themes of culture, of economic and social life, of marriage and the family, of the political community, of peace and the community of peoples, in the light of a Christian anthropological outlook and of the Church's mission. Everything is considered from the starting point of the person and with a view to the person, “the only creature that God willed for its own sake”[176]. Society, its structures and development must be oriented towards “the progress of the human person”[177]. For the first time, the Magisterium of the Church, at its highest level, speaks at great length about the different temporal aspects of Christian life: “It must be recognized that the attention given by the Constitution to social, psychological, political, economic, moral and religious changes has increasingly stimulated ... the Church's pastoral concern for men's problems and dialogue with the world”[178].

**97.** Another very important document of the Second Vatican Council in the corpus of the Church's social doctrine is the Declaration *Dignitatis Humanae*[179], in which *the right to religious freedom* is clearly proclaimed. The document presents the theme in two chapters. The first, of a general character, affirms that religious freedom is based on the dignity of the human person and that it must be sanctioned as a civil right in the legal order of society. The second chapter deals with the theme in the light of Revelation and clarifies its pastoral implications, pointing out that it is a right that concerns not only people as individuals but also the different communities of people.

**98.** “Development is the new name for peace”[180], Pope Paul VI solemnly proclaims in his Encyclical *Populorum Progressio*[181], which may be considered a development of the chapter on economic and social life in *Gaudium et Spes*, even while it introduces some significant new elements. In particular, it presents the outlines of an integral development of man and of a development in solidarity with all humanity: “These two topics are to be considered the axes around which the Encyclical is structured. In wishing to convince its receivers of the urgent need for action in solidarity, the Pope presents development as ‘the transition from less humane conditions to those which are more humane’ and indicates its characteristics”[182]. This *transition* is not limited to merely economic or technological dimensions, but implies for each person the acquisition of culture, the respect of the dignity of others, the acknowledgment of “the highest good, the recognition of God Himself, the author and end of these blessings”[183]. Development that benefits everyone responds to the demands of justice on a global scale that guarantees worldwide peace and makes it possible to achieve a “complete humanism” [184] guided by spiritual values.

**99.** In this regard, in 1967, Pope Paul VI establishes the Pontifical Commission “*Iustitia et Pax*”, thus fulfilling the wishes of the Council Fathers who considered it “most opportune that an organism of the Universal Church be set up in order that both the justice and love of Christ



toward the poor might be developed everywhere. The role of such an organism would be to stimulate the Catholic community to promote progress in needy regions and international social justice”[185]. By initiative of Pope Paul VI, beginning in 1968, the Church celebrates the first day of the year as the *World Day of Peace*. This same Pontiff started the tradition of writing annual Messages that deal with the theme chosen for each *World Day of Peace*. These Messages expand and enrich the corpus of the Church's social doctrine.

**100.** At the beginning of the 1970s, in a climate of turbulence and strong ideological controversy, Pope Paul VI returns to the social teaching of Pope Leo XIII and updates it, on the occasion of the eightieth anniversary of *Rerum Novarum*, with his Apostolic Letter *Octogesima Adveniens*[186]. The Pope reflects on post-industrial society with all of its complex problems, noting the inadequacy of ideologies in responding to these challenges: urbanization, the condition of young people, the condition of women, unemployment, discrimination, emigration, population growth, the influence of the means of social communications, the ecological problem.

**101.** Ninety years after *Rerum Novarum*, Pope John Paul II devoted the Encyclical *Laborem Exercens* [187] to *work*, the fundamental good of the human person, the primary element of economic activity and the key to the entire social question. *Laborem Exercens* outlines a spirituality and ethic of work in the context of a profound theological and philosophical reflection. Work must not be understood only in the objective and material sense, but one must keep in mind its subjective dimension, insofar as it is always an expression of the person. Besides being a decisive paradigm for social life, work has all the dignity of being a context in which the person's natural and supernatural vocation must find fulfilment.

**102.** With the Encyclical *Sollicitudo Rei Socialis*[188], Pope John Paul II commemorates the twentieth anniversary of *Populorum Progressio* and deals once more with the theme of development along two fundamental lines: “on one hand, the dramatic situation of the modern world, under the aspect of the failed development of the Third World, and on the other, the meaning of, conditions and requirements for a development worthy of man”[189]. The Encyclical presents differences between progress and development, and insists that “true development cannot be limited to the multiplication of goods and service — to what one possesses — but must contribute to the fullness of the ‘being’ of man. In this way the moral nature of real development is meant to be shown clearly”[190]. Pope John Paul II, alluding to the motto of the pontificate of Pope Pius XII, “*opus iustitiae pax*” (peace is the fruit of justice), comments: “Today, one could say, with the same exactness and the same power of biblical inspiration (cf. *Is* 32:17; *Jas* 3:18), *opus solidaritatis pax* (peace is the fruit of solidarity)”[191].

**103.** On the hundredth anniversary of *Rerum Novarum*, Pope John Paul II promulgates his third social encyclical, *Centesimus Annus*[192], whence emerges the doctrinal continuity of a hundred years of the Church's social Magisterium. Taking up anew one of the fundamental principles of the Christian view of social and political organization, which had been the central theme of the previous Encyclical, the Pope writes: “What we nowadays call the principle of solidarity ... is frequently stated by Pope Leo XIII, who uses the term ‘friendship’ ... Pope Pius XI refers to it with the equally meaningful term ‘social charity’. Pope Paul VI, expanding the concept to cover the many modern aspects of the social question, speaks of a ‘civilization of love’”[193]. Pope John Paul II demonstrates how the Church's social teaching moves along the axis of

reciprocity between God and man: recognizing God in every person and every person in God is the condition of authentic human development. The articulate and in-depth analysis of the “new things”, and particularly of the great breakthrough of 1989 with the collapse of the Soviet system, shows appreciation for democracy and the free economy, in the context of an indispensable solidarity.

### **c. In the light and under the impulse of the Gospel**

**104.** *The documents referred to here constitute the milestones of the path travelled by the Church's social doctrine from the time of Pope Leo XIII to our own day.* This brief summary would become much longer if we considered all the interventions motivated, other than by a specific theme, by “the pastoral concern to present to the entire Christian community and to all men of good will the fundamental principles, universal criteria and guidelines suitable for suggesting basic choices and coherent practice for every concrete situation”[194].

*In the formulation and teaching of this social doctrine, the Church has been, and continues to be, prompted not by theoretical motivation but by pastoral concerns. She is spurred on by the repercussions that social upheavals have on people, on multitudes of men and women, on human dignity itself, in contexts where “man painstakingly searches for a better world, without working with equal zeal for the betterment of his own spirit”[195].* For these reasons, this social doctrine has arisen and developed an “updated doctrinal ‘corpus’ ... [that] builds up gradually, as the Church, in the fullness of the word revealed by Christ Jesus and with the assistance of the Holy Spirit (cf. *Jn* 14:16,26; 16:13-15), reads events as they unfold in the course of history”[196].

## **CHAPTER THREE**

### **THE HUMAN PERSON AND HUMAN RIGHTS**

#### **I. SOCIAL DOCTRINE AND THE PERSONALIST PRINCIPLE**

**105.** *The Church sees in men and women, in every person, the living image of God himself. This image finds, and must always find anew, an ever deeper and fuller unfolding of itself in the mystery of Christ, the Perfect Image of God, the One who reveals God to man and man to himself.* It is to these men and women, who have received an incomparable and inalienable dignity from God himself, that the Church speaks, rendering to them the highest and most singular service, constantly reminding them of their lofty vocation so that they may always be mindful of it and worthy of it. Christ, the Son of God, “by his incarnation has united himself in some fashion with every person”[197]; for this reason the Church recognizes as her fundamental duty the task of seeing that this union is continuously brought about and renewed. In Christ the Lord, the Church indicates and strives to be the first to embark upon the path of the human person[198], and she invites all people to recognize in everyone — near and far, known and unknown, and above all in the poor and the suffering — a brother or sister “for whom Christ died” (*1 Cor* 8:11; *Rom* 14:15)[199].

**106.** *All of social life is an expression of its unmistakable protagonist: the human person.* The Church has many times and in many ways been the authoritative advocate of this understanding, recognizing and affirming the centrality of the human person in every sector and expression of society: “Human society is therefore the object of the social teaching of the Church since she is neither outside nor over and above socially united men, but exists exclusively in them and, therefore, for them”[200]. This important awareness is expressed in the affirmation that “far from being the object or passive element of social life” the human person “is rather, and must always remain, its subject, foundation and goal”[201]. The origin of social life is therefore found in the human person, and society cannot refuse to recognize its active and responsible subject; every expression of society must be directed towards the human person.

107. *Men and women, in the concrete circumstances of history, represent the heart and soul of Catholic social thought*[202]. *The whole of the Church's social doctrine, in fact, develops from the principle that affirms the inviolable dignity of the human person*[203]. In her manifold expressions of this knowledge, the Church has striven above all to defend human dignity in the face of every attempt to redimension or distort its image; moreover she has often denounced the many violations of human dignity. History attests that it is from the fabric of social relationships that there arise some of the best possibilities for ennobling the human person, but it is also there that lie in wait the most loathsome rejections of human dignity.

## II. THE HUMAN PERSON AS THE “IMAGO DEI”

### a. Creatures in the image of God

**108.** *The fundamental message of Sacred Scripture proclaims that the human person is a creature of God* (cf. *Ps 139:14-18*), *and sees in his being in the image of God the element that characterizes and distinguishes him:* “God created man in his own image, in the image of God he created him; male and female he created them” (*Gen 1:27*). God places the human creature at the centre and summit of the created order. Man (in Hebrew, “*adam*”) is formed from the earth (“*adamah*”) and God blows into his nostrils the breath of life (cf. *Gen 2:7*). Therefore, “being in the image of God the human individual possesses the dignity of a person, who is not just something, but someone. He is capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons. Further, he is called by grace to a covenant with his Creator, to offer him a response of faith and love that no other creature can give in his stead”[204].

**109.** *The likeness with God shows that the essence and existence of man are constitutively related to God in the most profound manner.*[205] This is a relationship that exists in itself, it is therefore not something that comes afterwards and is not added from the outside. The whole of man's life is a quest and a search for God. This relationship with God can be ignored or even forgotten or dismissed, but it can never be eliminated. Indeed, among all the world's visible creatures, only man has a “capacity for God” (“*homo est Dei capax*”).[206] The human being is a personal being created by God to be in relationship with him; man finds life and self-expression only in relationship, and tends naturally to God.[207 ]

**110.** *The relationship between God and man is reflected in the relational and social dimension of human nature.* Man, in fact, is not a solitary being, but “a social being, and unless he relates himself to others he can neither live nor develop his potential”[208]. In this regard the fact that God created *human beings as man and woman* (cf. *Gen 1:27*) is significant[209]: “How very significant is the dissatisfaction which marks man's life in Eden as long as his sole point of reference is the world of plants and animals (cf. *Gen 2:20*). Only the appearance of the woman, a being who is flesh of his flesh and bone of his bones (cf. *Gen 2:23*), and in whom the spirit of God the Creator is also alive, can satisfy the need for interpersonal dialogue, so vital for human existence. In one's neighbour, whether man or woman, there is a reflection of God himself, the definitive goal and fulfilment of every person”[210].

**111.** *Man and woman have the same dignity and are of equal value*[211], *not only because they are both, in their differences, created in the image of God, but even more profoundly because the dynamic of reciprocity that gives life to the “we” in the human couple, is an image of God*[212]. In a relationship of mutual communion, man and woman fulfil themselves in a profound way, rediscovering themselves as persons through the sincere gift of themselves[213]. Their covenant of union is presented in Sacred Scripture as an image of the Covenant of God with man (cf. *Hos 1-3; Is 54; Eph 5:21-33*) and, at the same time, as a service to life[214]. Indeed, the human couple can participate in God's act of creation: “God blessed them, and God said to them, ‘Be fruitful and multiply, and fill the earth and subdue it’ “ (*Gen 1:28*).

**112.** *Man and woman are in relationship with others above all as those to whom the lives of others have been entrusted*[215]. “For your lifeblood I will surely require a reckoning, ... I will require it ... of man [and] of every man's brother” (*Gen 9:5*), God tells Noah after the flood. In this perspective, the relationship with God requires that *the life of man be considered sacred and inviolable*[216]. The fifth commandment, “Thou shalt not kill” (*Ex 20:13; Deut 5:17*), has validity because God alone is Lord of life and death[217]. The respect owed to the inviolability and integrity of physical life finds its climax in the positive commandment: “You shall love your neighbour as yourself” (*Lev 19:18*), by which Jesus enjoins the obligation to tend to the needs of one's neighbour (cf. *Mt 22:37-40; Mk 12:29-31; Lk 10:27-28*).

**113.** *With this specific vocation to life, man and woman find themselves also in the presence of all the other creatures. They can and are obliged to put them at their own service and to enjoy them, but their dominion over the world requires the exercise of responsibility, it is not a freedom of arbitrary and selfish exploitation.* All of creation in fact has value and is “good” (cf. *Gen 1:4,10,12,18,21,25*) in the sight of God, who is its author. Man must discover and respect its value. This is a marvellous challenge to his intellect, which should lift him up as on wings [218] towards the contemplation of the truth of all God's creatures, that is, the contemplation of what God sees as *good* in them. The Book of Genesis teaches that human dominion over the world consists in *naming things* (cf. *Gen 2:19-20*). In giving things their names, man must recognize them for what they are and establish with each of them a relationship of responsibility[219].

**114.** *Man is also in relationship with himself and is able to reflect on himself.* Sacred Scripture speaks in this regard about the *heart of man*. The heart designates man's inner spirituality, what distinguishes him from every other creature. God “has made everything beautiful in its time; also he has put eternity into man's mind, yet so that he cannot find out what God has done from the

beginning to the end” (*Eccles 3:11*). In the end, the heart indicates the spiritual faculties which most properly belong to man, which are his prerogatives insofar as he is created in the image of his Creator: reason, the discernment of good and evil, free will[220]. When he listens to the deep aspirations of his heart, no person can fail to make his own the words of truth expressed by Saint Augustine: “You have made us for yourself, O Lord, and our hearts are restless until they rest in you”[221].

## **b. The tragedy of sin**

**115.** *This marvellous vision of man's creation by God is inseparable from the tragic appearance of original sin.* With a clear affirmation the Apostle Paul sums up the account of man's fall contained in the first pages of the Bible: “Sin came into the world through one man and death through sin” (*Rom 5:12*). Man, against God's prohibition, allows himself to be seduced by the serpent and stretches out his hand to the tree of life, falling prey to death. By this gesture, man tries to break through his limits as a creature, challenging God, his sole Lord and the source of his life. It is a sin of disobedience (cf. *Rom 5:19*) that separates man from God[222].

*From revelation we know that Adam, the first man, transgresses God's commandment and loses the holiness and justice in which he was made, holiness and justice which were received not only for himself but for all of humanity:* “By yielding to the tempter, Adam and Eve committed a personal sin, but this sin affected the human nature that they would then transmit in a fallen state. It is a sin which will be transmitted by propagation to all mankind, that is, by the transmission of a human nature deprived of original holiness and justice”[223].

**116.** *At the root of personal and social divisions, which in differing degrees offend the value and dignity of the human person, there is a wound which is present in man's inmost self.* “In the light of faith we call it sin: beginning with original sin, which all of us bear from birth as an inheritance from our first parents, to the sin which each one of us commits when we abuse our own freedom”[224]. The consequences of sin, insofar as it is an act of separation from God, are alienation, that is, the separation of man not only from God but also from himself, from other men and from the world around him. “Man's rupture with God leads tragically to divisions between brothers. In the description of the ‘first sin', the rupture with Yahweh simultaneously breaks the bond of friendship that had united the human family. Thus the subsequent pages of *Genesis* show us the man and the woman as it were pointing an accusing finger at each other (cf. *Gen. 3:12*). Later we have brother hating brother and finally taking his brother's life (cf. *Gen 4:2-16*). According to the Babel story, the result of sin is the shattering of the human family, already begun with the first sin and now reaching its most extreme form on the social level”[225].

Reflecting on the mystery of sin, we cannot fail to take into consideration this tragic connection between cause and effect.

**117.** The mystery of sin is composed of a twofold wound, which the sinner opens in his own side and in the relationship with his neighbour. That is why we can speak of personal and social sin. Every sin is personal under a certain aspect; under another, every sin is social, insofar as and because it also has social consequences. In its true sense, sin is always an act of the person, because it is the free act of an individual person and not properly speaking of a group or community. The character of social sin can unquestionably be ascribed to every sin, taking into

account the fact that “by virtue of human solidarity which is as mysterious and intangible as it is real and concrete, each individual's sin in some way affects others”[226]. It is not, however, legitimate or acceptable to understand social sin in a way that, more or less consciously, leads to a weakening or the virtual cancellation of the personal component by admitting only social guilt and responsibility. At the bottom of every situation of sin there is always the individual who sins.

**118.** *Certain sins, moreover, constitute by their very object a direct assault on one's neighbour. Such sins in particular are known as social sins.* Social sin is every sin committed against the justice due in relations between individuals, between the individual and the community, and also between the community and the individual. Social too is every sin against the rights of the human person, starting with the right to life, including that of life in the womb, and every sin against the physical integrity of the individual; every sin against the freedom of others, especially against the supreme freedom to believe in God and worship him; and every sin against the dignity and honour of one's neighbour. Every sin against the common good and its demands, in the whole broad area of rights and duties of citizens, is also social sin. In the end, social sin is that sin that “refers to the relationships between the various human communities. These relationships are not always in accordance with the plan of God, who intends that there be justice in the world and freedom and peace between individuals, groups and peoples”[227].

**119.** *The consequences of sin perpetuate the structures of sin. These are rooted in personal sin and, therefore, are always connected to concrete acts of the individuals who commit them, consolidate them and make it difficult to remove them.* It is thus that they grow stronger, spread and become sources of other sins, conditioning human conduct[228]. These are obstacles and conditioning that go well beyond the actions and brief life span of the individual and interfere also in the process of the development of peoples, the delay and slow pace of which must be judged in this light[229]. The actions and attitudes opposed to the will of God and the good of neighbour, as well as the structures arising from such behaviour, appear to fall into two categories today: “on the one hand, the all-consuming desire for profit, and on the other, the thirst for power, with the intention of imposing one's will upon others. In order to characterize better each of these attitudes, one can add the expression: ‘at any price’”[230].

### **c. The universality of sin and the universality of salvation**

**120.** *The doctrine of original sin, which teaches the universality of sin, has an important foundation:* “If we say we have no sin, we deceive ourselves, and the truth is not in us” (*1 Jn* 1:8). This doctrine encourages men and women not to remain in guilt and not to take guilt lightly, continuously seeking scapegoats in other people and justification in the environment, in heredity, in institutions, in structures and in relationships. This is a teaching that unmasks such deceptions.

*The doctrine of the universality of sin, however, must not be separated from the consciousness of the universality of salvation in Jesus Christ.* If it is so separated it engenders a false anxiety of sin and a pessimistic view of the world and life, which leads to contempt of the cultural and civil accomplishments of mankind.



**121.** *Christian realism sees the abysses of sin, but in the light of the hope, greater than any evil, given by Jesus Christ's act of redemption, in which sin and death are destroyed* (cf. *Rom 5:18-21; 1 Cor 15:56-57*): “In him God reconciled man to himself”[231]. It is Christ, the image of God (cf. *2 Cor 4:4; Col 1:15*), who enlightens fully and brings to completion the image and likeness of God in man. The Word that became man in Jesus Christ has always been mankind's life and light, the light that enlightens every person (cf. *Jn 1:4,9*). God desires in the one mediator Jesus Christ, his Son, the salvation of all men and women (cf. *1 Tim 2:4-5*). Jesus is at the same time the Son of God and the new Adam, that is, the new man (cf. *1 Cor 15:47-49; Rom 5:14*): “Christ the new Adam, in the very revelation of the mystery of the Father and of his love, fully reveals man to himself and brings to light his most high calling”[232]. In him we are, by God, “predestined to be conformed to the image of his Son, in order that he might be the first-born among many brethren” (*Rom 8:29*).

**122.** The new reality that Jesus Christ gives us is not grafted onto human nature nor is it added from outside: it is rather that reality of communion with the Trinitarian God to which men and women have always been oriented in the depths of their being, thanks to their creaturely likeness to God. But this is also a reality that people cannot attain by their own forces alone. Through the Spirit of Jesus Christ, the incarnate Son of God, in whom this reality of communion has already been brought about in a singular manner, men and women are received as children of God (cf. *Rom 8:14-17; Gal 4:4-7*). By means of Christ, we share in the nature of God, who gives us infinitely more “than all that we ask or think” (*Eph 3:20*). What mankind has already received is nothing more than a token or a “guarantee” (*2 Cor 1:22; Eph 1:14*) of what it will receive in its fullness only in the presence of God, seen “face to face” (*1 Cor 13:12*), that is, a guarantee of eternal life: “And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent” (*Jn 17:3*).

**123.** *The universality of this hope also includes, besides the men and women of all peoples, heaven and earth:* “Shower, O heavens, from above, and let the skies rain down righteousness; let the earth open, that salvation may sprout forth, and let it cause righteousness to spring up also; I the Lord have created it” (*Is 45:8*). According to the New Testament, all creation, together indeed with all humanity, awaits the Redeemer: subjected to futility, creation reaches out full of hope, with groans and birth pangs, longing to be freed from decay (cf. *Rom 8:18-22*).

### **III. THE MANY ASPECTS OF THE HUMAN PERSON**

**124.** *Prizing highly the marvellous biblical message, the Church's social doctrine stops to dwell above all on the principal and indispensable dimensions of the human person. Thus it is able to grasp the most significant facets of the mystery and dignity of human beings.* In the past there has been no lack of various reductionist conceptions of the human person, many of which are still dramatically present on the stage of modern history. These are ideological in character or are simply the result of widespread forms of custom or thought concerning mankind, human life and human destiny. The common denominator among these is the attempt to make the image of man unclear by emphasizing only one of his characteristics at the expense of all the others[233].

**125.** The human person may never be thought of only as an absolute individual being, built up by himself and on himself, as if his characteristic traits depended on no one else but himself. Nor

can the person be thought of as a mere cell of an organism that is inclined at most to grant it recognition in its functional role within the overall system. Reductionist conceptions of the full truth of men and women have already been the object of the Church's social concern many times, and she has not failed to raise her voice against these, as against other drastically reductive perspectives, taking care to proclaim instead that “individuals do not feel themselves isolated units, like grains of sand, but united by the very force of their nature and by their internal destiny, into an organic, harmonious mutual relationship”[234]. She has affirmed instead that man cannot be understood “simply as an element, a molecule within the social organism”[235], and is therefore attentive that the affirmation of the primacy of the person is not seen as corresponding to an individualistic or mass vision.

**126.** *Christian faith, while inviting that whatever is good and worthy of man should be sought out wherever it may be found (cf. 1 Thes 5:21), “is above and is sometimes opposed to the ideologies, in that it recognizes God, who is transcendent and the Creator, and who, through all the levels of creation, calls on man as endowed with responsibility and freedom”[236].*

The Church's social doctrine strives to indicate the different dimensions of the mystery of man, who must be approached “in the full truth of his existence, of his personal being and also of his community and social being”[237], with special attention so that the value of the human person may be readily perceived.

## **A. THE UNITY OF THE PERSON**

**127.** *Man was created by God in unity of body and soul[238]. “The spiritual and immortal soul is the principle of unity of the human being, whereby it exists as a whole — *corpore et anima unus* — as a person. These definitions not only point out that the body, which has been promised the resurrection, will also share in glory. They also remind us that reason and free will are linked with all the bodily and sense faculties. *The person, including the body, is completely entrusted to himself, and it is in the unity of body and soul that the person is the subject of his own moral acts*”[239].*

**128.** *Through his corporeality man unites in himself elements of the material world; these “reach their summit through him, and through him raise their voice in free praise of the Creator”[240]. This dimension makes it possible for man to be part of the material world, but not as in a prison or in exile. It is not proper to despise bodily life; rather “man ... is obliged to regard his body as good and honourable since God has created it and will raise it up on the last day”[241]. Because of this bodily dimension, however, following the wound of sin, man experiences the rebellion of his body and the perverse inclinations of his heart; he must always keep careful watch over these lest he become enslaved to them and become a victim of a purely earthly vision of life.*

*Through his spirituality man moves beyond the realm of mere things and plunges into the innermost structure of reality. When he enters into his own heart, that is, when he reflects on his destiny, he discovers that he is superior to the material world because of his unique dignity as one who converses with God, under whose gaze he makes decisions about his life. In his inner life he recognizes that the person has “a spiritual and immortal soul” and he knows that the person is not merely “a speck of nature or a nameless constituent of the city of man”[242].*

**129.** *Therefore, man has two different characteristics: he is a material being, linked to this world by his body, and he is a spiritual being, open to transcendence and to the discovery of “more penetrating truths”, thanks to his intellect, by which “he shares in the light of the divine mind”[243]. The Church affirms: “The unity of soul and body is so profound that one has to consider the soul to be the ‘form’ of the body: i.e., it is because of its spiritual soul that the body made of matter becomes a living, human body; spirit and matter, in man, are not two natures united, but rather their union forms a single nature”[244]. Neither the spiritualism that despises the reality of the body nor the materialism that considers the spirit a mere manifestation of the material do justice to the complex nature, to the totality or to the unity of the human being.*

## **B. OPENNESS TO TRANSCENDENCE AND UNIQUENESS OF THE PERSON**

### **a. Open to transcendence**

**130.** *Openness to transcendence belongs to the human person: man is open to the infinite and to all created beings. He is open above all to the infinite — God — because with his intellect and will he raises himself above all the created order and above himself, he becomes independent from creatures, is free in relation to created things and tends towards total truth and the absolute good. He is open also to others, to the men and women of the world, because only insofar as he understands himself in reference to a “thou” can he say “I”. He comes out of himself, from the self-centred preservation of his own life, to enter into a relationship of dialogue and communion with others.*

*The human person is open to the fullness of being, to the unlimited horizon of being. He has in himself the ability to transcend the individual particular objects that he knows, thanks effectively to his openness to unlimited being. In a certain sense the human soul is — because of its cognitive dimension — all things: “all immaterial things enjoy a certain infiniteness, insofar as they embrace everything, or because it is a question of the essence of a spiritual reality that functions as a model and likeness of everything, as is the case with God, or because it has a likeness to everything or is ‘in act’ like the Angels or ‘in potential’ like souls”[245].*

### **b. Unique and unrepeatable**

**131.** *Man exists as a unique and unrepeatable being, he exists as an “I” capable of self-understanding, self-possession and self-determination. The human person is an intelligent and conscious being, capable of reflecting on himself and therefore of being aware of himself and his actions. However, it is not intellect, consciousness and freedom that define the person, rather it is the person who is the basis of the acts of intellect, consciousness and freedom. These acts can even be absent, for even without them man does not cease to be a person.*

*The human person, must always be understood in his unrepeatable and inviolable uniqueness. In fact, man exists above all as a subjective entity, as a centre of consciousness and freedom, whose unique life experiences, comparable to those of no one else, underlie the inadmissibility of any attempt to reduce his status by forcing him into preconceived categories or power systems, whether ideological or otherwise. This entails above all the requirement not only of simple respect on the part of others, especially political and social institutions and their leaders with*

regard to every man and woman on the earth, but even more, this means that the primary commitment of each person towards others, and particularly of these same institutions, must be for the promotion and integral development of the person.

### **c. Respect for human dignity**

**132.** A just society can become a reality only when it is based on the respect of the transcendent dignity of the human person. The person represents the ultimate end of society, by which it is ordered to the person: “Hence, the social order and its development must invariably work to the benefit of the human person, since the order of things is to be subordinate to the order of persons, and not the other way around”[246]. Respect for human dignity can in no way be separated from obedience to this principle. It is necessary to “consider every neighbour without exception as another self, taking into account first of all his life and the means necessary for living it with dignity”[247]. Every political, economic, social, scientific and cultural programme must be inspired by the awareness of the primacy of each human being over society[248].

**133.** *In no case, therefore, is the human person to be manipulated for ends that are foreign to his own development, which can find complete fulfilment only in God and his plan of salvation: in fact, man in his interiority transcends the universe and is the only creature willed by God for itself*[249]. For this reason neither his life nor the development of his thought, nor his good, nor those who are part of his personal and social activities can be subjected to unjust restrictions in the exercise of their rights and freedom.

*The person cannot be a means for carrying out economic, social or political projects imposed by some authority, even in the name of an alleged progress of the civil community as a whole or of other persons, either in the present or the future. It is therefore necessary that public authorities keep careful watch so that restrictions placed on freedom or any onus placed on personal activity will never become harmful to personal dignity, thus guaranteeing the effective practicability of human rights. All this, once more, is based on the vision of man as a person, that is to say, as an active and responsible subject of his own growth process, together with the community to which he belongs.*

**134.** *Authentic social changes are effective and lasting only to the extent that they are based on resolute changes in personal conduct. An authentic moralization of social life will never be possible unless it starts with people and has people as its point of reference: indeed, “living a moral life bears witness to the dignity of the person”*[250]. It is obviously the task of people to develop those moral attitudes that are fundamental for any society that truly wishes to be human (justice, honesty, truthfulness, etc.), and which in no way can simply be expected of others or delegated to institutions. It is the task of everyone, and in a special way of those who hold various forms of political, judicial or professional responsibility with regard to others, to be the watchful conscience of society and the first to bear witness to civil social conditions that are worthy of human beings.

## C. THE FREEDOM OF THE HUMAN PERSON

### a. The value and limits of freedom

**135.** *Man can turn to good only in freedom, which God has given to him as one of the highest signs of his image*[251]: “For God has willed that man remain ‘under the control of his own decisions’ (Sir 15:14), so that he can seek his Creator spontaneously, and come freely to utter and blissful perfection through loyalty to Him. Hence man’s dignity demands that he act according to a knowing and free choice that is personally motivated and prompted from within, neither under blind internal impulse nor by mere external pressure”[252].

Man rightly appreciates freedom and strives for it passionately: rightly does he desire and must form and guide, by his own free initiative, his personal and social life, accepting personal responsibility for it[253]. In fact, freedom not only allows man suitably to modify the state of things outside of himself, but it also determines the growth of his being as a person through choices consistent with the true good[254]. In this way man generates himself, he is *father* of his own being[255], he constructs the social order[256].

**136.** *Freedom is not contrary to man’s dependence as a creature on God*[257]. *Revelation teaches that the power to decide good and evil does not belong to man but to God alone* (cf. Gen 2:16-17). “Man is certainly free, inasmuch as he can understand and accept God’s commands. And he possesses an extremely far-reaching freedom, since he can eat ‘of every tree of the garden’. But his freedom is not unlimited: it must halt before the ‘tree of the knowledge of good and evil’, for it is called to accept the moral law given by God. In fact, human freedom finds its authentic and complete fulfilment precisely in the acceptance of that law”[258].

**137.** *The proper exercise of personal freedom requires specific conditions of an economic, social, juridic, political and cultural order* that “are too often disregarded or violated. Such situations of blindness and injustice injure the moral life and involve the strong as well as the weak in the temptation to sin against charity. By deviating from the moral law man violates his own freedom, becomes imprisoned within himself, disrupts neighbourly fellowship and rebels against divine truth”[259]. *Removing injustices promotes human freedom and dignity*: nonetheless, “the first thing to be done is to appeal to the spiritual and moral capacities of the individual and to the permanent need for inner conversion, if one is to achieve the economic and social changes that will truly be at the service of man”[260].

### b. The bond uniting freedom with truth and the natural law

**138.** *In the exercise of their freedom, men and women perform morally good acts that are constructive for the person and for society when they are obedient to truth, that is, when they do not presume to be the creators and absolute masters of truth or of ethical norms*[261]. Freedom in fact does not have “its absolute and unconditional origin ... in itself, but in the life within which it is situated and which represents for it, at one and the same time, both a limitation and a possibility. Human freedom belongs to us as creatures; it is a freedom which is given as a gift, one to be received like a seed and to be cultivated responsibly”[262]. When the contrary is the case, freedom dies, destroying man and society[263].

**139.** *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. “Consequently in the practical judgment of conscience, which imposes on the person the obligation to perform a given act, the link between freedom and truth is made manifest. Precisely for this reason conscience expresses itself in acts of ‘judgment’ which reflect the truth about the good, and not in arbitrary ‘decisions’. The maturity and responsibility of these judgments — and, when all is said and done, of the individual who is their subject — are not measured by the liberation of the conscience from objective truth, in favour 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”[264].*

**140.** *The exercise of freedom implies a reference to a natural moral law, of a universal character, that precedes and unites all rights and duties[265]. The natural law “is nothing other than the light of intellect infused within us by God. Thanks to this, we know what must be done and what must be avoided. This light or this law has been given by God to creation”[266]. It consists in the participation in his eternal law, which is identified with God himself[267]. This law is called “natural” because the reason that promulgates it is proper to human nature. It is universal, it extends to all people insofar as it is established by reason. In its principal precepts, the divine and natural law is presented in the Decalogue and indicates the primary and essential norms regulating moral life[268]. Its central focus is the act of aspiring and submitting to God, the source and judge of everything that is good, and also the act of seeing others as equal to oneself. The natural law expresses the dignity of the person and lays the foundations of the person’s fundamental duties[269].*

**141.** *In the diversity of cultures, the natural law unites peoples, enjoining common principles. Although its application may require adaptations to the many different conditions of life according to place, time and circumstances,[270] it remains *immutable* “under the flux of ideas and customs and supports their progress ... Even when it is rejected in its very principles, it cannot be destroyed or removed from the heart of man. It always rises again in the life of individuals and societies”[271].*

Its precepts, however, are not clearly and immediately perceived by everyone. Religious and moral truths can be known “by everyone with facility, with firm certainty and without the admixture of error”[272] only with the help of Grace and Revelation. The natural law offers a foundation prepared by God for the revealed law and Grace, in full harmony with the work of the Spirit[273].

**142.** *The natural law, which is the law of God, cannot be annulled by human sinfulness[274]. It lays the indispensable moral foundation for building the human community and for establishing the civil law that draws its consequences of a concrete and contingent nature from the principles of the natural law[275]. If the perception of the universality of the moral law is dimmed, people cannot build a true and lasting communion with others, because when a correspondence between truth and good is lacking, “whether culpably or not, our acts damage the communion of persons, to the detriment of each”[276]. Only freedom rooted in a common nature, in fact, can make all men responsible and enable them to justify public morality. Those who proclaim themselves to*



be the sole measure of realities and of truth cannot live peacefully in society with their fellow men and cooperate with them[277].

**143.** *Freedom mysteriously tends to betray the openness to truth and human goodness, and too often it prefers evil and being selfishly closed off, raising itself to the status of a divinity that creates good and evil: “Although he was made by God in a state of holiness, from the very onset of his history man abused his liberty, at the urging of the Evil One. Man set himself against God and sought to attain his goal apart from God ... Often refusing to acknowledge God as his beginning, man has disrupted also his proper relationship to his own ultimate goal as well as his whole relationship toward himself and others and all created things”[278]. Human freedom needs therefore to be liberated. Christ, by the power of his Paschal Mystery, frees man from his disordered love of self[279], which is the source of his contempt for his neighbour and of those relationships marked by domination of others. Christ shows us that freedom attains its fulfilment in the gift of self[280]. By his sacrifice on the cross, Jesus places man once more in communion with God and his neighbour.*

#### **D. THE EQUAL DIGNITY OF ALL PEOPLE**

**144.** *“God shows no partiality” (Acts 10:34; cf. Rom 2:11; Gal 2:6; Eph 6:9), since all people have the same dignity as creatures made in his image and likeness[281]. The Incarnation of the Son of God shows the equality of all people with regard to dignity: “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus” (Gal 3:28; cf. Rom 10:12; 1 Cor 12:13, Col 3:11).*

*Since something of the glory of God shines on the face of every person, the dignity of every person before God is the basis of the dignity of man before other men[282]. Moreover, this is the ultimate foundation of the radical equality and brotherhood among all people, regardless of their race, nation, sex, origin, culture, or class.*

**145.** *Only the recognition of human dignity can make possible the common and personal growth of everyone (cf. Jas 2:1-9). To stimulate this kind of growth it is necessary in particular to help the least, effectively ensuring conditions of equal opportunity for men and women and guaranteeing an objective equality between the different social classes before the law[283].*

*Also in relations between peoples and States, conditions of equality and parity are prerequisites for the authentic progress of the international community[284]. Despite the steps taken in this direction, it must not forget that there still exist many inequalities and forms of dependence[285].*

*Together with equality in the recognition of the dignity of each person and of every people there must also be an awareness that it will be possible to safeguard and promote human dignity only if this is done as a community, by the whole of humanity. Only through the mutual action of individuals and peoples sincerely concerned for the good of all men and women can a genuine universal brotherhood be attained[286]; otherwise, the persistence of conditions of serious disparity and inequality will make us all poorer.*

**146.** *“Male” and “female” differentiate two individuals of equal dignity, which does not however reflect a static equality, because the specificity of the female is different from the specificity of the male, and this difference in equality is enriching and indispensable for the harmony of life in society:* “The condition that will assure the rightful presence of woman in the Church and in society is a more penetrating and accurate consideration of the anthropological foundation for masculinity and femininity with the intent of clarifying woman's personal identity in relation to man, that is, a diversity yet mutual complementarily, not only as it concerns roles to be held and functions to be performed, but also, and more deeply, as it concerns her make-up and meaning as a person”[287].

**147.** Woman is the complement of man, as man is the complement of woman: man and woman complete each other mutually, not only from a physical and psychological point of view, but also ontologically. It is only because of the duality of “male” and “female” that the “human” being becomes a full reality. It is the “unity of the two”[288], or in other words a relational “uni-duality”, that allows each person to experience the interpersonal and reciprocal relationship as a gift that at the same time is a mission: “to this ‘unity of the two’ God has entrusted not only the work of procreation and family life, but the creation of history itself”[289]. “The woman is ‘a helper’ for the man, just as the man is ‘a helper’ for the woman!”[290]: in the encounter of man and woman a unitary conception of the human person is brought about, based not on the logic of self-centredness and self-affirmation, but on that of love and solidarity.

**148.** *Persons with disabilities are fully human subjects, with rights and duties:* “in spite of the limitations and sufferings affecting their bodies and faculties, they point up more clearly the dignity and greatness of man”[291]. Since persons with disabilities are subjects with all their rights, they are to be helped to participate in every dimension of family and social life at every level accessible to them and according to their possibilities.

*The rights of persons with disabilities need to be promoted with effective and appropriate measures:* “It would be radically unworthy of man, and a denial of our common humanity, to admit to the life of the community, and thus admit to work, only those who are fully functional. To do so would be to practise a serious form of discrimination, that of the strong and healthy against the weak and sick”[292]. Great attention must be paid not only to the physical and psychological work conditions, to a just wage, to the possibility of promotion and the elimination of obstacles, but also to the affective and sexual dimensions of persons with disabilities: “They too need to love and to be loved, they need tenderness, closeness and intimacy”[293], according to their capacities and with respect for the moral order, which is the same for the non-handicapped and the handicapped alike.

## **E. THE SOCIAL NATURE OF HUMAN BEINGS**

**149.** *The human person is essentially a social being* [294] *because God, who created humanity, willed it so*[295]. Human nature, in fact, reveals itself as a nature of a being who responds to his own needs. This is based on a *relational subjectivity*, that is, in the manner of a free and responsible being who recognizes the necessity of integrating himself in cooperation with his fellow human beings, and who is *capable of communion* with them on the level of knowledge and love. “A *society* is a group of persons bound together organically by a principle of unity that

goes beyond each one of them. As an assembly that is at once visible and spiritual, a society endures through time: it gathers up the past and prepares for the future”[296].

It is therefore necessary to stress that community life is a natural characteristic that distinguishes man from the rest of earthly creatures. Social activity carries in itself a particular sign of man and of humanity that of a person at work within a community of persons: this is the sign that determines man's interior traits and in a sense constitutes his very nature[297]. This relational characteristic takes on, in the light of faith, a more profound and enduring meaning. Made in the image and likeness of God (cf. Gen 1:26), and made visible in the universe in order to live in society (cf. Gen 2:20,23) and exercise dominion over the earth (cf. Gen 1:26,28- 30), the human person is for this reason called from the very beginning to life in society: “God did not create man as a ‘solitary being’ but wished him to be a ‘social being’. Social life therefore is not exterior to man: he can only grow and realize his vocation in relation with others”[298].

**150.** *The social nature of human beings does not automatically lead to communion among persons, to the gift of self.* Because of pride and selfishness, man discovers in himself the seeds of asocial behaviour, impulses leading him to close himself within his own individuality and to dominate his neighbour[299]. Every society worthy of the name can be sure that it stands in the truth when all of its members, thanks to their ability to know what is good, are able to pursue it for themselves and for others. It is out of love for one's own good and for that of others that people come together in stable groups with the purpose of attaining a common good. The different human societies also must establish among themselves relationships of solidarity, communication and cooperation, in the service of man and the common good[300].

**151.** *The social nature of human beings is not uniform but is expressed in many different ways.* In fact, the common good depends on a healthy *social pluralism*. The different components of society are called to build a unified and harmonious whole, within which it is possible for each element to preserve and develop its own characteristics and autonomy. Some components — such as the family, the civil community and the religious community — respond more immediately to the intimate nature of man, while others come about more on a voluntary basis. “To promote the participation of the greatest number in the life of a society, the creation of voluntary associations and institutions must be encouraged ‘on both national and international levels, which relate to economic and social goals, to cultural and recreational activities, to sport, to various professions, and to political affairs’. This ‘*socialization*’ also expresses the natural tendency for the sake of attaining objectives that exceed individual capacities. It develops the qualities of the person, especially the sense of initiative and responsibility, and helps guarantee his rights”[301].

## IV. HUMAN RIGHTS

### a. The value of human rights

**152.** *The movement towards the identification and proclamation of human rights is one of the most significant attempts to respond effectively to the inescapable demands of human dignity*[302]. The Church sees in these rights the extraordinary opportunity that our modern times offer, through the affirmation of these rights, for more effectively recognizing human

dignity and universally promoting it as a characteristic inscribed by God the Creator in his creature[303]. The Church's Magisterium has not failed to note the positive value of the *Universal Declaration of Human Rights*, adopted by the United Nations on 10 December 1948, which Pope John Paul II defined as “a true milestone on the path of humanity's moral progress”[304].

**153.** *In fact, the roots of human rights are to be found in the dignity that belongs to each human being*[305]. This dignity, inherent in human life and equal in every person, is perceived and understood first of all by reason. The natural foundation of rights appears all the more solid when, in light of the supernatural, it is considered that human dignity, after having been given by God and having been profoundly wounded by sin, was taken on and redeemed by Jesus Christ in his incarnation, death and resurrection[306].

*The ultimate source of human rights is not found in the mere will of human beings*[307], *in the reality of the State, in public powers, but in man himself and in God his Creator*. These rights are “universal, inviolable, inalienable”[308]. *Universal* because they are present in all human beings, without exception of time, place or subject. *Inviolable* insofar as “they are inherent in the human person and in human dignity”[309] and because “it would be vain to proclaim rights, if at the same time everything were not done to ensure the duty of respecting them by all people, everywhere, and for all people”[310]. *Inalienable* insofar as “no one can legitimately deprive another person, whoever they may be, of these rights, since this would do violence to their nature”[311].

**154.** Human rights are to be defended not only individually but also as a whole: protecting them only partially would imply a kind of failure to recognize them. They correspond to the demands of human dignity and entail, in the first place, the fulfilment of the essential needs of the person in the material and spiritual spheres. “These rights apply to every stage of life and to every political, social, economic and cultural situation. Together they form a single whole, directed unambiguously towards the promotion of every aspect of the good of both the person and society ... The integral promotion of every category of human rights is the true guarantee of full respect for each individual right”.[312] Universality and indivisibility are distinctive characteristics of human rights: they are “two guiding principles which at the same time demand that human rights be rooted in each culture and that their juridical profile be strengthened so as to ensure that they are fully observed”[313].

#### **b. The specification of rights**

**155.** *The teachings of Pope John XXIII*,[314] *the Second Vatican Council*,[315] and *Pope Paul VI* [316] have given abundant indication of the concept of human rights as articulated by the Magisterium. Pope John Paul II has drawn up a list of them in the Encyclical *Centesimus Annus*: “the right to life, an integral part of which is the right of the child to develop in the mother's womb from the moment of conception; the right to *live in* a united family and in a moral environment conducive to the growth of the child's personality; the right to develop one's intelligence and *freedom* in seeking and knowing the *truth*; the right to share in the work which makes wise use of the earth's material resources, and to derive from that work the means to

support oneself and one's dependents; and the right *freely to establish* a family, to have and to rear children through the responsible exercise of one's sexuality. In a certain sense, the source and synthesis of these rights is religious *freedom*, understood as the right to live in the truth of one's faith and in conformity with one's transcendent dignity as a person"[317].

*The first right presented in this list is the right to life, from conception to its natural end*,[318] which is the condition for the exercise of all other rights and, in particular, implies the illicitness of every form of procured abortion and of euthanasia.[319] *Emphasis is given to the paramount value of the right to religious freedom*: “all men are to be immune from coercion on the part of individuals or of social groups and of any human power, in such wise that no one is to be forced to act in a manner contrary to his own beliefs, whether privately or publicly, whether alone or in association with others, within due limits”.[320] The respect of this right is an indicative sign of “man's authentic progress in any regime, in any society, system or milieu”[321].

### **c. Rights and duties**

**156.** *Inextricably connected to the topic of rights is the issue of the duties falling to men and women*, which is given appropriate emphasis in the interventions of the Magisterium. The mutual complementarities between rights and duties — they are indissolubly linked — are recalled several times, above all in the human person who possesses them.[322] This bond also has a social dimension: “in human society to one man's right there corresponds a duty in all other persons: the duty, namely, of acknowledging and respecting the right in question”.[323] *The Magisterium underlines the contradiction inherent in affirming rights without acknowledging corresponding responsibilities*. “Those, therefore, who claim their own rights, yet altogether forget or neglect to carry out their respective duties, are people who build with one hand and destroy with the other”.[324]

### **d. Rights of peoples and nations**

**157.** *The field of human rights has expanded to include the rights of peoples and nations*: [325] in fact, “what is true for the individual is also true for peoples”.[326] The Magisterium points out that international law “rests upon the principle of equal respect for States, for each people's right to self-determination and for their free cooperation in view of the higher common good of humanity”.[327] Peace is founded not only on respect for human rights but also on respect for the rights of peoples, in particular the right to independence.[328]

The rights of nations are nothing but “‘human rights' fostered at the specific level of community life”.[329] A nation has a “fundamental right to existence”, to “its own language and culture, through which a people expresses and promotes ... its fundamental spiritual ‘sovereignty’”, to “shape its life according to its own traditions, excluding, of course, every abuse of basic human rights and in particular the oppression of minorities”, to “build its future by providing an appropriate education for the younger generation”.[330] The international order requires a *balance between particularity and universality*, which all nations are called to bring about, for their primary duty is to live in a posture of peace, respect and solidarity with other nations.



#### e. Filling in the gap between the letter and the spirit

**158.** *The solemn proclamation of human rights is contradicted by a painful reality of violations, wars and violence of every kind, in the first place, genocides and mass deportations, the spreading on a virtual worldwide dimension of ever new forms of slavery such as trafficking in human beings, child soldiers, the exploitation of workers, illegal drug trafficking, prostitution. “Even in countries with democratic forms of government, these rights are not always fully respected”.*[331]

*Unfortunately, there is a gap between the “letter” and the “spirit” of human rights,*[332] which can often be attributed to a merely formal recognition of these rights. The Church's social doctrine, in consideration of the privilege accorded by the Gospel to the poor, repeats over and over that “the more fortunate should *renounce* some of their rights so as to place their goods more generously at the service of others” and that an excessive affirmation of equality “can give rise to an individualism in which each one claims his own rights without wishing to be answerable for the common good”.[333]

**159.** *The Church, aware that her essentially religious mission includes the defence and promotion of human rights,*[334] “holds in high esteem the dynamic approach of today which is everywhere fostering these rights”.[335] The Church profoundly experiences the need to respect justice [336] and human rights [337] within her own ranks.

*This pastoral commitment develops in a twofold direction: in the proclamation of the Christian foundations of human rights and in the denunciation of the violations of these rights.*[338] In any event, “proclamation is always more important than *denunciation*, and the latter cannot ignore the former, which gives it true solidity and the force of higher motivation”.[339] For greater effectiveness, this commitment is open to ecumenical cooperation, to dialogue with other religions, to all appropriate contacts with other organizations, governmental and non-governmental, at the national and international levels. The Church trusts above all in the help of the Lord and his Spirit who, poured forth into human hearts, is the surest guarantee for respecting justice and human rights, and for contributing to peace. “The promotion of justice and peace and the penetration of all spheres of human society with the light and the leaven of the Gospel have always been the object of the Church's efforts in fulfilment of the Lord's command”.[340]

[73] Cf. Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 1: AAS 58 (1966), 1025-1026.

[74] Cf. Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 40: AAS 58 (1966), 1057-1059; John Paul II, Encyclical Letter *Centesimus Annus*, 53-54: AAS 83 (1991), 859-860; John Paul II, Encyclical Letter *Sollicitudo Rei Socialis*, 1: AAS 80 (1988), 513-514.

[75] Cf. Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 32:AAS 58 (1966), 1051.

[76] John Paul II, Encyclical Letter *Centesimus Annus*, 54: AAS 83 (1991), 859.

[77] Cf. Paul VI, Encyclical Letter *Populorum Progressio*, 13: AAS 59 (1967), 263.



- [78] Cf. Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 40: AAS 58 (1966), 1057-1059.
- [79] John Paul II, Encyclical Letter *Redemptor Hominis*, 14: AAS 71 (1979), 284.
- [80] *Catechism of the Catholic Church*, 2419.
- [81] Cf. John Paul II, Homily at Pentecost for the First Centenary of *Rerum Novarum* (19 May 1991): AAS 84 (1992), 282.
- [82] Cf. Paul VI, Apostolic Exhortation *Evangelii Nuntiandi* 9, 30: AAS 68 (1976), 10-11; John Paul II, *Address to the Third General Conference of Latin American Bishops*, Puebla, Mexico (28 January 1979), III/4-7: AAS 71 (1979), 199-204; Congregation for the Doctrine of the Faith, Instruction *Libertatis Conscientia*, 63-64, 80: AAS 79 (1987), 581-582, 590-591.
- [83] John Paul II, Encyclical Letter *Redemptor Hominis*, 8: AAS 71 (1979), 270.
- [84] Second Vatican Ecumenical Council, Dogmatic Constitution *Lumen Gentium*, 48: AAS 57 (1965), 53.
- [85] Cf. Paul VI, Encyclical Letter *Evangelii Nuntiandi*, 29: AAS 68 (1976), 25.
- [86] Paul VI, Encyclical Letter *Evangelii Nuntiandi*, 31: AAS 68 (1976), 26.
- [87] John Paul II, Encyclical Letter *Centesimus Annus*, 54: AAS 83 (1991), 860.
- [88] Cf. John Paul II, Encyclical Letter *Sollicitudo Rei Socialis*, 41: AAS 80 (1988), 570-572.
- [89] John Paul II, Encyclical Letter *Centesimus Annus*, 5: AAS 83 (1991), 799.
- [90] John Paul II, Encyclical Letter *Centesimus Annus*, 54: AAS 83 (1991), 860.
- [91] Cf. *Catechism of the Catholic Church*, 2420.
- [92] Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 42: AAS 58 (1966), 1060.
- [93] Cf. John Paul II, Encyclical Letter *Sollicitudo Rei Socialis*, 41: AAS 80 (1988), 570-572.
- [94] John Paul II, Encyclical Letter *Centesimus Annus*, 54: AAS 83 (1991), 860.
- [95] Cf. Second Vatican Ecumenical Council, Declaration *Dignitatis Humanae*, 14: AAS 58 (1966), 940; John Paul II, Encyclical Letter *Veritatis Splendor*, 27, 64, 110: AAS 85 (1993), 1154-1155, 1183-1184, 1219-1220.
- [96] John Paul II, *Message to the Secretary-General of the United Nations, on the occasion of the thirtieth anniversary of the Universal Declaration of Human Rights* (2 December 1978): AAS 71 (1979), 124.
- [97] Cf. John Paul II, Encyclical Letter *Centesimus Annus*, 5: AAS 83 (1991), 799.
- [98] Cf. Paul VI, Apostolic Exhortation *Evangelii Nuntiandi*, 34: AAS 68 (1976), 28.
- [99] *Code of Canon Law*, canon 747, § 2.

- [100] Cf. John Paul II, Encyclical Letter *Laborem Exercens*, 3: AAS 73 (1981), 583-584.
- [101] John Paul II, Encyclical Letter *Sollicitudo Rei Socialis*, 41: AAS 80 (1988), 571.
- [102] John Paul II, Encyclical Letter *Sollicitudo Rei Socialis*, 41: AAS 80 (1988), 571.
- [103] John Paul II, Encyclical Letter *Sollicitudo Rei Socialis*, 41: AAS 80 (1988), 572.
- [104] John Paul II, Encyclical Letter *Centesimus Annus*, 59: AAS 83 (1991), 864-865.
- [105] Cf. John Paul II, Encyclical Letter *Fides et Ratio*: AAS 91 (1999), 5-88.
- [106] Cf. Second Vatican Ecumenical Council, Declaration *Dignitatis Humanae*, 14: AAS 58 (1966), 940.
- [107] Cf. John Paul II, Encyclical Letter *Veritatis Splendor*, 13, 50, 79: AAS 85 (1993), 1143-1144, 1173-1174, 1197.
- [108] John Paul II, Encyclical Letter *Centesimus Annus*, 59: AAS 83 (1991), 864.
- [109] In this regard, the foundation of the Pontifical Academy of Social Sciences is significant; in the *motu proprio* establishing the Academy one reads: “Social science research can effectively contribute to improving human relations, as has been shown by the progress achieved in various sectors of society especially during the century now drawing to a close. This is why the Church, ever concerned for man's true good, has turned with growing interest to this field of scientific research in order to obtain concrete information for fulfilling the duties of her Magisterium”: John Paul II, Motu Proprio *Socialium Scientiarum* (1 January 1994): AAS 86 (1994), 209.
- [110] Cf. John Paul II, Encyclical Letter *Centesimus Annus*, 54: AAS 83 (1991), 860.
- [111] John Paul II, Encyclical Letter *Centesimus Annus*, 59: AAS 83 (1991), 864.
- [112] Second Vatican Ecumenical Council, Dogmatic Constitution *Lumen Gentium*, 12: AAS 57 (1965), 16.
- [113] Cf. *Catechism of the Catholic Church*, 2034.
- [114] Cf. Paul VI, Apostolic Letter *Octogesima Adveniens*, 3-5: AAS 63 (1971), 402-405.
- [115] Cf. *Catechism of the Catholic Church*, 2037.
- [116] Cf. Congregation for the Doctrine of the Faith, Instruction *Donum Veritatis*, 16-17, 23: AAS 82 (1990), 1557-1558, 1559-1560.
- [117] Cf. John Paul II, Encyclical Letter *Centesimus Annus*, 53: AAS 83 (1991), 859.
- [118] Paul VI, Encyclical Letter *Populorum Progressio*, 13: AAS 59 (1967), 264.
- [119] Cf. Paul VI, Apostolic Letter *Octogesima Adveniens*, 4: AAS 63 (1971), 403-404; John Paul II, Encyclical Letter *Sollicitudo Rei Socialis*, 41: AAS 80 (1988), 570-572; *Catechism of the Catholic Church*, 2423; Congregation for the Doctrine of the Faith, Instruction *Libertatis Conscientia*, 72: AAS 79 (1987), 586.
- [120] Cf. Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 25: AAS 58 (1966), 1045-1046.

[121] Cf. Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 76: AAS 58 (1966), 1099-1100; Pius XII, Radio Message for the fiftieth anniversary of *Rerum Novarum*: AAS 33 (1941), 196-197.

[122] Cf. Pius XI, Encyclical Letter *Quadragesimo Anno*: AAS 23 (1931), 190; Pius XII, Radio Message for the fiftieth anniversary of *Rerum Novarum*: AAS 23 (1931), 196-197; Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 42: AAS 58 (1966), 1079; John Paul II, Encyclical Letter *Sollicitudo Rei Socialis*, 41: AAS 80 (1988), 570-572; John Paul II, Encyclical Letter *Centesimus Annus*, 53: AAS 83 (1991), 859; Congregation for the Doctrine of the Faith, Instruction *Libertatis Conscientia*, 72: AAS 79 (1987), 585-586.

[123] John Paul II, Encyclical Letter *Redemptor Hominis*, 14: AAS 71 (1979), 284; cf. John Paul II, Address to the Third General Conference of Latin American Bishops, Puebla, Mexico (28 January 1979), III/2: AAS 71 (1979), 199.

[124] Paul VI, Encyclical Letter *Populorum Progressio*, 42: AAS 59 (1967), 278.

[125] Paul VI, Apostolic Exhortation *Evangelii Nuntiandi*, 9: AAS 68 (1976), 10.

[126] Paul VI, Encyclical Letter *Populorum Progressio*, 42: AAS 59 (1967), 278.

[127] Cf. *Catechism of the Catholic Church*, 2039.

[128] Cf. *Catechism of the Catholic Church*, 2442.

[129] Cf. John Paul II, Post-Synodal Apostolic Exhortation *Christifideles Laici*, 15: AAS 81 (1989), 413; Second Vatican Ecumenical Council, Dogmatic Constitution *Lumen Gentium*, 31: AAS 57 (1965), 37.

[130] Cf. Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 43: AAS 58 (1966), 1061-1064; Paul VI, Encyclical Letter *Populorum Progressio*, 81: AAS 59 (1967), 296-297.

[131] Cf. John XXIII, Encyclical Letter *Mater et Magistra*: AAS 53 (1961), 453.

[132] Beginning with the Encyclical *Pacem in Terris* of John XXIII, the recipient is expressly identified in this manner in the initial address of such documents.

[133] Cf. John Paul II, Encyclical Letter *Sollicitudo Rei Socialis*, 3: AAS 80 (1988), 515; Pius XII, Address to Participants in a Convention of the Catholic Action movement (29 April 1945), in *Discorsi e Radiomessaggi di Pio XII*, vol. VII, 37-38; John Paul II, Address at the international symposium "From *Rerum Novarum* to *Laborem Exercens*: towards the year 2000" (3 April 1982): *Insegnamenti di Giovanni Paolo II*, V, 1 (1982), 1095-1096.

[134] John Paul II, Encyclical Letter *Sollicitudo Rei Socialis*, 3: AAS 80 (1988), 515.

[135] Cf. Congregation for the Doctrine of the Faith, Instruction *Libertatis Conscientia*, 72: AAS 79 (1987), 585-586.

[136] John Paul II, Encyclical Letter *Sollicitudo Rei Socialis*, 3: AAS 80 (1988), 515.

[137] Cf. John Paul II, Encyclical Letter *Centesimus Annus*, 46: AAS 83 (1991), 850-851.

[138] Paul VI, Apostolic Letter *Octogesima Adveniens*, 42: AAS 63 (1971), 431.

[139] Cf. Pius XI, Encyclical Letter *Quadragesimo Anno*: AAS 23 (1931), 179; Pius XII, in his Radio Message for the fiftieth anniversary of *Rerum Novarum*: AAS 33 (1941), 197, speaks of “Catholic social doctrine” and, in the Encyclical Letter *Menti Nostrae* of 23 September 1950: AAS 42 (1950), 657, of “the Church's social doctrine”. John XXIII retains the expression “the Church's social doctrine” (Encyclical Letter *Mater et Magistra*: AAS 53 [1961] , 453; Encyclical Letter *Pacem in Terris*: AAS 55 [1963] , 300-301) and also uses “Christian social doctrine” (Encyclical Letter *Mater et Magistra*: AAS 53 [1961] , 453) or even “Catholic social doctrine” (Encyclical Letter *Mater et Magistra*: AAS 53 [1961] , 454).

[140] Cf. Leo XIII, Encyclical Letter *Rerum Novarum: Acta Leonis XIII*, 11 (1892), 97-144.

[141] Cf. John Paul II, Encyclical Letter *Laborem Exercens*, 3: AAS 73 (1981), 583-584; John Paul II, Encyclical Letter *Sollicitudo Rei Socialis*, 1: AAS 80 (1988), 513-514.

[142] Cf. *Catechism of the Catholic Church*, 2421.

[143] Cf. Leo XIII, Encyclical Letter *Rerum Novarum: Acta Leonis XIII*, 11 (1892), 97-144.

[144] Congregation for Catholic Education, *Guidelines for the Study and Teaching of the Church's Social Doctrine in the Formation of Priests*, 20, Vatican Polyglot Press, Rome 1988, p. 24.

[145] Cf. Pius XI, Encyclical Letter *Quadragesimo Anno*, 39 AAS 23 (1931), 189; Pius XII, Radio Message for the fiftieth anniversary of *Rerum Novarum*: AAS 33 (1941), 198.

[146] John Paul II, Encyclical Letter *Centesimus Annus*, 5: AAS 83 (1991), 799.

[147] John Paul II, Encyclical Letter *Centesimus Annus*, 5: AAS 83 (1991), 799.

[148] John Paul II, Encyclical Letter *Centesimus Annus*, 56: AAS 83 (1991), 862.

[149] John Paul II, Encyclical Letter *Centesimus Annus*, 60: AAS 83 (1991), 865.

[150] John Paul II, Encyclical Letter *Centesimus Annus*, 60: AAS 83 (1991), 865.

[151] Leo XIII, Encyclical Letter *Rerum Novarum: Acta Leonis XIII*, 11 (1892), 143; cf. John Paul II, Encyclical Letter *Centesimus Annus*, 56: AAS 83 (1991), 862.

[152] Cf. Pius XI, Encyclical Letter *Quadragesimo Anno*: AAS 23 (1931), 177-228.

[153] Cf. Pius XI, Encyclical Letter *Quadragesimo Anno*: AAS 23 (1931), 186-189.

[154] Congregation for Catholic Education, *Guidelines for the Study and Teaching of the Church's Social Doctrine in the Formation of Priests*, 21, Vatican Polyglot Press, Rome 1988, p. 24.

[155] Cf. Pius XI, Encyclical Letter *Non Abbiamo Bisogno*: AAS 23 (1931), 285-312.

[156] The official German text can be found in AAS 29 (1937), 145-167.

[157] Pius XI, Address to Belgian Radio Journalists (6 September 1938), in John Paul II, Address to international leaders of the Anti-Defamation League of B'nai B'rith (22 March 1984): *L'Osservatore Romano*, English edition, 26 March 1984, pp. 8, 11.

[158] The official Latin text can be found in AAS 29 (1937), 65-106.

- [159] Cf. Pius XI, Encyclical Letter *Divini Redemptoris*: AAS 29 (1937), 130.
- [160] Cf. Pius XII, Christmas Radio Messages: on peace and the international order, 1939, AAS 32 (1940), 5-13; 1940, AAS 33 (1941), 5-14; 1941, AAS 34 (1942), 10-21; 1945, AAS 38 (1946), 15-25; 1946, AAS 39 (1947), 7-17; 1948, AAS 41 (1949), 8-16; 1950, AAS 43 (1951), 49-59; 1951, AAS 44 (1952), 5-15; 1954, AAS 47 (1955), 15-28; 1955, AAS 48 (1956), 26-41; on the order within nations, 1942, AAS 35 (1943), 9-24; on democracy, 1944, AAS 37 (1945), 10-23; on the function of Christian civilization, 1 September 1944, AAS 36 (1944), 249-258; on making a return to God in generosity and brotherhood, 1947, AAS 40 (1948), 8-16; on the year of the great return and of great forgiveness, 1949, AAS 42 (1950), 121-133; on the depersonalization of man, 1952, AAS 45 (1953), 33-46; on the role of progress in technology and peace among peoples, 1953, AAS 46 (1954), 5-16.
- [161] Congregation for Catholic Education, *Guidelines for the Study and Teaching of the Church's Social Doctrine in the Formation of Priests*, 22, Vatican Polyglot Press, Rome 1988, p. 25.
- [162] Congregation for Catholic Education, *Guidelines for the Study and Teaching of the Church's Social Doctrine in the Formation of Priests*, 22, Vatican Polyglot Press, Rome 1988, p. 25.
- [163] Cf. John XXIII, Encyclical Letter *Pacem in Terris*: AAS 55 (1963), 267-269, 278-279, 291, 295-296.
- [164] Cf. John XXIII, Encyclical Letter *Mater et Magistra*: AAS 53 (1961), 401-464.
- [165] Congregation for Catholic Education, *Guidelines for the Study and Teaching of the Church's Social Doctrine in the Formation of Priests*, 23, Vatican Polyglot Press, Rome 1988, p. 26.
- [166] Cf. John XXIII Encyclical Letter *Mater et Magistra*: AAS 53 (1961), 415-418.
- [167] Cf. John XXIII, Encyclical Letter *Pacem in Terris*: AAS 55 (1963), 257-304.
- [168] John XXIII, Encyclical Letter *Pacem in Terris*, Title: AAS 55 (1963), 257.
- [169] John XXIII, Encyclical Letter *Pacem in Terris*: AAS 55 (1963), 301.
- [170] Cf. John XXIII, Encyclical Letter *Pacem in Terris*: AAS 55 (1963), 294.
- [171] Cf. Cardinal Maurice Roy, Letter to Paul VI and Document on the occasion of the tenth anniversary of *Pacem in Terris*, *L'Osservatore Romano*, English edition, 19 April 1973, pp. 1-8.
- [172] Cf. Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*: AAS58 (1966), 1025-1120.
- [173] Congregation for Catholic Education, *Guidelines for the Study and Teaching of the Church's Social Doctrine in the Formation of Priests*, 24, Vatican Polyglot Press, Rome 1988, p. 28.
- [174] Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 1: AAS58 (1966), 1026.
- [175] Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 40: AAS58 (1966), 1058.
- [176] Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 24: AAS58 (1966), 1045.
- [177] Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 25: AAS58 (1966), 1045.
- [178] Congregation for Catholic Education, *Guidelines for the Study and Teaching of the Church's Social Doctrine in the Formation of Priests*, 24, Vatican Polyglot Press, Rome 1988, p. 29.

- [179] Cf. Second Vatican Ecumenical Council, Declaration *Dignitatis Humanae*: AAS 58 (1966), 929-946.
- [180] Paul VI, Encyclical Letter *Populorum Progressio*, 76-80: AAS 59 (1967), 294-296.
- [181] Cf. Paul VI, Encyclical Letter *Populorum Progressio*: AAS 59 (1967), 257-299.
- [182] Congregation for Catholic Education, *Guidelines for the Study and Teaching of the Church's Social Doctrine in the Formation of Priests*, 25, Vatican Polyglot Press, Rome 1988, p. 29.
- [183] Paul VI, Encyclical Letter *Populorum Progressio*, 21: AAS 59 (1967), 267.
- [184] Paul VI, Encyclical Letter *Populorum Progressio*, 42: AAS 59 (1967), 278.
- [185] Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 90: AAS 58 (1966), 1112.
- [186] Cf. Paul VI, Apostolic Letter *Octogesima Adveniens*: AAS 63 (1971), 401-441.
- [187] Cf. John Paul II, Encyclical Letter *Laborem Exercens*: AAS 73 (1981), 577-647.
- [188] Cf. John Paul II, Encyclical Letter *Sollicitudo Rei Socialis*: AAS 80 (1988), 513-586.
- [189] Congregation for Catholic Education, *Guidelines for the Study and Teaching of the Church's Social Doctrine in the Formation of Priests*, 26, Vatican Polyglot Press, Rome 1988, p. 32.
- [190] Congregation for Catholic Education, *Guidelines for the Study and Teaching of the Church's Social Doctrine in the Formation of Priests*, 26, Vatican Polyglot Press, Rome 1988, p. 32.
- [191] John Paul II, Encyclical Letter *Sollicitudo Rei Socialis*, 39: AAS 80 (1988), 568.
- [192] Cf. John Paul II, Encyclical Letter *Centesimus Annus*: AAS 83 (1991), 793-867.
- [193] John Paul II, Encyclical Letter *Centesimus Annus*, 10: AAS 83 (1991), 805.
- [194] Congregation for Catholic Education, *Guidelines for the Study and Teaching of the Church's Social Doctrine in the Formation of Priests*, 27, Vatican Polyglot Press, Rome 1988, p. 33.
- [195] Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 4: AAS58 (1966), 1028.
- [196] John Paul II, Encyclical Letter *Sollicitudo Rei Socialis*, 1: AAS 80 (1988), 514; cf. *Catechism of the Catholic Church*, 2422.
- [197] Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 22: AAS 58 (1966), 1042.
- [198] Cf. John Paul II, Encyclical Letter *Redemptor Hominis*, 14: AAS 71 (1979), 284.
- [199] Cf. *Catechism of the Catholic Church*, 1931.
- [200] Congregation for Catholic Education, *Guidelines for the Study and Teaching of the Church's Social Doctrine in the Formation of Priests*, 35, Vatican Polyglot Press, Rome 1988, p. 39.
- [201] Pius XII, Radio Message of 24 December 1944, 5: AAS 37 (1945), 12.



- [202] Cf. John Paul II, Encyclical Letter *Centesimus Annus*, 11: AAS 83 (1991), 807.
- [203] Cf. John XXIII, Encyclical Letter *Mater et Magistra*: AAS 53 (1961), 453, 459.
- [204] *Catechism of the Catholic Church*, 357.
- [205] Cf. *Catechism of the Catholic Church*, 356, 358.
- [206] *Catechism of the Catholic Church*, title of Chapter 1, Section 1, Part 1; cf. Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 12: AAS 58 (1966), 1034; John Paul II, Encyclical Letter *Evangelium Vitae*, 34: AAS 87 (1995), 440.
- [207] Cf. John Paul II, Encyclical Letter *Evangelium Vitae*, 35: AAS 87 (1995), 440-441; *Catechism of the Catholic Church*, 1721.
- [208] Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 12: AAS 58 (1966), 1034.
- [209] Cf. *Catechism of the Catholic Church*, 369.
- [210] John Paul II, Encyclical Letter *Evangelium Vitae*, 35: AAS 87 (1995), 440.
- [211] Cf. *Catechism of the Catholic Church*, 2334.
- [212] Cf. *Catechism of the Catholic Church*, 371.
- [213] Cf. John Paul II, Letter to Families *Gratissimam Sane*, 6, 8, 14, 16, 19-20: AAS 86 (1994), 873-874, 876-878, 899-903, 910-919.
- [214] Cf. Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 50-51: AAS 58 (1966), 1070-1072.
- [215] Cf. John Paul II, Encyclical Letter *Evangelium Vitae*, 19: AAS 87 (1995), 421-422.
- [216] Cf. *Catechism of the Catholic Church*, 2258.
- [217] Cf. Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 27: AAS 58 (1966), 1047-1048; *Catechism of the Catholic Church*, 2259-2261.
- [218] Cf. John Paul II, Encyclical Letter *Fides et Ratio*, proem: AAS 91 (1999), 5.
- [219] Cf. *Catechism of the Catholic Church*, 373.
- [220] Cf. John Paul II, Encyclical Letter *Evangelium Vitae*, 34: AAS 87 (1995), 438-440.
- [221] Saint Augustine, *Confessions*, I, 1: PL 32, 661: “Tu excitas, ut laudare te delectet; quia fecisti nos ad te, et inquietum est cor nostrum, donec requiescat in te”.
- [222] Cf. *Catechism of the Catholic Church*, 1850.
- [223] *Catechism of the Catholic Church*, 404.

- [224] John Paul II, Apostolic Exhortation *Reconciliatio et Paenitentia*, 2: AAS 77 (1985), 188; cf. *Catechism of the Catholic Church*, 1849.
- [225] John Paul II, Apostolic Exhortation *Reconciliatio et Paenitentia*, 15: AAS 77 (1985), 212-213.
- [226] John Paul II, Apostolic Exhortation *Reconciliatio et Paenitentia*, 16: AAS 77 (1985), 214. The text explains moreover that there is a *law of descent*, which is a kind of *communion of sin*, in which a soul that lowers itself through sin drags down with it the Church and, in some way, the entire world; to this law there corresponds a *law of ascent*, the profound and magnificent mystery of the *communion of saints*, thanks to which every soul that rises above itself also raises the world.
- [227] John Paul II, Apostolic Exhortation *Reconciliatio et Paenitentia*, 16: AAS 77 (1985), 216.
- [228] Cf. *Catechism of the Catholic Church*, 1869.
- [229] Cf. John Paul II, Encyclical Letter *Sollicitudo Rei Socialis*, 36: AAS 80 (1988), 561-563.
- [230] John Paul II, Encyclical Letter *Sollicitudo Rei Socialis*, 37: AAS 80 (1988), 563.
- [231] John Paul II, Apostolic Exhortation *Reconciliatio et Paenitentia*, 10: AAS 77 (1965), 205.
- [232] Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 22: AAS58 (1966), 1042.
- [233] Cf. Paul VI, Apostolic Letter *Octogesima Adveniens*, 26-39: AAS 63 (1971), 420-428.
- [234] Pius XII, Encyclical Letter *Summi Pontificatus*: AAS 31 (1939), 463.
- [235] John Paul II, Encyclical Letter *Centessimus Annus*, 13: AAS 83 (1991), 809.
- [236] Paul VI, Apostolic Letter *Octogesima Adveniens*, 27: AAS 63 (1971), 421.
- [237] John Paul II, Encyclical Letter *Redemptor Hominis*, 14: AAS 71 (1979), 284.
- [238] Cf. Fourth Lateran Ecumenical Council, Chapter 1, *De Fide Catholica*: DS 800, p. 259; First Vatican Ecumenical Council, *Dei Filius*, c. 1: *De Deo rerum omnium Creatore*: DS 3002, p. 587; First Vatican Ecumenical Council, canons 2, 5: DS 3022, 3025, pp. 592, 593.
- [239] John Paul II, Encyclical Letter *Veritatis Splendor*, 48: AAS 85 (1993), 1172.
- [240] Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 14: AAS58 (1966), 1035; cf. *Catechism of the Catholic Church*, 364.
- [241] Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 14: AAS58 (1966), 1035.
- [242] Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 14: AAS 58 (1966), 1036; cf. *Catechism of the Catholic Church*, 363, 1703.
- [243] Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 15: AAS58 (1966), 1036.
- [244] *Catechism of the Catholic Church*, 365.

- [245] Saint Thomas Aquinas, *Commentum in tertium librum Sententiarum*, d. 27, q. 1, a. 4: “Ex utraque autem parte res immateriales infinitatem habent quodammodo, quia sunt quodammodo omnia, sive in quantum essentia rei immaterialis est exemplar et similitudo omnium, sicut in Deo accidit, sive quia habet similitudinem omnium vel actu vel potentia, sicut accidit in Angelis et animabus”; cf. Saint Thomas Aquinas, *Summa Theologiae*, I, q. 75, a. 5: Ed. Leon. 5, 201-203.
- [246] Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 26: AAS58 (1966), 1046-1047.
- [247] Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 27: AAS58 (1966), 1047.
- [248] Cf. *Catechism of the Catholic Church*, 2235.
- [249] Cf. Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 24: AAS 58 (1966), 1045; *Catechism of the Catholic Church*, 27, 356 and 358.
- [250] *Catechism of the Catholic Church*, 1706.
- [251] Cf. *Catechism of the Catholic Church*, 1705.
- [252] Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 17: AAS 58 (1966), 1037; cf. *Catechism of the Catholic Church*, 1730-1732.
- [253] Cf. John Paul II, Encyclical Letter *Veritatis Splendor*, 34: AAS 85 (1993), 1160- 1161; Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 17: AAS 58 (1966), 1038.
- [254] Cf. *Catechism of the Catholic Church*, 1733.
- [255] Cf. Gregory of Nyssa, *De Vita Moysis*, II, 2-3: PG 44, 327B-328B: “unde fit, ut nos ipsi patres quodammodo simus nostri ... vitii ac virtutis ratione fingentes”.
- [256] Cf. John Paul II, Encyclical Letter *Centesimus Annus*, 13: AAS 83 (1991), 809-810.
- [257] Cf. *Catechism of the Catholic Church*, 1706.
- [258] John Paul II, Encyclical Letter *Veritatis Splendor*, 35: AAS 85 (1993), 1161-1162.
- [259] *Catechism of the Catholic Church*, 1740.
- [260] Congregation for the Doctrine of the Faith, Instruction *Libertatis Conscientia*, 75: AAS79 (1987), 587.
- [261] Cf. *Catechism of the Catholic Church*, 1749-1756.
- [262] John Paul II, Encyclical Letter *Veritatis Splendor*, 86: AAS 85 (1993), 1201.
- [263] Cf. John Paul II, Encyclical Letter *Veritatis Splendor*, 44, 99: AAS 85 (1993), 1168-1169, 1210-1211.
- [264] John Paul II, Encyclical Letter *Veritatis Splendor*, 61: AAS 85 (1993), 1181-1182.
- [265] Cf. Encyclical Letter *Veritatis Splendor*, 50: AAS 85 (1993), 1173-1174.

[266] Saint Thomas Aquinas, *In Duo Praecepta Caritatis et in Decem Legis Praecepta Expositio*, c. 1: “Nunc autem de scientia operandorum intendimus: ad quam tractandan quadruplex lex invenitur. Prima dicitur lex naturae; et haec nihil aliud est nisi lumen intellectus insitum nobis a Deo, per quod cognoscimus quid agendum et quid vitandum. Hoc lumen et hanc legem dedit Deus homini in creatione”: Divi Thomae Aquinatis, Doctoris Angelici, *Opuscula Theologica*, vol. II: *De re spirituali*, cura et studio P. Fr. Raymundi Spiazzi, O.P., Marietti ed., Taurini - Romae 1954, p. 245.

[267] Cf. Saint Thomas Aquinas, *Summa Theologiae*, I-II, q. 91, a. 2, c: Ed. Leon. 7, 154: “participatio legis aeternae in rationali creatura lex naturalis dicitur”.

[268] Cf. *Catechism of the Catholic Church*, 1955.

[269] Cf. *Catechism of the Catholic Church*, 1956

[270] Cf. *Catechism of the Catholic Church*, 1957.

[271] *Catechism of the Catholic Church*, 1958.

[272] First Vatican Ecumenical Council, *Dei Filius*, c. 2: DS 3005, p. 588; cf. Pius XII, Encyclical Letter *Humani Generis*: AAS 42 (1950), 562.

[273] Cf. *Catechism of the Catholic Church*, 1960.

[274] Cf. Saint Augustine, *Confessions*, 2, 4, 9: PL 32, 678: “Furtum certe punit lex tua, Domine, et lex scripta in cordibus hominum, quam ne ipsa quidem delet iniquitas”.

[275] Cf. *Catechism of the Catholic Church*, 1959.

[276] John Paul II, Encyclical Letter *Veritatis Splendor*, 51: AAS 85 (1993), 1175.

[277] Cf. John Paul II, Encyclical Letter *Evangelium Vitae*, 19-20: AAS 87 (1995), 421-424.

[278] Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 13: AAS58 (1966), 1034-1035.

[279] Cf. *Catechism of the Catholic Church*, 1741.

[280] Cf. John Paul II, Encyclical Letter *Veritatis Splendor*, 87: AAS 85 (1993), 1202-1203.

[281] Cf. *Catechism of the Catholic Church*, 1934.

[282] Cf. Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 29: AAS 58 (1966), 1048-1049.

[283] Cf. Paul VI, Encyclical Letter *Octogesima Adveniens*, 16: AAS 63 (1971), 413.

[284] Cf. John XXIII, Encyclical Letter *Pacem in Terris*, 47-48: AAS 55 (1963), 279- 281; Paul VI, Address to the General Assembly of the United Nations (4 October 1965), 5: AAS57 (1965), 881; John Paul II, Address to the Fiftieth General Assembly of the United Nations (5 October 1995), 13: *L'Osservatore Romano*, English edition, 11 October 1995, p. 9-10.

[285] Cf. Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 84: AAS 58 (1966), 1107-1108.

- [286] Cf. Paul VI, Address to the General Assembly of the United Nations, 5: AAS 57 (1965), 881; Paul VI, Encyclical Letter *Populorum Progressio*, 43-44: AAS 59 (1967), 278-279.
- [287] John Paul II, Post-Synodal Apostolic Exhortation *Christifideles Laici*, 50: AAS 81 (1989), 489.
- [288] John Paul II, Apostolic Letter *Mulieris Dignitatem*, 11: AAS 80 (1988), 1678.
- [289] John Paul II, Letter to Women, 8: AAS 87 (1995), 808.
- [290] John Paul II, Sunday Angelus (9 July 1995): *L'Osservatore Romano*, English edition, 12 July 1995, p. 1; cf. Congregation for the Doctrine of the Faith, *Letter to the Bishops of the Catholic Church on the Collaboration of Men and Women in the Church and in the World*: *L'Osservatore Romano*, English edition, 11/18 August 2004, pp. 5-8.
- [291] John Paul II, Encyclical Letter *Laborem Exercens*, 22: AAS 73 (1981), 634.
- [292] John Paul II, Encyclical Letter *Laborem Exercens*, 22: AAS 73 (1981), 634.
- [293] John Paul II, Message for the International Symposium on the Dignity and Rights of the Mentally Disabled Person, 5 January 2004, 5: *L'Osservatore Romano*, English edition, 21 January 2004, p. 6.
- [294] Cf. Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 12: AAS 58 (1966), 1034; *Catechism of the Catholic Church*, 1879.
- [295] Cf. Pius XII, Radio Message of 24 December 1942, 6: AAS 35 (1943), 11-12; John XXIII, Encyclical Letter *Pacem in Terris*: AAS 55 (1963), 264-265.
- [296] *Catechism of the Catholic Church*, 1880.
- [297] The natural social disposition of men and women also makes it evident that the origin of society is not found in a “contract” or “agreement”, but in human nature itself; and from this arises the possibility of freely creating different agreements of association. It must not be forgotten that the ideologies of the social contract are based on a false anthropology; consequently, their results cannot be — and in fact they have not been — profitable for society or for people. The Magisterium has declared such opinions as openly absurd and entirely disastrous: cf. Leo XIII, Encyclical Letter *Libertas Praestantissimum: Acta Leonis XIII*, 8 (1889), 226-227.
- [298] Congregation for the Doctrine of the Faith, Instruction *Libertatis Conscientia*, 32: AAS 79 (1987), 567.
- [299] Cf. Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 25: AAS 58 (1966), 1045-1046.
- [300] Cf. John Paul II, Encyclical Letter *Sollicitudo Rei Socialis*, 26: AAS 80 (1988), 544-547; Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 76: AAS 58 (1966), 1099-1100.
- [301] *Catechism of the Catholic Church*, 1882.
- [302] Cf. Second Vatican Ecumenical Council, Declaration *Dignitatis Humanae*, 1: AAS 58 (1966), 929-930.
- [303] Cf. Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 41: AAS 58 (1966), 1059-1060; Congregation for Catholic Education, *Guidelines for the Study and Teaching of the Church's Social Doctrine in the Formation of Priests*, 32, Vatican Polyglot Press, Rome 1988, pp. 36-37.

- [304] John Paul II, Address to the 34th General Assembly of the United Nations (2 October 1979), 7: AAS 71 (1979), 1147-1148; for John Paul II, this *Declaration* “remains one of the highest expressions of the human conscience of our time”: Address to the Fiftieth General Assembly of the United Nations (5 October 1995), 2: *L'Osservatore Romano*, English edition, 11 October 1995, p. 8.
- [305] Cf. Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 27: AAS 58 (1966), 1047-1048; *Catechism of the Catholic Church*, 1930.
- [306] Cf. John XIII, Encyclical Letter *Pacem in Terris*: AAS 55 (1963), 259; Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 22: AAS 58 (1966), 1079.
- [307] Cf. John XXIII, Encyclical Letter *Pacem in Terris*: AAS 55 (1963), 278-279.
- [308] John XXIII, Encyclical Letter *Pacem in Terris*: AAS 55 (1963), 259.
- [309] John Paul II, Message for the 1999 World Day of Peace, 3: AAS 91 (1999), 379.
- [310] Paul VI, Message to the International Conference on Human Rights, Teheran (15 April 1968): *L'Osservatore Romano*, English edition, 2 May 1968, p. 4.
- [311] John Paul II, Message for the 1999 World Day of Peace, 3: AAS 91 (1999), 379.
- [312] John Paul II, Message for the 1999 World Day of Peace, 3: AAS 91 (1999), 379.
- [313] John Paul II, Message for the 1998 World Day of Peace, 2: AAS 90 (1998), 149.
- [314] Cf. John XXIII, Encyclical Letter *Pacem in Terris*: AAS 55 (1963), 259-264.
- [315] Cf. Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 26: AAS 58 (1966), 1046-1047.
- [316] Cf. Paul VI, Address to the General Assembly of the United Nations (4 October 1965), 6: AAS 57 (1965), 883-884; Paul VI, Message to the Bishops Gathered for the Synod (26 October 1974): AAS 66 (1974), 631-639.
- [317] John Paul II, Encyclical Letter *Centesimus Annus*, 47: AAS 83 (1991), 851-852; cf. also Address to the 34th General Assembly of the United Nations (2 October 1979), 13: AAS 71 (1979) 1152-1153.
- [318] Cf. John Paul II, Encyclical Letter *Evangelium Vitae*, 2: AAS 87 (1995), 402.
- [319] Cf. Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 27: AAS 58 (1966), 1047-1048; John Paul II, Encyclical Letter *Veritatis Splendor*, 80: AAS 85 (1993), 1197-1198; John Paul II, Encyclical Letter *Evangelium Vitae*, 7-28: AAS 87 (1995), 408-433.
- [320] Second Vatican Ecumenical Council, Declaration *Dignitatis Humanae*, 2: AAS 58 (1966), 930-931.
- [321] John Paul II, Encyclical Letter *Redemptor Hominis*, 17: AAS 71 (1979), 300.
- [322] Cf. John XXIII, Encyclical Letter *Pacem in Terris*: AAS 55 (1963), 259-264; Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 26: AAS 58 (1966), 1046-1047.
- [323] John XXIII, Encyclical Letter *Pacem in Terris*: AAS 55 (1963), 264.



- [324] John XXIII, Encyclical Letter *Pacem in Terris*: AAS 55 (1963), 264.
- [325] Cf. John Paul II, Encyclical Letter *Sollicitudo Rei Socialis*, 33: AAS 80 (1988), 557-559; John Paul II, Encyclical Letter *Centesimus Annus*, 21: AAS 83 (1991), 818-819.
- [326] John Paul II, Letter on the occasion of the fiftieth anniversary of the outbreak of the Second World War, 8: *L'Osservatore Romano*, English edition, 4 September 1989, p. 2.
- [327] John Paul II, Letter on the occasion of the fiftieth anniversary of the outbreak of the Second World War, 8: *L'Osservatore Romano*, English edition, 4 September 1989, p. 2.
- [328] Cf. John Paul II, Address to the Diplomatic Corps (9 January 1988), 7-8: *L'Osservatore Romano*, English edition, 25 January 1988, p. 7.
- [329] John Paul II, Address to the Fiftieth General Assembly of the United Nations (5 October 1995), 8: *L'Osservatore Romano*, English edition, 11 October 1995, p. 9.
- [330] John Paul II, Address to the Fiftieth General Assembly of the United Nations (5 October 1995), 8: *L'Osservatore Romano*, English edition, 11 October 1995, p. 9.
- [331] John Paul II, Encyclical Letter *Centesimus Annus*, 47: AAS 83 (1991), 852.
- [332] Cf. John Paul II, Encyclical Letter *Redemptor Hominis*, 17: AAS 71 (1979), 295-300.
- [333] Paul VI, Encyclical Letter *Octogesima Adveniens*, 23: AAS 63 (1971), 418.
- [334] Cf. John Paul II, Encyclical Letter *Centesimus Annus*, 54: AAS 83 (1991), 859-860.
- [335] Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 41: AAS 58 (1966), 1060.
- [336] Cf. John Paul II, Address to Officials and Advocates of the Tribunal of the Roman Rota (17 February 1979), 4: *Insegnamenti di Giovanni Paolo II*, II, 1 (1979), 413-414.
- [337] Cf. *Code of Canon Law*, canons 208-223.
- [338] Cf. Pontifical Commission "Iustitia et Pax", *The Church and Human Rights*, 70-90, Vatican City 1975, pp. 45-54.
- [339] John Paul II, Encyclical Letter *Sollicitudo Rei Socialis*, 41: AAS 80 (1988), 572.
- [340] Paul VI, Motu Proprio *Iustitiam et Pacem* (10 December 1976): *L'Osservatore Romano*, 23 December 1976, p. 10.