

# COMPENDIUM OF THE SOCIAL DOCTRINE OF THE CHURCH

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## INTRODUCTION

- 1- (...) *The Church continues to speak to all people and all nations, for it is only in the name of Christ that salvation is given to men and women. (...)*
- 2- The question arising from the mystery of life and referring to the greater mystery of God is in fact at the centre of every culture; when it is eliminated, culture and the moral life of nations are corrupted.  
Cf. John Paul II, Encyclical Letter *Centesimus Annus*, 24: AAS 83 (1991), 821-822
- 3- Human activity, when it aims at promoting the integral dignity and vocation of the person, the quality of living conditions and the meeting in solidarity of peoples and nations, is in accordance with the plan of God, who does not fail to show his love and providence to his children.
- 4- (...) *the dignity of every person before God is the basis of the dignity of man before other men.* Moreover, this is the ultimate foundation of the radical equality and brotherhood among all people, regardless of their race, nation, sex, origin, culture, or class.  
Cf. Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 29: AAS 58 (1966), 1048-1049.
- 5- *The covenant that God established with Abraham, chosen to be “the father of a multitude of nations” (Gen 17:4), opens the way for the human family to make a return to its Creator.* The history of salvation leads the people of Israel to believe that God's action was restricted to their land. Little by little, however, the conviction grows that God is at work also among other nations (cf. *Is 19:18-25*). The Prophets would announce, for the eschatological times, a pilgrimage of the nations to the Lord's temple and an era of peace among the peoples (cf. *Is 2:2-5, 66:18-23*). Israel, scattered in exile, would become definitively aware of its role as a witness to the one God (cf. *Is 44:6-8*), the Lord of the world and of the history of the nations (cf. *Is 44:24-28*).
- 6- (...) God's Spirit, poured into the human heart — the Prophets proclaim — will make these same sentiments of justice and solidarity, which reside in the Lord's heart, take root in you (cf. *Jer 31:33* and *Ezek 36:26-27*). Then God's will, articulated in the *Decalogue* given on Sinai, will be able to take root creatively in man's innermost being. This *process of internalization* gives rise to greater depth and realism in social action, making possible the *progressive universalization of attitudes of justice and solidarity*, which the people of the Covenant are called to have towards all men and women of every people and nation.

- 7- *Jesus refuses the oppressive and despotic power wielded by the rulers of the nations (cf. Mk 10:42) and rejects their pretension in having themselves called benefactors (cf. Lk 22:25), but he does not directly oppose the authorities of his time. (...)Jesus, the promised Messiah, fought against and overcame the temptation of a political messianism, characterized by the subjection of the nations (cf. Mt 4:8-11; Lk 4:5-8).*
- 8- (...) The defence and promotion of human rights is essential for the building up of a peaceful society and the integral development of individuals, peoples and nations.  
Cf. Paul VI, Message for the 1969 World Day of Peace: AAS 60 (1968), 772; John Paul II, Message for the 1999 World Day of Peace, 12: AAS 91 (1999), 386-387.
- 9- (...) the interdependence among men and nations takes on a moral dimension and is the determining factor for relations in the modern world in the economic, cultural, political and religious sense.

## II. CONCRETIONS

### A) PEOPLES

- 10- *Also in relations between peoples and States, conditions of equality and parity are prerequisites for the authentic progress of the international community [Cf. John XXIII, Encyclical Letter *Pacem in Terris*, 47-48: AAS 55 (1963), 279- 281(...)]. Despite the steps taken in this direction, it must not forget that there still exist many inequalities and forms of dependence [Cf. Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 84: AAS 58 (1966), 1107-1108].*
- 11- *Together with equality in the recognition of the dignity of each person and of every people there must also be an awareness that it will be possible to safeguard and promote human dignity only if this is done as a community, by the whole of humanity. Only through the mutual action of individuals and peoples sincerely concerned for the good of all men and women can a genuine universal brotherhood be attained [Cf. Paul VI, Address to the General Assembly of the United Nations, 5: AAS 57 (1965), 881; Paul VI, Encyclical Letter *Populorum Progressio*, 43-44: AAS 59 (1967), 278-279.]; otherwise, the persistence of conditions of serious disparity and inequality will make us all poorer.*
- 12- (...)So many needy brothers and sisters are waiting for help, so many who are oppressed are waiting for justice, so many who are unemployed are waiting for a job, so many peoples are waiting for respect.
- 13- At the root of the poverty of so many peoples are also various forms of cultural deprivation and the failure to recognize cultural rights.
- 14- *The consequences of sin perpetuate the structures of sin. These are rooted in personal sin and, therefore, are always connected to concrete acts of the individuals who commit them, consolidate them and make it difficult to remove them. It is thus that they grow stronger,*

spread and become sources of other sins, conditioning human conduct [Cf. *Catechism of the Catholic Church*, 1869.]. These are obstacles and conditioning that go well beyond the actions and brief life span of the individual and interfere also in the process of the development of peoples, the delay and slow pace of which must be judged in this light[Cf. John Paul II, Encyclical Letter *Sollicitudo Rei Socialis*, 36: AAS 80 (1988), 561-563.].

## B) NATIONS

- 15- Pope Paul VI establishes the Pontifical Commission "*Iustitia et Pax*", thus fulfilling the wishes of the Council Fathers who considered it "most opportune that an organism of the Universal Church be set up in order that both the justice and love of Christ toward the poor might be developed everywhere. The role of such an organism would be to stimulate the Catholic community to promote progress in needy regions and international social justice"[ Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 90: AAS 58 (1966), 1112.].
- 16- Sovereignty represents the subjectivity [Cf. John Paul II, Encyclical Letter *Sollicitudo Rei Socialis*, 15: AAS 80 (1988), 528-530.] of a nation, in the political, economic, social and even cultural sense. The cultural dimension takes on particular importance as a source of strength in resisting acts of aggression or forms of domination that have repercussions on a country's freedom. Culture constitutes the guarantee for the preservation of the identity of a people and expresses and promotes its *spiritual sovereignty*. [ Cf. John Paul II, Address to UNESCO (2 June 1980), 14: *L'Osservatore Romano*, English edition, 23 June 1980, p. 11.]
- 17- *National sovereignty is not, however, absolute. Nations can freely renounce the exercise of some of their rights in view of a common goal*, in the awareness that they form a "family of nations" [John Paul II, Address to the Fiftieth General Assembly of the United Nations (5 October 1995), 14: *L'Osservatore Romano*, English edition, 11 October 1995, p. 10; cf. also John Paul II, Address to the Diplomatic Corps (13 January 2001), 8: *L'Osservatore Romano*, English edition, 17 January 2001, p. 2.] where mutual trust, support and respect must prevail. In this perspective, special attention should be given to the fact that there is still no international agreement that adequately addresses "the rights of nations", [ John Paul II, Address to the Fiftieth General Assembly of the United Nations (5 October 1995), 6: *L'Osservatore Romano*, English edition, 11 October 1995, p. 8.] the preparation of which could profitably deal with questions concerning justice and freedom in today's world-
- 18- (...)Magisterium did not fail to identify certain indispensable factors for building a renewed international order: the freedom and territorial integrity of each nation, defence of the rights of minorities.
- 19- The Christian commitment in the field of culture is opposed to all reductionistic and ideological perspectives of man and life. The dynamism of openness to the truth is guaranteed above all by the fact that "different cultures are basically different ways of

- facing the question of the meaning of personal existence”[ John Paul II, Encyclical Letter *Centesimus Annus*, 24: AAS 83 (1991), 822.].
- 20- “No country on earth, no political system can think of its own future otherwise than through the image of these new generations that will receive from their parents the manifold heritage of values, duties and aspirations of the nation to which they belong and of the whole human family”[ John Paul II, Address to the General Assembly of the United Nations (2 October 1979), 21: AAS 71 (1979), 1159; cf. John Paul II, Message to the Secretary-General of the United Nations on the occasion of the World Summit for Children (22 September 1990): AAS 83 (1991), 358-361].
  - 21- In the family, moral values are taught starting from the very first years of life, the spiritual heritage of the religious community and the cultural legacy of the nation are transmitted. In the family one learns social responsibility and solidarity [Cf. *Catechism of the Catholic Church*, 2224].
  - 22- Work is presented as a moral obligation with respect to one's neighbour, which in the first place is one's own family, but also the society to which one belongs, the nation of which one is son or daughter, the entire human family of which one is member.
  - 23- No expression of social life — from the family to intermediate social groups, associations, enterprises of an economic nature, cities, regions, States, up to the community of peoples and nations — can escape the issue of its own common good, in that this is a constitutive element of its significance and the authentic reason for its very existence [Cf. John XXIII, Encyclical Letter *Pacem in Terris*: AAS 55 (1963), 272].
  - 24- Nor must one forget the contribution that every nation is required in duty to make towards a true worldwide cooperation for the common good of the whole of humanity and for future generations also [Cf. John XXIII, Encyclical Letter *Mater et Magistra*: AAS 53 (1961), 421.].
  - 25- *International law becomes the guarantor of the international order*,[ Cf. Pius XII, Encyclical Letter *Summi Pontificatus*, 29: AAS 31 (1939), 438-439.] that is of coexistence among political communities that seek individually to promote the common good of their citizens and strive collectively to guarantee that of all peoples,[ Cf. John XXIII, Encyclical Letter *Pacem in Terris*: AAS 55 (1963), 292; John Paul II, Encyclical Letter *Centesimus Annus*, 52: AAS 83 (1991), 857-858.] aware that the common good of a nation cannot be separated from the good of the entire human family.[ Cf. John XXIII, Encyclical Letter in *Pacem in Terris*: AAS 55 (1963), 284.]
  - 26- Putting the principle of the universal destination of goods into full effect therefore requires action at the international level and planned programmes on the part of all countries. “It is necessary to break down the barriers and monopolies which leave so many countries on the margins of development, and to provide all individuals and nations with the basic conditions which will enable them to share in development”[ John Paul II, Encyclical Letter *Centesimus Annus*, 35: AAS 83 (1991), 837.].

- 27- “development either becomes shared in common by every part of the world or it undergoes a process of regression even in zones marked by constant progress. This tells us a great deal about the nature of *authentic* development: either all the nations of the world participate, or it will not be true development”. [ John Paul II, Encyclical Letter *Sollicitudo Rei Socialis*, 17: AAS 80 (1988), 532.]
- 28- War is a “scourge” [Leo XIII, Address to the College of Cardinals: *Acta Leonis XIII*, 19 (1899), 270-272.] and is never an appropriate way to resolve problems that arise between nations, “
- 29- (...)it is one thing to wage a war of self-defence; it is quite another to seek to impose domination on another nation. (...)
- 30- (...) Accordingly, it is important that any discussion of population policies should keep in mind the actual and projected development of nations and regions. (...)

#### C) GROUPS/ MINORITIES

- 31- (...) *In a pluralistic society, secularity is a place for communication between the different spiritual traditions and the nation* [ John Paul II, Address to the Diplomatic Corps (12 January 2004), 3: *L'Osservatore Romano*, English edition, 21 January 2004, p. 3. ] (...)
- 32- For every people there is in general a corresponding nation, but for various reasons national boundaries do not always coincide with ethnic boundaries.[ Cf. John XXIII, Encyclical Letter *Pacem in Terris*: AAS 55 (1963), 283.] Thus the question of minorities arises, which has historically been the cause of more than just a few conflicts. The Magisterium affirms that minorities constitute groups with precise rights and duties, most of all, the right to exist, which “can be ignored in many ways, including such extreme cases as its denial through overt or indirect forms of genocide”. [ John Paul II, Message for the 1989 World Day of Peace, 5: AAS 81 (1989), 98.] Moreover, minorities have the right to maintain their culture, including their language, and to maintain their religious beliefs, including worship services. In the legitimate quest to have their rights respected, minorities may be driven to seek greater autonomy or even independence; in such delicate circumstances, dialogue and negotiation are the path for attaining peace. In every case, recourse to terrorism is unjustifiable and damages the cause that is being sought. Minorities are also bound by duties, among which, above all, is working for the common good of the State in which they live. In particular, “a minority group has the duty to promote the freedom and dignity of each one of its members and to respect the decisions of each one, even if someone were to decide to adopt the majority culture” [ John Paul II, Message for the 1989 World Day of Peace, 11: AAS 81 (1989), 101.].

*Attempts to eliminate entire national, ethnic, religious or linguistic groups are crimes against God and humanity itself, and those responsible for such crimes must answer for them before justice.* [ Cf. John Paul II, Message for the 1999 World Day of Peace, 7: AAS 91

(1999), 382; John Paul II, Message for the 2000 World Day of Peace, 7: AAS 92 (2000), 362.] The twentieth century bears the tragic mark of different genocides: from that of the Armenians to that of the Ukrainians, from that of the Cambodians to those perpetrated in Africa and in the Balkans. Among these, the Holocaust of the Jewish people, the Shoah, stands out: “the days of the *Shoah* marked a true night of history, with unimaginable crimes against God and humanity”. [ John Paul II, Address at the *Regina Coeli* (18 April 1993), 3: *L'Osservatore Romano*, English edition, 21 April 1993, p. 12; cf. Commission for Religious Relations with Judaism, *We Remember. A Reflection on the Shoah* (16 March 1998), Libreria Editrice Vaticana, Vatican City 1998.]

*The international community as a whole has the moral obligation to intervene on behalf of those groups whose very survival is threatened or whose basic human rights are seriously violated.* As members of an international community, States cannot remain indifferent; on the contrary, if all other available means should prove ineffective, it is “legitimate and even obligatory to take concrete measures to disarm the aggressor”. [ John Paul II, Message for the 2000 World Day of Peace, 11: AAS 92 (2000), 363.] The principle of national sovereignty cannot be claimed as a motive for preventing an intervention in defence of innocent victims. [ Cf. John Paul II, Address to the Diplomatic Corps (16 January 1993), 13: *L'Osservatore Romano*, English edition, 20 January 1993, p. 9; cf. John Paul II, Address to the International Conference on Nutrition sponsored by FAO and WHO (5 December 1992), 3: AAS 85 (1993), 922-923; John Paul II, Message for the 2004 World Day of Peace, 9: AAS 96 (2004), 120.] The measures adopted must be carried out in full respect of international law and the fundamental principle of equality among States.

There is also present within the international community an International Criminal Court to punish those responsible for particularly serious acts such as genocide, crimes against humanity, war crimes and crimes of aggression. The Magisterium has not failed to encourage this initiative time and again. [ Cf. John Paul II, Sunday Angelus (14 June 1998): *L'Osservatore Romano*, English edition, 17 June 1998, p. 1; John Paul II, Address to participants in the World Congress on Pastoral Promotion of Human Rights (4 July 1998), 5: *L'Osservatore Romano*, English edition, 29 July 1998, p. 8; John Paul II, Message for the 1999 World Day of Peace, 7: AAS 91 (1999), 382; cf. also Pius XII, Address at the Sixth International Congress of Criminal Law (3 October 1953): AAS 45 (1953), 730-744.]

#### D) RIGHTS OF PEOPLES AND NATIONS

- 33- *The field of human rights has expanded to include the rights of peoples and nations:* [Cf. John Paul II, Encyclical Letter *Sollicitudo Rei Socialis*, 33: AAS 80 (1988), 557-559; John Paul II, Encyclical Letter *Centesimus Annus*, 21: AAS 83 (1991), 818-819.] in fact, “what is true for the individual is also true for peoples”. [ John Paul II, Letter on the occasion of the fiftieth anniversary of the outbreak of the Second World War, 8: *L'Osservatore Romano*, English edition, 4 September 1989, p. 2.] The Magisterium points out that international law “rests upon the principle of equal respect for States, for each people's right to self-determination and for their free cooperation in view of the higher common good of humanity”. [ John Paul II, Letter on the occasion of the fiftieth anniversary of the outbreak

of the Second World War, 8: *L'Osservatore Romano*, English edition, 4 September 1989, p. 2.] Peace is founded not only on respect for human rights but also on respect for the rights of peoples, in particular the right to independence.[ Cf. John Paul II, Address to the Diplomatic Corps (9 January 1988), 7-8: *L'Osservatore Romano*, English edition, 25 January 1988, p. 7.]

The rights of nations are nothing but “‘human rights’ fostered at the specific level of community life”.[ John Paul II, Address to the Fiftieth General Assembly of the United Nations (5 October 1995), 8: *L'Osservatore Romano*, English edition, 11 October 1995, p. 9.] A nation has a “fundamental right to existence”, to “its own language and culture, through which a people expresses and promotes ... its fundamental spiritual ‘sovereignty’”, to “shape its life according to its own traditions, excluding, of course, every abuse of basic human rights and in particular the oppression of minorities”, to “build its future by providing an appropriate education for the younger generation”.[ John Paul II, Address to the Fiftieth General Assembly of the United Nations (5 October 1995), 8: *L'Osservatore Romano*, English edition, 11 October 1995, p. 9.] The international order requires a *balance between particularity and universality*, which all nations are called to bring about, for their primary duty is to live in a posture of peace, respect and solidarity with other nations.

#### E) STATES

- 34- *The international community is a juridical community founded on the sovereignty of each member State, without bonds of subordination that deny or limit its independence.*[ Cf. Pius XII, Christmas Radio Message on a Just International Peace (24 December 1939), 5: AAS 32 (1940), 9-11; Pius XII, Address to Catholic Jurists on the Community of States and of Peoples (6 December 1953), 2: AAS 45 (1953), 395- 396; John XXIII, Encyclical Letter *Pacem in Terris*: AAS 55 (1963), 289.] Understanding the international community in this way *does not in any way mean relativizing or destroying the different and distinctive characteristics of each people, but encourages their expression.*[888] Valuing these different identities helps to overcome various forms of division that tend to separate peoples and fill them with a self-centredness that has destabilizing effects.
- 35- *To bring about and consolidate an international order that effectively guarantees peaceful mutual relations among peoples, the same moral law that governs the life of men must also regulate relations among States: “a moral law the observance of which should be inculcated and promoted by the public opinion of all the nations and of all the States with such a unanimity of voice and force that no one would dare to call it into question or to attenuate its binding force”.*[ Pius XII, Christmas Radio Message (24 December 1941): AAS 34 (1942), 16.] The *universal moral law*, written on the human heart, must be considered effective and indelible as the living expression of the shared conscience of humanity, a “grammar”[ John Paul II, Address to the Fiftieth General Assembly of the United Nations (5 October 1995), 3: *L'Osservatore Romano*, English edition, 11 October 1995, p. 8.] on which to build the future of the world.

F) PEOPLES AND NATION'S COMMUNITY: HUMAN FAMILY/ INTERNATIONAL COMMUNITY

- 36- The coexistence among nations is based on the same values that should guide relations among human beings: truth, justice, active solidarity and freedom.[ Cf. John XXIII, Encyclical Letter *Pacem in Terris*: AAS 55 (1963), 279-280.] The Church's teaching, with regard to the constitutive principles of the international community, requires that relations among peoples and political communities be justly regulated according to the principles of reason, equity, law and negotiation, excluding recourse to violence and war, as well as to forms of discrimination, intimidation and deceit.[ Cf. Paul VI, Address to the United Nations (4 October 1965), 2: AAS 57 (1965), 879-880.]
- 37- *The centrality of the human person and the natural inclination of persons and peoples to establish relationships among themselves are the fundamental elements for building a true international community, the ordering of which must aim at guaranteeing the effective universal common good.*[ Cf. *Catechism of the Catholic Church*, 1911.] Despite the widespread aspiration to build an authentic international community, the unity of the human family is not yet becoming a reality. This is due to obstacles originating in materialistic and nationalistic ideologies that contradict the values of the person integrally considered in all his various dimensions, material and spiritual, individual and community.
- 38- (...) Pope Pius XII insisted on the notion of natural law as the soul of the system to be established on both the national and the international levels. (...)
- 39- *Terrorism is to be condemned in the most absolute terms. It shows complete contempt for human life and can never be justified, since the human person is always an end and never a means.* Acts of terrorism strike at the heart of human dignity and are an offence against all humanity; *"there exists, therefore, a right to defend oneself from terrorism"*. [ John Paul II, Message for the 2002 World Day of Peace, 5: AAS 94 (2002), 134.] However, this right cannot be exercised in the absence of moral and legal norms, because the struggle against terrorists must be carried out with respect for human rights and for the principles of a State ruled by law.[ Cf. John Paul II, Message for the 2004 World Day of Peace, 8: AAS 96 (2004), 119.] The identification of the guilty party must be duly proven, because criminal responsibility is always personal, and therefore cannot be extended to the religions, nations or ethnic groups to which the terrorists belong. International cooperation in the fight against terrorist activity *"cannot be limited solely to repressive and punitive operations. It is essential that the use of force, even when necessary, be accompanied by a courageous and lucid analysis of the reasons behind terrorist attacks"*. [ John Paul II, Message for the 2004 World Day of Peace, 8: AAS 96 (2004), 119.] Also needed is a particular commitment on the *"political and educational levels"* [John Paul II, Message for the 2004 World Day of Peace, 8: AAS 96 (2004), 119.] in order to resolve, with courage and determination, the problems that in certain dramatic circumstances can foster terrorism: *"the recruitment of terrorists in fact is easier in situations where rights are trampled and injustices are tolerated over a long period of time"*[ John Paul II, Message for the 2002 World Day of Peace, 5: AAS 94 (2002), 134.].

40- *Universal respect of the principles underlying “a legal structure in conformity with the moral order”* [John XXIII, Encyclical Letter *Pacem in Terris*: AAS 55 (1963), 277.] *is a necessary condition for the stability of international life.* The quest for such stability has led to the gradual elaboration of a “right of nations” [Cf. Pius XII, Encyclical Letter *Summi Pontificatus*: AAS 31 (1939), 438-439; Pius XII, Christmas Radio Message (24 December 1941): AAS 34 (1942), 16-17; John XXIII, Encyclical Letter *Pacem in Terris*: AAS 55 (1963), 290, 292.] (“*ius gentium*”), which can be considered as “the ancestor of international law”. [John Paul II, Address to the Diplomatic Corps (12 January 1991), 8: *L'Osservatore Romano*, English edition, 14 January 1991, p. 3.] Juridical and theological reflection, firmly based on natural law, has formulated “universal principles which are prior to and superior to the internal law of States”, [John Paul II, Message for the 2004 World Day of Peace, 5: AAS 96 (2004), 116.] such as the unity of the human race, the equal dignity of every people, the rejection of war as a means for resolving disputes, the obligation to cooperate for attaining the common good and the need to be faithful to agreements undertaken (*pacta sunt servanda*). This last principle should be especially emphasized in order to avoid “temptation to appeal to the *law of force* rather than to the *force of law*”. [John Paul II, Message for the 2004 World Day of Peace, 5: AAS 96 (2004), 117; cf. also John Paul II, Message to the Rector of the Pontifical Lateran University (21 March 2002), 6: *L'Osservatore Romano*, 22 March 2002, p. 6.].

#### G) INTRAGOVERNAMENTALS ORGANIZATIONS.

41- *The Church is a companion on the journey towards an authentic international “community”, which has taken a specific direction with the founding of the United Nations Organization in 1945.* The United Nations “has made a notable contribution to the promotion of respect for human dignity, the freedom of peoples and the requirements of development, thus preparing the cultural and institutional soil for the building of peace”. [John Paul II, Message for the 2004 World Day of Peace, 7: AAS 96 (2004), 118.] In general, the Church's social doctrine views positively the role of intergovernmental organizations, especially those operating in specific sectors. [Cf. John XIII, Encyclical Letter *Mater et Magistra*: AAS 53 (1961), 426, 439; John Paul II, Address to the 20th General Conference of FAO (12 November 1979), 6: *L'Osservatore Romano*, English edition, 26 November 1979, p. 6; John Paul II, Address to UNESCO (2 June 1980), 5, 8: *L'Osservatore Romano*, English edition, 23 June 1980, pp. 9-10; John Paul II, Address to the Council of Ministers of the Conference on Security and Cooperation in Europe (CSCE) (30 November 1993), 3, 5: *L'Osservatore Romano*, English edition, 8 December 1993, pp. 1-2.] However, it has reservations when they address problems incorrectly. [Cf. John Paul II, Message to Nafis Sadik, Secretary General of the 1994 International Conference on Population and Development (18 March 1994): AAS 87 (1995), 191-192; John Paul II, Message to Gertrude Mongella, Secretary General of the United Nations Fourth World Conference on Women (26 May 1995): *L'Osservatore Romano*, English edition, 31 May 1995, p. 2.] The Magisterium recommends that the activity of international agencies respond to human needs in social life and in areas of particular importance for the peaceful and ordered coexistence of nations and peoples. [Cf. Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 84: AAS 58 (1966), 1107-1108.]