

Kaela Brandi
Prof. Bauer
CIT 202-A
Feb. 2018

Human Relationships in CIT

In life, we experience relationships with all different kinds of people. Some people can be very ignorant in certain ways. For example, a person's gender, race, political and religious views can be judged very harshly on. As a human, you want to be accepted as you truly are and not judged on what God you worship or what your race is because personality should be all that matters right? Well The Vatican II and Pope Benedict XVI agree that humans should not discriminate towards people that are different from them. They both have stated that all should be loved the same, we are one society and we have a responsibility to care for one another to set as a good example for future generations.

Pope Benedict XVI talks a lot about human relationships in Charity in Truth. On page five, paragraph one he states, "In Christ, Charity in Truth becomes the Face of his Person, a vocation for us to love our brothers and sisters in the truth of his plan. Indeed, he himself is the Truth (cf. Jn 14:6)" Granted he is talking about Charity and how people are called to give back from God but they are also called to give love to all no matter what the situation is. He talks about the fraternal love you must-have for your society members even in the toughest situations. Connecting this statement to modern days, a lot of mass shootings have been the focal point of controversy about the decision to have stricter gun control or not. If Pope Benedict XVI was to talk about this he would say, by his statements in Charity in Truth, put your differences aside and

love one another. The world is a cold place but if we come together, certain situations wouldn't have to be turned out a certain way. This might not be related entirely to the point of this essay but I wanted to mention it because it can be an example for setting a good example for not only us but for future generations. There's a concept Pope Benedict XVI mentions and it's the concept of microfinance. What microfinance is, is giving small loans maybe such as \$25 or even \$100 to a person who wants to start a business. Over time they pay that money back to you, it's kind of like a bank loan except for a personal loan if you will. He mentions on page twenty-seven, paragraph two of number sixty-five this concept, "Both the regulation of the financial sector, so as to safeguard weaker parties and discourage scandalous speculation, and experimentation with new forms of finance, designed to support development projects, are positive experiences that should be further explored and encouraged, highlighting the responsibility of the investor. the experience of micro-finance, which has its roots in the thinking and activity of the civil humanists - I am thinking especially of the birth of pawnbroking - should be strengthened and fine-tuned." The reason I say this is a good idea for future generations and us is that it gives us the opportunity to someone who comes from a totally different background than us, the chance to either start over, provide to their families, or even just to launch their dream jobs. If we show others that we can give a small thing to a person despite our differences then it shows positivity and courage because you don't have to give that person anything but you're doing it because you want them to have a good life or at least try to for that reason, no matter what sexual orientation they are, the religion they follow, what skin tone they are, or political views they have

and anything in that aspect. Generations before us and even some of the generations now show complete ignorance to other people by calling them such horrible names, treating them like they're nothing, etc. That's never a way to show someone that they matter regardless of the situation and I think that's what Pope Benedict XVI was trying to get across when he said to love all like they are your brother or sister. Another point that Pope Benedict XVI made in *Charity in Truth* that can connect greatly to the concept of treating others like your family members and not discriminating is when he states on page five, paragraph two "It gives real substance to the personal relationship with God and his neighbor; it is the principle not only of micro-relationships (with friends, with family members or within small groups) but also of macro-relationships (social, economic and political ones.) For the Church, instructed by the Gospel, charity is everything because, as Saint John teaches (cf. 1 Jn 4:8, 16) and as I recalled in my first Encyclical Letter, "God is love" (*Deus Caritas Est*): Everything has its origin in God's love, everything is shaped by it, everything is directed towards it. Love is God's greatest gift to humanity, it is his promise and our hope." What I understood from this is you should expand out of your social circle and meet people with who you don't have anything in common and accept their views and opinions because you could learn why they think that and maybe even believe their views as well. It's always coming back to learning people's thoughts. How they think, what they think about, and why they think about a certain topic.

In *Nostra Aetate*, it takes a little bit of a different approach to my main focal point. It says that unification is the key to a well just society. The Vatican Council II mentions this on page

one, paragraph one under number one by saying “In our day, when people are drawing more closely together and the bonds of friendship between different peoples are being strengthened, the Church examines more carefully its relations with non-christian religions. Ever aware of its duty to foster unity and charity among individuals, and even among nations, it reflects at the outset on what people have in common and what tends to bring them together.” I like how the Vatican Council II says this because they’re not being exclusive with just Christian-following citizens only. They’re admitting that we’re different but the same. Another point coming from this reading is the Vatican Council II mentions that the church and people should not discriminate towards anyone as they are one on page four, third paragraph under number five. Keep in mind while I say they are one. One meaning they are equal in humanity. “therefore, the Church reproves, as foreign to the mind of Christ, any discrimination against people or any harassment of them on the basis of their race, color, a condition in life or religion. Accordingly, following the footsteps of the holy apostles’ Peter and Paul, the sacred council earnestly begs the Christian faithful to “conduct themselves well among the Gentiles” (1 Pet 2:12) and if possible, as far as depends on them, to be at peace with all people (see Rom 12:18” and in that way to be true daughters and sons of the Father who is in Heaven. (see Mt 5:45)” Nostra Aetate means our others which means people not like us. They mention in this reading that the Muslim’s religion has a concept of forgetting the past and having a mutual understanding which is a great example to follow because most people can’t let go of certain past issues - which could be counted towards their personal life. The Vatican Council II also mentions during this reading that

Jewish people and how they have a common heritage because of the same God. Jewish people remain

Brandi 5

dear to God, and Jesus was Jewish as well. He reunited the Jewish people and the Gentiles as mentioned in the quote above.

It's easy to judge someone so easily because of someone's appearance, religious views, or political views. We need to understand as a society that we need to love one another and treat others great because what kind of example are we not only setting for future generations but for us as well? It's like a domino effect, when a whole group of people starts treating others right, the rest will follow. Especially in recent days, we need that one-hundred percent.

Works Cited

- Flannery, Austin. *Vatican Council II: the Conciliar and Post Conciliar Documents*. Costello Publishing Company, 1987. Reprinted in *The Human Journey Seminars: Great Books in the Catholic Intellectual Tradition*. Compiled by Sacred Heart University. Acton, MA, XanEdu, 2016.

- Pope Benedict XVI. *Charity in Truth*. Veritas Publications, 2009. Reprinted in *The Human Journey Seminars: Great Books in the Catholic Intellectual Tradition*. Compiled by Sacred Heart University. Acton, MA, XanEdu, 2016.