



Its key is the preeminence of the Dignity of the Human person

Christian Humanism as a Sociopolitical Expression

Part of the conception of the human person and society based on the values and principles of Christianity

Christian humanism, understood as a sociopolitical expression, is part of the conception of the human person and society based on the values and principles of Christianity.

Thus, it is a current of thought **that projects towards human society these values and principles**, to regulate the relations between human beings and to orient their work to build a fair, solidary and ethical social order. Of course, this thought also aims to "inform" and "enrich" all the areas of the culture of a determined society at a certain time.

The sources of Christian humanism are mainly **the Christian philosophy and the Social Doctrine of the Church (mainly collected in the magisterium of the Church)**, which establishes fundamental orientations on the conception of the person, the values of social order, justice in human relations and between States, the common good as the purpose of political action and ethics as sustenance of this and the culture.

The Social Doctrine of the Church, initiated with the Encyclical of Pope Leo XIII, *Rerum Novarum* (1891, which denounced the excesses and injustices of capitalism and liberalism), proposed the "novelty" **to capture the great lines of the action of Christians in social life and politics**, promoting their participation in order to realize the common good, social justice, solidarity and ethics.

On the other hand, Christian humanism also feeds on the valuable contribution of Christian philosophers and thinkers, who, from their role as laics and social and political experience, have developed important conceptions on various aspects of society and the State, contributing to form homogeneous, integrated and global thinking about these subjects.

The key principles for understanding Christian humanism are as follows:

-The notion of the human person, as a dignified, free and social being, who has an individual destiny but which is only fully developed in society, through solidarity

with others.

-The idea of society as the fruit and, at the same time, the natural space for the development of the person, which creates the conditions for the spiritual and material progress of all its members, within a climate of solidarity.

-The State, as a natural manifestation of the sociability of the human being, whose purpose is to guarantee and promote the common good and to serve the dignity and freedom of people. Social justice, which ensures equality of opportunity, eliminates discrimination and social exclusion and promotes well-being, is the condition of effectiveness in the achievement of the common good on the part of the State.

- Democracy as a form of State existence, which assures everyone respect for their freedom, ideological and political pluralism, free expression of ideas, respect for minorities and the participation of all in political life, with a sense of civic responsibility.

- Politics as a vocation of service to the common good, aimed at the realization of this and not individual, sectoral or partisan purposes. Ethics must prevail in political life, affirming the values of honesty, truth, and tolerance.

Christian humanism, as a doctrine or general thought about the person, society, state, and politics, is not the property of any ideology or political party.

Its *raison d'être* is to inspire political, social and cultural activities, because it aspires to be realized in the concrete and daily life of society and to be, in this sense, the foundation for the political and social action of Christians.

Christian humanism, for its forcefulness in defending the dignity of the human person, puts first of all the question of the fundamental rights of the human person, making them the axis of any specific State policy, because it understands and maintains that the State is at the service of the person and not the person at the service of the State.