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the teaching of the church does not seek to be a power outside of the political community. but she makes herself known in the economic, social, and juridical spheres of life as she is in the spiritual sphere, through the revealed word and through the successors of the apostles (pastors, bishops, priests and even laymen living out a common priestly ministry); the church is present in the community, through her teachings and institutions. the social doctrine of the church is a consequence of the teaching of jesus christ[1109]. the holy fathers were well aware of the double responsibility of the laity in the ecclesial community: one to form a community within and through god's grace, and one which constitutes a witness to human community in the world [1111][1112][1113]. in this regard, the council fathers also stressed the importance of church teaching being brought into the public sphere through the members of the faithful. among the great theologians of the church there is the issue of the church's participation in the social and political orders of society and her suitability, indeed, her duty to be present in those areas where she has a permanent moral and institutional right'[1114][1115][1116]. the church does not have an immediate, independent jurisdiction over temporal matters. but her teaching exists and must be shepherded in the public space, and she must be persuaded to listen and exercise obedience to the will of the ordinary magisterium.' [1117] the magisterium can and must intervene immediately and directly, in particular, in regard to grave disturbances of the common good of society and of human life, as it is reflected in general principles of natural law. the magisterium, in fact, is the 'teaching authority of the church by which she speaks from god as owner of all things, and which dictates the principal norms for the ordering of societies to seek the common good of the human community' [1118][1119][1120]. it can act on the different levels of existence, especially in its being present in the world: at the level of principle, in its capacity to say 'yes' and 'no'; at the practical level, as shown by specific decisions on particular issues that arise at the local and national levels [1121].

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this norm of priority of the right to common use of goods, not as a contingent good, but as an inherent good of human nature, is expressed also by two statements of the social character of this right, that is, of the obligation of society to protect and promote this right, and that of the theological character of this right, which is destined to the universal destination of all goods, to their final end, which is the salvation of every person. the first of these statements, that of the social character, was made in the encyclical letter rerum novarum (1891) by pope leo xiii, and it obligates the whole community of society to provide suitable conditions for the full development of every person. this norm requires that every person is to be considered as a social being, that is, that he is to be regarded as a member of society and not as a member of the family, of a state, or of an association of citizens. it also requires that the community of society is to take care of the fate of the person, that is, that the community is to treat every person as a person, that is, to respect and to protect his life, his dignity, his physical and mental integrity. this norm of the social character of the right to common use of goods is not reduced to the individual use of goods, but it is extended to the community itself, that is, to society. this community of society is bound by the obligation of the social character of the right to common use of goods to safeguard and promote the right to common use of goods for the whole of society, thus for every person. 5ec8ef588b

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