
Journey To The Center Of The Earth Dual Audio Eng 382 [2021]

in gaudium et spes [100] the primacy of the common good over all the other goods is proclaimed in terms of the inner dignity of the person. the concept of dignity, which presupposes a clear and authentic concept of person, the true natura or natura naturans , does not exclude either rights or duties, but it is the basis of persona, of human dignity. [1] dialogue with other religions, and in particular with those of the so-called abrahamic religions, was not primarily based on the consideration of religious differences, but consisted first and foremost in respect for the dignity of all men and women, which entails a concern for the truth and the principles of the faith. for this reason the church's voice should be more important than the loudest voice. in fact, the church never imposed the law of the mosaic law on the hebrew nation because it was understood as an instrument of salvation; on the contrary, it came about through a concord, a link, a sign of friendship. it did not claim to be the definitive word of god, but as a positive sign of revelation, it called the hebrews to conversion to the kingdom of heaven[1005]. the church, by virtue of her position, is not in a position to make any promises regarding salvation to the non-christian world. but her power in matters of salvation is confirmed and often renewed in the magisterium through the exercise of the keys of the kingdom of heaven. the roots of her mission in the non-christian world are to be sought in the gospel of christ and the power of the holy spirit. she ministers to non-christians in the name and by the authority of christ. she can give a clear witness to that which her son tells us, that it is not we who are the light of the world, but it is the light of the world that is in us[1006].

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the dignity of the human being is something that is not acquired and does not depend on the acquisition of some cultural and social condition of existence, but is innate[881] and corresponds to what is supreme in the nature of the human person, which, because of its rational nature, must be elevated above all earthly limitations. hence the church sets up a path in the midst of men and women to bring this fundamental dignity to light, realizing that the image of god is a model worth following; in living life as the children of god, each one's actions must be guided by a "pure will". the dignity of the human person has no limits, whatever the earthly conditions of existence or the limitations that they might impose on the exercise of human freedom. therefore, the social question cannot be reduced to a matter of mere economics, to questions of justice or a simple continuation of what has been granted through man's limited nature. on the contrary, it is always a social question; it is to be made into a place where we meet the deepest wants of the human person, in the view of the real needs and aspirations of our day. it is a question that is inseparable from the vision of mankind.[882] here there is the indispensable task, given to us by the creator, of showing that man is a freedom capable of fulfillment[883]. the dignity of the human being must not be seen as a limit to be overcome or as a goal to be pursued; rather, it is the aim of all human activity. no effort must be spared to spread this value, which is universal and not cultural, and not the property of a particular nation or of a class, but common to all men and women. any effort to arbitrarily cause limits to the dignity of the human person and to destroy that dignity is an attempt to treat other men as one would wish to be treated oneself.[884] the cooperation of all is asked[885] in the moral and cultural conquest of evil.[886] one must move beyond the mere economic understanding of man and his needs[887] and engage in universally shared values, means of meeting human needs, and their structural and functional organization. the church represents in christ the ideal of a family or state of humanity in which all can find fullness of life,[888] a family in which the fullness of life is a rich communion of persons living with a rich care for each other.[889] the church is the light of justice where "the light of life shines on all".[890] the church is the social home of humanity, where justice and love are the guiding principles of all the enterprises that proceed from her to assist in her mission. 5ec8ef588b

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