

Pope Benedict XVI

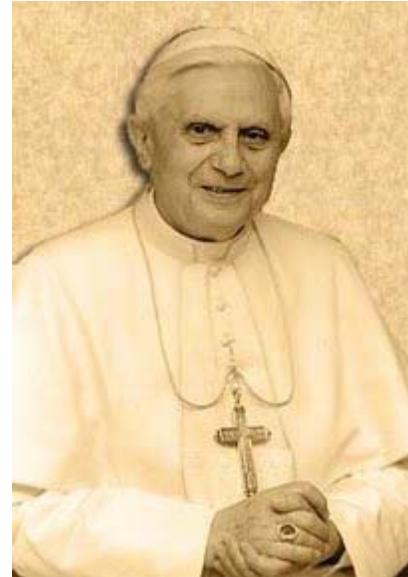
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His Holiness **Pope Benedict XVI** (in Latin *Benedictus XVI*) was born **Joseph Alois Ratzinger** on April 16, 1927. He is the 265th and current Pope, the bishop of Rome and head of the Roman Catholic Church. He was elected on April 19, 2005, in the 2005 papal conclave, over which he presided. He was formally inaugurated during the papal inauguration Mass on April 24, 2005.

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Benedict XVI

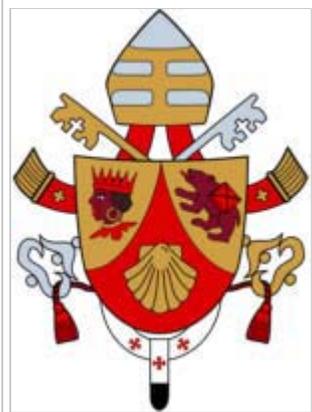


Name	Joseph Alois Ratzinger
Papacy began	April 19, 2005
Papacy ended	<i>Incumbent</i>
Predecessor	Pope John Paul II
Successor	<i>Incumbent</i>
Born	April 16, 1927
Place of birth	Marktl am Inn, Bavaria, Germany

Overview

Pope Benedict was elected at the age of 78, the oldest pope since Clement XII (elected 1730) at the start of his papacy. He served longer as a cardinal before being elected pope than any pope since Benedict XIII (elected 1724). He is the eighth German pope, the last being Adrian VI (1522-1523)^[1] (http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_AdrianVI), while the first was Gregory V (996-999). The last Pope Benedict, Benedict XV, was an Italian who served as pope from 1914 to 1922 and reigned during World War I.

Ratzinger had a distinguished career as a university theologian before being made Archbishop of Munich and



Coat of Arms of Pope Benedict XVI

Freising; he was subsequently made a Cardinal by Pope Paul VI in the consistory of June 27, 1977. He was appointed prefect of the Congregation for the Doctrine of the Faith by Pope John Paul II in 1981 and was made Cardinal Bishop of the Suburbicarian Church of Velletri-Segni on April 5, 1993. In 1998, he was made Sub-Dean of the College of Cardinals; later, on November 30, 2002, he became the Dean and Cardinal Bishop of the Suburbicarian Church of Ostia, La Candelaria. He was the first Dean of the College elected Pope since Pope Paul IV in 1555 and the first Cardinal Bishop elected Pope since Pope Pius VIII in 1829.

Before becoming pope, Cardinal Ratzinger was already one of the most influential men in the Vatican, and was a close associate of the late Pope John Paul II. He presided over the funeral of Pope John Paul and also over the 2005 conclave in which he himself was elected. He was the public face of the church in much of the *sede vacante*, although he ranked below the *Camelengo* in administrative authority during that time.

Benedict XVI's views appear to be similar to those of his predecessor, Pope John Paul II, in maintaining the traditional Catholic doctrines on birth control, abortion, and homosexuality and promoting Catholic social teaching.

Benedict speaks several languages, including German, Spanish, Italian, English, and Latin. He is also fluent in French and has been an associate member of the French *Académie des sciences morales et politiques* since 1992. He plays the piano and has a preference for Mozart and Beethoven. He is also known for his fondness for cats.^[2] (http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_YahooCats)

Early life (1927–1951)

Main article: Early life of Pope Benedict XVI

Background and childhood (1927–1943)

Joseph Alois Ratzinger was born on Holy Saturday, at 11 Schulstrasse, his parents' home in Marktl am Inn, Bavaria. He was the third and youngest child of Joseph Ratzinger, Sr., a police officer, and his wife, Maria Ratzinger (nee Riger), whose family were from South Tyrol. His father served in both the Bavarian State Police (*Landespolizei*) and the German national Regular Police (*Ordnungspolizei*) before retiring in 1937 to the town of Traunstein. The *Sunday Times* of London described the elder Ratzinger as "an anti-Nazi whose attempts to rein in Hitler's Brown Shirts forced the family to move several

times." [3] (http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_timesonline).

According to the *International Herald Tribune*, these relocations were directly related to Joseph Ratzinger, Sr.'s continued resistance to Nazism, which resulted in demotions and transfers. [4] (http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_iht_demotions) The pope's brother Georg said: "Our father was a bitter enemy of Nazism because he believed it was in conflict with our faith." [5] (http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_nytimes_faith).



Marktl am Inn, the house where Benedict XVI was born

His brother, Georg, who also became a priest as well as a musician and medievalist, is still living. His sister, Maria Ratzinger, who never married, managed her brother Joseph's household until her death in 1991. Their grand uncle Georg Ratzinger was a priest and member of the Reichstag, as the German Parliament was called then. The

future pope's relatives agree that his ambitions to reside in the upper echelons of the Church were apparent since childhood. At five years old, Ratzinger was in a group of children who presented the archbishop of Munich with flowers; later that day he announced he wanted to be a cardinal. (See also Early life of Pope Benedict XVI.)

When Ratzinger turned 14 he joined the Hitler Youth, membership in which was legally required from March 25, 1939. [6] (http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_HistoryPlace) According to the *National Catholic Reporter* correspondent and biographer John Allen, Ratzinger was an unenthusiastic member who refused to attend meetings. Ratzinger has mentioned that a Nazi mathematics professor arranged reduced tuition payments for him at seminary. This normally required documentation of attendance at Hitler Youth activities; however, according to Ratzinger, his professor arranged so that he did not need to attend to receive a scholarship.

Military service (1943–1945)

In 1943, when he was 16, Ratzinger was drafted with many of his classmates into the FlaK (anti-aircraft artillery corps). They were posted first to Ludwigsfeld, north of Munich, as part of a detachment responsible for guarding a BMW aircraft engine plant. Next they were sent to Unterföhring, northwest of Munich, and briefly to Innsbruck. From Innsbruck their unit went to Gilching to protect the jet fighter base and to attack Allied bombers as they massed to begin their runs towards Munich. At Gilching, Ratzinger served in a telephone communications post.

On September 10, 1944, his class was released from the Corps. Returning home, Ratzinger had already received a new draft notice for the Reichsarbeitsdienst. He was posted to the Hungarian border area of Austria, which had been annexed by Germany in the Anschluss of 1938. Here he was trained in the "cult of the spade" and when Hungary was occupied by the Red Army, Ratzinger was put to work setting up anti-tank defences in preparation for the expected Red Army offensive. While there, he saw Jews being herded to death camps.

[7] (http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_timesonline) On November 20, 1944, his unit was released from service.

Ratzinger again returned home. After three weeks passed, he was drafted into the German army at Munich and assigned to the infantry barracks in the center of Traunstein, the city near which his family lived. After basic infantry training, Ratzinger served at various posts around the city with his unit. They were never sent to the front.

In late April or early May, days or weeks before the German surrender, Ratzinger deserted. Desertion was widespread during the last weeks of the war, even though punishable by death (executions, frequently extrajudicial, continued to the end); diminished morale and the greatly diminished risk of prosecution from a preoccupied and disorganized German military contributed to the growing wave of soldiers looking toward self-preservation. On his way home he ran into soldiers on guard, but they let him go. (See also Early life of Pope Benedict XVI.)

When the Americans arrived in the village, "I was identified as a soldier, had to put back on the uniform I had already abandoned, had to raise my hands and join the steadily growing throng of war prisoners whom they were lining up on our meadow. It especially cut my good mother's heart to see her boy and the rest of the defeated army standing there, exposed to an uncertain fate..." Ratzinger was briefly interned in a prisoner-of-war camp near Ulm and was released on June 19, 1945. He and another young man began to walk the 120 km (75 miles) home but got a lift to Traunstein in a milk truck. The family was reunited when his brother, Georg, returned after being released from a prisoner-of-war camp in Italy.

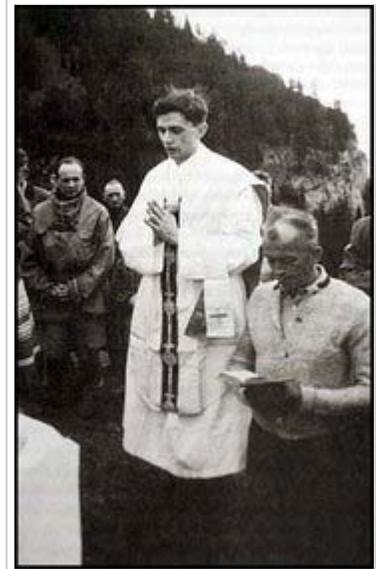
Education (1946–1951)

After he was repatriated in 1945, he and his brother entered a Catholic seminary in Freising, and then studied at the *Herzogliches Georgianum* of the Ludwig-Maximilian University in Munich.

According to an interview with Peter Seewald, he and his fellow students were particularly influenced by the works of Gertrud von le Fort, Ernst Wiechert, Fyodor Dostoyevsky, Elisabeth Langgässer, Theodor Steinbüchel, Martin Heidegger and Karl Jaspers. The young Ratzinger saw the last three in particular as a break with the dominance of Neo-Kantianism, with the key work being Steinbüchel's *Die Wende des Denkens* (The Change in Thinking). By the end of his studies he was drawn more to the active Saint Augustine than to Thomas Aquinas, and among the scholastics he was more interested in Saint Bonaventure.



Joseph Cardinal Ratzinger seen with Pope John Paul I at his papal inauguration in September 1978



Fr. Joseph Ratzinger as a young priest celebrates mass in Ruhpolding, Southern Germany, 1952

On June 29, 1951, he and his brother were ordained by Cardinal Michael Cardinal von Faulhaber of Munich. His dissertation (1953) was on Saint Augustine, entitled "The People and the House of God in Augustine's Doctrine of the Church," and his *Habilitationsschrift* (a dissertation which serves as qualification for a professorship) was on Saint Bonaventure. It was completed in 1957 and he became a professor of Freising college in 1958.

Early church career (1951–1981)

Ratzinger was a professor at the University of Bonn from 1959 until 1963, when he moved to the University of Münster. At the Second Vatican Council (1962–1965), Ratzinger served as a *peritus* or theological consultant to Josef Cardinal Frings of Cologne, Germany, and has continued to defend the council, including *Nostra Aetate*, the document on respect of other religions and the declaration of the right to religious freedom. He was viewed during the time of the council as a reformer. (Later, as the Prefect for the Congregation for the Doctrine of the Faith, Ratzinger most clearly spelled out the Catholic Church's position on other religions in the document *Dominus Iesus* (2000) which also talks about the proper way to engage in *ecumenical dialogue*.)

In 1966, he took a chair in dogmatic theology at the University of Tübingen, where he was a colleague of Hans Küng but was confirmed in his orthodox views by the liberal atmosphere of Tübingen and the Marxist leanings of the student movement of the 1960s, that in Germany quickly radicalised in the years 1967 and 1968, culminating in a series of disturbances and riots in April and May 1968. Ratzinger came increasingly to see these and associated developments (decreasing respect for authority among his students, the rise of the German gay rights movement) as related to a departure from traditional Catholic teachings. Increasingly, his views, despite his reformist bent, contrasted with those liberal ideas gaining currency in the theological academy.

[8] (http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_nytimes_campus) In 1969 he returned to Bavaria, to the University of Regensburg.



Ratzinger's

In 1972, he founded the theological journal *Communio* with Hans Urs von Balthasar, Henri de Lubac, Walter Kasper and others. *Communio*, now published in seventeen editions (German, English, Spanish and many others), has become one of the most important journals of Catholic thought. He remains one of the journal's most prolific contributors.

In March 1977 Ratzinger was named archbishop of Munich and Freising. According to his autobiography, *Milestones*, he took as his episcopal motto *Cooperatores Veritatis*, co-workers

coat of arms
as a
cardinal.

of the Truth, from 3 John 8.

In the consistory of June 1977 he was named a cardinal by Pope Paul VI. By the time of the 2005 Conclave, he was one of only 14 remaining cardinals appointed by Paul VI, and one of only three of those under the age of 80 and thus eligible to participate in that conclave.

Prefect of the Congregation for the Doctrine of the Faith (1981 - 2005)

On November 25, 1981, Pope John Paul II named Ratzinger prefect of the Congregation for the Doctrine of the Faith, formerly known as the Holy Office of the Inquisition. He resigned the Munich archdiocese in early 1982. Already a cardinal priest, he was raised to Cardinal Bishop of Velletri-Segni in 1993. He became vice-dean of the College of Cardinals in 1998, and dean in 2002.

In office, Ratzinger usually took traditional views on topics such as birth control, homosexuality, and inter-religious dialogue. Among other things, he played a key role in silencing outspoken liberation theologians and clergy in Latin America in the 1980s.

(See also Theology of Pope Benedict XVI.)



Pope John Paul II (right) and Joseph Cardinal Ratzinger (2003)
© Associated Press

Health

In the early 1990s Ratzinger suffered a stroke which slightly impaired his eyesight. The existence of the stroke had been known during the conclave that elected him pope. In May 2005, the Vatican revealed that he had subsequently suffered another mild stroke - it did not reveal when, other than that it occurred between 2003 and 2005. France's Philippe Cardinal Barbarin further revealed that since the first stroke, Ratzinger has suffered from a heart condition. Because of his health problems, Ratzinger had hoped to retire, but had continued in his position in obedience to the wishes of Pope John Paul II. ^[9] (http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_SundayTimes)

Sex abuse scandal

Regarding the Roman Catholic Church sex abuse scandal, he was seen by critics as at best, indifferent to the abuse and at worst, complicit in covering it up, both in specific cases and as a matter of policy. As prefect of the Congregation for the Doctrine of the Faith (CDF), such abuses were ultimately his responsibility to investigate within the Church. ^[10] (http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_Observer-240505b)

On May 18, 2001, Cardinal Ratzinger, as part of the implementation of the norms enacted and promulgated ^[11] (http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_vatican_motu) on April 30, 2001 by Pope John Paul II, sent a Latin language letter ^[12] (http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_vatican_2001letter) to every bishop in the Catholic church reminding them of the strict penalties facing those who revealed confidential details concerning enquiries into allegations against priests of certain grave ecclesiastical crimes, including sexual abuse, reserved to the jurisdiction of the CDF. The letter established a prescription (statute of limitations) of 10 years for these crimes. However, when the crime is sexual abuse of a minor, the "prescription begins to run from the day on which the minor completes the eighteenth year of age." ^[13] (http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_vatican_norms) According to Catholic News Service, "One bishop who is well informed on the issue and asked not to be named said the secrecy demanded by the new

norms gives the appearance of a “cover-up” by the church.” [14]

(http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_CNS) Lawyers acting for two alleged victims of abuse in Texas claim that by sending the letter the cardinal conspired to obstruct justice.

[15] (http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_Observer-240505a) However, the letter did not discourage victims from reporting the abuse itself to the police; the secrecy related to the internal investigation. "The letter said the new norms reflected the CDF’s traditional “exclusive competence” regarding delicta graviora—Latin for “graver offenses.” According to canon law experts in Rome, reserving cases of clerical sexual abuse of minors to the CDF is something new. In past eras, some serious crimes by priests against sexual morality, including pedophilia, were handled by that congregation or its predecessor, the Holy Office, but this has not been true in recent years." [16] (http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_CNS) The promulgation of the norms by Pope John Paul II and the subsequent letter by the then Prefect of the CDF were published in 2001 in *Acta Apostolicae Sedis* [17] (http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_AAS) which, in accordance with the Code of Canon Law [18] (http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_CIC), is the Holy See's official journal, disseminated monthly to thousands of libraries and offices around the world. [19] (http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_CLI)

On April 23, 2005, *The Independent* reported that Ratzinger had since 1997 ignored specific sex abuse allegations made by nine different people against Friar Marcial Maciel, the founder of the Legion of Christ. Cardinal Ratzinger is quoted as having said "One can't put on trial such a close friend of the Pope's as Marcial Maciel." [20] (http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_Maciel) After the nine brought claims—many corroborated by each other's detailed testimonies—before the Vatican's courts in the mid-1990s, on December 24, 1999, Ratzinger's secretary, Father Gianfranco Girotti, wrote to the men saying that the Vatican considered the matter closed. In a last-ditch attempt to persuade Ratzinger to change his mind, another letter was despatched to him in 2002 through an intermediary. It went unanswered. [21] (http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_Observer-240505b) Cardinal Ratzinger re-opened the investigation in December of 2004.

In 2002 Cardinal Ratzinger told Catholic News Service that "less than one percent of priests are guilty of acts of this type." [22] (http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_ZE02120324) Opponents saw this as ignoring the crimes of those who committed the abuse; others saw it as merely pointing out that this should not taint other priests who live respectable lives. [23] (http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_vatican_transcript) A report by the Catholic Church itself estimated that some 4,450 of the Roman Catholic clergy who served between 1950 and 2002 have faced credible accusations of abuse. [24] (http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_Observer-240505b) His Good Friday reflections in 2005 were interpreted as strongly condemning and regretting the abuse scandals, which largely put to rest the speculation of indifference. Shortly after his election, he told Cardinal Francis George, Archbishop of Chicago, that he would attend to the matter. [25] (http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_Observer-240505b)

Dialogue with other faiths

In 2000, the Congregation for the Doctrine of the Faith issued a document entitled *Dominus Iesus*, which created a lot of controversy. Some religious groups took offense to wild claims regarding the document, that supposedly stated that, "only in the Catholic Church is there eternal salvation." [26] (http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_theaustralian) However this statement appears nowhere in the document. The document condemned "relativistic theories" of religious pluralism and described other faiths as "gravely deficient" in the means of salvation. The document was primarily aimed at reining in liberal Catholic theologians like Jacques Dupuis, who argued that other religions could contain God-given means of salvation not found in the Church of Christ, but it offended many religious



Cardinal Ratzinger speaking with German philosopher Jürgen Habermas at the Katholische

leaders. Jewish religious leaders boycotted several interfaith meetings in protest.

Akademie in Bayern, 2004

A remarkable but unappreciated aspect of this document can be found in the actual official Latin text.

[27] (http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20000806_dominus-iesus_lt.html) Here, in the Latin text of Dominus Iesus, the famous "filioque clause," ("and the Son") is REMOVED without comment. Was this removal an attempt to reach a hand across the theological/historical chasm separating Eastern and Western Churches? This controversial change to what is called The Nicene Creed was made by the Third Council of Toledo in 589. In Latin, the changed sentence is "Credo in Spiritum Sanctum qui ex patre filioque procedit" ("I believe in the Holy Spirit who proceeds from the Father and the Son.") One site [28] (<http://mb-soft.com/believe/txn/filioque.htm>) summarizes the significance of the Filioque clause, saying, "The filioque clause was probably devised in response to Arianism, which denied the full divinity of the Son....The Eastern and Western churches have remained separate, and the doctrine represented by the term filioque stands as one of the primary points of difference between them."

Already in 1987, Cardinal Ratzinger had stated that Jewish history and scripture reach fulfillment only in Christ – a position critics denounced as "theological anti-Semitism," although it is very much in the general tradition of Christian views of the Old Testament and the Jews. Despite this, groups such as the World Jewish Congress commended his election as Pope as "welcome" and extolled his "great sensitivity".

[29] (http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_worldjewishcongress)

Though his advent was congratulated by Buddhist leaders around the world,^[30]

(http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_phayul) critics remembered that in March 1997 Cardinal Ratzinger predicted that Buddhism would over the coming century replace Marxism as the main "enemy" of the Catholic Church. Some also criticized him for calling Buddhism an "autoerotic spirituality" that offered "transcendence without imposing concrete religious obligations" ^[31]

(http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_iht), though that might be a mistranslation from the French *auto-erotisme*, which more properly translates to self-absorption, or narcissism

[32] (http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_dharmaForest). Also the quote did not address Buddhism as such, but rather about how Buddhism "appears" to those Europeans who are using it to obtain some type of self-satisfying spiritual experience.^[33] (http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_monastic)

In an interview in 2004 for Le Figaro Magazine, Ratzinger said Turkey, a country Muslim by heritage and staunchly Secularist by its state constitution, should seek its future in an association of Islamic nations rather than the EU, which has Christian roots. He said Turkey had always been "in permanent contrast to Europe" and that linking it to Europe would be a mistake. ^[34] (http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_freerepublic)

His defenders argue that it is to be expected that a leader within the Catholic Church would forcefully and explicitly argue in favor of the superiority of Catholicism over other religions. Others also maintain that single quotes from Dominus Iesus are not indicative of intolerance or an unwillingness to engage in dialogue with other faiths, and this is clear from a reading of the entire document. They point out that Ratzinger has been very active in promoting inter-faith dialogue. Specifically, they argue that Ratzinger has been instrumental at encouraging reconciliation with Lutherans. In defending Dominus Iesus, Benedict himself has stated that his belief is that inter-faith dialogue should take place on the basis of equal human dignity, but that equality of human dignity should not imply that each side is equally correct.

Papacy

Election to the Papacy

Prediction

On January 2, 2005, *Time* magazine quoted unnamed Vatican sources as saying that Ratzinger was a frontrunner to succeed John Paul II should the pope die or become too ill to continue as pope. On the death of John Paul II, the *Financial Times* gave the odds of Ratzinger becoming pope as 7–1, the lead position, but close to his rivals on the liberal wing of the church.

Piers Paul Read wrote in *The Spectator* on March 5, 2005:

There can be little doubt that his courageous promotion of orthodox Catholic teaching has earned him the respect of his fellow cardinals throughout the world. He is patently holy, highly intelligent and sees clearly what is at stake. Indeed, for those who blame the decline of Catholic practice in the developed world precisely on the propensity of many European bishops to hide their heads in the sand, a pope who confronts it may be just what is required. Ratzinger is no longer young — he is 78 years old: but Angelo Roncalli, who revolutionized Catholicism by calling the Second Vatican Council was the same age when he became pope as John XXIII. As Jeff Israely, the correspondent of Time, was told by a Vatican insider last month, "The Ratzinger solution is definitely on."
(Angelo Roncalli was 76, not 78.)



Benedict XVI appeared on the balcony shortly after his election.
© Reuters

Cardinal Ratzinger had repeatedly stated he would like to retire to a Bavarian village and dedicate himself to writing books, but more recently, he told friends he was ready to "accept any charge God placed on him." After the death of John Paul II on April 2, 2005 Ratzinger ceased functioning as Prefect of the Congregation for the Doctrine of the Faith. As he is now Pope, it will be up to him to decide who will follow him in the role of prefect.

In April 2005, before his election as pope, he was identified as one of the 100 most influential people in the world by *Time* magazine.

Election

On April 19, 2005 Cardinal Ratzinger was elected as the successor to Pope John Paul II on the second day of the papal conclave after four ballots. Coincidentally, April 19 is the feast of St. Leo IX, a German pope and saint.

Cardinal Ratzinger had hoped to retire peacefully and said that "At a certain point, I prayed to God 'please don't do this to me'...Evidently, this time He didn't listen to me." (quote)

(<http://www.cnn.com/2005/WORLD/europe/04/25/pope.monday/>)

Before his first appearance at the balcony of Saint Peter's Basilica after becoming pope, he was announced by the Jorge Cardinal Medina Estévez, protodeacon of the College of Cardinals. Cardinal Medina Estévez first addressed the massive crowd as "dear(est) brothers and sisters" in Italian, Spanish, French, German and English — each language receiving cheers from the international crowd — before continuing in Latin. He announced the decision with the words:

Fratelli e sorelle carissimi; queridísimos hermanos y hermanas; bien chers frères et sœurs; liebe Brüder und Schwestern; dear brothers and sisters:
Annuntio vobis gaudium magnum:
Habemus Papam!

*Eminentissimum ac Reverendissimum Dominum,
Dominum Iosephum,
Sanctæ Romanæ Ecclesiæ Cardinalem Ratzinger,
qui sibi nomen imposuit Benedicti decimi sexti.*

Which translates to:

Dear brothers and sisters,
I announce to you a great joy:
We have a Pope!

The most Eminent and Reverend Lord,
the Lord Joseph
Cardinal of the Holy Roman Church Ratzinger,
who has given himself the name of Benedict the Sixteenth.



Benedict XVI is introduced to the crowd gathered in Saint Peter's Square

At the balcony, Benedict's first words to the crowd, before he gave the traditional *Urbi et Orbi* blessing, were, in Italian:

Cari fratelli e sorelle, dopo il grande Papa Giovanni Paolo Secondo, i signori cardinali hanno eletto me, un semplice e umile lavoratore nella vigna del Signore. Mi consola il fatto che il Signore sa lavorare ed agire anche con strumenti insufficienti e soprattutto mi affido alle vostre preghiere. Nella gioia del Signore risorto, fiduciosi nel suo aiuto permanente, andiamo avanti. Il Signore ci aiuterà e Maria sua Santissima Madre starà dalla nostra parte. Grazie.

And in English:

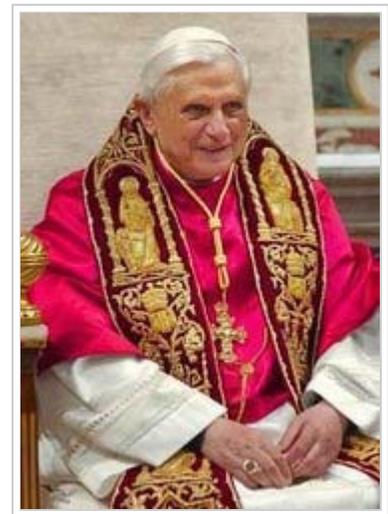
Dear brothers and sisters, after the great Pope John Paul II, the Cardinals have elected me, a simple and humble labourer in the vineyard of the Lord. The fact that the Lord knows how to work and to act even with inadequate instruments comforts me, and above all I entrust myself to your prayers. In the joy of the Risen Lord, let us move forward, confident of his unfailing help. The Lord will help us and Mary, his Most Holy Mother, will be on our side. Thank you.

He then gave the blessing to the people.

Choice of name

The choice of the name Benedict (Latin "the blessed") is significant. Benedict XVI used his first General Audience in St. Peter's Square, on April 27, 2005, to explain to the world on why he chose the name:

"Filled with sentiments of awe and thanksgiving, I wish to speak of why I chose the name Benedict. Firstly, I remember Pope Benedict XV, that courageous prophet of peace, who guided the Church through turbulent times of war. In his footsteps I place my ministry in the service of reconciliation and harmony between peoples. Additionally, I recall Saint Benedict of Norcia, co-patron of Europe, whose life evokes the Christian roots of Europe. I ask him to help us all to hold firm to the centrality of Christ in our Christian life: May Christ always take first place in our thoughts and



actions!" [35] (http://en.wikipedia.org/wiki/Pope_Benedict_XVI#endnote_vatican_FirstGenAud)

Early days of Papacy

Pope Benedict has confounded the expectations of many in the early days of his papacy by his gentle public persona and his promise to listen. It is notable that he has used an open popemobile, saying that he wants to be closer to the people. Also, his coat of arms dropped the papal tiara which was replaced by a simple mitre. During his inaugural Mass, the previous custom of all the cardinals submitting was replaced by having 12 people, representing cardinals, clergy, religious, a married couple and their child, and newly confirmed people, submit to him.

See also

- › Theology of Pope Benedict XVI.

Notes

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See the list of Works of Pope Benedict XVI.

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- › List of popes and antipopes known as Pope Benedict
- › On the Pastoral Care of Homosexual Persons by Joseph Cardinal Ratzinger (Later Pope Benedict XVI), 1986
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- › Official email address: benedictxvi@vatican.va (see link 'Greetings to the Holy Father' (http://www.vatican.va/holy_father/benedict_xvi/elezione/index_en.htm))

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General

- › The Pope Benedict XVI Fan Club (<http://www.popebenedictxvifanclub.com/index.html>) (see also The Cardinal Ratzinger Fan Club (<http://www.ratzingerfanclub.com/>))
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In the Twentieth Century

The popes at the end of the 19th cent. turned more toward pure spiritual and moral leadership in a tangled world. The growth of Catholicism in areas outside Europe tended to make the pope more and more the single unifying force in the church and therefore fundamentally an international figure. A singular succession of dynamic popes strengthened this effect; [Leo XIII](#), [Pius X](#), [Benedict XV](#), [Pius XI](#), [Pius XII](#), [John XXIII](#), [Paul VI](#), and [John Paul II](#) all strove to reorient the church in the modern world, to combat secularism, and to extend Roman Catholic morality in social relations. The social encyclical of Leo XIII, *Rerum Novarum* (1891), was echoed in the encyclical of Pius XI, *Quadragesimo Anno* (1931); reinforced and restated by John XXIII in *Mater et Magistra* (1961); reaffirmed once again by Paul VI in *Populorum Progressio* (1967); and restated several times by John Paul II in *Laborem Exercens* (1981), *Sollicitudo Rei Socialis* (1987), and *Centessimus Annus* (1991, the 100th anniversary of Leo's encyclical). The recommendations made in these encyclicals are international in scope, and the international prestige of the papacy has been increased by its steady advocacy of peace and its aid to the oppressed and destitute of the world.

Politically, the role of the papacy has been more controversial. Pius XII was criticized by some for not condemning more strongly the Nazi regime in Germany (especially in its persecution of the Jews); these critics suggest that he was far more implacably hostile to Communism. The encouragement of greater lay participation in the church itself (e.g., approval of the liturgical movement), fostering of the varied contributions of the parts of the church, desire to unite all Christians, encouragement of the "progressive" renewal within the church itself—all these came to the fore when Pope John XXIII convened the Second [Vatican Council](#). The efforts of the council, under the close direction of John XXIII and Paul VI, to renew the spiritual and organizational life of the church had the paradoxical effect of increasing challenges to papal authority.

The council's stress on the collegiality of bishops and pope in the rule of the universal church led to the establishment of national conferences of bishops, a step that tended to disrupt the direct exercise of papal authority over individual bishops and increase the autonomy of local churches. Following the council there arose discussions among Catholic theologians of the limits of papal jurisdiction and infallibility. Paul VI attempted to uphold the primacy of the papal teaching office in his reassertion, in the encyclical *Humanae Vitae* (1968), of the traditional doctrine prohibiting artificial birth control; his attempt was met with subtle evasion by some of the national conferences of bishops and by open defiance by some priests and theologians.

[John Paul I](#) was pope for only 34 days before his death. The pontificate of his successor, John Paul II, has been marked by an increased presence in the international sphere through extensive travel outside Rome. He has broadened international representation in the College of Cardinals and in the Roman Curia. John Paul II has also worked to implement the mandates of the Second Vatican Council, and although he has firmly and successfully reasserted the papacy's authority, he has also convened an unprecedented number of consistories to advise him. John Paul II is the first non-Italian pope since [Adrian VI](#) (1522–23).

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John Paul II

John Paul II, 1920–, pope (1978–), a Pole named Karol Józef Wojtyła, b. Wadowice; successor of [John Paul I](#). He was the first non-Italian pope elected since the Dutch [Adrian VI](#) (1522–23) and the first Polish pope. Ordained a priest in 1946, he taught ethics at Kraków and Lublin universities and published works on theological and philosophical topics as well as poetry and a play. He was consecrated a bishop in 1958, became archbishop of Kraków in 1964, was a prominent spokesman for the Polish Church at the Second Vatican Council (see [Vatican Council, Second](#)), and was made a cardinal in 1967.

As pope, John Paul II has continued to implement the decisions of Vatican II and has placed special emphasis on Marian devotion. He has traveled widely, increasing the international character of the papacy. In the first decade alone of his pontificate he visited 50 countries, despite the physical setback caused by his being shot in St. Peter's Square on May 13, 1981, by a Turkish terrorist. John Paul has continued to travel widely despite his increasing age and frailty, and by 2003 had visited more than 125 nations, having made 100 trips abroad. In 1998 he visited Cuba; in 1999 he visited Romania and Georgia, becoming the first pope to visit predominantly Orthodox countries; in 2000 he visited the Holy Land; in 2001 he retraced St. Paul's missionary journeys in Greece, Syria, and Malta and visited Ukraine; and in 2002 he visited Azerbaijan, Bulgaria, Canada, Guatemala, and Mexico. He also has expanded international representation in the College of Cardinals and Roman Curia.

John Paul has pursued ecumenism (primarily with the Anglican Communion and Orthodox churches) and has taken various steps to improve relations with Jews, including Vatican recognition of Israel and acknowledgment of Catholic failures in responding to the [Holocaust](#). Conservative on doctrine and issues relating to women, he also has been strongly critical of [liberation theology](#) and of those who call themselves Catholics yet continually question the church's teachings. In a 1995 encyclical he reasserted the church's condemnation of abortion, euthanasia, and capital punishment. However, he also considers it the church's responsibility to grapple with social questions and has been an outspoken commentator on world events. John Paul has issued two encyclicals (1981, 1991) on economic issues in which he praised free-market economies but criticized the inadequacies and injustices of both capitalism and Communism. He expressed his opposition to the imposition (1981) of martial law in Poland and used the resources of the church behind the scenes to support [Solidarity](#) prior to the collapse of Communism in his native country. His 1998 encyclical, *Fides et Ratio*, condemned both atheism and faith unsupported by reason and affirmed the place of reason and philosophy in religion.

See biographies by T. Szulc (1995) and G. Weigel (1999).

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John Paul I

John Paul I, 1912–78, pope (1978), an Italian named Albino Luciani, b. Canale d'Agordo; successor of [Paul VI](#). Born into a poor, working-class family, he trained at local seminaries and at the Gregorian Univ. in Rome. He was patriarch of Venice (1969–78) and was made a cardinal in 1973. He was present at the Second Vatican Council (see [Vatican Council, Second](#)) and vowed during his papacy to put its mandates into effect. John Paul I eliminated the traditional, elaborate papal coronation, opting for a simpler ceremony. He died one month after becoming pope and was succeeded by [John Paul II](#).

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[Encyclopedia—Paul VI](#)

Papacy

The Second Vatican Council

Elected pope in June, 1963, Paul immediately demonstrated his intention of continuing the reforms of his predecessor, John XXIII. He reconvened the Second Vatican Council (see [Vatican Council, Second](#)) and supervised the carrying out of many of its reforms, such as the vernacularization and reform of the liturgy. With the aim of continuing the work of the council after it ended, he instituted an international synod of bishops, and bishops were instructed to set up councils of priests in their own dioceses. In addition, considerable powers of dispensation were devolved from the Roman Curia onto the bishops, the rules on fasting and abstinence were relaxed, and some of the restrictions on intermarriage were lifted. A commission on canon law revision was also established.

International Relations

In 1964, Paul VI made a pilgrimage to the Holy Land; he was the first pope in over 150 years to leave Italy. That historic journey was followed by trips to India (1964), the United States (1965), where he addressed the United Nations, and other parts of the world, including Africa (1969) and Southeast Asia (1970). Relations between the Vatican and the Communist world were improved; Communist leaders visited the Vatican for the first time, and in 1971 Cardinal [Mindszenty](#), whose presence in the U.S. embassy in Budapest had long bedeviled church-state relations in Hungary, was finally persuaded to go to Rome.

Reassertions of Papal Primacy

The broader international outlook of the Vatican under Paul VI was matched by a new ecumenism. The pope met with the leaders of other churches and addressed (1969) the World Council of Churches, and limited doctrinal agreements were reached with the Anglicans and Lutherans. Such accords, however, did not represent any modification of the papal claim to spiritual leadership of the whole Christian Church, nor of the doctrine of papal infallibility. In fact, Pope Paul issued frequent reassertions of papal primacy in the face of growing dissent within the Roman Catholic Church itself.

In 1968, in the encyclical *Humanae Vitae*, Paul reaffirmed the church's long-standing ban on contraception. The encyclical, a disappointment to many liberals within the church, raised a storm of protest, and many national hierarchies openly modified the statement. In the ferment that ensued, liberals also raised questions about priestly celibacy, divorce, and the role of women in the church—all issues on which Paul upheld the traditional position of the church. The dispute developed into a real contest of strength between the Vatican and the Dutch hierarchy in particular, which in 1970 endorsed the marriage of priests and the admission of women into the priesthood. The synod of bishops in 1971 supported the pope's stand on priestly celibacy, but a sizable minority were opposed. At the synod of bishops of 1974, assembled to discuss "evangelization in the modern world," Pope Paul disapproved the bishops' proposal for greater autonomy for the local churches.

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John XXIII

John XXIII, 1881–1963, pope (1958–63), an Italian (b. Sotto il Monte, near Bergamo) named Angelo Giuseppe Roncalli; successor of Pius XII. He was of peasant stock. Educated at Bergamo and the Seminario Romano (called the Apollinare), Rome, he was ordained in 1904. While secretary to the bishop of Bergamo (1904–14) he wrote scholarly works, among them a life of St. Charles Borromeo (completed in 5 vol., 1936–52). Called up for service in World War I, he was first in the medical corps and was later a chaplain. After the war he held posts in Rome and reorganized the Society for the Propagation of the Faith. In 1925 he was made archbishop and sent as Vatican diplomatic representative to Bulgaria. Later he was representative in Turkey and Greece, and in 1944 he was named papal nuncio to France. There he acted as mediator between the conservative churchmen and the more socially “radical” clergy; he gained popularity. In 1953 he was made cardinal and the patriarch of Venice. He was elected pope Oct. 28, 1958. As pope, he put reforms into practice: He laid stress on his own pastoral duties as well as those of other bishops and the lesser clergy; he was active in promoting social reforms for workers, the poor, orphans, and the outcast; he advanced cooperation with other religions (among his innumerable visitors were many Protestant leaders, the head of the Greek Orthodox Church, the archbishop of Canterbury, and a Shinto high priest). In Apr., 1959, he forbade Roman Catholics to vote for parties supporting Communism, but his encyclical *Mater et Magistra*—a vigorous social document issued July 14, 1961, just 30 years after Pius XI's *Quadragesimo Anno*—advocated social reform, assistance to underdeveloped countries, a living wage for all workers, and support for all socialist measures that promised real benefit to society. Pope John XXIII almost doubled the number of cardinals, making the college the largest in history. On Jan. 25, 1959, he quietly announced the intention of calling an ecumenical council to consider measures for renewal of the church in the modern world, promotion of diversity within the encasing unity of the church, and the reforms that had been earnestly promoted by the ecumenical movement and the liturgical movement (see [liturgy](#)). The convening of the council on Oct. 11, 1962, was the high point of his reign (see [Vatican Council, Second](#)). His heartiness, his overflowing love for humanity individually and collectively, and his freshness of approach to ecclesiastical affairs made John one of the best-loved popes of modern times. He was succeeded by Paul VI. In 1965 the process of beatification of John XXIII was begun.

See his memoirs, *Journal of a Soul* (tr. 1964, rev. ed. 1999) and *Letters to His Family* (1970); biographies by M. Trevor (1967) and L. Elliott (1973).

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Pius XII

Pius XII, 1876–1958, pope (1939–58), an Italian named Eugenio Pacelli, b. Rome; successor of Pius XI. Ordained a priest in 1899, he entered the Vatican's secretariat of state. He became (1912) undersecretary of state and, after becoming a bishop, was appointed (1917) nuncio to Bavaria. He stayed in Germany until 1929 and concluded concordats with Bavaria and Prussia. He was made cardinal in 1929 and papal secretary of state in 1930, succeeding his teacher, Cardinal Gasparri. He negotiated the concordat with Nazi Germany in 1933. Elevated to the papacy in 1939, Pius was the first papal secretary to be elected in centuries and the first Roman pope since 1730. In his first encyclical (*Summi pontificatus*, 1939) Pius made a general attack on totalitarianism. During World War II, however, he believed that the Vatican could best work to achieve peace by maintaining formal relations with all the belligerents. He was later much criticized for not speaking out against the Nazi persecution of the Jews and accused of not doing enough to protect them within Italy. After the war Pius was alarmed by the resurgence of Communism in Italy and fostered the growth of Catholic Action groups to strengthen the Christian Democratic party. In 1949 he excommunicated Italian Catholics who joined the Communist party. In retaliation for the political persecution of the church in Communist Eastern Europe, Pius excommunicated the political leaders of Yugoslavia, Hungary, Czechoslovakia, Romania, and Poland. Pius issued his main directives in encyclical form; their subjects included the doctrine of the mystical body of Christ, i.e., the church (*Mystici Corporis Christi*, 1943); biblical studies (*Divino afflante spiritu*, 1943); the 14th centenary of St. Benedict (1947) and the liturgy and practices surrounding it (*Mediator Dei*, 1947); and the future of Africa (*Fidei donum*, 1957). He continued Pius XI's educational pontifical universities in South America (at Lima, Medellín, Rio de Janeiro, and Santiago de Chile), and he favored the appointment of native hierarchies in overseas dioceses. In 1950, in the papal bull *Munificentissimus Deus*, the pope defined the dogma of the Assumption of the Virgin Mary. He reformed (1956) the Holy Week liturgy, relaxed the rules for fasting, and increased the hours during which Mass may be said. Pius had only one secretary of state, Cardinal Luigi Maglione; after his death (1944) the pope acted as his own secretary of state. He was succeeded by John XXIII. Pope Pius was widely venerated during his lifetime, and proceedings for his beatification were begun in 1965.

See his *Guide for Living*, ed. by M. Guinlan (1960); biographies by K. K. Burton (1958), T. J. Kierman (1958), and J. H. L. Smyth (1958); C. Falconi, *The Silence of Pius XII* (tr. 1970); J. Cornwell, *Hitler's Pope* (1999).

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- [Paul VI: Prepapal Career](#) - Prepapal Career The son of a prominent newspaper editor, he was ordained in 1920. Later he did ...

- [Emlyn Williams](#) - Williams, Emlyn, 1905–87, Welsh actor and dramatist. His best-known plays are Night Must Fall ...
- [Francis Joseph Spellman](#) - Spellman, Francis Joseph, 1889–1967, American Roman Catholic cardinal, b. Whitman, Mass. ...

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Papacy

Pius's pontificate was marked by great diplomatic activity and by many important papers, often in the form of encyclicals. In diplomatic affairs Pius was aided at first by Pietro Gasparri and after 1930 by Eugenio Pacelli (who succeeded him as Pius XII). Cardinal Gasparri's masterpiece was the [Lateran Treaty](#) (1929). Nevertheless, the Fascist government and the pope were in open disagreement over the restriction of youth activities; this culminated in a strong papal letter (*Non abbiamo bisogno*, 1931), showing the impossibility of being at once a Fascist and a Catholic. Relations between Mussolini and the Holy See were cool ever after.

It fell to Cardinal Pacelli to negotiate a concordat for all Germany (1933). The Hitler government never pretended to observe the treaty. In 1937, after interference of every sort by the Nazis in Catholic life, the pope denounced the government and the Nationalist Socialist theory in a powerful encyclical, *Mit brennender Sorge*. A few days later he issued a definitive analysis of Communism from the Roman Catholic point of view in *On Atheistic Communism*. Pius also denounced persecutions in Russia, Mexico, and Spain. With England, the Netherlands, and France (where he condemned the royalist *Action française* movement in 1925) the pope was on unprecedentedly cordial terms. He spoke out continually against nationalism, racism, and totalitarianism and their menace to human dignity; hence the new feast of Christ the King, established to recall the rights of religion in the state, and hence, too, Pius's denunciation of anti-Semitism.

The pope, highly critical of laissez-faire capitalism, urged social reform especially in his encyclical *Quadragesimo anno* (1931), which renewed the plea made 40 years earlier by Leo XIII. Pius appealed directly to the laity for greater participation in all things religious—this he called Catholic Action. In the church's missionary activity he laid great stress on the necessity of integrating Christianity with native cultures rather than trying to make them European. This is seen in the Pontifical Work of St. Peter the Apostle for the Native Clergy, which he set up in 1929. To protect Catholics of Eastern rites from Latin influence he augmented the powers of their congregation and established a commission to study their canon law. He also called on Western Catholics to exhibit greater understanding of the Orthodox and other ancient churches of the East, notably in the encyclical *Rerum Orientalium* (1928).

Pius took delight in new technological developments. He established a broadcasting station at the Vatican and advanced the modernization of the Vatican Library. He also reconstituted the Pontifical Academy of the Sciences (1936), with a large international membership.

Sections in this article:

- [Introduction](#)
- [Prepapal Career](#)
- **Papacy**
- [Bibliography](#)

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Benedict XV

Benedict XV, 1854–1922, pope (1914–22), an Italian (b. Genoa) named Giacomo della Chiesa; successor of Pius X. He was made archbishop of Bologna in 1907 and cardinal in 1914, two months before his election as pope. His policy in World War I was one of the strictest neutrality, and he had the respect of all belligerents. He originated several proposals for peace. Benedict was charitable toward war victims, and he founded the Vatican service for prisoners of war. During his pontificate France and England resumed diplomatic relations with the Holy See and he promulgated (1917) the Code of Canon Law (*Codex iuris canonici*). He was succeeded by Pius XI.

See biography by W. H. Peters (1959).

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- [Pius XI](#) - Pius XI, 1857–1939, pope (1922–39), an Italian named Achille Ratti, b. Desio, near ...
- [Pietro Gasparri](#) - Gasparri, Pietro , 1852–1934, Italian churchman, cardinal of the Roman Catholic Church. He ...
- [Rafael Merry del Val](#) - Merry del Val, Rafael , 1865–1930, Spanish prelate, cardinal of the Roman Catholic Church, b. ...
- [Pius XI: Prepapal Career](#) - Prepapal Career Ratti's father was a silk manufacturer. He studied in Milan and at the Gregorian ...
- [Nun' Alvares Pereira](#) - Pereira, Nun'Álvares , 1360–1431, Portuguese hero, called the Great Constable. He was ...

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Pius X, Saint

Pius X, Saint, 1835–1914, pope (1903–14), an Italian named Giuseppe Sarto, b. near Treviso; successor of Leo XIII and predecessor of Benedict XV. Ordained in 1858, he became bishop of Mantua (1884), a cardinal (1893), and patriarch of Venice (1893). Soon after his accession to the Holy See he found himself in major conflict with the French government over the latter's regulation of church affairs. The government finally decreed (1905) the separation of church and state and sequestered church property. Pius was more conciliatory toward the Italian government, relaxing the church's strictures on participation by Roman Catholics in political life. In the decree *Lamentabili* (1907) and the encyclical *Pascendi* (1907), Pius condemned religious [modernism](#), and disciplinary measures were taken to stamp out what he called the "synthesis of all heresies." The pope set up a commission to recodify the canon law; he encouraged the use of plainsong; he set up the new Roman breviary as the norm for the whole church; he made the Roman congregations more efficient; he set up a commission to translate the Bible anew; and he regularized the position of the hierarchies in many countries. Known for his interest in the poor, he was widely venerated during his lifetime. He was canonized (1954) by Pius XII. Feast: Sept. 3.

See *All Things in Christ: Encyclicals and Selected Documents of Saint Pius X* (ed. by V. A. Yzermans, 1954); biographies by M. G. Dal-Gal (tr. 1954), L. von Matt and N. Vian (tr. 1955, repr. 1963), and J. O. Smit (tr. 1965).

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Leo XIII

Leo XIII, 1810–1903, pope (1878–1903), an Italian (b. Carpineto, E of Rome) named Gioacchino Pecci; successor of Pius IX. Ordained in 1837, he earned an excellent reputation as archbishop of Perugia (1846–77), and was created cardinal in 1853. Leo's election brought a turn in the course of the [papacy](#); he was abreast of the times and tried, especially by preaching to the whole church, in encyclical letters, to form Roman Catholic attitudes appropriate to living in the modern world. His influence was increased by the length of his reign; thus he was able to furnish the college of cardinals with an unusual number of excellent men (including John Henry Newman in 1879 and James Gibbons in 1886). By a combination of vigor and tact he ended the [Kulturkampf](#) (1887). He tried repeatedly to bring French Roman Catholics to support the republic. In 1885 his encyclical *Immortale Dei* charted the course of Catholics as responsible citizens in modern secular, democratic states; he thus refuted both the French royalists' claim that they were especially good Catholics and the contention of French anti-Catholics that the church was committed to political reaction. The letter was a great vindication of Catholic democrats. With the anti-Catholic government of Italy there was no conciliation. Leo's program for society appeared in *Rerum novarum* (1891), an arraignment of capitalism that also showed the insufficiencies of Marxian socialism; it set up Catholic aims and ideals. (It was supplemented in *Quadragesimo Anno* [1931] of Pius XI and in *Mater et Magistra* [1961] of John XXIII.) Leo met the intellectual attack on Christianity by advancing Thomism, with its insistence that there can be no conflict between science and faith; to this end he wrote *Aeterni Patris* (1879), declaring the philosophy of St. Thomas Aquinas official and requiring its study; he also founded the institute of Thomistic philosophy at the Univ. of Louvain. He was profoundly interested in the advancement of learning. He opened the Vatican secret archives to all scholars, and he reminded Catholic historians that nothing but the whole truth must be found in their work. He encouraged Bible study and set up (1902) the permanent Biblical Commission. He sponsored a number of faculties and universities, including the Catholic Univ. at Washington, D.C. For sheer productivity Leo surpassed all his predecessors in modern times. He was succeeded by Pius X.

See biography by K. K. Burton (1962); studies by L. P. Wallace (1966) and J. Watzlawik (1966); E. Gilson, ed., *The Church Speaks to the Modern World* (tr. 1954; containing nine encyclicals of Pope Leo XIII); E. T. Gargan, ed., *Leo XIII and the Modern World* (1961).

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Doctrinal Decisions by Cardinal Ratzinger

On April 29, 2005, the Catholic News Service published a Timeline of principal doctrinal decisions, issued by the Congregation for the Doctrine of the Faith from 1981 to 2005 [formerly called, "the Inquisition"], when Cardinal Joseph Ratzinger was prefect of the office. He was elected Pope Benedict XVI April 19, 2005.

Among the interesting and note-worthy decisions were the following:

-- Nov. 26, 1983: "Declaration on Masonic Associations," saying Masonic principles and rituals "embody a naturalistic" religion incompatible with Christianity. Those who knowingly embrace the principles or attend the rituals are involved in serious sin and may not receive Communion.

-- Feb. 22, 1987: "Instruction on Respect for Human Life in Its Origin and on the Dignity of Procreation," clarifying the church's position on assisted fertilization techniques and other biomedical issues, reaffirming teaching that an embryo is human from the moment of conception and that conception is moral only in the context of sexual intercourse within marriage.

-- Feb. 16, 1989: Note regarding the moral rule of "Humanae Vitae" and pastoral duty, saying couples who find it difficult to follow church teaching about birth control of any kind "deserve great respect and love," but the church is firm in teaching that contraception is an "intrinsically disordered act" that is prohibited without exception.

-- Oct. 15, 1989: "Letter on Certain Aspects of Christian Meditation," cautioning Catholics about using Buddhist, Hindu and other meditation techniques that place the focus of prayer on the self rather than on God.

-- July 23, 1992: "Some Considerations Concerning the Response to Legislative Proposals on Nondiscrimination of Homosexual Persons," saying, "It is not unjust discrimination to take sexual orientation into account" when making laws concerning "adoption or foster care, in employment of teachers or athletic coaches and in military recruitment."

-- Sept. 14, 1994: "Letter to Bishops Regarding the Reception of Holy Communion by Divorced and Remarried Members of the Faithful," saying the church cannot ignore Jesus' clear teaching on the indissolubility of marriage and reaffirming that divorced and civilly remarried Catholics may not receive Communion.

-- Oct. 28, 1995: Response to questions about the doctrine contained in the apostolic letter, "Ordinatio Sacerdotalis," saying the church's teaching that women cannot be ordained priests belongs "to the deposit of faith" and has been taught "infallibly."

-- Aug. 15, 1997: Publication of the final Latin "typical edition" of the "Catechism of the Catholic Church," including a stronger condemnation of the death penalty and an

acknowledgment that science has not determined the cause of homosexuality.

-- Oct. 31, 1998: "Considerations on 'The Primacy of the Successor of Peter in the Mystery of the Church,'" saying that "the full communion desired by Christ among those who confess to be his disciples requires the common recognition of a universal ecclesial ministry," and the Catholic faith holds that that ministry belongs to the pope.

-- May 31, 1999: Notification regarding School Sister of Notre Dame Jeannine Gramick and Salvatorian Father Robert Nugent, barring the U.S. team from further pastoral ministry to homosexuals, saying they advanced "doctrinally unacceptable" positions "regarding the intrinsic evil of homosexual acts and the objective disorder of the homosexual inclination."

-- June 26, 2000: Publication of a 43-page booklet containing the complete "Message of Fatima," including the so-called "third secret" given to three Portuguese children in 1917. In his commentary, Cardinal Ratzinger said the third part of the message is a symbolic prophecy of the church's 20th-century struggles with evil political systems and of the church's ultimate triumph. In that writing, he stressed that only the ministerial hierarchy of the Catholic Church has the right to interpret the meaning of the "Message to Fatima."

-- Aug. 6, 2000: "Dominus Iesus," a declaration on the "exclusive, universal and absolute" value of Jesus Christ and his church for salvation, that is, the "Catholic Church."

-- Jan. 16, 2003: Doctrinal note on the participation of Catholics in political life saying that while Catholics are free to choose among political parties and strategies for promoting the common good, they cannot claim that freedom allows them to support abortion, euthanasia or other attacks on human life.

-- July 31, 2004: "Letter to the Bishops of the Catholic Church on the Collaboration of Men and Women in the Church and in the World," saying the subjugation of women is the result of original sin and not of God's original design for creation.

-- Feb. 11, 2005: Statement and commentary reaffirming church teaching that only priests can administer the anointing of the sick and saying the doctrine must be "definitively" accepted by Catholics.

Pope Benedict XVI's Future

On April 25, 2005, The Globalist published an insightful editorial about the election of Pope Benedict XVI. The paper stated the following:

"The new pope is certainly equipped to engage in these [ethical] debates. He has been a leading intellectual on ethics questions for decades. In his previous capacity in Rome, he was a forceful and articulate defender of church doctrine. Now he is challenged to move beyond being an enforcer to being an enabler... The power of religious institutions...

remains as much POLITICAL as it is spiritual... **The POPE is therefore a very POLITICAL force, as is the CATHOLIC CHURCH ITSELF.. As a WORLD LEADER** now, he will need to carry on that dialogue with one billion Catholics and the five billion others who share the world's future... "HOW LONG Pope Benedict will reign is UNKNOWN. When the first chancellor of the Federal Republic of Germany was sworn in, in 1949, he was only five years younger than the pope is today. And he stayed in office for 14 years, guiding the new republic in its first stages after the war. How Benedict shapes the agenda of his Church will be no less crucial for its future. THE RESULTS MAY BE FAR DIFFERENT THAN ANYONE CAN NOW KNOW FOR CERTAIN."