

Review Article

A Juridical-Canonical Perspective on the Rights and Duties of Christians in Active Participation in Politics for the Common Good

Saint-Luc F é n é l u s *

The Pontifical Lateran University (PUL), Juridical-Faculty, Rome, Italy

Abstract

Our objective with this article is to analyze the need and the *raison d'être* of the participation of the faithful in the perspective of faith in politics and in the reworking of the constitution. In it we identify the fundamental elements, the representational forms and participations, seeking to understand how these elements interfere in the people's liberation militancy from the point of view of the Church's Magisterium and the Church's Social Doctrine. Thus, to show that politics, although there are few good examples of those who exercise it, there is no doubt that, in essence, it is a good for everyone. Yes, because politics is, originally, a way of thinking and living in society, with a healthy and community objective, that is, the good of the human person in society, the common well ¹. Hence, in politics, it does not matter the diversity of thoughts or position, what matters is the objective for the common well. That is why it has already been said that politics is the healthy coexistence of contrary thoughts / manifestations. The important thing is that the desire for a good always arises in us, a demand for valuing the other, as a human person, image and likeness of God ². This work is based on the theory of Social Representation since the Christian social and political faith present in that society and in the life and practice of politicians. Thus, it is possible to verify whether the political-social representation of faith is a constitutive element for the common well and the dignity of the human person, that of politics in the faith.

Keywords

Political-social Participation of the Christian, Religion, Faith and Politics

1. Introduction

Faith and politics are two magnitudes that have their own autonomy and originality, yet they intersect in the historical real. Both constitute complex horizons of different magnitudes, since faith or the spiritual tends to something supernatural or transcendental in relation to the ultimate end of man, prepares this entity beyond this finite world, while politics or the temporal seeks the good of man or the terrestrial city, therefore, even working in the same city for the same man, the

spiritual or faith, because it is timeless, weighs and must guide the temporal or the political. All this leads to a constant dialogue and relationship between them for the good of man in this world towards the heavenly world.

It is noted that there is an ever-growing space in the most varied fields, in relation to questions related to the issue of belief, religiosity, politics, and the relationship between these spheres. Here we seek to highlight the importance of faith as a

*Corresponding author: fsaintluc@gmail.com (Saint-Luc F é n é l u s)

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universal phenomenon and as a crucial factor for human development. Faith is a universal human concern. Before we are religious, before we conceive of ourselves as Catholics, Protestants, Jews or Muslims, we are already engaged in matters of faith, so we are concerned with the ways in which we order our lives and what makes life worth living. In addition, we are looking for something to love, and that loves us; something to value, and that gives us value; something to honor and respect, and that has the power to sustain our being.

Faith in Jesus Christ, who presented himself as "the way, the truth and the life"³, demands from Christians an effort to participate, with greater commitment, in the construction of a culture that, inspired by the Gospel, restore the heritage of values and content of Catholic Tradition. The need to present in modern cultural terms the fruit of the spiritual, intellectual and moral heritage of Catholicism today seems characterized by an urgency that cannot be postponed, especially to avoid the risk of a cultural dispersion of Catholics. Furthermore, the acquired cultural density and the maturity of the experience of political commitment that Catholics were able to develop in several countries, especially in the decades following the Second World War, cannot give rise to any inferiority complex in them in relation to other proposals, whose weakness or radical failure recent history has demonstrated. It is not enough to think, and this would be reductive, that the social commitment of Catholics can be limited to a simple transformation of structures, because, if at the base there is no culture capable of accepting, justifying and considering the demands that arise from faith and morals, transformations will always rest on fragile foundations. Faith never intended to confine socio-political elements within a rigid framework, aware that the historical dimension in which man lives requires that imperfect and often rapidly changing situations be taken into account. In this regard, it is necessary to reject political positions and attitudes inspired by a utopian vision which, transforming the tradition of biblical faith into a kind of godless prophetism, manipulates the religious message, guiding consciousness towards a purely earthly hope, which nullifies or reduces Christian tension towards eternal life.

Politics is also fundamental for human development, it deserves to be highlighted, as it organizes the way we live together, produce and distribute goods and services. Politics, before being seen as a human action, is understood as the exercise of power with a view to establishing common actions of cooperation between groups and individuals and also with a view to regulating any conflicts between them, it is based on rationality. In recent times, the policy of the State has been proposed and the politics of the concrete subject has been denied. Politics, despite belonging to the sphere of secularity, is also a place bordering on religion, a space, therefore, where modernity meets religion, where the modern world challenges faith.

The last five centuries constitute the political milestones of modernity and have shown the emergence of a narrow wall between Church and State. Since then, Christian militants have felt the need, not only to articulate these two spheres, to

work in the realm of politics, but also of religion, introducing into religion, through the interplay of political influences, the worldviews and values, the criteria and lifestyles of life induced by politics. Therefore, starting from the rights and obligations of Christians as citizens, the need for their participation in politics according to their statutes is considered. But how can and should Christians, being citizens of two worlds, participate in politics? This is what we want to deal with in this article, because liberation comes to assume an essential character of the human person itself and this same liberation constitutes a sovereign act of the popular subject. In the current context of crises of utopias, in some Catholic sectors, there is a search for renewal, based on faith in the commitment to the struggle for citizenship, justice and human rights.

2. A Canonical Juridical-doctrinal View of the Participation of Christians in Politics

In more than two thousand years of history, the commitment of Christians in the world has taken place in various ways. One of them was participation in political action: Christians, as an ecclesiastical writer of the first centuries argued, "participate in public life as citizens"⁴. Among its saints, the Church venerates many men and women who served God through their generous commitment to political and governmental activities. One of them, Saint Thomas More, proclaimed Patron of rulers and politicians, was able to testify to "the inalienable dignity of conscience" until his death⁵.

Although subjected to various forms of psychological pressure, he refused to compromise and, without denying "his constant fidelity to the authority and legitimate institutions" that distinguished him, he affirmed with his life and death that "man cannot be separated from God, nor the politics of morals"⁶.

Today's democratic societies, in which everyone is rightly called to participate in the management of public affairs in a climate of true freedom⁷, require new and broader forms of participation in public life on the part of citizens, Christian or not. In fact, everyone can contribute, with their vote, to the election of legislators and government officials and, also by other means, to the elaboration of political guidelines and legislative options that, in their opinion, best serve the common good⁸. In a democratic political system, life could not be fruitful without the active, responsible and generous commitment of everyone. However, this implies "a great diversity and complementarity of forms, levels, tasks and responsibilities"⁹. In carrying out their normal civil duties, "guided by their Christian conscience"¹⁰, in accordance with the values consistent with it, the faithful also carry out their own task of Christianly animating the temporal order, with respect for its nature and legitimate autonomy¹¹, and of cooperate with other citizens, according to their specific

competence and under their own responsibility¹². From this fundamental teaching of the Second Vatican Council it is concluded that "the lay faithful cannot in any way renounce participation in "politics", that is, in the multiform economic, social, legislative, administrative and cultural action, which has as its aim the promotion of the common good, organically and through its institutions»¹³. This common good includes the defense and promotion of realities such as public order and peace, freedom and equality, respect for human life and the environment, justice, solidarity, etc. This analytical vision does not intend to re-propose the entirety of the Church's teaching on the subject, which is, in fact, taken up in its essential lines in the Catechism of the Catholic Church, but simply wishes to recall some principles specific to the Christian conscience that inspire the social and political commitment of Catholics in democratic societies¹⁴. This is because in recent times, often as a result of the rapid course of events, ambiguous guidelines and questionable positions have emerged, which make it useful to clarify important dimensions and aspects of such an issue.

Today there is a certain cultural relativism that clearly manifests itself in the theorization and defense of ethical pluralism, which is proof of the decadence and dissolution of reason and the principles of natural moral law. In line with this trend, unfortunately it is not uncommon to find, in public statements, statements that such ethical pluralism is the condition of democracy¹⁵. As a result, on the one hand, citizens claim the most complete autonomy in their moral choices, while, on the other, legislators believe that this freedom of choice must be respected, formulating laws that disregard the principles of natural ethics to show leniency only toward certain transitory cultural¹⁶ or moral orientations, as if all possible conceptions of life had equal value. At the same time, deceitfully trusting in the value of tolerance, a good number of citizens – and especially Catholics – are being asked to renounce participation in the social and political life of their country in accordance with the conception of the person and the common good that they hold. Believe to be humanly true and fair, which would be implemented by the legal means that the democratic legal system makes equally available to all members of the political community.

The history of the 20th century is enough to show that the citizens who are right are those who consider the relativist thesis totally false, according to which there is no moral norm rooted in the very nature of man, to which any conception of man, of the common good and the State must submit. This relativistic conception of pluralism has nothing to do with the legitimate freedom of Catholic citizens to choose, among political opinions compatible with faith and natural moral law, the one that, according to their own criteria, best corresponds to the demands of the common good. Political freedom is not based, nor can it be, on the relativistic idea that all conceptions of man's good have the same truth and the same value, but on the fact that political activities aim, in each case, at the extremely concrete realization of true human and social good,

in a historical context, well-defined geographic, economic, technological and cultural conditions.

People in the juridical-doctrinal view have a concept of the people of God¹⁷, as citizens of two worlds, who, as they walk in this finite, visible and immanent world, have a mission to fulfill, so in their thoughts and actions they must always keep this in mind, both the competent authorities established and the other members of society to seek its concrete realization. Therefore, their participation in the various areas of society is extremely important.

Thus, since the thought of the CIC 83, the participation of the Christian faithful in social and political life is a theme in which the ethical dimension prevails over many others in view of the Common well. Therefore, it is not surprising that CIC 83 treats this reality in a very synthetic way. In the five canons of Book II, to which the same policy refers¹⁸, they nevertheless allow a precise idea of the essential aspects. And this, including those that are considered in the light of the doctrine of the Second Vatican Council, which constitutes its immediate source, and of certain documents of the post-conciliar ecclesiastical Magisterium, especially the Apostolic Exhortation of St. John Paul II, *Christifideles Laici*¹⁹, of December 30, 1988, and the Doctrinal Note on Certain Questions Concerning the Commitment and Conduct of Catholics in Political Life, of the Congregation for the Doctrine of the Faith CDF²⁰.

The same doctrine, in view of a good and balanced participation of the Christian faithful in active politics, makes a fundamental distinction between pastors and laity. Although the Church's purpose is of a salvific and eschatological nature, and not of a political nature, it gives rise to tasks, lights and forces that contribute to the configuration of political society, in accordance with the values derived from the dignity of the human person and with the spirit of the Gospel. For this reason, the Second Vatican Council goes so far as to say that: "It is the obligation of the whole Church to work so that men are able to correctly restore the order of temporal goods and to order them to God through Jesus Christ"²¹. In the fulfillment of this ethical obligation, there is a fundamental distinction between the roles of pastors and the laity. The former, as pastors, limit themselves to clearly manifesting the principles concerning the end of creation and the use of the world, and to offering moral and spiritual help to establish in Christ the temporal order of things, while active participation in political life is reserved for the laity. In the Catechism of the Catholic Church, this doctrine is translated, on the one hand, into the indication that participation in social and political life is a particular duty of the laity and, on the other hand, into two norms concerning clerics, the CIC has clearly stated its explicit function assigned to them: the first, it forbids them to accept public offices that entail participation in the exercise of civil power. That is, in any expression of the legislative, executive and judicial power; the second indicates that clerics should not actively participate in political parties or in the leadership of trade unions, unless, in the judgment of the

competent ecclesiastical authority, it is required for the defense of the rights of the Church or for the promotion of the common well.

Concrete action and the diversity of circumstances generally give rise to a plurality of guidelines and solutions, which must, however, be morally acceptable. The reminder that is often made in relation to "secularism" and which should guide the commitment of Catholics requires clarification, and not just of a terminological nature. The conscious promotion of the common good of political society has nothing to do with "confessionalism" or religious intolerance. For Catholic moral doctrine, secularism, understood as the autonomy of the civil and political sphere in relation to the religious and ecclesiastical sphere – but not in relation to the moral sphere – is a value acquired and recognized by the Church, and belongs to the heritage of civilization already achieved²². John Paul II repeatedly warned of the dangers involved in any confusion between the religious and political spheres. "Very delicate situations arise when a specifically religious norm becomes, or tends to become, a law of the State, without taking into account the distinction between the powers of religion and those of political society. Identify religious law with Civil law can effectively stifle religious freedom and go so far as to limit or deny other inalienable human rights²³. All the faithful are well aware that specifically religious acts (profession of faith, performance of acts of worship or sacraments, theological doctrines, reciprocal communication between religious authorities and the faithful, etc.) remain outside the competence of the State, that he must not interfere with them and that he cannot in any way force or prevent them. Except in cases of necessity due to public order. The recognition of civil and political rights, as well as the provision of public services, cannot be conditioned by religious beliefs or services on the part of citizens. It is quite different that Catholic citizens, like all other citizens, have the right and duty to sincerely seek the truth, to promote and defend with lawful means the moral truths relating to social life, justice, freedom, respect for life and other human rights. The fact that some of these truths are also taught by the Church does not in any way diminish the civil legitimacy or "secularity" of the commitment of those who recognize themselves in them, regardless of the role that rational investigation and the certainty of faith have played in their recognition by part of each citizen. In fact, "secularism" designates in the first place the attitude of those who respect the truths that come from natural knowledge about man who lives in society, even if these truths are also taught by a particular religion, because the truth is one. It would be a mistake to confuse the fair autonomy that Catholics should have in politics with the demand for a principle that ignores the Church's moral and social doctrine.

3. The Participation of the Laity in Political Activity

In its intervention in this field, the Magisterium of the Church does not intend to exercise political power or suppress the freedom of opinion of Catholics on contingent issues. On the contrary, in accordance with his mission²⁴, he wishes to educate and enlighten the conscience of the faithful, especially those who dedicate themselves to political life, so that their action always remains at the service of the integral promotion of the person and the common good. The Church's social doctrine is not interference in the government of countries. It certainly establishes a moral duty of coherence for the lay faithful, within their conscience, which is one and the same. "In your existence, there cannot be two parallel lives, on the one hand, the so-called 'spiritual' life with its values and demands; and on the other, the so-called 'secular' life, that is, the life of family, work²⁵, social relations, political commitment, cultural activities. The branch grafted onto the vine that is Christ bears fruit in all sectors of activity and existence. In fact, all sectors of secular life are part of God's plan, which wants them to be the "historical place" of the revelation and realization of the charity of Jesus Christ for the glory of the Father and for the service of our brothers and sisters. Each activity, each situation, each concrete commitment – such as, for example, competence and solidarity at work, love and dedication in the family and in the education of children, social and political service, the presentation of truth in the world of culture – all of this is a providential occasion for a continuous exercise of faith and hope and charity²⁶. Living and acting in politics according to one's conscience does not mean inclining to positions alien to political commitment or a form of confessionalism; but it is the expression with which Christians offer a contribution coherent so that, through politics, a more just social order is established in accordance with the dignity of the human person. In democratic societies, all proposals are freely discussed and evaluated. Those who, in the name of respect for individual conscience, would like to see the moral duty of Christians to be in harmony with their conscience as an element that disqualifies them politically, denying them the right to act in politics, would fall into a form of secularism and in accordance with their convictions about the common good intolerant. In this perspective, in fact, the aim is to deny the Christian faith not only all political and cultural importance, but also the very possibility of natural ethics. If this were so, the way would be open to a moral anarchy that could never be identified with any form of legitimate pluralism. The domination of the stronger over the weak would be the obvious consequence of such a position.

On the other hand, the marginalization of Christianity could not serve the foreseen future of a society, nor the harmony between peoples. Furthermore, it would undermine

the cultural and spiritual foundations of civilization²⁷. In recent circumstances, it has happened that, even within certain Catholic-inspired associations or organizations, guidelines have emerged in favor of political forces and movements that, on fundamental ethical issues, have expressed positions contrary to the moral and social doctrine of the Church. Such choices and connivances, because they are in contradiction with the fundamental principles of Christian conscience, are not compatible with participation in associations or organizations that define themselves as Catholic. Likewise, it should be noted that, in some countries, some Catholic magazines and periodicals gave their readers, when making political choices, an ambiguous and incoherent orientation, misinterpreting the meaning of Catholic autonomy in politics, without taking into account the principles to which reference should be made.

Canon²⁸ says that the laity, like the other faithful, have by virtue of Baptism and Confirmation, the moral obligation and the right to exercise the apostolate, both personally and in association. Paragraph 2 of the same canon indicates that a specific field of apostolate of the laity: They also have the peculiar duty, each according to his condition, to impregnate and perfect the temporal order with the evangelical spirit, and thus to bear witness to Christ, especially in the fulfillment of these same temporal things and in the exercise of secular tasks. In this way, CIC 83 synthetically expresses the conciliar doctrine expounded in²⁹, and also³⁰. St. John Paul II, in the Post-Synodal Apostolic Exhortation³¹, makes it more explicit when he says that in the indicated sense of serving the person and society, the lay faithful cannot in any way abdicate participation in politics, that is, in the multiform and varied economic, social, legislative, administrative and cultural action, aimed at promoting the common well organically and institutionally.

It should be clarified that the duty to participate in social and political activity does not derive from Baptism itself, but from being a citizen. Social and political life, in some way, requires everyone's contribution. This need is even greater in the democratic regime, currently in force in most countries, in which it is up to citizens both to elect legislators and governors, and to participate in various ways in the formation of political orientations and decisions, which, according to the way of view of each one, more effectively promote the common well of their own country. Without participation, a democratic society is not possible. But to this we must add that the lay faithful, fulfilling in accordance with their Christian conscience the civil and political duties which they have in common with other citizens, also fulfill their specific mission of ordering the temporal order according to Gospel values, respecting their nature and legitimate autonomy, and cooperating with others, each according to his specific competence and under his own responsibility³². In short, it is a responsibility common to all citizens which, for the lay faithful, acquires a new dimension and meaning. This duty

does not mean, of course, that the lay faithful must be professionally engaged in politics.

In the Post-Synodal Apostolic Exhortation ChL³³, Pope John Paul II speaks of participating, as he said, with diversity and complementarity of paths in the multiform and varied economic, social, legislative, administrative and cultural action, aimed at organically and institutionally promoting the Common well. These broad terms include both the assumption of direct responsibility at the political level, in local administration (municipal, regional, etc.), union, cultural, economic, associative, and simple interest in public affairs, this leads to having a good knowledge of social and political problems, so that it is possible to behave responsibly and constructively when voting or to contribute in one's own family and social environment to prevail correct options and movements of opinions. In any case, the indication of CIC 83 goes against passivity, individualism and indifference to public life.

At the same time, the Church teaches that there is no authentic freedom without truth. "Truth and freedom, indeed, go hand in hand or else perish miserably together," wrote John Paul II³⁴. In a society where the truth is not sought and where it is not sought, any form of authentic exercise of freedom is also weakened, opening the way to a libertarian attitude and individualism that are harmful to the protection of the good of the person and society in the its set. In this regard, it is good to remember a truth that is not always perceived today or that is not formulated accurately in current public opinion: the right to freedom of conscience, and especially to religious freedom, proclaimed by the Declaration *Dignitatis humanae* of the Vatican Council II, is based on the ontological dignity of the human person, and in no case on an equality that does not exist between religions and between human cultural systems³⁵. Along these lines, Pope Paul VI stated that "the Council in no way bases this right on the fact that all religions and doctrines, even the wrong ones, that touch on this field, have a more or less equal value. This right is based on if in the dignity of the human person, which requires that they not be subjected to external constraints that tend to oppress their conscience in the search for and adherence to true religion »³⁶.

The affirmation of freedom of conscience and religious freedom in no way contradicts the condemnation of religious indifferentism and relativism by Catholic doctrine³⁷, but is in perfect harmony with it. The guidelines given in this Note aim to illuminate one of the most important aspects of the unity of Christian life: the coherence between faith and life, between the Gospel and culture, recalled by the Second Vatican Council. The Council exhorts the faithful to "faithfully carry out their earthly tasks, allowing themselves to be guided by the spirit of the Gospel. Those who know that we do not have a permanent city here on earth, but that we seek to reach the future city, believe that because of this they can neglect their earthly duties, losing sight of the fact that faith itself creates a greater obligation to fulfill them, according to each one's own

vocation." May the faithful have the desire to be able to "carry out all their earthly activities, uniting in one living synthesis of all their human, family, professional, scientific and technical efforts, and their religious values, under the high ordinance of which all things are coordinated to the glory of God»³⁸. For *Gaudium et Spes* ³⁹, the legitimacy of the political community lies in the fact that individuals, families, various groups the so-called civil community are not capable of effectively realizing good They must therefore join forces in a political community. A public authority is necessary as an arbiter in the face of diversity and as a manager of the common good in the face of complexity; exercised within the limits of the moral order. This vision of politics, which does not propose the regulation of conflicts, presupposes a kind of spontaneous unanimity: everyone must want the common good. Politics is only necessary to coordinate for greater efficiency and harmonize to manage the diversity of opinions everyone's efforts. We see that the strictly political question of power, including its component of coercion, is not central. It is significant that the word authority is often preferred to that of power, which appears only in the expression public authorities. If it happens that many easily link the options of one or the other with the evangelical message, even against the will of the interested parties, it must be remembered in such a case that no one has the right to claim the authority of the Church exclusively for his opinion.

4. Participation from the Principle of Coherence

In the first place, it is important to say that the participation of Christians or the faithful both as pastors and laity is not done in any way, but as established by the legislation in force itself, it must be in conformity with the doctrine taught by the Magisterium of the Church, that is, in coherence with the principles of Christian life based on the Gospel of Jesus Christ and on the documents of the Magisterium of the Church itself and of Holy Tradition. Thus, canon ⁴⁰ of the legislation in force contains two indications of capital importance as to how the lay faithful should participate in public life, which could be called the principle of coherence and the principle of freedom:

The lay faithful have the right to have the freedom that belongs to all recognized citizens in matters of land; However, in using this freedom, they must take care that their actions are inspired by the spirit of the Gospel, and they must be attentive to the doctrine proposed by the Magisterium of the Church, while avoiding presenting it as the doctrine of the Churches or their own criteria in matters of opinion"⁴¹.

In sincere dialogue, always try to enlighten each other, maintain charity among each other and, above all, be concerned for the common good ⁴². In accordance with a constant line in the Church's social doctrine since *Rerum no-*

varum, Paul VI highlights a weighty argument for the need for politics: it is up to the Church to control the economy⁴³. The economy is certainly important and legitimate, but, in itself, it does not aim for the common good. This notion of "control" is important: Politicians do not need to direct the economy, but to control it. Deploring the fact that multinational companies escape the control of States, Paul VI calls for the strengthening of international organizations. In this way, he is in tune with John XXIII: "In our days, the universal common good presents problems of global dimensions. They can only be resolved by a public authority whose power, constitution and means of action also assume global dimensions and which can exercise its action throughout the entire expanse of the earth. It is Therefore, it is the very moral order that requires the constitution of a public authority of universal jurisdiction"⁴⁴. The "authority of the Church" cannot be limited to remembering some of the main general ethical principles, which lay people must translate into political terms (a beautiful definition of political work: making possible what is desirable). According to the Council, it can go further: it must be recognized as having the right to "issue a moral judgment, even in matters that concern the political sphere, when the fundamental rights of the person or the salvation of souls require it"⁴⁵. This is an answer to the question about the "onions" of the Church: when not only its spiritual mission ⁴⁶ - the "salvation of souls" - but also respect for the "fundamental rights of the person" is at stake, the Church "meddles in its own business" when involving their authority in the debate. It remains to be determined, of course, to what extent "fundamental human rights" are or are not at stake in the aforementioned political decisions. To make this "prudential" judgment, those who hold "the authority of the Church" must refer to the expertise of competent lay people, provided, of course, that the word "competent" is understood in a broad sense, itself carrying pluralism. Through the indispensable competence of experts who know the issues well and relate to those of Christians, who are as real as they are different, who, because they are committed to the "field", can testify to what the decisions under discussion mean for concrete people.

With determination, the Magisterium of the Church states in the Second Vatican Council: "It is right that the Church can everywhere and always preach the faith with authentic freedom, teach her doctrine about society, fulfill her mission among men without hindrance, issue a moral judgment, even in matters that concern the political sphere, when the fundamental rights of the person or the salvation of souls require it, using all means, and only those, that are in accordance with the Gospel and in harmony with the good of all, according to the diversity of times and situations"⁴⁷. This final clarification on the means "in accordance with the Gospel" should calm the fears of those who imagine that the Church wants, by taking a position, to impose its points view.

The Gospel does not impose anything. But the Christian believes that its invitations are ways of life, not only for himself and for believers, but for society. Since the origins of Christianity, the relationship between the Church and political power has been an a much discussed – and disputed – issue. The entire range of possible models, from theocracy to the most absolute separation between religion and politics, which reduces faith to a purely private field, was evoked, if not translated into practice⁴⁸. The historical evolution was marked by moments as diverse as mutual suspicion in the time of the first Christians, through the Christianization of the Empire, the quarrels of the Middle Ages for the supremacy between political and religious power, the various phases of secularization⁴⁹ to culminate in the disappearance of the temporal power of the Church in the end of the 19th century, a disappearance that took the Holy See several decades to accept. In reality, this acceptance was only fully achieved with the "Declaration on Religious Freedom" of Vatican II⁵⁰. It is not our purpose to retrace in detail the stages of this historical process. But we would like to emphasize, recalling some key principles, that the evolution of the relationship between Church and State and, more broadly, of faith to the field of political action, is always under construction. At the starting point of the analysis, there is the Catholic hypothesis according to which faith can never be a purely private matter. We will first examine the founding logic of this position, developed by Vatican II and clarified by subsequent texts. The presentation of the justifications will be followed by a beginning of reflection on the Church's modes of intervention in the political field. Finally, this first approach will be completed by a reminder of the essential elements of the Catholic theory of the State and political power, which constitute an essential basis for understanding episcopal positions on issues of national defense. The eventual recourse to certain elements of Calvinist or Lutheran theology will aim to shed light on the specificity of the Catholic model, rather than developing a true comparative analysis.

The Church only frees itself from the interests of this world to be able to better penetrate society... Paul VI declared to the diplomatic corps accredited to the Holy See in 1966⁵¹. This is, in a few words, to summarize the entire philosophy of the conciliar document "*Gaudium et Spes*" and successive developments within the Church. Stating that faith has a social and political dimension raises the problem of its relationship with political action, which is where ethics manifests itself.

The various religious confessions provide significantly different answers on this point, which is not without consequences for the way in which each one will evaluate its relationship with political authority. Furthermore, within the Catholic Church a distinction is necessary between the powers of the teaching profession and the laity, a distinction that,

as we will see, was not easy in the debate on armaments, especially in the United States. The Church is not an abstract entity; It is also an institution – and even a State – that implies a certain number of contacts with political society. Furthermore, its members are not isolated from the society in which they live: they are faithful to the Church and citizens of their State, a dual membership that is not always without problems. If this sociological observation is enough to explain certain interventions by the ecclesiastical entity in the political field, it is far from exhausting all its foundations. To do this, it is necessary to resort to an explanation of a theological nature, the guiding principles of which are set out in the conciliar document "*Gaudium et spes*"⁵². The Pastoral Constitution "*Gaudium et spes*" insists from the first lines on the fact that the Church, "People of God", is "truly and intimately in solidarity with the human race and its history"⁵³ and in constant dialogue with the human family⁵⁴. Exposing in more detail the role of the Church in the world, she says: "If the mission that Christ entrusted to his Church is not of a political, economic or social nature, this religious mission flows a function, lights and forces that can serve to constitute and strengthen the community of men in accordance with divine law"⁵⁵. There is no separation between the temporal activity of men and women and the building of the Kingdom of God: The expectation of the new earth, far from weakening in us the concern to cultivate this earth, must rather awaken it: the body of the new human family grows there, which already offers some general guidelines for the century to come. Therefore, although earthly progress must be carefully distinguished from the growth of the Kingdom of Christ, this progress is nevertheless of great importance for the Kingdom of God, in that it can contribute to a better organization of human society⁵⁶.

This principle of coherence expresses the fundamental requirement that the lay faithful freely carry out their social and political activities in accordance with their Christian conscience, that is, in accordance with the convictions they have acquired on the basis of their human experience, their technical knowledge and their careful reflection on the spirit of the Gospel and on the teachings of the ecclesiastical magisterium on the good order of human society (Social Doctrine of the Church). This requirement does not imply any confusion between human and civil values and, specifically, religious values, nor does it imply that the Christian faith is identified with or linked to a concrete political solution.

Catholic citizens should do exactly the same as all other citizens: promote what they conscientiously consider most convenient for the common well of their own country. When proposing or promoting a solution to a particular social or political problem, they seek the sources of information they consider appropriate to have as accurate an idea as possible of the nature of the problem and its most appropriate solution. Subsequently, each one will exercise their right to propose and

defend their political option, which will be analyzed and evaluated in their own forum, without anyone being able to prevent the exercise of this right, resorting to the expedient of disqualifying the sources of information or ideal inspiration that each one used. The value of the solutions presented and the reasons that support them must be debated, but no one can be prevented from expressing the proposal that he conscientiously considers the most successful.

The Christian faith illuminates in many points the political culture of believers on human goods, which are understandable and rationally defensible, such as the dignity and transcendence of the person, the value of life, justice, equality and freedom. Freedom, the importance of the family founded on marriage, the right of parents to educate their children, etc. The interior unity and coherence of the true believer, the unity of life of which the exhort speaks. A ChL post⁵⁷ leads him to understand the importance of these goods for the good ordering of society and, therefore, to try to have the legal and political order protect and promote them, using the various means of dissemination, propaganda, etc. that in a state of law they are equally available to all citizens. With all this, he does nothing more than exercise his right to propose and defend what he conscientiously considers best for political society, as well as his fellow citizens, believers and non-believers. Since in today's society people live together who are very different in terms of religious convictions, some lay faithful may fear that, acting according to their conscience, they will end up imposing a perspective of faith on non-believers, falling for both into the extreme of religious fundamentalism. This danger will not arise if there is the necessary formation, referred to in canon⁵⁸, which on the one hand makes it possible to distinguish specifically religious goods from those that are not and on the other hand leads to the knowledge how they show that these are rooted in the natural nature of the human being and that their promotion represents a good for all. Even though it has not yet reached its perfection, "the kingdom is already present in this earth"⁵⁹, a statement that will make American bishops difficult. Therefore, "the Christian message does not distance men from the construction of the world, nor does it encourage them to lose interest in the fate of their fellow men: on the contrary, it makes it a more urgent duty for them"⁶⁰. On the one hand, man's temporal activity acquires a religious significance and, on the other, the spiritual effort of the Church contributes to human development. Therefore, it is possible for the Council to affirm that there is complementarity and mutual support between the Church and the human community⁶¹. The Church appears as "the soul of human society"⁶², although it positively recognizes the contribution that the secular world can make to it⁶³. From this perspective, political activity is part of the teleology of salvation even before any ethical intervention.

John Paul II gives substance to the Council's statements

from an approach that closely unites his religious vision and an anthropology based on the notion of "human dignity". Even more than his predecessors⁶⁴, he affirms that, through his incarnation and redemption, Christ made it possible for every man to achieve full human dignity. The doctrine of the Incarnation allows us to affirm that the Gospel message does not only concern the abstract man, the spiritual man, but the being in its own unity, in its material and spiritual dimensions⁶⁵. Christianity is an eminently historical religion⁶⁶. The belief in a God who manifests himself concretely in history cannot be without political implications. These implications will become even more concrete as the Church affirms the community character of salvation⁶⁷. For John Paul II, this postulate of a social and community dimension of the human person is realized sociologically through an organic link between religion and culture, which, according to him, are inseparably constitutive of human ontology⁶⁸, up to the dimension of transcendence⁶⁹, so that faith cannot be alien to the social body in which culture manifests itself⁷⁰. Since Christ came to save man in his entirety, to be concrete, to have access to transcendence, to be unique and to exist only in relation to a community, the Church cannot be uninterested in the temporal aspect of activity. human nature, nor can he avoid referring to the social, cultural and political spheres of this activity in his speech. It presents itself, then, as a guarantee of respect for "human rights" in the most comprehensive sense of the term, that is, all the conditions for the material and spiritual development of human beings⁷¹. The human will can, of course, be exercised in the field of ethics – which is good and necessary – but before God, it is irrelevant. Trying to justify oneself through ethics would be a vain task, a reason for despair instead of hope, because it would be doomed to failure because of man's sin. In Calvin, thanks to the "third use of the law"⁷², we find a more advanced attempt to link ethics and the Gospel, which is no longer just an expression of the gift of God, but an ethical message for didactic use, destined to lead to obedience of believers.

A close link between the Gospel and ethics is also emerging in Catholic theology. For Thomas Aquinas, who takes up the Aristotelian tradition, human action is determined by its end – the object of the will – this end being the search for good⁷³. As Alain de la Morandais summarizes:

Every action aims at an end, which is above all its own and which aims, in addition to immediate ends, at an ultimate end, explicitly or implicitly desired. This ultimate end, bringing together the multiplicity of our acts and the diversity of our particular intentions, gives our existence a certain unity of its own and plays the role of the supreme principle of unification in relation to moral values, which remain values of action⁷⁴. According to Thomas Aquinas, the ultimate end can only be God, as God is the Sovereign Good⁷⁵. Man, upon realizing his ontological nature, obeys the eternal law. Tho-

mistic doctrine is, therefore, a theology based on teleology. Divine grace and man's will contribute to ethical action⁷⁶, which has significance for both human development and the realization of the Kingdom of God. We will leave it to theology to continue reflecting on the relationship between ethics and sanctification. However, it is up to political science to examine the meaning and limits of discourse ethics of the Church, which, from the moment it is not limited to the field of individual action, has an immediate impact on the political field.

If the Church's words on political issues are intended to be motivated by ethics, this does not undermine their concrete nature and content. Should it be limited to a negative judgment, a "you mustn't" directed at political power, which would intervene a priori as a marker, or a posteriori, as a sanction? Or should it also present positive imperatives, with the danger of giving in to pure legalism? In that case. How can we do justice to the infinity of ethical demands, which go beyond all prescriptions? It must give support and assistance to political leaders in their task of administering and promoting the "common good", as the Council seems to foresee⁷⁷, or it must assume a role of prophetic contestation without necessarily propose a solution to the problems in question? Should it limit itself to the enunciation of general principles that are likely to remain formal ("do good", "avoid evil") or should it be up to it to decide on concrete political proposals? To these questions, which accompany any political commitment of a spiritual authority, there is added in the Catholic context the difficulty of dividing competences between lay people and teaching, a difficulty that has acquired particular acuteness in the debate on the assumption of episcopal positions on war and peace.

5. The Principle of Freedom in Temporal Matters and Social Barriers

Canon⁷⁸ of the legislation in force expresses and guarantees the right to the principle of freedom and autonomy, indicating that the laity must be recognized in the areas of land for this freedom and autonomy for which they are the responsibility of all citizens, and that the laity, in turn, avoid presenting as the doctrine of the Churches their own criteria in matters of opinion. In order for this freedom to be effectively recognized in the Church, ecclesiastical authorities will refrain from pronouncing themselves officially on political questions that may be discussed, and the lay faithful will avoid presenting their options on these same matters as the doctrine of the Church, recognizing that the other faithful have the legitimate freedom to have different opinions. The principle of freedom is harmoniously combined with the principle of coherence expressed in canon⁷⁹, with his faith and assuming all his responsibility without pretending to attribute to the Church or to her doctrine what is the personal

opinion of an individual. The laity must act according to a practical moral judgment that will enable them to bear witness to their condition as Christians without rest. At the same time, their action must always respect in each case the ends, laws and means of the concrete human reality in which they operate (profession, family life, apostolic activity, economy, international relations, etc.).

The freedom of the laity in social and political matters, therefore, consists in the legitimate faculty to choose, from among political opinions compatible with faith and the natural moral law, the one which, according to their own criteria, best corresponds to the requirements of the common good⁸⁰. When questions of faith or morality are clearly at stake, the Church's salvific mission imposes on pastors the right and duty to pronounce moral judgments on temporal realities⁸¹, since the legitimate plurality of temporal⁸² opinions does not derive from a tactical criterion of efficacy, but from an important doctrinal question of principle. which refers to the mission of the Church and the relationship of the Christian faith with culture. It is to know almost everything that for the Christian conception there is a duality of spheres, that of Caesar and that of God⁸³, and a duality of authorities, religious and political, with differences and different missions, reciprocal autonomy. The freedom of the laity in these areas is fundamental to their participation in the Church's saving mission.

However, he speaks of the social obstacles to freedom in the ecclesial mission. When this right to the freedom of the laity is not respected in the political and religious question and is not well defined, clericalism gains ground. The one to which it refers can have multiple manifestations, above all the inability to understand that the laity can assume apostolic responsibilities without being mandates of the Hierarchy, or without necessarily being framed in a certain pastoral plan, as the Catechism of the Catholic Church emphasizes, claiming that the initiative of lay Christians is particularly necessary when it comes to discovering, to invent means to imbue social, political and economic realities with the demands of Christian doctrine and life.

This way of understanding the reality of the Church from a perspective of power, rather than of service, can also be considered a sign of a certain neo-clericalism, so much so that the immense task of Christianizing temporal realities is considered the consolation prize left to the laity. Finally, another manifestation can be found with shades of neo-clericalism contrary to the harmony that should reign between the ministerial or hierarchical priesthood and the royal priesthood, somewhat affected by Protestant influence, a problem due to the essential and ontological distinction between priest and laity. These different manifestations of clericalism attack the legitimate freedom of the laity and abuse clerical functions. On the other hand, the provisions of canons⁸⁴ and CCEO can be considered as legal barriers to contain these phenomena, but the principle of freedom necessarily leads to a great autonomy in the action of the laity, to multiple solutions, to a great flexibility of options.

6. Overview and Understanding of Religious Freedom

In order for the people of any country, and in this context of the article, to request or claim any Right, the Constitution must contemplate this Right. It is therefore important that Christians participate in the drafting of the Constitution and then participate in politics, forming the Christian people in politics on the basis of the faith taught by the Magisterium of the Church⁸⁵. For example, the case of religious freedom that encompasses many things that are thought about, in education, the issue of immigration... etc., it is necessary to fight in the elaboration of the laws that it is already contemplated and then demand the applications in case of violation or usurpation.

It is a human right that postulates the freedom to determine oneself in religious matters; that is, to adhere freely to a particular religion and to profess it - also freely - individually and collectively, in public and in private. Both the Universal Declaration of Human Rights⁸⁶ and the main Covenants or Conventions on Human Rights explicitly proclaim it. A corollary of the Right to religious freedom - which is also reflected in the international texts mentioned - is that no one can be discriminated against in civil life for their religious choices. There are a number of coincidences between the right to religious freedom, as contemplated in the texts cited, and the Church's teaching on this right, fundamentally taken up in the Declaration *Dignitatis Humanae* of the Second Vatican Council.

The clear location of religious freedom in the field of human rights has facilitated its recognition in the vast majority of world constitutions⁸⁷. However, it is a trend that was only consolidated from the second half of the twentieth century.

Jean-Marie Aubert insists at length on the idea of trends, which presupposes an open human reality, evolving according to historical circumstances⁸⁸. In practice, this empirical and existential⁸⁹ character of natural law was evacuated under the influence of the reductive interpretation of scholasticism in the 16th and 17th centuries, reinforced, on the one hand, by materialism and, on the other, by the idealism of later philosophies. The result was an insurmountable dichotomy between nature and freedom, absent from the Thomist theory of origins⁹⁰. From this perspective, nature is no longer considered as "a reality in a state of trends" on which reason must work, but as a fixed and immutable datum, separated from the vagaries of historical circumstances. The voluntarist tendency, inaugurated by Dun Scotus and transferred to the domain of natural law by Suarez⁹¹, also led to considering law as an imperative external to nature, independent of the conditions of human flourishing, obligatory simply because it is imposed by divine authority⁹².

These two trends, combined with the magisterium's claim to the primacy of the interpretation of divine will, introduced a restrictive view of ethics into Catholic doctrine. From the

"primary principles" inscribed in human reason, the ecclesiastical authority believed itself authorized to derive by deduction the content of universal ethical norms directly applicable to action, when this should have been the subject of a specific assessment in each particular case⁹³. No one made the political implications of this historical distortion clearer than the German jurist Ernst-Wolfgang Bökkenförde. This same author notes the existence of a deep gap between the nature of political decision-making, which is essentially contingent, linked to a series of heterogeneous factors in constant association and dissociation, often the result of a compromise or a choice between several alternatives, and an attitude that consists of deducing from general principles norms that are simultaneously universal and timeless, on the one hand, immediate and applicable to action, on the other hand. The danger is, then, "qualifying as intangible and inalienable the domains and partial contents of the common good" - the object of political action in Catholic theory, we will return to this - "which are directly related to natural law, even when comparative assessments and commitments would be necessary, and make them the (concrete) core of the common good"⁹⁴. The desire to draw concrete conclusions immediately applicable to the action of the principles of natural law leads to a positivism in moral theology that makes it very dependent on the ideologies and political currents that permeate a society at a given time. The impossibility of escaping the dilemma of universality and concreteness leads to "a fulfillment by means of contingent propositions and judgments... which are obvious to those to whom natural law is addressed in the first place... this character of evidence serve as indirect proof of their ability to be universally identified"⁹⁵. Augustinian theory, which is directly inspired by Saint Paul, makes political authority a remedy for concupiscence and a means of coercion to force sinful man to cooperate with his brothers⁹⁶. In the temporal sphere, sin dominates, even if grace is also present⁹⁷. For this reason, God allowed the creation of institutions, including the State, to prevent the wicked from destroying what is good. From this perspective, the law promulgated by political power acquires a positive role that is part of the context of divine providence; in fact, by fixing the conditions of coexistence between men thanks to the restriction of the wicked, if necessary, it allows the righteous to subsist⁹⁸. The Catholic interpretation of Augustinian theory, by emphasizing the relationship between law and sanctification, predisposed to making political power the instrument of divine will, this time not only negatively, as in Luther, but positively, the legal guarantee offered by power becoming at the same time a guarantee of the fulfillment of the divine will⁹⁹. The risk of confusion between the two levels, inherent to any theory of natural law, marked the entire history of the Church until the Second Vatican Council.

The evolution toward an ever-wider recognition of religious freedom has been rather slow. From the outset, it

should be noted that the concept¹⁰⁰ of religious freedom is only possible from the dogma and religious experience of Christianity. In fact, only in countries with a Christian culture and tradition is there a continuous and homogeneous process of acceptance and maturation of religious freedom, while this process is unknown (or, at least, worse assimilated) in countries with a non-cultural culture. In fact, Christianity is a universal religion which, by virtue of revelation itself ("render to Caesar the things that are Caesar's and to God the things that are God's")¹⁰¹ makes it possible to distinguish between civil society and religion, overcoming that confusion between religion, society and ethnicity, which was the generalized situation of cultures prior to or contemporary with the emergence of Christianity. With Christianity, religion becomes a personal choice by which one adheres to a religious community that is governed by its own rules, different from those of *civitate and incompatible with those of any other religion. At the same time, Christianity has its own doctrine on the foundation and limits of political power, which cannot usurp God's rights over society and the Church. Therefore, Christianity postulates an absolute personal freedom to accept the faith and a personal and communal freedom to practice it, in the face of any opposition or abusive intervention by the State or third parties.*

7. The Notion of Religious Freedom in History

If, after the era of persecution, the Edict of Milan (313) grants civil liberty to Christians to practice their religion, 67 years later, with the imperial constitution *Cunctos populos* of Theodosius (380), Christianity became the official religion of the Empire. The State began to identify itself with the Christian religion and banned all others.

The basic principle that justified the system was that only the truth had rights. From then on, religious dissidents - heretics, schismatics and apostates - were considered not only as people installed in error and, therefore, without the right to proclaim and defend their ideas, but as true social dissidents and persecuted as such by the secular arm. With the Protestant Reformation and the ensuing religious wars, Europe was divided into Catholic and Protestant denominational states, in which religious minorities were tolerated at best or persecuted at worst. And this state of affairs lasted - with nuances - practically until the French Revolution. However, the principle already defended by St. Augustine, that no one can be forced to believe, has always been safeguarded, because the act of faith is radically free.

If civil sovereignty is "willed by the Creator... so that it regulates social life in accordance with the prescriptions of an order immutable in its universal principles"¹⁰², obedience to civil authority becomes a norm of morals and faith. In historical practice, this imperative has had a greater impact in

Europe than in the United States. Leo XIII turned to it in 1892 to encourage French Catholics to "join" the Republic¹⁰³. The idea of the State as a guarantor and promoter of the "common good", taken up by Thomas Aquinas from Aristotelian philosophy, constitutes the second pillar of the Catholic understanding of political power. Like Aristotle, the great Catholic theologian considers the State as the "perfect *societas*" in which man's natural development occurs. Furthermore, the Council does not completely distance itself from this statement, presenting the political community as one of the "social bonds necessary for the development of man... which correspond most immediately to his human nature"¹⁰⁴. In this perspective, the State is no longer defined in terms of its nature (authority) or its origin (divine will), but in terms of its attributes: the promotion of the "common good". We are, therefore, moving towards a functional definition.

8. The Church, Freedom of Worship and Religious Freedom as a Right

Against revolution and liberalism, the Church condemned religious freedom because, in its eyes, the new order was the result of indifferentism, subjectivism and relativism. Pope Gregory XVI, in the Encyclical *Mirari vos* (1832), censured the doctrines of *Lamennais*, who defended that the State should not position itself in the field of religion, allowing maximum freedom of conscience. Specifically, it postulated the separation of church and state, as well as the obligation of all concordats. In order to process this document, it is necessary to take into account the precise meaning that the condemned theses assumed at that historical moment. Thus, it is understood that when the Pope condemns freedom of conscience and religion, he is not condemning religious freedom, in the modern sense of the term, but religious doctrine taught by relativism and religious indifferentism.

When he condemns the separation of Church and State, he is not so much condemning a certain system of mutual relations as a separation that has been resolved into an absolute ignorance of religious values on the part of the State (if not into a gross violation of the religious freedom of Catholics and of the Church itself). Another document of the Magisterium that causes confusion in this area is Pope Pius IX's Encyclical, *How to Heal* (1864). In it, the Pontiff also strongly condemned an *all-encompassing* freedom of worship, that is, without any reference to the true goal. The same condemnation is found in propositions XV, and XVI, of the *Syllabus* (1867)¹⁰⁵. But Pius IX did nothing more than confirm what Gregory XVI had already taught and at no time can one find in these texts any condemnation of freedom of conscience in its genuine legal - not moral - sense of immunity from coercion to embrace or profess a certain religion and act accordingly.

The Church normatively affirmed this doctrine on the dignity of the human person in its doctrine, in its own sphere, by

establishing in¹⁰⁶, that it is never licit for anyone to coerce men to embrace the Catholic faith against their own conscience. Canon 586 of the CCEO is more articulate and says: "It is strictly forbidden to restrain or induce by inopportune artifacts, or to attract anyone to enter the Church; All the Christian faithful, on the other hand, must strive to ensure that the right to religious freedom is guaranteed and that no one is separated from the Church by unjust¹⁰⁷ harassment"¹⁰⁸. Therefore canon states¹⁰⁹,: "All men are obliged to seek the truth concerning God and his Church and, once known, by virtue of the divine law they have the obligation and enjoy the right to embrace and observe it"¹¹⁰.

The right to religious freedom is neither the moral permission to adhere to error, nor a supposed right to error, but a natural right of the human person to civil liberty¹¹¹. *La Dignitatis Humanae* conceives of religious freedom¹¹² as immunity from coercion in the religious sphere, both by individuals and by any human power¹¹³, in such a way that no one is compelled to act against his conscience or is prevented from acting in accordance with it. The Second Vatican Council continues to defend the existence of a moral, not a civil, legal obligation on the part of men to seek the true religion and embrace it once found¹¹⁴. The definition that offers the right to religious freedom is the traditional one in rights of freedom, as it identifies its naturalization with that of a negative right. For the Church, the foundation of the human right to religious freedom is nothing other than the dignity of man. And in this it coincides with the Declarations and the main international documents on human rights. Both the Encyclical *Pacem in Terris* and the DH propose a doctrinal reflection that aims to provide theoretical foundations for human rights, and in particular that of religious freedom.

The Pastoral Constitution *Gaudium et Spes* defines the common good as "the set of conditions of social life that allow men, families and groups to fulfill themselves more fully and easily"¹¹⁵. The social base on which the State rests (civil society) is conceived organically. A harmonious construction is assumed in which there would be agreement between human ontology and its social and political realization, all these elements being ordered to the same origin, the Creator God¹¹⁶. For John Paul II, the demand for respect for "human dignity" is part of an objective moral order. The pope does not specify its content, but he gives freedom of conscience and religious freedom a primary place in this order. In effect, they are the *sine qua non* of human achievement, because the meaning of human action is resolved in the search for truth. Consequently, any power, and therefore any political power, will only have legitimacy if it respects the objective moral order. The State can only derive its authority from the nation, which is the emanation of culture. From the moment it ceases to be the expression of the latter, since it was shaped based on the free determination of the individuals that compose it, political power loses its legitimacy¹¹⁷.

9. The Necessity and Reason for the Participation of Christians in Politics Taking into Account the Constitutions

It is generally recognized that the Constitution is the Highest Law of a politically organized society, of a country. It is the way a society is formed, established, and organized. Constitutions can be classified in terms of content, such as material and formal. From a material point of view, the Constitution would be a set of norms that govern the creation of the State, its basic structure, the attributions of its organs, the limits of power, the rights of people, groups and society as a whole. Its content focuses on the structuring of the State, the formation of public powers, the form of government, the acquisition of power, the distribution of powers, rights, guarantees and duties of citizens. Formally, the Constitution is the written text resulting from the manifestation of the Original Constituent Power that can only be modified within the limits established by the same Constituent Power.

Therefore, social representations can be understood as social and mental entities collectively constructed, contributing to the formation of militant Christians in this social area and in the political field: various groups, schools and pastorals of faith and politics spread all over the country. It is important to have a good structuring of the Faith and Politics School as an object of study to verify this relationship (in it religious praxis focuses on the aspects of faith and politics, which gains a redimensioning in relation to other types of education), because it is systematically concerned with the search for representational forms of faith and politics that seem to come from the experience of the service of those militant Christians in favor of life.

This requires the promotion and education in the faith and politics of groups and movements linked to social movements, engaged and immersed in the light of faith in the social action of the Church to fight and work for social rights, the common well, but for this both in the civil and canonical juridical spheres requires an integration of the two powers, temporal and timeless or spiritual. Therefore, Christians being in the world in their mission must submit to such authorities, but also collaborate for the finite and infinite common well, submission makes such a requirement by collaborating and applying the Word of God as a positive divine right, as it is said in the same Word: "Each one must be subject to the constituted authorities, for there is no authority that does not come from God; those that exist were instituted by God"¹¹⁸, forming disciples also with spirit through local initiatives of faith and politics that emphasized political formation and spirituality understood as an exercise of the spiritual dimension that permeates and animates the political activity of Christians. With this awareness and formation, you will have trained Christians who can participate in any area of politics, having any position with good formation in faith and politics to work for justice and the common well even in the

redrafting of constitutions can think about the mission of the church for true justice in the world.

10. Conclusion

The journey we have just taken allows us to say that the relationship between faith and politics, that is, the participation of the faithful, each according to his or her status in politics, developing faith in the positions or functions they have carried out throughout history, is indispensable for the defence of justice, the common well and for a better future. Our article aims to analyze, understand and strengthen the relationship between faith and politics among Christian militants through their good participation in it. Therefore, social representations can be understood as social and mental entities collectively constructed, contributing to the formation of militant Christians in this social area and in the political field: various groups, schools and pastorals of faith and politics spread all over the country. It is important to have a good structuring of the Faith and Politics School as an object of study to verify this relationship (in which religious praxis focuses on the aspects of faith and politics, which gains a resizing in relation to other types of education), because it is systematically concerned with the search for representational forms of faith and politics.

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To achieve this goal, we will seek support in the sciences, because, as Pope John Paul II already stated, political action is made from values and interests that are confronted with a certain reality. To know reality, the data presented by the human and social sciences (sociology and psychology,...) and a correct interpretation of them are indispensable. Some Christians think that they do not need these helps, because the Gospel would suffice. However, the Second Vatican Council pointed out that these sciences have a legitimate autonomy, that is, their knowledge and laws are not replaced or supplied by religious faith, although they can receive enrichment and fullness from it. With this awareness and formation, you will have trained Christians who can participate in any area of politics, having any position with good formation in faith and politics to work for justice and the common well even in the redrafting of constitutions can think about the mission of the church for true justice in the world.

The change in the political, tax, legal and reparative system on such delicate and complex issues, does not only pass

through those who are elected, but is inserted in the citizen attitude of each one of us, who need to educate ourselves to make life a service to others, in participation in social and community work, which make us true agents of transformation. It is also necessary to open spaces and discover real moments to act in the public life of our city, state and country. It is necessary to participate in municipal councils, in city council meetings, following discussions and votes in the Senate, Chamber of Deputies and Legislative Assembly, as well as supervising the state and federal governments. Politics is not a profession or a family inheritance, we need to consider that a candidate who has become a professional in politics will be taking us away from the exercise of the common well. No politician will serve the common well or resume the good purpose thinking only of himself. The elections provoke and challenge us to have hope and to give a reason for our faith as missionary disciples.

All in all, it is the right time for us to firm our position and express our "enough" to those who use public life through politics. Christ Jesus calls us to live public life in the light of the gospel. That should be our motto. We cannot fall into the mistake of believing that voting is just another obligation and that our vote is of little or no use. It is a serious omission to say or think: I am so discredited that I will vote null or blank. Such deceitful conduct only contributes to the ill-intentioned¹¹⁹. Let us be careful not to run the risk of just complaining later, because if we are not interested in participating in politics now, it will end up being used by people who will not care about the common well, but about their private interests, which will inevitably generate more corruption and impunity.

The choice of those who direct our destinies in public life has to be based on Christian principles. We need people who encourage the common well, promote life from its beginning to its natural end, and strengthen social organizations, especially those that are models of service to others, of building truly supportive communities, of an example of Christian life. Therefore, you should vote not to please anyone, but for people who can represent you in the use of your money in education, health, job creation, human and social promotion. We must be very careful with the arrogant, populists, demagogues and sycophants, who do not inspire confidence. Pope Pius XI said that Politics is the most perfect form of charity. The speech was repeated by Paul VI, through whom it came to be widely known and recently taken up by Francis. However, what we have noticed is that Politics has, for some years now, been reduced to the partisan issue. If Aristotle understands the human being as a political being, this understanding goes unnoticed when we depoliticize – or try to depoliticize, to be honest – our entire place and role in the world. It is necessary to engage in the causes that seek to fulfill the life and rights of all.

It is necessary for Christians to assume their social place in the transformation of reality. Many reasons led us to distance ourselves from political life, as a search for the common well. Among these many reasons, some stand out: individualism, as

a promise that only the individual can save himself in life; the disbelief in the fact that political agents can contribute to social transformation; politicking, which creates hopelessness and indignation; and the lack of political leadership, which inspires mobilizations in the search for the common well. Our political model is bankrupt and, the more we distance ourselves from discussion and political construction, with broad popular participation, the more troubled the social organization will be.

Politics is everyone's commitment, because it constitutes who we are, as Aristotle had already warned. For Christians, in turn, this issue cannot be left on the sidelines. And this is precisely the observation we make when we let echo in us the Popes' speech that Politics is the most perfect form of charity. This is because charity, far from any romanticized reading, is an imperative for the transformation of structures, so that the whole of life is lived in the dynamics of dignity. In this sense, Christians cannot be satisfied with looking upwards, waiting for the return of Jesus to prevent us from changing the reality in which we are inserted, purely by waiting for a life beyond death, in eternity. In fact, this was a realization that the first Christians did not take long to make, when they began to discern the signs of the times in which they lived: "As for the coming of our Lord Jesus Christ and our gathering together to Him, we beseech you, brethren, not to be shaken so quickly in your convictions, nor to be alarmed by any pretended revelation of the Spirit or any instruction or letter attributed to us that would give the understand that the day of the Lord is already coming. Let no one deceive you in any way" ¹²⁰.

It is necessary, therefore, that Christians assume their social place in the transformation of social reality, moved by true hope, which does not disappoint¹²¹, but which makes us put our hands to the plough and always look ahead, as a criterion for our participation in the Kingdom of God. The participation of Christians cannot be limited to attendance at religious services. It is necessary to truly engage in causes that seek the fulfillment of life, concretizing in the realization of the right for all and in the justice that the Kingdom reveals. Only in this way will we break with the distortion of Politics, promoted even by many who call themselves Christians, but who only use religious means to be raised to power and who impose on the population a project that has nothing to do with the life of Jesus. This getting involved with politics does not only mean joining a political party to become a candidate for some public office. Politics is much more than that. According to Pope Francis himself, politics is one of the highest forms of charity, because it seeks the common well. Obviously, lay Christians are not exempt from getting involved with politics more directly, on the contrary, they must get involved, they must work in politics and for politics. Pope Francis considers this a special mission. Working for the common well is a duty of the lay Christian. Paragraph¹²² of the Catechism of the Catholic Church points to another duty of the citizen in the face of politics: to collaborate with the powers that be for the good of

society. Thus, citizens must recognize, respect, and submit to legitimate authorities. Regarding submission, the Epistle of Romans brings us a guideline: "Let each one be subject to the constituted authorities, for there is no authority except from God; those that exist were instituted by God"¹²³.

Faced with this reality, we can affirm that each Christian is co-responsible for the politics of his neighborhood, city, state and country and, consequently, for the common well. This co-responsibility entails, in addition to many other duties, the exercise of the right to vote and the defense of the country. Defending the country means voting well, with conscience and according to moral principles. The Christian should not reject the politician, but collaborate with him, establish a relationship of partnership, of someone who demands and who is present. The Christian citizen must, above all, pray for politicians and not accept, under any circumstances, the weakening of Christian morality by the representatives of the people.

That obedience to the legitimately constituted political authorities is a duty of all citizens, there is no doubt about that. However, this obedience cannot be lived blindly, that would be a great danger. The Catechism of the Catholic Church presents a very forceful position, for those cases, in which prescriptions are created "contrary to the requirements of the moral order, to the fundamental rights of persons or to the teachings of the Gospel". In this case, the Christian not only may not follow them, but is obliged to do so¹²⁴. In short, obedience must always be guided by the morality of the Gospel. It is precisely for this reason that it is part of the Church's mission to pronounce "a moral judgment, even on the realities that concern the political order, whenever the fundamental rights of the person or the salvation of souls so require" ¹²⁵. In the first place, "the political community has the duty to honor the family", protecting this fundamental institution for society. Moreover, the political class must take pains to guarantee the freedom of the individual to "found a home, to have children and to educate them according to his own moral and religious convictions" ¹²⁶.

Another essential aspect that the political community must promote is the individual freedom to profess the faith. Parents have the right to transmit their faith and educate their children in it, with the necessary means and institutions. It must also respect the right to private property and the freedom to obtain a job. Not to mention the right to medical care, public security assistance. Well, all the guidelines that the Catholic Church gives to its faithful in the political sphere are clear and direct. If these guidelines do not find consonance with reality, it is necessary for each Christian to seriously question himself. What could have happened? At what point on the railroad did the train derail? Why is politics so dirty? Pope Francis, through a question, gives us a precious clue: "Is it not because Christians have become involved in politics without an evangelical spirit? 'I want to end this article by leaving this question of Pope Francis unanswered.

May the poet inspire us, and may the power of

transformation echo in us: "To love and change things interests me more" (Belchior)!

Abbreviations

CCE	Catechismus Catholicae Ecclesiae
CCEO-1990	Codex Canonum Ecclesiarum Orientalium ab Ioanne Paulo II Promulgatus
CIC-1983	Codex Iuris Canonici ab Ioanne Paulo II Promulgatus
ChL	Post-Synodal Apostolic Exhortation Christifideles Laici
DH	Dignitatis Humanae
FR	Fides et Ratio
GS	Gaudium et Spes
LG	Lumen gentium
MM	Mater et Magistra
PT	Pacem et Terris
RH	Redemptor Hominis
Ev	Enchiridian watt and

Author Contributions

Saint-Luc Fénelon is the sole author. The author read and approved the final manuscript.

Conflicts of Interest

The author declares no conflicts of interest.

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Biography

Saint-Luc Fénés, priest, master and doctoral student in “Utroque Iure” at PUL, Juridical- Faculty, Rome; holds a degree in Theology from the Pontifical Catholic University of Ecuador (PUCE); Bachelor of Philosophy from the São Francisco de Sales Philosophical Institute – Haiti, affiliated with the Pontifical Salesian University of Rome (PUS); graduated in Theology from the Dominicos Institute – Dominican Republic affiliated with the Angelicum Santo Tomás de Aquino University in Rome.

¹ GIOVANNI XXIII, PP, lett. enc. Pacem in terris (11 April 1963), III: AAS 55 (1963), pp. 257-304., n. 54; Conc. Ecum. Vatican II, Pastoral Constitution on the Church in the Contemporary World Gaudium et Spes (7 December 1965), in AAS 58 (1966), pp. 1025-1120.; GS, n. 26.

² CATECHISM OF THE CATHOLIC CHURCH, Vatican Typical Edition, Loyola, Brazil, SP, 2000, n.1700.

3BIBLIA de Jerusalém. 5. ed. São Paulo: Paulus, 2008; CONCÍLIO ECUMÉNICO VATICANO II, Constituições dogmáticas sobre a Revelação divina Dei Verbum, DV (18 de novembro de 1965): AAS 58 (1966), 817-836.

4Lettre à Diognète, 5, 5. Cf. aussi Catéchisme de l'Église catholique, n. 2240.

5Jean-Paul II, Motu proprio pour la proclamation de S. Thomas More Patron des responsables de gouvernement et des hommes politiques (31 October 2000), n. 1: AAS 93 (2001), p. 76; La Documentation catholique 97 (2000), p. 1001.

6Jean-Paul II, Motu proprio pour la proclamation de S. Thomas More Patron des responsables de gouvernement et des hommes politiques (31 October 2000), n. 4: AAS 93 (2001), pp. 78.79; La Documentation catholique 97 (2000), pp. 1002.1003; Dans les deux derniers siècles, le Magistère pontifical a abordé bien souvent les principales questions concernant l'ordre social et politique.

7Conc. œcum. Vat. II, Const. past. Gaudium et spes, n. 31; Catéchisme de l'Église catholique, n. 1915.; CATECISMO DA IGREJA CATÓLICA, Edição Typica Vaticana, Loyola, Brasil, SP, 2000.

8See Conc. œcum. Vat. II, Const. past. Gaudium et spes, n. 75.; Jean-Paul II, Exhort. apost. post-synodale Christifideles laici (30 décembre 1988), n. 42: AAS 81 (1989), p. 472; La Documentation catholique 86 (1989), p. 177. La présente note doctrinale se rapporte évidemment à l'engagement politique des fidèles laïcs. Les Pasteurs ont le droit et le devoir de proposer les principes moraux également dans l'ordre social; «mais l'engagement actif dans les partis politiques est réservé aux laïcs» (Jean-Paul II, Exhort. apost. post-synodale Christifideles laici, n. 60: AAS, l.c., p. 511; La Documentation catholique 86 [1989], p. 189).

9Jean-Paul II, Exhort. bet. post-synodale Christifideles laici (30 December 1988), n. 42: AAS 81 (1989), p. 472; La Documentation catholique 86 (1989), p. 177. The

present note doctrinal is related to the policy engagement of secular fides. Les Pasteurs ont le droit et le devoir de proposer les principes moraux également dans l'ordre social; «mais l'engagement actif dans les partis politiques est réservé aux laïcs» (Jean-Paul II, Exhort. apost. post-synodale Christifideles laici, n. 60: AAS, l.c., p. 511; La Documentation catholique 86 [1989], p. 189). See Congrégation pour le Clergé Directoire pour le ministère et la vie des prêtres (31 March 1994), n. 33; La Documentation catholique 91 (1994), p. 367.

10Conc. œcum. Vat. II, Const. past. Gaudium et spes, n. 76.

11Conc. œcum. Vat. II, Const. past. Gaudium et spes, n. 36.

12See Conc. œcum. Vat. II, Décr. Apostolicam actuositatem, AA, n. 7; Const. dogm. Lumen gentium, LG, n. 36; Const. past. Gaudium et spes, GS, nn. 31 et 43.; GHIRLANDA, Gianfranco. Introdução ao Direito Eclesial. São Paulo: Loyola, 1998.

13Jean-Paul II, Exhort. bet. post-synodale Christifideles laici (30 December 1988), ChL n. 42: AAS 81 (1989), p. 472; La Documentation catholique 1986 (1989), p. 177.

14In the last two centuries, the pontifical Magisterium has often addressed the main questions concerning the social and political order. Cf. Léon XIII, encycl. Diuturnum illud (29 juin 1881): ASS 14 (1881/82), pp. 4ss; encycl. Immortale Dei (1er novembre 1885): ASS 18 (1885/86), pp. 162ff; encycl. Libertas præstantissimum (20 juin 1888): ASS 20, (1887/88), pp. 593ff; encycl. Rerum novarum (15 May 1891): ASS 23 (1890/91), pp. 643 ff.; La Documentation catholique 25 (1931), coll. 1449-1467; Benoît XV, encycl. Pacem Dei munus pulcherrimum (23 May 1920): AAS 12 (1920), pp. 209ff.; Pie XI, encycl. Quadragesimo anno (15 May 1931) AAS 23 (1931), pp. 190 ff; encycl. Mit brennender Sorge (14 mars 1937): AAS 29 (1937) 145-167; encycl. Divini redemptoris (19 March 1937): AAS 29 (1937), pp. 78 ff.; La Documentation catholique 37 (1937/1), coll. 937-984; Pie XII, encycl. Summi Pontificatus (20 October 1939): AAS 31 (1939), pp. 423ff; Noë's radio messages 1941-1944; Jean XXIII, encycl. Mater et Magistra (15 May 1961): AAS 53 (1961), pp. 401-464; encycl. Pacem in terris (11 April 1963): AAS 55 (1963), pp. 257-304; Paul VI, encycl. Populorum progressio (26 March 1967): AAS 59 (1967), pp. 257-299; Lett. bet. Octogesima adveniens (14 May 1971):

AAS 63 (1971), pp. 401-441; La Documentation catholique 68 (1971), pp. 502-513.

15Cf. Jean-Paul II, *Encycl. Centesimus annus* (May 1, 1991), n. 46: AAS 83 (1991), pp. 850-851; La Documentation catholique 99 (1991), pp. 541-542; *encycl. Veritatis splendor* (6 août 1993), n. 101: AAS 85 (1993), pp. 1112-1113.

16Cf. Jean-Paul II, *Encycl. Evangelium vitæ* (25 March 1995), n. 22: AAS 87 (1995), p. 425-426; La Documentation catholique 92 (1995), p. 361. ; CONCÍLIO ECUMÊNICO VATICANO II, 1962-1965, *Constituição Dogmática Lumen Gentium*. LG, In (21.11.1964), AAS 57 (1965) 5-71: VIER, Frederico (Coord.). *Compêndio do Vaticano II: constituições, decretos, declarações*. 23. ed. Rio de Janeiro: Vozes, 1994a. p. 37-118.; Jean-Paul II, *Message pour la célébration de la Journée mondiale de la Paix 1991: «Si tu veux la paix, respecte la conscience de tout homme»*, IV (8 décembre 1990): AAS 83 (1991), pp. 414-415; La Documentation catholique 88 (1991), pp. 55.

17Cf. IOANNES PAULUS II. *Codex Iuris Canonici, Constitutione Apostolica Sacre Disciplina Leges* (25 ianuarii 1983), c. 642, in AAS LXXXV pars I (1983), pp. 1-317, in D. J. ANDRÉS GUTIÉRREZ, *Leges Ecclesiae post codicem Iuris Canonici editae*, VII (Romae 1994), n. 5171, coll.10082-10381. 20. ed. S. Paulo: Loyola, 2015. Loyola, 2015.; CIC-1983, CODE..., 2015, cann. 225 § 2, 227, 229, 285 § 3 and 287 § 2.; CONCÍLIO ECUMÊNICO VATICANO II, 1962-1965, *Constituição Dogmática Lumen Gentium*. LG, In (21.11.1964), AAS 57 (1965) 5-71: VIER, Frederico (Coord.). *Compêndio do Vaticano II: constituições, decretos, declarações*. 23. ed. Rio de Janeiro: Vozes, 1994a. p. 37-118.

18Conc. Ecum. Vaticano II, *Pastoral Constitution on the Church in the Contemporary World Gaudium et Spes* (7 December 1965), in AAS 58 (1966), pp. 1025-1120.; GS. n.22; *Decree Apostolicam Actuositatem on the Apostolate of the Laity*. In: VIER, Frei Frederico (Org.). *Compendium of Vatican II. Introduction and analytical index by Frei Boaventura Kloppenburg*. 8. ed. Petrópolis: Editora Vozes, 1974, [1331-1458], p. 529-564. nn. 13-14.; Jean-Paul II, *Exhort. apost. post-synodale Christifideles laici* (30 décembre 1988), n. 42: AAS 81 (1989), p. 472; La Documentation catholique 86 (1989), p. 177. This doctrinal note obviously relates to the political commitment of the lay faithful. Pastors have the right and the duty to propose moral principles also in the social order; “but active involvement in political parties is reserved for lay people” (Jean-Paul II, *Exhort. apost. post-synodale Christifideles laici*, n. 60: AAS, l.c., p. 511.

19Nota de la Congregación para la Doctrina de la Fe (CDF) *NOTA DOCTRINAL sobre algunas cuestiones relativas al compromiso y la conducta de los católicos en la vida política* (Nota Doctrinal del 24. XI. 2002): in AAS 12 (2002) pp. 179-193, *fidelium iura*. ; JOÃO PAULO II, *Exort. ap. pós-sinodal Pastores dabo vobis* (25 de março de 1992), pp. 657-804: PDV in AAS 84 (1992). ; PAPA JOÃO PAULO II, *Exortação Apostólica Pós-Sinodal Pastores Praegis, sobre o bispo, servidor do Evangelho de Jesus Cristo para a esperança do mundo*, Roma, *libreria Editrice Vaticana*, 16 de outubro do ano de 2003. PG, in AAS 95 (2003) pp. 649-719.

20See Conc. œcum. Vat. II, *Const. past. Gaudium et spes*, n. 76.; Jean-Paul II, *Encycl. Fides et ratio* (14 septembre 1998), n. 90: AAS 91 (1999), p. 75; La Documentation catholique 95 (1998), p. 934, CDF, *Doctrinal Note of 24. XI. 2002*.

21Jean-Paul II, *Message pour la célébration de la Journée mondiale de la Paix 1991: «Si tu veux la paix, respecte la conscience de tout homme»*, IV (8 December 1990): AAS 83 (1991), pp. 414-415; La Documentation catholique 88 (1991), pp. 55.

22Jean-Paul II, *Exhort. bet. post-synodale Christifideles laici* (30 December 1988), n. 59: AAS 81 (1989), p. 509; La Documentation catholique 86 (1989), p. 189. Le passage cité est tiré du Concile œcuménique Vatican II (Dér. *Apostolicam actuositatem*, n. 4).

23Cf. Jean-Paul II, *Discours au Corps diplomatique accrédité près le Saint-Siège* (10 janvier 2002): AAS 94 (2002), pp. 327-332; La Documentation catholique 99 (2002), pp. 104-106.

24JOÃO PAULO II, *Exortação apostólica pós-sinodal Christifideles Laici ChL* (30 de dezembro de 1988): AAS 81 (1989), pp. 393-521; ChL, n.2.

25Jean-Paul II, *Encycl. Fides et ratio* (14 septembre 1998), n. 90: AAS 91 (1999), p. 75; La Documentation catholique 95 (1998), p. 934.

26IOANNES PAULUS PP. II, *Codex Iuris Canonici, Constitutione Apostolica: Sacrae Disciplina Leges* (25 ianuarii 1983), in AAS LXXXV Pars I (1983), PP. 1-137. ed. *Revista e Ampliada com a Legislação Complementar da CNBB e com as Cartas Apostólicas em forma de Motu Proprio Mitis Iudex Dominus Iesus e de Concordia Inter Códices*, Loyola. Brasil, SP. 2015. ; Conc. œcum. Vat. II, *Dec. Dignitatis humanae*, n. 1: «The Council declares that God himself has made known to the human race the way by which by serving him, men can obtain salvation and achieve beatitude. This one true religion, we believe that it subsists in the Catholic and Apostolic Church. This does not prevent the Church from considering the different religious traditions with true respect, and even from recognizing that there are in them “elements of truth and goodness.”» See Conc. œcum. Vat. II, *Const. dogm. Lumen gentium*, n. 16; *Decr. Ad gentes*, no. 11; *Dec. Nosta aetate*, n. 2;

Jean-Paul II, *encycl. Redemptoris missio* (7 December 1990), n. 55: AAS 83 (1991), pp. 302-304; La Documentation catholique 88 (1991), p. 173; *Congrégation pour la Doctrine de la Foi, Décl. Dominus Iesus* (6 août 2000), nn. 2; 8; 21: AAS 92 (2000), pp. 743-744; 748-749; 762-763; La Documentation catholique 97 (2000), pp. 812-813; 814-815; 820.

27See Conc. œcum. Vat. II, *Dec. Dignitatis humanae*, n. 1: «The Council declares that God himself has made known to the human race the way by which by serving him, men can obtain salvation and achieve beatitude. This one true religion, we believe that it subsists in the Catholic and Apostolic Church. This does not prevent the Church from considering the different religious traditions with true respect, and even from recognizing that there are in them “elements of truth and goodness.”» See Conc. œcum. Vat. II, *Const. dogm. Lumen gentium*, n. 16; *Decr. Ad gentes*, no. 11; *Dec. Nosta aetate*, n. 2; Jean-Paul II, *encycl. Redemptoris missio* (7 December 1990), n. 55: AAS 83 (1991), pp. 302-304; La Documentation catholique 88 (1991), p. 173; *Congrégation pour la Doctrine de la Foi, Décl. Dominus Iesus* (6 août 2000), nn. 2; 8; 21: AAS 92 (2000), pp. 743-744; 748-749; 762-763; La Documentation catholique 97 (2000), pp. 812-813; 814-815; 820.

28 CIC 83, can. 225, § 1.

29 LG n. 31.

30 AA7, 13 and 24.

31Cf. Paul VI, *Discours au Sacré Collège et à la Prédication romaine* (20 December 1976); *Insegnamenti di Paolo VI*, 14 (1976), pp. 1088-1089; La Documentation catholique 74 (1977), pp. 54-55. ; Jean-Paul II, *Exhort. apost. post-synodale Christifideles laici* (30 décembre 1988), n. 42: AAS 81 (1989), p. 472; La Documentation catholique 86 (1989), p. 177. La présente note doctrinale se rapporte évidemment à l’engagement politique des fidèles laïcs. Les Pasteurs ont le droit et le devoir de proposer les principes moraux également dans l’ordre social; «mais l’engagement actif dans les partis politiques est réservé aux laïcs» (Jean-Paul II, *Exhort. apost. post-synodale Christifideles laici*, n. 60: AAS, l.c., p. 511; La Documentation catholique 86 [1989], p. 189). Cf. aussi *Congrégation pour le Clergé Directeur pour le ministère et la vie des prêtres* (31 mars 1994), n. 33; La Documentation catholique 91 (1994), p. 367.

32MARTÍN, Julio *The training of the Missionary Director during the trident system* (1563-1917). Roma: Maricanum, 2013 ; PAULO VI. *Exortação Apostólica Evangelii Nuntiandi*. Roma: Libreria Editrice Vaticana, 1975. (8 de dezembro de 1975): AAS 58 (1976), pp. 5-76; SAMPEL, Edson Luiz. *A responsabilidade cristã na administração pública*. São Paulo: Paulus, 2011.; Cf. Conc. œcum. Vat. II, *Dér. Apostolicam actuositatem*, AA, n. 7; *Const. dogm. Lumen gentium*, LG, n. 36; *Const. past. Gaudium et spes*, GS, nn. 31 et 43.

33Cf. Pie IX, *Encycl. Quanta cura* (8 December 1864): ASS 3 (1867), p. 162; Leon XIII, *encycl. Immortale Dei* (1er novembre 1885): ASS 18 (1885), pp. 170-171; Pie XI, *encycl. Quas primas* (11 December 1925): AAS 17 (1925), pp. 604-605; *Catéchisme de l’Église catholique*, n. 2108; *Congrégation pour la Doctrine de la Foi, Décl. Dominus Iesus* (6 août 2000), n. 22: AAS 92 (2000), pp. 763-764; La Documentation catholique 97 (2000), p. 820. ; Jean-Paul II, *Exhort. apost. post-synodale Christifideles laici* (30 décembre 1988), n. 42: AAS 81 (1989), p. 472; *La Documentation catholique* 86 (1989), p. 177. This doctrinal note obviously relates to the political commitment of the lay faithful. Pastors have the right and the duty to propose moral principles also in the social order; “but active involvement in political parties is reserved for lay people” (Jean-Paul II, *Exhort. apost. post-synodale Christifideles laici*, n. 60: AAS, l.c., p. 511; *La Documentation catholique* 86 [1989], p. 189). Cf. aussi *Congrégation pour le Clergé Directeur pour le ministère et la vie des prêtres* (31 mars 1994), n. 33; *La Documentation catholique* 91 (1994), p. 367 ; *Conc. Ecum. Vaticano II, Déclaration sobre a liberdade religiosa Dignitatis Humanae, DH* (7 de dezembro de 1965): in AAS 58 (1966) pp. 929-941.

34 Sur le déroulement historique du processus de sécularisation, voir BÖCKENFÖRDE, Ernst-Wolfgang, „Die Entstehung des Staates als Vorgang der Säkularisation“, in *Säkularisation und Utopie, Erbracher Studien*, Ernst Forsthooff zum 65. Geburtstag, Stuttgart, Kohlhammer, 1967, pp. 75-94.

35Conc. œcum. Vat. II, *Const. past. Gaudium et spes*, n. 43; cf. aussi Jean-Paul II, *exhort. bet. post-synodale Christifideles laici* (30 December 1988), n. 59: AAS 81 (1989), pp. 509-510; La Documentation catholique 86.

36IOANNES PAULUS II, *CODE...*, 2015, Can. 227.; Conc. Ecum. Vaticano II, *Declaração sobre a liberdade religiosa Dignitatis Humanae, DH* (7 de dezembro de 1965): in AAS 58 (1966) pp. 929-941.

37See CONC. ECUM. VATICANO II, *Constituição pastoral sobre a Igreja no mundo contemporâneo Gaudium et Spes*, GS (7 de dezembro de 1965), in AAS 58 (1966): *Vozes*, 1994a. pp. 1025-1120., GS, n. 43.3.

38LEONE XIII, PP, *lett. enc. Rerum novarum* (15 maggio 1891): Leonis XIII P.M. Acta, XI, Romae 1892, pp. 97-144., RN, n. 46.; PAPA JOÃO PAULO II, *Exortação Apostólica Pós-Sinodal Pastores Praegis, sobre o bispo, servidor do Evangelho de*

Jesus Cristo para a esperança do mundo, Roma, libreria Editrice Vaticana, 16 de outubro do ano de 2003. PG, in AAS 95 (2003) pp. 649-719; PAULO VI. Exortação Apostólica Evangélica Nuntiandi. Roma: Libreria Editrice Vaticana, 1975. (8 de dezembro de 1975): AAS 58 (1976), pp. 5-76.

³⁹ GS, Part II, chap. IV. 73-75.

⁴⁰ CIC 83, can. 227.

41 GIOVANNI XXIII, PP, lett. enc. Pacem in terris (11 April 1963), III: AAS 55 (1963), pp. 257-304., n. 137.

42 Conc. Ecum. Vat. II, Const. Past. Gaudium et Spes, GS, n. 76, 5.

43 Conc. Ecum. Vat. II, Const. Past. Gaudium et Spes, GS, n. 76.5.

44 Sur l'éventail de ces modèles, see the introduction of De MURALT, André «La structure de la philosophie politique moderne, D'Occam à Rousseau», in Souveraineté et Pouvoir, Genève/Lausanne/Neuchâtel, 1987 (Cahiers de la Revue de Théologie et de Philosophie, Nr.2), pp. 3-10.

45 On the historical course of the secularization process, see BÖCKENFÖRDE, Ernst-Wolfgang, „Die Entstehung des Staates als Vorgang der Säkularisation“, in Säkularisation und Utopie, Erbacher Studien, Ernst Forsthoff zum 65. Geburtstag, Stuttgart, Kohlhammer, 1967, pp. 75-94.

46 JOÃO PAULO II. Carta Encíclica Redemptoris Missio. Cidade: Roma. Libreria Editrice Vaticana, 1990. (7 de dezembro de 1990): AAS 83 (1991), pp. 249-340.; CONCÍLIO ECUMÊNICO VATICANO II, 1962-1965. Decreto sobre a atividade missionária da Igreja Ad Gentes (7 de dezembro de 1965), 7-XII-1965, AG in AAS 58 (1966), pp. 947-990: Vozes, 1994b, p. 355-356.; ARROBA CONDE, Manuel J. A. La Iglesia como presencia. Vida Religiosa, Madrid, v. 86, n. 3, p. 183-192, 1999.

47 Dignitatis Humanae Personae“, Déclaration sur la Liberté Religieuse, DC, Nr. 1463, 1966, col. 97-110. Although it affirms that "religious freedom... does not in any way prejudice traditional Catholic doctrine on the moral duty of man and associations towards the true religion and the one Church of Christ", a fundamental change has been made because the duty to seek the truth no longer appears as a legal obligation, which would be based on a guarantee offered by political power, but only as a moral obligation.: BÖCKENFÖRDE, Ernst-Wolfgang, „Religionsfreiheit als Aufgabe der Christen“, in BÖCKENFÖRDE, Kirchlicher Auftrag und politische Entscheidung, Freiburg, Rombach, 1973, pp. 172-90; „Die Konzilerklärung über die Religionsfreiheit“, in *ibid.*, pp. 191-205; «I believe in a new resurrection of the Church”, Interview with Cardinal Pavan, La Croix, 22 nov. 1986, p. 18.

48 PAUL VI, Discours au corps diplomatique, 8 Janv. 1966, DC, Nr. 1464, 1966, col.282.

49 Conc. Ecum. Vat. II, Const. Past. Gaudium et Spes, GS, n. 34.1.

50 See JÃO PAULO II, ChL, n.34; CONC. ECUM. VATICANO II, Constituição pastoral sobre a Igreja no mundo contemporâneo Gaudium et Spes, GS (7 de dezembro de 1965), in AAS 58 (1966): Vozes, 1994a, pp. 1025-1120.; On the range of these models, see the introduction to De MURALT, André «The structure of modern political philosophy, From Occam to Rousseau”, in Sovereignty and Power, Geneva /Lausanne/Neuchâtel, 1987 (Cahiers de la Revue de Théologie et de Philosophie, Nr.2), pp. 3-10.; Sur le déroulement historique du processus de sécularisation, voir BÖCKENFÖRDE, Ernst-Wolfgang, „Die Entstehung des Staates als Vorgang der Säkularisation“, in Säkularisation und Utopie, Erbacher Studien, Ernst Forsthoff zum 65. Geburtstag, Stuttgart, Kohlhammer, 1967, pp. 75-94.

51 CONC. ECUM. VATICANO II, Constituição pastoral sobre a Igreja no mundo contemporâneo Gaudium et Spes, GS (7 de dezembro de 1965), in AAS 58 (1966): Vozes, 1994a, pp. 1025-1120, GS, n. 43.1.

52 In prudent, certain terms, this reconnaissance constitutes an immense progress towards rapport to a long tradition of devaluation of the profane world. Sur les rapports mutuels de l'Eglise et du monde, see plus généralement, CONC. ECUM. VATICANO II, Constituição pastoral sobre a Igreja no mundo contemporâneo Gaudium et Spes, GS (7 de dezembro de 1965), in AAS 58 (1966): Vozes, 1994a, pp. 1025-1120. GS §40-44; appliqué à la communauté politique. GS §76.

⁵³ GS, n. 1.

⁵⁴ GS, n. 3.1.

⁵⁵ GS, n. 42.2.

56 Conc. Ecum. Vat. II, GS § 35, 64; JEAN XXIII, Encyclique “Pacem in Terris”, 11 April 1963, § 152, Paris, Le Centurion, p. 102 (Ci-après, PT); PAUL VI, Encyclique “Populorum Progressio”, 16 April 1967, DC, Nr. 1492, 1967, § 14, 43 (Ci-après, PP); exhortation apostolique “Evangélicii Nuntiandi”, 8 déc. 1975, DC, § 31, Nr.1689, 1976, pp. 6-7.

57 JEAN-PAUL II, Encyclique “Redemptor Hominis”, 4 mars 1979, DC, Nr.1761, 1979, § 13-15 (ci-après RH); Discours à la 36th Assemblée Générale des Nations Unies, 2 oct. 1979, DC, Nr.1772, 1979, § 7, 14.

58 Cf. « Christianity is not a speculative revelation, but a historical one. The

absolute does not manifest itself immediately, to each person or to the universal consciousness, but in history, in its contingent particularity. The incarnation communicates the universal, the Word that divine freedom eternally poses through the mediation of history. Impossible, even consequently, to abstract reason from the conditions of its practice, to untie its exercise from historical situations”; BRUAIRE, Claude, Political reason, Paris; Fayard, 1974, p. 226. Jean-Paul II affirms the encyclique “Redemptor Hominis”: « Jésus-Christ a universellement sensibilis [les chrétiens] au problème de l'homme », HR § 15.; CONC. ECUM. VATICANO II, Constituição pastoral sobre a Igreja no mundo contemporâneo Gaudium et Spes, GS (7 de dezembro de 1965), in AAS 58 (1966): Vozes, 1994a, pp. 1025-1120; JOANNES PAULUS PP. II, Codex Iuris Canonici, Constitutione Apostolica: Sacrae Disciplinae Leges (25 ianuarii 1983), in AAS LXXV Pars I (1983), PP. 1-137. ed. Revista e Ampliada com a Legislação Complementar da CNBB e com as Cartas Apostólicas em forma de Motu Próprio Mitis Iudex Dominus Iesus e de Concordia Inter Códices, Loyola. Brasil, SP. 2015. CIC 83, can. 229 § 1.

59 GS, n. 39.3.

60 JEAN-PAUL II, Audience Générale du 14 nov. 1979, § 2-3, L'individu, la nation et l'Etat, Textes de Jean-Paul II (oct. 1978-janv. 1980), Commission Pontificale Justice et Paix, Cité du Vatican, 1981, pp. 9-10. Aussi GS § 12.4.; CONC. ECUM. VATICANO II, Constituição pastoral sobre a Igreja no mundo contemporâneo Gaudium et Spes, GS (7 de dezembro de 1965), in AAS 58 (1966): Vozes, 1994a, pp. 1025-1120.

⁶¹ GS, n. 11.3.

⁶² GS, n. 40.2.

63 JEAN-PAUL II, Discours à l'UNESCO, 2 June 1980, DC, Nr. 1788, 1980, § 8-9; HR § 11.

64 JEAN-PAUL II, Allocution sur la place de Varsovie, 2 juin 1979, DC, Nr. 1767, 1979, pp. 602-4; Allocution à la Conférence épiscopale polonaise, 5 juin 1979, *ibid.*, pp 619-22.

65 Conc. Ecum. Vat. II, GS, n. 41: JEAN-PAUL II, Discours à Puebla, 28 Janv. 1979, DC, Nr.1758, 1979, pp. 169-70; Audience à l'ambassadeur d'Italie auprès du St Siège, 25 juin 1979, DC, Nr. 1768, 1979, p. 681; Discours au Président Carter, 6 oct. 1979, L'individu, la nation et l'Etat, p. 41.

66 LEUBA, Jean-Louis, «La Loi chez les Réformateurs et dans le protestantisme actuel», Loi et Evangile, Héritages confessionnels et interpellations contemporaines, Genève, Labor et Fides, 1981, pp. 101, 107-8 (Le Champ Ethique, Nr.5): The first two uses, common to Lutheranism and Calvinism, are the so-called “elentic” use: to bring man to recognize his sin and the political use, which aims to allow life in society among brutal men. and rebellious. Luther tends to give priority to first, even though Calvin mentions the second; *ibid.*, pp. 93-96.

⁶⁷ GS, nn. 24-25, 32.

68 THOMAS D'AQUIN, Somme Théologique (ST), I, II, q 1.2, 3, q 7.4, q 8. (Nous nous reportons à la nouvelle édition commentée de la Somme Théologique, Paris, Cerf, 1984-85, vol. 2, pp. 77-82).

69 De la MORANDAIS, Alain, La Torture pendant la Guerre d'Algérie, Thèse d'Histoire (Université Paris Sorbonne) et Théologie (Institut Catholique de Paris), ronéotypé, 1983, p. 667. This étude contains an excellent exposé des fondements de la loi naturelle, pp. 664-92.

70 THOMAS D'AQUIN, Somme Théologique, ST, I, II, q 1.8.

71 Thomas Aquinas takes up the Aristotelian principle of the reciprocal and total causality of the will and the end to apply it to the conjunction of the divine will and the human will in the act. The divine will creates the human power to act, which is part of the general order: it agitates for a “previous movement” that is particular to the each act. But, in doing so, it moves the power into action according to the property of its nature, without violence. There is therefore a combination of two total causes, divine and human, in the accomplishment of the act; By MURALT, André News of Medieval Philosophy, course given during the summer semester 1986 of the Department of Philosophy of the University of Geneva (author's notes).

72 Nota de la Congregación para la Doctrina de la Fe (CDF) DOCTRINAL NOTE on some questions relating to the commitment and conduct of Catholics in political life (Doctrinal Note of 24. XI. 2002): in AAS12 (2002) pp. 179-193, fidelium iura., CDF Doctrinal Note. No. 3.

73 See GS 75; AA 24; CDF Doctrinal Note 3.

74 See Conc. Ecum. Vatican II, Pastoral Constitution on the Church in the Contemporary World Gaudium et Spes, GS 75.

75 Cf. BIBLE of Jerusalem. 5. ed. São Paulo: Paulus, 2008, Mt. 22, 17-21).

76 AUBERT, Jean-Marie, «Pour une herméneutique du droit naturel», Recherches de Sciences Religieuses, Nr.59, 1971, pp. 466, 469, 478.

⁷⁷ GS, nn. 40-44, 73-76.

⁷⁸ CIC 83, can. 227.

⁷⁹CIC 83, can. 227.

80AUBERT, Jean-Marie, «Pour une herméneutique du droit naturel » Recherches de Sciences Religieuses, Nr.59, 1971, p. 479.

81AUBERT, Jean-Marie, «Pour une herméneutique du droit naturel » Recherches de Sciences Religieuses, Nr.59, 1971, pp. 469-74.

82AUBERT, Jean-Marie, «Pour une herméneutique du droit naturel » Recherches de Sciences Religieuses, Nr.59, 1971, p. 471; BÖCKLE, Franz, „Natürliches Gesetz als göttliches Gesetz“, in *Naturrecht in der Kritik*, Hrsg. Franz Böckle, Ernst-Wolfgang Bockenförde, Mainz, Grünewald, 1973, pp. 175-78. Böckle s'appuie ici sur les travaux de ARNTZ, J.-Th., „Die Entwicklung des naturrechtlichen Denkens innerhalb des Thomismus“, in *Das Naturrecht im Disput*, Hrsg. Franz Böckle, Düsseldorf, Patmos, 1966. On the Scotist foundations and the Suarezian interpretation of natural law, from the perspective of a political philosophy, see De MURALT, «La structure de la philosophie politique moderne », op. cit., pp. 44-47, 60-63.

83AUBERT, Jean-Marie, « For a hermeneutics of natural law”, *Research in Religious Sciences*, Nr.59, 1971, p. 472.

⁸⁴ CIC 83 can.275 §2, 278 §3, 285 §3 and 287 §2, 381 §3, 383 §1, 384 §2.

85Thomas Aquinas specifies “...the first principle of practical reason is that which is based on the reason of good, and which is: “good is everything that beings desire”. It is therefore the first precept of the law that we must do and seek good, and avoid evil. It is on this axiom that all the other precepts of natural law are based...” ST, I, II, q 94, a 2.3. He does not speak of a deductive process from general norms to special norms. On this point, see ANTOINE, Pierre, “Conscience and natural law », *Etudes*, May 1963, p. 174.; ONU. Declaração Universal de Direitos Humanos, 1948 Disponível em http://portal.mj.gov.br/sedh/ct/legis_intern/ddh_bib_inter_universal.htm. Acesso em 23 outubro. 2024.

86BÖCKENFÖRDE, „Kirchliches Naturrecht und politisches Handeln“, in *Naturrecht in der Kritik*, p. 101 (CG Translation).

⁸⁷MJ ROCA-Z. IT WEAKENED HER. VEJA, Religion and fundamental freedoms in the countries of the United Nations: constitutional texts, Granada 2003.

88BÖCKENFÖRDE, „Kirchliches Naturrecht“, op.cit., p. 109 (CG Translation). Jean-Marie Aubert souligne le même risque, op.cit., p. 469. 476-77.

89BOSC, Robert, *Sociologie de la paix*, Paris, Spes, 1965, p. 167.

90AUGUSTIN of Hippo, *La Cité de Dieu*, Livre XII, 2-5, 20-22, Livre XIII, 3-6, Paris, Desclée de Brouwer, 1959, « Œuvres », (vol. 35, pp. 155-63, 217-29, 255-65). C'est cette perspective that rebukes Luther (Cf. above).

91AUGUSTIN of Hippo, *La Cité de Dieu*, Livre V, 11 (vol. 33, pp. 689-90), Livre XIX, 17, 19 (vol. 37, pp. 127-33, 135-37, 139-41).

92Dignitatis Humanae Personae“, Déclaration sur la Liberté Religieuse, DC, Nr. 1463, 1966, col. 97-110. Although it affirms that "religious freedom... does not in any way prejudice traditional Catholic doctrine on the moral duty of man and associations towards the true religion and the one Church of Christ", a fundamental change has been made because the duty to seek the truth no longer appears as a legal obligation, which would be based on a guarantee offered by political power, but only as a moral obligation: BÖCKENFÖRDE, Ernst-Wolfgang, „Religionsfreiheit als Aufgabe der Christen“, in BÖCKENFÖRDE, Kirchlicher Auftrag und politische Entscheidung, Freiburg, Rombach, 1973, pp. 172-90; „Die Konzilerklärung über die Religionsfreiheit“, in *ibid.*, pp. 191-205; “I believe in a new resurrection of the Church”, Interview with Cardinal Pavan, *La Croix*, November 22, 1986, p. 18.

93Cf. Mt 22,21; Mc 12,17; Luc. 20.25.

94PIE XII, Encyclique “Summi Pontificatus”, 20 oct. 1939, in *Relations Humaines et Société Contemporaine*, Synthèse chrétienne, Directives de SS, Pie XII, éd. Alain Savignol selon l'édition allemande de A. F. Utz et J. F. Groner, Fribourg/Paris, Ed. St Paul, 1956, vol. 1, Nr.44, p. 22 (ci-après, UTZ-GRONER). Pie XII reprend ici les termes de l'Encyclique “Immortale Dei” de Léon XIII (1885).

95LEON XIII, «Au milieu des sollicitudes », 16 Feb. 1892, in *La Doctrine Sociale de l'Eglise à travers les Siècles*, Ed. Arthur Utz, Bâle/Rome/Paris, Beauchesne, XXIII, Nr. 177-207 (Ci-après, UTZ); En particulier l'appel à la réconciliation du 1er août 1917. Sur l'attitude des catholiques allemands, voir FENEBERG, op.cit., pp. 41-42, 68-71. Pour les catholiques français, see VAUSSARD, Maurice, *Histoire de la démocratie chrétienne*, vol. I, France, Belgique, Italie, Paris, Seuil, 1956, p. 84.

96Conc. Ecum. Vat. II, GS, n. 25.2. L'autre lien social nécessaire étant la famille.

97 JOANNES PAULUS PP. II, Codex Cononum Ecclesiarum Orientalium, Constitutione Apostolic: De eparchiis et de Episcopis, in AAS LXXXI (1990), CCEO. pp. 1061-1363... Vaticanis: Libreria Editrice Vaticana, 1990., can. 586.

98IOANNES PAULUS II. Codex Iuris Canonici, Constitutione Apostolica Sacre Disciplinae Leges (25 ianuarii 1983), c. 642, in AAS LXXXV pars I (1983), pp. 1-317, in D. J. ANDRÉS GUTIÉRREZ, *Leges Ecclesiae post codicem Iuris*

Canonici editae, VII (Romae 1994), n. 5171, coll.10082-10381. 20. ed. São Paulo: Loyola, 2015. Loyola, 2015.; CIC-1983, CODE..., 2015, p. 129; CIC-1983, c. 748. 99Conc. Ecum. Vatican II, Declaration on religious freedom Dignitatis Humanae, DH (7 December 1965): in AAS 58 (1966) pp. 929-941., DH.n.2.

100See *Ibidem*, DH, nn. 2 and 3; EICHER, Peter; COSTAL, João R. Dicionário de conceitos fundamentais de Teologia. São Paulo: Paulus, 1993.

101In the Encyclique “Mater et Magistra” (1961), the bien commun était défini comme « l'ensemble des conditions sociales qui permettent et favorisent dans les hommes le développement intégral de leur personnalité ». JEAN XXIII, Encyclique “Mater et Magistra”, 15 May 1961, DC, Nr.1357, 1961, col. 956.

102Le type même de cette vision est résumé dans JEAN XXIII, Encyclique *Pacem in Terris*, PT, n. 47; Cf. Pie IX, Encycl. *Quanta cura* (8 décembre 1864): ASS 3 (1867), p. 162; Léon XIII, encycl. *Immortale Dei* (1er novembre 1885): ASS 18 (1885), pp. 170-171; Pie XI, encycl... *Quas primas* (11 décembre 1925): AAS 17 (1925), pp. 604-605; Catéchisme de l'Église catholique, n. 2108; Congrégation pour la Doctrine de la Foi, D.écl. *Dominus Iesus* (6 août 2000), n. 22: AAS 92 (2000), pp. 763-764; *La Documentation catholique* 97 (2000), p. 820.

103JEAN-PAUL II, Allocution au corps diplomatique, 12 Janv. 1979, L'individu, la nation et l'Etat, p. 26. Egalement, Allocution au corps diplomatique, 16 Janv. 1982, DC, Nr. 1823, 1982, pp. 135-36; Cf. Pie IX, Encycl. *Quanta cura* (8 décembre 1864): ASS 3 (1867), p. 162; Léon XIII, encycl. *Immortale Dei* (1er novembre 1885): ASS 18 (1885), pp. 170-171; Pie XI, encycl... *Quas primas* (11 décembre 1925): AAS 17 (1925), pp. 604-605; Catéchisme de l'Église catholique, n. 2108; Congrégation pour la Doctrine de la Foi, D.écl. *Dominus Iesus* (6 août 2000), n. 22: AAS 92 (2000), pp. 763-764; *La Documentation catholique* 97 (2000), p. 820.

104Cf. Rm13,1; JEAN-PAUL II, Allocution au corps diplomatique, 12 janv. 1979, L'individu, la nation et l'Etat, p. 26. Egalement, Allocution au corps diplomatique, 16 janv. 1982, DC, Nr. 1823, 1982, pp. 135-36.

105Cf. Pie IX, Encycl. *Quanta cura* (8 décembre 1864): ASS 3 (1867), p. 162; Léon XIII, encycl. *Immortale Dei* (1er novembre 1885): ASS 18 (1885), pp. 170-171; Pie XI, encycl... *Quas primas* (11 décembre 1925): AAS 17 (1925), pp. 604-605; Catéchisme de l'Église catholique, n. 2108; Congrégation pour la Doctrine de la Foi, D.écl. *Dominus Iesus* (6 août 2000), n. 22: AAS 92 (2000), pp. 763-764; *La Documentation catholique* 97 (2000), p. 820.

106 CIC 83, can. 748 §2.

107 JOANNES PAULUS PP. II, Codex Cononum Ecclesiarum Orientalium, Constitutione Apostolic: De eparchiis et de Episcopis, in AAS LXXXI (1990), pp. 1061-1363... Vaticanis: Libreria Editrice Vaticana, 1990.

108 JOANNES PAULUS PP. II, Codex Cononum Ecclesiarum Orientalium, Constitutione Apostolic: De eparchiis et de Episcopis, in AAS LXXXI (1990), pp. 1061-1363... Vaticanis: Libreria Editrice Vaticana, 1990., can. 586.

109 CIC 83, can. 748 - §1.

110 JOANNES PAULUS PP. II, Codex Cononum Ecclesiarum Orientalium, Constitutione Apostolic: De eparchiis et de Episcopis, in AAS LXXXI (1990), pp. 1061-1363... Vaticanis: Libreria Editrice Vaticana, 1990.

111CCC, n. 2108.

112DabsE. AUBERT, Le problème de la liberté religieuse à travers l'histoire du Christianisme, *Scripta Theologica* 1 (1969) 337-401; C. CORRAL, “Libertad religiosa”, en *DiccDC2* 2000, 412-420; P. A. D AVACK, La libertad religiosa en el magisterio actual de la Iglesia católica, *Ius Canonicum* 5 (1965) 365-384.; J. DUFFAR, La liberté religieuse dans les textes internationaux, en *VV.AA.*, La libertad religiosa, México 1996, 471-498.; G. FELICIANI, La Libertad religiosa nel magistero di Giovanni Paolo II, en *VV.AA.*, (J. MIRAS, ed.), escritos en homenaje a Javier Hervada, Pamplona 1999, 921-930.; A. DE FUENMAYOR, La libertad religiosa, Pamplona, 1974.; J. HERVADA, Libertad de pensamiento, libertad religiosa y libertad de conciencia, *D kaion: lo justo* 3 (1994) 97-123.; P. LOMBARDIA, Dualismo Cristiano y libertad religiosa en el Concilio Vaticano II, *Ius Canonicum* 51 (1986) 13-32.; J. MANTECÓN, El Derecho fundamental de libertad religiosa, Pamplona, 1996.; MARTÍNEZ- TORRÓN, La protección internacional de la libertad religiosa, en *Tratado de Derecho eclesástico*, Pamplona, 1994, 141-239.; P. PAVAN, La libertad religiosa y los poderes públicos, Madrid 1967.; C. SOLER, La libertad religiosa en la declaración conciliar Dignitatis Humanae, *Ius Canonicum* 65 (1993) 13-30.; CUNHA CLEONES, Relações Igreja-Estado. A Igreja e o Estado, a Liberdade Religiosa, o Estado Laico, a Igreja e as Relações Internacionais e o Acordo Brasil- Santa Sé Fons Sapientiae, 1ª ed., SP, brasil, 2016.; PE. ANTONIO APARECIDO ALVES, Doutrina Social da Igreja. Um guia Prático para Estudo, Vozes Petrópolis, Brasil RJ. 2014.; PONTIFÍCIO CONSELHO JUSTIÇA E PAZ, Compêndio da Doutrina Social da Igreja, CNBB, 7ª ed. 6ª Reimpressão, Paulinas, Brasil. SP.2017.; FRANCISCO JAVIER MARTÍNEZ REAL, PE. DR., OP, REVISTA UNIBE, Ciencia y Cultura, la Justicia y el amor, la iglesia y el estado, parafraza de Deus Caritas Est, vol XXIV, julio

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113Conc. Ecum. Vaticano II, Declaração sobre a liberdade religiosa *Dignitatis Humanae*, DH (7 de dezembro de 1965): in AAS 58 (1966) pp. 929-941.

114Conc. Ecum. Vaticano II, Declaração sobre a liberdade religiosa *Dignitatis Humanae*, DH (7 de dezembro de 1965): in AAS 58 (1966) pp. 929-941.

115CONC. ECUM. VATICANO II, Constituição pastoral sobre a Igreja no mundo contemporâneo *Gaudium et Spes*, GS (7 de dezembro de 1965), in AAS 58 (1966): Vozes, 1994a. pp. 1025–1120, GS, n. 74.1.

116CONC. ECUM. VATICANO II, Constituição pastoral sobre a Igreja no mundo contemporâneo *Gaudium et Spes*, GS (7 de dezembro de 1965), in AAS 58 (1966): Vozes, 1994a. pp. 1025–1120; Cf. Jean-Paul II, *Encycl. Evangelium vitae* (25 mars 1995), n. 22: AAS 87 (1995), p. 425-426; *La Documentation catholique* 92 (1995), p. 361; Cf. Conc. œcum. Vat. II, D.écl. *Dignitatis humanae*, n. 1: «Le Concile déclare que Dieu a lui-même fait connaître au genre humain la voie par laquelle en le servant, les hommes peuvent obtenir le salut et parvenir à la béatitude. Cette unique vraie religion, nous croyons qu'elle subsiste dans l'Église catholique et apostolique». Cela n'empêche pas l'Église de considérer avec un vrai respect les différentes traditions religieuses, et même de reconnaître qu'il y a en elles des «éléments de vérité et de bonté». Cf. Conc. œcum. Vat. II, Const. dogm. *Lumen gentium*, n. 16; D.éc. *Ad gentes*, n. 11; D.écl. *Nostre aetate*, n. 2; Jean-Paul II, *encycl. Redemptoris missio* (7 décembre 1990), n. 55: AAS 83 (1991), pp. 302-304; *La Documentation catholique* 88 (1991), p. 173; Congrégation pour la Doctrine de la Foi, D.écl. *Dominus Iesus* (6 août 2000), nn. 2; 8; 21: AAS 92 (2000), pp. 743-744; 748-749; 762-763.

117CONC. ECUM. VATICANO II, Constituição pastoral sobre a Igreja no mundo contemporâneo *Gaudium et Spes*, GS (7 de dezembro de 1965), in AAS 58 (1966): Vozes, 1994a. pp. 1025–1120; Cf. Jean-Paul II, *Encycl. Evangelium vitae* (25 mars 1995), n. 22: AAS 87 (1995), p. 425-426; *La Documentation catholique* 92 (1995), p. 361.; Cf. Conc. œcum. Vat. II, D.écl. *Dignitatis humanae*, n. 1: «Le Concile déclare que Dieu a lui-même fait connaître au genre humain la voie par laquelle en le servant, les hommes peuvent obtenir le salut et parvenir à la béatitude. Cette unique vraie religion, nous croyons qu'elle subsiste dans l'Église catholique et apostolique». Cela n'empêche pas l'Église de considérer avec un vrai respect les différentes traditions religieuses, et même de reconnaître qu'il y a en elles des «éléments de vérité et de bonté». Cf. Conc. œcum. Vat. II, Const. dogm. *Lumen gentium*, n. 16; D.éc. *Ad gentes*, n. 11; D.écl. *Nostre aetate*, n. 2; Jean-Paul II, *encycl. Redemptoris missio* (7 décembre 1990), n. 55: AAS 83 (1991), pp. 302-304.

118Cf. Conc. œcum. Vat. II, D.écl. *Dignitatis humanae*, n. 1: «Le Concile déclare que Dieu a lui-même fait connaître au genre humain la voie par laquelle en le servant, les hommes peuvent obtenir le salut et parvenir à la béatitude. Cette unique vraie religion, nous croyons qu'elle subsiste dans l'Église catholique et apostolique». Cela n'empêche pas l'Église de considérer avec un vrai respect les différentes traditions religieuses, et même de reconnaître qu'il y a en elles des «éléments de vérité et de bonté». Cf. Conc. œcum. Vat. II, Const. dogm. *Lumen gentium*, n. 16; D.éc. *Ad gentes*, n. 11; D.écl. *Nostre aetate*, n. 2; Jean-Paul II, *encycl. Redemptoris missio* (7 décembre 1990), n. 55: AAS 83 (1991), pp. 302-304; *La Documentation catholique* 88 (1991), p. 173; Congrégation pour la Doctrine de la Foi, D.écl. *Dominus Iesus* (6 août 2000), nn. 2; 8; 21: AAS 92 (2000), pp. 743-744; 748-749; 762-763; *La Documentation catholique* 97 (2000), pp. 812-813; 814-815; 820; Cf. Jean-Paul II, *Encycl. Evangelium vitae* (25 mars 1995), n. 22: AAS 87 (1995), p. 425-426; *La Documentation catholique* 92 (1995), p. 361.

¹¹⁹ John Paul II, *CHL*, n. 42.

120B *BÍBLIA* de Jerusalém. 5. ed. São Paulo: Paulus, 2008, (2 Thess 2: 1-3a).

121 Rom 5: 5.

122Catechism of the Catholic Church, Typical Vatican Edition, Loyola, Brazil, SP, 2020, CCC, n. 2239, SP. 2000.; JOANNES PAULUS PP. II, *Codex Iuris Canonici, Constitutione Apostolica: Sacrae Disciplinae Leges* (25 ianuarii 1983), in AAS LXXV Pars I (1983), PP. 1-137. ed. Revista e Ampliada com a Legislação Complementar da CNBB e com as Cartas Apostólicas em forma de Motu Proprio Mitis Iudex Dominus Iesus e de Concordia Inter Códices, Loyola. Brasil, SP. 2015.

123 Rom 13: 1.

124 Catechism of the Catholic Church, Typical Vatican Edition, Loyola, Brazil, SP, 2020, CCC, n. 2242.

125Catechism of the Catholic Church, Typical Vatican Edition, Loyola, Brazil, SP, 2020, CCC, n. 2246.

126 Catechism of the Catholic Church, Typical Vatican Edition, Loyola, Brazil, SP, 2020, CCC, n.221.