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53. communities and countries, states and governments are bound to make great efforts to overcome this evil. and just as in the social realm governments must be the ministers of justice to protect their citizens from disorders of every sort, so in the sphere of religion they are bound to ensure that the christian truth be taught and applied, in order that by these means men may be led to live a truly human life and to distinguish among them between the good and the bad. in this way, to speak the truth of what the churches teach, they will seek the necessary reform in politics, law, morals, and manners. there is only one humanly legitimate form of government: a rule instituted by god. the reality of god in the world of man requires that he be acknowledged. hence justice alone is a right of the human person, not a right of the state. as a matter of fact, christian history presents to us men struggling to overthrow or emancipate themselves from all forms of domination of one person by another. this is the chief accomplishment of christian modernity, which has clearly opened the way to all the revolutions of the modern era. 54. the great and increasing liberty of states and communities demands that they themselves must be free, i.e., that they must also open themselves to all independent centers of human thought. this is the meaning of the concept of personal conscience. personal conscience can only be valid if it is exercised in relation to a universal norm. god, the creator of mankind, is truth. this is why the magisterium - not a private individual but the ecclesiastical representative of the entire christian community - speaks when it teaches in the name of the whole church. the church exists in order to be the organ of this teaching that is hers alone and is invested with it in virtue of her own divine commission and mission in the world. the church is but the unity of the universal episcopate and of all the other faithful faithful and priests in the world.

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56. the church is the community of the faithful. but the unity of the one true church, the church of christ, is an "essentially inseparable unity" (dv, n. 5). this means that every one of the faithful, whether he knows it or not, is incorporated in the church; but the church is not founded by some few and isolated members, not even by a large majority of them, but rather by the whole people of god, just as christ's church on earth is founded by the church militant and the faithful. for this reason all the faithful are members, and not merely the leaders and superiors (seculares or dominiques). for the faithful, sharing in the same mystery of baptism, are brethren, and members of the same body. the visible unity and life of the church are rooted in the living unity of the spirit of christ who resides in every one of the faithful (eph. 4:3). this is why the church is so intimately associated with the spirit of truth and life. 57. the church prays that, whoever he may be, the lord will not abandon to be punished the obstinate enemies of the truth and justice in our time. the hour has surely come for the oppressing classes to recognize the rights of the poor, to abandon all social discrimination, and to renounce all class war. 18. for man's freedom has always been recognized as one of god's gifts, one which is to his eternal good. this gift has to be preserved and cultivated wherever and as far as human circumstances permit. for god has willed that, despite his own freedom, man should not act but spontaneously and freely towards god by responding to the love of his creator. the fullness of life and destiny that is revealed to man is a gift from his creator; yet the preparation for this fullness is man's free act, his response to the love of his creator. while man begins his existence in sin and remains under god's scrutiny, his existence is a new beginning in the sense that he is totally responsible and charged with responsibility to god. in his first act he experiences god's presence and takes on the aim of giving glory to god by imitating him through his faith and love. without god's grace such responses would not be possible, and his free responses would not be authentic or sincere. all of this is included in the concept of original sin. but in addition, on the basis of this free response, man can open himself up to the divine love, which is in his being before his participation in the evil of adam. in this way, through free acts of love, man brings god closer to himself as his

creator. hence he can evermore rise to higher good, which is truly a divine good and indeed his proper destiny. there are for us no free acts that are truly free, for genuine freedom requires that man act on the basis of love. all man's responses must be based on this fundamental love and this fundamental love must constitute the basis of all his acts. thus man's freedom as such is a gift from god and consequently entails a responsibility towards god. since this responsibility consists in man responding to the love of his creator, it is a source of human dignity. in this way the whole content of man's personal being, that is, his faith and his love, reveals to him his destiny and the dignity of his personal being. the whole structure and content of his life which is connected with his faith in god, and his love of god, his knowledge of god, his hope in god and his trust in god are capable of leading him to true happiness. 5ec8ef588b

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