

In The School of Mary

(Papal documents condensed by Deacon William Wagner)

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Pope Paul VI

Gaudium et Spes, Joy and Hope. December 7, 1965. **A Pastoral Constitution on the Church in the Modern World**; one of the four Apostolic Constitutions resulting from the Second Vatican Council.

PREFACE

1. The joys and the hopes, the griefs and the anxieties of the men of this age are the joys and hopes, the griefs and anxieties of the followers of Christ. As a community composed of men, united in Christ, they are led by the Holy Spirit toward the Kingdom of their Father. They have welcomed the news of salvation, meant for every man. This community realizes its link with mankind and its history by the deepest of bonds.
2. Hence, this Second Vatican Council now addresses itself not only to the sons of the Church but to the whole of humanity. The Council yearns to explain to everyone how it conceives of the presence and activity of the Church in the world of today. The Council, therefore, focuses its attention on the whole human family in a world that is the theater of man's history and heir of his energies, his tragedies and his triumphs. It is that world that the Christian sees as created and sustained by its Maker's love, fallen indeed into the bondage of sin, yet emancipated now by Christ so that the world might be fashioned anew according to God's design.
3. Mankind, amazed at its own discoveries and its Power, often raises anxious questions about the current trend of the world, about the place and role of man in the universe, the ultimate destiny of reality. This council can provide no more eloquent proof of its solidarity with the entire human family than by engaging with it in conversation about these various problems. The council brings to mankind the light kindled from the Gospel. For the human person deserves to be preserved. Human society deserves to be renewed. Hence, the focal point of our total presentation will be man himself, whole and entire, body and soul, heart and conscience, mind and will. Inspired by no earthly ambition, the Church seeks but a solitary goal: to carry out the work of Christ under the lead of the Holy Spirit.

Introductory Statement

THE SITUATION OF MEN IN THE MODERN WORLD

4. The Church has always had the duty of scrutinizing the signs of the times and interpreting them in the light of the Gospel. We must therefore understand the world in which we live, its expectations, and its longings. Some of the main features of the modern world can be sketched as follows.

The human race is involved in a new stage of history. Profound and rapid changes are spreading by degrees worldwide, triggered by the intelligence and creative energies of man. These changes are recoiling upon him. Hence we can already speak of a true cultural and social transformation, one with repercussions on man's religious life as well.

While man extends his power in every direction, he does not always succeed in subjecting it to his welfare. Striving to probe more profoundly his own mind, he frequently appears more unsure of himself. He is paralyzed by uncertainty about the direction to be given society. Never before has the human race enjoyed such abundance. Yet a huge proportion of the world is tormented by hunger and poverty. Countless numbers suffer from total illiteracy. New forms of social and psychological slavery have made their appearance. The world has a very vivid awareness of its unity and its need of solidarity. Yet it is most grievously torn into opposing camps by conflicting forces. Disputes still bitterly continue and the peril of a war that would reduce everything to ashes looms ominously. Finally, man painstakingly searches for a better world without a corresponding spiritual

advancement. Buffeted between hope and anxiety and pressing questions about the present course of events, he is burdened with uneasiness. This same course of events forces him to look for answers.

5. Spiritual agitation and the changing conditions of life are part of a broader and deeper revolution. Intellectual formation is ever increasingly based on the natural sciences while in the practical order, technology takes on mounting importance. This scientific spirit has a new impact on the cultural sphere. Technology is transforming the face of the earth. The human intellect is also broadening its dominion over things. Advances in biology, psychology, and the social sciences bring men hope of improved self-knowledge, helping men to exert direct influence on the life of social groups. At the same time, the human race gives steadily increasing thought to forecasting and regulating its own population growth. History itself speeds along so rapidly that the individual can scarcely keep abreast of it. The human race has passed from a more static to a more dynamic concept of reality, an evolutionary one. With all of this there has arisen a new series of problems calling for efforts of analysis and synthesis.

6. By these very circumstances, the traditional communities experience more thorough changes every day. The industrial type of society is gradually being spread, leading to economic affluence and radically transforming ideas and social conditions. The cult and pursuit of city living has grown. New and more efficient media of social communication are contributing to the knowledge of events, giving the swiftest and widest possible circulation to styles of thought and feeling.

It is noteworthy how many men are being induced to migrate thereby changing their manner of life. Their "socialization" brings further ties without always promoting appropriate personal development. This kind of evolution can be seen in nations of economic and technological progress, though it is also astir among peoples still striving for such progress.

7. A change in attitudes and in human structures frequently calls accepted values into question, especially among young people. This often causes parents and educators to experience difficulties in discharging their tasks. Institutions, laws and ways of thinking from previous generations do not always seem well adapted to the contemporary state of affairs, causing an upheaval in the norms of behavior.

These new conditions have their impact on religion. Many are achieving a more vivid sense of God, and on the other hand, growing numbers are abandoning religion in practice. Today it is not rare for such things to be present as requirements of scientific progress or of a certain humanism. These views are voiced and on every side they influence literature, the arts, the interpretation of the humanities and of history and civil laws themselves. As a result many people are shaken.

8. Within the individual there develops rather frequently an imbalance between an intellect modern in practical matters and a theoretical system of thought that can neither master its ideas, nor arrange them adequately into a synthesis. An imbalance also arises between a concern for practicality and efficiency and the demands of moral conscience.

As for the family, discord results from population, economic and social pressures, from difficulties between succeeding generations, from new social relationships between men and women. Differences crop up too between races, between wealthy nations and those that are less influential or are needy, between international institutions born of desire for peace and the ambition to propagate their own ideology.

What results is mutual distrust, conflicts and hardships. Man is at once the cause and victim. Humanity must then establish a political, social and economic order that will serve man to affirm and develop his proper dignity. Many persons are quite aggressively demanding benefits of which they judge themselves to be deprived. Nations on the road to progress desire to participate in the goods of modern civilization and freely to play their part on the world scene. Still they continually fall behind.

9. For the first time in human history, people are convinced that the benefits of culture ought to be, and actually can be, extended to everyone. Beneath this demand, persons and societies thirst for a full and free life worthy of man. Additionally, nations are trying harder to bring about a kind of universal community. Today's world shows itself to be powerful and weak, capable of the noblest deeds or the foulest. Before it lays the path to freedom or to slavery, to progress or retreat. Man is becoming aware of his responsibility to guide aright the forces that he has unleashed. That is why he questions himself.

10. The truth is that the imbalances under which the modern world labors are linked with that more basic imbalance that is rooted in the heart of man. On the one hand as a creature, he experiences his limitations and on the other, he feels himself to be boundless, summoned to a higher life. Pulled by manifold attractions he is constantly forced to choose among them. As a weak and sinful being, he often does what he would not, and fails to do what he would. (cf Rm 7:14 ff) He suffers from internal divisions, and from these flow so many and such great discords in society. Many whose lives are infected with a practical materialism are blinded against any

sharp insight. They are prevented from giving the matter any real thought. Many look forward to a genuine and total emancipation of humanity wrought solely by human effort, convinced that the future rule of man over the earth will satisfy every desire of his heart. Nor are there lacking men who despair of any meaning in life and praise the boldness of those who think that human existence is devoid of any inherent significance.

Nevertheless, in the face of modern development of the world, the number constantly swells of those who raise the most basic questions. What is man? What is this sense of sorrow, of evil, of death? What can man offer to society, what can he expect from it? What follows this earthly life?

The Church firmly believes that Christ, who died and was raised up for all, can offer man the light and the strength to measure up to his supreme destiny. She likewise holds that in her most benign Lord can be found the key, the goal of man, as well as of all human history. The Church also maintains that beneath all the changes man's ultimate foundation is in Christ. Hence under the light of Christ, the council wishes to speak to all men, to shed light on the mystery of man and to cooperate in finding the solutions to the outstanding problems of our time.

Part I

THE CHURCH AND MAN'S CALLING

11. The People of God believes that it is led by the Lord's Spirit. Motivated by this faith, it labors to decipher signs of God's purpose in the happenings, needs and desires of this People. Faith throws new light on everything, manifests God's design for man's total vocation, and directs the mind to solutions that are fully human. This council, wishes to assess in this light values that are most highly prized and to relate them to their divine source. They are often wrenched from their rightful function and stand in need of purification. What does the Church think of man? What is the ultimate significance of human activity throughout the world? People await answers to these questions. The mission of the Church, because of the interaction of the People of God in the life of the world, will show its religious, and by that very fact, its supremely human character.

Chapter I

THE DIGNITY OF THE HUMAN PERSON

12. All things on earth should be related to man as their center and crown. But what is man? About himself he has expressed many divergent and even contradictory opinions. He often exalts himself as the absolute measure of things or debases himself to the point of despair. The result is doubt and anxiety. The Church understands these problems. Endowed with light from God, she offers solutions to them. Sacred Scripture teaches that man, as master of all earthly creatures, was created "to the image of God," capable of knowing and loving his Creator. But God did not create man as a solitary. From the beginning "male and female he created them." (Gen 1:27) Their companionship produces the primary form of interpersonal communion. By his nature man is a social being, and unless he relates himself to others he can neither live nor develop his potential.
13. Although, made by God in holiness, from the beginning man abused his liberty at the urging of the Evil One. He set himself against God. What Revelation makes known agrees with experience. Man finds that today too he has inclinations toward evil, and is engulfed by manifold ills that cannot come from his good Creator. Refusing to acknowledge God, he has disrupted his relationship to his own ultimate goal, toward himself and others and all created things. Man finds himself incapable of successfully battling the assaults of evil. But the Lord came to free man, renewing him and casting out that "prince of this world" who held him in the bondage of sin. For sin has diminished man, blocking his path to fulfillment. The call to grandeur and the depths of misery find their ultimate and simultaneous explanation in the light of Revelation.
14. Though made of body and soul, man is one. Man is not allowed to despise his bodily life. God has created it and will raise it up on the last day. Nevertheless, wounded by sin, man experiences rebellious stirrings in his body. The dignity of man postulates that he glorifies God in his body and forbid it to serve the evil inclinations of his heart. For by his interior qualities he outstrips the whole sum of mere things. He plunges into the depths of reality whenever he enters into his own heart. God awaits him there. In consequence, when he recognizes in himself a spiritual and immortal soul, he is laying hold of the proper truth of the matter.
15. Man judges rightly that by his intellect he surpasses the material universe. By employing his talents through the ages he has made progress in the practical sciences. In our times he has won superlative victories in probing the material world, subjecting it to himself. Still he has always searched for more penetrating truths, and he finds them, though in consequence of sin certitude is weakened. The intellectual nature of the human person is perfected by wisdom and, in a quest for what is true and good, needs to be steeped in wisdom as man passes through visible realities to those unseen. Our era needs such wisdom, for the future of the world stands in peril

unless wiser men are forthcoming. It is finally through the gift of the Holy Spirit, man comes by faith to the contemplation of the divine plan.

16. In the depths of his conscience, man detects a law that holds him to obedience. Always summoning him to love the good and avoid evil, its voice speaks to his heart, "Do this, shun that." To obey this law, written by God in his heart, is the very dignity of man. According to it, he will be judged. Conscience is the most secret core and sanctuary of a man. There he is alone with God. In a wonderful manner conscience reveals that law that is fulfilled by love of God and neighbor. The more right conscience holds sway, the more persons and groups turn aside from blind choice and strive to be guided by the objective norms of morality. Conscience frequently errs from invincible ignorance without losing its dignity. The same cannot be said of a conscience that by degrees grows practically sightless as a result of habitual sin.
17. Only in freedom can man direct himself toward goodness. Our contemporaries often foster freedom perversely as a license for doing whatever pleases them, even if it is evil. Authentic freedom is an exceptional sign of the divine image within man. God has willed that man remain under the control of his own decisions. Man's dignity demands that he act according to a knowing free choice.

Man achieves dignity when, emancipating himself from all captivity to passion, he pursues his goal in a choice of what is good. Since man's freedom has been damaged by sin, only by the aid of God's grace can he bring his relationship with God into full flower. Before God each man must render an account of his own life, whether he has done good or evil.

18. It is in the face of death that the riddle of human existence grows most acute. He rightly follows the intuition of his heart when he repudiates the total disappearance of his own person. He rebels against death because he bears in himself an eternal seed that cannot be reduced to sheer matter. The Church has been taught by divine revelation and firmly teaches that man has been created by God for a blissful purpose beyond the reach of earthly misery. In addition bodily death will be vanquished when man is restored to wholeness by an almighty and merciful Savior. God has called and still calls man so that he might be joined to him in an endless sharing of a divine life. Christ won this victory when he rose to life. He freed man from death. A solidly established faith provides the answer to his anxiety. At the same time faith gives him the power to be united in Christ with his loved ones, already snatched away by death. Faith arouses the hope that they have found true life with God.
19. The root reason for human dignity lies in man's call to communion with God. From the very circumstance of his origin man is already invited to converse with God. Many of our contemporaries have never recognized this intimate and vital link with God, or have explicitly rejected it. Atheism must be accounted among the most serious problems of our age. The word atheism is applied to phenomena that are quite distinct from one another. By some, God is expressly denied. Many contend that everything can be explained by scientific reasoning alone. Others altogether disallow an absolute truth. Again others seem more inclined to affirm man than deny God. Some never get to the point of raising questions about God, since they seem to experience no religious stirrings. Modern civilization itself often complicates the approach to God because it is so heavily engrossed in earthly affairs.

Those who willfully shut God out from their hearts to dodge religious questions are not following the dictates of their consciences and hence are not free of blame. Believers themselves frequently bear some responsibility for this situation. To the extent that they neglect their own training in the faith, or teach erroneous doctrine, or are deficient in their religious, moral or social life, they must be said to conceal rather than reveal the authentic face of God and religion.

20. Modern atheism often takes on a systematic expression that stretches the desire for human independence to such a point that it poses difficulties with dependence on God. Those who profess this sort of atheism maintain that it gives man freedom to be an end unto himself, the sole creator of his own history. They claim that this freedom cannot be reconciled with the affirmation of a Lord who is author and purpose of all things. Not to be overlooked is the modern atheism that anticipates liberation through especially economic and social emancipation. It is claimed that religion of its nature thwarts this liberation by arousing man's hope for a deceptive future life. When the proponents of this doctrine gain governmental power they fight against religion especially in the education of youth.
21. In her loyal devotion to God and men, the Church has already repudiated those poisonous doctrines that contradict reason and the common experience of humanity and dethrone man from his native excellence. Still, she strives to detect in the atheistic mind the hidden causes for the denial of God. Motivated by love for all, the Church believes these questions ought to be examined seriously.

The Church holds that the recognition of God is in no way hostile to man's dignity, since this dignity is rooted and perfected in God. Man was made by God an intelligent and free member of society. Even more so, he is called

as a son to commune with God and share in his happiness. She also teaches that a hope related to the end of time does not diminish the importance of intervening duties. By contrast, when the hope of life eternal is wanting, man's dignity is most grievously lacerated. The riddles of life and death, of guilt and of grief go unsolved with the result that men succumb to despair. Meanwhile every man remains to himself. No one can entirely escape the kind of self-questioning mentioned earlier. Only God fully and most certainly provides an answer.

It is the function of the Church, led by the Holy Spirit, to make God the Father and his Incarnate Son present and in a sense visible. This result is achieved chiefly by the witness of a living and mature faith. Many martyrs have given witness to this faith. This faith needs to prove its fruitfulness by penetrating the believer's entire life. What does the most to reveal God's presence is the brotherly charity of the faithful who prove themselves a sign of unity.

While rejecting atheism, the Church sincerely professes that all men ought to work for the rightful betterment of this world. Such an ideal cannot be realized, however, apart from sincere and prudent dialogue.

The Church calls for the liberty of believers. She invites atheists to examine the Gospel of Christ with an open mind. The Church knows that her message is in harmony with the secret desires of the human heart. Far from diminishing man, her message brings light, life and freedom to his development.

22. Only in the mystery of the Incarnate Word does the mystery of man take on light, for Adam was a figure of him who was to come. Christ, the final Adam, reveals man to man himself and makes his supreme calling clear. He who is "the image of the invisible God" (Col 1:15) is himself the perfect man. To the sons of Adam he restores the divine likeness that had been disfigured by sin. Human nature, assumed by him, was not annulled but was raised to a divine dignity. The Son of God, by his Incarnation, was united to every man. Born of the Virgin, he was been made one of us, like us in all things except sin.

As an innocent lamb he merited for us life by the shedding of his blood. In him God reconciled us to himself and among ourselves. By suffering for us he not only provided us with an example for our imitation, he blazed a trail. Life and death are made holy and take on a new meaning. Through the Holy Spirit, who is "the pledge of our inheritance" (Eph 1:14), the whole man is renewed from within. "If the Spirit of him who raised Jesus from death dwells in you, then he who raised Jesus Christ from the dead will also bring to life your mortal bodies because of his Spirit who dwells in you ." (Rom 8:11) Linked with the paschal mystery and patterned on the dying Christ, Christians hasten forward to resurrection in the strength that comes from hope. All this holds true not only for Christians, but for all men of good will in whose hearts grace works in an unseen way.

Such is the mystery of man, and it is a great one, as seen by believers in the light of Christian revelation. Through Christ and in Christ, the riddles of sorrow and death grow meaningful. Apart from his Gospel, they overwhelm us. Christ has risen, destroying death by his death. He has lavished life upon us so that, as sons in the Son, we can cry out in the Spirit: Abba, Father! (cf. Rom 8:15, Gal 4:6, Jn 1:22 and Jn 3:1-2)

Chapter II

THE COMMUNITY OF MANKIND

One of the features of the modern world is the growing interdependence of men, a development promoted by modern technical advances. Nevertheless brotherly dialogue does not reach its perfection on the level of technical progress, but on the deeper level of interpersonal relationships. These demand a mutual respect for the full spiritual dignity of the person.

Christian revelation leads us to a deeper understanding of the social life that the Creator has written into man's moral and spiritual nature.

24. God has a fatherly concern for everyone and has willed that all men should constitute one family. All men, having been created in the image of God, who "from one man has created the whole human race" are called to one and the same goal, God himself. For this reason, love for God and neighbor is the first and greatest commandment. Sacred Scripture teaches us that the love of God cannot be separated from love of neighbor. (cf 1 Jn 4:20) To men growing daily more dependent on one another, this truth proves to be of paramount importance. The Lord Jesus, when he prayed to the Father "that all may be one ... as we are one" (cf Jn 17:21-22) implied a likeness between the union of the divine Persons and the unity of God's sons in truth and charity. This likeness reveals that man, who is the only creature on earth that God willed for itself, cannot fully find himself except through a sincere gift of himself.
25. The progress of the human person and the advance of society hinge on one another. From the beginning, the subject and the goal of all social institutions is the human person. This social life is not something added on to man. Through his dealings with others, he develops all his gifts and is able to rise to his destiny. Social ties, like

the family and political community, relate with greater immediacy to man's innermost nature. Other ties originate from his free decisions. In our era, mutual dependencies give rise to a variety of associations and organizations. This socialization, not without its dangers, brings with it advantages to consolidating and increasing the qualities of the human person and safeguarding his rights.

Even in their religious dimension, men are often diverted from doing good and are spurred toward evil by the social circumstances in which they live. The disturbances that frequently occur in the social order result in part from the natural tensions of economic, political and social forms. At a deeper level, they flow from man's pride and selfishness. When the structure of affairs is flawed by sin, man already born with a bent toward evil, finds new inducements to sin, not be overcome without strenuous efforts and the assistance of grace.

26. Human interdependence is ever more tightly drawn and spreads over the whole world. As a result the common good today takes on an increasingly universal complexion and consequently involves rights and duties to the whole human race. Every social group must think of the needs and aspirations of other groups, even to extent of the entire human family.

There is a growing awareness of the dignity proper to the human person with rights and duties that are universal and inviolable. The necessities of a truly human life, such as food, clothing and shelter, the right to choose a state of life, to form a family, to education and employment, to activity in accord with one's own conscience, to privacy and to rightful freedom, even in matters religious, must be made available to all. The social order and its development must work to the benefit of the human person and not contrariwise as was indicated by the Lord when he said that the "Sabbath was made for man and not man for the Sabbath." (*cf Mk 2:27*) The social order requires that it be founded on truth, built on justice and animated by love. It should grow daily in freedom toward a more humane balance. God's Spirit is not absent from this development. The ferment of the Gospel also continues to arouse the irresistible requirements of man's dignity in his heart.

27. Coming down to practical consequences, this council lays stress on reverence for man. Everyone must consider his neighbor without exception as another self so as not to imitate the rich man who had no concern for the poor man, Lazarus. (*cf Lk 16:18-31*) In our times a special obligation binds us to make ourselves the neighbor of every person without exception, recalling the voice of the Lord, "As long as you did it for one of these the least of my brethren, you did it for me." (*Mt 25:40*) Additionally, whatever is opposed to life itself, such as any type of murder, genocide, abortion, euthanasia or willful self-destruction, whatever violates the integrity of the human person, poisons human society. In truth, these do more harm to those who practice them than those who suffer from the injury. Moreover, they are a supreme dishonor to the Creator.

28. Respect and love ought to be extended also to those who think or act differently than we do in social, political and even religious matters. This love and good will must in no way render us indifferent to truth and goodness. Indeed love itself impels the disciples of Christ to speak the saving truth to all men. It is, however, necessary to distinguish between the *error* and *the person in error*, who never loses the dignity of being a person even when he is flawed by false religious notions. God alone is the searcher of hearts. The teaching of Christ requires that we forgive injuries, extending the law of love to every enemy, according to the command of the New Law. (*cf Mt 5:43-44*)

29. Since all men possess a rational soul and are created in God's likeness, with the same nature and origin, redeemed by Christ, having the same divine destiny, their basic equality must receive increasingly greater recognition.

True, all are not alike in varying physical power and diversity of intellectual and moral resources. Nevertheless, with respect to the fundamental rights of the person, every type of discrimination is to be eradicated as contrary to God's intent. Fundamental personal rights are still not being universally honored. Such is the case of a woman who is denied rights equal to those of men. Although rightful differences exist between persons, equal dignity demands that a more just condition of life be brought about in the human family. Human institutions must labor to minister to the dignity and purpose of man. Let them fight against any kind of slavery, social or political, safeguarding the basic rights of all individuals. Human institutions themselves must be called to rise to the highest of all realities, spiritual ones.

30. Profound changes make it necessary that no one be content with merely individualistic morality. The obligations of love and justice demand that all contribute to the common good, according to his own abilities and the needs of others. Yet there are those who always live as if they cared nothing for the needs of society. Many do not hesitate to resort to various deceptions to avoid just taxes or other societal debts. Everyone should esteem and observe social necessities as belonging to the primary duties of modern man. The more unified the world becomes, the more do the offices of each person extend beyond particular groups. This cannot occur unless individual men cultivate moral and social virtues, promoting them in society. Indeed, with the help of divine grace, a new humanity can be forthcoming.

31. For individuals to discharge the obligations of their conscience, they must be educated to a higher degree of culture. Above all the education of youth from every social background should produce persons of refined talents, great-souled persons who are so desperately required by our times. A man cannot arrive at the needed sense of responsibility, unless his living conditions allow him to become conscious of his dignity and to rise to that dignity by spending himself for God and for others. Human freedom is often crippled when extreme poverty is encountered or when one indulges in too many of life's comforts, imprisoning him in a "splendid isolation." Freedom acquires strength when a man takes on the demands of human partnership and commits to the service of the human community. Praise is due national procedures that allow the largest number of citizens to participate in public affairs with genuine freedom. Every citizen should feel inclined toward membership in the various social groups and disposed towards serving others. The future of humanity lies in the hands of those who are strong enough to provide coming generations with reasons for living and hoping.
32. God did not create man for life in isolation, but for the formation of social unity; for, "it has pleased God to make men holy and them by making them into a single people that acknowledges him in truth and serves him in holiness." So from the being of salvation history, he has chosen men not just as individuals but as members of a certain community, calling these chosen ones "his people." (Ex 3:7-12) This communitarian character is developed and consummated in the work of Christ. The very Word made flesh willed to share in human fellowship. He revealed the love of the Father and the sublime vocation of man in terms of the most common of social realities. Willingly obeying the laws of his country, he sanctified those human ties, especially family ones that are the source of social structure.

He clearly taught the sons of God to treat one another as brothers. In his prayers he pleaded that all his disciples might be one. As the redeemer of all, he offered himself for all even to the point of death. He commanded his apostles to preach the Gospel message that the human race was to become the family of God. As the firstborn of many brethren and by the giving of his Spirit, he founded a new brotherly community. This he did through his Body, the Church. There everyone would render mutual service according to the different gifts of each. This solidarity must be constantly increased until it is brought to perfection. Then, saved by grace, men will offer flawless glory to God as a family beloved of God and of Christ, their Brother.

Chapter III *MAN'S ACTIVITY THROUGHOUT THE WORLD*

33. Today, especially with the help of science and technology, man has extended his mastery over nearly the whole of nature. The human family is gradually recognizing that it comprises a single world community. In the face of immense efforts, men agitate numerous questions among themselves. What is the meaning and value of this feverish activity? How should all these things be used and to the achievement of what goal? The Church guards the heritage of God's word and draws from it moral and religious principles without always having the solution to particular problems. However, she desires to add the light of revealed truth to mankind's store of experience.
34. Throughout the course of centuries, men have labored to better the circumstances of their lives through individual and collective efforts. Considered in itself, this human activity accords with God's will. Man, created to God's image, received a mandate to subject to himself the earth and all it contains, to govern the world with justice and holiness.

As we said last week, man, created to God's image, received a mandate to govern the world with justice and holiness.

He was to relate all to himself and to him who was to be acknowledged as the Lord and Creator of all. In this way, by the subjection of all things to man, the name of God would be wonderful in all the earth. This mandate concerns the whole of everyday activity. Men and women can justly consider that by their labor they are unfolding the Creator's work, contributing by their personal industry to the realization in history of the divine plan. Christians are convinced that the triumphs of the human race are a sign of God's grace and the flowering of his own mysterious design. The greater man's power becomes, the farther his individual and community responsibility extends and the more stringently bound is he by the Christian message to build up the world and not neglect the welfare of his fellows.

35. Human activity takes its significance from its relationship to man. When a person works he not only alters things and society, he develops himself as well. He cultivates his resources; he goes outside of himself and beyond himself. Rightly understood, this kind of growth is of greater value than any external riches. The human person is more precious for what he is than for what he has. All that individuals do to obtain greater justice, a wider brotherhood; a more humane disposition of social relationships has greater worth than technical advances. These advances supply the material for human progress, but alone they can never bring it about. The norm of human activity is this: in accord with divine plan, that it harmonizes with the good of the human race, and that it allow men as individuals and as members of society to pursue their total vocation.

36. Many of our contemporaries fear that a closer bond between human activity and religion will work against the independence of men. By the autonomy of earthly affairs we mean that created things and societies enjoy their own laws and values. In this it is entirely right to demand autonomy. Such harmonizes also with the will of the Creator. Having been created, all things are endowed with their own stability, truth, goodness, proper laws and order. Man must respect these. Methodical investigation, when carried out in a genuinely scientific manner and in accord with moral norms, never truly conflicts with faith. For earthly matters and the concerns of faith derive from the same God, who holds all things in existence and gives them their identity. Thus, we cannot but deplore certain thinking that does not sufficiently attend to the independence of science and from the controversies it sparks, leads many to conclude that faith and science are mutually opposed.

If the independence of temporal affairs is taken to mean that created things do not depend on God, and that man can use them without reference to their Creator, anyone who acknowledges God will see how false such a meaning is. Without the Creator the creature would disappear. When God is forgotten, the creature itself grows unintelligible.

37. Sacred Scripture teaches the human family that while human progress is a great advantage to man, it brings with it a strong temptation. When the order of values is jumbled, individuals and groups may pay heed solely to their own interests. Thus it happens that the world ceases to be a place of true brotherhood. A monumental struggle against the powers of darkness pervades the whole history of man. The battle was joined from the very origins of the world. Man is obliged to wrestle constantly if he is to cling to what is good. Nor can he achieve his own integrity without great efforts and the help of God's grace. Christ's Church, trusting in the design of the Creator, acknowledges that human progress can serve man's true happiness. Yet she echoes the Apostle's warning, "Be not conformed to this world. (Rom 12:2) All human activity must be purified and perfected by the power of Christ's cross and resurrection. As a new creature in the Holy Spirit, man is able to love the things created by God, and ought to do so. Grateful to his Benefactor for these creatures, man is led forward into a true possession of them as having nothing, yet possessing all things.

38. God's Word was... made flesh and dwelt on the earth... He entered the world's history as a perfect man. He... revealed to us that God is love and at the same time he taught us that the new command of love was the basic law of human perfection. He gives us assurance that the way of love lies open to men and that the effort to establish a universal brotherhood is not a hopeless one. This charity is not something to be reserved only for important matters but must be pursued chiefly in the ordinary circumstances of life. He taught us by example that we too must shoulder that cross which the world and the flesh inflict upon those who search after peace and justice. Appointed Lord by his resurrection, Christ is now at work in the hearts of men through his Holy Spirit, animating, purifying and strengthening the human family. He makes its life more human and strives to render the whole earth submissive to this goal. The gifts of the Spirit are diverse. He calls some to give clear witness to the desire for a heavenly home. He summons others to the earthly service of men to make ready the material of the celestial realm by this ministry of theirs.

In the Spirit's call for us to serve, he frees all so that by putting aside love of self and bringing all earthly resources into the service of human life, we can devote ourselves to that future when humanity itself will become an offering accepted by God. The Lord left behind a pledge of this hope and strength for life's journey in that sacrament of faith, the Eucharist.

39. We do not know the time for the consummation of the earth and of humanity. As deformed by sin, the shape of this world will pass away, but God is preparing a new dwelling place whose blessedness will answer and surpass all the longings for peace that spring from the human heart. With death overcome, the sons of God will be raised up in Christ and corruption will be invested with incorruptibility. All that creation that God made on man's account will be unchained from the bondage of vanity. "That it profits a man nothing if he gains the whole world and lose himself," that expectation of a new earth must not weaken our concern for cultivating this one. Here grows the body of a new human family that even now gives some foreshadowing of the new age. Earthly progress must be carefully distinguished from the growth of Christ's kingdom. After we have obeyed the Lord and in his Spirit nurtured on earth the values of human dignity, brotherhood and freedom, we will find them again, but freed of stain, burnished and transfigured, when Christ hands over to the Father "a kingdom eternal and universal."

Chapter IV THE ROLE OF THE CHURCH IN THE MODERN WORLD

40. Everything we have said about the dignity of the human person, community and the profound meaning of human activity, lays the foundation for the relationship between the Church and the world. In this chapter we must now consider this same Church inasmuch as she exists in the world. Coming forth from the eternal Father's love, founded in time by Christ the Redeemer and made one in the Holy Spirit, the Church has a saving and an eschatological purpose already present in this world. She is composed of men, who have a call to form the family of God's children during present history and to keep increasing it until the Lord returns. This family has

been constituted and structured as society in this world by Christ. The Church, at once a visible association and a spiritual community, goes forward together with humanity and experiences the same earthly lot that the world does. She serves as a leaven and as a kind of soul for human society as it is to be renewed in Christ and transformed into God's family.

40. That the earthly and the heavenly city penetrate each other is a fact accessible to faith alone. It remains a mystery of human history. Pursuing her saving purpose, the Church communicates divine life to men and casts the reflected light of that life over the entire earth. By its impact on the dignity of the person it imbues the everyday activity of men with a deeper meaning. The Church believes that she can contribute greatly toward making the family of man and its history more human. In addition, the Catholic Church holds in high esteem the things that other Christian Churches and ecclesial communities have done. At the same time, she is convinced that she can be helped by the world in the matter of preparing the ground for the Gospel. She gains from the industry of individuals and from human society. The council now sets forth certain general principles for assistance in concerns common to the world and the Church.
41. Modern man is on the road to a development of his own personality and to the vindication of his own rights. Since it has been entrusted to the Church to reveal the mystery of God, she likewise opens to man the meaning of his own existence, the innermost truth about himself. The Church truly knows that only God meets the deepest longings of the human heart. She also knows that man can never be altogether indifferent to the problems of religion while he yearns to know what the meaning of life is. The very presence of the Church recalls these problems to his mind. Only God provides the most adequate answer to these questions through what he has revealed in Christ his Son. By his incarnation the Father's Word assumed and sanctified the whole of nature created by God for man's use.

Thanks to this belief, the Church can anchor the dignity of human nature. By no human law can the personal dignity and liberty of man be safeguarded as by the Gospel of Christ. This Gospel proclaims the freedom of the sons of God and repudiates all the bondage that results from sin. It has a sacred reverence for the dignity of conscience and its freedom. For though the same God is Creator and Savior, in the divine arrangement, the autonomy of man is not withdrawn but is rather re-established and strengthened in its own dignity. The Church by virtue of the Gospel proclaims the rights of man. She esteems the dynamic movements of today by which these rights are everywhere fostered. These movements must be penetrated by the Gospel and protected against false autonomy. We are tempted to think that our personal rights are ensured only when we are exempt from every requirement of divine law. In this lies not the maintenance of the dignity of the person, but its annihilation.

42. The union of the human family is greatly fortified by the unity of the family of God's sons founded on Christ. Christ gave his Church no proper mission in the political, economic, or social order. What he set before her is a religious one. Out of this religious mission comes a function that can serve to structure the human community according to the divine law. When the need arises, the Church can and should initiate activities on behalf of all men, especially the needy.

The Church recognizes that worthy elements are found in today's social movements, especially those aimed at unity. The promotion of unity belongs to the innermost nature of the Church. She is, with Christ, a sacramental sign and an instrument of intimate union with God, and of the unity of the human race. The Church shows the world that an authentic union results from a union of minds and hearts, from that faith and charity by which her own unity is unbreakably rooted in the Holy Spirit. The force that the Church can inject into modern society consists in that faith and charity put into vital practice. Moreover, in virtue of her mission and nature, she is bound to no particular form of human culture. The Church by her very universality can be a very close bond between diverse human communities. For this reason, the Church admonishes her own sons and humanity as a whole, to overcome all strife between nations and races in this family, and to give internal strength to human associations that are just. The council regards with respect all true, good and just elements in the very wide variety of institutions that the human race has established for itself. The Church is willing to assist and promote all these institutions to the extent that such a service depends on her and with her mission. She has a fierce desire to pursue the welfare of all she develops under any government that grants recognition to the basic rights of person and family, to the demands of the common good and the free exercise of the Church's own mission.

43. This council exhorts Christians to strive to discharge their earthly duties in response to the Gospel spirit. Knowing that they have here no abiding city, the sons of the Church may not think to therefore shirk their earthly responsibilities. By the faith itself they are more obliged than ever to measure up to these duties, each according to his proper vocation. Neither are they correct who think that religion consists in acts of worship alone. Nor can they plunge themselves into earthly affairs in such a way as to imply that these are altogether divorced from the religious life. The split between the faith that many profess and their daily lives is among the more serious errors of our age.

The split between the faith that many profess and their daily lives is among the more serious errors of our age. The Prophets of the Old Testament fought vehemently against this scandal and even more so did Jesus Christ himself. The Christian who neglects his temporal duties, neglects his duties toward his neighbor and even God, and jeopardizes his eternal salvation. Christians should rather rejoice to gather all their earthly activities into one vital synthesis with religious values, directing all things harmoniously unto God's glory. Secular duties belong properly although not exclusively to the laity. They will gladly work with others seeking the same goals. Acknowledging the demands of faith and endowed with its force, they will devise new enterprises and put them into action. The laity should also know that it is generally the function of their well-formed Christian conscience to see that the divine law is inscribed into secular life. They may look to priests for spiritual light and nourishment. Pastors are not always such experts that to every problem that arises they can give a concrete solution, or even that such is their mission. Enlightened by Christian wisdom, while giving close attention to the teaching authority of the Church, let the laity take on its own distinctive role.

Often the Christian view of things will itself suggest some specific solution in certain circumstances. Rather frequently and legitimately with equal sincerity, some will disagree with others on a given matter. Solutions proposed on one side or another may be easily confused by many people with the Gospel message. However, no one is allowed in the aforementioned situation to appropriate the Church's authority for his own opinion. They should always try to enlighten one another through honest discussion. The laity is not only bound to penetrate the world with a Christian spirit, but is also called to be a witness to Christ in all things in the midst of human society.

Assigned the task of ruling the Church, Bishops should together with their priests, so preach the news of Christ that all the earthly activities of the faithful will be bathed in the light of the Gospel. All pastors should remember, too, that by their daily conduct and concern they are revealing the face of the Church to the world. Even now the Church by her presence alone is an unspent fountain of those virtues that the modern world needs the most. Since humanity today increasingly moves toward civil, economic and social unity, it is more than ever necessary that priests under the guidance of the bishops and the supreme pontiff erase every cause of division so that the whole human race may be led to the unity of God's family.

By the power of the Holy Spirit the Church will remain the faithful spouse of her Lord and will never cease to be the sign of salvation on earth. Still, among her members, clerical and lay, some have been unfaithful to the Spirit of God during the course of many centuries. It does not escape the Church how great is the distance that lies between the message she offers and the human failings of those to whom the Gospel is entrusted. Led by the Holy Spirit, Mother Church unceasingly exhorts her sons to purify and renew themselves so that the sign of Christ can shine more brightly on the face of the Church.

44. It is in the world's interest to acknowledge the Church as an historical reality and to recognize her good influence. So also the Church knows how richly she has profited by the history and development of humanity. From the beginning of her history she has learned to express the message of Christ with the help of the ideas and terminology of various philosophers, and to clarify it with their wisdom too. Her purpose has been to adapt the Gospel to the grasp of all. With the help of the Holy Spirit, it is the task of the entire People of God, especially pastors and theologians, to hear, distinguish and interpret the many voices of our age. Then they must judge them in the light of the divine word.

The Church has a visible and social structure as a sign of her unity in Christ. She gratefully understands that in her community life no less than in her individual sons, she receives a variety of helps from men of every rank and condition. Indeed, the Church admits that she has greatly profited from the antagonism of those who opposed or who persecuted her and continue to do so.

45. While helping the world, the Church has a single intention: that God's kingdom may come, and that the salvation of the whole human race may come to pass. The Church is "the universal sacrament of salvation", (Dogmatic Constitution of the Church, Vat. Council II) manifesting and exercising the mystery of God's love for man. For God's Word was himself made flesh so that as perfect man, he might save all men and sum up all things in himself. He it is whom the Father raised from the dead, making him judge of the living and the dead. Enlivened and united in his Spirit, we journey toward the consummation of human history. The Lord himself speaks: "Behold I come quickly! And my reward is with me, to render to each one according to his works. I am the Alpha and the Omega, the first and the last, the beginning and the end. (Apoc. 22:12-13)

Part II : SOME PROBLEMS OF SPECIAL URGENCY

46. This council has set forth the dignity of the human person, and the work that men have been destined to undertake. There are a number of particularly urgent needs characterizing the present age. To a consideration of these in the light of the Gospel and human experience, the council now directs the attention of all. Most

notable are these: marriage and the family; human progress, life in its economic, social and political dimensions, the bonds between the family of nations, and peace.

Part II: Chapter I : FOSTERING THE NOBILITY OF MARRIAGE AND THE FAMILY

47. The well-being of the individual person and of society is intimately linked with the healthy condition of the community produced by marriage and family. Christians and all men who hold this community in high esteem rejoice in the various ways that men foster their love of it and perfect its life, and by which parents are assisted in their lofty calling.

The excellence of this institution is not reflected with equal brilliance since, polygamy, the plague of divorce, so-called free love, and other disfigurements have an obscuring effect. In addition, married love is too often profaned by excessive self-love, the worship of pleasure, and illicit practices against human generation. Moreover, serious disturbances are caused in families by modern economic conditions, social and psychological influences, and the demands of civil society. Finally, in certain parts of the world, population growth is generating concern. All these situations have produced anxiety of consciences. Despite the difficulties, the profound changes in modern society reveal the true character of this institution. Therefore this sacred synod wishes to offer guidance and support to those Christians and others who are trying to preserve the holiness and to foster the natural dignity of the married state and its superlative value.

48. The intimate partnership of married life and love has been established by the Creator and is rooted in the conjugal covenant of irrevocable personal consent. By that human act, spouses mutually bestow and accept each other in a relationship that by divine will and in the eyes of society becomes a lasting one. God himself is the author of matrimony, endowed with various benefits and purpose. All of these have a very decisive bearing on the continuation of the human race, on the personal development and eternal destiny of the individual members of the family. They significantly affect as well the dignity, stability, peace and prosperity of the family and of human society.

Matrimony itself and conjugal love are ordained for the procreation and education of children, their ultimate crown. Thus, through an intimate union of their persons and actions, a man and a woman by their compact of conjugal love "are no longer two, but one flesh". (Mt. 19:6) They experience the meaning of their oneness and attain to it with growing perfection. This intimate union and the good of the children impose total fidelity on the spouses and an unbreakable oneness between them. Christ abundantly blesses this many-faceted love modeled on his union with the Church. The Savior, and Spouse of the Church, comes into the lives of married Christians through the sacrament of matrimony. Just as he loved the Church and handed himself over on her behalf, the spouses love each other with perpetual fidelity through mutual self-bestowal.

Christian spouses have a special sacrament by which they are fortified and receive a kind of consecration in the duties and dignity of their state in life. By virtue of this sacrament they are penetrated with the spirit of Christ. They thereby increasingly advance the perfection of their own personalities as well as their mutual sanctification. As a result, children and indeed everyone gathered around the family hearth will find a readier path to human maturity, salvation, and holiness. Parents will energetically acquit themselves of their duty of education, especially religious education.

Children contribute in their own way to making their parents holy by responding to the kindness of their parents with love and trust. They will stand by their parents when hardships overtake them and old age brings its loneliness. Widowhood, accepted bravely as a continuation of the marriage vocation, should be esteemed by all. The Christian family, springing from marriage as a reflection of the loving covenant of Christ and his Church, will manifest to all Christ's living presence in the world and the genuine nature of the Church.

49. The biblical Word of God urges the betrothed and married to nourish and develop their wedlock by pure conjugal love and undivided affection. This love is eminently human directed as it is from one person to another through an affection of the will. It involves the good of the whole person. God has judged this love worthy of a special healing and perfecting in gifts of grace and charity. Merging the human with the divine, this love leads spouses to a free and mutual gift of themselves. Such love pervades the whole of their lives, far exceeding mere erotic inclinations, selfishly pursued.

Within matrimony, love is uniquely expressed and appropriately perfected. The actions within marriage by which the couple are united intimately and chastely are noble and worthy ones. ... truly human, these actions promote that mutual self-giving by which spouses enrich each other. Sealed by mutual faithfulness and hallowed by Christ's sacrament, this love remains steadfastly true. It will never be profaned by adultery or divorce. The fulfillment of the duties of this Christian vocation demands notable virtue. Strengthened by grace for holiness of life, the couple will cultivate and pray for steadiness of love and a spirit of sacrifice.

If Christian couples give superior witness to faithfulness and harmony of love, they will create a wholesome public opinion of authentic conjugal love. Thus, they will do their part in bringing about the needed cultural, psychological and social renewal on behalf of marriage and family. Especially in the heart of their own families, young people should be aptly instructed in the dignity of married love. Striving for the virtue of chastity, they will be able to enter a marriage of their own one day.

50. Marriage and conjugal love are by their nature ordained toward the begetting and educating of children. Children are the supreme gift of marriage. Wishing to share with man a special participation in his creative work, God himself made man from the beginning male and female. He blessed them saying, "Increase and multiply." While not making the other purposes of marriage of less account, the true practice of conjugal love and the meaning of family life have this aim: that couples are ready with stout hearts to cooperate with the love of the Creator who through them will enlarge his family day by day.

Parents should regard as their proper mission the task of transmitting human life and educating those to whom it has been transmitted. They are thereby cooperators with the love of God the Creator, and are, so to speak, interpreters of that love. Let them, thoughtfully take into account both their own welfare and that of their children. In the accounting of the size of the family, they need to reckon with both the material and the spiritual conditions of the times as well as of their state in life. The parents themselves should ultimately make this judgment in the sight of God. In their manner of acting, spouses should be aware that they cannot proceed arbitrarily. They must always be governed by a conscience dutifully conformed to the divine law itself, and be submissive toward the Church's teaching office that authentically interprets that law in light of the Gospel.

Trusting in divine Providence and refining the spirit of sacrifice, married Christians glorify the Creator when, with a generous human and Christian sense of responsibility, they acquit themselves of the duty to procreate. Marriage to be sure is not instituted solely for procreation. Its very nature as an unbreakable compact between persons, and the welfare of the children, demand that spousal love be embodied in a rightly ordered manner. Therefore, marriage persists as a whole manner and communion of life, retaining its value and indissolubility, even when offspring are lacking.

51. This council realizes that certain modern conditions keep couples from arranging their married lives harmoniously. If as a result, the exercise of love and full intimacy of married life is broken, faithfulness can be imperiled. The rearing of their children and the will to accept new ones are both endangered. To these problems are added those who offer dishonorable solutions. A contradiction cannot exist between the divine law pertaining to the transmission of life and that of authentic conjugal love. The Lord of life, has given men the ministry of safeguarding life in a way that is worthy of man. So from the moment of its conception, life must be guarded with the greatest care while abortion and infanticide are unspeakable crimes.

The acts themselves that are proper to conjugal love and that are exercised in accord with genuine human dignity must be honored with great reverence. Hence when there is a question of harmonizing conjugal love with the responsible transmission of life, the moral aspects of any procedure does not depend solely on sincere intentions or on an evaluation of motives, but must be determined by objective standards. These, based on the nature of the human person and his acts, preserve the full sense of true love. Such a goal cannot be achieved unless the virtue of conjugal chastity is sincerely practiced. Relying on these principles, sons of the Church may not undertake methods of birth control that are found blameworthy by the teaching authority of the Church in its unfolding of the divine law.

Human life and the task of transmitting it are not realities bound up with this world alone. They cannot be measured or perceived only in terms of it but always have a bearing on the eternal destiny of men.

52. The family is a kind of school of deeper humanity. To achieve the full flowering of its life, it needs the communion of minds ...the joint deliberation of spouses as well as the cooperation of parents in educating their children.

The active presence of the father in the family is highly beneficial to the formation of the children. The younger especially need the care of their mother at home. Her domestic role must be safely preserved. Children should be so educated that as adults they can follow their vocation. If they marry, they can then establish their own families in favorable moral, social, and economic conditions. Parents should provide guidance to their young with respect to founding a family while the young ought to gladly listen to them.

The family, in which the various generations come together, is the foundation of society. All who exercise influence over communities and social groups should work for the welfare of marriage and family. For public authority it is a sacred duty to recognize, protect, and promote their authentic nature, to shield public morality, and to favor the prosperity of home life. The right of parents to beget and educate their children must be safeguarded.

Christians, while redeeming the present and distinguishing eternal realities, should actively promote the values of marriage and the family. Individuals with the instincts proper to Christians, with morally upright consciences, and

with the wisdom and experience of persons versed in the sacred sciences will have much to contribute on behalf of family life. Those too who are skilled in such fields of endeavor, as the medical, biological, social, and psychological sciences, can considerably advance the welfare of marriage and family as well.. By pooling their efforts they strive to more thoroughly explain the conditions favoring a proper regulation of births.

It rests upon priests well trained in family matters to nurture the vocation of spouses by preaching God's word, by liturgical worship, and by other spiritual aids to conjugal and family life. Priests must sustain these individuals by patiently and sympathetically helping them in times of difficulties, by encouraging them to be courageous in love so that truly illustrious families can be formed. Various organizations, especially family associations, should try to strengthen young people and spouses particularly those recently wed.

Finally, let spouses themselves be joined to one another in equal affection, harmony of mind, and the work of mutual sanctification. Thus, following Christ, married people can become witnesses to the mystery of love that the Lord revealed to the world by his dying and rising to life again.

Part II: Chapter II: THE PROPER DEVELOPMENT OF CULTURE

53. Man comes to a true and full humanity only through culture. Nature and culture are quite intimately connected one with the other. Culture in its general sense indicates everything whereby man develops and perfects his many bodily and spiritual qualities. Throughout the course of time he expresses, communicates and conserves in his works, his great spiritual experiences and desires. Human culture has necessarily a historical and social aspect. The word, "culture," also often assumes a sociological and ethnological sense. Accordingly, we speak of a plurality of cultures, different styles of life and multiple scales of values. The customs handed down to it form the patrimony proper to each human community. In this way is formed the definite, historical milieu that enfolds the man of every nation and age from which he draws the values that permit him to promote civilization.

Part II: Chapter II: Section 1: The Circumstances of Culture in the World Today

54. The circumstances of modern life have been so changed that we can speak of a new age of human history. New ways have arisen in the enormous growth of natural, human and social sciences, in the technical progress and advances whereby men can communicate with one another. Culture today possesses particular characteristics from which are born new ways of thinking, acting and making use of leisure. The increase of commerce between the various nations and human groups opens more widely all the treasures of different civilizations that better promote and express the unity of the human race.
55. From day to day, in every group or nation, there is an increase in the number of men and women who are conscious that they themselves are the authors and the artisans of the culture of their community. There is a mounting increase in the sense of autonomy as well as of responsibility. This is of paramount importance for the spiritual and moral maturity of the human race. We are witnesses to the birth of a new humanism, one in which man is defined first of all by responsibility to his brothers and to history.
56. In these conditions man, sensing his responsibility for the progress of culture, nourishes a high hope but also looks with anxiety upon many contradictory things which he must resolve as well. What is to be done to prevent the increased exchanges between cultures that should lead to a true dialogue, from disturbing the life of communities and from placing in danger the character proper to each people?
56. How is a new culture to be fostered without losing fidelity to the heritage of its tradition? This is important especially when a culture that arises from enormous progress of science and technology must harmonize with a culture nourished by classical studies of various traditions. How can we harmonize particular branches of study while synthesizing them and at the same time preserving a wisdom that comes from contemplation and observation? How can all be partakers of cultural values when the culture of those more competent is ever becoming more refined and complex? Finally, how is an autonomy, claimed for itself by a culture, to be recognized as legitimate without generating a notion of secular humanism or one even contrary to religion itself? With such conflicting requirements culture must evolve today in a way that it can both develop the whole human person and yet support each person in his own self-fulfillment, especially Christians fraternally united in one human family.

Part II: Chapter II: Section 2 Some Principles for the Proper Development of Culture

57. Christians, on pilgrimage toward the heavenly city, should seek those things which are above. This duty increases the importance of working with all men to build a more human world. The Christian faith furnishes each with an excellent stimulant to fulfill this duty more courageously. Especially is this so when seeking to uncover the full meaning of this activity. When man develops the earth by the work of his hands, aided by

technology, that it become a dwelling worthy of the whole human family, and when he consciously participates in the life of social groups, he carries out the design of God, manifested from the beginning, that he should subdue the earth, perfect creation, and develop himself. At the same time he obeys the commandment of Christ that he must place himself at the service of his brethren. Further, when man gives himself to the various human disciplines and when he cultivates the arts, he can do much to elevate the human family to a more sublime level. Thus mankind may be more clearly enlightened by that marvelous Wisdom that was with God from all eternity. In this way, the human spirit, being less subjected to material things, can be drawn to the worship and contemplation of the Creator. Moreover, by the impulse of grace, he is disposed to acknowledge the Word of God, *“the true light that enlightens every man.”* (John 1:10)

Today's progress in science and technology can foster a certain emphasis on observable data and agnosticism about everything else. The scientific methods used can be wrongly considered as the supreme rule of seeking the whole truth. These scientific methods cannot penetrate to the intimate notion of things. Indeed, man, confiding too much in the discoveries of today, may think that he is sufficient unto himself and no longer seek the higher things. These results do not necessarily follow from the culture of today, nor should they tempt us not to acknowledge their positive values: scientific study and fidelity toward truth in scientific inquiries, the need to work together with others, the desire to make the conditions of life more favorable for all. All these and more provide some preparation for the acceptance of the message of the Gospel.

58. There are many ties between the message of salvation and human culture. The Incarnate Son of the Father has spoken according to the culture proper to each epoch. Likewise the Church in the course of time has used the discoveries of different cultures so that in her preaching she might spread and explain the message of Christ to all nations. At the same time, the Church is not bound exclusively to any race or nation, any particular way of life. Faithful to her own tradition, she can enter into communion with the various civilizations. The Gospel of Christ constantly renews the life and culture of fallen man. It never ceases to purify and elevate the morality of peoples. By riches coming from above, it makes fruitful the spiritual qualities and traditions of every people and age. The Church, in the very fulfillment of her own function, stimulates and advances human and civic culture by her action, leading men toward interior liberty.
59. For the above reasons, the Church recalls for all that culture is to be subordinated to the integral perfection of the human person. Therefore it is necessary to develop the human faculties in such a way that there results a growth of the faculty of admiration, intuition, contemplation, and of developing a religious, moral, and social sense. Culture, because it flows immediately from the spiritual and social character of man, has constant need of a just liberty in order to develop. It, therefore, rightly demands respect and enjoys inviolability within the limits of the common good, as long as it preserves the rights of the individual and the community.

This Sacred Synod, recalling the teaching of the first Vatican Council, declares that there are “two distinct orders of knowledge”: faith and reason. Using their own principles and proper methods, each in its own domain, and “acknowledging a just liberty”, this Synod affirms the legitimate autonomy of human culture and especially of the sciences. All this supposes that, within the limits of morality and common utility, man can freely search for truth, express his opinion and publish it. As for public authority, it is not its function to determine the character of civilization but to foster the life of the culture. It is necessary to do everything possible to prevent culture from being turned away from its proper end and made to serve as an instrument of political or economic power.

Part II: Chapter II: Section 3 Some More Urgent Duties of Christians in Regard to Culture

60. It is now possible to free most of humanity from the misery of ignorance. So it is the duty of Christians to strive to satisfy the right of all to a human culture in conformity with the dignity of the person. It is necessary to provide all a sufficiency of cultural benefits, lest many be denied functioning in a truly human manner because of illiteracy and a lack of responsible activity. Gifted persons must be provided the possibility of pursuing higher studies that they may occupy offices and services that are in harmony with their aptitude and competence.

Everything must be done to make everyone conscious of their right to culture, of developing themselves culturally and of helping others. Sometimes there exist conditions of life and of work that destroy eagerness for culture. This is especially true for farm workers and other laborers. It is necessary to provide them working conditions that do not impede but favor human culture. It is fitting that women assume their proper role in accordance with their own nature. It is for all to acknowledge the proper and necessary participation of women in cultural life.

61. Today it is more difficult to form a synthesis of the disciplines of knowledge and art. While the diversity of cultural factors is increasing, there is a decrease in each one's faculty to unify these things so that the image of “universal man” is being lost sight of. Nevertheless, it remains each one's duty to retain an understanding of the whole human person, of intellect, will, conscience and fraternity. These values are all rooted in God the Creator and wonderfully restored and elevated in Christ.

The family is the primary mother of education. The children, in an atmosphere of love, more easily learn the correct order of things. Opportunities for the same education can be found also in the societies of today, due to the new means of communication. The leisure time for most has increased. May this leisure time be used properly to relax, to fortify the health of soul and body, to establish fraternal relations among individuals of all conditions, nations and races! Let Christians cooperate so that the culture of our time may be imbued with a human and Christian spirit. All these activities can make a profound inquiry into the meaning of culture and science for the human person.

62. Although the Church has contributed much, it is sometimes difficult to harmonize culture with Christian teaching. These difficulties can stimulate the mind to a deeper and more accurate understanding of the faith. Furthermore, theologians, within the requirements proper to theology, can seek continually for more suitable ways of communicating doctrine to the people of their times. The deposit of Faith or the truths are one thing. The manner in which they are communicated is another. In pastoral care use must be made not only of theological principles, but also of the findings of the secular sciences for a more adequate and mature life of faith.

Literature and the arts are also of great importance to the life of the Church. They have much to do with revealing man's place in history and in the world. They are able to elevate human life as they are expressed in multifold forms according to various time and regions. Those who foster these arts should know that the Church recognizes their activity so that they might initiate more friendly relations with the Christian community. The Church acknowledges also new forms of art adapted to our age. They may be brought into the sanctuary once the manner of expression is adapted and conformed to liturgical requirements. Thus the knowledge of God is better manifested and the preaching of the Gospel becomes clearer ...

May the faithful live in very close union with the others of their time! May they strive to understand their way of thinking and judging. Let them blend new sciences and theories with Christian morality so that religious culture and morality may keep pace with scientific knowledge and the constantly progressing technology. Let those who teach theology in seminaries and universities strive to collaborate with persons versed in the other sciences.

Theological inquiry should pursue a profound understanding of revealed truth. At the same time, it should not neglect close contact with its own time to help men in various disciplines attain to a better understanding of the faith. This effort will aid the formation of priests, enabling them to present the doctrine of the Church concerning God, man and the world, in a manner that people might receive it more willingly. Further, it is to be hoped that many of the laity will receive a sufficient formation in the sacred sciences that all the faithful, clerics or laity, might possess a lawful freedom of inquiry, of thought and of expressing their mind on those matters in which they enjoy competence.

Part II: Chapter III ECONOMIC AND SOCIAL LIFE

63. Man is the source, the center, and the purpose of all economic and social life. As in other areas today, the economy ... is marked by man's increasing domination over nature. At the same time progress in production and in the exchange of goods and services has made the economy capable of better meeting the intensified needs of the human family.

Nonetheless, reasons for anxiety are not lacking. Many people, especially in economically advanced areas, seem to be ruled by economics alone. Their entire personal and social life seems permeated with economic ways of thinking. At the very time when the development of economic life could mitigate social inequalities, it is often made to embitter them. It even results in a decline of the social status of the underprivileged and in a contempt for the poor. Numbers of people still lack the absolute necessities of life. While others, even in less advanced areas, live in luxury. Extravagance and wretchedness exist side by side. A few enjoy power of choice while the majority are deprived, often subsisting in conditions unworthy of the human person.

A similar lack of economic and social balance is to be noticed between agriculture, industry and the services. The contrast between the economically more advanced countries and other countries is becoming more serious day by day.

Our contemporaries are coming to feel these inequalities with an ever sharper awareness. Ampler technical and economic possibilities that the world of today enjoys should correct this. However, many reforms in the socioeconomic realm and a change in attitudes will be required.

Down through the centuries, in the light of the Gospels, the Church has worked out the principles of justice demanded by right reason. She especially has proclaimed them in recent times. This sacred council intends to strengthen these principles and set forth certain guidelines with regard to the requirements of economic development.

Part II: Chapter III: Section I Economic Development

64. Today more attention is rightly given to the increase of the production in agricultural and industrial goods to make provision for the growth of population. Technical progress, an inventive spirit, an eagerness to expand enterprises; in a word, all the elements making for such development must be promoted. The fundamental end of this production is the service of people and, indeed, of the whole person for the full range of his material needs and the demands of his intellectual, moral, spiritual, and religious life. Economic activity should be carried on according to its own methods and laws within the limits of the moral order so that God's plan for mankind may be realized.
65. Economic development must not be left to the judgment of a few individuals possessing too much economic power or of the political community alone. When it is a question of international relations, all nations have an active share in directing that development. There is need as well for the coordination of the spontaneous efforts of individuals and of free groups with the undertakings of public authorities. Growth is not to be left solely to a kind of mechanical course of economic activity. Doctrines that obstruct necessary reforms under the guise of a false liberty must be shown to be erroneous as well.

Citizens should remember that it is their right and duty, rightly recognized by civil authority, to contribute to the true progress of their own community. Especially in underdeveloped areas, those who deprive communities of the material or spiritual aid required, gravely endanger the common good.

66. To satisfy the demands of justice and equity, strenuous efforts must be made to remove the immense economic inequalities that are connected with individual and social discrimination. In particular, country people must be helped both to increase and to market what they produce, and to introduce the necessary developments to obtain a fair income. Otherwise, they will remain lower-class citizens. Let farmers, especially the young ones, perfect their professional skills without which there is no agricultural advancement.

Justice requires that the mobility of people be so regulated so as to keep the life of individuals and their families from becoming insecure. When workers come from other areas to contribute to the economic advancement of a nation, all discrimination in regards to wages and working conditions must be avoided. All people, above all public authorities, must treat them as persons, and must help them to bring their families to live with them. They must also see to it that these workers are incorporated into the social life of the country or region that receives them. Employment opportunities, however, should be created in their own areas as far as possible. In economic affairs care must be taken that sufficient work and appropriate formation are furnished. The livelihood, especially of those in difficult situations because of illness or old age, must be guaranteed.

Part II: Chapter III: Section 2 Certain Principles Governing Socio-Economic Life

67. Human labor that is expended in the production of goods and services is superior to the other elements of economic life. Labor comes immediately from the person who stamps the things of nature with his seal and subdues them. By his labor a man supports himself and his family. He also serves his fellow man and can exercise real charity toward him. Indeed, through labor, offered to God, man is associated with the redemptive work of Jesus, who conferred a dignity on labor when he worked at Nazareth with his own hands. From this, there follows the duty to work faithfully as well as the right to work. It is at the same time the duty of society, to help citizens find sufficient employment. Finally, remuneration for labor is to be such that man may have the means to worthily care for his own welfare.

Since economic activity for the most part implies the associated work of human beings, it happens too often that workers are reduced to the level of being slaves to their own work. The entire process of productive work, therefore, must be adapted to the needs of the person and to his way of life. The opportunity, moreover, should be granted to workers to unfold their own abilities and personalities through the performance of their work. They should enjoy as well sufficient rest and leisure to cultivate their familial, cultural, and religious life. Meanwhile, they should have the opportunity to develop the energies and potentialities that they cannot bring to sufficient fruition through their professional work.

68. In economic enterprises it is persons, free and independent, created in the image of God, who are joined together. With attention to the functions of each, owners or employers, management or labor, active sharing of all in the administration and profits of these enterprises in ways to be properly determined is to be promoted. Since more often than not decisions concerning the lot of workers and of their children are made not within the business itself but by institutions on a higher level, the workers themselves should have a share in determining these conditions.

Among the basic rights of the human person is the right of freely founding unions for working people. Included in this is the right to freely take part in the activity of these unions without risk of reprisal. Through orderly participation all will grow day by day in the awareness of their own function and responsibility; in the attainment

of the universal common good according to their capacities and aptitudes. When socio-economic disputes arise, efforts must be made to come to a peaceful settlement. Though recourse must first be had to a sincere dialogue between the parties, a strike can remain even in present-day circumstances a necessary, though ultimate, aid for the defense of the workers' own rights. As soon as possible ways should be sought to resume negotiations and discussions for reconciliation.

69. God intended the earth for the use of all peoples. Under the leadership of justice and in the company of charity, created goods should be in abundance for all in like manner. Man should regard the external things that he possesses not only as his own but also as common in the sense that they also should be able to benefit others. The right of having a share of earthly goods sufficient for oneself and one's family belongs to everyone. Since there are so many people prostrate with hunger in the world, this sacred council urges all to remember the aphorism of the Church Fathers, "Feed the man dying of hunger, because if you have not fed him, you have killed him."

In economically less advanced societies the common destination of earthly goods is partly satisfied by means of the customs and traditions proper to the community. An effort must be made to avoid regarding certain customs as altogether unchangeable, if they no longer answer the new needs of this age. Imprudent action should not be taken against respectable customs that do not cease to be very useful.

Family social services, especially those that provide for culture and education, should be promoted. Vigilance, however, is necessary to prevent citizens from being led into a certain inactivity, or from rejecting the burden of taking up office, or from refusing to serve.

70. Investments must be directed toward procuring employment and sufficient income for the people. Whoever makes such decisions and plans for the economy are bound to keep these objectives in mind. Provisions should be made for a humane life while looking to the future and keeping a right balance between present day needs and investment for future generations. The needs of underdeveloped countries or regions should also be kept in mind. They should equally beware of hurting the welfare of their own country or of other countries. Care should be taken lest the economically weak countries unjustly suffer any loss from a change in the value of money.
71. Since property and other forms of private ownership of external goods contribute to the expression of personality, it is important that the access to some ownership of external goods be fostered. Ownership of private property or external goods confers on everyone a sphere necessary for the autonomy of the person. It constitutes one of the conditions for civil liberties. The forms of such ownership remain a cause of security not to be underestimated. This is true not only of material property, but also of immaterial things such as professional capacities. The right of private ownership is not opposed to the right inherent in various forms of public property. Goods should be transferred to the public domain only by competent authority within the limits of the common good, and with fair compensation.

Private property has a social quality which is based on the law of the common destination of earthly goods. If this social quality is overlooked, property often becomes an occasion for the desire for wealth. In many underdeveloped regions there are large amounts of land that are only slightly cultivated or lie completely idle for the sake of profit, while the majority of the people are without land or have small fields. Not infrequently those who are hired to work for landowners as tenants receive a wage unworthy of a human being. Deprived of all security, they live under such personal servitude that almost every opportunity of acting on their own initiative, all advancement in human culture, and all sharing in social and political life is forbidden to them. According to this case, reforms are necessary.

72. Christians who take an active part in present-day socio-economic development and fight for justice and charity can make a great contribution to the prosperity of mankind and to the peace of the world. Having acquired the necessary skill and experience, they should observe right order in their earthly activities in faithfulness to the Gospel of Christ. Thus, their whole life will be permeated with the spirit of the beatitudes. Whoever in obedience to Christ seeks first the Kingdom of God, functions out of a purer love for helping all his brethren and for perfecting the work of justice under the inspiration of charity.

Part II: Chapter IV THE LIFE OF THE POLITICAL COMMUNITY

73. Today, deep changes are apparent in the structure and institutions of peoples. Such changes greatly influence the life of the political community, especially regarding the rights and duties of all in the attainment of the common good and with respect to public authority. The present sense of human dignity has given rise to attaining a better protection for the rights of the person in public life. The protection of a person's rights is indeed necessary so that citizens, individually or collectively, can take an active part in the life and government of the state.

There is a growing desire in people to play a greater part in the life of the political community. In the conscience of many there arises an increasing concern that the rights of minorities be recognized. In addition, there is a steadily growing respect for other's opinions or religions. At the same time, there is wider cooperation in guaranteeing the exercise of personal rights to all citizens. However, those systems are to be reformed that hamper civic or religious freedom, victimize large numbers and divert the exercise of authority from the common good to the interests of certain factions. There is no better way to establish political life on a truly human basis than by fostering an inward sense of justice and kindness, and of service to the common good.

74. Individuals, families and the various groups that make up civil society should be aware that they cannot achieve a truly human life by their own unaided efforts. They see the need for a wider community in which people continually make specific contributions toward an ever broader realization of the common good. The political community exists for the sake of a common good in which it finds its justification and the source of its legitimacy. In such a context, families and associations more adequately attain their own perfection.

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People who come together politically are diverse. They have the right to prefer divergent solutions. If the political community is not to be torn apart, there must be an authority to direct the energies of all citizens toward the common good by acting ... as a moral force that appeals to each one's freedom and sense of responsibility. The political community and public authority are founded on human nature and hence belong to God's order. It follows also that political authority must always be exercised within the limits of the moral order and directed toward the common good. When authority is so exercised, citizens are bound in conscience to obey. The responsibility, dignity and importance of leaders are indeed clear. Where citizens are oppressed by a public authority overstepping its competence, it is legitimate for them to defend their own rights against the abuse of this authority, keeping within those limits drawn by the natural law and the Gospels.

According to the character of different peoples, the political community can adopt concrete solutions ... and the organization of public authority. These solutions must always contribute to the formation of a type of man who will be cultivated, peace-loving and well-disposed towards all men.

75. It is in full conformity with human nature that there should be structures providing all citizens the practical possibility of freely and actively taking part in the political community and in the direction of public affairs. All citizens should be mindful of the right and also the duty to use their free vote to further the common good. The Church praises the work of those who devote themselves to the service of the state and take on the burdens of office. If the citizens' responsible cooperation is to produce good results, there must be a statute of positive law providing for functions and bodies of authority and an efficient system for the protection of rights. The rights of all must be recognized, respected and furthered, together with the duties binding on all citizens

Rulers must be careful not to hamper the development of family, social or cultural groups and not deprive them of opportunities for legitimate activity. They should rather promote such activity. Citizens, for their part, must be careful not to attribute excessive power to public authority and not to make exaggerated demands upon it in their own interests.

The complex circumstances of our day make it necessary for public authority to intervene more often in social, economic and cultural matters giving more effective help to citizens and groups in their free pursuit of man's total well-being.

When the exercise of rights is restricted temporarily for the common good, freedom should be restored immediately upon a change of circumstances. It is inhuman for public authority to fall back on dictatorial systems that violate the rights of the person or social groups.

Citizens must cultivate a generous and loyal spirit of patriotism. This means that they will direct their attention to the good of the whole human family. All Christians must be aware of their own specific vocation within the political community. They are to demonstrate concretely how authority is compatible with freedom. They must recognize the legitimacy of different opinions and respect citizens who hold these opinions. Political parties must promote those things that are required for the common good. It is never allowable to give their individual interests priority over the common good.

Great care must be taken with civic and political formation so that all citizens can play their part in the life of the political community. Those suited, should prepare themselves for the difficult, yet very noble, art of politics. They should seek to practice this art without regard for their own interests or for material advantages. With integrity and wisdom, they must take action against any form of injustice and tyranny. They should dedicate themselves to the service of all with sincerity and fairness, with the charity and fortitude needed in political life.

76. It is important in a pluralistic society that there be a correct notion of the relationship between the political community and the Church, between the tasks Christians undertake, individually or as a group, on their own responsibility and the activities they carry out in the name of the Church. The Church, by reason of her role and competence, is not identified nor bound to any political system. She is at once a sign and a safeguard of the transcendent character of the human person. The Church and the political community, in their own fields, are autonomous and independent of each other. Yet both, under different titles, are devoted to the personal and social vocation of the same persons. The more that both foster sound cooperation, the more effective will be their service for the good of all. For the individual's horizons, while living within the context of human history, preserve intact his eternal vocation. The Church, for her part, contributes toward the reign of justice and charity within nations and between nations. By preaching the Gospel and by bringing it to bear on all fields of human endeavor, her Christian witness respects and fosters the political freedom and responsibility of citizens.

The Apostles, their successors and those who cooperate with them, are sent to announce Christ, the Savior. Their apostolate is based on the power of God. All those so dedicated must use means proper to the Gospel. In many respects these differ from the means proper to the world. The Church makes use of temporal things insofar as her own mission requires it. She does not place her trust in the privileges offered by civil authority. It is only right that the Church should have true freedom to preach the faith, to exercise her role freely, to pass moral judgment in those matters regarding public order when the fundamental rights of a person or the salvation of souls require it. In this, she should make use of all the means necessary but in accord with the Gospel. The Church, whose duty it is to foster what is found to be true, good and beautiful in the human community, strengthens peace among men for the glory of God.

Part II: Chapter V THE FOSTERING OF PEACE AND THE PROMOTION OF A COMMUNITY OF NATIONS

77. Afflicted by acute hardships and anxieties, the human family faces an hour of supreme crisis. More conscious already of its unity, this family cannot construct for all men everywhere a world genuinely human unless each person devotes himself to the cause of peace. Thus it happens that the Gospel message takes on a new luster in our day as it declares that the makers of peace are blessed "because they will be called the sons of God." (Matt 5:9) Consequently, this Council wishes to summon Christians to cooperate, with the help of Christ, the author of peace, in securing a peace based on justice and love.

78. Peace is not merely the absence of war. Nor can it be reduced solely to a balance of power between enemies. It is rightly called an enterprise of justice. Peace results from that order structured into human society by its divine Founder, and actualized by men as they thirst for greater justice. Humanity then finds its ultimate meaning in the eternal law. Since the concrete demands of the common good change as time goes on, peace is never attained once and for all. Since the human will is wounded by sin, the achievement of peace requires a constant mastering of passions and the vigilance of lawful authority. But this is not enough. Peace cannot be obtained unless persons trustingly share with one another the riches of their inner spirit and their talents. Respect for the dignity of peoples, as well as the studied practice of brotherhood are necessary for the establishment of peace. Hence peace is likewise the fruit of a love that goes beyond what justice alone can provide.

Earthly peace arises from love of neighbor. It symbolizes and results from the peace of Christ. For by the cross the incarnate Son, the Prince of Peace, reconciled all men with God. He slew hatred in his own flesh, and after being lifted on high, by his resurrection he poured forth the spirit of love into the hearts of men. For this reason, all Christians are urgently summoned to do in love what truth requires and with all peacemakers in pleading for peace. Motivated by this same spirit, we praise those who renounce the use of violence in the vindication of their rights. As men are sinful, the threat of war hangs over them until the return of Christ. In so far as men have vanquished sin by a union of love, they will vanquish violence as well, making the words come true: "They shall turn their swords into plough-shares and their spears into sickles." (Isaiah 2:4)

Part II: Chapter V: Section I The Avoidance of War

79. The devastation of war still goes on daily in some parts of the world. Its fierce character threatens to lead the combatants to a savagery far surpassing that of the past. The complexity of the modern world and the intricacy of international relations allow guerrilla warfare to be drawn out by new methods of deceit. In many causes the use of terrorism is regarded as a new way to wage war. Contemplating this state of humanity, this council wishes to recall the permanent binding force of universal natural law and its all-embracing principles. Conscience itself gives ever more emphatic voice to these principles. Actions that deliberately conflict with these principles are criminal, and blind obedience cannot excuse. The most infamous are actions designed to exterminate entire peoples, nations or ethnic minorities. Such actions must be condemned as horrendous crimes. Those who fearlessly and openly resist those who issue such commands merit supreme commendation.

Numerous nations have subscribed to agreements aimed at making military activity and its consequences less inhuman. Agreements of this sort must be honored. Indeed they should be improved upon. All, especially government officials and experts in these matters, are bound to do everything they can to effect these improvements. Certainly, war has not been rooted out of human affairs. Governments cannot be denied the right to legitimately defend themselves once every peaceful means of settlement has been exhausted. State authorities have the duty to protect the welfare of the people entrusted to their care.

It is one thing to undertake military action for the just defense of people, and quite something else again to seek the subjugation of other nations. Nor does the mere fact that war has unhappily begun mean that all is fair between the warring parties. Those devoted to the military service of their country should regard themselves as agents of the security and freedom of the people. They are making a genuine contribution to the establishment of peace.

80. The horror of war is magnified by the addition of scientific weapons that can inflict massive and indiscriminate destruction. If the kind of instruments that can now be found in the arsenals of the great nations were to be employed, an almost total slaughter of each side would ensue. All these considerations compel us to undertake an evaluation of war with an entirely new attitude. The men of our time must realize that the course of the future will depend greatly on the decision that they make today. With these truths in mind this synod makes its own the severest condemnation of total war. Any act of war aimed indiscriminately at the destruction of entire populations is a crime against God and man himself. It merits condemnation. The unique hazard of modern warfare consists in this, that through a certain inexorable chain of events, it can catapult men into the most atrocious decisions. That such may never truly happen, the bishops of the whole world gathered together, beg all men to give unremitting thought to their gigantic responsibility before God and the entire human race.
81. Since the defensive strength of any nation is considered to be dependent upon its capacity for immediate retaliation, it serves in a way as a deterrent to possible enemy attack. Some regard this procedure as the most effective way by which peace can be maintained between nations. The arms race is not a safe way to preserve a steady peace, nor is the so-called balance resulting from this race a sure and authentic peace. Rather than being eliminated, the causes of war are in danger of being gradually aggravated. Disagreements between nations are not really nor radically healed. On the contrary, they spread the infection to other parts of the earth. New approaches based on reformed attitudes must be taken to emancipate the world from this crushing anxiety. We say it again. The arms race is an utterly treacherous trap for humanity. It is much to be feared. If this race persists, it will eventually spawn lethal ruin.

Warned by the calamities made possible by the human race, let us utilize the interlude to become more conscious of our responsibility to find means for resolving our disputes in a manner worthy of man. Divine Providence urgently demands that we rid ourselves of the age old slavery of war. If we refuse to make this effort, we do not know where we will be led by the evil road we have set upon. Working for an age without war requires the establishment of some authority acknowledged by all. But before this can be, the great international centers must devote themselves to creating better means for common security. Since peace is born of mutual trust, everyone must labor to end the arms race and make a true beginning of disarmament, proceeding at an equal pace according to agreement.

82. Efforts, already made to eliminate the danger of war, are not to be underrated. Support should be given to the good will of the many leaders who work hard to do away with war. These men are moved by the grave peacemaking task to which they are bound in spite of the complexity of matters as they now stand. We should fervently ask God to give these men the strength to go forward perseveringly. It is a work of supreme love for mankind. It demands that they extend themselves beyond the confines of their own nations and, setting aside national selfishness, they nourish a reverence for humanity.

The problems of peace and of disarmament have been the subject of extensive and strenuous examination. Such studies should be regarded as first steps toward solving these serious questions. Men, while unconcerned about their own attitudes, should not entrust themselves only to the efforts of some. It does no good for governments to work for peace while feelings of hostility, distrust, racial hatred and unbending ideologies continue to divide them. As a result, there is above all a pressing need for a renewal of attitudes and for new inspiration in public opinion. Indeed, all need a change of heart as we regard the entire world and those tasks performed in unison for the betterment of our race. Unless enmities are put aside and honest agreements are reached, humanity, already in grave crisis, will perhaps be brought to that dismal hour of only the peace of death. As we say this, the Church, present midst the anxiety of this age, does not cease to hope firmly. She intends to endlessly proclaim the apostolic message: "Behold now is the acceptable time for a change of heart; behold now is the day of salvation."

Part II: Chapter V: Section II Setting Up an International Community

83. To build up peace, the causes of discord that foment wars must be rooted out. Many come from excessive economic inequalities. Others have their source in the desire to dominate or in contempt for others. The deeper causes arise out of human envy, distrust, pride, and other egotistical passions. As a result, the world is beset by strife and violence even when there is no actual war. In order to forestall such evils and to keep violence within limits, it is necessary for countries to cooperate more closely and to strive to create organizations that foster peace.
84. In view of the closer ties of mutual dependence, effective attainment of the common good requires the community of nations to organize in a way suited to present responsibilities, especially towards those peoples still suffering unbearable want. To reach this goal, the international community must make provision for people's differing needs, such as promoting the improvement of developing countries, alleviating the distressing conditions in which refugees find themselves, or assisting migrant families. Existing international organizations are the first efforts at laying the foundations for a community of all men to work for the solution to the serious problems of our times and to obviate wars. In these activities the Church takes joy in the spirit of true brotherhood flourishing between Christians and non-Christians as they strive to relieve the abundant misery.
85. The solidarity of mankind calls for a greater international cooperation in the field of economics. Although peoples have become autonomous, they are far from being free of undue dependence and escaping serious internal difficulties. The development of a nation depends on human and financial aid. Citizens need assistance in education and professional training. This in turn requires the aid of foreign specialist who will act as helpers and fellow workers. Other aid should be provided by advanced nations in the form of gifts, loans or financial investments accorded with generosity. If an authentic economic order is to be established, an end must be made of profiteering, of desiring political supremacy, of militaristic calculations, and of schemes for the sake of imposing ideologies.
86. The following norms seem useful:
- a) Developing nations should seek to secure the human fulfillment of their citizens. Progress arises not only from foreign aid, but above all from the labor and genius of the nations themselves, based on the full utilization of their own resources and the development of their culture and traditions.
 - b) It is the duty of advanced nations to help developing nations. At home they should gladly carry out those spiritual and material readjustments necessary for the realization of universal cooperation. In doing business with weaker nations, they should respect the need for profit because these countries require proper income from their homemade products to support themselves.
 - c) The international community needs to promote development in such a way that the resources earmarked for this purpose will be allocated effectively and equitably. Suitable organizations should be set up to foster international business affairs, particularly with the underdeveloped countries. This type of organization should provide the help that developing nations need so that they can pursue their own economic advancement.
 - d) In many cases there is an urgent need to revamp economic and social structures. But one must guard against untimely technical solutions. This is particularly true of solutions providing material conveniences contrary to man's spiritual nature. "For not by bread alone does man live, but by every word which proceeds from the mouth of God." (Matt: 4:4) Every part of the family of man carries within itself some portion of the spiritual treasure entrusted by God to humanity.
87. International cooperation is needed today for those peoples who, facing so many other difficulties, likewise undergo pressures due to a rapid population increase. There is an urgent need to explore with the cooperation of especially the wealthier nations, ways whereby the human necessities of food and suitable education can be furnished. Some peoples could greatly improve the conditions of life by changing over their methods of farming with newer technology. Their life would likewise be improved through a better social order and by a fairer system of distribution of land ownership. Governments have rights and duties, within limits, regarding population problems in their respective countries. Since men are so disturbed over these problems, it is desirable that Catholic specialists develop studies and projects on these matters as well.

There are many today who maintain that the increase in world population must be radically curbed by every means possible and by any kind of intervention. In view of this contention, the council urges everyone to guard against solutions that are contrary to the moral law.

In keeping with people's inalienable right to marry and generate children, decisions on the number of children they will have depends on the parents and not left to the judgment of public authority. Since the judgment of the parents presupposes a rightly formed conscience it is of the utmost importance that the way be open for everyone to develop a correct and genuinely human responsibility that respects the divine law. Sometimes this requires an improvement in formation in religion, or at least, moral training. Everyone should be informed of

scientific advances whereby spouses can be helped in regulating the number of their children in harmony with the moral law.

88. Christians should cooperate wholeheartedly in establishing an international order that includes genuine respect for all freedoms and an amicable brotherhood among all. The greater part of the world is still suffering from much poverty. It is as if Christ himself were crying out in these poor. The spirit of poverty and charity are the glory and witness of the Church of Christ. It is the duty of the whole people of God to alleviate as far as they can the suffering of the modern age. They should do this as was the ancient custom in the Church, out of the substance of their goods, and not of what is superfluous. Wherever it seems convenient, this activity of Catholics should be carried out with other Christian brothers. The spirit of charity commands that charitable activity be carried out in an orderly manner while those who intend to dedicate themselves to the services of the developing nations should be properly trained.
89. In virtue of her mission, the Church preaches the Gospel to all and dispenses to them her treasures of grace. She contributes to the ensuring of peace and to the placing of fraternal exchange between people by imparting knowledge of the divine and natural law. To encourage cooperation among individuals, the Church must be present in the midst of the community of nations officially and through collaboration with all Christians motivated solely by the desire to be service to all. This will come about more effectively if the faithful as Christians exert their influence in their own milieu. Care must be given to the formation of youth in this regard.
90. An outstanding form of Christian international activity is found in the contributions made to institutes already established or about to be. There are also Catholic international associations that can contribute to the building up of a fraternal community of nations. These should be strengthened. Today, effective action and the need for dialogue demand joint projects, something certainly appropriate for Catholics. It is very much to be desired that Catholics seek to cooperate actively with their separated brothers and sisters who together profess the Gospel of charity. It is most opportune that an organism of the Church be set up that Christ's justice and love can be developed everywhere.
91. The proposals of this sacred synod look to the assistance of everyone whether he believes in God or not. If adopted, they will promote sharper insights into humanities full destiny leading them to fashion a world more to its surpassing dignity. This conciliar program is but a general one. While it presents teaching already accepted in the Church, the program must be followed up relying on the word of God and the spirit of the Gospel.
92. By virtue of her mission, the Church stands forth as a sign of the charity that allows honest dialogue and gives it vigor. Such a mission requires that we foster within the Church mutual esteem, reverence and harmony. The bonds that unite are far mightier than those that divide. Hence, let there be unity in what is necessary; freedom in what is unsettled, and charity in any case. We embrace also those communities not yet in full communion with us. The unity of Christians is today desired by many that do not believe in Christ. By common effort let us pattern ourselves after the Gospel more exactly each day. In Christ, this family is called to be the family of the sons of God. For our part the desire for frank conversation compelling us to receive the impulses of the Holy Spirit excludes no one. We include those not yet acknowledging the Source of the human spirit's excellent qualities and even those who oppress the Church. God the Father has summoned us all to the same destiny, human and divine. We can and must work together without violence and deceit to establish a world of peace.
93. Christians cannot yearn for anything more ardently than to serve the people of the modern world. By thus giving witness to the truth, we will share with others the mystery of the heavenly Father's love. As a result, individuals throughout the world will be aroused to a lively hope, the gift of the Holy Spirit, that, some day at last, they will be caught up in peace and happiness in that fatherland radiant with the glory of the Lord.