ACTS OF THE INTERNATIONAL CONGRESS

LOVE NEVER FAILS
Perspectives 10 years after the Encyclical Deus Caritas Est

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Established by Pope Paul VI in 1971, the Pontifical Council Cor Unum, in the words of Benedict XVI, is in charge of directing and coordinating the organizations and charitable initiatives of the Catholic Church.

The Dicastery carries out diverse activities covering three main areas:
- To assist the Pope and be his instrument for carrying out special initiatives in the field of humanitarian actions when disasters occur, or in the field of integral human promotion;
- To encourage and coordinate the initiatives of Catholic Aid Organizations through the exchange of information and by promoting cooperation;
- To foster the catechesis and theology of charity.

In this context, The Encyclical Deus Caritas Est, published on January 25, 2006, is a magisterial document that
LOVE NEVER FAILS

Introduction

The Congress, besides being a great moment of ecclesial communion— in particular thanks to the words of the Pope— emphasized the relevance of the message of the Encyclical Deus Caritas Est.

The several contributions highlighted, from different points of view, how this papal document is still a valid benchmark for the Church’s ministry of charity, by which millions of people are universally reached, and thanks to which the Church offers a great testimony of God’s love for man.

In thanking the participants and all those who contributed to the realization of the Congress, we are glad to offer these Acts so that they may take on a new life in the individual ambits of work in which we carry out our service for the people.
Introduction
A little over ten years ago I was here, among the participants in the International Conference on Charity (January 2006), animated by great curiosity, waiting for the first encyclical of Pope Benedict XVI, which, in addition, was precisely on charity. For those who follow this theme, the document constituted recognition and necessary guidance, for the theology of charity had long been unaddressed in terms of a reflection by papal Magisterium (Pompey, 2007, p. 20). Right before the publication of the Encyclical, during the audience the Pope gave us a clear message, proposing an introduction and guidance to the understanding of his document: “in this Encyclical, the themes ‘God’, ‘Christ’ and ‘Love’ are fused together as the central guide of the Christian faith” (Benedict XVI, 2006b). The answers in the theological context were many, whereby the encyclical was defined as a “catalyst for the subsequent development of the theology of charity” (Baumann, 2014, p. 111), “an inspired theological program for a renewed practice of the Church” (Pompey, 2007, p. 9). Although the Holy Father’s aim was not to identify, in this document, the frame of reference of the theology of charity in terms of a theological science, it does contain some basic perspectives. Along with the subsequent encyclical, Caritas in Veritate, 2009, charity in truth became, from that moment on, a central doctrine for the development of a theological foundation of the charitable service of the Church. I will hereby present several reflections, without attempting to provide an exhaustive dissertation, i.e. not to be considered as a regulatory framework for the development of a theology of charity but rather as a proposal for a dialogue among the coordinators of social and
charitable service and its workers. My
goal is to prompt a more systematic
reflection, engrained and practiced in
the realms of theological education
and formation, with special emphasis
on the charitable action of the Church
and her structures.

1. How should we conceive a theolo-
y of charity today?
In his first Encyclical Benedict XVI
identified a key-element to answer this
question, raised by Church magiste-
rion. The theological understanding
of charity revolves around the theo-
logical and anthropological dimensions
of love, which the Pope addresses
with thorough philosophical, biblical
and theological discourse. It is neces-
sary to reaffirm this centrality today, for
the theology of charity is being ques-
tioned in various environments, some
of which I shall hereby refer to.

1.1. Targets of a developing discipline
The traditional compendiums on the
theology of charity, such as that by
Royo Marín (1963) present the cha-
acterising traits of theological virtues
from the Thomistic perspective of
morality as love of God, love of self
and love of neighbour, each present-
ted according to the known criteria
of general and specific moral principles,
characterised by a systematic classifi-
cation of the practice of charity in
works of mercy, of positive aspects, and of
the elements that hinder this love. All
explanations are addressed to a Chri-
stinian, observant readership expecting
systematic theological guidance. So-
ciety is presented as the recipient of
charity, in terms of its social dimen-
sion. Systematic clarity is centered on
the individual and on his effort to grow
in the virtue of charity, expounding on
the What, When and How Much in the
practice of charity, but failing to delve
into the accompaniment of a needy
person, on how to make concrete use
of faith in charitable activity, how to or-
ganize communities for action, how a
charitable structure should be organi-
zated, and how to address the causes of
structural impoverishment and injusti-
ce in our globalised world. Before this
traditional moral explanation, still in
use to spell out the theological features
of Christian diakonia (Oriol Tataret,
2000, pp. 208-243) at the end of the
19th century there arose the need for a
reflection on organized charitable ac-
tivity against the backdrop of industri-
aлизed societies, of a dawning welfare
state, of a more systematic organiza-
tion of social and economic sectors,
of an analysis of the social realm with
the adoption of empirical instruments,
along with the need to professionalise
social service. Given this situation of
globalized modernity, there also aro-
se the need for training and reflection,
which in Germany, in the early 20th
century, led to the establishment of
dedicated Centres for Studies on Cha-
tity and related academic education,
along with a coordination of charitable
activities, first at national level (1897)
and then at diocesan level, that took
the name of Caritas. In this context
theology of charity is articulated as:
“a science of charity that deals with
the respective Christian virtues, in so
far as it is revealed in Christian com-
unity life, understood as freedom of
expression based on the conscience
and will of the community inspired by
the supernatural realm, in the free, ur-
gent support to the community (emer-
gency), which arises from strength and
motivation from the supernatural love
of God.” (Keller, 1925, p.45, unofficial
translation)
As a practical science, this theology
avails itself of various auxiliary scienc-
es (human sciences), it carries out an
historical survey of charitable activity
analyzing organized practice in sup-
port of various groups of people in
state of need, in the framework of co-
operation with the welfare state and
other social agents. As regards the
individual moral approach, it is note-
worthy highlighting the “communi-
tarian” aspect and “free intervention
in the given circumstances (welfare
state and conciliation based on the
principle of subsidiarity). On the basis
of the experiences and conditions of
the German academic realm, the the-
oLOGY of charity evolved in the direc-
tion of a science of charity recognized
as a separate discipline, as occurred
with the social doctrine of the Church,
in academic departments of Theolo-
gy, notably after the Second Vatican
Council. Comparing various defini-
tions of the theology of charity (Pom-
2009; Hilpert, 1997) makes it possible
to summarize a set of common points
shared by the same authors:
» All authors agree that the theolo-
gy of charity/science of charity is a
theological discipline with a specif-
ic role.
» It falls in the area of practical
sciences, the science of action.
» The field of study and research
is the practice of charity by the
Church.
» It dialogues with other social and
human sciences.
» Research includes the empirical
and theoretical analysis of relevant
contents of faith and tradition in in-
dividual, communitarian practice of
charity and related organised forms.
In Latin America and in the Caribbean,
the growing awareness of a particular
economic, political social and cultural
reality, expressed and shared in the fi-
nal documents of the General Confer-
ences of the Latin-American Episco-
pate, starting from the one held in Me-
dellín (1968), in Puebla (1979) until the
latest held in Aparecida (2007), creat-
ed a new dynamics in the enunciation
of the theology of charity. Cognizant
of the irruption of the poor as a funda-
mental factor, such theology was
restored within the context of merci-
ful love, and also re-understood on the basis of its peculiar methodology (Scannone, 2000, p.358ff): intellectus amoris (Sobrino, 1992, p.47ff). I hereby propose that similar analyses and reflections be carried out for Africa and Asia, with the purpose of providing a detailed picture on the evolution of the theology of charity in the context of these two continents.

1.2. Present difficulties in addressing the theme of charity

In the contemporary world the theology of charity is faced with various challenges. Pope Benedict XVI mentioned some of them, starting from the difficulties inscribed in the terms love/charity in contemporary societies (DCE 2): the impoverishment of the term makes it necessary to clarify the richness of the concept so as to include human life and the practice of charity. Further difficulties are linked to current criteria pertaining to the various social fields, which influence the typical realm of diaconia, that can be described via a systemic model (Starnitzke, 1996), whereby other systems such as: law (just/unjust), the economy (to pay/not to pay), medicine (patient/healthy), science (true/false), politics (to rule/not to rule) etc. through their specific logics and functions could question or marginalize the logics at the service of charity such as: bestowment, gratuitousness and sharing, understood not as mutual exchanges but as expressions of God’s merciful love in a community of love. In Deus Caritas

Est, Pope Benedict focuses primarily on the political realm (DCE 26-29), criticising the “activism and [...] secularism of many Christians” (DCE 37) engaged in charitable activity, underlining widespread contempt for prayer, which, instead, is the propelling force of charitable engagement. In the Encyclical Caritas in Veritate, the Holy Father provides a detailed account of the economic, social and cultural rationality highlighting the need to recover that of charity as an antidote and as a project of transformation for the good of society. A specific form of professional ethics and a methodology of work in the area of social sciences, have developed in the area of social service entailing at the same time the creation of an interpretative context, a specific form of hermeneutics distinguished from the moral and religious reference points of others (Luhmann, 1973). This autonomy is not negative in itself, however it has a secularizing effect when presented as having overcome moral and religious models. It is questioned whether the theology of charity is a necessary contribution for the understanding of charitable activity, especially owing to the global dimensions of structural situations of injustice. It should also be noted that social services focus on programmed interventions, problem-resolution, administration of specific cases and disconnection from vital, communitarian environments. Articulating theology in the framework of professional social service meets the challenge of justifying the added value of theology in the field of social engagement (Doležel, 2012; Krockauer; Bohlen & Lehner, 2006; Scales & Kelly, 2012; Singe, 2006), namely, to propose theology as the necessary science of reference that enriches professional social service. The main feature of this theology is its Christian nature, which presupposes its development as a science (interruption). Its being a frame of reference for social service (practical, focus on theory to be applied in practical action, models of practices, methods, etc.) with a contextualized approach (existential, social situation and experiences in the area of social services), fundamental and charitable in nature (mercy and justice) along with a theology for practical pastoral care (Lechner, 2000, pp.219ff.).
gy academic curricula, it is reduced to mere professorships or even absent in study plans. The roles as the “Cinderella” of theology, or even of the “Sleeping Beauty” certainly do not befit a fundamental dimension of the Church. By means of the prospects I shall hereby present I hope to arouse interest in promoting the right to citizenship of the theology of charity, renewed by contributions of papal Magisterium.

14. The plurality of the theological foundations of charity or diaconia

The practice of charity, or diaconia, currently features a plurality of theological foundations, depending on the confessional traditions and approaches of the authors (cf. Rüegger, H. & Sigrist, C., 2014). In the Catholic world, it is important to enter into dialogue with these foundations to understand their points of contact, the differences, and work towards a practical theological proposal of “faith working through love” (Gal 5:6). Reflection on the theological foundation of charitable activity can constitute a challenge to be shared by the theology of charity and the social doctrine of the Church, as evidenced in various meetings held here in Rome over the last years (Dal Toso & Schallenberg, 2014 y 2015; Schallenberg & Dal Toso, 2016), but also in other places (Glatzel, and Pompey, 1991; Marx, 1999). Although it is not relevant here, it should be said that also the social encyclicals of Pope Benedict XVI represent a challenge to the Church’s social doctrine in terms of the concept “caritas in veritate in re sociali” (CiV 5), proclamation of the truth of the love of Christ in society (Roos, 2015, p.13), epistemological expression that completes the duplex ordo cognitionis (natural law and revelation, Nothelle-Wildfeuer, 1993) with a triplex ordo, that recognizes in love a principle for theological knowledge (Rubio de Urquía & Pérez-Soba, 2014; Pérez-Soba, 2014). The encyclical Deus Caritas Est thus answers the questions regarding the theological foundations of charity with a set of strategic guidelines:

a) to preserve the unity of divine and human love (eros/agape) as a pillar of the service of charity (DCE 3-11)
b) to carry out charitable activity rooted in Christology (DCE 12-18)
c) to propose the distinctiveness of ecclesial charity (DCE 25; 31ff.)

Ritorneremo in seguito su queste linee per un ulteriore approfondimento.

2. Theological foundations of love: re-evaluating “Love” for a theological and practical reflection on diaconia

The first perspective for a theology of charity starting from Deus Caritas Est entails analyzing, describing and understanding the features of Christian love within its theological, anthropological, and practical dimensions. In practice, this perspective has special importance within diaconal charity, in terms of organized Christian love.

2.1 Love: conceptual hermeneutic perspective for the theology of charity (DCE 3-11)

The hermeneutic perspective of the encyclical compels us to reflect, to recover and reassess especially the semantic field of “love” from a theological perspective, in constant dialogue with its meaning according to different cultures, religions and languages today (DCE 2). This hermeneutic based on faith, in search for, according to Benedict XVI, the unity of “love”, would enable both a better understanding of the centre of human life as well as the essence of the Trinitarian God. The theology of charity is not possible without this intellectual effort to deeply understand the interrelationship between the different dimensions of human love from a theological perspective, based on the faith inscribed in the patrimony of the Scriptures and its translation in present experiences. The experiences of faith of the first Christians, rooted in Biblical tradition, constitute the starting point, thereby creating a new semantic field of agape to express shared love, received from God in the figure of Christ through the Holy Spirit, a love that creates community and which transforms individual and social existence. In this hermeneutic perspective, the theology of charity must enter into dialogue with the reflections and contributions of philosophy (Hildebrand, 1971; Kuhn, 1975; Lotz, 1979; Pieper, 1972), but also of Protestant theology (e.g. Jeanrond, 2010; Knauber, 2006; Stock, 2000; Wischmeyer, 2015), psychology (Fromm, 1967; Sternberg, 1989) and sociology (Beck & Beck-Gernsheim, 2001; Kuchler & Beher, 2014; Luhmann, 1982), although it focuses on the theological approach and the connection with the practice of charity. The Encyclical contributes to this task emphasizing the ability to love ingrained in human nature itself, a task that has its own importance particularly in light of tendencies to replace the word “love” with “solidarity” or “justice” in the framework of social engagement and ethics.

2.2 Charitable activity rooted in Christology

In the Encyclical there are many Christological connections between natural and supernatural love and the ecclesial practice of charity. Indeed, the commandment of love of neighbour is inscribed in the very nature of man, created in the image and likeness of God (DCE 31). Such creationist anthropological perspective supports openness towards collaboration with other actors: the presence of Jesus in the poor, His identification with them (Mt 25:40) merges in Jesus the love of God and neighbour (DCE 15). In Christ we understand our humility in the service, which culminates in self-giving: “I must be personally
present in my gift" (DCE 34). From the intimate encounter with God I learn to see neighbour from the perspective of Jesus Christ (DCE 18). The Pope is aware that such a radical form of love for neighbour requires a spiritual nourishment, a vital relationship with the other two ecclesial dimensions such as leiturgia and martyria, and entails the inclusion of spirituality understood as the perspective of the theology of charity. According to experts on the theology of Joseph Ratzinger as Menke, for the Pope it was important to follow the work and the logic of Dominus Jesus, to combine love, eros and charity with Christology: “Ecclesial charity, along with the charitable activity of every Christian, must be understood primarily as participation in the love of the crucified Saviour, or better, as inclusion in its representation (representatio Christi). If we understood assistance as the exercise, consequence or imitation of the love of Christ, then we would be left with a political or ideological agenda to improve the living conditions of a culture or humanity at large” (Menke, 2008, p.57 – unofficial translation).

The creation of a specific Community ethos, internal fraternity, entails the extension of the Church's constituent mission ad extra as included in representatio Christi. This Christological approach enables to better understand, in the second part of the encyclical, the importance of the Church as a community of love where there should be no poverty (DCE 20), along with the criticism of proselytism. Koch's publications in 2010 and 2012 complete the Christological analysis present in the Encyclical: "In charitable organizations, God and Christ must not be foreign words; in reality, they indicate the original source of ecclesial charity. The strength of Caritas depends on the strength of the faith of all the members and collaborators." (Benedict XVI, 2006b).

Such Christological rootedness cannot be fully understood without considering its foundation in the Holy Trinity. The Encyclical mentions this foundation only at the beginning as a theological foundation, and in DCE 19 it is used as reference for the Church's charitable activity. The reasons focus on the pneumatological reality whence arises ecclesial love as a dimension ad intra (community unity) and ad extra (service to the needy). There remains a broader explanation of the importance of this foundation for the practice of charity and theological reflection on charity.

2.3 The distinctiveness of the Church's charitable activity (DCE 31ff.)

In this section the theological objective focuses on specific features of charitable intervention in charity organizations of the Church as opus proprium (DCE 29ff.). In the previous section I mentioned the independent profile of charitable intervention in relation to the State. In this respect the Pope emphasizes the danger of contending to solve all the problems of the world. While it is understandable that, especially in Countries with very weak or very corrupt governments, the Church seems to be the only area for the promotion of social development, with the risk that our structures may turn into development ministries. We should carefully weigh the pros and cons, reflect on the position of the Church in this situation, considering existing alternatives and how to preserve ecclesial identity.

To Agape who is God, described in the first part of the encyclical, must correspond the agape of the Church, that is part of her nature (DCE 25) expressed in her three-fold responsibility (herygma-martyria, leiturgia and diaconia). The Pope goes a step further, pointing out that the whole Church – thus not only charitable activity - must be conceived as a place and a relationship based on agape (sacraments, words, evangelization, organization, etc.). The Church herself is its object, from the particular Churches to the universal Church (DCE 32). Indications on the ecclesial structure of the service, under the responsibility of the Bishop in the particular Churches, correspond precisely to the ecclesiality of love, most deeply fulfilled in the Motu Proprio Intima Ecclesiae natura (2012). This initial approach can be summarized as the institutional responsibility to live as an authentic community of love, a Church
as the Body of Christ, sacrament of love and mercy. The following characteristics will bring us closer to the understanding of charitable practice.

3. How should love be lived?

The theology of charity is not limited to the theoretical description of the fundamental aspects of charity as divine love. In fact, it is challenged by the practical question on how to live this love in today’s world, in our Christian life, in our service of charity and in the communities of love.

3.1 The historical perspective of the theology of charity

Paragraphs 20 to 26 of the Encyclical Deus Caritas Est present a brief overview on the historical roots of ecclesial charitable activity, which shows that the theology of charity can and must draw on the historical tradition of the Church, thereby keeping alive the rich tradition of charitable practice. This multifarious tradition signals the creative capacity to reinvent ecclesial love, the permanent force that the Holy Spirit bestows upon us in times of persecution, abandonment, human and world crises. Interestingly, in the early 20th century, with the re-establishment of the theology of charity in Germany, marked by dawning industrialization and welfare state, one of the programmatic pillars of the new discipline was research on the historical heritage of Christian charitable tradition, notably of the Catholic Church. Given this 19th and 20th heritage, enriched by its publications, today we have the responsibility to continue to expand that wealth of knowledge with updated achievements and with recent progress in the realm of historical sciences, in order to keep alive this historical conscience, along with its importance for current practice.

3.2 Compassionate perspective of charitable activity starting from the unity of love (Eros+Agape)

The unity of eros/agape (DCE 5 and 6), strongly promoted by Pope Benedict XVI, must be a feature of the specific profile of ecclesial creative diaconia (Pompey, 2006; 2007, pp.56f.). Indeed, charitable intervention should include Eros, in addition to reason and to professional competence. This eros was present already in the biblical passages describing a God who loves his people (DCE 11), profoundly moved. “The eros of God is not only a primordial cosmic power; it is love that created man and that bows down over him, as the Good Samaritan bent down to the wounded and robbed man, lying on the side of the road that went down from Jerusalem to Jericho.” (Benedict XVI, 2006b). In Jesus Christ, this divine love becomes oblative love. This offering is celebrated and is present in the Eucharist, Sacramentum Caritatis. The Eucharistic transformation leads to the mission of charitable intervention understood as interpersonal transformation that gives continuity to the oblation of Christ. Eros/agape unity makes the relationships in the Spirit dynamic. In fact, the poor don’t only ask for guidelines (content), material support, or technically appropriate attention. They want a personal, emotional and physical (miseri cor dare) relationship (DCE 34): do you believe in my possibilities? Ours is a relational charitable faith in Jesus Christ and the contents of faith can be understood only through this relationship of charitable love (Pompey, 2006, p.119).

3.3 The formation of the heart – charity’s dimension of witness (DCE 31; 36ff.)

The Pope mentions as the second feature the response to immediate needs, the urgency and need to practice charity with professional competence and training (DCE 31a). At the same time, the document underlines the need for a formation of the heart – I believe it is precisely this second part that the Pope intends to highlight, whereby the theology of charity plays an important role in training programs for workers in terms of personal growth and to grow in the faith, that they may live the encounter with God in Christ, which enables them to witness the love of God in those relationships of service in an authentic way, thus neither imposed nor artificial. The formation of the heart should not be understood as a communication technique but as a personal presence motivated by faith. Spiritual formation and spiritual life in charitable relations, the practice of faith in the community of love nourished from its source, create a culture of witness of the merciful love of God, its gratuitous and personal nature.

We need research, formation of trainers, accompanying processes, shared spaces, resources and time destined to this task in order to better experience the love of Christ that compels us (2 Cor 5:14). In a society that is distant from the Church but where, at the same time, we maintain a vast network of charitable services, we are lacking a sufficient number of people eager to collaborate in these experiences and to this culture of love. It is thus equally important to create areas for gradual evangelization within our structures, in full respect of individual freedom, yet always proposing who we are and what we share. In this prolusion could not be missing, as an integral part of this living heritage, examples of the saints of charity, and especially Mary, Mother of the Lord (DCE 40-42). However, more than a simple historical memory, the Saints accompany us spiritually, we can share their life, whence flow sources of inspiration, whence lasting organisms are created, renewed charisms, such as the Society of Saint Vincent de Paoli, whose charitable family dates back to the seventeenth century.
3.4 Ecumenical openness in the theological dialogue on charitable intervention

The Encyclical had a great resonance in the various confessions and it reaffirmed ongoing openness and cooperation in this field, in which we share, in the Christian religion, a common Christological and biblical heritage, even on ecclesiological matters (Pompey, 2006, p.113; Pompey, 2007 pp.143ff.). The Pope invites to this ecumenical openness towards the Protestant diaconia and the Orthodox philanthropy, not only at inter-confessional level, but also by creating interfaith bridges on the theme of compassion and love. In this regard, shared research projects, conferences, concrete collaboration at local level, and international cooperation projects, are of great importance.

4. The theology of charity as a distinctive theological science

With different gestures, the papacy of Benedict XVI, and the present one of Pope Francis embody the centrality of love in Christian life and in the evangelizing mission of the Church today. This shift towards the heart of the Christian faith involves a practical effort of witness and an integral synthesis of ecclesial identity in the interrelation between leiturgia, martyria and diaconia for our time. The deep reflection of the Encyclical on the relationship between justice and charity (DCE 26-29) serves not only to understand the interrelationship between justice and charity or to safeguard religious freedom in independent charitable activity. It also helps to carry out discernment between the Church’s mission to establish a just order through the guidance of consciences by means of the principles expressed in Church Social Doctrine, and the obligations of State and the political realm.

The lay faithful engaged in society deserve a central role in this field, guided by the principles of CSD (practice of justice), but for the Church there remains above all the service of charity in the community of love as opus pro prium, with its specific characteristics as seen in the previous chapters. In my view, this expression of the Church’s deepest nature, also requires a dedicated environment for reflection, research, training and orientation, so that the Church, in her Caritas and other ecclesial organisms for charitable engagement may:

a) offer an effective response to the need for a formation of the heart of its members (DC 31a), in the context of an organized service in a complex society with various actors.

b) constantly improve organized service and the witness that it implies.

c) establish a dialogue on scientific grounds with other human sciences, focused on charitable intervention and its coordination.

d) foster the development of a specific scientific approach (love understood as epistemological principle).

e) ensure methodical feedback on the theology and on the Church on the basis of practical experience.

f) achieve greater interdisciplinary cooperation within theological disciplines on charity and love.

I shall hereby detail the distinctive elements of this discipline with the following diagram, based on reflections contained in the Encyclical Deus Caritas Est and on the contributions of colleagues from Freiburg and Olomouc. In this conceptual chart the theology of charity is meant to facilitate the theological foundation of the practice of charity in truth, starting from the revelation of the Trinitarian God as a community of love. The central theological contributions to this ministry (systematic theology) and philosophy further support conceptual understanding in its connection with anthropology. This part will provide the theological foundations for the service of charity in the communities of love.

The diagram continues with a double-linked development: existential and ethical dimensions with respective sciences and functions, which include various scientific foundations. The different tasks are to maintain: an interdisciplinary, thriving theological dialogue with other human and social sciences on the essence of love / charity; its role as a theological ambit; its scope as a transforming energy, at individual level and in the community alike; its epistemological capacity ad intra (for the faith and the ecclesial reality), but also ad extra, in social analysis. The diagram then tackles the plane of the objectives in its two complementary dimensions, that are embodied also in biblical expression and experience, as well as in Christian charitable activity, which, at the same time, respond to an integral anthropological vision.

The diagram mainly reflects the interdisciplinary nature of the theology of charity, which is not limited only to aspects of theological rootedness: starting from this theoretical corpus, the point of arrival is the analysis of concrete practice in organisms coupled by critical reflection and a joint elaboration of best practices so that the service of charity may increasingly be authentic witness of the love of God.
LOVE NEVER FAILS Perspectives 10 years after the Encyclical Deus Caritas Est

Diagram 1: Conceptual table of the Theology of Charity

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<td>Bodied, cognitive, psychical, social, material, political</td>
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<td>Do not lie, do not cheat, do not exploit, do not abuse, do not destroy</td>
</tr>
<tr>
<td>Practice of Hope and Love</td>
<td>And the beneficiary’s way of life:</td>
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<tr>
<td>Love in face-to-face relationships or “Communities of love” in parishes through:</td>
<td></td>
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<tr>
<td>Sharing Life, Sharing Suffering and Sharing Faith</td>
<td>Shalom, justice and peace, Shalom, social, economic and political, Living Conditions</td>
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Perspectives for a Theology of Charity

Deus Caritas Est:
The Encyclical


