

Benedict XVI, Deus caritas est

1. Introduction

- a. *God is love* 1 John 4:16 expresses heart of the Christian faith
 - i. The Christian image of God and the resulting image of mankind and its destiny
 - ii. Summary of the Christian lie = *we have come to know and believe in*
- b. *We have come to believe in God's love*
 - i. Expresses fundamental decision of one's life
 - ii. Being Christian = result of encounter with event, person, giving life new horizon and decisive direction
 - iii. *God so loved the world* John 3:16
 - 1. Retained the core of Israel's faith while giving it new depth and breadth
 - 2. Jesus united Deuteronomy 6:4-5 and Leviticus 19:18
 - 3. Love is not mere command but response to gift of love by which God draws near
- c. Names of God sometimes associated with vengeance, hatred, violence
 - i. ***Message timely and significant***
 - ii. **I wish to speak of the love which God lavishes upon us and which we in turn must share with others**
 - 1. *What two main parts of encyclical are about*
 - 2. First
 - a. Clarify facts concerning love which God offers to man
 - i. And intrinsic link between that and human love
 - b. Ecclesial exercise of commandment of love of neighbor

Unity of love in creation and in salvation history

2. Problem of language

- a. God's love is fundamental
- b. Raises questions about God and who we are
- c. Problem of language

- i. “Love” used + misused
 - ii. ***We cannot prescind from the meaning in different cultures and present usage***
- d. Vast semantic range (Rw - uses)
 - i. One stands out = *love between man and woman*
 - ii. Are all forms of love basically one? Or are these different realities?
- 3. “Eros” and “agape” difference and unity
 - a. Love between man + woman somehow imposes itself on human beings
 - i. Called *eros*
 - ii. Greek Old Testament 2x
 - iii. New Testament 0x
 - iv. *Philia* used with added depth in John’s gospel
 - v. Avoidance of *eros* and use of *agape* points to something new + distinct
 - vi. Seen as more negative from Enlightenment
 - 1. Christianity poisoned *eros* (so Nietzsche)
 - 2. *Doesn’t the Church turn to bitterness most precious thing in life?*
 - 3. Eros as happiness + foretaste of Divine
- 4. Did Christianity destroy *eros*?
 - a. Greeks - eros as intoxication
 - i. Enables man to experience supreme happiness
 - b. *Omnia vincit amor* (Virgil, Bucolics)
 - c. Fertility cults and “sacred” prostitution
 - d. Old Testament opposed
 - i. Temptation against monotheistic faith - perversion of religiosity
 - ii. Did not reject *eros* as such
 - iii. War on warped + destructive form thereof
 - iv. ***This counterfeit divinization of eros strips it of its dignity and dehumanizes it***
 - v. Temple prostitutes used to arouse “divine madness”
 - vi. ***Intoxicated and undisciplined eros is not ascent in “ecstasy” toward Divine but a fall + degradation of man***

- vii. Eros needs to be disciplined and purified
 - 1. Foretaste of pinnacle of our existence
- 5. Two things emerge
 - a. Relationship between love and Divine
 - i. Love promises infinity, eternity
 - ii. But not by submitting to instinct
 - iii. Purification and growth in maturity heal eros and restore its grandeur
 - b. Man is being made up of body and soul
 - i. Truly himself when they are united
 - ii. *Challenge of eros is overcome when this unification is achieved*
 - iii. Pure spirit? Spirit + body lose their dignity
 - iv. Body as only reality? Lose his greatness
 - v. Man - unified creature of body and soul - loves
 - vi. Only thus *eros* can mature and attain its true grandeur
 - c. Christianity of past accused of being opposed to the body
 - i. Contemporary exaltation of body is deceptive
 - ii. Eros reduced to “sex” => commodity
 - iii. *Now considers his body + sexuality as purely material part of himself*
 - iv. ***Body no longer integrated into our existential freedom***
 - v. **The exaltation of the body can quickly turn into a hatred of bodiliness**
 - vi. *Eros* calls for path of ascent renunciation purification healing
- 6. What does ascent and purification entail?
 - a. Song of Songs
 - b. Two Hebrew words for “love”
 - i. *Dodim* love still insecure indeterminate searching
 - ii. And *ahabah* translated with Greek *agape*
 - 1. ***Real discovery of the other, moving beyond the selfish character - concern and care for the other***
 - c. Part of love’s growth seeks to become definitive in twofold sense
 - i. Exclusivity “for ever”
 - 1. Embraces whole of existence including time
 - 2. Love looks to the eternal

3. Love as “ecstasy” but as **journey**
 4. Toward liberation through self-giving
 5. *Whoever seeks to gain his life will lose it* Luke 17:33
 6. Path of Jesus through Cross to Resurrection
7. Their inner logic brings us to threshold of biblical faith
- a. Earlier question *love proclaimed to us by Bible and Tradition connects with common human experience of love or is opposed to that*
 - i. “Ascending” and “descending” love
 - ii. Possessive and oblativ love
 - iii. Distinctions have been radicalized to clear antithesis
 1. *Agape* typically Christian
 2. *Eros* typically non-Christian and Greek culture
 3. ***Taken to extremes the essence of Christianity would be detached from relations fundamental to human existence***
 4. **Cannot be fully separated**
 5. **The more they find proper unity in one reality of love the more true nature of love is realized**
 6. *Agape* enters into *eros* otherwise *eros* is impoverished and loses its nature
 7. Man must receive as well as give
 - b. Father’s of Church on Jacob’s ladder
 - i. Inseparable connection between *eros* and *agape*
 - ii. *Eros* seeks God and *agape* passes on the gift received
 - iii. Pope Gregory the Great in his *Pastoral Rule*
 1. Good pastor rooted in contemplation
 2. Example of Paul who was borne aloft and descended again
 3. Moses entered tabernacle and emerged in service to his people
8. ***Fundamentally “love” is a single reality with different dimensions - at times one or other may emerge more clearly***
- a. When separated and cut off from each other result is a caricature and impoverished form of love
 - b. ***Biblical faith does not set up a parallel universe***

c. **Accepts the whole man**

d. The newness of biblical faith is shown chiefly in two elements = *the image of God and the image of man*

9. ***The newness of biblical faith***

a. Bible present u new image of God

i. In biblical faith content of *Shma* became increasingly clear

1. There is only one God the God of all

a. ***All other gods are not God***

b. ***Universe has its source in God and was created by him***

c. Creation is dear to him

2. **This God loves man**

a. Divine power Aristotle sought to grasp

i. Lacks nothing and does not love

b. God in whom Israel believes ***loves with a personal love***

i. **An elective love**

ii. Chooses and loves Israel ***with view to healing whole human race***

iii. God loves

iv. May be called *eros*

v. Yet also totally *agape*

b. Prophets describe God's passion for his people using erotic images

i. Betrothal and marriage

ii. Idolatry as adultery + prostitution

iii. Reference to fertility cults and abuse of eros

iv. But also describes relationship of fidelity between Israel and her GOD

v. ***The history of the love-relationship between God and Israel consists in that he gives her the Torah + opens Israel's eyes to man's true nature and shows her path to true humanism***

vi. Man experiences himself as loved by God + discovers joy in truth and in righteousness

1. Joy in which God becomes his essential happiness

2. Psalm 73:25, 28

10. God's eros for man is totally agape
- a. Completely gratuitous
 - b. Love which forgives
 - c. Hosea
 - i. Goes beyond gratuity
 - ii. God should judge + repudiate
 - iii. God revealed as God and not man
 1. Hosea 11:8-9
 - iv. God's passionate love at same time is forgiving love
 - v. ***Turns God against himself - love against justice***
 - vi. Prefiguration of mystery of the Cross
 1. Reconciles justice and love
 - d. Philosophical dimension =
 - i. On one hand we are before a strictly metaphysical image of God
 1. God = absolute ultimate source of all being
 2. Also a lover with passion of true love
 3. *Eros* is ennobled yet purified to become one with *agape*
 4. Hence Song of Songs received in canon
 - a. Became source of mystical knowledge + experience
 - b. Expresses essence of biblical faith
 - c. ***Man can enter into union with God***
 - d. **No mere fusion**
 - i. A unity which creates love - God and man remain themselves yet become fully one
 - ii. 1 Corinthians 6:17

11. First novelty of biblical faith = its image of God

- a. Second =
 - i. The image of man
 - ii. God's decision to give man a helper
 - iii. Genesis 2:23
 - iv. Man is somehow incomplete - driven to seek the part that can make him whole
 - v. Genesis 2:24

- b. Two important aspects
 - i. Eros rooted in man's nature
 - 1. Adam = a seeker
 - ii. Eros directs man towards marriage
 - 1. Only thus eros fulfills its purpose
 - 2. **Corresponding to the image of a monotheistic God is monogamous marriage**
 - 3. Marriage becomes icon of relationship between God and his people
 - 4. *This close connection between eros and marriage in Bible has no practical equivalent in extra-biblical literature*

12. Jesus Christ the incarnate love of God

- a. Profound compenetration of the two Testaments as one Scripture is now evidence
 - i. Real novelty of the New Testament lies not in new ideas as much as in the figure of Christ who gives flesh and blood to these concepts
 - ii. Old Testament
 - 1. Novelty of Bible consisted in God's unpredictable somewhat unprecedented activity
 - 2. Takes dramatic form when God goes in search of "stray sheep"
 - iii. Parables = explanation of his being and activity
 - iv. Cross
 - 1. God gives himself in order to raise man up and save him
 - 2. ***This is love in its most radical form***
 - 3. *God is love*
- a. From there our definition of love must begin**

- 13. Jesus gave this oblation enduring presence through instituting the Eucharist
 - a. Anticipated his death + resurrection
 - b. Gave his disciples his very self as new manna John 6:31-33
 - c. *Ancient world dimly perceived man's real food is ultimately the Logos the eternal wisdom*
 - d. ***We enter into the dynamic of his self-giving***

e. **Imagery of married between God + Israel realized**

- i. Meant standing in God's presence
- ii. Now becomes **union** through sharing in Jesus' self-gift
- iii. ****sacramental "mysticism"****

14. Sacramental "mysticism" is social

- a. I become one with the Lord like other communicants
- b. 1 Corinthians 10:17
- c. We belong to him only in union with those who are his own
- d. ***Love of God and love of neighbor now truly united***
- e. *Agape* became term for Eucharist
 - i. (Rw - !?!)
 - ii. **Only by keeping in mind this Christological and sacramental basis can we understand Jesus' teaching on love**
 - iii. Transition from Law and Prophets to love of God + love of neighbor
 - iv. ***Not simply morality that could exist apart from and alongside faith in Christ and its sacramental re-actualization***
 - v. Faith, worship, and *ethos* interwoven as single reality which takes shape in our encounter with God's *agape*
 - vi. ***A Eucharist which does not pass over into concrete practice of love is intrinsically fragmented***
 - vii. **Love can be commanded because it has been given**

15. This principle = starting point for great parables of Jesus

- a. Rich man Luke 16:19-31
- b. Good Samaritan Luke 10:25-37
 - i. Two clarifications
 - 1. "Neighbor" used to be understood as countrymen and foreigners in Israel
 - 2. ***This limit is abolished***
 - 3. Anyone who needs me is my neighbor
 - 4. Universalized yet concrete
- c. Last judgment Matthew 25:31-46
 - i. Love as criterion for definitive decision about a human life's worth or lack

- ii. *Love of God and of neighbor have become one*
- iii. In the least we find Jesus
- iv. In Jesus we find God

16. Love of God and love of neighbor

- a. Two questions left
 - i. Can we love God without seeing him?
 - ii. Can love be commanded?
 - iii. 1 John 4:20
- b. Unbreakable bond between love of God and love of neighbor is emphasized
- c. Saint John's word => love of neighbor is path leading to encounter with God
- d. Closing eyes to neighbor blinds us to God

17. No one has seen God as he is

- a. Yet God not invisible or inaccessible
- b. He has become visible in sending his son 1 John 4:9
- c. In the love-story in the Bible God comes towards us
- d. God encounters us ever anew in those reflecting his presence, his word, sacraments, especially the Eucharist
- e. In liturgy, prayer, community we experience love of God, perceive his presence, learn to recognize that presence daily
- f. *He has loved us first and continues to do so - we can respond with love*
- g. In this encounter revealed that love is not a sentiment
 - i. Mature love calls into play all our potentialities
 - ii. **Contact with visible manifestations of God's love can awaken within a feeling of joy born of experience of being loved**
 - iii. Also engages will and intellect
 - iv. Love is never finished and complete
 - v. *Idem velle atque idem nolle*
 1. *To want the same and to reject the same thing = authentic content of love*
 2. Our will and God's will increasingly coincide
 3. **God's will no longer an alien will**

18. Love of neighbor is shown to be possible as proclaimed by Jesus
- a. In God and with God I love the person I do not like or even know
 - b. Look on the other with perspective of Jesus Christ
 - c. I can give more than outward necessities but *the look of love which they crave*
 - d. only readiness to encounter my neighbor and show love makes me sensitive to God as well
 - e. The saints renew capacity to love from encounter with Eucharistic lord
 - f. “Commandment” no longer imposed from without but freely-bestowed experience of love from within
 - g. *By its nature must be shared with others*
 - h. (Rw - similar to “loop of grace” in work of Bishop Barron?)

Part II - Caritas - The practice of love by the church as a “community of love”

19. The church’s charitable activity as manifestation of Trinitarian love

- a. *If you see charity you see the Trinity* (Augustine)
- b. (Rw - *interesting summary of love as in the New Testament story of Jesus*)
- c. Spirit = interior power harmonizing our hearts with Christ’s + moves us to love brethren as Christ loved
- d. Spirit = energy which transforms heart of ecclesial community
 - i. Becomes witness before world to love of the Father who wishes to make humanity single family in his Son
 - ii. **The entire activity of the Church = expression of love seeking integral good of man**
 - iii. *Love is the service the Church carries out to attend to man’s sufferings and needs including material needs*
 - iv. **This service of charity is focus of second part**

20. Charity as responsibility of the Church

- a. Love of neighbor (grounded in love of God) = responsibility for each member but also for entire ecclesial community at every level
- b. *As a community the Church must practice love*
- c. Needs to be organized
- d. Acts 2:44-45 (!)
 - i. Kind of definition of the Church

- ii. Constitutive elements
 1. Fidelity to teaching of the apostles
 2. Communion
 3. Breaking of bread
 4. Prayer
 5. *Communion* not initially defined
 - a. Hold things in common
 - b. No more distinction between rich and poor
 - c. As church grew this radical material communion could not be preserved
 - d. *Essential core remained***

21. Decisive step in search for ways to practice this ecclesial principle = origin of diaconal office Acts 6:5-6

- a. Apostles designated for the other task group of seven persons
- b. Not purely mechanical distribution
 - i. Full of spirit and wisdom Acts 6:1-6
 - ii. *The social service they provided was concrete yet also spiritual service***

1. Well ordered love of neighbor

2. *Diaconia* became part of structure of the Church

22. Over time exercise of charity established as essential activity of the Church

- a. *Love for widows and orphans, prisoners, sick + needy = essential as ministry of sacraments and preaching of the Gospel*
- b. Justin Martyr c 155
 - i. Charitable activity linked with sacraments
 - ii. Bishop uses offerings to support those in need including prisoners and foreigners
- c. Tertullian after 220
 - i. Pagans struck by Christians' concern for needy
- d. Ignatius of Antioch c 117
 - i. Church of Rome "presiding in *agape*"

23. Earliest legal structure associated with service of charity in the Church

- a. Middle 4th century
 - i. Development of *diaconia* in Egypt
 - ii. Each monastery responsible for service of charity

- b. Evolved into corporation with juridical standing by 6th century
 - c. Egypt
 - i. Each monastery + diocese had its *draconian*
 - d. Developed in East + West
 - i. Pope Gregory the Great + 60
 - 1. *Diaconia* of Naples
 - 2. Rome
 - a. *Diaconia* from 7th-8th centuries
 - e. Charitable activity in Rome from beginning
 - i. Deacon Lawrence + 258
 - 1. Martyrdom known to Saint Ambrose + 397
 - 2. Presented the poor as real treasure of the Church
24. Emperor Julian the Apostate + 363
- a. Blamed Christian faith for death of family members
 - b. Sole aspect of Christianity that impressed him = charitable activity
- 25. Two essential facts so far**
- a. Church's deepest nature expressed in three-fold responsibility
 - i. Proclaiming word of God
 - ii. Sacraments
 - iii. Charity *diaconia*
 - iv. Charity is part of her nature and indispensable expression of her being
 - b. Church = God's family in the world
 - i. Within family no one should go without necessities of life
 - ii. *Caritas-agape* extends beyond frontiers of Church
 - iii. Parable of Good Samaritan
 - iv. Church has specific responsibility
 - 1. No member of ecclesial family should suffer need
 - 2. Galatians 6:10
- 26. Justice and charity**
- a. Since 19th century objection to Church's charitable activity
 - i. Developed with insistence by Marxism
 - 1. ***The poor need justice not charity***
 - 2. Works of charity as way for rich to shirk obligation to work for justice

3. Need to build a just social order
4. *Much truth in this argument - also much mistaken*
 - a. Pursuit of justice *is* a norm of the State
 - b. Aim or just social order
 - c. *Historically issue of just ordering of collectivity took new dimension with industrialization in 19th century*
 - d. Growth of salaried workers provoked radical changes
 - e. ***Relationship between capital and labor became decisive issue***

27. Church leadership slow to realize issue of just ordering of society needed to be approach anew

- a. Pioneer = Bishop Ketteler of Mainz + 1877
- b. By 19th century
 - i. Groups, associations, leagues, federations, religious orders
- c. Encyclical Rerum Novarum of Leo XIII 1891
- d. Pius XI, Encyclical Quadragesimo Anno, 1931
- e. John XXIII, Encyclical Mater et Magistra, 1961
- f. Paul VI, Populorum Progressio, 1967
 - i. Apostolic Letter Octogesima Adveniens, 1971 addressed social problem now acute in South America
- g. John Paul II
 - i. Laborem Exercens, 1981
 - ii. Sollicitudo Rei Socialis, 1987
 - iii. Centesimus Annus, 1991
- h. Faced with new situations + issues Catholic social teaching developed***
- i. Found comprehensive presentation in Compendium of the Social Doctrine of the Church 2004 by Iustitia et Pax***
- j. Marxism would change things for the better
 - i. *This illusion vanished*
- k. Church's social doctrine now set of guidelines offering approaches valid beyond confined of the Church

- l. *Need to be addressed in dialogue with those concerned for humanity + the world*
28. *Two fundamental situations need to be considered*
- a. Just ordering of society and State is central responsibility of politics
 - i. Otherwise a bunch of thieves (Augustine)
 - ii. What belongs to Caesar and to God Matthew 22:21
 - iii. ***State may not impose religion but must guarantee religious freedom and harmony between different regions***
 - iv. Church = community which State must recognize
 - v. **Two distinct spheres yet interrelated**
 - vi. ***Justice = aim and criterion of politics***
 1. **How justice can be achieved here and now**
 2. ******What is justice?******
 - a. Must undergo constant purification
 - vii. ***Here faith + politics meet***
 1. Faith = encounter with living God
 2. *Opens up horizons beyond sphere of reason*
 3. *Also purifying force for reason itself*
 4. ***Faith enables reason to do its work more effectively and to see its proper object more clearly***
 5. Church's aim not impose
 6. But purify reason and contribute to what is just
 - viii. **Church's social teaching argues on basis of reason + natural law (what is in accord with nature of human beings)**
 1. Church contributes toward understanding requirements of justice and achieving them politically
 - ix. Church cannot take the political battle to bring about most just society
 1. Cannot replace the State
 2. But cannot remain on guidelines
 - b. Love *caritas* will prove necessary even in most just society
 - i. No State can eliminate need for service of love
 - ii. **Whoever wants to eliminate love prepares to eliminate man as such**
 1. (Rw - Marxism/socialism)

- iii. State which provides everything cannot provide **loving personal concern**
 - iv. **We do not need a State which regulates and controls everything, but a State which, in accordance with principle of subsidiarity, acknowledges and supports initiatives arising from different social forces and combines spontaneity with closeness to those in need**
 - v. Material help
 - vi. Also refreshment + care for their souls
 - vii. ***Claiming just social structures would make charity superfluous mask a materialist conception of man***
 - 1. That man can live by bread alone
 - 2. Matthew 4:4, Deuteronomy 8:3
29. Relationship between (a) commitment to just ordering of State and society and (b) organized charitable activity *in the life of the Church*
- a. Church has indirect duty toward politics
 - b. ***Direct duty to work for just ordering of society belongs to lay faithful***
 - i. Cannot give up participation in public life
 - ii. ***To configure social life correctly***
 - c. Church's charitable organizations = *opus proprium* take agreeable to her
30. **Multiple structures of charitable service in social context of present day** - Overall situation of struggle for justice and love today
- a. Means of mass communication
 - i. Narrows distance between peoples + cultures
 - ii. Instant knowledge of needs challenges us
 - iii. **New readiness to assist neighbors in need**
 - iv. Second Vatican Council
 - v. Also ***means for offering humanitarian assistance***
 - vi. Concern for neighbor increasingly broadened to whole world
 - b. Birth + growth of many forms of cooperation between State and Church agencies
 - i. Give a Christian quality to civil agencies
 - ii. Different kinds of volunteer work

- iii. *Anti-culture of death (expressed for example in drug use) countered by an unselfish love showing itself to be a culture of life by willingness to “lose itself” for others Luke 17:33*
- iv. **In the Catholic Church** new forms of charitable activity, or revived older ones
 - 1. Fruitful link between evangelization and works of charity
 - 2. John Paul II, *Sollicitudo Rei Socialis*
 - a. Readiness to cooperate with charitable agencies of Churches and Communities
 - b. ***We have same goal = true humanism acknowledging man is made in image of God and wants him to live in way consonant with that dignity***
 - c. Ut Unum Sint
 - i. Christians need to speak with united voice

31. Distinctiveness of Church’s charitable activity

- a. Increase in organizations meeting human needs < love of neighbor inscribed by Creator in our nature
 - i. Also < presence of Christianity
 - ii. *Therefore Church’s charitable activity must maintain its splendor and not become another form of social assistance*
 - iii. **What are essential elements of Christian + ecclesial charity?**
- b. **(a)** simple response to immediate needs + specific situations
 - i. Professional competence
 - 1. Properly trained
 - ii. Human beings need humanity + heartfelt concern
 - 1. Show heartfelt concern
 - iii. “Formation of the heart”
 - 1. Love of neighbor *deriving from their faith becoming active through love Galatians 5:6*
- c. **(b)** independent of parties + ideologies
 - i. *A way of making present the love which man needs*
 - ii. 19th century on
 - 1. Versions of a philosophy of progress whose radical form = Marxism

2. Theory of impoverishment

- a. Engaging in charitable initiatives serves the unjust system making it appear tolerable
- b. Slows potential revolution
- c. *What we have here is an inhuman philosophy*
- d. **People of present are sacrificed to the moloch of the future**

3. The Christian's program = "a heart which sees" where love is needed + acts accordingly

- d. (c) charity cannot be used for engaging in proselytism
 - i. **Love is free - not a way to achieve other ends**
 - ii. Does not leave God + Christ aside
 - iii. A Christian knows when to speak of God *and when best to say nothing and let love speak*
 - iv. The best defense of God + man consists in love

32. Those responsible for Church's charitable activity

- a. True subject of Catholic organizations is the Church herself
- b. Paul VI, Pontifical Council *Cor Unum* = agency of Holy See responsible
- c. Bishops charged with primary responsibility Acts 2:42-44
- d. Code of Canon Law speaks in *general terms* of responsibility to coordinate works of apostolate
- e. *Directory for the Pastoral Ministry of Bishops*
 - i. Charity incumbent upon whole Church + each bishop
 - ii. Charity = essential part of Church's mission

33. Not inspired by ideologies to improve the world but guided by faith working through love Galatians 5:6

- a. The love of Christ urges us on 2 Corinthians 5:14
- b. Consciousness that in Christ God gave himself for us unto death

34. Openness to Catholic dimension of the Church

- a. Charity workers work with other organizations serving forms of need
- b. ***In a way respecting what is distinctive about service Christ requested of his disciples***
- c. Love is more than activity alone 1 Corinthians 13:3
- d. *The Magna Carta of ecclesial service*

- e. **Practical activity is insufficient unless it expresses love for man, love nourished by encounter with Christ**
 - f. *Becomes sharing of my self with those in need*
35. Proper way of serving others leads to humility
- a. Not superior to one served
 - b. By helping others we receive help
 - c. ***This duty (to help others) is a grace***
 - d. We are useless servants Luke 17:10
 - e. At times we might be discouraged
 - f. Then we are helped by knowledge we are instruments in God's hands
 - g. ***In humility we do what we can and entrust the rest to the Lord***
 - h. God governs the world
36. Immensity of others' needs can drive us toward ideology aiming at doing what God's governance apparently cannot - ***fully resolving every problem***
- a. Or we think nothing can be accomplished
 - b. *A living relationship with Christ keeps us on the right path*
 - c. Neither arrogant contempt nor resignation
 - d. **Prayer**
 - e. ***People who pray are not wasting time ... piety does not undermine the struggle against the poverty of our neighbors***
 - f. Blessed Teresa of Calcutta
 - i. Letter for Lent 1999
 - 1. *How can we obtain deep connection with God? Prayer*
37. **Reaffirm importance of prayer in fact of activism and growing secularism of Christians engaged in charitable work**
- a. In prayer seeks encounter with Father of Jesus Christ asking God to be present with consolation of the Spirit
 - b. Can save from fanaticism and terrorism
 - c. *Authentically religious attitude prevents us from judging God*
 - d. ***When people claim to build a case against God in defense of man, on whom can they depend when human activity proves powerless?***
38. Job could complain 28:3, 5-6, 15-16
- a. Why does God refrain from intervening
 - b. Does not stop us crying out *my God my God why?* Matthew 27:46

- c. We continue asking in prayerful dialogue *How long will it be?*
Revelation 6:10
 - d. *If you understand him he is not God* (Augustine)
 - e. Our crying out is (as for Jesus) deepest + most radical way of affirming faith in his sovereign power
 - f. Even in bewilderment and failure to understand we believe in goodness + kindness of God Titus 3:4
39. Faith, hope, charity go together
- a. Hope practiced through patience which does good in face of apparent failure
 - b. Accepts God's mystery + trusts in times of darkness
 - c. Faith
 - i. God gave his Son for our sakes + gives us victorious certainty that *God is love*
 - ii. In spite of all the darkness God ultimately triumphs
 - iii. Faith gives rise to love
 - d. Love is the light that illuminates a world grown dim + gives us courage
 - i. ***To experience love and thereby cause light of God to enter the world = invitation in this Encyclical***
- 40. Conclusion**
- a. Consider the saints
 - i. Martin of Tours + 397
 - 1. Gave half his cloak to a poor man
 - 2. Matthew 25:36, 40
 - ii. Saint Anthony the Abbot + 356
 - 1. Monk senses need to transform whole life into service of neighbor
 - 2. Hospitality, care of infirm near monasteries
 - iii. ***Saints are true bearers of light within history, men + women of faith, hope, love***
41. Mary Mother of the Lord + mirror of holiness
- a. Charity to cousin Elizabeth Luke 1:56
 - i. *Magnificat anima mea Dominum* 1:46
 - ii. Expresses her whole program of life

1. Leaving space for God encountered in prayer + service of neighbor
 2. *Mary's greatness consists in wanting to magnify God not herself*
 3. *Magnificat* as portrait of her soul woven from thread of Scripture
42. Lives of saints not limited to earthly biographies but includes their being + working in God after death
- a. *Those who draw near to God do not withdraw from men*
 - b. Mary = mother of all believers
 - c. **Mary, Virgin and Mother, shows us what love is and when its origin and its constantly renewed power**