

Compendium of the Social Doctrine of the Church

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.

- [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*: AAS 58 (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: AAS 58 (1966), 1026.
- [175] Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 40: AAS 58 (1966), 1058.
- [176] Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 24: AAS 58 (1966), 1045.
- [177] Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 25: AAS 58 (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: AAS 58 (1966), 1028.
- [196] John Paul II, Encyclical Letter *Sollicitudo Rei Socialis*, 1: AAS 80 (1988), 514; cf. *Catechism of the Catholic Church*, 2422.