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the concept of social justice is not a neutral or generic term. it has a specific meaning for each social and political context. the concept must be defined in the light of the specific characteristics of each people, their history and culture. social justice is not a value that can be imposed from without, it is a social reality that must be progressively and harmoniously developed. the social dimension of human beings is not uniform. it must be learned and developed through the encounter with others, but in turn it must also seek to promote and protect the individual and social values of each one of us. this is where social justice rests, in the guarantee of each person's dignity and fundamental rights. the social dimension is the foundation for the entire social order. however, it is important to note that it is not a collective dimension that is inherent in every social order, but a spontaneous dimension that must be actively developed. in fact, the social dimension is not a question of the totality of the social order. the term social is not synonymous with the total or universal characteristic of a given society. the social order is made up of diverse elements that complement each other and that together constitute a complex system. thus, the social dimension is not a homogenous, uniform and objective reality. it is an expression of the personal and subjective nature of human beings. it is a starting point for the defence of all those who feel their rights are being infringed. that is why it is fundamental to protect the most defenseless, those who are victims of all forms of injustice.

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from the beginning of his earthly life, the human being has been created by god as a free and responsible subject. in whom god himself dwells in a personal relationship of communion and friendship. in his relationship with his creator and father, the human being is called to practice free and responsible choice in the spiritual, moral and social areas of life. as a result of this, the human being is the author and origin of his own destiny. each one of us is called to exercise his freedom responsibly so that he may become a true friend of god and of his fellow man, and so that he may help to create a more just and loving world. the human being is made in the image and likeness of god and is called to live in communion with his creator, the creator's presence in the world and in man himself. this is the fundamental meaning of the christian faith, but man's communion with god is not only his relationship with the creator; it is above all personal, to the extent that god has chosen to be personal with man. this personal relationship is not closed and excludes nothing; on the contrary, the personal relationship is open and allows man to communicate his own being in communion with the creator. we should also note that god himself is in a personal relationship with man. in the trinity, the eternal son (christ) submitted himself to the father in a loving relationship in which he became man. he took on our nature and in the incarnation he became the man jesus of nazareth, who was at the same time the son of god and true god. god in his supreme wisdom decided to create man in his own image and likeness. the word became flesh so that he might share the divine nature, and man was given the gift of the holy spirit. the holy spirit is the spirit of charity and friendship, the spirit of love and grace who strengthens man in his faith. and it is through the church, which is his bride, that man can communicate this intimate relationship with god in his own life, and with the help of the sacraments, he can strengthen his faith and hope. 5ec8ef588b

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