

PETER SCHALLENBERG

Faculty of Theology Paderborn, Germany | Department of Moral Theology

ORCID: 0000-0003-2399-1065

Capitalism and Catholic Social Ethics: From Benedict XVI to Francis with a Sideways Glance to Augustinian Liberalism

KAPITALIZM I KATOLICKA ETYKA SPOŁECZNA:
OD BENEDYKTA XVI DO FRANCISZKA ZE SPOJRZENIEM
NA AUGUSTIAŃSKI LIBERALIZM

Streszczenie

Artykuł przedstawia niektóre z głównych nurtów najnowszej katolickiej etyki społecznej, rozwiniętej w encyklice *Laudato si'* papieża Franciszka (2015). Papież mniej fundamentalnie, lecz bardziej „proroczno” i z silnym franciszkańskim zapleczem kontynuuje myśli swojego poprzednika Benedykta XVI wyrażone w encyklice *Caritas in veritate* (2007). W toku krytyki błędnego opierania się na gospodarce rynkowej i tzw. kapitalizmie bez przymiotników artykuł podkreśla, że same one nie wystarczą do promowania dobra wspólnego rozumianego jako integralny rozwój człowieka i włączenie społeczne w globalny świat. Mając na uwadze wyzwania naszych czasów, nakreślone przez wymienione encykliki, artykuł koncentruje się następnie na teologii politycznej, czerpiącej z myśli augustianów i oferującej promocję dobra wspólnego w warunkach nowoczesności. Podstawową zasadą tak zwanego liberalizmu augustyńskiego jest wykazanie, że centralne liberalne zasady wolności jednostki i powszechnej równości same w sobie nie wystarczą, aby zapewnić integralny rozkwit człowieka na tym świecie. Mimo ogromnego znaczenia demokratycznych zasad konstytucyjnych ostatecznie nie są one w stanie wszechstronnie promować urzeczywistniania życia ludzkiego w jego wymiarze indywidualnym i społecznym. Tak więc w obliczu sprowadzenia pojęcia racjonalnej autonomii do wolności egocentrycznej, która zwalnia się z odpowiedzialności, oraz tendencji relatywistycznych w stosunku do wartości, myśliciele augustyńskiego liberalizmu zarysowują koncepcję miłości opartą na myśli św. Augustyna jako normatywną i motywującą zasadę praktyki politycznej jednostek w liberalnym państwie konstytucyjnym oraz jako wytyczną dla jego instytucji.

Słowa kluczowe: dobro wspólne, integralny rozwój człowieka, teologia polityczna, liberalizm augustianów, miłość

1. Current Catholic Social Ethics: From *Caritas in veritate* (2009) to *Laudato si'* (2015) and to *Fratelli tutti* (2020)

Among the primary topics of the Encyclical Letter *Laudato si'* are environmental issues, poverty, science and also modernism as well as technological challenges.¹ Pope Francis highlights repeatedly the relevance of an integral human development and, following his predecessor Pope Benedict XVI, the importance of a “strong alliance between humankind and the earth.”² We are speaking recently of an “anthropocene age.”³ In doing so, *Laudato si'* continues the tradition of catholic social teaching as laid out in numerous encyclicals over the years since *Rerum Novarum* (1891),⁴ with the important American background of Archbishop James Gibbons of Baltimore and his contacts to Pope Leo XIII. It incorporates previous thoughts apparent in the Encyclical Letter *Caritas in veritate*⁵ with a strong Franciscan background⁶ and keeps up on Benedict XVI’s thought of a Christian humanism,⁷ based on platonic philosophy and Augustinian and Franciscan theology⁸ and the important concept of liberty in the Franciscan theology⁹ as following in the Bonaventurian theology

- 1 Cf. O. Edenhofer, C. Flachsland, *Laudato si'. Die Sorge um die globalen Gemeinschaftsgüter*, “Stimmen der Zeit” 233 (2015), pp. 579–591; B. Emunds, M. Möhring-Hesse, *Die öko-soziale Enzyklika. Sozialethischer Kommentar zum Rundschreiben “Laudato si’”*, Freiburg 2015; C. Dierksmeier, *Umwelt als Mitwelt. Die päpstliche Enzyklika “Laudato si’” und der argentinische krausismo*, Kirche und Gesellschaft, No. 428, Köln 2016; P. Schallenberg, M. Menke, *Die Enzyklika “Laudato si’” und die katholische Soziallehre*, “Die Neue Ordnung” 70 (2016), pp. 164–178.
- 2 Cited after: Benedict XVI, *Homily on the Occasion of the Agorà of Italian Youth* (2 September 2007), https://www.vatican.va/content/benedict-xvi/en/homilies/2007/documents/hf_ben-xvi_hom_20070902_loreto.html [accessed: 12.12.2022].
- 3 Cf. P.J. Crutzen, *Das Anthropozän*, München 2019.
- 4 Cf. *Laudato si'. Wissenschaftler antworten auf die Enzyklika von Papst Franziskus*, ed. W. George, Gießen 2017.
- 5 Cf. A. Baumgartner, *Die Enzyklika “Caritas in veritate” im Kontext der kirchlichen Sozialverkündigung*, in: *Caritas in veritate. Katholische Soziallehre im Zeitalter der Globalisierung*, ed. J. Althammer, Berlin 2013, pp. 29–40.
- 6 Cf. S. Zamagni, *Globalization: Guidance from Franciscan Economic Thought and “Caritas in veritate”*, “Faith and Economics” 56 (2010), pp. 81–109.
- 7 Cf. P.J. Cordes, *Paradigm Shift in the Social Doctrine of the Church: From “Rerum Novarum” (1891) to “Caritas in veritate” (2009)*, in: *Free Markets and the Culture of Common Good*, eds. M. Schlag, J.A. Mercado, Springer 2012, pp. 83–92; S. Gregg, *La Dottrina Sociale di Benedetto XVI*, in: *Dottrina Sociale Cattolica ed economia di mercato*, ed. P. Booth, Macerata 2016, pp. 341–360.
- 8 Cf. K. Koch, *Benedikt XVI und Bonaventura. Einführung in die theologischen Wurzeln des Denkens des Papstes*, in: K. Koch, *Das Geheimnis des Senfkorns. Grundzüge des theologischen Denkens von Papst Benedikt XVI*, Regensburg 2010, pp. 45–68; G. Todeschini, *Ricchezza francescana. Dalla povertà volontaria alla società del mercato*, Bologna 2004.
- 9 Cf. O. Todisco, *La libertà nel pensiero francescano*, Assisi 2019.

with the concept of the “internal human being,”¹⁰ as well based on classical Natural Law,¹¹ elaborated in the High Middle Ages.¹²

Both encyclical letters address social justice issues and criticize a less egalitarian and consumerism-based global society that is supported and enhanced by globalized politics,¹³ so a so-called capitalism without adjective.¹⁴ In response they promote the Common Good¹⁵ and the social principle of global solidarity in order to foster a “public conscience” to guarantee the “fundamental right of life.”¹⁶ The ultimate goal of both, Pope Francis’ as well as Pope Benedict’s social encyclical letter, is the Common Good,¹⁷ understood as integral human development.¹⁸ In this way, Francis applies the more fundamental ideas of his predecessors to more practical or better: prophetic matters.

Regrettably, many efforts to seek concrete solutions to the environmental crisis have proved ineffective, not only because of powerful opposition but also because of a more general lack of interest. Obstructionist attitudes, even on the part of believers, can range from denial of the problem to indifference, nonchalant resignation or blind confidence in technical solutions. We require a new and universal solidarity. [...] All of us can cooperate as instruments of God for the care of creation, each according to his or her own culture, experience, involvements and talents.¹⁹

For the first time in catholic social thought, the specific elements of creation like the environment are seen as objects of the Common Good.²⁰ “The climate is

10 Cf. F. Corvino, *Bonaventura di Bagnoregio, francescano e pensatore*, Roma 2006, p. 342: “Nel pensiero bonaventuriano l’idea della libertà rappresenta il *leitmotiv* di tutta la tematica antropologica [...]”; M. Lambert, *Franciscan Poverty. The Doctrine of the absolute poverty of Christ and the Apostles in the Franciscan Order 1210–1323*, London 1961.

11 Cf. *Christianity and Natural Law: An Introduction*, ed. N. Dope, Cambridge 2017.

12 Cf. D.K. Finn, *Christian Economic Ethics. History and Implications*, Minneapolis 2013, pp. 107–157.

13 Cf. Benedict XVI, *Encyclical Letter “Caritas in veritate”*, 29 June 2009, no. 25, 33.

14 Cf. M. Dobb, *Studies in the Development of Capitalism*, London 1946.

15 Cf. F. Flahault, *Pour une conception renouvelée du bien commun*, “Etudes” 418 (2013), pp. 773–783; G. Froelich, *On the Common Goods*, “The Aquinas Review” 14 (2008), pp. 1–26; D. Hollenbach, *The Common Good and the Christian Ethics*, New York–Cambridge 2002.

16 Benedict XVI, “*Caritas in veritate*,” no. 27.

17 Cf. G. Cottier, *Le bien commun dans l’enseignement du Magistère de l’Eglise*, in: *Etat et bien commun. Perspectives historiques et enjeux éthico-politiques. Colloque en hommage à Roger Berthozoz*, eds. A. Gravi, G.W. Sienkiewicz, Berne 2008, pp. 165–179.

18 Cf. P. Turkson, *Integraler Humanismus und Wirtschaftsökologie. Überlegungen aus Anlaß der Amazonas-Synode*, Köln 2019.

19 Francis, *Encyclical Letter “Laudato si”*, 24 May 2015, no. 14.

20 Cf. M. Vogt, *Ein neues Kapitel der katholischen Soziallehre. Ganzheitliche Ökologie – eine Frage radikal veränderter Lebensstile und Wirtschaftsformen*, “AMOS International” 9 (2015), pp. 3–10.

a common good, belonging to all and meant for all. At the global level, it is a complex system linked to many of the essential conditions for human life.”²¹ And on global warming the encyclical letter states: “Humanity is called to recognize the need for changes of lifestyle, production and consumption, in order to combat this warming or at least the human causes which produce or aggravate it.”²² Those quotes offer an example of how Pope Francis imagines addressing current issues through a reform of the inner life of persons towards God and his good creation. *Laudato si’* locates the altered relationship between man and creation in a misguided market economy. Thus, it warns against “a magical conception of the market”²³ and makes the case against “the interests of a deified market, which become the only rule,”²⁴ “by itself the market cannot guarantee integral human development and social inclusion.”²⁵ Furthermore, *Laudato si’* blames current global issues on over-consumption: “compulsive consumerism is one example of how the techno-economic paradigm affects individuals,”²⁶ “the markets, which immediately benefit from sales, stimulate ever greater demands.”²⁷

To address current challenges in the world the church’s tradition looks back in history to learn from former theologies. In this case Saint Augustine offers probably the most promising – and some say most compatible with modernity – approach that combined with a specific variety of liberal political theory may offer a solution to these challenges explicated by the two encyclicals. It becomes clear that the encyclical addresses the individual – and especially the catholic – citizen to act according to its responsibility as a free person in the world. The individual ultimately is called to act in a pluralistic society²⁸ and in a secular world by imitating Christ’s life and action.²⁹ The foundation is always the Christian Natural Law as interpretation of the creation: “The break point which was particularly fateful for our development in the West was the rupture, as it were, at the top, the Jewish idea of

21 Francis, “*Laudato si’*”, no. 23.

22 Ibidem.

23 Ibidem, no. 190.

24 Ibidem, no. 54, quoted in: Francis, *Encyclical letter “Evangelii gaudium”*, no. 56.

25 Ibidem, no. 109.

26 Ibidem, no. 203.

27 Ibidem, no. 55.

28 Cf. E. Gräß-Schmidt, *Gemeinwohl. Rückgewinn eines antiquierten Begriffs in der pluralen modernen Gesellschaft*, “*Zeitschrift für evangelische Ethik*” 59 (2015), pp. 163–167; Y. Semen, *Le bien commun chez Maurice Blondel, Simone Weil et Gabriel Marcel*, in: *Etat et bien commun...*, pp. 73–84.

29 Cf. K. de Brabander, *Church and religion in a non-Christian Society*, in: *Secularisation & Europe*, eds. J. Van Reeth, B. Pottier, s’Hertogenbosch 2017, pp. 135–144.

(what we now call) *creatio ex nihilo*, which took God quite out of the cosmos, and placed him above it.”³⁰ If we follow Francis Oakley, we may regard this idea of divine creation as nothing less than the origin of the equitable and just democracy and the rule of law opposed to archaic monarchy: “Kingship [...] emerged from an archaic mentality that appears to have been thoroughly monistic, to have perceived no impermeable barrier between the human and the divine [...]”³¹

2. Freedom and security as Common Good: An impulse by Augustinian Liberalism³²

2.1. The objective of an Augustinian Liberalism

Why “Augustinian”? Because of the Augustinian idea of original sin and its impact on Kain and Abel:³³ After Kain’s act of murdering his brother Abel the state as *status iustitiae* is required, as guarantee of live and the right to live, no but as guarantee to be loved and the right to be loved. Why “Liberalism”?³⁴ Because of the Augustinian idea of free choice of Good and Evil also after the original sin because of the remaining conscience (natural law) in every human person and because of the sacraments (divine grace).

Augustinian liberalists hold that an Augustinian account of love can serve as a normative principle for morally good political actions of individuals within a constitutional state, a state of law and order in a specific western legal tradition.³⁵ In a second step, it inquires whether this explicitly religious account can transcend the individual to include an institutional framework within the state and civil society.³⁶ The possibility of imagining love’s normative relation to both justice and respect for another one’s autonomous decision-making is part of a more ambitious Augustinian Liberalism. Ultimately Augustinian Liberalism proves its relevance especially in the light of bioethical and ecological issues due to an altering

30 C. Taylor, *A Secular Age*, Cambridge 2007, p. 152.

31 F. Oakley, *Kingship. The Politics of Enchantment*, Oxford, quoted by C. Taylor, *A Secular Age...*, p. 151.

32 Cf. mainly P.J. Weithman, *Toward an Augustinian Liberalism*, “Faith and Philosophy” 8 (1991), pp. 461–480.

33 Cf. Ibidem: “Augustine believed that political authority was instituted as a consequence of and a remedy for original sin and he numbered among the primary functions of political authority the humbling of its subjects.” (465).

34 Cf. J. Shklar, *Liberalism and the Moral Life*, Cambridge 1989.

35 Cf. H.J. Berman, *Law and Revolution. The Formation of the Western Legal Tradition*, Cambridge 1983.

36 Cf. G. Maddox, *Religion and the Rise of Democracy*, London–New York 1996.

understanding of the conception of the human being in the light of platonic philosophy³⁷ and its differentiation of *bios* (to survive) and *zoé* (good life).³⁸ The ultimate goal is in Augustinian perspective the progressive cure of the human Self and its personal Identity,³⁹ in classic terms: of the immortal human soul. As St. Augustine wrote: “Ut anima sanetur et tantae luci haurendae mentis acies convalescat.”⁴⁰ This is the Augustinian perspective, and also the Thomistic perspective⁴¹: a just society will develop the capacities of every human soul. “Augustine’s view on justice and society stem more from his analysis of the capacities and limits of the human soul than from his thinking about social and political structures. Human beings, he believes, are just insofar as they know and love God.”⁴²

2.2. Why classical liberal theories are not sufficient for promoting an integral human development?

Today, it seems, political theorists and political theologians stopped talking about love or at least stopped talking about love in the way that is relevant for the ethics of Liberalism and Augustinianism.

The salient point is that a supposedly liberal society which assumes absolutely that it has the resources for producing and sustaining moral values independently of the actual moral or spiritual commitments of its citizens, is in danger of behaving and speaking as if the only kind of human solidarity that really matters is that of the state.⁴³

Hence, the liberal main principles of freedom and equality of the Individual are wide-ranging but not sufficient for an integral human flourishing in the world.⁴⁴ Rather, it has been pointed out that freedom and equality increasingly occupy an

37 Cf. A. Peperzak, *Das Begehren: Platon – Augustinus – Bonaventura*, in: *Zweck und Natur. Historische und systematische Untersuchungen zur Teleologie*, ed. T. Schlicht, München 2011, pp. 37–52; J.A. Merino, *Storia della Filosofia Franciscana*, Milano 1993.

38 Cf. M.G. Weiss, *Bios und Zoé. Die menschliche Natur im Zeitalter ihrer technischen Reproduzierbarkeit*, Frankfurt/M. 2009.

39 Cf. M. Raymond, J. Barresi, *The Rise and the Fall of Soul and Self: An Intellectual History of Personal Identity*, New York 2006.

40 Augustine of Hippo, *De vera religione* III 4, 15 (PL 34, ed. J.-P. Migne).

41 Cf. Thomas Aquinas, *Summa theologiae* Part II–II Q. 70 a 4 (DThA 18): “Sed quia homo est naturaliter animal politicum et sociale, ideo necesse est quod sit tertio ordo, quo homo ordinetur ad alios homines, quibus convivere debet.”

42 R. Dodaro, *Christ and the Just Society in the Thought of Augustine*, Cambridge 2004, p. 27.

43 R. Williams, *Secularism, Faith and Freedom*. Speech Given on 23 November 2006 at the Pontifical Academy of Social Sciences, Vatican City, in: Idem, *Faith in the Public Square*, London–New York 2012, pp. 23–36, 32.

44 Cf. L. Siedentop, *Inventing the Individual. The Origins of Western Liberalism*, Cambridge 2014.

absolute space in the public domain that neglects Christ's central commandment of loving God and the neighbour.⁴⁵ Instead, autonomous self-love counts as the ultimate principle of decision-making without considering life as a gift of God. Ultimately, this specific, postmodern attitude of self-centred autonomy is rather a vice than a virtue and leads on to an altered understanding of the conception of man by dismissing the *imago Dei* doctrine. Hence, "secular" freedom is not enough; this account of the liberal society dangerously simplifies the notion of freedom and ends up diminishing our understanding of the human person. For this reason, Augustinian liberalism argues for a Christian understanding of love to complement freedom and equality⁴⁶ as a third main principle of democratic liberalism. A Christian understanding of love, as developed in Augustine's major writings, has to be added as a prerequisite constituent to achieve both, a good order of the inner self and a good public order.

Augustinian liberals criticize any pragmatic utilitarianism leading ultimately to the anthropocentrism in today's secular society.⁴⁷ This seems due to the dissolution of faith and reason since the ending of Thomistic⁴⁸ and scholastic thinking⁴⁹ as well as the shift from Immanuel Kant's practical reason to John Stuart Mill's pragmatic reason.⁵⁰ Thus, it is no longer the goal of the individual pursuit of happiness to subordinate oneself under a divine will or a categorical duty. On the contrary, the individual seeks to emancipate itself from any commitment or responsibility towards the *civitas terrena* in order to follow one's own idea of happiness, independent of commandments given by a transcendent authority.⁵¹ There is only

45 Cf. J. Milbank, *Theology and Social Theory. Beyond Secular Reason*, Oxford 1990.

46 Cf. J. Cohen, *Democratic Equality*, "Ethics" 99 (1989), pp. 727–751.

47 Cf. Benedict XVI, "*Caritas in veritate*," no. 29: "When the State promotes, teaches, or actually imposes forms of practical atheism, it deprives its citizens of the moral and spiritual strength that is indispensable for attaining integral human development and it impedes them from moving forward with renewed dynamism as they strive to offer a more generous human response to divine love."

48 Cf. A. Modde, *Le bien commun dans la pensée de St Thomas*, "Revue Philosophique de Louvain" 14 (1949), pp. 221–247.

49 Cf. H.A. Oberman, *The Harvest of Medieval Theology: Gabriel Biel and Late Medieval Nominalism*, Grand Rapids 2000; E. Rosenstock-Huussy, *Out of Revolution: The Autobiography of Western Man*, New York 1938; J.R. Strayer, *On the Medieval Origins of the Modern State*, Princeton 1970.

50 Cf. Mill's "theory of life" in J.S. Mill, *Utilitarianism*, Stuttgart 2006, Chapter 2, p. 2: "pleasure, and freedom from pain, are the only things desirable as ends; and that all desirable things are desirable either for the pleasure inherent in themselves, or as means to the promotion of pleasure and the prevention of pain."

51 Cf. Benedict XVI, "*Spe salvi*," no. 28: "Loving God requires an interior freedom from all possessions and all material goods: the love of God is revealed in responsibility for others." With reference

Thomas Hobbes' immanent authority, namely the state, the great "Leviathan" by virtue of a totally pessimistic anthropology: "Profecto utrumque vere dictum est, Homo homini Deus & Homo homini lupus."⁵² St. Augustine, and following his legacy also Augustinian liberalists, on the other hand claims that no perennial happiness can be found in contingent objects.

2.3. Making the case for an Augustinian Liberalism fostering the Common Good

Augustinian liberalism proclaims "love as a civic virtue" that might in turn encourage a more ambitious political practice. "The Augustinian tradition suggests that love can actually eventuate in proper political action, that love is a crucial element in politics, especially around the inevitable exercise of political authority."⁵³ This means the promotion of a more just and more charitable society that indulges in the practical challenges of securing and protecting the shared goods of the people, especially the Common Good (*bonum commune*), as one of the basic principles of Catholic Social Ethics: personality, solidarity, subsidiarity and common good. It avoids the reduction of politics to state-centred government activity and promotes a shared participation in political activity by ordinary citizens outside governmental institutions.⁵⁴ In that regard, love and gratuitousness function both as basic virtues of an equally secure and liberal architecture of the state and as the driving force of morally good actions.

to Augustine of Hippo, *Sermo* 340, 3 (PL 38, ed. J.-P. Migne). This means that love of God does not lead into isolation from the world or "worldliness" as H. Arendt understood it (*Love and St. Augustine*, Chicago 1996, pp. 18–20). The instant, an individual grasps the deeper meaning of the Lord's commandment, the discipleship of Jesus begins by imitating his good actions towards those in need. Social responsibility is deeply intertwined with the love of God as Benedict states in the above quote. This, of course, is contradictory to the invoked right of pursuing one's individual happiness in Western civilizations in spite of obvious injustices (cf. Benedict XVI, "Caritas in veritate," no. 34: "The conviction that man is self-sufficient and can successfully eliminate the evil present in history by his own action alone has led him to confuse happiness and salvation with immanent forms of material prosperity and social action.").

52 T. Hobbes, *Elementa Philosophica de Cive*, Amsterdam 1696, *Epistola dedicatoria*, p. 2; cf. M. Bertozzi, *Thomas Hobbes: l'enigma del Leviatano*, Ferrara 1983; R. Tuck, *The Civil Religion of Thomas Hobbes*, in: *Political Discourse in Early Modern Britain*, eds. N. Phillipson, Q. Skinner, Cambridge 1993, pp. 120–138; G. Wright, *Religion, Politics and Thomas Hobbes*, Springer 2006.

53 C. Mathewes, *The Republic of Grace. Augustinian Thoughts for Dark Times*, Grand Rapids 2010, p. 148.

54 Cf. Benedict XVI, "Caritas in veritate," no. 24: "[...] in this way it is to be hoped that the citizens' interest and participation in the *res publica* will become more deeply rooted."

How do we recognize what is right? How can we discern between good and evil, between what is truly right and what may appear right? In history, systems of law have almost always been based on religion: decisions regarding what was to be lawful among men were taken with reference to the divinity. Unlike other great religions, Christianity has never proposed a revealed law to the state and to society, that is to say a juridical order derived from revelation. Instead, it has pointed to nature and reason as the true sources of law – and to the harmony of objective and subjective reason, which naturally presupposes that both spheres are rooted in the creative reason of God.⁵⁵

The central claim holds that an integral human flourishing in the world can only be achieved if personal freedom and moral/judicial equality are complemented by the Lord's commandment of love.⁵⁶ Without a normative framework based on love, both concepts lead to an arbitrariness of moral values instead of ethical self-autonomy that is grounded in questions of conscience. The normativity of love as a political virtue is based on three criteria: the necessity of human existence ("volō ut sis"⁵⁷), the recognition of all persons as intersubjective, intertwined beings in relation with God and the other (*frui* and *uti*⁵⁸; *praxis* and *poiesis*⁵⁹), and finally the capability of starting anew ("initium ergo ut esset"⁶⁰) with the idea of full and perfect forgiveness as perfection of imperfect forgiveness by only forgetting the injury.

55 Benedict XVI, *Address in the Reichstag Building* (22 September 2011), www.bundestag.de/parlament/geschichte/gastredner/benedict/speech [accessed: 1.03.2022]; cf. E.L. Fortin, *Justice as Foundation of the Political Community: Augustine and His Pagan Model*, in: *Augustinus: De civitate Dei*, ed. Ch. Horn, Berlin 1997, pp. 41–62.

56 Cf. Benedict XVI, "*Caritas in veritate*", no. 30: "Charity is not an added extra, like an appendix to work already concluded in each of the various disciplines: it engages them in dialogue from the very beginning. The demands of love do not contradict those of reason." Grounded on these explications, Augustinian Liberalism proposes the following alignment: Love as Political Responsibility; Faith as Political Commitment; Hope as Political Engagement.

57 Augustine of Hippo, *In epistulam Ioannis ad Parthos*, Tractatus VIII 10 (PL 35, ed. J.-P. Migne): "Non enim amas in illo quod est; sed quod vis ut sit."; Cf. Benedict XVI, *Homily for the Inauguration* (24 April 2005), https://www.vatican.va/content/benedict-xvi/de/homilies/2005/documents/hf_ben-xvi_hom_20050424_inizio-pontificato.html [accessed: 1.03.2022]: "Each of us is the result of a thought of God. Each of us is willed, each of us is loved, each of us is necessary."

58 Augustine of Hippo, *De civitate Dei* XV 7 (PL 41, ed. J.-P. Migne): "The good use the world that they may enjoy God: the wicked, on the contrary, that they may enjoy the world would fain use God — those of them, at least, who have attained to the belief that He is and takes an interest in human affairs." Augustine of Hippo, *De civitate Dei* [The City of God], translated by M. Dods, <http://www.newadvent.org/fathers/120115.htm> [accessed: 12.12.2022].

59 Cf. M. Becker, *Praxis/Poiesis*, in: *Lexikon der Ethik*, eds. J.-P. Wils, C. Hübenal, Paderborn 2006, pp. 302–305.

60 Augustine of Hippo, *De civitate Dei* XII 20 (PL 41, ed. J.-P. Migne): "That this beginning, therefore, might be, the first man was created." [accessed: 12.12.2022].

These are the prerequisites to build an Augustinian ethic of democratic citizenship which already seems to be implemented in some constitutions, as for example apparent in Article 1 of the German Constitution, or the prominent introductory sentence of the *Declaration of Independence*: “We hold these truths to be self-evident: That all men are created equal: that they are endowed by their Creator with certain unalienable rights.”⁶¹

Augustinian liberals recognize that earthly politics cannot fulfil the deepest longings of a human person or community. The development towards a political ethics understood as an Augustinian ethic of democratic citizenship “requires attention to the spiritual life, a serious consideration of the experiences of trust in God, spiritual fellowship in Christ, reliance upon God’s providence and mercy, love and forgiveness, self-denial, acceptance of others, justice and peace.”⁶² Rights, respect, and democracy are good things, even if they are not the fulfilment of love. Unsatisfied longings for genuine peace and righteousness are sources of love’s grief in this world. Even those members of Augustine’s heavenly city (*civitas Dei*)⁶³ “have a life in this age which is not in the least to be regretted: a life which is the school of eternity, in which they make use of earthly goods like pilgrims, without grasping after them.”⁶⁴ To love without grasping remains a work in progress, like ourselves, our traditions, and our politics. This world’s faith in God is complemented by the hope that one day the work in progress shall become unending perfection in eternity.⁶⁵ Justice will be completed in love.⁶⁶

Hence, Augustinian liberalists criticize the liberal notion of a solely rationalistic and individualistic motivation to act. Most varieties of liberalism do not seem to be able to integrate the plural nature of social interaction and with it to referee

61 T. Jefferson, *The Declaration of Independence* (1776), in: *The Constitution of the United States of America and Selected Writings of the Founding Fathers*, New York 2012, pp. 108–112, 108.

62 Benedict XVI, “*Caritas in veritate*,” no. 79.

63 Cf. E. Gilson, *Les métamorphoses de la cité de Dieu*, Paris 2005; J. van Oort, *Civitas Dei – Terrena civitas: The Concept of the Two Antithetical Cities and its Sources (Books XI–XIV)*, in: *Augustinus...*, pp. 152–174; K. Pollmann, *Augustins Transformation der traditionellen Staats- und Geschichtsauffassung (Buch I–V)*, in: *Augustinus...*, pp. 25–40.

64 Augustine of Hippo, *De civitate Dei* I 29, translated by M. Dods, Buffalo (NY) 1887, <https://www.newadvent.org/fathers/120112.htm> [accessed: 12.12.2022].

65 Cf. E. Gregory, *Politics and the Order of Love. An Augustinian Ethic of Democratic Citizenship*, Chicago 2008, p. 384.

66 Cf. P.J. Weithman, *Augustine’s Political Philosophy*, in: *The Cambridge Companion to Augustine*, eds. D.V. Meconi, E. Stump, Cambridge 2014, pp. 231–250: “Perfect justice, Augustine thinks, would consist in an enduring disposition to love objects, including God, according to their worth.”; Cf. also F.I. Viola, *Der Kairos der Liebe. Gerechtigkeit bei Emmanuel Lévinas*, Paderborn 2014.

the conflicts between individuals and institutions. Thus, a social component needs to be added to the individual component as to reflect better the twofold human nature of individuality and sociality. This is to react to a liberal understanding of pluralism that easily fosters relativism in that it allows a variety of perspectives and values based on subjective intuition. The liberal pluralism of values needs to be set in an order of priority in order to better address human divisiveness and political disagreement.⁶⁷

2.4. Action theory led by virtue

Augustinian Liberalism also criticizes all political theologies whose claims lead to a reductionism⁶⁸ to faith and spirituality alone. Following John Henry Newman's distinction of notional and real assent, Augustinian Liberalism argues for real actions in a real world. Only love brings faith into action. "Persons influence us, voices melt us, looks subdue us, deeds inflame us. Many a man will live and die upon a dogma: no man will be a martyr for a conclusion."⁶⁹ Change and reform no matter on which issue, can solely happen when individuals decide to ground their decisions to act in, and form their will on, virtues. What is virtue? "[...] quod definitio brevis et vera virtutis ordo est amoris."⁷⁰ Thus, Augustinian Liberalism aims to develop an elaborated theory of action and speech led by virtue. Only then can faith bring change and reform where it is needed while the moral framework given by Christ⁷¹ will remain valid and intact. Meaning, our inner disposition determines our actions. Free individuals in order to act in a free and autonomous manner, require a liberating institutionalized framework that is guaranteed by the liberal constitutional state. The liberal state frees individuals of systemic and institutionalized suppressions in order to create a public space for them to act in accordance with their conscience.⁷² In other words: Augustinian Liberalism

67 Cf. I. Berlin, *Two Concepts of Liberty*, in: Idem, *Liberty*, ed. H. Hardy, Oxford 2013, p. 168: "Political words and notions and acts are not intelligible save in the context of the issues that divide the men who use them. Consequently, our own attitudes and activities are likely to remain obscure to us, unless we understand the dominant issues of our own world."; Cf. also G. Crowder, *The Problem of Value Pluralism. Isaiah Berlin and Beyond*, New York – London 2020.

68 Cf. C.S. Lewis, *The Abolition of Man*, New York 2001 (first edition 1943).

69 J.H. Newman, *Discussions and Arguments on Various Subjects*. London – New York 1907, p. 293.

70 Augustinus, *De civitate Dei* XV 22 (PL 41, ed. J.-P. Migne).

71 Cf. Sermon on the mount; Ten Commandments.

72 Cf. I. Berlin's underlying concept of negative and positive liberty in: I. Berlin, *Four Essays on Liberty*, Oxford 1969.

is reflecting on the differentiation between moral man and immoral society⁷³ and converts the so-called “Böckenförde-Dictum”⁷⁴ into a political theology⁷⁵ and a political economy,⁷⁶ based on natural law.⁷⁷ Augustinian Liberalism speculates that if individuals act according to these propositions, the *civitas terrena* might imitate the *civitas Dei* in an ever more recognizable manner.

Reinhold Niebuhr, the predominant figure in early 20th century Augustinian liberalism, thought that a rather realistic Augustinian view on the human condition can help to understand better the need for humility in contrast to the notion apparent in western liberal states, that there appear to be no limits to human agency. His contributions have been exceedingly influential on the public sphere and on politics. After the peak of Augustinian liberalism in the first half of the 20th century,⁷⁸ Augustinian liberalists such as Charles Mathewes, Jennifer Herdt, John Bowlin and Eric Gregory focus on themes related to public life, virtue and Christianity.⁷⁹ While early Augustinian liberalism featured the sinful elements of the human condition which lead to self-interest, self-love⁸⁰ and even narcissism,⁸¹ contemporary Augustinian liberalists highlight Augustine’s “true political theology” that can become an extraordinary resource for developing an “ethic of citizenship” and civic virtue.⁸² Eric Gregory, one of the leading champions of an Augustinian ethic of democratic citizenship, aims to rehabilitate political practices by introducing the Augustinian notion of love into the public realm. Tying on Reinhold Niebuhr’s Christian realism, Eric Gregory argues for a restructuring of desire:

73 Cf. R. Niebuhr, *Moral Man and Immoral Society. A Study in Ethics and Politics*, New York 1960.

74 Cf. E.-W. Böckenförde, *Der säkularisierte Staat. Sein Charakter, seine Rechtfertigung und seine Probleme im 21. Jahrhundert*, München 2007.

75 Cf. C. zu Löwenstein, *Christliche Werte im bürgerlichen Recht*, Berlin 2018.

76 Cf. L. Bruni, *La pubblica felicità. Economia civile e political economy a confronto*, Milano 2018.

77 Cf. J. Finnis, *Abortion, Natural Law, and Public Reason*, in: *Natural Law and Public Reason*, eds. R.P. George, C. Wolfe, Washington 2000, pp. 75–103; R. Deinhammer, *Heute noch Naturrecht? Zur Idee einer kritischen Naturrechtsethik*, “Zeitschrift für katholische Theologie” 141 (2019), pp. 64–79.

78 Cf. H. Deane, *The Political and Social Ideas of St Augustine*, New York 1963.

79 Cf. C. Mathewes, *The Republic of Grace*; J. Herdt, *Putting on Virtue. The Legacy of Splendid Vices*, Chicago 2008; J. Bowlin, *Contingency and Fortune in Aquinas’ Ethics*, Cambridge 1999.

80 Cf. O. O’Donovan, *The Problem of Self-Love in St Augustine*, New Haven–London 1980.

81 Cf. R. Niebuhr, *Augustinian Realism*, in: *The Essential Reinhold Niebuhr. Selected Essays and Addresses*, ed. R. McAfee Brown, New Haven–London 1986, pp. 123–141: “Modern liberal Christians know that love is the final norm for man; but they fall into sentimentality because they fail to measure the power and persistence of self-love.” (p. 140).

82 E. Gregory, *Politics and the Order of Love*, p. 136.

“Love must be trained.”⁸³ Once trained as a virtue in the image of godly love, it functions as the basic motivation of free citizens acting together in public. Apart from this point foundation, “Politics and the Order of Love” centres on a criticism of Christian realism whose emphasis on the persistence of evil in social and political life undermines the individual progress towards the good. While it is true that sin and temptation are strong in individuals, it is also true that love is stronger and able to conquer all evil. Augustinian liberalism converts the pessimistic anthropology of Augustinian realism into an optimistic political ontology, which addresses the radical good in humans rather than superficial evil. “The time has come to put Augustinian liberalism more explicitly within its proper context of critical admiration of liberal virtues and the aspirations of perfection rather than one of relentless negation.”⁸⁴

Robert Dodaro OSA offers a Christocentric reading of Augustine’s ideas for a just society on earth even though he does not *per se* belong to the line of Augustinian liberals. However, Dodaro focuses especially on the social implications that Augustine addresses in *De civitate Dei*. There, the church father suggests, that the “*civitas terrena*” is concerned only with penultimate rather than ultimate things, better: with things rather than with persons. It is not to expect that in this timely world, under the influence of sin and evil, there will be a perfect, utopian state, which is able to connect the individual with eternal happiness, with “*eudaimonia*” or “*beatitudo perfecta*.” The goal of the state is predominantly to create more just framework conditions that enable autonomous individuals to act and speak in an environment free of oppressions. The architects of a liberating constitution ought to be virtuous citizens uncorrupted by the will to dominate. However, an individual can only become a servant of justice when his inner disposition is ordered correctly and when he is able to maintain an inner balance of reason and passion.⁸⁵ In order to become a servant of justice, one must become a servant of God before, meaning: a servant of another person than the self-person. “Hence, when a man does not serve God, what justice can we ascribe to him? [...] And if there is no justice in such an individual, certainly there can be none in a community composed of such persons.”⁸⁶

83 Ibidem, p. 262.

84 Ibidem, p. 32.

85 Cf. A. O. Hirschman, *The Passions and the Interests: Political Arguments for Capitalism before its Triumph*, Princeton 1977; Idem, *Shifting Involvements. Private Interest and Public Action*, Princeton 1982.

86 Augustine of Hippo, *De civitate Dei* XIX 21, translated by M. Dods, <https://www.newadvent.org/fathers/120119.htm> [accessed: 12.12.2022].

This statement illustrates the strong conviction that public values emerge from and are intertwined with individual virtues. A just society is formed by just individuals who obtain a perception of justice through their conscience.⁸⁷ The conscience, as Augustine explicates, is the faculty that perceives God's will as it has been revealed through the biblical order of love. "Augustine's views on justice and society stem more from his analysis for the capacities and limits of the human soul than from his thinking about social and political structures. Human beings are just insofar as they know and love God."⁸⁸ From this it follows that at the beginning of the just state, as it is envisioned by Augustine, stands the love that individuals show to each other. Robert Dodaro links the notion of love with the common good which is displayed in a just structure of the city.

True love for one's city requires a shared understanding of the nature of reconciliation among individuals who accept that the spiritual arts of penitence – self-examination, confession, prayer for pardon, and forgiveness of others, especially of enemies – constitute the essence of civic virtue.⁸⁹

Thus, the actions of citizens and statesmen are required to be founded in prayer asking God to give the grace necessary to act justly and a spiritual process to nurture faith, hope, and love.

Conclusions

Augustinian liberalism advocates an "applied Augustine."⁹⁰ This indicates the priority of individual virtues over public values and a virtuous attitude towards all human beings and God's creation. Being created by God's love urges every individual to take on responsibility for one's own life, the life of the neighbor and the further existence and development of the earth. It dismisses any disruptive will to power and fosters the will to charity through benevolent individuals and just political frameworks in a constitutional state and its economy of an inclusive capitalism. For now, it is a start to enrich discussions. Nevertheless, in the future, it will have to prove its compatibility with secular political theories as well as its possible applications as a normative action theory.

87 Augustine defines conscience as the eternal law (*lex aeterna*), that is inscribed into the hearts of human beings. Cf. Augustine, *Epistula* 157, III 15 (PL 33, ed. J.-P. Migne): "Proinde quoniam lex est etiam in ratione hominis qui iam utitur arbitrio libertatis, naturaliter in corde conscripta."

88 R. Dodaro, *Christ and the Just Society in Augustine...*, 27.

89 *Ibidem*, p. 218.

90 P.I. Kaufman, *Christian Realism and Augustinian (?) Liberalism*, "Journal of Religious Ethics" 38 (2010), pp. 699–724, 720.

Bibliography

- Augustine of Hippo, *De civitate Dei* [The City of God], translated by M. Dods. From Nicene and Post-Nicene Fathers, First Series, Vol. 2. Edited by Philip Schaff, Buffalo (NY) 1887. Revised and edited for New Advent by Kevin Knight, <https://www.newadvent.org/fathers/1201.htm> [accessed: 12.12.2022].
- Augustine of Hippo, *De civitate Dei*, ed. J.-P. Migne = Patrologiae cursus completus. Series Latina 41 (Paris 1912ff) [= PL 41].
- Augustine of Hippo, *Epistolae* (= PL 33).
- Augustine of Hippo, *De vera religione* (= PL 34).
- Augustine of Hippo, *In epistulam Ioannis ad Parthos* (= PL 35).
- Augustine of Hippo, *Sermo 340* (= PL 38).
- Arendt H., *Love and St. Augustine*, Chicago 1996.
- Baumgartner A., *Die Enzyklika "Caritas in veritate" im Kontext der kirchlichen Sozialverkündigung*, in: *Caritas in veritate. Katholische Soziallehre im Zeitalter der Globalisierung*, ed. J. Althammer, Berlin 2013, pp. 29–40.
- Becker M., *Praxis/Poiesis*, in: *Lexikon der Ethik*, eds. J.-P. Wils, C. Hübenthal, Paderborn 2006, pp. 302–305.
- Benedict XVI, *Address in the Reichstag Building* (22 September 2011), www.bundestag.de/parlament/geschichte/gastredner/benedict/speech [accessed: 1.03.2022].
- Benedict XVI, *Encyclical Letter "Caritas in veritate"*, 29 June 2009.
- Benedict XVI, *Encyclical Letter "Spe salvi"*, 30 November 2007.
- Benedict XVI, *Homily for the Inauguration* (24 April 2005), https://www.vatican.va/content/benedict-xvi/de/homilies/2005/documents/hf_ben-xvi_hom_20050424_inizio-pontificato.html [accessed: 1.03.2022].
- Benedict XVI, *Homily on the Occasion of the Agorà of Italian Youth* (2 September 2007), https://www.vatican.va/content/benedict-xvi/en/homilies/2007/documents/hf_ben-xvi_hom_20070902_loreto.html [accessed: 12.12.2022].
- Berman H.J., *Law and Revolution. The Formation of the Western Legal Tradition*, Cambridge (MA) 1983.
- Berlin I., *Four Essays on Liberty*, Oxford 1969.
- Berlin I., *Two Concepts of Liberty*, in: I. Berlin, *Liberty*, ed. H. Hardy, Oxford 2002, pp. 166–217.
- Bertozzi M., *Thomas Hobbes: l'enigma del Leviatano*, Ferrara 1983.
- Bowlin J., *Contingency and Fortune in Aquinas' Ethics*, Cambridge 1999.
- Böckenförde E.-W., *Der säkularisierte Staat. Sein Charakter, seine Rechtfertigung und seine Probleme im 21. Jahrhundert*, München 2007.
- Bruni L., *La pubblica felicità. Economia civile e political economy a confronto*, Milano 2018.

- Christianity and Natural Law: An Introduction*, ed. N. Dope, Cambridge 2017.
- Cohen J., *Democratic Equality*, "Ethics" 99 (1989), pp. 727–751.
- Cordes P. J., *Paradigm Shift in the Social Doctrine of the Church: From "Rerum novarum" (1891) to "Caritas in veritate" (2009)*, in: *Free Markets and the Culture of Common Good*, eds. M. Schlag, J.A. Mercado, Springer 2012, pp. 83–92.
- Corvino F., *Bonaventura di Bagnoregio, francescano e pensatore*, Roma 2006.
- Cottier G., *Le bien commun dans l'enseignement du Magistère de l'Eglise*, in: *Etat et bien commun. Perspectives historiques et enjeux éthico-politiques. Colloque en hommage à Roger Berthouzoz*, eds. A. Gravic, G.W. Sienkiewicz, Berne 2008, pp. 165–179.
- Crowder G., *The Problem of Value Pluralism. Isaiah Berlin and Beyond*, New York–London 2020.
- Crutzen P. J., *Das Anthropozän*, München 2019.
- Deane H., *The Political and Social Ideas of St Augustine*, New York 1963.
- De Brabander K., *Church and Religion in a Non-Christian Society*, in: *Secularisation & Europe*, eds. J. Van Reeth, B. Pottier, s'Hertogenbosch 2017, pp. 135–144.
- Deinhammer R., *Heute noch Naturrecht? Zur Idee einer kritischen Naturrechtsethik*, "Zeitschrift für katholische Theologie" 141 (2019), pp. 64–79.
- Dierksmeier C., *Umwelt als Mitwelt. Die päpstliche Enzyklika "Laudato si'" und der argentinische krausismo*, Köln 2016.
- Dobb M., *Studies in the Development of Capitalism*, London 1946.
- Dodaro R., *Christ and the Just Society in the Thought of Augustine*, Cambridge 2004.
- Edenhofer O., Flachsland C., *Laudato si'.* Die Sorge um die globalen Gemeinschaftsgüter, "Stimmen der Zeit" 233 (2015), pp. 579–591.
- Emunds B., Möhring-Hesse M., *Die öko-soziale Enzyklika. Sozialethischer Kommentar zum Rundschreiben "Laudato si'"*, Freiburg 2015.
- Finn D.K., *Christian Economic Ethics. History and Implications*, Minneapolis 2013.
- Finnis J., *Abortion, Natural Law, and Public Reason*, in: *Natural Law and Public Reason*, eds. R.P. George, C. Wolfe, Washington 2000, pp. 75–103.
- Flahault F., *Pour une conception renouvelée du bien commun*, "Etudes" 418 (2013), pp. 773–783.
- Fortin E.L., *Justice as Foundation of the Political Community: Augustine and His Pagan Model*, in: *Augustinus: De civitate Dei*, ed. Ch. Horn, Berlin 1997, pp. 41–62.
- Francis, *Encyclical Letter "Laudato si'"*, 24 May 2015.
- Francis, *Apostolic Exhortation "Evangelii Gaudium"*, 24 November 2013.
- Froelich G., *On the Common Goods*, "The Aquinas Review" 14 (2008), pp. 1–26.
- Gilson E., *Les métamorphoses de la cité de Dieu*, Paris 2005.
- Gräß-Schmidt E., *Gemeinwohl. Rückgewinn eines antiquierten Begriffs in der pluralen modernen Gesellschaft*, "Zeitschrift für evangelische Ethik" 59 (2015), pp. 163–167.

- Gregg S., *La Dottrina Sociale di Benedetto XVI*, in: *Dottrina Sociale Cattolica ed economia di mercato*, ed. P. Booth, Macerata 2016, pp. 341–360.
- Gregory E., *Politics and the Order of Love. An Augustinian Ethic of Democratic Citizenship*, Chicago 2008.
- Herdt J., *Putting on Virtue. The Legacy of Splendid Vices*, Chicago 2008.
- Hirschman A.O., *The Passions and the Interests: Political Arguments for Capitalism before its Triumph*, Princeton 1977.
- Hirschman A.O., *Shifting Involvements. Private Interest and Public Action*, Princeton 1982.
- Hobbes T., *Elementa Philosophica de Cive*, Amsterdam 1696.
- Hollenbach D., *The Common Good and the Christian Ethics*, New York–Cambridge 2002.
- Jefferson T., *The Declaration of Independence (1776)*, in: *The Constitution of the United States of America and Selected Writings of the Founding Fathers*, New York 2012, pp. 108–112.
- Kaufman P.I., *Christian Realism and Augustinian (?) Liberalism*, “Journal of Religious Ethics” 38 (2010), pp. 699–724.
- Koch K., *Benedikt XVI und Bonaventura. Einführung in die theologischen Wurzeln des Denkens des Papstes*, in: *Das Geheimnis des Senfkorns. Grundzüge des theologischen Denkens von Papst Benedikt XVI*, ed. K. Koch, Regensburg 2010, pp. 45–68.
- Lambert M., *Franciscan Poverty. The Doctrine of the absolute poverty of Christ and the Apostles in the Franciscan Order 1210–1323*, London 1961.
- Laudato si’*. *Wissenschaftler antworten auf die Enzyklika von Papst Franziskus*, ed. W. George, Gießen 2017.
- Lewis C.S., *The Abolition of Man*, New York 2001 (first edition 1943).
- Löwenstein C. zu, *Christliche Werte im bürgerlichen Recht*, Berlin 2018.
- Maddox G., *Religion and the Rise of Democracy*, London–New York 1996.
- Mathewes C., *The Republic of Grace. Augustinian Thoughts for Dark Times*, Grand Rapids 2010.
- Merino J.A., *Storia della Filosofia Francescana*, Milano 1993.
- Milbank J., *Theology and Social Theory. Beyond Secular Reason*, Oxford 1990.
- Mill J.S., *Utilitarianism*, Stuttgart 2006.
- Modde A., *Le bien commun dans la pensée de St Thomas*, “Revue Philosophique de Louvain” 14 (1949), pp. 221–247.
- Newman J.H., *Discussions and Arguments on Various Subjects*, London–New York 1907.
- Niebuhr R., *Augustinian Realism*, in: *The Essential Reinhold Niebuhr. Selected Essays and Addresses*, ed. R. McAfee Brown, New Haven–London 1986, pp. 123–141.
- Niebuhr R., *Moral Man and Immoral Society. A Study in Ethics and Politics*, New York 1960.
- Oakley F., *Kingship: The Politics of Enchantment*, Oxford 2006.

- Oberman H.A., *The Harvest of Medieval Theology: Gabriel Biel and Late Medieval Nominalism*, Grand Rapids 2000.
- O'Donovan O., *The Problem of Self-Love in St Augustine*, New Haven–London 1980.
- Oort J. van, *Civitas dei-terrena civitas: The Concept of the Two Antithetical Cities and its Sources (Books XI–XIV)*, in: *Augustinus: De civitate Dei*, ed. Ch.Horn, Berlin 1997, pp. 152–174.
- Peperzak A., *Das Begehren: Platon – Augustinus – Bonaventura*, in: *Zweck und Natur. Historische und systematische Untersuchungen zur Teleologie*, ed. T. Schlicht, München 2011, pp. 37–52.
- Pollmann K., *Augustins Transformation der traditionellen Staats- und Geschichtsauffassung (Buch I–V)*, in: *Augustinus: De civitate Dei*, ed. Ch.Horn, Berlin 1997, pp. 25–40.
- Raymond M., Barresi J., *The Rise and the Fall of Soul and Self: An Intellectual History of Personal Identity*, New York 2006.
- Rosenstock-Huessy E., *Out of Revolution: The Autobiography of Western Man*, New York 1938.
- Schallenberg P., Menke M., *Die Enzyklika "Laudato si" und die katholische Soziallehre, "Die Neue Ordnung" 70 (2016)*, pp. 164–178.
- Semen Y., *Le bien commun chez Maurice Blondel, Simone Weil et Gabriel Marcel*, in: *Etat et bien commun*, eds. A. Gravic, G.W. Sienkiewicz, Berne 2008, pp. 73–84.
- Shklar J., *Liberalism and the Moral Life*, Cambridge 1989.
- Siedentop L., *Inventing the Individual. The Origins of Western Liberalism*, Cambridge 2014.
- Strayer J.R., *On the Medieval Origins of the Modern State*, Princeton 1970.
- Taylor C., *A Secular Age*, Cambridge 2007.
- Thomas von Aquin, *Summa theologica*. The German Thomas Edition (= DThA), Complete unabridged German-Latin edition, edited and commented by Dominican and Benedictine friars of Germany and Austria., Graz et. al. 1933ff.
- Todeschini G., *Ricchezza francescana. Dalla povertà volontaria alla società del mercato*, Bologna 2004.
- Todisco O., *La libertà nel pensiero francescano*, Assisi 2019.
- Tuck R., *The Civil Religion of Thomas Hobbes*, in: *Political Discourse in Early Modern Britain*, eds. N. Phillipson, Q. Skinner, Cambridge 1993, pp. 120–138.
- Turkson P., *Integraler Humanismus und Wirtschaftsökologie. Überlegungen aus Anlaß der Amazonas-Synode*, Köln 2019.
- Viola F.I., *Der Kairos der Liebe. Gerechtigkeit bei Emmanuel Lévinas*, Paderborn 2014.
- Vogt M., *Ein neues Kapitel der katholischen Soziallehre. Ganzheitliche Ökologie – eine Frage radikal veränderter Lebensstile und Wirtschaftsformen*, "AMOS International" 9 (2015), pp. 3–10.

- Weiss M.G., *Bios und Zoé. Die menschliche Natur im Zeitalter ihrer technischen Reproduzierbarkeit*, Frankfurt/M 2009.
- Weithman P.J., *Toward an Augustinian Liberalism*, "Faith and Philosophy" 8 (1991), pp. 461–480.
- Weithman P.J., *Augustine's Political Philosophy*, in: *The Cambridge Companion to Augustine*, eds. D.V. Meconi, E. Stump, Cambridge 2014, pp. 231–250.
- Williams R., *Secularism, Faith and Freedom*. Speech Given on 23 November 2006 at the Pontifical Academy of Social Sciences, Vatican City, in: R. Williams, *Faith in the Public Square*, London–New York 2012, pp. 23–36.
- Wright G., *Religion, Politics and Thomas Hobbes*, Springer 2006.
- Zamagni S., *Globalization: Guidance from Franciscan Economic Thought and "Caritas in veritate"*, "Faith and Economics" 56 (2010), pp. 81–109.

CAPITALISM AND CATHOLIC SOCIAL ETHICS: FROM BENEDICT XVI TO FRANCIS WITH A SIDEWAYS GLANCE TO AUGUSTINIAN LIBERALISM

Summary

This article first outlines some of the basic lines of recent Catholic social ethics, as developed in Pope Francis' encyclical letter *Laudato si'* (2015). In his letter which is less fundamental but more prophetic with a strong Franciscan background, Pope Francis continues the thoughts of his predecessor Benedict XVI and Benedict's encyclical letter *Caritas in veritate* (2007). In the course of criticizing a misguided reliance on a market economy (and so-called capitalism without adjectives), it is emphasized in this paper that these alone are not sufficient to promote the Common Good or understood as integral to human development and social inclusion in a global world. With a view to the challenges of our time outlined by the encyclicals, the article then wants to focus on an approach to political theology that draws on the tradition of Augustinian thought and offers a solution for the promotion of the Common Good under the circumstances of modernity. The core tenet of so-called Augustinian Liberalism is the demonstration that the central liberal principles of individual freedom and universal equality are not sufficient enough to ensure human flourishing in this world. Despite the eminent importance of democratic constitutional principles, they ultimately fail to comprehensively promote the fulfilment of human life in its individual and social dimensions. They shorten the concept of rational autonomy to self-centred freedom that absolves itself of its responsibility and value-relativist tendencies, the thinkers of Augustinian Liberalism then profile a concept of love based on the thought of St. Augustine as a normative. Their position promotes principles for the political practice of individuals and guidelines for institutions in the liberal constitutional state.

Keywords: Common Good, integral human development, political theology, Augustinian liberalism, love

Author's note

Peter Schallenberg – catholic priest, monsignore, Dr. theol. habil., Professor for Moral Theology at the Faculty of Theology Paderborn; e-mail: p.schallenberg@thf-paderborn.de.

Cytowanie

Schallenberg P., *Capitalism and Catholic Social Ethics: From Benedict XVI to Francis with a Sideways Glance to Augustinian Liberalism*, „Colloquia Theologica Ottoniana” 38 (2022), s. 141–160. DOI: 10.18276/cto.2022.38-07.