

THE KINGDOM OF GOD: EVER ANCIENT EVER NEW:
REFLECTIONS UPON THE VATICAN II COUNCIL: PRESENTATION 8
GAUDIUM ET SPES: THE CONSTITUTION ON THE CHURCH
IN THE MODERN WORLD, PART II: A VISION FOR THE WORLD

I. Part II of Gaudium et Spes applies the overall teachings of part I to issues of the modern world, with reference to family, culture, the economic and political sphere, and international relations.

A. The overall structure is to go from the most local to the broadest contexts, from the family to locality and nation to the international sphere.

1. In Catholic thought, there is a complementarity between the principles of solidarity and subsidiarity. The principle of subsidiarity indicates that we must care for each other, both within our communities and around the world.

Catechism 1939-42. The principle of subsidiarity means that larger organizations and communities must respect the independence of the more local and personal communities. See Catechism 1883-85.

2. Part II thus comments on both the local and personal communities and also the larger and more national and international responsibilities.

B. With reference to localities and nations, the focus is first on the culture, and then on economics and politics. As St. John Paul II would later emphasize in his 1991 encyclical Centesimus Annus, the culture is the center of a nation; the economic and political spheres should support families and cultures, not dominate them.

C. The preface to this part describes the overall goal of uniting the light of Christ with human experience to help the faithful and all people address the most pressing issues of the modern world.

D. Part II and the constitution conclude with a commentary on how Catholics should be involved in the world. The focus is on being involved in the world around us, dialoguing with others, but centered on Christ and our final homeland.

II. Chapter 1 addresses issues of marriage and the family. It portrays the family in a very positive light, while recognizing the dangers of sin; and it places the moral obligations of family life in this context.

A. Section 47 outlines the overall situation in the modern world, both positive and negative. It begins with the affirmation that good families are the basis for good societies and recognizes positively that there is a great desire to help marriage and family, and that in some areas there is a renewal of family life. But it also recognizes the threats that were developing 50 years ago and have increased to this day. Opposing marriage itself are the vices of polygamy (more in Africa and Asia), divorce, and the idea of “free love” (more in the West.) Damaging marriage from within are the vices selfishness, hedonism and unlawful contraception. Marriage and family are institutions cannot be destroyed in themselves, but each nation and culture will thrive or decline according to how it develops or declines in these fields. The Council intends to help the progress.

B. Section 48 summarizes the overall theology of marriage. It is a partnership of life and love, established by God Himself and raised by Christ to the level of a sacrament.

1. The section begins with a description of marriage as created by God Himself, for the benefit of the couple, the raising of children and the stability of society.

The section then goes on to draw the conclusion that fidelity and permanence follow from both the total self-giving nature of marriage and the needs of children.

2. The second paragraph describes Christian marriage in particular as a sacrament that makes the married couple an image of the love between Christ and His Church. A special sacrament is needed to consecrate and strengthen couples for themselves, their children and their ability to be witnesses of marriage and faith to the world.

3. The third paragraph describes the need to educate children in all ways and especially in the faith. It describes parents as the primary educators of their children.

4. The fourth paragraph describes how the family is upheld by children, widows, widowers, and the unity between families. Children are called to reverence their parents and support them in later years. Widows and widowers provide a continuing witness to the wisdom and love of marriage. And each Christian family is meant to give assistance and wisdom to other families and to all the world.

C. Section 49 develops the theme of marriage as a loving and total union of man and wife.

1. It begins by describing marital love as a total self-giving involving the complete person. It recognizes the sentiments and customs of married love, but describes it as above all an act of the will, sanctified by the grace and example of Christ and His Church.

2. The second paragraph continues the theme of the continual unity of married life, consecrated by Christ. It describes the fact that maintaining this married love is a continuous effort and sacrifice, but one blessed by God. Adultery and divorce can be seen a failures to live out this love.

3. The third paragraph describes the call of married couples to be a witness of the faith and married life, both before the world and with one's own children.

D. Section 50 describes the call to have children and to raise them in the ways of the faith. It balances the glorious call to bring new life into the world and an understanding that planning can be called for.

1. The first paragraph describes marriage as receiving its final glory from children. This way of phrasing the glory of having children is a balance between

those who wanted to maintain the traditional language of describing children as the “primary end” of marriage, with unity as the secondary end, and those who wanted to avoid using such distinctions.

2. The second paragraph that couples should see it as nothing less than a mission from God to have children and raise them well. But it also recognizes that there may be factors that limit how many children a couple discerns that they should have. It says that couples must make this decision after careful thought and prayer, guided by the wisdom of God, not selfish or worldly desires. And it praises those who have large families.

3. The third paragraph recognizes that, if a couple cannot have children, they have a full and sacred bond, fruitful in other ways.

E. Section 51 then continues on with the theme of family planning by describing the Church’s principles toward this issue.

1. The first paragraph recognizes that there are reasons why a couple may choose to limit or defer the bearing of children, and that complete abstinence would be difficult. But it says that means of family planning that violate God’s law cannot be accepted.

2. The crucial second paragraph teaches once again that good intentions alone are not enough; one must use means consistent with God’s plans to achieve them, here and elsewhere. It restates the obvious teachings that abortion and infanticide are abominable crimes. It then goes on to say that, with regard to means of avoiding conception, there are objective laws, and that people should adhere to the Church’s judgments about what they are, for the Church is guided by the Holy Spirit to interpret the guidance of heaven. The Council was thus affirming the Church’s authority to address this issue of contraception as a matter of doctrine, without itself making the final judgment.

a. At that time a Papal Commission was looking into the issue of whether the artificial contraception pill violated the prohibition against unnatural contraception as restated in Pope Pius XI’s 1931 encyclical Casti Cannubi. The Commission was established for the purpose of giving advice to Pope Paul VI; and it was advisory only, for it had no authority to hand on an official finding.

b. After taking the Commission’s reports, with some favoring allowing the pill and others not, Pope Paul VI wrote his famous 1968 encyclical Humanae Vitae. That encyclical described a very positive view of marriage and held that methods of timing intercourse to avoid pregnancy are acceptable. However, artificial means that prevent conception violate God’s law, regardless of whether used before, during or after conjugal relations. Thus, what would come to be called natural family planning is acceptable; barrier and chemical methods such as the pill are not.

F. Section 52 then describes the roles that all people have in promoting this sacred and eminently institution of marriage, which is deeply human even as it is also divinely established.

1. The first paragraph says that fathers and mothers are the first ones to show their children the value and principles of marriage and the other vocations. It does emphasize that when children become adults, they should listen to their parents' advice regarding the vocations they believe God is calling them to, but in the end must make their own decision.

2. The second paragraph describes a unique virtue of marriage, namely, that it brings different generations together so that they assist one another in wisdom and love. It also calls upon civil authorities to promote married life.

3. The third paragraph calls upon all of the faithful to promote marriage, especially by their own way of life. It says that experts in explaining marriage are also crucial.

4. The next three paragraphs recognize the assistance that learning and organization can provide for marriage. Thus, the fourth paragraph describes the call for experts in physical and social sciences to contribute their knowledge and research. The fifth paragraph calls for better education of priests so that they are more able to assist couples. And the sixth paragraph describes how it is that family associations can contribute to family life.

5. Finally, the chapter concludes with the call of married couples to witness to the value of marital love and of the love of Christ.

III. Chapter 2 then turns to the issue of the sanctification of culture. The chapter has an introduction and three subchapters, one on observations about the world, and the other two on the rightful development of culture.

- A. The introduction emphasizes the importance of culture, i.e., the means by which a society uses and develops all of the intellectual and physical abilities of her people. Culture is essential for the development of each person and family. And through culture in turn we can grow economically, politically and spiritually and thus engage in true progress. There is a unique culture of each people and a culture of each age. The idea is that, before discussing the economic, political and international issues of the modern world, the Council needs to address our cultures and the principles of the development of each culture.

- B. The first subchapter describes the overall situation in the world today, both positive and negative.

1. As Part I of Gaudium et Spes had done, section 54 outlines many of the distinguishing features of modern times, such as the rapid advancement of science and technology, the increasing power of social media, the desire for scientific precision, greater use of psychology, industrialization and urbanization. These forces have made national cultures more joined together as one.

2. Section 55 observes in mostly positive terms that people are becoming more aware of their ability and in fact responsibility to promote cultural development. It speaks of a new humanism that emphasizes our ability and responsibility to control our own destinies and serve our neighbors. The next subchapter will, however, will describe issues that distinguish between a Christian humanism and a secular humanism.

3. Section 56 sets up the issues that must be resolved including: (1) how to ensure changes are real progress, rather than destruction; (2) how to preserve traditions and each culture's independence in the midst of an increasingly connected world; (3) how to preserve overall wisdom in an age of specialization; (4) how to get the public involved when knowledge is often so specialized; and (5) how to make this new humanism consistent with our spiritual longings. The next two subchapters address these issues.

B. The second subchapter answers the first concern by outlining the basic ways in which cultures should advance in a way that promotes humanity.

1. Section 57 addresses how in general Christians should endorse the potential of cultural advancements.

a. There the call for Christians to engage cultural advancements and sanctify them. In the second and third paragraphs, this section describes how scientific and technological advances and progress in academic fields can contribute to our ability to help humanity and our understanding of God's goodness shown in our world.

b. The fourth paragraph recognizes that this increase in earthly knowledge can lead to an emphasis only on things of this earth that can be scientifically measured, along with a skepticism about spiritual realities. But, as the fifth paragraph emphasizes, that corruption of science and other branches of knowledge is not inevitable. And, in fact the increase in such knowledge can bring people together and make them more aware of their responsibilities to the world.

2. Section 58 then outlines how it is that the Church is sent forth into the cultures of the world to preserve what is good in them; it is partially an answer to the second concern raised in section 56. The Church is not tied to any one culture, but employs the means of each culture to express the faith. And the Church likewise sanctifies each culture by purifying it of evil and bringing the resources of the Church to it. This section is partially a response to non-Christian areas who portray the Church as imposing Western thought upon them and to modern Western materialism, which portrays the Church as opposing the advancements of the current age.

3. Section 59 outlines three critical principles of cultural formation, which also answers that second and fifth concerns listed in section 56, namely how to

preserve traditions and independence and how to ensure that material progress enriches the spirit. The first principle is that each culture should be at the service of each person's rightful development, not dominant over the individual person. The second principles is that, as the Vatican I Council had affirmed, each field of knowledge has its own means of development and should be given the freedom to develop freely, but within the moral order. And the third principle is that the political and economic powers should not distort cultures, but rather support a favorable environment for them.

C. The third subchapter outlines some principles about how individuals have the right and the responsibility to advance cultural and contribute to their cultures.

1. Section 60 addresses the second and fourth concerns of section 56 by describing the calling to help everyone to have a basic cultural education, without discrimination based upon race, sex, nationality or social status. It promotes the availability of higher education to those gifted to use it and the creation of an economic system that is not stifling, but rather enabling of people to be enriched by their culture. The section also speaks of the duty of each person to contribute to his society's cultural progress.

2. Section 61 comments addresses the third and fifth concerns of section 56 with it commentary on the tendency for culture to become so specialized that there is a loss of the notion of the human person as one who can know the truth, seek the good and love other people. Once again, it emphasizes that the family must be the first source of this education. In addition, the increasing access to books, social media, time for leisure, travel and other resources can be helpful in developing and overall wisdom and spiritual outlook. But each person and society must decide to use these abilities well in order for them to be truly enriching.

3. Section 62 concludes the chapter by describing at length how it is that the Church and culture can enrich each other.

a. The first paragraph describes how greater understanding in philosophy, sciences and the like can help us to explain the timeless faith better. One thinks of the greater understanding of Scripture and the psychology of virtue and vice that the Church has used in modern times.

b. The next two paragraphs describe the uses of literature and art in bringing out the beauty of the faith.

c. The fourth paragraph calls upon the faithful to understand both their faith and secular fields and thus see how they can benefit each other.

d. The final paragraph calls upon clerics and theologians likewise to cooperate with researchers in other fields to promote mutual progress.

IV. Chapter 3 addresses the economic field, describing how modern economic progress can be helpful to the human person. There is an introduction and two subchapters, the first on overall principles and the second addressing issues especially of concern to the modern world.

A. Section 63 sets up the chapter by observing that economics is a part of society, not separate from it. The section lists some of the most prevailing features of modern economic systems, including greater technology, more cooperation between people, the increasing involvement of the government, and greater efficiency. It also notes two problems: (1) an overly economic mentality that judges all things in material terms; and (2) the radical inequalities of wealth common in the modern world, both within and among nations. The section concludes that both structural reforms and a fundamentally different mindset are needed to deal with the challenges. The next two subchapters outline overall principles of positive economics and applications to the modern world.

B. The first subchapter outlines what true economic development entails, as opposed to a mere view that greater wealth or the like is the sole measure.

1. Section 64 encourages greater technology and productivity, but reminds people that progress is not mere material gain, but rather a matter of becoming better people.

2. Section 65 outlines the overall principle that economic decisions should be diffused among many people, locally, nationally and internationally. It criticizes the concentration of power, whether in government or in industry, and the view that the economy should simply be left alone to progress by itself, but rather should be guided by principles of the moral law. The second paragraph adds, however, that each person's right to participate in economic development includes a duty to do so as well. Here, as elsewhere, rights from God are intertwined with duties to Him.

3. Section 66 calls for a greater equality in the distribution of economic goods both within and among nations. The first paragraph especially emphasizes the call for people in rural areas to be able to update their productive capacity, and their duty to take advantage of that opportunity. The second paragraph calls for humane working conditions, especially with regard to living wages, decent conditions, and support for family life. The third paragraph recognizes the reality of automation, and calls for an emphasis on making sure that people can find work in the midst of this phenomenon.

C. The second subchapter then applies these principles to specific issues. There is an attempt to take a balanced approach, understanding the call for both human liberty and the need for social reform.

1. Section 67 focuses on the dignity and rights of human labor. It calls for the reward of labor to be central in an economic system. There is also a call to recognize that human labor is needed, not only to produce goods and services, but even more for the development of the human person. Thus, there is both a right and an obligation to advance through human labor. The section then calls for

working conditions that respect the human person and allow personal development

2. Section 68 develops the previous call for a diffusion of economic decision-making. The idea is that such diffusion is both more dignified and allows for greater peace. The section comments on the role of unions as one means of accomplishing this end and on strikes as potentially legitimate, but meant to be a last resort.

3. Section 69 describes the overall view of wealth as held in trust for God and humanity. The idea is that people with wealth have a right to use it in a fashion that they judge is good, but also a duty to discern that use in accordance with their duties to God and man. There is the right to private property and the principle that all people should have access to enough goods to provide for themselves and their families. There is a recognition that there are different means of structuring economies, but a call for all people to remember their duties to others, whether that means preserving or changing the current regime.

4. Section 70 deals with investments in businesses. It recognizes the need to strike a balance between the needs of the present and the needs of future generation, between solving current problems and improving the future. There is also a call to make investment decisions with compassion for the disadvantaged. The idea is that return on investment alone should not be the criteria for such decisions.

5. Section 71 deals with the issue of large estates, which are often left unproductive in poorer countries. It begins by recognizing the need for private property, not only to encourage greater productivity and responsibility, but also to give a sphere of freedom and independence to families and groups. If all things were help collectively, there would be a dependence upon the government or other large group for everything, in violation of this rightful freedom. But there is also a recognition that some things are better owned in common. One thinks of such things as roads and museums in the West. The section also observes that, in some countries, the concentration of large amounts of land into the hands of the few has rendered them of much less service than they could be; and thus public takeovers can be justified, but with caution and reimbursement for the sake of justice.

D. Section 72 concludes the chapter with the call for all of the faithful to contribute by their example and witness to a more just and charitable economy.

V. Chapter 4 then turns to the political realm, emphasizing the mutual rights and duties of all people to promote the common good and use freedom creatively.

A. Section 73 sets up the chapter by describing, in mostly positive terms: (1) the increasing awareness that people have rights and dignity that should be respected and upheld by the political forces; (2) a willingness to condemn governments that fail to do so; and (3) a greater desire for broad participation in the governance of nations including respect for the rights of minorities. It concludes that the success of these goals requires an interior conversion of heart and a vision of the rightful role of government.

B. Section 74 outlines the justification for government. It emphasizes that people rightfully create governments to uphold the common good, which in turn means all of the circumstances that lead to the authentic development of individuals, families and organizations. But the upholding of a common good requires in turn a knowledge of the law of God and a respect for individual rights. Thus, there is an agreement with social contract theory that people should control how their government is formed for their own good, but also a call always to look to the laws God has ordained for the perfection of each person and each society. The section recognizes that each land may have a different style of government; but they all should adhere to the law of God.

C. Section 75 builds upon that notion that people should choose how they are governed by commenting on political involvement.

1. Overall, there is an agreement with the notion that participation should be broadly based to allow all people the ability to be heard. But democratic systems also need a rule of law that limits the government's ability to infringe upon the rights of individuals, families and communities. Governments should try to uphold basic justice, and not be dominant; but people must recognize that they cannot satisfy every desire.

2. The section goes on to call for a balance between the needs of society and individual autonomy. There are differing ways of achieving this balance, but the principles of both freedom and responsibility must be maintained.

3. The fifth paragraph calls for Christians to be involved in the political system in order to witness to the benefits of their faith in that way that demonstrates the rightful balance of public life, e.g., but maintaining both authority and personal freedom and by both upholding their own views and respecting the views of others.

4. The final paragraph concludes by calling for all people to take advantage of the ability to be involved in public life and for those who have the talent to become more politically active.

D. Section 76 provides general observations upon the relationship between the church and the state.

1. It recognizes that there is a distinction between the roles of the Church and the government, but says that they should cooperate for the service of humanity. The

notion here is not so much a wall of separation as more like a fence distinguishing between the rightful property of neighbors. The Church is not tied to any one governmental system, but calls upon all of them to recognize the value and rights of each person.

2. Thus there should be a mutually beneficial cooperation between the Church and the state, for both at the service of the human person. The section insists that the Church should use the means described in the Gospels (and by extension the Acts of the Apostles and epistles of the New Testament) to advance the faith, rather than political means.

3. The section says that the Church uses the temporal realities that are helpful to the Gospel, but that the Church will give up and special benefits when they are no longer helpful. What is essential is that the Church has right to proclaim the faith and pronounce judgements on political matters when they touch upon the moral law, which is her rightful field. Because she stands for the moral law and human rights, the Church is naturally a humanizing influence upon the political realm.

VI. Chapter 5 then addresses the international sphere and, in particular, the call to establish a true peace among nations. It consists of an introduction and two subchapters, one that covers overall principles and another that describes specific recommendations regarding international cooperation. The second subsection ends with a commentary on the Church's role in international peace.

A. Sections 77 and 78 outline the document's focus in terms of the call to establish a true peace.

1. Section 77 describes the fact that nations are more and more aware of their unity and the calling to establish peace among them. It then states the Council's goal of establishing a "true and noble peace . . . based upon justice and charity."

2. Section 78 describes the nature of true peace, which is more than the absence of war.

a. True peace is rather the rightful ordering of each society and a harmony among them that establishes friendship and the ability to live out the love of God. Because situations are always changing, and because human sin will always affect us, the establishment of a true peace is always a continuing effort.

b. The section goes on to say that the struggle for virtue by individuals and nations is thus needed for peace. Because only love can truly overcome sin and establish the fullness of God's peace, not only justice, but also the supernatural love of Christ is needed for a final peace.

c. There is also a recognition that some people are called to renounce the right even to use justifiable force, a calling that can be noble as long as it does not endanger the public.

B. The first subpart then describes the overall situation in the modern world and the principles of peace that are needed for it.

1. Section 79 describes in dramatic terms the potential for mass destruction on a scale never before seen in history and the ability to use prolonged covert wars and terrorism; it calls such mass destruction and terrorism a grave crime against God and commends international agreements that limit the brutality of war. The section does recognize the right of self-defense and the noble calling of armed forces engaged in the protection of nations. But it warns against wars of domination or the attitude that all means can be justified if the cause is just.

2. Section 80 condemns the use of total war, especially in the context of the modern world, where such warfare can be particularly destructive. This potential for mass destruction leads to an even greater call to eliminate war. The section does not specifically mention nuclear weapons, but there is a clear condemnation of indiscriminate killing and destruction as a crime against God.

3. Section 81 then comments on the arms race. It recognizes the need to have arms to defend a nation, but it rejects the idea that, when both sides keep building up arms, the situation will lead to greater peace. There is a particular concern that resources spent on the arms race will be diverted from concerns for the poor and the common good. The section refers to the “the respite we now enjoy,” which presumably meant the increasing arms control talks that were under way.

4. Section 82 then makes some recommendations for the prevention of wars around the world. It calls for an international authority to resolve disputes and guide countries in mutual, equal, and enforceable disarmaments. The section encourages individuals to be involved in the peace-making fields of politics as well as international conferences. The section also calls upon the public to concern itself with issues of peace around the world, for governments especially in republics and democracies will listen to their voices. Overall, there is a challenge to avoid all hatred and animosities, which are the basis for war, and to recognize that now is the time for conversion.

C. The second subpart then deals with recommendations for an international community.

1. The first recommendation, stated in section 83, is to eliminate the causes of war, whether unjust situations between nations or attitudes of greed and power lust that lead to war. International institutions can be very helpful but they cannot establish peace if the basic conditions of peace are not present.

2. The second recommendation, stated in section 84, is for international communities to address the needs of the less fortunate, the poor, refugees and those who are oppressed. When the conditions leading to hatred are eliminated, the potential for war is greatly reduced.

3. Sections 85 and 86 recommends greater economic cooperation as a foundation of peace.

a. Section 85 calls for an overall cooperation in the international economy that will achieve a balance between nations and thus make them less likely to wage war upon each other. There is a call for the wealthier nations to be more charitable and generous and for honesty and effort on the part of poorer nations.

b. Section 86 sets forth four overall principles of achieving such economic cooperation. First, developing nations should be focused upon the authentic development of their own people and culture, and not upon the mere accumulation of wealth. Second, richer nations should consider it a part of their mission to assist poorer countries in this development, including using international trade to do so. Third, the international community should have programs and agreements, such as those for free and fair trade and assistance that help this development, but while respecting the independence of societies. Fourth, means of solving material problems should not neglect the spiritual longings of humanity.

4. Section 87 addresses the issues of poverty that can arise from a rapidly increasing population.

a. It first recommends improvement in agricultural technology for the developing nations. Such improvements would allow them more to provide for themselves.

b. Second, the section calls for a greater ability to move from place to place to find prosperous areas. At that time, movement to the cities tended to be the trend.

c. Third, it addresses population control programs, which were increasing at the time and still are today. There is a strong emphasis that the moral law and the right to children must be protected. Then, and even more now, forced sterilization and abortion, or at least strong pressure to give in to them, were increasing among governments and international organization. The Council strongly condemns such efforts. By contrast, a scientific understanding of the fertility cycle can be a legitimate means of enabling families to plan the having of children.

D. Section 88-90 then describe the role of Christians and the Church in establishing this new order of true peace.

1. Section 88 calls for all Christians to be more involved in taking on poverty around the world, fulfilling the apostolate of the early Christians, who were known throughout the Roman Empire for their concern for the less fortunate. It supports efforts to coordinate such involvement, while not diminishing individual initiative.

2. Section 89 says that the Church as a whole contributes to this establishing of a just peace by promoting cooperation among nations and by teaching clearly the

principles of divine law that will lead to such the justice that is the necessary basis for peace.

3. Section 90 commends the role of international organizations in overcoming the effects of poverty and establishing a peace among nations. It says that Catholics can serve the Church and the world by participating in such organizations that bring together people of different faiths. It also says that the Catholic Church should establish an overall organization to coordinate her efforts along these lines. The Pontifical Council on Peace and Justice, whose current President is Cardinal Peter Turkson, was established in 1976 to achieve this goal.

VI. The Constitution concludes with an overall description of the Church's role in building up the modern world.

A. Section 91 reiterates that the constitution is addressed, not only to Catholics, but to all people of good will. That desire to address all people of good will would continue in future Church statements to society, such as Pope Paul VI's encyclical Populorum Progressio (On the Progress of Nations), Pope St. John Paul II's encyclicals Sollicitudo Rei Socialis (On the Concern for Societies), Laborem Exercens (On the Dignity of Human Labor), and Centissimus Annus (commenting on the new situation after the fall of the Soviet Empire), Pope Benedict XVI's encyclical Caritas in Veritate (Charity in Truth) and Pope Francis encyclical Laudato Si (On the Care of Our Common Home.) It goes on to say that the document has presented permanent truths in a context that is changeable. Thus, some specific recommendations may change over time, but even these temporary recommendations should be effective in establishing a better world.

B. Section 92 presents the Church as willing to dialogue with others to prepare the way for true human progress.

1. As with the focus of the rest of the Council, the first call is for an internal improvement and harmony. In particular, within the Church, there should be a respect and dialogue among her members that gives the world a first promise of divine renewal.

2. Then there is a call to dialogue with other Christians to establish a unity under Christ that will lead to a living out of the Gospel more and more.

3. The Council then calls for a dialogue with other religions and even people of no faith but good will to build up a better world. The Council even calls for a dialogue with those who persecute her with confidence that all people at some level still seek the good.

C. Section 93 concludes the constitution with the Gospel call for all Christians to live out the commandment to love one's neighbor with an active love on earth that will lead to the glory of the greater kingdom. The Constitution then ends by entrusting all of our efforts back through the Church to Jesus Christ.