



Universiteit
Leiden
The Netherlands

The social and economic message of Benedict XVI's Caritas in Veritate in the perspective of the Roman Catholic social doctrine

Puggioni, R.

Citation

Puggioni, R. (2013, June 25). *The social and economic message of Benedict XVI's Caritas in Veritate in the perspective of the Roman Catholic social doctrine*. Retrieved from <https://hdl.handle.net/1887/21021>

Version: Corrected Publisher's Version

License: [Licence agreement concerning inclusion of doctoral thesis in the Institutional Repository of the University of Leiden](#)

Downloaded from: <https://hdl.handle.net/1887/21021>

Note: To cite this publication please use the final published version (if applicable).

Cover Page



Universiteit Leiden



The handle <http://hdl.handle.net/1887/21021> holds various files of this Leiden University dissertation.

Author: Puggioni, Roberto

Title: The social and economic message of Benedict XVI's Caritas in Veritate in the perspective of Roman Catholic social doctrine

Issue Date: 2013-06-25

Propositions

I

As a ‘doctrine’ concerning the organization of the socio-economic life Roman Catholic social teaching has a theological basis but does not contain ‘dogmatic’ pronouncements.

II

The encyclical *Caritas in veritate* represents an example of the ‘continuity in renewal’ of the social doctrine of the Roman Catholic Church.

III

In *Caritas in veritate* the establishment of a supranational financial authority is seen as a basic step against some dysfunctions in today’s global financial system.

IV

Caritas in veritate proposes an ‘economy of communion’ in which there is space for companies that do not pursue profit as their main or exclusive end.

V

The study of Marcel Mauss on the ‘gift’ and ‘reciprocity’ in non-Western and non-modern societies can help to understand the role and functioning of the gift and reciprocity in our socio-economic systems, and thereby contribute to a re-evaluation of certain economic and social paradigms of modernity.

See M. MAUSS, *The gift: the form and reason for the exchange in archaic societies*. London: Routledge, 2002.

VI

In our contemporary academic scientific setting the role of humanities, and within humanities of metaphysics, is underestimated due to an excessive focus that has developed towards the pursuit of scientific ‘exactness’.

See M. HEIDEGGER, *What is metaphysics?* In M. HEIDEGGER, *Pathmarks*, Cambridge: Cambridge University Press, 1998. 83.

VII

Not denying the ‘scandal’ of evil and suffering for human beings, Augustine claims that we strive and suffer because we are limited creatures, but that with the help of faith and reason it is possible to envision a larger ‘order’ in the actual ‘disorder’.

See ST. AUGUSTINE, *On order (De ordine)*. South Bend, IN: St. Augustine Press, 2007.

VIII

In Edith Stein’s thought, through empathy we experience, in a certain measure, other’s people feelings, namely there is an inter-subjective experience of similar ‘sensations’ among people. As such, empathy can furnish the ground for the reciprocal understanding and awareness of one’s humanity, and the peaceful co-existence among human beings.

See E. STEIN, *On the problem of empathy*. Washington, D. C.: ICS Publications, 1989.

IX

The modern conception of 'music' and its relation to 'sound' and 'silence' owes a huge debt to the explorations and experimentations of John Cage.

X

Sequential art, in the form of comic strips, comic books and graphic novels, is an underrated modern form of artistic expression.

XI

The architecture of Dom Hans van der Laan is inspired by his profound philosophical and theological investigations. His religious architecture dedicated to the spaces where religious liturgies take place shows the intention of building an architectural space where the end is to harmonize the 'encounter' between the humane and the divine.

XII

A Dutch summer might feel like a chill Sardinian autumn.