

The anthropological and the ethical focus of the globalization

The fundamental statements of the Social Encyclical Pope Benedict XVI

***Caritas in Veritate*¹**

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Since 2007 has been expected with strain the first Social Encyclical of Pope Benedict XVI. Since then the publication thereof had been again and again postponed with regard to the actual global development. By this Encyclical the Pope clearly takes into account the crisis of the international financial markets and of the real economy, and simultaneously he is acting in accordance with the order given by the Pastoral Constitution of the Second Vatican Council „to search for the signals of the epoch and to interpret them in the light of the Evangile” (Vaticanum II, Pastoral Constitution *Gaudium et spes* [GS] 4).

That this does not imply any systemical analysis of the causes and of possible approaches of solutions of the actual crisis and no detailed description of solutions for the economic and financial world, has often been deplored in the statements of the Encyclical and attributed to the fact that different authors with different interests have written individual chapters and that the final editing has not succeeded - in this context Friedrich Hengsbach called the document disrespectfully a „scrap-metal-paper”. This heterogeneity of the text as reason for the missing systematic analysis and of the solution approach is in my opinion too restricted. It is rather clear from the self-evidence of social teaching that „the Church (...) cannot offer any technical solutions” (CiV 9). This position is not at all new or surprising, it was already stated in *Quadragesimo anno*, the

¹ This text in an enlarged and updated version of the text published in AMOS international vol. 3/2009

second Social Encyclical which was prepared in 1931 also in view of a threatening economic crisis.

In the following I like to present some aspects of the new Encyclical which make clear what is the anthropological, ethical and also the theological focus of this social circular of Pope Benedict XVI (Part 1) and which are the consequences for some concrete questions with regard to the economic crisis and the globalisation (Part 2). Finally a short result shall be given.

1. The anthropological and the ethical focus of the Social Encyclical

1.1 A new tradition line of the social proclamation

For the actual question, which challenges result from the globalization, the first development Encyclical *Populorum Progressio* (1967) represents the decisive point of contact in the tradition whose 40th anniversary was the original cause for the announcement of the new Encyclical. Herein for the first time the social question is seen as a question of development. As Pope John Paul II published 20 years later with *Sollicitudo rei socialis* a new development Encyclical, Benedict XVI now confirms by *Caritas in veritate* that *Populorum progressio* deserves to be regarded as the *Rerum novarum* of our time (CiV 8). In the opinion of the Pope the worldwide question of development and globalization is in the same measure fundamental and decisive as it was the workers' question in 1891. *Populorum progressio* becomes the starting point of an own tradition line and in this way is matter of a differentiated and positive appreciation.- The fact that Benedict XVI takes this first development Encyclical as the decisive starting joint of his considerations (and as for instance a commentator of the Pius-Brothers like an accountant quotes the Encyclical 34 times, whereas the social Encyclical by John Paul II, LE and CA are quoted only four resp. 14 times), to consider this fact as a clear sign that Benedict XVI takes distance from

his predecessor² seems to be to me without any foundation in re. I will come back to this point later on.

By reconstructing the important social questions of the present time in the context of the problems of development, Pope Benedict opens a new and broad horizon for discussing globalization and also for questions concerning the crisis of the financial market and the economy. That the new Social Encyclical is missing unfortunately the subject, as my colleague from Frankfurt, Bernhard Emunds, criticizes, is as regards the importance of the development discussions, not my opinion - it is in fact another subject than the globalization scolding, expected by many people, by many theologians and feared by many an economists. Globalization is not alone understood as a purely socio-economic process (although this is without doubt also the case), but is thoroughly interpreted „as an ambivalent and polyvalent phenomenon which must be perceived in the disparity and in the unity economists. Globalization is not alone understood as a purely socio-economic process (although this is without doubt also the case), but is thoroughly interpreted „as an ambivalent and polyvalent phenomenon which must be perceived in the disparity and in the unity of all its dimensions - the theological dimension included! (CiV 42). Globalization is „a priori neither good nor bad. It will be that what human beings make of it”. Thus the globalization is not „satanized” as a consequence of turbo-capitalism, but Benedict XVI considers globalization as the chance for the „increasingly interlaced humanity composed by persons and people to whom globalization shall be useful and contribute to their development” (CiV 41). In this view he conceives globalization as a „*global integration process*” (CiV 41) to be shaped by human beings (s. CiV 42). In such evaluation the process of globalization is

² s.the article „Does Benedict XVI take distance from John Paul II?” on <http://kreuz.net/print-article.9751.html>, download 1st September 2009

to be seen a clear parallel to the development of catholic- social thinking in the 19th century, when for instance Bishop Ketteler, G.v. Hertling and other philosophers have also recognized that the industrialization shall not be condemned in a bulk but shall be dealt with by differentiation.

1.2 The realization of charity through orientation towards justice and common welfare

The title of the Encyclical composed normally by of the first words of the Latin text and to be conceived as a program, astonishes also experts of social teaching as myself, because former Social Encyclicals have described their substantial subject by their first words - such as for instance *Rerum novarum* the workers' question as new subject, *Populorum progressio* the progress of peoples etc. The title *Caritas in veritate* new clears up the formal object, the specific perspective and this means the anthropological, the ethical and the theological perspective - under which the central subject is dealt with, such it is referred to in the address of the Encyclical - „the development of the human being as a whole in charity and truth”. He takes up a wording of the epistle to the Ephesians in which is dealt with „truth in charity”. By inversing this formula to „charity in truth” the Pope articulates his specific view of charity: charity must be understood, confirmed and practised in the light of truth” (CiV 2). Meant is the Christian truth, Jesus Christ, as revelation of charity of God, as well as the therein disclosed truth concerning the human being, his dignity and his vocation (s. CiV 1; 18). Benedict who in this way again takes up the fundamental motive of his inaugural Encyclical now directs his special attention to charity as it is practised and deployed in the community and therein evidences truth as creditable.

Without this clear relationship to the truth, the Pope views charity threatened by a twofold danger, e.g. either to fall into pure „sentimentality” or to devolve on a „fideismism”, „which takes away from charity the human and universal

dimension” (CiV 3). In formulating this danger one clearly recognizes the subject which the Pope, during his professorship, made to the central factor of his theological thinking and which has become the topic of his discussion with Habermas 2004 in the Catholic Academy of Bavaria as well as in his address at Regensburg, namely the necessary cross-dependency of faith and reason³ Without this link of charity to truth „there would be no longer any original place for God in the world” (CiV 4), would not take place a real dialogue and not be possible any Christian contribution to the development of a „good community” and to the „development of the human being as a whole” (CiV). If at the beginning the Encyclical mentions that without this link there would not be any place for God in this world, the final chapter is articulated: „Without God the human being does not know where to go and he even cannot know what he is” (CiV 78). Thus the framework of the Encyclical is formulated in other words: anthropology, statements concerning the human being without relation to the transparency, to God, without theology are finally not possible - a recognition which the pastoral constitution of the Second Vaticanum in its first part has underlined.

Here the Pope submits a newly accentuated definition of social teaching: *caritas in veritate in re socialis*. This accentuation of charity as „main street of social teaching by the Church” (CiV 2) may surprise with regard to the usual understanding of social ethics the central point of which is the care of social justice. That in this case a fundamental contrast does not exist becomes clear by the fact that the Pope for the transformation of this charity to the development of a community in the context of globalization, mentions two central measures of orientation: justice and common welfare. With the considerations of the relationship of justice to charity the text takes up a subject which is part of the

³ s. CiV 56. Furthermore a.o. Ratzinger 2005, 39 and Ratzinger 2005. 56

„primitive rock” of the social proclamation and is dealing with subjects of the market economy⁴. Already in *Quadrogesimo anno* 88 were dealt with social justice and social charity as being the forces which stringently and prudently disciplinize competition, thus should take care that the capitalist form of economy will not result at the same time in a capitalist social reglementation in the style of social Darwinism which is despising human beings.

In *Dives in misericordia* John Paul II accentuates that justice alone „cannot suffice, but can even contribute to the negation and the destruction of itself” (DM 12,3), if just in the context of the striving for justice the force of charity is missing. It is able to direct the regard to the neighbour as person and to see what the “*sum cuique*” really is.

Once again Benedict XVI sets new accents: on the one hand in his opinion charity requires justice, on the other hand charity is ahead of justice and „completes justice in the logic of giving and forgiving” - this must be read as a reference to the later deployed dimension of the civil community: This slightly suggests the definition of justice such as „to everyone his” when the text continues: „charity is to give, to give the neighbour that what is „mine”; but charity is never without justice by which I am motivated to give the neighbour that what ‘is his’ ” (CiV 6).

With regard to the second measure of orientation for the transformation of charity, e.g. the common welfare, Benedict does not formulate a definition joining the traditional wording (s. for instance GS 74). He understands the common welfare as a requirement of justice and charity. Important is the question how to form the social community, the polis, how to strengthen and to protect all institutions of social life. Thus the circle is again closed, for in this

⁴ s. Nothelle-Wildfeuer, Steger 2006

context the Pope considers charity as irrenouncible and mentions expressis verbis the „institutional - we could also say the political - way of charity”(CiV 7), for which the social principles of solidarity and subsidiarity are constitutive. With this clear reference to a structural ethical dimension the Pope anticipates any possible argument that this approach be purely individual and virtue ethical. The acting of the human being thus inspired by charity is (as in the tradition of GS 39) of greatest importance. It „contributes to the building-up of the city of God to which the history of the human family is moving”. Engagement for the common welfare of the entire human family makes the „city of the human being (...) to a prophetic anticipation of the limitless city of God” (CiV 7).

1.3 In the centre the concern of a global and comprehensive development

By the Relecture of *Populorum progressio* the Pope comes to the reconstruction of the big social questions of the present time within the comprehensive anthropological ethical framework of global development, when can only be human if it is free, which can only develop in the community and in the willingness to take over responsibility in the and for the community borne by a charity inspired by reason and truth. Such a global development is at the same time open for the transcendent dimension. For the „development of the human being degenerates if he has the arrogance to be his own unique generator” (CiV 68). In the widespread negation of this transcendent dimension, the Pope sees, in joining Paul VI. the danger of „subjugating the human being of (...) being degraded to an instrument of development” (17), whereas the frankness for the Evangile discloses to the human being his full value and his highest vocation. If the fundamental intent of this social Encyclical (also) is worded that „the first capital to be protected and to be supported is the human being” (CiV 25), that thus in the centre of every economic and social activity are placed the human being and the concern of his global human development, Benedict gives a new

definition of a central principle of socio-ethical tradition. This measure requires attention for all detailed questions and brings about that besides of economic aspects are also discussed issues of worldwide poverty, of migration, of the financial markets, of taxation, but also of scientific progress, of technology, of education as well as of the personal-private family life and of protection of life. Therewith are concerned areas which, in looking more precisely, are of big importance for the development issues. Before this background it is clear that the Encyclical is in fact a „cultural Encyclical”, as Matthias Drobinski - however with regret - has stated in the *Süddeutsche Zeitung*, because it is important to make clear within which comprehensive ethical horizon must be situated the economic and social issues.

Just these last days Karl Gabriel, professor emeritus of Münster, has published a contribution on the Encyclical on the homepage of the excellence cluster „Religion and Politics” of the university, where he stresses that for the Pope „the spectacular economic, social and political failure (...) is closely connected with the missing respect of the Christian religious factor inherent to globalization and development”⁵. In my opinion this statement is not sufficient: the Pope deplors the missing consideration of the development as a whole of every and of all human beings in the context of globalisation and expresses his deep conviction, that the Christian faith has to contribute decisive elements - in fact elements of reason. Precisely, here then also the Law of nature plays a role. And by stressing the elements of reason it becomes obvious that the some time later by Gabriel formulated danger „to come personally in the near of a fundamentalistic position” does in no way exist as such.

⁵ http://www.uni-muenster.de/Religion-und-Politik/aktuelles/2009/sep/Gastbeitrag_Gabriel.html, download 3rd Sept. 2009.

A last aspect of development as a whole: under this comprehensive understanding of development it is clear that for solutions in the mind of a human dignity considering development „institutions alone do not suffice” (CIV 11), needed is rather a deep cultural renewal and the rediscovery of fundamental values. Thus the Encyclical includes a fundamental statement, extended all over the text, on the Pope’s understanding of social ethics: social ethics is and remains certainly an ethics of structures and institutions respectively, but as such not exclusively - and herewith the Pope takes distance from the mainstream of social philosophers or conforms to a slowly swaking conscience the dimension of ethics of virtue, in order to use once the classic term here also plays its part. The experience of the last months at least has learned this to us. In his analysis of the present situation the Pope does however not join the concept of the „structures of the sin” which John Paul II in his Encyclical of development *Sollicitudo rei socialis* has introduced as fruit of the dialogues with the theology of liberation, even if in item 34 of his Encyclical he writes that „the wisdom of the Church (...) (has) always suggested not to neglect the original sin, when interpreting the social conditions and the building-up of the community”.

2. Consequences for concrete areas of (global) economization

Against the background of the international finance and economy crisis the statements of the Encyclical on the concrete questions of the market and of the market economy are particularly interesting. In the introductory text it has already been mentioned that the Encyclical is not conceived as a systematic analysis of the actual crisis and also not as a book of recipes for solutions. There are, however of course, some detailed statements: Pope Benedict XVI deplors the famine in the world, has in view the worldwide poverty which he attributes to the lacking access to the labour market and to bad payment, he condemns social dumping for obtaining short-term competition advantages, he deals with

ethical investments, requests people not to consider themselves as victims but as formers of the globalization process. Nevertheless, in the perception of above all the social philosophers it is always and again complained that individual subjects are not dealt with such for instance - and in my opinion this is an important item - the regard on women who in many countries are decisive for the development but nevertheless are discriminated and suppressed, moreover the question of details of the ecological dimension, the climate changes etc. As it could be shown in the first part of my address, the fundamental concern of the Pope is more extensive, is not a contribution to that what experts from their respective perspective are able to deal with more competently. Therefore, now a regard on the consequences which this anthropological and ethical fundamental concern has in total on some topics of the global economization.

2.1 The market as place of exchange and of moral acting

The rating of the market is clearly positive: „when reciprocal and general confidence is ruling, the market is the economic institution which permits people to meet each other, who as economic agents regulate their relations and exchange their marketable goods and services in order to satisfy their needs and wishes” (CiV 35). The market is not only accepted as a kind of concession, but due to its decisive instrument, the competition, it is qualified as the important institution which serves the development of exchange relations. In this view it becomes evident that - as it can be read⁶ several times in the reactions on the Encyclical - the positive statements to be found with Pope John II must not be played off against an allegedly critical market attitude of the present Pope. They both have a positive attitude for the market, bound to defined conditions respectively and considering the respective actual consequences. Here both of

⁶ s. Greven, 07.07.2009

them set different accents. Whereas Pope John Paul II binds his consent to capitalism to the recognition to the positive role of the entrepreneur, to the creativity and a firm law system (s. CA 42), Benedict XVI above all makes clear, against the background of the actual experiences, that the market is not simply a process ruled automatically and exclusively by firm legalities; if the market „is only left to the principle of equivalence of the exchanged goods, it is not in a position to take care of social consistency however needed for its good functioning. *Without ways of acting imprinted by solidarity and reciprocal confidence inside the market, the market cannot fulfil entirely its own economic function*” (CiV 35). With regard to the development of the last months the extent of confidence which in the actual crisis seems to have been lost in many places, is clearly defined. Market processes and competition cannot succeed adequately without solidarity and confidence. But in its own legalities the market itself is a place of moral acting. „After the social teaching of the Church true human relations in friendship and in community, in solidarity and reciprocity can be practiced also inside of business activity and not alone outside thereof or ‘after’ it” (CiV 46). As the widespread understanding of the market proceedings as a whole evaluates this dimension as - often impairing - super additional and not as a constitutive element, it is particularly noticeable that the Pope is stressing this concept so much: Therewith the Encyclical shows a specific understanding of economic ethics not corresponding to the mainstream, the consequence of which is also that not only some specific areas of business management must become ethical, but the entire „economy with all its branches is part of human doing” (CiV 45) and thus is ethical.

Whatever may be the importance which one attributes to the moral component of the market, it remains in the consciousness of people that the market itself cannot produce the moral forces which it needs: „It must rather recur to the moral forces of other subjects who are able to produce” (CiV 45). Under

economio-ethical aspects here reference is made to the so-called Böckenfelde-dilemma, according to which „*the liberal secularized state (...) (lives) with conditions which the state cannot guaranty*”. The same is here, in analogy, required for the business world.⁷ If the market itself is the place of morality, it cannot be or become „a place of suppression of the poor by the rich” (CiV 36). For the Pope it is important that everybody has the same and free access to the market. Joining Paul VI the Pope requires the creation of a „*model of market economy that at least as tendency can include all people and not only those to whom the correspondent possibilities and skills are available*”(CiV 39). This suggests the comprehension of social justice as equality of Catholic social teaching.

2.2. Task and structure of the political authority

But the market is not all and not everything is market: There are targets related to the common welfare situated outside the market and exceeding its possibilities. Here Benedict mentions the distributive and social justice which by tradition are considered as task of the state. With regard to *Rerum novarum* and *Populorum progressio* Benedict XVI can qualify as innovative the allocation of the task of redistribution to the State, but today - and this is equally important - this view proves „incomplete and cannot fulfil the requirements as to a completely human business world” (CiV 39). Naturally, he does not free the state from responsibility, but rather mentions the necessity of a constitutional and social regulatory framework. „Without any doubt the *business world* needs *contracts* in order to regulate the exchange of values corresponding each other. In the same way are however necessary *fair laws, mechanisms of redistribution*” (CiV 37), piloted by politics. Allow me to give one remark on the critics by the

⁷ Böckenfelde 1976, 60

Pius-Brothers: It is completely remote to testify to the present Pope against this background great state scepticism, to perceive him as a liberal economist and to reproach to his predecessor because of his allegedly so big state fidelity a marxist-leninist attitude, such as the Pius-Brothers do in their afore-mentioned paper. None of these positions can be outlined so simply: Both of them distinguish themselves precisely by fine observation of the tokens of the time: John Paul II, after the collapse of communism, watches precisely the by a first regard at least conceivable „victory” of the capitalism and take the state, with all liberalism, to the responsibility, but mentions at the same time the limits of the state activities. Benedict XVI has as background other experiences and characterizes clearly the responsibility of the state, but makes also clear that this institution alone is not sufficient!

The ideas which the Pope has developed in the Encyclical with regard to the therefore necessary political authority has, in the first reactions thereon, drawn certainly the highest attention of people and provoked large critics (such as those by the expert colleagues Karl Gabriel and Manfred Spieker): Benedict XVI requires with reference to John XXIII the „existence of a genuine political world authority” (CiV 67), which shall be bound by statute law, oriented by social ethics and be inspired by the „values of charity in truth”. In my opinion this requirement - if well understood - seems to be situated perfectly in the logic of the Encyclical: The strong pleading for an orientation towards the common welfare is followed necessarily by the requirement of an authority of common welfare: We do not have a world state and this certainly is not meant by Pope Benedict XVI. In analogy to the differentiated business activities this world authority - oriented towards the principle of subsidiarity - shall be spread and operate on different levels, in order to be able to pilote also the financial authority. He stresses especially the establishment of democratic law founded structures and institutions in the different countries. Thus the Pope tries to avoid

an undermining of the foundations of democracy by business concentration. He even states expressis verbis „that the grown together economy of our epoch (...) does not eliminate the role of the state”, but „obliges the governments to cooperate each other more closely” (CiV 41), because there is the danger that „the business activities are not bound to territorial limits, whilst the authority of the governments continues to be limited predominantly to the local level” (CiV 37).

As regards the political world authority in view of the worldwide welfare the Pope seems to be concerned concretely with a strengthening of the structures of the United Nations as important international steering organization with the aim to strengthen its acting capacity - a concern which UN itself deals with as subject, an agenda of reform of the world organization which has been presented already by Kofin Annan. Being conscient that today besides of the national governments also non-governmental organizations play an important role, the Encyclical also mentions frankness for innovative forms of the (self) coordination of political communities. In this context are mentioned as aims - and thus is made the link to the address of the Pope with the plenary session of UNO in 2008⁸ - the application of the principle of protective responsibility” as the participation of the poorer nations (s. 67). Meant is not global government, but meant is global governance in the meaning of „a superposed level of international reglementation of subsidiary nature” (CiV 67), in the meaning of global steering efforts and of a network of institutions and regulations, in order to shape globalization in human dignity and promotively for a global development.

⁸ s. Pope Benedict XVI, 2008

2.3. Civil community and the logic of giving

With regard to *Contesimus annus* the Pope stresses that the business activity has not only - as generally formulated - two, but three subjects: besides of the market and the state - thus besides of the two subjects, the „more” or „less” of which is today generally disputed - still is important the civil community. In the opinion of the Pope the state cannot alone take care of the solidarity, this is the task of the civil community - and this aspect is new in the proclamation of the Church. Under the present conditions it is indispensable to realize justice. According to Benedict XVI it provides the dimension of gratuitousness, the „logic of the gift without return” (CiV 37). „In the epoch of globalization business activity cannot renounce to gratuitousness, which spreads and nourishes the solidarity and the conscience of responsibility for justice and for the welfare in its different subjects and actors”. It is the clear view of the Pope that people worldwide trust at first in the logic of exchange and thus in the market, but the logic of politics and above all the logic of the gift prove to be unrenounceable too. The Pope is well aware that gratuitousness cannot be ordered, but the market as well as politics needs human beings who especially in the epoch of globalisation are prepared to this gratuitousness, as he stresses. In this context he talks about the „civilization of the economy”. This concretely means that on the market „business enterprises with different targets can be active frankly under the same conditions. Besides of the profit oriented private business enterprises and the different kinds of public enterprises, also the industrial associations striving for mutual and social objectives, shall find a place and shall be active” (CiV 38). Here the actual economo-ethical discussion talks of „social entrepreneurship”. With this reference to the civil community, by which the Pope joins communitarian theoretical concepts, the Pope gives an answer - in my opinion quite differently than expected in the actually rather closed debate - to the question in which direction a solution of the actual crisis is

to be sought. The Encyclical is not only one vote more pleading for more or less market and more or less state. With the third subject the Pope shows a broader horizon: the civil community brings in the ethos which is indispensable to conduct economy to its genuine objective, e.g. to make possible the success of global development. Meant is a social ethos which itself generates structural and legal consequences. Thus he views „*contracts regulating the exchange of each other corresponding values*” and in the same way „*justful laws*” (CiV 37) as a result of the efforts of the civil community to be transformed by the state in structures and laws. A responsible attitude of those acting in the market but also of groups and companies is unavoidable in order to make successful the economization in the meaning of a global human development.

2.4. The social responsibility of business enterprises

A further new aspect of the Encyclical is in this context the detailed dealing with business enterprises and entrepreneurial ethics. With regard to the economic importance of entrepreneurial activity the Pope requires profound changes in view of the fact that long-term continuity in corporate governance is so few guaranteed as the exclusive binding to one region alone. He is aware of the chances of the international capital markets, stresses however in the same way the „social responsibility” (CiV 40) of the entrepreneur. A consequence of this perspective includes the so-called shareholder-value approach which is to be found there where Benedict XVI stresses the social responsibility of entrepreneur for the „employees, the clients, the suppliers of the different productive elements, the community concerned” (CiV 40), an approach which actually is very important in the economo-ethical discussion and in the dispute of the shareholder- value approach. In this chapter of the Encyclical we perceive also a clear critique of the developments of the last months, particularly with regard to the financial market, but also to the economy as a whole. Here his starting point

is not a lump satanisation of capitalism, of profit or similar, but the fact that „*an investment besides of the financial importance has also and always moral importance*” (CiV 40). This does not ensue a direct guideline how to act, but a differentiated consequence: Investments in foreign countries are considered also as a chance „to do good things”, work and technical know-how are needed everywhere. At the same time the Pope reminds clearly of the criteria of justice: „The rights inherent to justice must be granted, and it cannot be neglected how such capital has been generated and which damages result thereof for people if the capital is not invested in the sites where it was generated” (CiV 40). Thus it is clear that the securing of the long-term business potential and of the benefit for the real economy are decisive aspects of justice, but in the same context is also mentioned „the adequate promotion of economic initiatives in the developing countries”. It is quite natural that speculation viewing only short-term profits is condemned in this context.

2.5. The principle of durability

In Recurring to the principle of durability the Pope pays tribute also to the actual socio- ethical discussions. Although in the context of this substantial part of the Encyclical much deception has been perceived - before its publication detailed statements had been expected - , this part conforms well with the anthropological ethical premises of the whole. On the one hand the Pope considers the issue of development as strongly linked to the relationship of the human being to his natural environment. Starting point is the clear determination of the position: The nature is the creation of God and the living space which God has given to us, and therefore it has to be protected. The human being and the nature are deeply connected. But Benedict also traces a clear border again oriented towards the human being: it be contradictory to the genuine development „to consider the nature as being more important than the human

personality” (CiV 48). On the other hand, the concern of durability is necessarily connected with the concern of the development of the humanity. The Pope requires that „projects of a global human development may (not) (...) ignore the forthcoming generations (...), but (...) must be prepared to solidarity and *justice between the generations*, by taking into account the multiple areas: the ecological, the juridical, the financial, the political and the cultural area” (CiV 48). Thus durability is also understood as diachronical dimension of solidarity and justice towards the future and the forthcoming generations. We are not allowed to „leave to the forthcoming generations an exploited creation” (CiV 50). But then both aspects are brought together too: The human being is allowed to responsible steering of the nature, in order to protect it, to take advantage of it and to cultivate the nature under new forms and with progressive technologies”, but all this with the serious obligation „to hand over to the forthcoming generations the earth in a condition that they can live there in dignity and continue to cultivate the earth” (CiV 50). In this context the Church assumes a special responsibility for the universe, the centre of which is again the human being: the main concern is „to protect the human being against his self-destruction” (CiV 51).

3. Results:

1. *Caritas in veritate* is as to its contents and its form an important step to the continuance and at the same time a new accentuation of the social teaching of the Church with regard to the challenges of globalization.
2. With the approach of charity in truth as guideline of a social development the Pope formulates one in social teaching new theological link which does not impede philosophical discussions inspired by reason.
3. According the hitherto prevailing self-evidence of the social teaching the concern of the Pope is neither guilt assignment nor the order, of politic or

economic nature, to act, in order of overcome the crisis. He rather has in view the central, but forgotten, dimension of development: a global development which in its social transformation is oriented towards the social principles of justice and welfare.

4. Naturally there are some open questions: these are certain singular topics such as the climate change or the position of women or the lacking binding to defined socio-ethical structures of argumentation such as the option for the poor people or also the debate on the structure of the sin. It certainly is not possible to deal completely with individual topics in an Encyclical and this even is not aimed at. Priority is given to the described fundamental ethical theological issue of the Encyclical and insofar it is just the task of the experts to realize this issue. Here is articulated that what the pastoral constitution defines as the relative autonomy of the cultural areas.

5. The date of publication of the Encyclical - the eve of the G 8 summit at l'Aquila makes clear that for the Pope the concern of the anthropological and of the ethical aspects of these global processes are not a dimension to be neglected, but are deeply the soul thereof, which finally leads to a „joint humanization”, to a human and genuine global development. In its fundamental orientation the Encyclical is not a „missed chance” as it was again and again deplored (Kruip a.o.), but a chance used to bring into the debate and also to require that what the Christians can render as genuine contribution. Presumably none of the financial experts is waiting that just a theologian will give hints how to shape financial regulations, but is well waiting to be told some aspects of human dignity, of the role of the human being in these contexts, of the world and of the community.

6. If the Pope writes that „*humanism excluding God (...) is an inhuman humanism*” (CiV 78), that without God the human being does not know where to go, he therewith will not say in my opinion - as actually it is often heard in the

debates - that atheists are not human beings of moral integrity who have nothing to contribute to the building-up of a good community, but he expresses his deepest conviction that finally the genuine Christian truth gives the final depth to the things which the human being practices by charity. There- with he does not make impossible a dialogue and cooperation, but just renders a specific contribution deeply stuffed by his own conviction.

7. With this Encyclical the Pope finally undertakes an important step to that what he requires for a true development, namely to give to God „also space in the public sector with specific reference to the cultural, social, economic and above all political aspects” (CiV 56) and to make valid the statute of civil right of the Christian religion”. Due to its especially substantial contributions the Encyclical clearly confirms a place for the Church and its social teaching in the worldwide debate on globalization and on the efforts of structuring globalization.

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