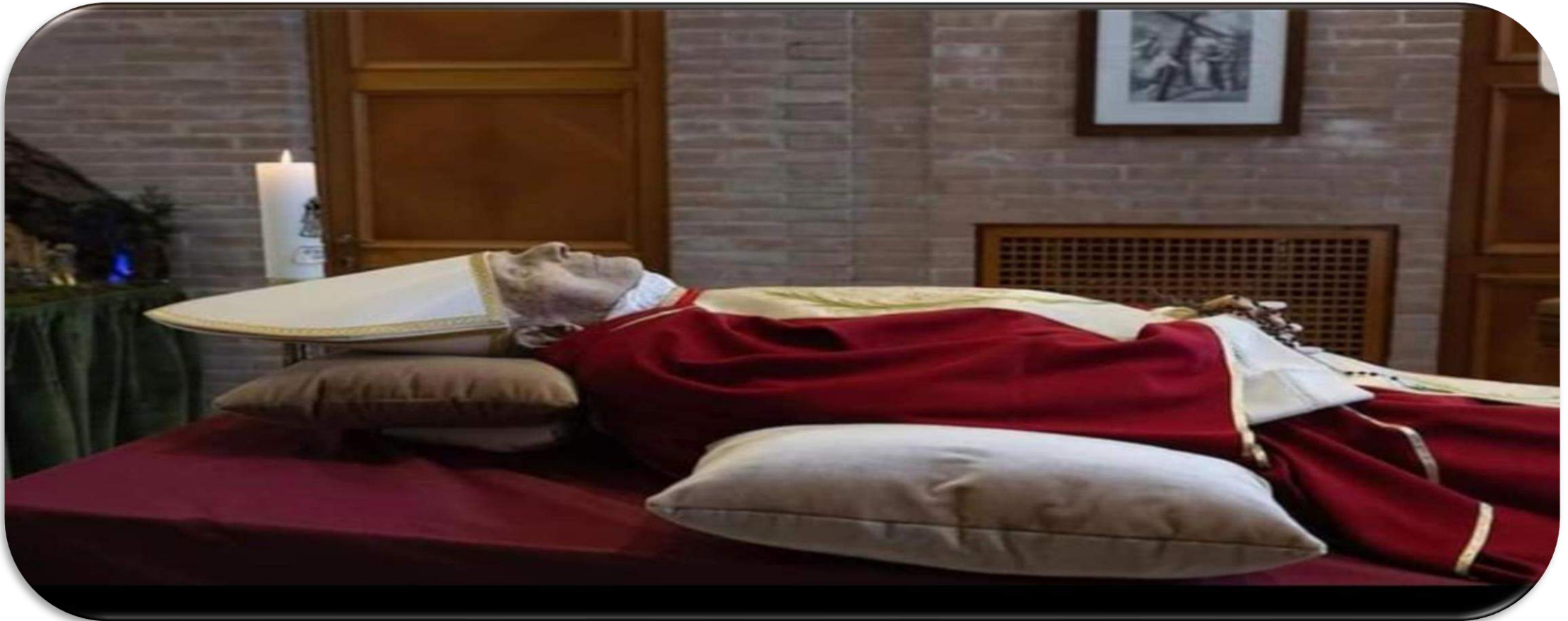


POPE BENEDICT XVI AND THE SOCIAL TEACHINGS



BIO DATA

Born: April 16, 1927, Marktl, Germany.

Full name: Joseph Aloisius Ratzinger.

Died: December 31, 2022, Monastero Mater Ecclesiae, Vatican City.

Papacy: 2005-2013

ENCYCLICALS

- ❖ **Deus Caritas Est** (25.12. 2005)
- ❖ **Spe salvi** (30.11. 2007)
- ❖ **Caritas in Veritate** (29.06.2009)

Social Teachings: Deus Caritas Est and Caritas in Veritate express strongly the commitment of the Church to the welfare of the people and the planet.

Deus Caritas Est



- God is Love -
Benedict XVI

FIRST ENCYCLICAL LETTER

Deus Caritas Est (God is Love)

25.12. 2005

Pope Benedict XVI's first encyclical. The first half of the encyclical is said to have been written by Benedict and the second half is derived from uncompleted writings left by John Paul II.

DIMENSIONS OF GOD'S LOVE

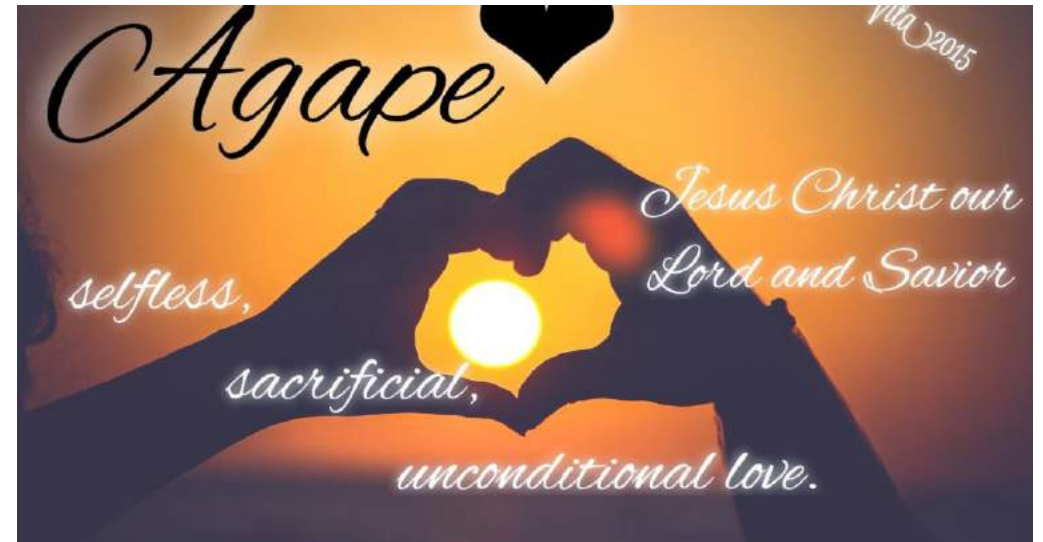


PART I: Dimensions of Love:

Love has different forms- love of country, work, neighbour...(2).



- ❖ **Eros: Love between man and woman.**
- ❖ **Agape: Unconditional, self-sacrificing love.**
- ❖ **Philia: Love of friendship (St. John uses for relation among Jesus and his disciples) (3).**
- ❖ **When body and soul are intimately united the challenge of Eros can be overcome (5).**
- ❖ **Eros can develop into Agape. Ascending love is Eros and descending love is Agape (7).**



THE NEWNESS OF BIBLICAL FAITH

The God of Israel loves. Hosea and Ezekiel, described God's passion for his people using the word Eros (9).



JESUS CHRIST – THE INCARNATE LOVE OF GOD: TYPES OF JESUS' LOVE

Types of Jesus' love are: Shepherd after the lost sheep; a woman after the lost coin; a father after a lost son (12), Jesus in Eucharist. There is unbreakable bond between love of God and love of neighbour (16). Love for God gives me strength to serve the neighbour says ***Blessed Teresa of Kolkata*** (18).



PART II

The practice of love by the church as a community of love



The practice of love by the church as a community of love

- ❖ The Church's charitable activity is a **manifestation of Trinitarian love** (19). Charity to neighbor is a responsibility of the Church (20). It began with **seven deacons** (21) Eventually the service to the poor has become part of the mission of the Church (22). A Department called '**diaconia**' was there in the monasteries and dioceses in fourth century. **Deacon Lawrence** presented the poor people to the Civil authorities, as the real treasure of the Church (23).
- ❖ Proclaiming the word of God, celebrating the sacraments and exercising the ministry of charity are **inseparable** aspects of the mission of the Church (25a). In the Church and ***in society no one ought to go without the basic necessities of life*** (25b).

JUSTICE AND CHARITY



JUSTICE AND CHARITY

❖ Marxism has been insisting that the poor people need justice and not charity (26). The just ordering in the society and the State is a responsibility of politics. Through the social teaching, Church wishes to help form consciences of all towards authentic justice (28 a). **Even a just society needs charity.** The love by the Church offers people the material help as well as nourishment to their souls (28 b).



The multiple structures of Christian charitable service

- ❖ **Following the example given in the parable of the Good Samaritan, Christian charity is first of all a simple response to immediate needs of people. Christian charitable activity must be independent of politics and ideologies.**
- ❖ **Through works of charity, the church becomes a credible witness to Christ (31a).**
- ❖ **Christian charitable activity is a way of making present here and now, the love which human always needs (31b).**

Qualities of Persons who are responsible for the Church's charitable activity:



- **Should be animated by love of Christ than by ideology (33).**
- **Need to collaborate with other organizations.**
- **Need to be humble (35) and prayerful like Blessed Teresa of Kolkata (36).**

Conclusion

The saints- Francis of Assisi, Ignatius of Loyola, John of God, Camillus of Lellis, Vincent de Paul, Louise de Marillac, Giuseppe B. Cottolengo, John Bosco, Luigi Orione, **Teresa of Kolkata**, to name but a few—stand out as lasting models of social charity for all people of goodwill. The saints are the true bearers of light within history, for they are men and women of faith, hope and love (40).

Link for encyclical: https://www.vatican.va/content/benedict-xvi/it/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est.html

Reflection

**Seeing the life of the
Church, can the world
believe that God is love?**

POPE BENEDICT XVI

CHARITY IN TRUTH

Caritas in Veritate



IGNATIUS

CARITAS IN VERITATE (Charity IN Truth)

29.06.2009

Introduction

Jesus is the face of the charity in truth (1). Charity is at the heart of the Church's social doctrine. Charity has to be linked with truth (2-3). Pope Benedict intends to pay tribute to Paul VI for his teaching on integral human development in

The first chapter: The message of *Populorum Progressio*

Two truths on human progress: Church is engaged in promoting integral human development. Development requires a transcendent vision of the person-how God sees human(11). Technology is ambivalent, which can be used for good and bad ends (14). *Populorum Progressio* says that the causes of underdevelopment are not primarily of the material order. It is due to the lack of brotherhood among individuals and peoples (19).

Integral Human Development

CHALLENGES TO
SUSTAINABILITY
& DEMOCRACY



JACQUINEAU AZÉTSOP, SJ
editor

The second chapter: Human Development in our Time



- ❖ Unfortunately the profit has become the exclusive goal (21). Hence while the world's wealth is growing the inequalities are also increasing (22). The rich countries, while outsourcing labor and projects, ask the poor countries to cut down the expenditure on social projects (25). In many poor countries there is hunger due to food shortages (27). Economically developed countries tell the poor countries that population growth is a hindrance to development. They also insist that the laws permitting euthanasia are to be made (28).
- ❖ Atheism denies spiritual and human resources of people (29). **Knowledge(truth) seasoned by charity is wisdom.** For integral development, wisdom is needed (30). Underdevelopment is also caused by a lack of wisdom and

The third chapter: Fraternity, Economic Development and Civil Society

A fraternal communion is called into being by the word of God. The economics without moral character has led man to abuse the economic process (34). The Church has highlighted the importance of distributive justice and social justice for the market economy (35).

There is a need for civilizing the economy (38). The globalization of economy has benefitted the developed countries, but the globalization of humanity(communion and the sharing of goods) has not been realised(42).

The fourth chapter: The Development of people, Rights & Duties and the Environment

- ❖ The people in affluent societies claim to *Excess of Rights* while food and water are lacking in certain underdeveloped regions.
- ❖ Rights and duties are ethically connected. When individual rights are detached from duties, become dangerous (43).
- ❖ It is a mistake to consider population increase as the primary cause of underdevelopment (44). The economy needs people centered ethics (45). Traditionally organizations were classified as *Profit making and non-profit making*. Now there is another classification called **Civil Economy**. It includes the charitable foundations and the companies oriented towards social welfare. The Civil economy considers the profit as a mean for achieving human and social ends(46). In the social programs there has to be participation of the beneficiaries (47).



Environment

The projects for integral human development, need to be marked by solidarity and inter-generational justice (48). The technologically advanced societies, can and must lower their domestic energy consumption (49). When human ecology is respected within society, then it will benefit the environmental ecology (51).



Chapter Five:

The Cooperation of the Human Family

- The human race is a single family (53). Freedom of religion is needed for development, because secularism and fundamentalism, rob the transcendent foundation of human(56). **The global governance and global development requires a global authority(57).** The international aid for development has to follow the principles subsidiarity and solidarity (58).
- **Cooperation:** The technically advanced countries should not presume that their culture is also advanced (59). Greater access to education is an essential precondition for effective international cooperation (61). Another aspect of integral human development is the phenomenon of migration. Forward looking policies are needed among the countries of origin and destination (62). For development, there has to be decent work (63-64).
- **Finance is not for profit but for wealth creation and development.** Micro-finance and micro-credit should be strengthened (65). Purchasing is **not merely an economic act but it is a moral act (66).** **There is a strongly felt need, to reform the United Nations Organization (67).**

The sixth chapter: The Development of Peoples and Technology



The Development of Peoples and Technology

- ❖ The development of peoples can't be re-created by technology (68). Technology enables us to exercise dominion over matter. It is a response to God's command to till and to keep the land (69). There is a need for ethically responsible use of technology (70). The means of social communication has to serve the promoting the dignity of persons (73).
- ❖ Doing **research on fetuses** is due to wrong assumption that technology has mastered every mystery (75). Human is made of body and soul, so development has to be spiritual too (78).

Reception and impact of Caritas in veritate

- Summit of G-8 countries that was held in Italy, in July 2009 discussed about this encyclical. As a result, to combat hunger, G-8 summit allotted US \$5 billion additionally. The encyclical was also discussed among the business leaders and bankers.
- The encyclical attracted criticism too. Secularists in Italy did not appreciate the intervention by the Pope into secular affairs.
- It is also criticized that the encyclical makes no mention of problems of HIV/Aids, maternal mortality and women's reproductive health
- Link for encyclical: https://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html

Reflection

- ❖ How to actualise the statement that Purchasing is not merely an economic act but a moral act?
- ❖ Can the catholic institutions (schools, hospitals) be considered as *Civil Economic* institutions?

“I am no longer the pope but I am still in the church. I’m just a pilgrim who is starting the last part of his pilgrimage on this earth. I would still – with my heart, with my love, with my prayers, with my reflection, and with all my inner strength – like to work for the common good and the good of the church and of humanity”

(Pope Benedict, on the last day of his pontificate-27.02.2013)

