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faithful to configure social life correctly, respecting its legitimate autonomy and cooperating with other citizens according to their respective competences and fulfilling their own responsibility.[22] Even if the specific expressions of ecclesial charity can never be confused with the activity of the State, it still remains that charity must animate the entire lives of the lay faithful and therefore also their political activity, lived as "social charity".[23] The Church's charitable organizations, on the other hand, constitute an *opus proprium*, a task agreeable to her, in which she does not cooperate collaterally, but acts as a subject with direct responsibility, doing what corresponds to her nature. In philosophical and theological debate, these distinctions have often been radicalized to the point of establishing a clear antithesis between them: descending, oblativ love—*agape*—would be typically Christian, while on the other hand ascending, possessive or covetous love—*eros*—would be typical of non-Christian, and particularly Greek culture. 37. Yet he does not prevent us from crying out, like Jesus on the Cross: "My God, my God, why have you forsaken me?" (Mt 27:46). 5. 216. But precisely then we are helped by the knowledge that, in the end, we are only instruments in the Lord's hands; and this knowledge frees us from the presumption of thinking that we alone are personally responsible for building a better world. The concept of "neighbour" is now universalized, yet it remains concrete. It becomes merely "proper", but loveless. At the same time, the devotion of the faithful shows an infallible intuition of how such love is possible: it becomes so as a result of the most intimate union with God, through which the soul is totally pervaded by him—a condition which enables those who have drunk from the fountain of God's love to become in their turn a fountain from which "flow rivers of living water" (Jn 7:38). How did Jesus view his suffering and death? This explains the great emphasis on hospitality, refuge and care of the infirm in the vicinity of the monasteries. This would seem to be the very epitome of love; all other kinds of love immediately seem to fade in comparison. God loves, and his love may certainly be called eros, yet it is also totally *agape*.[7] The Prophets, particularly Hosea and Ezekiel, described God's passion for his people using boldly erotic images. Lk 16:19-31 begs from his place of torment that his brothers be informed about what happens to those who simply ignore the poor man in need. Here we are actually dealing with a debasement of the human body: no longer is it integrated into our overall existential freedom; no longer is it a vital expression of our whole being, but it is more or less relegated to the purely biological sphere. [9] Sallust, *De coniuratione Catilinae*, XX, 4. On the contrary, he now considers his body and his sexuality as the purely material part of himself, to be used and exploited at will. As a child of six years, Julian witnessed the assassination of his father, brother and other family members by the guards of the imperial palace; rightly or wrongly, he blamed this brutal act on the Emperor Constantius, who passed himself off as an outstanding Christian. This is where Catholic social doctrine has its place: it has no intention of giving the Church power over the State. Those who practise charity in the Church's name will never seek to impose the Church's faith upon others. [33] Cf. Nos. We recognize that we are not acting on the basis of any superiority or greater personal efficiency, but because the Lord has graciously enabled us to do so. Earlier we spoke of the process of purification and maturation by which eros comes fully into its own, becomes love in the full meaning of the word. It must be admitted that the Church's leadership was slow to realize that the issue of the just structuring of society needed to be approached in a new way. Part of Marxist strategy is the theory of impoverishment: in a situation of unjust power, it is claimed, anyone who engages in charitable initiatives is actually serving that unjust system, making it appear at least to some extent tolerable. This principle is the starting-point for understanding the great parables of Jesus. His Encyclical *Ut Unum Sint* emphasized that the building of a better world requires Christians to speak with a united voice in working to inculcate "respect for the rights and needs of everyone, especially the poor, the lowly and the defenceless." [29] Here I would like to express my satisfaction that this appeal has found a wide resonance in numerous initiatives throughout the world. He has loved us first and he continues to do so; we too, then, can respond with love. The Church has an indirect duty here, in that she is called to contribute to the purification of reason and to the reawakening of those moral forces without which just structures are neither established nor prove effective in the long run. In his pain he cried out: "Oh, that I knew where I might find him, that I might come even to his seat! ... Love embraces the whole of existence in each of its dimensions, including the dimension of time. b) Love—*caritas*—will always prove necessary, even in the most just society. Nor does he see it as an arena for the exercise of his freedom, but as a mere object that he attempts, as he pleases, to make both enjoyable and harmless. Jesus of Nazareth: Holy Week: From the Entrance into Jerusalem to the Resurrection challenges both believers and unbelievers to decide who Jesus of Nazareth is and what he means for them. Clearly, the Christian who prays does not claim to be able to change God's plans or correct what he has foreseen. But this encounter also engages our will and our intellect. It is characteristic of mature love that it calls into play all man's potentialities; it engages the whole man, so to speak. What we have here, though, is really an inhuman philosophy. 4:10), and this love of God has appeared in our midst. Yet to become such a source, one must constantly drink anew from the original source, which is Jesus Christ, from whose pierced heart flows the love of God (cf. The Church cannot and must not take upon herself the political battle to bring about the most just society possible. 36. Despite the great advances made in science and technology, each day we see how much suffering there is in the world on account of different kinds of poverty, both material and spiritual. First, the world of the Bible presents us with a new image of God. By dying on the Cross—as Saint John tells us—Jesus "gave up his Spirit" (Jn 19:30), anticipating the gift of the Holy Spirit that he would make after his Resurrection (cf. She knows that she will only contribute to the salvation of the world if, rather than carrying out her own projects, she places herself completely at the disposal of God's initiatives. The biblical account thus concludes with a prophecy about Adam: "Therefore a man leaves his father and his mother and cleaves to his wife and they become one flesh" (Gen 2:24). Yet, while professional competence is a primary, fundamental requirement, it is not of itself sufficient. Nor was this group to carry out a purely mechanical work of distribution: they were to be men "full of the Spirit and of wisdom" (cf. From God's standpoint, faith liberates reason from its blind spots and therefore helps it to be ever more fully itself. Individuals who care for those in need must first be professionally competent: they should be properly trained in what to do and how to do it, and committed to continuing care. Conversely, as we shall have to consider in greater detail below, the "commandment" of love is only possible because it is more than a requirement. [31] Cf. *Pontificale Romanum, De ordinatione episcopi*, 43. Yet at the same time she cannot and must not remain on the sidelines in the fight for justice. In her letter for Lent 1996, Blessed Teresa wrote to her lay co-workers: "We need this deep connection with God in our daily life. Of all other creatures, not one is capable of being the helper that man needs, even though he has assigned a name to all the wild beasts and birds and thus made them fully a part of his life. Man is truly himself when his body and soul are intimately united; the challenge of eros can be said to be truly overcome when this unification is achieved. Love can be "commanded" because it has first been given. I, 2a, p. The modern age, particularly from the nineteenth century on, has been dominated by various versions of a philosophy of progress whose most radical form is Marxism. In the Old Testament, the novelty of the Bible did not consist merely in abstract notions but in God's unpredictable and in some sense unprecedented activity. Concern for our neighbour transcends the confines of national communities and has increasingly broadened its horizon to the whole world. Love of God and love of neighbour are thus inseparable, they form a single commandment. In the critique of Christianity which began with the Enlightenment and grew progressively more radical, this new element was seen as something thoroughly negative. There will always be suffering which cries out for consolation and help. Justice is both the aim and the intrinsic criterion of all politics. She has to play her part through rational argument and she has to reawaken the spiritual energy without which justice, which always demands sacrifice, cannot prevail and prosper. Amid this multiplicity of meanings, however, one in particular stands out: love between man and woman, where body and soul are inseparably joined and human beings glimpse an apparently irresistible promise of happiness. These words from the First Letter of John express with remarkable clarity the heart of the Christian faith: the Christian image of God and the resulting image of mankind and its destiny. The two spheres are distinct, yet always interrelated. But this presupposes an even more radical question: what is justice? 38. Faith, worship and ethos are interwoven as a single reality which takes shape in our encounter with God's *agape*. The Church's social teaching argues as an arena for the exercise of his freedom, but as a mere object that he attempts, as he pleases, to make both enjoyable and harmless. Jesus of Nazareth: Holy Week: From the Entrance into Jerusalem to the Resurrection challenges both believers and unbelievers to decide who Jesus of Nazareth is and what he means for them. Clearly, the Christian Christ's heart and moves them to love their brethren as Christ loved them, when he bent down to wash the feet of the disciples (cf. Despite being extended to all mankind, it is not reduced to a generic, abstract and undemanding expression of love, but calls for my own practical commitment here and now. Works of charity—almsgiving—are in effect a way for the rich to shirk their obligation to work for justice and a means of soothing their consciences, while preserving their own status and robbing the poor of their rights. Until that time, the concept of "neighbour" was understood as referring essentially to one's countrymen and to foreigners who had settled in the land of Israel; in other words, to the closely-knit community of a single country or people. And there is nothing upon earth that I desire besides you ... We offer him our service only to the extent that we can, and for as long as he grants us the strength. The apparent exaltation of the body can quickly turn into a hatred of bodiliness. By contemplating the pierced side of Christ (cf. As for the term *philia*, the love of friendship, it is used with added depth of meaning in Saint John's Gospel in order to express the relationship between Jesus and his disciples. © Copyright 2005 - Libreria Editrice Vaticana God loved us first, says the Letter of John quoted above (cf. Justice and Charity 26. The reform of paganism attempted by the emperor Julian the Apostate is only an initial example of this effect; here we see how the power of Christianity spread well beyond the frontiers of the Christian faith. In the Gospel of Luke we find her engaged in a service of charity to her cousin Elizabeth, with whom she remained for "about three months" (1:56) so as to assist her in the final phase of her pregnancy. The history of the love-relationship between God and Israel consists, at the deepest level, in the fact that he gives her the Torah, thereby opening Israel's eyes to man's true nature and showing her the path leading to true humanism. First, eros is somehow rooted in man's very nature; Adam is a seeker, who "abandons his mother and father" in order to find woman; only together do the two represent complete humanity and become "one flesh". The Second Vatican Council rightly observed that "among the signs of our times, one particularly worthy of note is a growing, inescapable sense of solidarity between all peoples." [25] State agencies and humanitarian associations work to promote this, the former mainly through subsidies or tax relief, the latter by making available considerable resources. A particularly striking interpretation of this vision is presented by Pope Gregory the Great in his Pastoral Rule. God's passionate love for his people—for humanity—is at the same time a forgiving love. He also points to the example of Moses, who entered the tabernacle time and again, remaining in dialogue with God, so that when he emerged he could be at the service of his people. Mary is a woman of faith: "Blessed are you who believed", Elizabeth says to her (cf. Even if eros is at first mainly covetous and ascending, a fascination for the great promise of happiness, in drawing near to the other, it is less and less concerned with itself, increasingly seeks the happiness of the other, is concerned more and more with the beloved, bestows itself and wants to "be there for" the other. We began by asking whether the different, or even opposed, meanings of the word "love" point to some profound underlying unity, or whether on the contrary they must remain unconnected, one alongside the other. The lives of the saints are not limited to their earthly biographies but also include their being and working in God after death. And can love be commanded? This is hardly man's great "yes" to the body. Corresponding to the image of a monotheistic God is monogamous marriage. A personal relationship with God and an abandonment to his will can prevent man from being demeaned and save him from falling prey to the teaching of fanaticism and terrorism. How should we? Love is possible, and we are able to practise it because we are created in the image of God. In today's complex situation, not least because of the growth of a globalized economy, the Church's social doctrine has become a set of fundamental guidelines offering approaches that are valid even beyond the confines of the Church: in the face of ongoing development these guidelines need to be addressed in the context of dialogue with all those seriously concerned for humanity and for the world in which we live. Whoever wants to eliminate love is preparing to eliminate man as such. He has become visible in as much as he "has sent his only Son into the world, so that we might live through him" (1 Jn 4:9), Jn 20:22). Since God has first loved us (cf. Men and women of every time and place have recourse to her motherly kindness and her virginal purity and grace, in all their needs and aspirations, their joys and sorrows, their moments of loneliness and their common endeavours. By their own inner logic, these initial, somewhat philosophical reflections on the essence of love have now brought us to the threshold of biblical faith. The pious Jew prayed daily the words of the Book of Deuteronomy which expressed the heart of his existence: "Hear, O Israel: the Lord our God is one Lord, and you shall love the Lord your God with all your heart, and with all your soul and with all your might" (6:4-5). Acts 6:5-6). We sense this in her quiet gestures, as recounted by the infancy narratives in the Gospel. I cannot possess Christ just for myself; I can belong to him only in union with all those who have become, or who will become, his own. Rather, he seeks an encounter with the Father of Jesus Christ, asking God to be present with the consolation of the Spirit to him and his work. Evidently, eros needs to be disciplined and purified if it is to provide not just fleeting pleasure, but a certain foretaste of the pinnacle of our existence, of that beatitude for which our whole being yearns. There will always be situations of material need where help in the form of concrete love of neighbour is indispensable.[20] The State which would provide everything, absorbing everything into itself, would ultimately become a mere bureaucracy incapable of guaranteeing the very thing which the suffering person—every person—needs: namely, loving personal concern. The rich man (cf. 1 Jn 4:8) and that God's presence is felt at the very time when the only thing we do is to love. The teaching of the Letter to the Galatians is emphatic: "So then, as we have opportunity, let us do good to all, and especially to those who are of the household of faith" (6:10). ENCYCLICAL LETTER DEUS CARITAS EST OF THE SUPREME PONTIFF BENEDICT XV TO THE BISHOPS/PRIESTS AND DEACONS/MEN AND WOMEN RELIGIOUS/AND ALL THE LAY FAITHFUL/ON CHRISTIAN LOVE INTRODUCTION 1. In the end, the claim that just social structures would make works of charity superfluous masks a materialist conception of man: the mistaken notion that man can live "by bread alone" (Mt 4:4; cf. This proper way of serving others also leads to humility. There are times when the burden of need and our own limitations might tempt us to become discouraged. Faith, which sees the love of God revealed in the pierced heart of Jesus on the Cross, gives rise to love. Lastly, we should especially mention the great parable of the Last Judgement (cf. In these words, Saint Luke provides a kind of definition of the Church, whose constitutive elements include fidelity to the "teaching of the Apostles", "communion" (*koinonia*), "the breaking of the bread" and "prayer" (cf. In the Catholic Church, and also in the other Churches and Ecclesial Communities, new forms of charitable activity have arisen, while other, older ones have taken on new life and energy. Eros, reduced to pure "sex", has become a commodity, a mere "thing" to be bought and sold, or rather, man himself becomes a commodity. The second important element now emerges: this God loves man. Without in any way detracting from this commandment of universal love, the Church also has a specific responsibility: within the ecclesial family no member should suffer through being in need. In these new forms, it is often possible to establish a fruitful link between evangelization and works of charity. A Christian knows when it is time to speak of God and when it is better to say nothing and to let love alone speak. For this reason it was most opportune that my venerable predecessor Paul VI established the Pontifical Council *Cor Unum* as the agency of the Holy See responsible for orienting and coordinating the organizations and charitable activities promoted by the Catholic Church. The Christian's programme —the programme of the Good Samaritan, the programme of Jesus—is "a heart which sees". It is there that this truth can be contemplated. Here Christians can see a dim prefigurement of the mystery of the Cross: so great is God's love for man that by becoming man he follows him even into death, and so reconciles justice and love. 1 Jn 4:10), love is now no longer a mere "command": it is the response to the gift of love with which God draws near to us. From the standpoint of creation, eros directs man towards marriage, to a bond which is unique and definitive; thus, and only thus, does it fulfill its deepest purpose. This divine activity now takes on dramatic form when, in Jesus Christ, it is God himself who goes in search of the "stray sheep", a suffering and lost humanity. Significantly, our time has also seen the growth and spread of different kinds of volunteer work, which assume responsibility for providing a variety of services.[27] I wish here to offer a special word of gratitude and appreciation to all those who take part in these activities in whatever way. Love of God and love of neighbour have become one: in the least of the brethren we find Jesus himself, and in Jesus we find God. Faith by its specific nature is an encounter with the living God—an encounter opening up new horizons extending beyond the sphere of reason. First, there is a certain relationship between love and the Divine: love promises infinity, eternity—a reality far greater and totally other than our everyday existence. Jn 2:4; 13:1).

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