

Caritas: variety within unity - at organizational and theological level - in Europe

by Erny Gillen

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Leuven, 13th July 2009

Part one

About the love of God and humankind

Who interprets?

staff
client

: actor

{ receiver of love
donator of love

management
public administration

: organizers
outsider

{ observer of love
reporter of love

trustee
politician

: meaning giver
politician

{ listener of love stories
teller of love stories

The levels of interpretation

- in events
- experience
- explanation

Part two

Theological questions

Caritas needs theologian

- i.e.: Deutscher Caritasverband - creation of the department for theological and pure research at association level



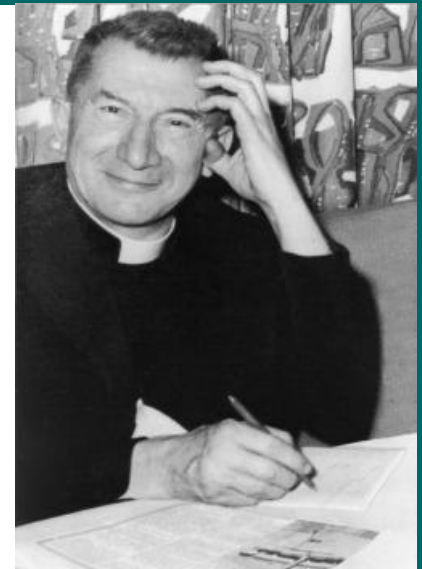
Caritas needs theologian

- i.e.: Fondation Rodhain

Rodhain mécène

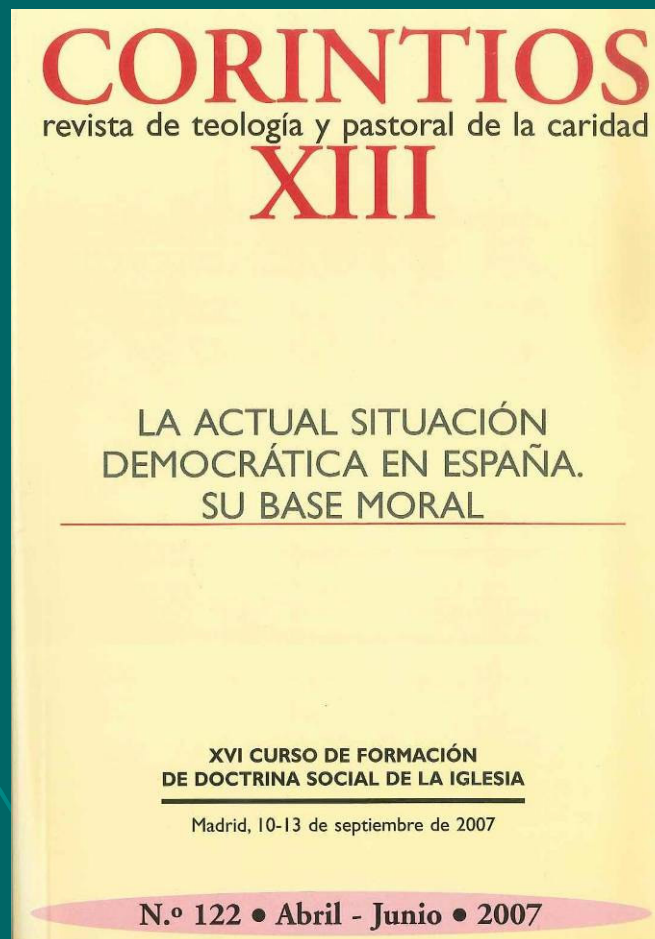
Créée en 1981, la fondation Jean Rodhain cherche à promouvoir les études et la réflexion sur la charité. Elle organise tous les deux ans à Lourdes un colloque, dont les actes sont publiés aux éditions du Cerf. Dernier en date (colloque de 2002) : Aux sources de la charité, les spiritualités. En 2004, le colloque avait pour thème « la dynamique du don ». Présidée par Jean Vilnet, évêque émérite de Lille, la fondation finance en partie des chaires Jean Rodhain à Lyon, Toulouse, Paris, Angers et dernièrement à Lille. Elle accorde aussi des bourses à des chercheurs travaillant sur le thème de la charité.

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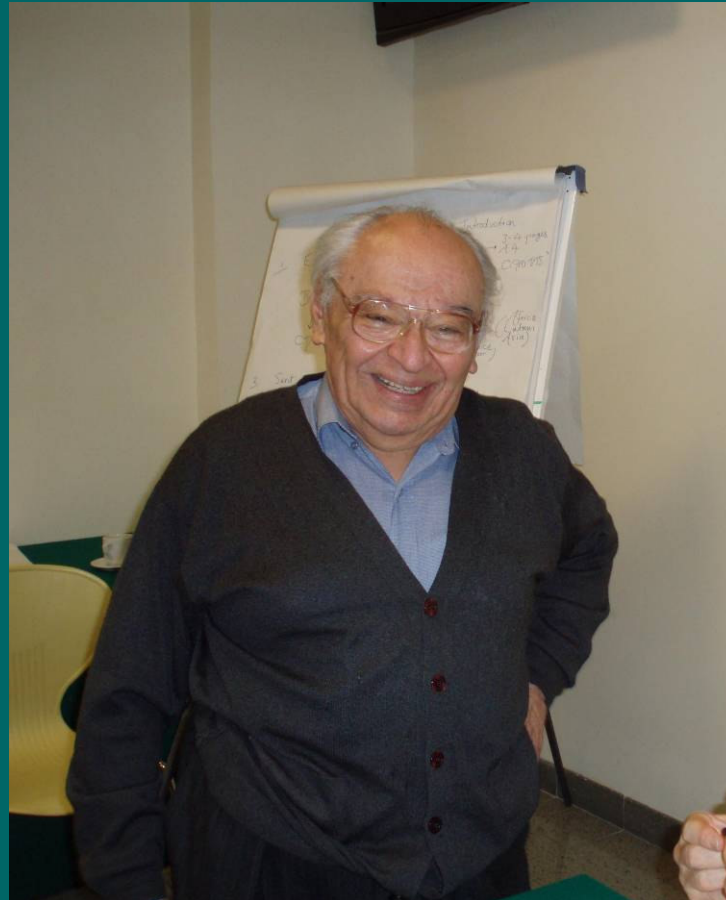
Caritas needs theologian

- i.e.: Corintios 13



Caritas needs theologian

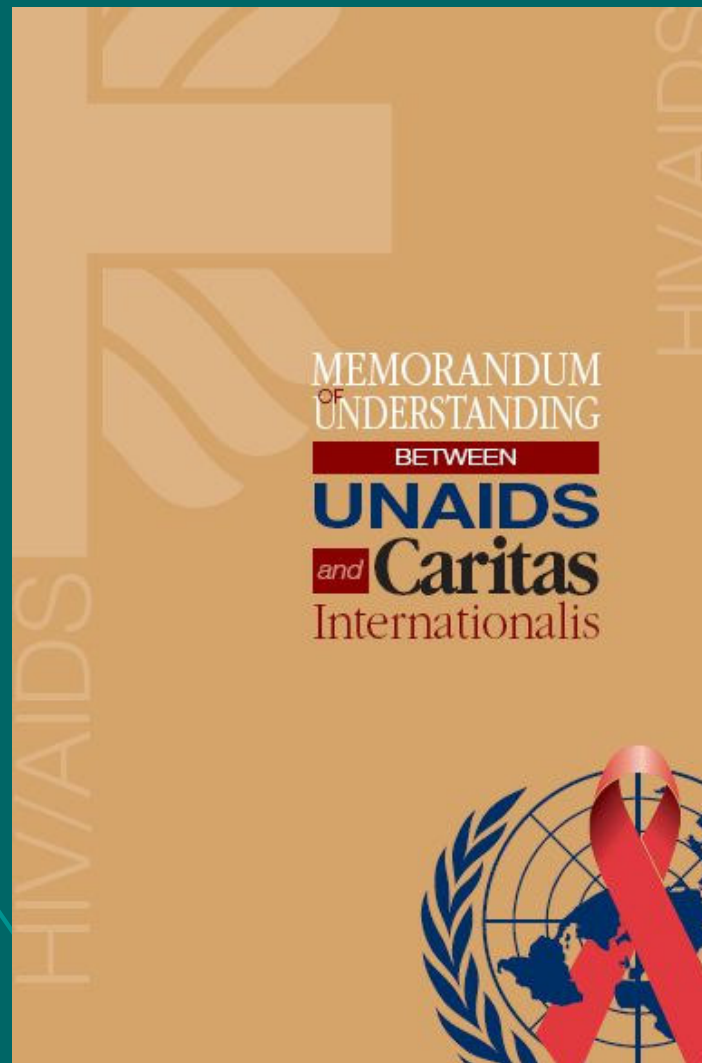
- i.e.: theological commission of Caritas Internationalis



Caritas needs ethicists



Caritas needs ethicists



Caritas needs ethicists



**So möchte ich leben.
So möchte ich sterben.**
_Meine persönliche Patientenverfügung.

Name _____

Vorname _____

Geburtsdatum _____

Strasse/Nr. _____

PLZ/Wohnort _____

Patientenverfügung zu Händen der behandelnden Ärztin/des behandelnden Arztes
und der zuständigen Pflegepersonen.

Caritas needs ethicists

- i.e.: Secours Catholique → Aid effectiveness

Renforcer ensemble
l'efficacité de l'aide
au développement

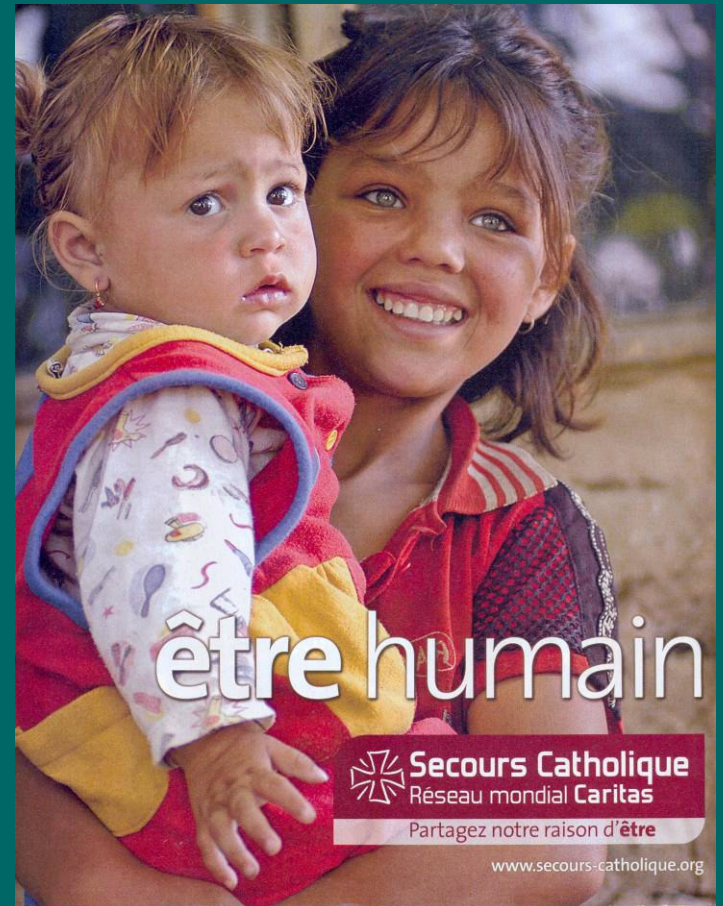


*Harmonisation,
action commune,
résultats*

Forum à haut niveau
Paris ■ 28 février - 2 mars 2005

DÉCLARATION DE PARIS SUR L'EFFICACITÉ DE L'AIDE AU DÉVELOPPEMENT

Appropriation, harmonisation, alignement, résultats et
responsabilité mutuelle



Caritas needs managers

... who make theologian and ethicists available to the entire organization.



Carlo Bayer
Former Secretary general
Caritas Internationalis



Gerhard Meier
Former Secretary general
Caritas Internationalis

Caritas needs managers

Deus Caritas est is an encyclical of hope for the ecclesiastical Caritas and for the church itself. The Pope wishes „to call forth in the world renewed energy and commitment in the human response to God's love“ (DCE 1).

Conclusions

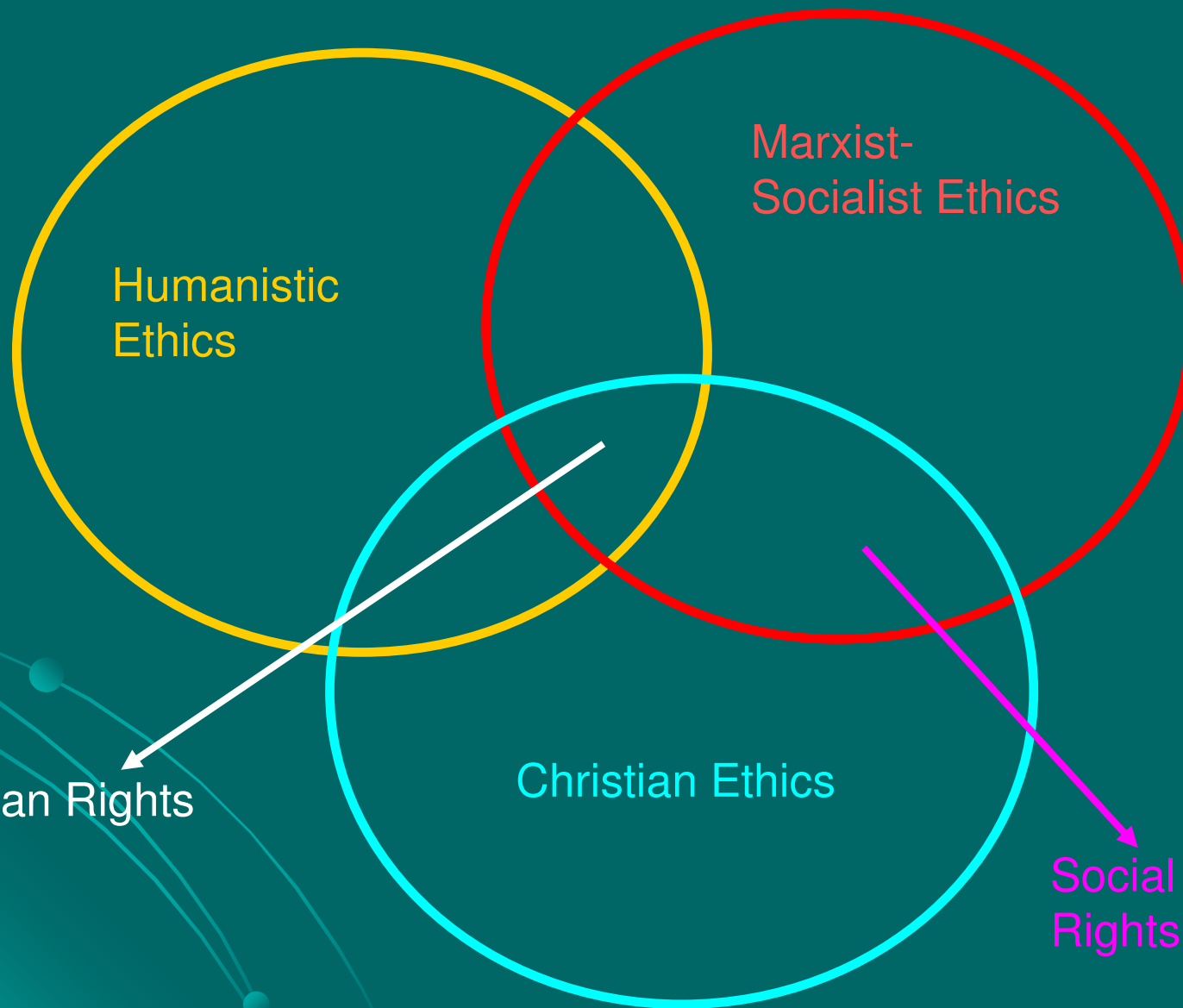
Deus Caritas est addresses itself first to the church and the believers.

It is about the church becoming Caritas in order to fulfil its mission in the service of love.

Conclusions

It is not about Caritas becoming more ecclesiastical.

Through its 'lived' charity, Caritas is a sign of hope for many people, for the world and for the church itself as Primordial Sacrament.



1. Unity
2. Openness to transcendence
3. Unique and unrepeatable
4. Respect
5. Freedom
6. Equal dignity
7. Social nature

Unity



Openness to transcendence



Unique and unrepeatable



Jean-Paul II
* 1920 † 2005



Ernesto
Cardenal *
1925



Respect



• Nuremberg Trials



International Court of Justice - Den Haag

Freedom



Mother Theresa
* 1910 † 1997

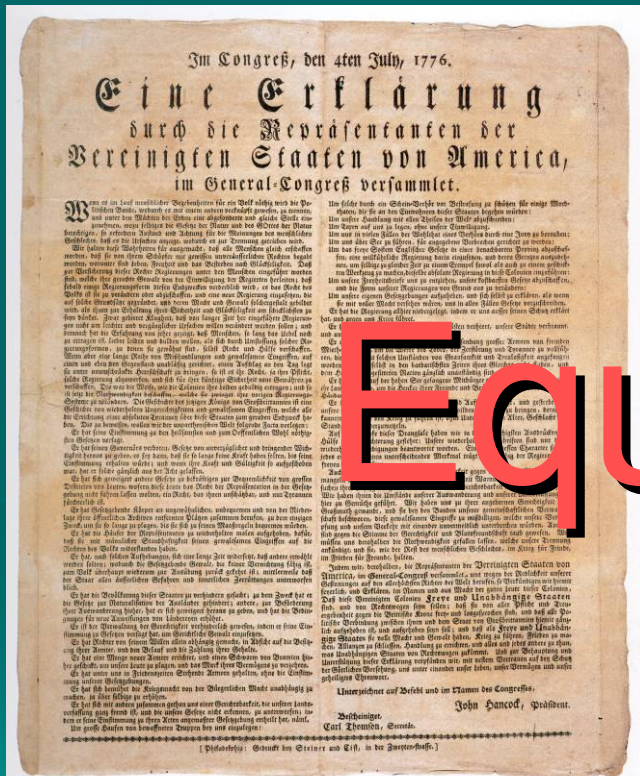


Abbé Pierre
* 1912 † 2007



Lorenz Werthmann *
1858 † 1921

Equal dignity



Declaration of Independence

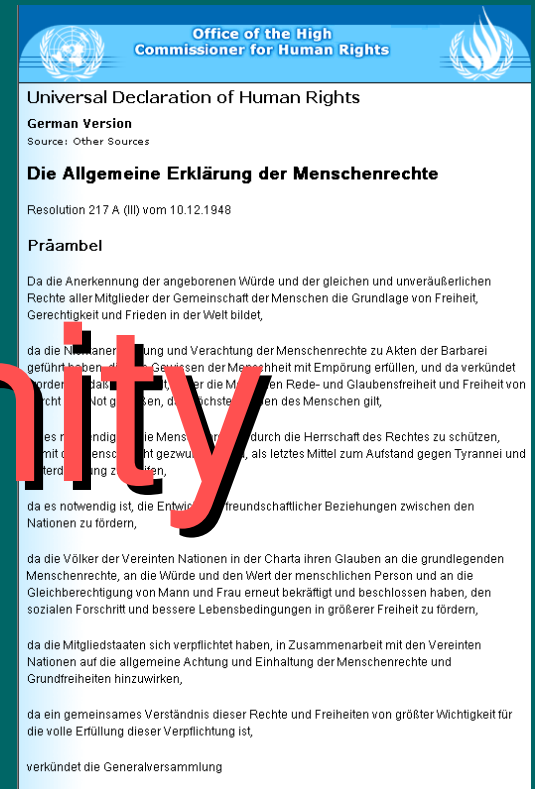
4.7.1776

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Declaration of the Rights of Man and Citizen

26.8.1789



Universal Declaration of Human Rights

10.12.1948

26

Social nature



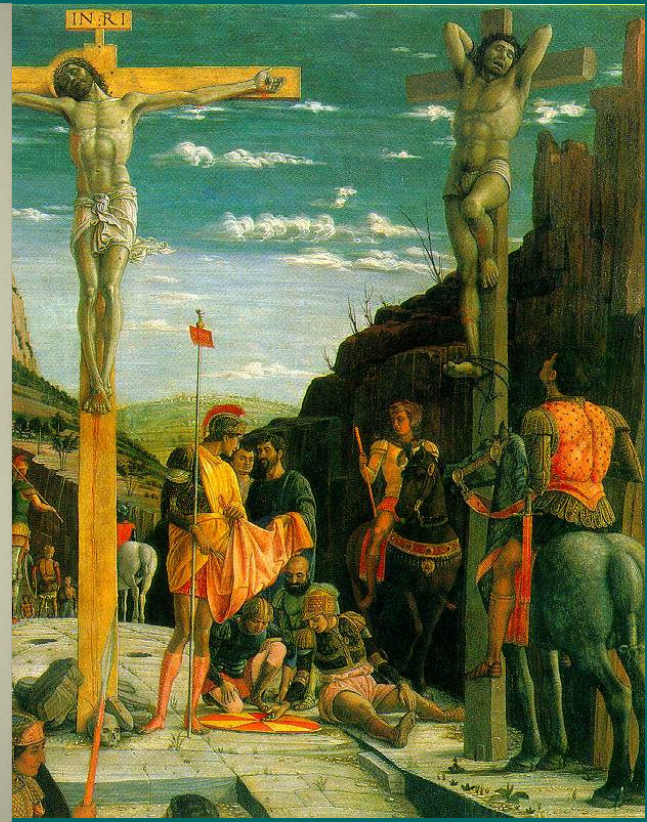
COMPENDIUM OF THE SOCIAL DOCTRINE OF THE CHURCH



PONTIFICAL COUNCIL FOR JUSTICE AND PEACE



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The roots of human rights are to be found in the dignity that belongs to each human being. This dignity, inherent in human life and equal in every person is perceived and understood first of all by reason.

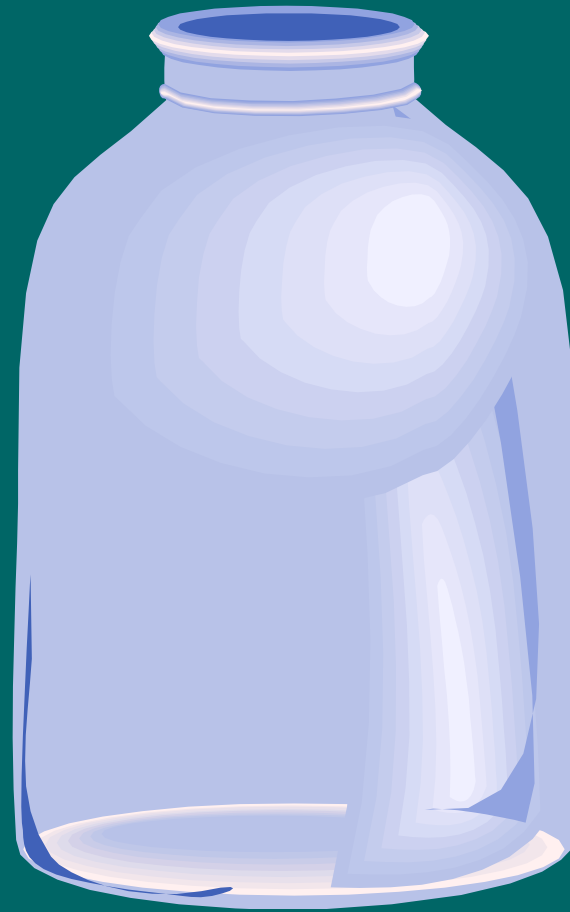
The natural foundation of rights appears all the more solid when, in light of the supernatural, it is considered that human dignity, after having been given by God and having been profoundly wounded by sin, was taken on and redeemed by Jesus Christ in his incarnation, death and resurrection.

The ultimate source of human rights is not found in the mere will of human beings, in the reality of the State, in public powers, but in man himself and in God his Creator. These rights are “universal, inviolable, inalienable”.

Universal because they are present in all human beings, without exception of time, place or subject. Inviolable insofar as they „stem from the inherent dignity and worth of the human person” and because „it would be vain to proclaim rights, if at the same time everything were not done to ensure the duty of respecting them by all people, everywhere, and for all people.”

Inalienable insofar as „no one can legitimately deprive another person, whoever they may be, of these rights, since this would do violence to their nature“.

Incarnation as a paradigm of a Christian inspired view of humankind



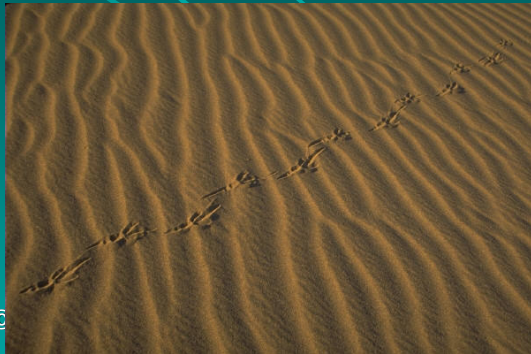
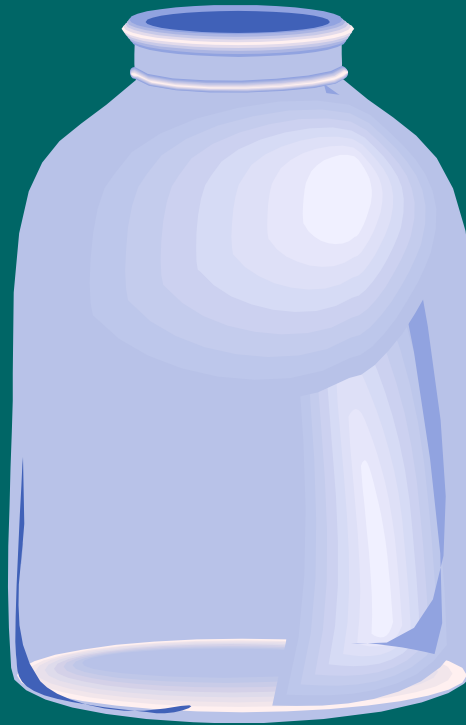
Steven Covey: in: "First Things First"













Thank you for your
attention!

A decorative graphic in the bottom-left corner consisting of three curved lines of varying lengths, each ending in a small teal dot.