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## **The role and tasks of a state in the views of teachings by cardinal Joseph Ratzinger – Benedict XVI**

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**Summary:** Cardinal Ratzinger has not devoted even a single comprehensive and profound publication where he would present his conception of morality or a state (a country). Instead of that, he contained his teachings on these subjects in numerous books or articles. The basic assumptions of his teaching ideas could be summarized in the following way: A state is not a source of law. Its aim cannot be freedom without a content. It must therefore derive from outside a necessary measure of recognition and the truth of goodness. He has indicated many times that the Christian culture has proved to be the most universal and rational culture.

**Key words:** a state (country), society, morality, “civilization of love”, cardinal Ratzinger/Benedict XVI, law.

### **Rola i zadania państwa w perspektywie nauczania kardynała Josepha Ratzingera – Benedykta XVI**

**Streszczenie:** Kardynał Ratzinger nie poświęcił jednej wyczerpującej i dogłębnej publikacji, w której przedstawiłby koncepcję moralności czy państwa. Zamiast tego nauczanie na te tematy zawarł w różnych książkach czy artykułach. Podstawowe założenia jego nauczania moglibyśmy streścić w następujący sposób: Państwo nie jest źródłem prawa. Jego celem nie może być wolność bez treści. Musi ono zatem z zewnątrz czerpać niezbędną dla siebie miarę poznania i prawdy o dobru. Wielokrotnie wskazywał, że najbardziej uniwersalną i racjonalną kulturą religijną okazała się kultura chrześcijańska.

**Słowa kluczowe:** państwo, społeczeństwo, moralność, „cywilizacja miłości”, kardynał Ratzinger/Benedykt XVI, prawo.

Cardinal Ratzinger has written over 600 serious scientific articles and has published over 100 books. The topic of morality, alongside Christology or eschatology, is one of the key topics dealt with by Cardinal Ratzinger/Benedict XVI in his teachings.

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However, Cardinal Ratzinger has not devoted even a single comprehensive and profound publication where he would present the conception of morality or a state (a country). Instead of that, he contained his teachings on these subjects in numerous books or articles. The basic assumptions of his teaching ideas could be summarized in the following way: A state is not a source of law. Its aim cannot be freedom without a content. It must therefore derive from outside a necessary measure of recognition and the truth of goodness. He has indicated many times that the Christian culture has proved to be the most universal and rational culture.

When defining politics, he used to say that it is a sphere of reason, and more precisely not a reason as formed by technology and mathematical devices but moral reason as the ultimate aim of a state and of all politics is morality, i.e. peace and justice. According to Cardinal J. Ratzinger, political involvement of humans as realized with a state is related to the realm of morality that means shaping of a peace and legal order in certain circumstances.

According to him, politics does not establish God's Kingdom, but certainly must care of just ruling, which means creating of premises both for internal and external peace and for the the kind of justice where everybody will be able to conduct peaceful and silent life.

The Pope Benedict XVI's teaching on state constitutes a form of realization of theologically based premises, contained in ecclesiology. The Three Revelation ideas present in both the Old and New Testaments as well as subsequently shaped tradition mark a starting point for analysis on a state. The conceptions of a state are, as a matter of fact, a specification of a creation order, within which one of the inalienable principles is the freedom of individuals and objects subject to authorities. According to the Pope Benedict XVI performing power constitutes a form of direct reference to God as the Beginning of Everything and Absolute Authority.

## 1. Beginnings of a state

A state came into existence as an economic, social and political organization due to so called "neolithic revolution", i.e. in the period of the creation of agriculture and breeding development, which considerably changed the life of simple collectors and nomads into permanent and wide relations, settled down on certain territory and subject to one, supreme authority. In such a way, higher developed civilizations started establishing "cities-states", surrounded usually by a few rural settlements. In this way from the cultivation on settled land area our cities, states and highly developed civilizations were born in the era of mesolith (XI to IX thousand years BC) or neolith. A new revolution has taken place over the last two centuries that has created a completely new epoch: a technological one, mega-state or a global state as it was called in the 20th c. by Marshall McLuhan who labelled it nostalgically as a "global village"<sup>3</sup>, having in mind mainly world information technology. As a result we deal with some newly created technological objects, still called states in an anachronic way.

Usually, the most practical are the simplest definitions. Georg Jellinek, a German lawyer mentioned three basic elements (of a state): a population, territory and

<sup>3</sup> Global village – a term introduced in 1962 by Herbert Marshall McLuhan in his book *The Gutenberg Galaxy*.

the supreme authorities. A state is therefore a stable relation among people who have settled down on certain territory and subject to one, exclusive superior authorities<sup>4</sup>. Thus, a state is a specific organization of social, national or other populations aimed at shaping joint life of such community, for social empowerment and management for the common good of the whole, and - as strongly emphasized by Benedict XVI - every single person<sup>5</sup>. In practical terms, a state is a very complicated organism and difficult to be recognized in full. It may also have various forms<sup>6</sup>.

## 2. State Models<sup>7</sup>

Commonwealth of state character constitutes as a matter of fact a community concentrated around performing power. In every state one may point out to its constituent elements of such reference system but also to its normative aspect. It correlates closely with the community models being a space for realization of both citizens' ethos as well as ethos of those holding responsible positions in such community. Each of the state constituent conceptions, according to Benedict XVI, refer to the fundamental elements of state structures. Articulating of some specific elements within political commonwealth structures does not challenge human freedom or a natural human vocation for holiness. In the Pope's opinion, a state structure reflecting God's order should enable an integral development of individuals both in the aspect of the finite and infinite world.

State realizing the ideas of a citizen's society

In reference to Benedict XVI's teachings, one should point out to the phenomenon of certain durability of the idea of a state. Dynamic of political nature results from freedom that characterizes every citizen. The task facing those in power is to take into account such drive towards self-realization within natural circumstances as ascribed to every human. Not taking into account of this suggestion means not only challenging human subjectivity, it is almost acting against God's order where every creature is pre-programmed for the process of self-perfection, i.e. experiencing freedom in a full way.

Civil society functioning within a state is currently one of the most significant ideas to be fulfilled. The influence of ideologies is aimed at objectivization of all citizens in order to achieve a certain set of views: party, totalitarian or openly dictator's ones. The idea of forming a civil society as suggested by Benedict XVI

<sup>4</sup> G. Jellinek, *Allgemeine Staatslehre* (Recht des modernen Staates, t. 1, Berlin 1900; 1914. <https://de.wikipedia.org/wiki/Drei-Elemente-Lehre>, [8.7.2018].

<sup>5</sup> What is the idea of state and human welfare? The answer - according to St. Augustine - is as follows: "Real human "goodness" consists only in filling him in with eternal love and safe preserving of such feeling. Then and only then a human feels really and completely well; s/he is really happy when s/he is in whole and completely under the power of eternal love. Such "inclusion" is defined by St. Austine in one word from Psalm 73 [72], 28: *adhaerere Deo*' (J. Ratzinger, *Opera Omnia*, v. 8/1: The Church - A Sign Among Nations, p. 156.

<sup>6</sup> The countries (states) of the great Indo-European civilization have had for the past thousands of years three basic structures: authorities (secular or held by priests), defensive structure (military one) and the strata of goods providers (hunters, craftsmen, people trading in goods and dealing with commerce). Such structures must harmonically cooperate, but as matter of fact, constant conflicts are present.

<sup>7</sup> J. Szulist, *Teologia państwa w pismach Josepha Ratzingera (Benedict XVI)*, WN UMK, Toruń 2016, pp. 308 – 453.

should be treated not only as a voice cast for wisdom but also as an imperative concerning the existence of state societies.

### Model of a secular state

The ideas worked out at Second Vatican Council concerning the relations between the Church and state authorities determine clearly the autonomy range of both such institutions. "The Church that due to its task and competence does not identify in any way with any political community and is not related with any political system is at the same time a sign and defence of human transcendence"<sup>8</sup>. Both the institution of the Church and a state defend human integrity, which is the highest value of all objects created within the creation order. The cooperation between state and the Church as proposed by the Vatican Council's documents aimed at caring for humans is challenged by imperially shaped public institutions of ideological profile that strive to appropriate a human and his living environment. Having in mind the existence of two attitudes of the Church towards a state - a cooperative one and imperial one - Benedict XVI points out to two conceptions of state secularity. The contradictory options are made by: secularity stimulated by the evangelical teaching and possessive secularity creating a false image of a society.

### The conception of a state of the law

According to Benedict XVI respecting law in a state is a prerequisite for functioning of such community. The origin of a legal order indicates God as the Highest Goodness. Application of God's law into specific reality is good both for humans as well as contributes to developing human-oriented communities. Following such rules is equivalent with achieving perfection. In such a relation, it is indicated that all activities challenging such legal order may harm a human as a result. Also selective and subjective law interpretation may be dangerous as relativism that spreads in such case will result in social chaos that is a contradiction to the principle of a society as a subject.

An individual and his/her constituent elements, due to which s/he gains a privileged place in the creation order, are a condition of the feeling of justice, and precisely, the range of application of the rule of justice in the world. In this respect Benedict XVI appeals in the following words: "If human creatures are not considered as humans, a man and a woman, created to reflect the image of God (comp. Chapt. 1, 26) and equipped with inalienable dignity, it will be difficult to achieve full justice in the world"<sup>9</sup>. This suggestion put forward by the Pope requires some specification. The first stage of such specification of God's teaching is working out of a catalogue of human rights. The following stages will constitute a process of embedding directives of the natural law into everyday circumstances. A state is to serve its citizens in the realization of such fundamental rights as freedom. Promoting freedom as a basic value of personal existence is a condition necessary for the truth. The relation between the truth and freedom was defined Benedict XVI in the following way by: "One may

<sup>8</sup> KDK 76.

<sup>9</sup> J. Ratzinger, *Miłość bliźniego i sprawiedliwość w stosunkach międzynarodowych i międzypaństwowych*, „L'Osservatore Romano” 2007, no 7-8, p. 6.

achieve the truth only through freedom. It applies to kind truths as proven by the history of sciences; however, it especially refers to the truth about a human himself, to the truth about a soul - those that concentrate on goodness and evil, on the most important perspectives and aims, on the relations with God. Their recognizing results thus in serious consequences for human life<sup>10</sup>. In choices made by humans, elements of human nature such as rationality (mindfulness) are expressed. Therefore, a quality of life of individuals in a society within a state is measured by the value of goods to which human rational actions are ascribed. The more rationality or freedom can be found in gained goods, the more humane the world seems. In this aspect there is the main congruence between Benedict XV's teaching and the ideas concerning freedom and contained in the encyclical of *Libertas praestantissimum* by Leon XIII in items 7 and 8.

Preserving of a unique place of a human in social structures, conditioned by individual's existential construction, constitutes a main proposal of Christian morality that suggests justice<sup>11</sup>. Such attitude, however, is in danger due to two types of behaviour - reducing or subordinating a human to elements of created nature or purely egoistic stimuli. In the first place, a hedonistic kind of behaviour is spreading. A human aims at maximum self-satisfaction, to which all constituent elements of his existence are subordinated. Such condition is additionally emphasized by mass media, stimulating consumption level only for individual aims<sup>12</sup>. The second type of behaviour involves subordinating a human - also as regards his dignity and choices resulting from it - to the rules of economy. According to such views, market principles or a system of values characteristic for economy impose the only adequate reaction pattern. Actions motivated by love and related to being disinterested are excluded or are extremely marginalized<sup>13</sup>.

The consequence of holding power is issuing legal acts, in the form of codified law, for example. In such context, a suggestion appears that legislation should be based on ethic that results from the natural law and human dignity. Such formulated ethic finds its place in various kinds of human areas of life<sup>14</sup>. Law having its beginning in God is a foundation for ethic describing holding power. A human when performing legal provisions arising as matter of fact from the natural law, becomes an intermediary in revealing God's will. So delineated character of obedience adequately places a human both in relation to other people, its natural environment and God. Such human position makes it possible to develop towards being more and more identified with God's indications. Joseph Ratzinger, besides presenting this situation (mostly desirable from the position of Christian morality) emphasizes the threat that a human may appropriate for himself the role of a supreme legislator. Such state would mean final annihilation of really human order, serving as a matter of fact to humans, permanently open to God's transcendence.

<sup>10</sup> Benedict XVI, *Trzeba budować pokój oparty na prawdzie*, „L'Osservatore Romano” 2006, no 4, p. 22.

<sup>11</sup> Benedict XVI, *Serce rozumne. Refleksje na temat podstaw prawa*, „L'Osservatore Romano” 2011, no 10 – 11, p. 38 n.

<sup>12</sup> T. Bertone, *Człowiek drogą Kościoła*, „L'Osservatore Romano” 2007, no 7 -8, p. 54.

<sup>13</sup> Ibidem.

<sup>14</sup> J. Majka, *Etyka społeczna i polityczna*, Warsaw 1993, p. 10 – 11.

### 3. State policy towards the social order<sup>15</sup>

Benedict XVI is of opinion that the basic rule of a state should be striving towards justice. The aim of just social order is to guarantee everybody a share in the joint goods called the subsidiarity rule. Such rule is a fundamental element of the Christian teaching on state and social teaching of the Church. From the historical point of view, the problem of just order within a community has changed following the establishment of industrial society in the 19th century. The old social structures were pulled down and the changes within the social relations took place following the change in the relation between capital and labour.

He emphasizes that social problems in the contemporary world increase also due to the globalization of economy. That is why the social teaching of the Church is so important as it shows directions to follow and methods of dialogue between parties caring for humans and the world alike. The central purpose of politics, according to Benedict XVI, is a just order within the society and state. "A state that was not ruled by justice, would be reduced to a large band of thieves as St. Augustine once said"<sup>16</sup>. By following the subsidiarity idea it must reach and support humans. A state that reigns over all is not the one that a human needs. Just social structures are the aims of state's policy.

Just community should be realized through policy. The needs of goodness may not involve the Church in fight. The Church may not replace a state. Not taking up political fight does not mean that the Church is not interested in building up social justice, but its main methods include opening reason and will to the goodness' requirements. Social justice is a task of primary importance.

As justice is the aim of state's policy, this means that it is an internal measure of every policy. "Politics is something more than simple technique of defining public orders, its source and aim are in justice, which is of ethical nature"<sup>17</sup>.

Benedict XVI explains that social teaching of the Church starts analyzing from reason and the natural law. The task of the Church is not to make this teaching a political tool. It should serve conscience formation in politics and influence the increase of reactions to real needs of justice<sup>18</sup>.

Creating of just social and state order is a basic task of every generation. A human, irrespective his position and epoch, in a just social and state order must get what s/he deserves<sup>19</sup>. A human is constantly on his way. Benedict XVI refers in holding such views to Platon. In his views on humans, he refers to the illustration of biblical religion<sup>20</sup>.

A human appears in the world as a creature asking questions and open internally to answers (in contrast to Aristotle and Thomas Aquinas who think that originally spirit is pure receptiveness and a human is born as a *tabula rasa*<sup>21</sup>). Belief never cuts questions. Politics and belief have a contact with each other. Belief

<sup>15</sup> E. J. Nowacka, *Osoba i państwo w poglądach Benedykta XVI*, Wrocław 2007, pp. 58 – 124.

<sup>16</sup> St. Augustine, *De civitate Dei*, IV, 4, CCL, 47, 102; Benedict XVI, *Deus caritas est*, Radom 2006, p. 53 i n.

<sup>17</sup> Benedict XVI, *Deus caritas est*, Radom 2006, p. 54 i n.

<sup>18</sup> *Ibidem*, p. 54.

<sup>19</sup> *Ibidem*, p. 55.

<sup>20</sup> *Ibidem*, p. 59; for example in reference to God's Folk constantly wandering, both in the Old and New Testament.

<sup>21</sup> J. Ratzinger, *Wprowadzenie w chrześcijaństwo*, Kraków 1994, p. 14.

allows a human to fulfil better his tasks. "In this place, one should say that social catholic teaching and its aim is not to transfer state's power to the Church"<sup>22</sup>.

The source and aim of politics is in justice, and justice is of ethical nature. State citizens are called for personal participation in public life.

"They may not, therefore, resign, from participating in all kinds of economic, social and legislative activities that organically serve building up of common good". Creation of social order is a direct task of citizens for just social order<sup>23</sup>.

At the same time, a human besides justice, also needs and will always need love<sup>24</sup>. This unites people in the aspect of international humanitarian aid. Our times are also marked by solidarity of all nations that is expressed by activities of state institutions and charity organizations. It is a solidarity of civil society<sup>25</sup>.

Belief gives rise to love. "It is a light - the only one as a matter of fact - that always lights anew the darkness of gloomy world and gives us courage to live and act. To live the life of love and through it make God's light reach the world"<sup>26</sup>. In reference to the encyclical *Deus caritas est*, Benedict XVI in his apostolic exhortation *Sacramentum caritatis* expresses the view that for a human it is a source of joy and freedom. Christ's love is reflected in human strengthening and leading him through his existence that is transferred upon a man. The sacrament of love is a base of building up the civilization of love<sup>27</sup>.

The Pope points out to the Epistle to the Hebrews, for example, in which solidarity is a Christ's mission solidarity in His extremely significant solidarity in baptizing. It contains the experience of threats and dangers of humankind. Experiencing human tragedy is visible in St. Mark's symbolic elements (Mk 1, 13) as the value of peace appears there. A desert is a contrast to a garden and becomes a place of reconciliation. Wild animals constitute real creatures of the allegory that symbolize threat for humans resulting from creature rebellion as well as the power of death. As in a paradise, they become human friends. The peace is brought back and reconciliation takes place after harmony is brought again into human relations with God, where sin has been overcome (Mk, 11, 6). The Pope asks the question about the core idea of human existence. Rejecting God becomes the most profound task of human temptations. "Creating order on one's own without God on the foundations of one's premises and principles, recognizing political and material matters as the only reality and rejecting God as an illusion - is a temptation that is luring us in various kinds. The idea behind such temptation is constituted by its moral aspect". It is rejecting the illusion and attempt to improve the world under the pretext of authentic realism. The crossroads of human existence are contained in St. Matthew's and St. Luke's symbolism (Mt 4, 2; Lk 4, 3). They contain such universal questions as - whether God is the only Goodness or maybe people themselves must find some goodness? According to the Pope these are basic questions for humans at the crossroads of their existence.

<sup>22</sup> Benedict XVI, *Deus...*, p. 54 i n.

<sup>23</sup> *Ibidem*, p. 58.

<sup>24</sup> *Ibidem*, p. 58; John Paul II, *Ad. Apost. Christifideles laici...*, p. 41,42; Congregation for the Doctrine of the Faith, doctrinal note relating to some issues connected with the involvement and participation of secular believers in political life (24 November 2002), „L'Osservatore Romano" 17 January 2003, p. 6.

<sup>25</sup> Benedict XVI, *Deus...*, p. 60.

<sup>26</sup> *Ibidem*, p. 74.

<sup>27</sup> Benedict XVI, *Adhortacja apostolska Sacramentum Caritatis*.

The whole Testament as interpreted by the Pope is filled with the subject of bread and hunger. People have opened their hearts to God and to each other, listening to God's words and because of that left everything else (multiplication of loaves). Benedict XVI expresses the view that history may not be ordered by mere constructing of material structures. "Man does not live on bread alone but by every word that comes from the mouth of God" (Mt 4, 4).

#### 4. The role and significance of a state<sup>28</sup>

Benedict XVI expresses the view that it is a state's task to retain order in human coexistence. It should consist in keeping the right balance between freedom and goodness. The aim of a state is to allow people to retain decent life."A state is a guarantor of the law as a condition of freedom and common welfare"<sup>29</sup>.

State's task includes governing, but this activity is not only mere holding power but rather protecting rights of every citizen. State's task is not to create a new man as it does not turn the world into paradise. If a state attempts to do so, then it absolutizes its role and forgets the boundaries of its power. As a result it starts resembling "a monster from an abyss", which is illustrated by the biblical texts: chapter 13 of the Epistle to Romans and chapter 13 of The Book of Revelation: "The Epistle to Romans describes ordered form of a state that is established within its borders and is not a source of truth and law. St. Paul faces a state as a trustee that manages order - as a creation that enables humans both their individual and joint existence as that within a community. Such state should be obeyed. Obedience towards law is not an obstacle on the way to freedom, just the opposite, it constitutes its condition. The Book of Revelation presents a state that itself wants to be god and wants to establish what is just and true. Such state destroys humans, negates their constituent idea therefore it may not demand obedience from its citizens"<sup>30</sup>.

A state is not an absolute creation, nor a source of the truth and morality. It may not out of itself reveal the truth neither on the basis of some ideology, nation nor some social groups or views of the majority.

The aim of a state is not "contentless freedom". Citizens need some justification of the order of coexistence and to achieve this, the state needs minimum truth, recognition of goodness that should not be subject to manipulation. In the opposite situation, a state - as in St. Augustine's theory - "would be reduced to the level of efficiently operating gang of thieves as similar as they and would be determined only by functionality, and not by justice, which is goodness for all citizens"<sup>31</sup>. Therefore, a state must derive its goodness recognition from outside. Such "outside" could be "pure reasonal insight", and an independent philosophy should deal with it. In practice philosophical protection independent from history is impossible as "metaphysical reason" and "moral reason" act in a historical relation and remain conditioned on them, although they always exceed such conditioning.

A state receives its foundations from the outside world. It does not receive it according to "pure reason" as in the moral area it is not sufficient. State's foundation

<sup>28</sup> E. J. Nowacka, *Osoba...*, pp. 109 – 136.

<sup>29</sup> J. Ratzinger, *Prawda, wartości, władza*, Kraków 1999, p. 69.

<sup>30</sup> Ibidem, p. 70; H. Schlier, *Die Zeit der Kirche*, Freiburg 1958, p. 3-7, p. 14-16.

<sup>31</sup> See J. Ratzinger, *Prawda, wartości ...*, p. 82 i n.

is reason on the basis of historical knowledge. One may not remove the difference between a state and the Church. The Church is not a state, it is neither a state authority body. If it does happen, then the former becomes a state in itself and creates in such a way an absolute state. The Church must prevent the origin of such absolute state. If the Church were to be combined with a state, it would destroy the idea of a state and its own sense of existence. The Church must respect the essence of a state and remain “outside” such state.

Moral truth that the Church offers to a state must shine brightly within the Church itself. It should be understandable for the state’s citizens. “Moral truth may be convincing for others and exert influence on the whole only when it is a force in the Church itself and shapes its members”<sup>32</sup>.

Benedict XVI asks questions connected with democracy. In the political sphere, for relativists the principle of majority rules. Should it also take place of the truth in the state’s life? The truth is not a product of politics. The truth precedes political activities and enlightens the way politics goes. Democracy may not be based only on the mechanism of electing and voting. The practice does not create the truth, it is the truth that enables adequate practice. “Politics is just and supports freedom when it serves values and rights that reason reveals before a human [...]. In relation to definite scepticism of relativist and positivist theories of democracy, such conception shows therefore a main trust in reason that is able to show the truth to a man”<sup>33</sup>.

The character of state authorities is a trust management of some higher order that is connected with the truth. A radical contrast of the sceptical relativism is the idea of political life as started by Plato.

A human is subject to laws. Freedom is connected with the existence of the laws and the law is not a extreme pole of freedom. Making use of one’s rights means implementing freedom. Desire for freedom does not mean striving to eliminate law but pursuing good law understood as “right to freedom”. “A man strives to achieve good law according to his own human dimension - as a right to freedom”<sup>34</sup>.

In Benedict XVI’s conception, politics is a sphere where moral reason acts. The aim of a state and politics are of moral nature. “Moral reason or rational opinion serve peace and justice”. Benedict XVI claims that “Life, freedom and ownership - is a triad of basic rights” that are derived from John Locke’s theory. They are connected with thoughts contained in *Magna Charta*, *Bill of Rights* and the traditions of the natural law. They are characterized by the dominance of individual’s rights before state legal regulations. According to J. Locke science of human rights is directed against the state and it is of revolutionary importance. It means that the Enlightenment developed “a revolutionary view and transformed the old science on just war into a science on fighting for eternal peace”<sup>35</sup>.

It constitutes a contribution to the theory of human rights. A state cannot be perceived as a human enemy and the notion of freedom cannot be exaggerated as the ability to freedom will be destroyed. The conception of human rights remains

<sup>32</sup> Ibidem, p. 84.

<sup>33</sup> See V. Possenti, *Le società liberali al bivio. Lineamenti di filosofia della società*, Genova 1991, p. 289 in.; H. Kuhn, *Der Staat. Eine philosophische Darstellung*, München 1967, p. 40-60; J. Ratzinger, *Prawda, wartości...*, p. 71 i n.

<sup>34</sup> J. Ratzinger, *Kościół. Ekumenizm. Polityka*, Poznań 1990, p. 231 i n.

<sup>35</sup> Benedict XVI, *Czas przemian w Europie. Miejsce Kościoła i świata*, Kraków 2005, p. 46.

a “protective wall against positivism and a guide towards freedom”<sup>36</sup>. If authorities are accompanied by partiality creating various myths that will be presented as implementation of morality in politics, they will be masks and faked costumes of such authorities. Besides that, mythical perception of the value of progress, science and freedom is also a threat for morality by unilateral way of interpretation.

A human remains always free. Shaping of a society based on justice is conducted over and over again in new historical circumstances. The sphere of politics belongs to present times and not to the future. Politics shapes the law and is to provide peace, however, there is no guarantee as regards the future. Therefore progress is limited in nature and science must also be subordinated to moral criteria. Value of science decreases if it does not serve human dignity, but becomes exclusively at authorities’ disposal. Freedom must exist in justice, not in anarchism.

The Pope considers it necessary, in the situation of cultural and civilizational threats, to present the social teachings of the Church. He contributes to a large extent to the social teaching of the Church in the form of doctrine basics of the “civilization of love”. In the mission of cultural christianization by Benedict XVI there a spirit of Platonism is present. His teaching is related to St. Augustine by joint inspiration, but also by using a digressional method. Generally, Benedict XVI makes use of the historical and critical method as well as the descriptive one. He also develops methods previously used by Pius XI. Benedict XVI introduces some biblical analysis but related to contemporary times.

## 5. Ending

Benedict XVI proposes solving social and political problems of a state starting from the basics of ethic and presenting the need to create “civilization of love”. The fundamental elements include the main ideas such as: love and justice being a condition of freedom, goodness, justice, peace. Justice gives rise to freedom. Freedom enables the creation of equality. A human (a person) is a source and centre of social order. A person means more than an individual. Protecting human rights and dignity is the main task of both a state and the Church.

Love’s fundamental mission is to develop a human and such shaping of the world as to make people feel safe. The core of the law is in its combination with freedom as freedom is a structure of existence. The idea of subsidiarity in a state serves such aim, which is expressed not only through competences of institutions, organs, freedom and authorities within a community. It is also reflected by state structures and the subsidiary function of state towards a person. The law assumes the existence of ethos and finally belief. Besides ethical norms of biblical character, there are also legal norms as brought by the tradition.

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<sup>36</sup> Ibidem, p. 47, 61.

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