

Aleksander Sosnowski

Independent researcher

alexander\_20@o2.pl

ORCID: 0009-0004-1350-0407

## *Credo in Patrem*: Paterological Elements in the Teaching of Benedict XVI

*Credo in Patrem*. Elementy patrylogiczne  
w nauczaniu Benedykta XVI

**ABSTRACT:** The aim of this article is to present the paterological elements in the teaching of Benedict XVI. These elements appear as relevant when the Pope discusses other truths of faith. Thus, the papal teaching on God the Father presents Him in *nexus mysteriorum* of the truths of faith. The article consists of three parts, which correspond to the historical periods in which the truth about God the Father was gradually revealed. The first part discusses the concept of God's "fatherhood," which, based on human experience, recognises God as the origin and source of all existence. Additionally, the care and goodness of God towards human beings in the Old Testament proves God's qualities of a father, and thus the universal brotherhood of all human beings and the necessity of caring for creation as a gift originating in God's love. The second part of the article reveals the fullness of the revelation about God the Father made in his Son, Jesus Christ. God not only can be called Father, but is indeed Father. The life and teaching of the incarnate Son remained in constant reference to the Father, a fulfilment of his will, and the particular event that revealed this truth to the apostles was the prayer of Jesus. Christology, then, as the Pope makes clear, is the necessary hermeneutical key to paterology. The last part of the article discusses the sanctification of people in baptism. Through this sacrament, people become sons and daughters of the Father in the only-begotten Son and, like Jesus, can address God with the word "Abba." The mystery of God the Father impels us to discover the other as a brother and to take concrete actions through which, already here on earth, the brotherhood of Christians is made a reality.

**KEYWORDS:** Benedict XVI, God the Father, Son, paterology (patriology), creation, brotherhood, fraternity, prayer

**ABSTRAKT:** Celem artykułu jest zaprezentowanie elementów patrylogicznych obecnych w nauczaniu Benedykta XVI. Elementy te pojawiają się jako istotne podczas

omawiania przez papieża innych prawd wiary. Tym samym papieska nauka o Bogu Ojcu ukazuje Go w *nexus mysteriorum* prawd wiary. Artykuł składa się z trzech części, które odpowiadają stopniowemu objawieniu w historii prawdy o Bogu Ojcu i jej przeżywaniu. Pierwsza część omawia odniesienie do Boga pojęcia „ojcostwa”, które bazując na ludzkim doświadczeniu, widzi w Bogu początek i źródło wszelkiego istnienia. Również troska i dobroć Boga względem ludzi objawione w Starym Testamencie pozwalały na dostrzeżenie w Bogu przymiotów ojca, a tym samym powszechnego braterstwa wszystkich ludzi i konieczności troski o stworzenie jako dar mający swoje źródło w miłości Boga. Druga część artykułu ukazuje pełnię objawienia o Bogu Ojcu, które dokonało się w Jego Synu, Jezusie Chrystusie. Bóg nie tylko może być nazywany Ojcem, ale rzeczywiście nim jest. Życie i nauczanie wcielonego Syna pozostawały w stałym odniesieniu do Ojca, stanowiły wypełnienie Jego woli, a szczególnym wydarzeniem, które odsłoniło tę prawdę apostołom, była modlitwa Jezusa. Zatem chrystologia, co wyraźnie ukazuje papież, stanowi konieczny, hermeneutyczny klucz do patrylogii. Ostatnia część artykułu omawia usynowienie ludzi, które dokonuje się w chrzcie świętym. Przez ten sakrament ludzie stają się synami i córkami Ojca w Jednorodzonym Synu i tak jak Jezus mogą się zwracać do Boga słowem „*Abba*”. Tajemnica Boga Ojca przynagla do odkrycia drugiego człowieka jako brata, a także podjęcia konkretnych czynów, poprzez które urzeczywistnia się – już tu na ziemi – braterstwo chrześcijan.

SŁOWA KLUCZOWE: Benedykt XVI, Bóg Ojciec, Syn, patrylogia (paterologia), stworzenie, braterstwo, modlitwa

## Introduction

The Second Vatican Council, in the Dogmatic Constitution on Divine Revelation *Dei verbum*, reminds us of the gradual revelation of God in history, the realisation of the economy of revelation, which reaches its goal and peak in the manifestation of the Son. Through Him, humanity has access anew to the Father in the Holy Spirit.<sup>1</sup> A theological analysis of Benedict XVI's teaching in the context of the doctrine of God the Father reveals the momentous significance of this theme and formulates concrete demands for the Christian life and for growth to holiness, the high measure of life that is the destiny of every human being. The *status quaestionis* shows that in the works on the teaching of Benedict XVI, the topic of God the Father has not been explored as a separate, systematic study. It is touched upon in the context of the papal teaching on the Trinity or in studies concerning the work of Joseph Ratzinger, that is, until his election to the Holy See. It therefore seems all the more important to address

<sup>1</sup> Cf. Second Vatican Council, Dogmatic Constitution on Divine Revelation *Dei Verbum*, 1965, no. 2.

the theme of God the Father in the papal magisterium, especially as this theme plays an important role in a deeper understanding of the other truths of faith.

Creation is the first space of God's unveiling, the space in which He calls the world into being, especially man, and reveals His qualities to him. After the fall of man, the history of salvation enters a new stage, during which God reveals his love and care for human beings. This all makes up the gradual unveiling of God and the realisation of his plan towards the incarnation of the Son. For this reason, it is Christology that plays a key role in paterology,<sup>2</sup> since man has access to the Father only in and through the Son. In turn, he himself can be understood more deeply only through this relationship to the Father which is constitutive of him. It is a special and unique relationship which at the same time opens up a new area of man's relationship with God. Realising and experiencing it is an important task for Christians, because from it arises the relationship between human beings. These three essential stages: the revelation of God in the Old Testament, the revelation of the Father in the Son, and the living out of this mystery by Christians, mark the three main points of this article.

## Revelation of the Father in the Old Testament

Experiences of fatherhood and motherhood are among the most primordial of human experimentation. They were often transferred to God or gods, on whom man felt a dependence. They could have a positive dimension – denoting care, concern or kindness shown to man, or a negative dimension – man felt fear, degrading dependence or the need to make sacrifices so as to gain favour with the gods.

---

<sup>2</sup> On the concept of paterology, cf. E. Kasjaniuk, *Patrylogia* [Paterology], [in:] *Encyklopedia katolicka* [Catholic Encyclopaedia], vol. 15, eds. E. Gigilewicz et al., Lublin 2011, col. 66–68. The publication by J.D. Szczurek *Bóg Ojciec w tajemnicy Trójcy Świętej* [God the Father in the Mystery of the Holy Trinity] (Kraków 2003) also deserves special attention. The author takes up the subject of God the Father in dogmatic theology in a systematic way and thus fills the hitherto existing gap. Cf. M. Jagodziński, *The Father in the Communion of the Holy Trinity*, "Teologia w Polsce" 13/1 (2019), pp. 5–17; S.M. Powell, *The Trinity in the German Thought*, Cambridge 2001; R.J. Woźniak, *Primitas et plenitudo. Dios Padre en la teología trinitaria de San Bonaventura*, Pamplona 2007; J.P. Krueger, *God the Father in the Western Tradition: Bringing Augustine and Bonaventure into Conversation with Modern Theology*, <https://cuislandora.wrlc.org/islandora/object/etd%3A429/datastream/PDF/view> [access: 2.04.2024].

The Old Testament, too, knows the mechanism of transferring man's life experiences into the understanding of God. However, this is not an uncritical process, as the qualities transferred to God are often deepened and purified. A proper analogy<sup>3</sup> requires such an expanded understanding, as exemplified in the Old Testament by the very idea of fatherhood, which emphatically rejects what is the essence of human fatherhood, namely the idea of a physical, bodily origin.

Benedict XVI repeatedly points to the fatherhood of God, an understanding of which has its genesis in the theology of creation. Fatherhood is attributed to God primarily on the basis of the special relationship that exists between the creature and the Creator, who is its origin and source of existence. However, an important methodological clarification must be made at this point. Although in the Pope's teaching – where God is referred to as Father by virtue of creation – there is no *explicit* explanation that paternity is referred to the one God, the texts are unambiguous. The Old Testament is not familiar with the fullness of the revelation about the Father, which was only disclosed by Jesus Christ; therefore, it cannot be claimed that creation is the exclusive work of the first person of the Trinity. This matter was clearly settled at the Fourth Lateran Council, which affirmed that creation is an act of the whole Trinity.<sup>4</sup>

This position does not invalidate the method of appropriation and its value, since appropriation is more than a determination of the relationship God enters into with the world, where the Father is credited with that which pertains to power, thus creation *ex nihilo*.<sup>5</sup> In view of the above, it is also impossible to consider that the Old Testament is the epoch of God the Father. It is the stage

<sup>3</sup> Cf. D. Kowalczyk, *La Trinità, la famiglia umana e la comunità religiosa. Opportunità e limiti delle analogie trinitarie*, "Wrocławski Przegląd Teologiczny" 29/1 (2021), pp. 163–187.

<sup>4</sup> "The Trinity is the Creator of all creation. Creation is an act of God – the Trinity. The Father, the Son and the Holy Spirit are not three principles of creation, but one principle. The three divine persons are the one origin of all things, the Creator of all things. [...] The work of creation is the work of the Triune God" (H. Szmulewicz, *Z miłości i z nicości. Zarys teologii stworzenia* [Out of Love and out of Nothingness. An Outline of the Theology of Creation], Tarnów 2007, pp. 30–31). Cf. H.U. von Balthasar, *Creation and Trinity*, "Communio. International Catholic Review" 15/3 (1988), pp. 285–293; Fourth Lateran Council, *Confession of Faith*, <https://www.papalencyclicals.net/councils/ecum12-2.htm#1> [access: 20.05.2024]; cf. Sobór Laterański IV, *O wierze katolickiej* [On the Catholic Faith], [in:] *Dokumenty Soborów Powszechnych. Tekst grecki, łaciński, polski* [Documents of the Universal Councils. Greek, Latin and Polish Texts], vol. 2, eds. A. Baron, H. Pietras, Kraków 2003, pp. 221–224.

<sup>5</sup> The doctrine of appropriation is interestingly discussed by Gilles Emery in his publication *The Trinitarian Theology of Saint Thomas Aquinas*, transl. F.A. Murphy, Oxford 2007; cf. G. Emery, *Teologia trynitarna świętego Tomasza z Akwinu*, transl. M. Romanek, Kraków 2014, pp. 493–531. The author shows the development of this doctrine and its significance

of salvation history in which the one and only God is revealed. Appropriation as a cognitive and linguistic method plays a positive role in theology, making the divine persons seem more visible and more cognisable to the human mind.<sup>6</sup> An example of its use by Benedict XVI is the greeting of the Poles at the end of one of his general audiences: “Today we contemplate the Most Holy Trinity [...] the Creator and merciful Father; [...] the Only-Begotten Son, [...] the Holy Spirit who moves all things.”<sup>7</sup> This greeting corresponds to the structure of the *Credo*, the origin of which is linked to the administration of the sacrament of Baptism.

It is precisely this kind of papal teaching about the Father as Creator that has its proper sense and cognitive value for paterology, even though the term “paterology” itself does not appear in papal teaching. The Pope does, however, use the method of appropriation to emphasise the goodness and love of the Father that are revealed in the act of creation; he explicitly attributes the work of creation to Him when he speaks of the contribution that Christians can make to the understanding of the relationship between God, human beings and the whole created world: “They contemplate the cosmos and its marvels in light of the creative work of the Father and the redemptive work of Christ, who by his death and resurrection has reconciled with God ‘all things, whether on earth or in heaven’ (Col 1:20).”<sup>8</sup> The catechesis on creation read in the light of the mystery of the Father emphasises the dignity of man, reveals his duties towards the created world, and leads to an authentic ecology, including especially a “human ecology.”

Benedict XVI refers to the theme, present in the Old Testament, of seeking the face of God as the express desire of man to see God as He is. This sincere and deep desire is expressed by the psalmist: “Of You my heart says: ‘Seek His face!’ I seek, O Lord, your face; your face do not hide from me” (Ps 27:8–9). The Pope poses the question: what is the face of God in question? Judaism completely forbade the creation of images of God because He cannot be portrayed. In this it differed radically from the cults of neighbouring peoples that

---

for the understanding of the Trinity itself. Cf. J.B. Ku, *God the Father in the Theology of St. Thomas Aquinas*, Series: American University Studies VII/324, New York 2013.

<sup>6</sup> Cf. J.B. Ku, *God the Father in the Theology of St. Thomas Aquinas*, op. cit. p. 530.

<sup>7</sup> Benedict XVI, *Angelus*, 7.06.2009, [https://www.vatican.va/content/benedict-xvi/en/angelus/2009/documents/hf\\_ben-xvi\\_ang\\_20090607.html](https://www.vatican.va/content/benedict-xvi/en/angelus/2009/documents/hf_ben-xvi_ang_20090607.html) [access: 20.05.2024].

<sup>8</sup> Benedict XVI, *If You Want to Cultivate Peace, Protect Creation. Message of His Holiness Benedict XVI for the Celebration of the World Day of Peace 2010*, 8.12.2009, [https://www.vatican.va/content/benedict-xvi/en/messages/peace/documents/hf\\_ben-xvi\\_mes\\_20091208\\_xliii-world-day-peace.html](https://www.vatican.va/content/benedict-xvi/en/messages/peace/documents/hf_ben-xvi_mes_20091208_xliii-world-day-peace.html) [access: 20.05.2024].

were known to the Israelites.<sup>9</sup> On the other hand, the Hebrew term *pānîm*, referring to the face of God and the desire to see Him, appears as many as 100 times in the Old Testament.<sup>10</sup>

What then is the message of the motif of seeking the face of God? Two fundamental truths about God are expressed in it. The first, as it were, is to defend against the attempt to reduce Him to an object, a figure or an image and wants to show the newness of the God of the Israelites. The second truth is much deeper and, in the statement “the face of the Lord,” emphasises the personal dimension of God. He is the real “Thou” who can be addressed as a person. He is the one who has the power to listen to man, to see him, to respond to his requests.<sup>11</sup> God’s radical transcendence and holiness do not exclude His closeness to man. He is not bound to a place or time, but remains in relationship with man, as evidenced by the biblical texts that mention the God of Abraham, Isaac and Jacob. The idea of a name in the Bible plays an important role, so that God himself reveals His name to man. From the point of view of the economy of salvation, this is crucial, since from the revelation given to Moses a new stage in the history of the Israelites begins. This revelation, which nevertheless preserves the mystery and transcendence of God, shows Him as present in the midst of His people, entering into the network of human relationships.<sup>12</sup>

It would seem, therefore, that this is the origin of the reference to God of the term “father,” which, as already mentioned, expresses the truth of God as the source of all existence and emphasises his proximity and care. Catechesis on creation faces many challenges today, such as the confrontation of faith with empirical sciences, Enlightenment currents and sometimes even ecological

<sup>9</sup> Cf. Benedict XVI, *General Audience*, 16.01.2013, [https://www.vatican.va/content/benedict-xvi/en/audiences/2013/documents/hf\\_ben-xvi\\_aud\\_20130116.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2013/documents/hf_ben-xvi_aud_20130116.html) [access: 20.05.2024].

<sup>10</sup> Cf. Benedict XVI, *General Audience*, 16.01.2013, op. cit.; T. Tułodziecki, *Widzenie Boga w świetle Księgi Psalmów* [Seeing God in the light of the Book of Psalms], “*Verbum Vitae*” 16 (2009), pp. 107–122.

<sup>11</sup> Cf. T. Tułodziecki, *Widzenie Boga w świetle Księgi Psalmów*, op. cit. p. 37.

<sup>12</sup> Cf. Benedict XVI, *Mass of the Lord’s Supper*, 1.04.2010, [https://www.vatican.va/content/benedict-xvi/en/homilies/2010/documents/hf\\_ben-xvi\\_hom\\_20100401\\_coena-domini.html](https://www.vatican.va/content/benedict-xvi/en/homilies/2010/documents/hf_ben-xvi_hom_20100401_coena-domini.html) [access: 20.05.2024]. “The entire history of salvation is a journey of love, mercy and benevolence: from Creation to the liberation of the People of Israel from slavery in Egypt, to the gift of the Law on Sinai, to the return to the homeland from the Babylonian captivity. The God of Abraham, Isaac and Jacob was always the close God who never abandoned his People.” (Benedict XVI, *First Sunday of Advent. First Vespers Presided by His Holiness Benedict XVI*, 1.12.2012, [https://www.vatican.va/content/benedict-xvi/en/homilies/2012/documents/hf\\_ben-xvi\\_hom\\_20121201\\_vespri-avvento.html](https://www.vatican.va/content/benedict-xvi/en/homilies/2012/documents/hf_ben-xvi_hom_20121201_vespri-avvento.html) [access: 20.05.2024]).

currents, or the overemphasis on grace in relation to the reality of creation.<sup>13</sup> Benedict XVI teaches that also atheism and ideological closure to the truth about the Creator are dangers that ultimately directly threaten man. They lead to the oblivion of human values.<sup>14</sup> “A humanism which excludes God is an inhuman humanism.”<sup>15</sup> The rejection of the Creator therefore harms creation and the foundations of its development most profoundly.

The truth about God as Creator and Father is therefore one of the first and fundamental truths which is at the centre of the faith of Israel and also of Christianity. Moreover, this truth, as the Pope reminds us, is what unites all Christians, “in spite of the incomplete ecclesial communion”<sup>16</sup> and for this reason alone should, as having its origin in the event of baptism, be subjected to deeper analysis in ecumenical dialogue.

But returning to the essence of the biblical message about God, it seeks to reveal the closeness and omnipotence of God, of which Psalm 103, quoted by the Pope, speaks: “As a father pities his children, so the Lord pities those who fear him. For he knows our frame; he remembers that we are dust” (Ps 103:13–14).<sup>17</sup> For this reason, referring to the theology of creation and biblical revelation, Benedict XVI links these two titles of God – the Creator and Father – as does the author of Deuteronomy: “Is he not your father who begot you, the one who made and established you” (Deut 32:6 USCCB; cf. Mal 2:10; Isa 64:7). “There is but one fatherhood, that of God the Father, the one Creator of the world, ‘of all that is seen and unseen.’”<sup>18</sup> Creation is the work of God, and the space

<sup>13</sup> Cf. P. Rossa, *Teologia stworzenia w katechezie i przepowiadaniu w świetle publikacji J. Ratzingera – Benedykta XVI „Na początku Bóg stworzył...”* [The Theology of Creation in Catechesis and Preaching in the Light of J. Ratzinger – Benedict XVI’s Publication “In the Beginning God Created...”], “Tarnowskie Studia Teologiczne” 32/1 (2013), pp. 138–141.

<sup>14</sup> Cf. Benedict XVI, Encyclical Letter *Caritas in Veritate*, 2009, no. 78, [https://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf\\_ben-xvi\\_enc\\_20090629\\_caritas-in-veritate.html](https://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html) [access: 21.05.2024].

<sup>15</sup> Benedict XVI, Encyclical Letter *Caritas in Veritate*, no. 78.

<sup>16</sup> Cf. Benedict XVI, *Address to the Participants in the Plenary Assembly of the Pontifical Council for Promoting Christian Unity*, 15.11.2012, [https://www.vatican.va/content/benedict-xvi/en/speeches/2012/november/documents/hf\\_ben-xvi\\_spe\\_20121115\\_chrstuni.html](https://www.vatican.va/content/benedict-xvi/en/speeches/2012/november/documents/hf_ben-xvi_spe_20121115_chrstuni.html) [access: 21.05.2024].

<sup>17</sup> “Consequently God’s fatherhood is infinite love, tenderness that bends over us, frail children, in need of everything. [...] It is our smallness, our frail human nature that becomes an appeal to the Lord’s mercy, that he may show his greatness and tenderness as a Father”; Benedict XVI, *General Audience*, 30.01.2013, [https://www.vatican.va/content/benedict-xvi/en/audiences/2013/documents/hf\\_ben-xvi\\_aud\\_20130130.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2013/documents/hf_ben-xvi_aud_20130130.html) [access: 21.05.2024].

<sup>18</sup> Benedict XVI, *Apostolic Journey to Cameroon and Angola. Vespers Celebration*, 18.03.2009, <https://www.vatican.va/content/benedict-xvi/en/speeches/2009/march/documents/>

of His self-revealing, self-revealing.<sup>19</sup> It is through creation – the visible world – that God reveals certain of His qualities to man, and the world becomes a pathway leading to God and the discovery of His fatherhood. This conviction was clearly expressed by the inspired authors (cf. Wis 13:1–9; Rom 1:18–25), and is reiterated by the Pope when he teaches that creation is God’s great gift of in which He reveals Himself, His great goodness to man.<sup>20</sup>

It has been pointed out that one of the essential messages of the motif of “seeking the face of the Lord” is the conviction that God, who has a face, is a personal being. It is also linked to the fatherhood of God as Creator. Calling God as Father because of creation not only shows Him as the source and origin, but also emphasises the special dignity of every human being. In his teaching, Benedict XVI draws attention to the special dignity of every human person, which has its origin in the design of the Father, the Creator. “The profound truth of our existence is thus contained in this surprising mystery: every creature, and in particular every human person, is the fruit of God’s thought and an act of his love.”<sup>21</sup> In catechesis on creation, the presentation of the proper image of God the Father can be crucial, especially in the context of pointing to the love of God as the proper beginning of creation. Every human being is wanted and loved from the beginning, and his or her life has meaning and immeasurable value. Showing the Creator as Father sheds light on man’s deepest identity, as the Pope reminded us when he emphasised in his teaching that “at the origin of every human being there is not something haphazard or chance, but a loving plan of God.”<sup>22</sup> Moreover, man himself is created in God’s image

---

hf\_ben-xvi\_spe\_20090318\_vespri-yaounde.html [access: 21.05.2024]. Cf. Benedict XVI, *Address at the Meeting for Peace in Assisi*, 27.10.2012, [https://www.vatican.va/content/benedict-xvi/en/speeches/2011/october/documents/hf\\_ben-xvi\\_spe\\_20111027\\_assisi.html](https://www.vatican.va/content/benedict-xvi/en/speeches/2011/october/documents/hf_ben-xvi_spe_20111027_assisi.html) [access: 21.05.2024].

<sup>19</sup> Cf. J.K. Pytel, *Samookazanie się Boga przez stworzenie świata* [God’s Self-Revelation Through the Creation of the World], “Warszawskie Studia Teologiczne” 10 (1997), pp. 277–278.

<sup>20</sup> Cf. Benedict XVI, *General Audience. The Great Hallel. Psalm 136 (135)*, 19.10.2011, [https://www.vatican.va/content/benedict-xvi/en/audiences/2011/documents/hf\\_ben-xvi\\_aud\\_20111019.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2011/documents/hf_ben-xvi_aud_20111019.html) [access: 21.05.2024].

<sup>21</sup> Benedict XVI, *Message for the 49th World Day of Prayer for Vocations*, 18.10.2011, [https://www.vatican.va/content/benedict-xvi/en/messages/vocations/documents/hf\\_ben-xvi\\_mes\\_20111018\\_xlix-vocations.html](https://www.vatican.va/content/benedict-xvi/en/messages/vocations/documents/hf_ben-xvi_mes_20111018_xlix-vocations.html) [access: 21.05.2024].

<sup>22</sup> Cf. Benedict XVI, *Apostolic Journey of His Holiness Benedict XVI to Valencia (Spain) on Occasion of the Fifth World Meeting of Families. Homily of the Holy Father*, 9.07.2006, [https://www.vatican.va/content/benedict-xvi/en/homilies/2006/documents/hf\\_ben-xvi\\_hom\\_20060709\\_valencia.html](https://www.vatican.va/content/benedict-xvi/en/homilies/2006/documents/hf_ben-xvi_hom_20060709_valencia.html) [access: 21.05.2024].



and likeness, which means that he can only discover himself and realise himself in a relationship of love.<sup>23</sup>

To know one's own dignity is at the same time to discover the dignity of every person. Man can arrive at this truth by way of reason, but – as Benedict XVI teaches – discovering God the Father is about something more. It is also about discovering a brotherhood that “originates in a transcendent vocation from God the Father, who loved us first.”<sup>24</sup> This issue would require a separate study, but what is crucial to it is to touch upon the mystery of the Creator, the Father: “fraternity presupposes that all men and women have a common Father, God the Creator.”<sup>25</sup> By relating his existence to God, man discovers the supernatural dignity of every human life and the truth of fraternity, since every human being comes from the same Father.

## The Fullness of the Father's Revelation in the New Testament

The Old Testament theme of seeking and discovering the face of God is realised in Jesus Christ, and in a way that radically exceeds all expectations. In him, the revelation of God reaches its climax. As Son, he not only tells us something about God, since he himself is God, but fully reveals the Father to us. The radical newness of the New Testament, as Benedict XVI emphasises, is that God can be seen, has his face of Jesus Christ, the incarnate Word who comes from the Father.<sup>26</sup> From the Incarnation of the Son, a new history begins, “shaped by His ‘yes’ to the Father.”<sup>27</sup> Towards Him was the whole history of

<sup>23</sup> “The strongest proof that we are made in the image of the Trinity is this: love alone makes us happy because we live in a relationship, and we live to love and to be loved. Borrowing an analogy from biology, we could say that imprinted upon his ‘genome’, the human being bears a profound mark of the Trinity, of God as Love.” (Benedict XVI, *Angelus*, 7.06.2009, op. cit.).

<sup>24</sup> Cf. Benedict XVI, Encyclical Letter *Caritas in Veritate*, no. 19.

<sup>25</sup> Benedict XVI, *Address of His Holiness to the Members of the Diplomatic Corps*, 8.01.2009, [https://www.vatican.va/content/benedict-xvi/en/speeches/2009/january/documents/hf\\_ben-xvi\\_spe\\_20090108\\_diplomatic-corps.html](https://www.vatican.va/content/benedict-xvi/en/speeches/2009/january/documents/hf_ben-xvi_spe_20090108_diplomatic-corps.html) [access: 22.05.2024].

<sup>26</sup> Cf. Benedict XVI, *General Audience*, 16.01.2013, op. cit. Cf. Benedict XVI, *General Audience*, 16.05.2012, [https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf\\_ben-xvi\\_aud\\_20120516.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf_ben-xvi_aud_20120516.html) [access: 22.05.2024].

<sup>27</sup> Cf. Benedict XVI, *General Audience*, 10.12.2008, [https://www.vatican.va/content/benedict-xvi/en/audiences/2008/documents/hf\\_ben-xvi\\_aud\\_20081210.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2008/documents/hf_ben-xvi_aud_20081210.html) [access: 22.05.2024]. Cf. A. Sosnowski, *Relacja Ojca i Syna w ujęciu kard. Josepha Ratzingera* [The

salvation manifested in words and deeds intrinsically connected to each other, as the Pope recalled, referring to the teaching of the Constitution *Dei verbum*.<sup>28</sup> Jesus is the mediator and fullness of all Revelation.

In the transition from the Old to the New Testament, the paterological principle of continuity in the development of the revelation of the mystery of the Father becomes apparent. What was intuited and read in the Old Covenant from the economy of salvation about the fatherhood of God foreshadowed the fuller revelation of the person of God the Father.<sup>29</sup> Both continuity and novelty can thus be discerned here, as the fatherhood of God in relation to human beings remains radically different from the revealed relationship of the Father in relation to his only-begotten Son.

The truth about the Father becomes available through the Son and in the Son; one cannot have the Father without the Son. In Jesus Christ, God has truly become close, has revealed his face. This is well expressed in Benedict XVI's recalled dialogue between Jesus and Philip. When Jesus announces his departure to the Father, he poses to his disciples the question of faith, which ultimately comes down to knowing the Son. Philip's request, "Lord, show us the Father, and we shall be satisfied" (John 14:8), expresses the desire to see, to know God. The desire of many people can be found in this question. In the answer given to Philip, the Pope hears words addressed to everyone who seeks the face of God: "he who has seen me has seen the Father" (John 14:9), he also sees in them an introduction to the heart of Christological faith.<sup>30</sup> The knowledge of the Son is always a participation in the knowledge of the Father. "God's Son made man has let us know the Father, he has let us know the hidden face of the Father through his visible human face."<sup>31</sup> This is only possible because the

---

Relationship of the Father and the Son According to Cardinal Joseph Ratzinger], [in:] *Jezus Chrystus*, eds. G. Baran, P. Łabuda, J. Królikowski, Series: Scripturae Lumen 7, Tarnów 2015, pp. 287–302.

<sup>28</sup> Cf. Benedict XVI, *Silence and Word; Path of Evangelization. Message for the 46th World Communications Day*, 24.01.2012, [https://www.vatican.va/content/benedict-xvi/en/messages/communications/documents/hf\\_ben-xvi\\_mes\\_20120124\\_46th-world-communications-day.html](https://www.vatican.va/content/benedict-xvi/en/messages/communications/documents/hf_ben-xvi_mes_20120124_46th-world-communications-day.html) [access: 22.05.2024].

<sup>29</sup> Cf. J.D. Szczurek, *Bóg Ojciec w tajemnicy Trójcy Świętej*, op. cit. pp. 36–37. cf. A.W. Wainwright, *The Trinity in the New Testament*, Eugene, OR 2001.

<sup>30</sup> Cf. Benedict XVI, *General Audience*, 16.01.2013, op. cit.; Benedict XVI, *Regina Caeli*, 22.05.2011, [https://www.vatican.va/content/benedict-xvi/en/angelus/2011/documents/hf\\_ben-xvi\\_reg\\_20110522.html](https://www.vatican.va/content/benedict-xvi/en/angelus/2011/documents/hf_ben-xvi_reg_20110522.html) [access: 22.05.2024].

<sup>31</sup> Benedict XVI, *Solemnity of Mary, Mother of God. Homily of His Holiness Benedict XVI*, 1.01.2013, [https://www.vatican.va/content/benedict-xvi/en/homilies/2013/documents/hf\\_ben-xvi\\_hom\\_20130101\\_world-day-peace.html](https://www.vatican.va/content/benedict-xvi/en/homilies/2013/documents/hf_ben-xvi_hom_20130101_world-day-peace.html) [access: 22.05.2024].

Son comes from the Father, from His essence, as the Pope teaches: Jesus is “the abbreviated Word, the short and essential Word of the Father who has told us all about him.”<sup>32</sup> Contemplating the human face of Jesus, man is at the same time always contemplating his Deity, his eternal Sonship, which necessarily leads to the mystery of the Father.

It is a moment of coming to the centre of Christian theology and the structure of its cognitive acts. It is radically Christocentric, as is the teaching of Benedict XVI. The person and work of Jesus Christ constitute the main principle of theological epistemology and at the same time the goal of this cognition,<sup>33</sup> which is why Jesus Christ is at the centre of papal preaching. At the same time, Christology is the methodological foundation of paterology, since the knowledge of the Father is necessarily linked to the manifestation and knowledge of the Son. Benedict XVI, referring once again to Jesus’ conversation with Philip, emphasises that, according to Christ’s words, it is only in him that we may contemplate the Father,<sup>34</sup> and the term “Father” leads to the Christological mystery, since it is “the key to the Mystery of Christ.”<sup>35</sup> The inseparable link between paterology and Christology reveals the true depth of what the *nexus mysteriorum* expresses.

John the Evangelist relayed the speech of Jesus which He delivered shortly before His Passion. Jesus there beseeches the Father for his disciples and for the future Church, speaking of the work he had done. This work was the revelation of the Father to men: “I have revealed your name to men” (John 17:6). In the person of Jesus Christ, the revelation of God’s name, which was given to Moses, the one who did not see God but saw God’s glory pass before him

<sup>32</sup> Benedict XVI, *General Audience*, 16.01.2013, op. cit.

<sup>33</sup> Cf. J. Szymik, *Teologia według J. Ratzingera/Benedykta XVI. Rozumienie, natura, sens* [Theology According to J. Ratzinger/Benedict XVI. Understanding, Nature, Meaning], “*Studia Nauk Teologicznych PAN*” 12 (2017), p. 40.

<sup>34</sup> Cf. Benedict XVI, *Address to the Participants in the Plenary Session of the Pontifical Council “Cor Unum”*, 13.11.2009, [https://www.vatican.va/content/benedict-xvi/en/speeches/2009/november/documents/hf\\_ben-xvi\\_spe\\_20091113\\_corunum.html](https://www.vatican.va/content/benedict-xvi/en/speeches/2009/november/documents/hf_ben-xvi_spe_20091113_corunum.html) [access: 22.05.2024].

<sup>35</sup> Cf. Benedict XVI, *General Audience. The Prayer and the Holy Family of Nazareth*, 28.12.2011, [https://www.vatican.va/content/benedict-xvi/en/audiences/2011/documents/hf\\_ben-xvi\\_aud\\_20111228.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2011/documents/hf_ben-xvi_aud_20111228.html) [access: 22.05.2024]. “It is in the Lord Jesus that the benevolent face of the Father, who is in heaven, is fully revealed. It is in knowing him that we may also know the Father (cf. Jn 8:19; 14:7). It is in seeing him that we can see the Father, because he is in the Father and the Father is in him (cf. Jn 14:9,11). He is ‘the image of the invisible God’ and as the hymn of the Letter to the Colossians describes him” (Benedict XVI, *General Audience*, 30.01.2013, op. cit.).

(cf. Exod 33:18–23),<sup>36</sup> is completed. The Christological key to paterology once again demonstrates its irreplaceability. As John the Evangelist teaches: “no one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known” (John 1:18). God can only be known by one who remains with Him in a relationship, a real relationship, and therefore ultimately only the Son, the Only-Begotten, who has always been in the bosom of the Father, can claim the true knowledge of God, and He knows the fullness of the truth about Him, for He remains with Him in “an intimate communion of being.”<sup>37</sup>

Benedict XVI clearly expresses this truth of faith in the Father, which has its Christological foundation: “On what is this faith in God the Father based? It is based on Jesus Christ: he himself and his history reveal the Father to us, enable us to know him as much is possible in this world.”<sup>38</sup> The Pope pointed out, however, that the revelation of the Father’s name made by Jesus is not just a new word about God, but a reality, the manifestation of the Father’s new presence among his people.<sup>39</sup> God not only can be called Father, but actually is. For this reason, Christian preaching is not the proclamation of words or ideas, but of the Person, the reality of the Incarnate Word, who remains constantly “ontologically open to the relationship with the Father.”<sup>40</sup> Where one proclaims Christ, one proclaims at the same time the Father from whom He proceeds and whose will He fulfils. It is also a proclamation in the power of the Spirit, who is sent by the Father at the request of the Son: “And I will ask the Father, and he will give you another Advocate to be with you always, the Spirit of truth” (John 14:16–17). Being a witness to Jesus in the power of the Holy Spirit means being on a mission to proclaim the fullness of the truth about Jesus as Son. As St John the Evangelist reminds us, the Holy Spirit is the One who leads to the fullness of truth and strengthens in the mission of preaching (cf. John 16:13;

<sup>36</sup> “God had revealed his name to Moses by the burning bush, that is, he had made it possible to call on him, had given a tangible sign of his ‘being’ among human beings. All this found fulfilment and completion in Jesus: he inaugurated God’s presence in history in a new way” (Benedict XVI, *General Audience*, 16.01.2013, op. cit.).

<sup>37</sup> Cf. Benedict XVI, *General Audience. The “jewel” of the Cry of Exultation*, 7.12.2011, [https://www.vatican.va/content/benedict-xvi/en/audiences/2011/documents/hf\\_ben-xvi\\_aud\\_20111207.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2011/documents/hf_ben-xvi_aud_20111207.html) [access: 22.05.2024].

<sup>38</sup> Benedict XVI, *Angelus*, 8.01.2012, [https://www.vatican.va/content/benedict-xvi/en/angelus/2012/documents/hf\\_ben-xvi\\_ang\\_20120108\\_battesimo.html](https://www.vatican.va/content/benedict-xvi/en/angelus/2012/documents/hf_ben-xvi_ang_20120108_battesimo.html) [access: 22.05.2024].

<sup>39</sup> Benedict XVI, *General Audience*, 25.01.2012, [https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf\\_ben-xvi\\_aud\\_20120125.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf_ben-xvi_aud_20120125.html) [access: 22.05.2024].

<sup>40</sup> Cf. Benedict XVI, *General Audience. Year for Priests*, 24.06.2009, [https://www.vatican.va/content/benedict-xvi/en/audiences/2009/documents/hf\\_ben-xvi\\_aud\\_20090624.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2009/documents/hf_ben-xvi_aud_20090624.html) [access: 22.05.2024].

Acts 1:8). As the Gift of the Father and the Son, He is the *Vinculum amoris* constantly leading to the knowledge of the Father and the Son.

The Gospels present only one story from Jesus' childhood – the account of the journey to Jerusalem with Mary and Joseph for the Passover feast – which we find in the Gospel of St Luke. What is at the centre of this account is Jesus' relationship to the Father, his special awareness of being a Son and of being in that which belongs to the Father (cf. Luke 2:41–50). For what is most surprising is Jesus' response to Mary's anxious words: "Son, why have you done this to us?" (Luke 2:48). It reveals that from his earliest years Jesus was aware of his unique relationship to the God he calls Father. His decision to stay in the temple was not just an expression of piety, an interest in the place, but above all "the result of his close relationship with the Father."<sup>41</sup> He is even surprised that Mary and Joseph sought Him out. "His answer to the question of why he had done this to his father and mother was that he had only done what the Son should do, that is, to be with his Father. [...] He had stayed where the Son ought to be, that is, with the Father, and he stressed who his Father was."<sup>42</sup> Jesus' response remains a mystery to Mary and Joseph. The intrinsic mystery of God transcends any human understanding, and at the same time God speaks to man in human language, revealing himself to him.

The episode of the twelve-year-old Jesus staying behind in the temple reveals the inner life of God. After Jesus begins his public activity and calls his disciples, his prayer is the event in which he reveals to his disciples in a special way his unique relationship with the Father.<sup>43</sup> It permeates the whole of Jesus'

<sup>41</sup> Cf. Benedict XVI, *Angelus*, 27.12.2009, [https://www.vatican.va/content/benedict-xvi/en/angelus/2009/documents/hf\\_ben-xvi\\_ang\\_20091227.html](https://www.vatican.va/content/benedict-xvi/en/angelus/2009/documents/hf_ben-xvi_ang_20091227.html) [access: 22.05.2024].

<sup>42</sup> Benedict XVI, *General Audience. The Prayer and the Holy Family of Nazareth*, 28.12.2011, op. cit. "His true origins are in the Father, God; he comes totally from him [God], but in a different way from that of any of God's prophets or messengers who preceded him" (Benedict XVI, *General Audience*, 2.01.2013, [https://www.vatican.va/content/benedict-xvi/en/audiences/2013/documents/hf\\_ben-xvi\\_aud\\_20130102.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2013/documents/hf_ben-xvi_aud_20130102.html) [access: 22.05.2024]).

<sup>43</sup> Cf. A. Sosnowski, *Modlitwa Jezusa jako klucz do chrystologii w nauczaniu Josepha Ratzingera* [The Jesus Prayer as a Key to Christology in the Teaching of Joseph Ratzinger], [in:] *Kościół Chrystusa* [The Church of Christ], Series: *Scripturae Lumen* 11, eds. J. Królikowski, P. Łabuda, G.M. Baran, Tarnów 2021, pp. 545–556; A. Sosnowski, *Das Gebet Jesu in der Lehre vom Papst Benedikt XVI*, "Teologia w Polsce" 12/2 (2018), pp. 265–283; H. Hoping, *Das Geheimnis des Sohnes. Zur Christologie Josepha Ratzingers*, [in:] *Ein hörendes Herz. Hinführung zur Theologie und Spiritualität von Josepha Ratzinger/Papst Benedikt XVI*, eds. M.Ch. Hastetter, H. Hoping, Series: *Ratzinger Studien* 5, Regensburg 2012, p. 65; Ch. Schönborn, *Zu den Quellen des christologischen Denkens im Werk von Josepha Ratzinger*, [in:] *Zur Mitte der Theologie im Werk von Josepha Ratzinger/Benedikt XVI*, eds. M.H. Heim, J.C. Pech, Series: *Ratzinger Studien* 6, Regensburg 2013, pp. 104–108.

existence; everything he does, teaches and lives is permeated by prayer, that is, by a constant dialogue with the Father. By praying, He feels His paternity, He reveals His inner relationship with the Father. "In prayer, Jesus lived in uninterrupted contact with the Father in order to fulfil completely his plan of love for mankind."<sup>44</sup> The evangelist Luke repeatedly emphasises the importance of prayer in the life of Jesus. It encompasses all phases of His ministry, teaching, and fills His days and nights. Jesus prays before the most important events, and prayer initiates His "stepp[ing] out of the hidden life in Nazareth into his public ministry."<sup>45</sup> This is not an example of the prayer of a pious Jew, although no doubt Jesus assimilated the way of prayer and learned its role at home in Nazareth, but it is a peculiar prayer, the prayer of the Son. To such an extent does Jesus' attitude seem unique that the disciples, seeing it, themselves ask Jesus to teach them how to pray (cf. Luke 11:1).

The Passover of Jesus was the moment towards which all his teaching and activity was heading. The Gospels portray it as one constant prayer of Jesus. The events from the Last Supper to the last words on the cross are presented by the Evangelists as Jesus' prayer addressed to the Father. On that evening, when Jesus – priest and victim – offers himself as a sacrifice, he fulfils the Father's work to the end and makes requests to him: that the Father may glorify the Son in his hour, so that the apostles and those who through them will believe in him may be one as he is one with the Father (John 17:1–26).<sup>46</sup> Jesus' prayer thus transcends the boundaries of time and embraces the whole future of the Church. The whole Church was involved in the Son's dialogue with the Father in that special hour when the fullness of time had come.

<sup>44</sup> Benedict XVI, *General Audience*, 30.11.2011, [https://www.vatican.va/content/benedict-xvi/en/audiences/2011/documents/hf\\_ben-xvi\\_aud\\_20111130.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2011/documents/hf_ben-xvi_aud_20111130.html) [access: 22.05.2024].

<sup>45</sup> Cf. Benedict XVI, *General Audience*, 30.11.2011, op. cit.; Benedict XVI, *Homily at the Basilica of St Sabina*, 6.02.2008, [https://www.vatican.va/content/benedict-xvi/en/homilies/2008/documents/hf\\_ben-xvi\\_hom\\_20080206\\_ash-wednesday.html](https://www.vatican.va/content/benedict-xvi/en/homilies/2008/documents/hf_ben-xvi_hom_20080206_ash-wednesday.html) [access: 22.05.2024]. "Only when we attain that silence of the Lord, his being with the Father from which words come, can we truly begin to grasp the depth of these words. Jesus' words are born in his silence on the Mountain, as Scripture tells us, in his being with the Father. Words are born from this silence of communion with the Father, from being immersed in the Father" (Benedict XVI, *Eucharistic Concelebration with the Members of the International Theological Commission*, 6.10.2006, [https://www.vatican.va/content/benedict-xvi/en/homilies/2006/documents/hf\\_ben-xvi\\_hom\\_20061006\\_commissione-teologica.html](https://www.vatican.va/content/benedict-xvi/en/homilies/2006/documents/hf_ben-xvi_hom_20061006_commissione-teologica.html) [access: 22.05.2024]). Cf. P.T. Gadenz, *The Gospel of Luke*, Series: Catholic Commentary on Sacred Scripture, Grand Rapids, MI 2018.

<sup>46</sup> Cf. Benedict XVI, *General Audience*, 25.01.2012, op. cit. Cf. Benedict XVI, *Mass of the Lord's Supper*, 1.04.2010, op. cit.

There is one scene of Jesus' prayer that always arouses special anxiety and evokes great emotion, namely his prayer in the Garden of Gethsemane when the apostles fell asleep. It is a place in Scripture where, like no other, it is possible to delve into the mystery of Jesus – God and Man.<sup>47</sup> The Evangelists highlight Jesus' posture in prayer: according to Matthew and Mark's account, Jesus falls to the ground, and according to Luke, he prays, kneeling. The evangelist also adds that during this great trepidation Jesus was sweating blood (cf. Luke 22:44). Mark, on the other hand, preserves a single word, "Abba,"<sup>48</sup> which expresses the deepest truth of the relationship between the Son and the Father.

Two elements are therefore essential in this prayer, and Benedict XVI draws attention to both. The first is the unity of the will of the Father and the Son. The whole human will of Jesus is shaken, experiencing terror in the face of the cross to come. "My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will!" (Matt 26:39 USCCB). At this point, Jesus incorporates his human will into the will of the Father, which is also the will of the Son, according to his words: "For this I was born and for this I came into the world" (John 18:37 USCCB). Christ transforms "no" said to God by Adam into a "yes" said by the Son to the Father.

And Jesus draws our will – which opposes God's will, which seeks autonomy – upwards, [...] and unite[s] it with the Father's will: "Not *my* will but *yours*". In this transformation of "no" into "yes", in this insertion of the creatural will into the will of the Father, he transforms humanity and redeems us. [...] My will exists, but the will of the Father is crucial because it is truth and love.<sup>49</sup>

<sup>47</sup> "But what does this mean? What is 'my' will as opposed to 'your' will? Who is opposing whom? The Father and the Son? Or perhaps the man Jesus and God – the Triune God? Nowhere else in Scripture do we ponder so profoundly the mystery of Jesus as in the prayer of Gethsemane. It is therefore no coincidence that the struggle of the early Church to understand the figure of Jesus Christ found its final form in the devotional meditation on the prayer of Gethsemane" (J. Ratzinger, *Jesus z Nazaretu. Studia o chrystologii*, vol. 1, eds. K. Gózdź, M. Górecka, transl. M. Górecka, W. Szymona, Series: Opera Omnia 6/1, Lublin 2015, p. 491). Cf. Benedict XVI, *General Audience*, 1.02.2012, [https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf\\_ben-xvi\\_aud\\_20120201.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf_ben-xvi_aud_20120201.html) [access: 22.05.2024].

<sup>48</sup> On this word cf. J. Jeremias, *Abba. Studien zur neutestamentlichen Theologie und Zeitgeschichte*, Göttingen 1966.

<sup>49</sup> Benedict XVI, *General Audience. Easter Triduum*, 20.04.2011, [https://www.vatican.va/content/benedict-xvi/en/audiences/2011/documents/hf\\_ben-xvi\\_aud\\_20110420.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2011/documents/hf_ben-xvi_aud_20110420.html) [access: 22.05.2024]. Cf. Benedict XVI, *General Audience. The "jewel" of the Cry of Exultation*, 7.12.2011, op. cit.; Benedict XVI, *Holy Mass and Eucharistic Procession to the Basilica of Saint Mary Major on the Solemnity of Corpus Christi. Homily of His Holiness*,

Jesus, true God and true man, the Son, shows the primacy of the divine will before the human will. This primacy is man's greatest affirmation. He is great not when he says "no" to God, but when, like the Son, he says "yes" to God. "Through his prayer, he made his own humanity, and the humanity of us all, part of his filial relation to the Father."<sup>50</sup> This hour, therefore, begins the return of man to paradise, the land that man has left; it reveals as fully as possible the truth of Jesus, Son and man.

The second element of Jesus' prayer in Gethsemane, revealing His mystery, is the words in which He addresses God. Mark preserved the word "Abba" in his Gospel (cf. Mark 14:36). Its use must have been surprising, since this Aramaic or Hebrew phrase was not used to express man's relationship to God. No Jew, not even the most pious Jew, would use it to refer to God. But the word "Abba" is spoken by the only-begotten Son, who addresses the Father at a special hour. As the Pope teaches, the word "Abba," equivalent to the affectionate "Dad," conveys Jesus' intimacy with the Father, their love, trust and confidence.<sup>51</sup> Within himself, Jesus talks to God as the Son talks to the Father, and in this prayer one can perceive the Trinitarian mystery.<sup>52</sup> This dialogue is not a theatre, but reveals the inner relations, the inner mystery of God, who really is Father and Son.

3.06.2010, [https://www.vatican.va/content/benedict-xvi/en/homilies/2010/documents/hf\\_ben-xvi\\_hom\\_20100603\\_corpus-domini.html](https://www.vatican.va/content/benedict-xvi/en/homilies/2010/documents/hf_ben-xvi_hom_20100603_corpus-domini.html) [access: 22.05.2024].

<sup>50</sup> Benedict XVI, *Apostolic Journey of His Holiness Benedict XVI to Austria on the Occasion of the 850th Anniversary of the Foundation of the Shrine of Mariazell*, 8.09.2007, [https://www.vatican.va/content/benedict-xvi/en/speeches/2007/september/documents/hf\\_ben-xvi\\_spe\\_20070908\\_vespri-mariazell.html](https://www.vatican.va/content/benedict-xvi/en/speeches/2007/september/documents/hf_ben-xvi_spe_20070908_vespri-mariazell.html) [access: 22.05.2024]. "In the unity of the divine person of the Son, the human will finds its complete fulfilment in the total abandonment of the I to the You of the Father, called Abba. [...] On the Mount of Olives, Jesus brings the human will back to the unreserved 'yes' to God; in him the natural will is fully integrated in the orientation that the Divine Person gives it. Jesus lives his life in accordance with the centre of his Person: his being the Son of God. His human will is drawn into the I of the Son who abandons himself totally to the Father. Thus Jesus tells us that it is only by conforming our own will to the divine one that human beings attain their true height, that they become 'divine'; only by coming out of ourselves" (Benedict XVI, *General Audience*, 1.02.2012, op. cit.). Cf. Benedict XVI, *Mass of the Lord's Supper. Homily of His Holiness*, 5.04.2012, [https://www.vatican.va/content/benedict-xvi/en/homilies/2012/documents/hf\\_ben-xvi\\_hom\\_20120405\\_coena-domini.html](https://www.vatican.va/content/benedict-xvi/en/homilies/2012/documents/hf_ben-xvi_hom_20120405_coena-domini.html) [access: 22.05.2024].

<sup>51</sup> Cf. Benedict XVI, *General Audience*, 1.02.2012, op. cit. Cf. Benedict XVI, *General Audience*, 8.10.2008, [https://www.vatican.va/content/benedict-xvi/en/audiences/2008/documents/hf\\_ben-xvi\\_aud\\_20081008.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2008/documents/hf_ben-xvi_aud_20081008.html) [access: 22.05.2024].

<sup>52</sup> Cf. Benedict XVI, *General Audience. Easter Triduum*, 20.04.2011, op. cit.



So the whole Passover of Jesus, his passion, is one great act of prayer, a “yes” said to the Father. The words of Jesus, spoken from the cross, may therefore be scathing: “My God, my God, why have you forsaken me” (Mark 15:34 USCCB). A proper reading of them reveals an entirely different meaning, and the reference to Psalm 22 points to Jesus’ total entrustment to the Father. However, this is a difficult lesson, which the evangelists say was not understood by those standing at the foot of the cross. The words of Psalm 22 are an appeal to God. In them, their author expresses all his suffering over the apparent absence of God. For the psalmist is fully aware that God is present, even though at times he seems silent and unresponsive at a moment that particularly calls for it. Jesus prays this psalm to God, feeling the human drama of death, yet he is fully aware of the proximity of the Father. He has taken upon himself the anguish of people of all times – suffering and calling upon God.<sup>53</sup> “My God, my God, why have you forsaken me” (Mark 15:34) are not the words of a man lost and abandoned by God, but words full of trust and hope in God’s ultimate victory, they are words of consent to the realisation of His plan, even when it would seem that all is lost.

In analysing the Pope’s teaching on God the Father, it is still necessary to return to the earthly life and activity of Jesus. The Garden and the Passion of Jesus are the ultimate fulfilment by Him of the Father’s will, His ultimate *fiat* towards Him, but the “yes” Jesus said to the Father goes back to the very beginning of His earthly life. In teaching, He repeatedly emphasises that He came to fulfil the Father’s will, revealing Himself as the One sent by the Father to bear witness to His love towards all people in the fullness of time.<sup>54</sup> Jesus united his will to that of the Father by undertaking and fulfilling a mission; he himself said that his food was to do the Father’s will, and therefore he does what is pleasing to the Father and communicates what he has received from him, thus revealing the Father and his way of acting and behaving towards people.<sup>55</sup> “The Father entrusted to the Son the mission of giving mankind eternal life by loving it to the point of supreme sacrifice.”<sup>56</sup> Jesus, as it were,

<sup>53</sup> Cf. Benedict XVI, *General Audience*, 8.02.2012, [https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf\\_ben-xvi\\_aud\\_20120208.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf_ben-xvi_aud_20120208.html) [access: 22.05.2024]. Cf. Benedict XVI, *Homily at the Basilica of St Sabina*, 6.02.2008, op. cit.

<sup>54</sup> Cf. Benedict XVI, *Message for the 47th World Day of Prayer for Vocations. Witness Awakens Vocations*, 13.11.2009, [https://www.vatican.va/content/benedict-xvi/en/messages/vocations/documents/hf\\_ben-xvi\\_mes\\_20091113\\_xlvii-vocations.html](https://www.vatican.va/content/benedict-xvi/en/messages/vocations/documents/hf_ben-xvi_mes_20091113_xlvii-vocations.html) [access: 22.05.2024].

<sup>55</sup> Cf. Benedict XVI, *Address to Members of the Pontifical Biblical Commission*, 27.04.2006, [https://www.vatican.va/content/benedict-xvi/en/speeches/2006/april/documents/hf\\_ben-xvi\\_spe\\_20060427\\_pont-comm-biblica.html](https://www.vatican.va/content/benedict-xvi/en/speeches/2006/april/documents/hf_ben-xvi_spe_20060427_pont-comm-biblica.html) [access: 22.05.2024].

<sup>56</sup> Benedict XVI, *Angelus*, 23.11.2008, [https://www.vatican.va/content/benedict-xvi/en/angelus/2008/documents/hf\\_ben-xvi\\_ang\\_20081123.html](https://www.vatican.va/content/benedict-xvi/en/angelus/2008/documents/hf_ben-xvi_ang_20081123.html) [access: 22.05.2024].

learns to love people by looking to the Father and points to the primacy of His love. “[A] son cannot do anything on his own, but only what he sees his father doing; for what he does, his son will do also. [...] because I do not seek my own will but the will of the one who sent me” (John 5:19–30 USCCB). He does likewise when he insists that the teaching he preaches is not His. He comes from the Father and lives for Him; in this profound identification of the Father and the Son, the teaching of the Son is the teaching of the Father.<sup>57</sup> Benedict XVI notes that “Jesus acts and teaches, always starting from a close relationship with God the Father.”<sup>58</sup> The Father is the source and centre of the Son’s message and of all his works.

This is why the Pope calls Jesus the Angel of God the Father: “Jesus Christ, the Son of God was therefore also called the ‘Angel of God the Father’: he is the Messenger par excellence of God’s love.”<sup>59</sup> The Greek term *angelos* means precisely a messenger, a messenger of God, and the New Testament repeatedly speaks of Jesus as a messenger of the Father. “Especially in the Gospel of John, Jesus often speaks of himself in relation to the Father who sent him into the world.”<sup>60</sup> In turn, the only motive for the Father’s action is love. It constitutes the essence of God Himself and expresses the meaning of all His works. All the saving works of God, and most fully the sending of the Son, reveal this unfathomable love of the Father and the irrevocability of His faithfulness. “In the Son, the ‘Father of mercies’ (2 Cor 1:3) is made visible; ever faithful to his fatherhood.”<sup>61</sup>

<sup>57</sup> Cf. Benedict XVI, *General Audience. Munus docendi*, 14.04.2010, [https://www.vatican.va/content/benedict-xvi/en/audiences/2010/documents/hf\\_ben-xvi\\_aud\\_20100414.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2010/documents/hf_ben-xvi_aud_20100414.html) [access: 22.05.2024].

<sup>58</sup> Benedict XVI, *General Audience*, 28.11.2012, [https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf\\_ben-xvi\\_aud\\_20121128.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf_ben-xvi_aud_20121128.html) [access: 22.05.2024].

<sup>59</sup> Benedict XVI, *Regina Caeli*, 5.04.2010, [https://www.vatican.va/content/benedict-xvi/en/angelus/2010/documents/hf\\_ben-xvi\\_reg\\_20100405\\_easter-monday.html](https://www.vatican.va/content/benedict-xvi/en/angelus/2010/documents/hf_ben-xvi_reg_20100405_easter-monday.html) [access: 22.05.2024].

<sup>60</sup> Benedict XVI, *Holy Mass for the Inauguration of the Fifth General Conference of the Episcopate of Latin America and the Caribbean*, 13.05.2007, [https://www.vatican.va/content/benedict-xvi/en/homilies/2007/documents/hf\\_ben-xvi\\_hom\\_20070513\\_conference-brazil.html](https://www.vatican.va/content/benedict-xvi/en/homilies/2007/documents/hf_ben-xvi_hom_20070513_conference-brazil.html) [access: 22.05.2024].

<sup>61</sup> Cf. Benedict XVI, *Visit at the Cathedral of Cotonou*, 18.11.2012, [https://www.vatican.va/content/benedict-xvi/en/speeches/2011/november/documents/hf\\_ben-xvi\\_spe\\_20111118\\_cattedrale-cotonou.html](https://www.vatican.va/content/benedict-xvi/en/speeches/2011/november/documents/hf_ben-xvi_spe_20111118_cattedrale-cotonou.html) [access: 22.05.2024]. “The Apostle illustrates the way in which the Father’s plan of salvation is brought about in Christ, in his beloved Son. He writes: “in him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace” (Eph 1:7). The sacrifice of the Cross of Christ is the unique and unrepeatable event with which the Father showed his love for us in a luminous way, not

The Pope reminds us that God's fidelity is rooted in his plan for creation and for calling man into an extraordinary relationship with himself. He recalls and analyses the passage from the Letter to the Ephesians in which Paul the Apostle speaks of the mysterious plan for the salvation and election of men and their predestination to holiness (cf. 1:3–14). The Father's love precedes creation and thus every human response. It is a plan for the realisation of selfless love embracing every human being. All are chosen in the Son before creation, that is, they exist in the great loving plan of the Father.<sup>62</sup> St Paul's hymn attributes the initiative of the plan of salvation to the Father, and then emphasises the action of the Son, who makes this plan a reality in history, and the Holy Spirit, "who impresses his 'seal' upon the whole work of salvation."<sup>63</sup> The mystery of creation and predestination to holiness, that is, participation in the inner life of God himself, is the work of the whole Trinity, although it must be remembered that the One who became man and by his death reconciled humanity with the Father is Jesus Christ the Son. In doing the will of the Father, in obedience to Him, one must not therefore commit the error of subordinationism, which claims the Son is subordinated to the Father. The will of the Father and the will of the Son are the same will. Subordination, therefore, does not imply the inferiority of the Son's deity to the Father.

From the above analyses, it can be seen that Benedict XVI's teaching, based on the biblical witness, emphasises the revelation of the Father through the mediation of the Son. The Pope also points to the place in the New Testament where it is the Father who reveals the Son. This is the event of Jesus' baptism in the Jordan. When Jesus stands in the midst of sinners, he is accompanied by the presence and approval of the Father and by the Holy Spirit descending upon him like a dove. The Father's voice will also accompany him at the transfiguration on Mount Tabor. This voice proclaims the truth about Jesus as Son and is an expression of the sacrifice the Father makes of Himself, giving up His Son for the salvation of the world. God comes down to declare to men his boundless

---

only in words but in practice. God is so real and his love is so real" (Benedict XVI, *General Audience*, 20.06.2012, [https://www.vatican.va/latest/sub\\_index/hf\\_ben-xvi\\_aud\\_20120620\\_en.html](https://www.vatican.va/latest/sub_index/hf_ben-xvi_aud_20120620_en.html) [access: 22.05.2024]). Cf. Benedict XVI, *Message for the 21st World Day of the Sick*, 2.01.2013, [https://www.vatican.va/content/benedict-xvi/en/messages/sick/documents/hf\\_ben-xvi\\_mes\\_20130102\\_world-day-of-the-sick-2013.html](https://www.vatican.va/content/benedict-xvi/en/messages/sick/documents/hf_ben-xvi_mes_20130102_world-day-of-the-sick-2013.html) [access: 22.05.2024].

<sup>62</sup> Cf. Benedict XVI, *General Audience*, 5.12.2012, [https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf\\_ben-xvi\\_aud\\_20121205.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf_ben-xvi_aud_20121205.html) [access: 22.05.2024].

<sup>63</sup> Cf. Benedict XVI, *General Audience*, 6.07.2005, [https://www.vatican.va/content/benedict-xvi/en/audiences/2005/documents/hf\\_ben-xvi\\_aud\\_20050706.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2005/documents/hf_ben-xvi_aud_20050706.html) [access: 22.05.2024].

love.<sup>64</sup> The voice of the Father announces the Son and his mission. The Son, who is totally immersed in the Father, has become man, the announcement of the new creation.<sup>65</sup>

## God the Father in relation to His adoptive sons

The prayer of Jesus was the event in which his unique relationship with the Father was most fully revealed to his disciples. It aroused not only amazement, but the disciples' desire to enter into this communion of the Father with the Son. It is for this reason that one of them asks: "Lord, teach us to pray" (Luke 11:1). The first word of this prayer is precisely the word "Father." The Son introduces the disciples to the inner mystery of God, teaches them to turn to the Father as he did. Christianity is therefore a religion of trust and love for the Father, who first loved man and sent the Holy Spirit. This Spirit, as St Paul teaches, sent into human hearts, calls out "Abba, Father!" (cf. Gal 4:6); through Him, and not through the spirit of fear and slavery, men have received the Spirit of adoption as sons, in whom they cry out: "Abba, Father!" (Rom 8:15).

In Christ, the second dimension of God's fatherhood towards human beings was revealed, that is, that in God being Father has two references. The first dimension has its origin in the catechesis of creation and was already revealed in the Old Testament. It is the fatherhood of God and, at the same time, the brotherhood of men, which has a universal, universal dimension. The Pope points out that this dimension, however, is not God's final word:

Nonetheless this is still not enough. The Spirit of Christ opens us to a second dimension of God's fatherhood, beyond creation, since Jesus is the "Son" in the full sense of "one in being with the Father", as we profess in the Creed. [...] Jesus in his turn accepts us in his humanity and even in his being Son, so that we too may enter into his specific belonging to God. [...] he makes us turn to God saying "Abba!", Father!<sup>66</sup>

<sup>64</sup> Cf. Benedict XVI, *Feast of the Baptism of the Lord*, 10.01.2010, [https://www.vatican.va/content/benedict-xvi/en/homilies/2010/documents/hf\\_ben-xvi\\_hom\\_20100110\\_battesimo.html](https://www.vatican.va/content/benedict-xvi/en/homilies/2010/documents/hf_ben-xvi_hom_20100110_battesimo.html) [access: 22.05.2024]. Cf. Benedict XVI, *General Audience*, 8.02.2012, op. cit.

<sup>65</sup> Cf. Benedict XVI, *Angelus*, 13.01.2013, [https://www.vatican.va/content/benedict-xvi/en/angelus/2013/documents/hf\\_ben-xvi\\_ang\\_20130113\\_battesimo.html](https://www.vatican.va/content/benedict-xvi/en/angelus/2013/documents/hf_ben-xvi_ang_20130113_battesimo.html) [access: 22.05.2024].

<sup>66</sup> Benedict XVI, *General Audience*, 23.05.2012, [https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf\\_ben-xvi\\_aud\\_20120523.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf_ben-xvi_aud_20120523.html) [access: 22.05.2024]. Cf. Benedict XVI, *Message for the World Mission Sunday 2010*, 6.02.2010, [https://www.vatican.va/content/benedict-xvi/en/messages/2010/documents/20100206\\_mes\\_20100206\\_ms\\_sunday.html](https://www.vatican.va/content/benedict-xvi/en/messages/2010/documents/20100206_mes_20100206_ms_sunday.html)

Christ thus brings man into a completely new relationship with God, and this is only possible because he is the Son and wants to include all men in his relationship with the Father. “The newness of our dialogue with God is revealed in Jesus: the filial prayer that the Father expects of his children.”<sup>67</sup> So it is clear that Christianity, and therefore the idea of brotherhood, is open to all, but at the same time creates a new circle, a new community gathering around the Eucharist.<sup>68</sup> The idea of Christian brotherhood does not denote a weakening of ecclesial structures and the identity of the baptised; on the contrary, Christian fraternity presupposes a community gathered around Jesus, a community of faith and sacraments. Only thus can it be lived and realised as a *communio*.

The relationship of Jesus the only-begotten Son to God is utterly unique, with a relationship that is not exclusive but inclusive, inclusive and open to the adopted sonship of Christians. In order to distinguish the relationship of the only-begotten Son from the adopted sons, Jesus instructs his disciples to address the Father with the words: “Our Father.” This is a prayer to God the Father and at the same time a common prayer, “praying-with-others, praying with the Church,” with all the adopted sons.<sup>69</sup> Reflecting on this mystery, who the Father and the Son are and what man’s relationship to God is, was from the very beginning the focus of the Church fathers<sup>70</sup> and continues to this day.

The becoming of a son in the Son, accomplished by virtue of baptism, embraces all who wish to respond positively to God’s love. Through immersion in water, a new birth of man into a unique friendship with God, whom he will

[www.vatican.va/content/benedict-xvi/en/messages/missions/documents/hf\\_ben-xvi\\_mes\\_20100206\\_world-mission-day-2010.html](http://www.vatican.va/content/benedict-xvi/en/messages/missions/documents/hf_ben-xvi_mes_20100206_world-mission-day-2010.html) [access: 22.05.2024].

<sup>67</sup> Benedict XVI, *General Audience*, 7.03.2012, [https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf\\_ben-xvi\\_aud\\_20120307.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf_ben-xvi_aud_20120307.html) [access: 22.05.2024].

<sup>68</sup> Cf. J. Ratzinger, *Chrześcijańskie braterstwo* [Christian Brotherhood], transl. J. Merecki, Kraków 2007; W. Łużyński, *Chrześcijańskie braterstwo w świeckim społeczeństwie. Refleksje na podstawie nauczania Josepha Ratzingera* [Christian Brotherhood in the Lay Society. Reflections on the Basis of Joseph Ratzinger’s Teaching], “Teologia i Człowiek” 45/1 (2019), pp. 69–86; K. Góźdz, *Idea braterstwa* [Idea of Brotherhood], [in:] K. Góźdz, *Logos i Miłość. Teologia Josepha Ratzingera – Benedykta XVI* [Logos and Love. The Theology of Joseph Ratzinger – Benedict XVI], Lublin 2018, pp. 165–176.

<sup>69</sup> Cf. Benedict XVI, *General Audience*, 3.10.2012, [https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf\\_ben-xvi\\_aud\\_20121003.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf_ben-xvi_aud_20121003.html) [access: 22.05.2024].

<sup>70</sup> Cf. P. Widdicombe, *The Fatherhood of God from Origen to Athanasius*, Oxford 1994; H.U. von Balthasar, *Einleitung*, [in:] Richard von Sankt-Victor, *Die Dreieinigkeit*, Einsiedeln 1980; W. Wołyńiec, *Teologia Ojca w „poprawionym Credo” Synodu w Antiochi w 341 roku* [The Theology of the Father in the “Revised Creed” of the Synod of Antioch in 341], “Wrocławski Przegląd Teologiczny” 21/1 (2013), pp. 43–54.

henceforth call Father. In baptism we are inserted into the love of the Father, the Son and the Holy Spirit, inserted into the life of Jesus, the Son, his passion, death and resurrection.<sup>71</sup> Again, as in Jesus' relationship with the Father, it is not theatre, it is not mere words, but a reality that transforms human existence and gives it a new direction. This means that the Christian's building of a relationship with the Father has its stages. It is a relationship that "is built up through events," like the relationship of parent to child,<sup>72</sup> but its beginning is the gift of God – the gift of new life in the sacrament of baptism.

Man then truly becomes a son of God, and begins a journey of maturing in faith in which he will address God – "Abba."<sup>73</sup> Thanks to the reconciliation with the Father that Jesus accomplished and which is realised in the sacrament of baptism, man becomes a participant in the filial relationship of Jesus with the Father and can address God as Jesus does.<sup>74</sup> The dignity of man thus acquires a new dimension, based not only on creation, but also on the filial condition of man which is the fruit of the saving work of Jesus and the insertion of men through the Son in his relationship to the Father.<sup>75</sup> This relationship, although real – as the Pope reminds us – will only become full when man sees the face of God as it is: "we are God's children now; what we shall be has not yet been revealed" (1 John 3:2 USCCB).<sup>76</sup>

Jesus, praying at the Last Supper, spoke of the revelation of the Father's name to his disciples and then asked the Father for their unity, so that the world would believe that Jesus had been sent by the Father. The sign of the disciples'

<sup>71</sup> Cf. Benedict XVI, *Feast of the Baptism of the Lord. Mass and Administration of the Sacrament of Baptism*, 9.01.2011, [https://www.vatican.va/content/benedict-xvi/en/homilies/2011/documents/hf\\_ben-xvi\\_hom\\_20110109\\_battesimo.html](https://www.vatican.va/content/benedict-xvi/en/homilies/2011/documents/hf_ben-xvi_hom_20110109_battesimo.html) [access: 22.05.2024]. Cf. P. Blanco-Sarto, *El inicio del camino. Fe, bautismo y pertenencia a la Iglesia en el pensamiento de Joseph Ratzinger*, "Wrocławski Przegląd Teologiczny" 28/2 (2020), pp. 49–61.

<sup>72</sup> Cf. Benedict XVI, *Angelus*, 14.03.2010, [https://www.vatican.va/content/benedict-xvi/en/angelus/2010/documents/hf\\_ben-xvi\\_ang\\_20100314.html](https://www.vatican.va/content/benedict-xvi/en/angelus/2010/documents/hf_ben-xvi_ang_20100314.html) [access: 22.05.2024].

<sup>73</sup> Cf. Benedict XVI, *Angelus*, 3.01.2010, [https://www.vatican.va/content/benedict-xvi/en/angelus/2010/documents/hf\\_ben-xvi\\_ang\\_20100103.html](https://www.vatican.va/content/benedict-xvi/en/angelus/2010/documents/hf_ben-xvi_ang_20100103.html) [access: 22.05.2024].

<sup>74</sup> Cf. Benedict XVI, *Feast of the Baptism of the Lord. Mass and Administration of the Sacrament of Baptism*, 13.01.2013, op. cit.

<sup>75</sup> Cf. Benedict XVI, *Holy Mass on the Occasion of Priestly Ordinations*, 29.04.2012, [https://www.vatican.va/content/benedict-xvi/en/homilies/2012/documents/hf\\_ben-xvi\\_hom\\_20120429\\_ordinazioni.html](https://www.vatican.va/content/benedict-xvi/en/homilies/2012/documents/hf_ben-xvi_hom_20120429_ordinazioni.html) [access: 22.05.2024]. "The Christian rediscovers his true identity in Christ, 'the first-born of all creation' in whom 'all things hold together' (cf. Col 1,15ff.). In identifying with him, in being one with him, I rediscover my personal identity as a true son or daughter who looks to God as to a Father full of love" (Benedict XVI, *General Audience*, 3.10.2012, op. cit.).

<sup>76</sup> Cf. Benedict XVI, *General Audience*, 3.10.2012, op. cit.

credibility before the world is to be their unity, like the unity of the Father and the Son (cf. John 17:6–26). This unity, therefore, is not a worldly product, an effort of the disciples, but comes from the divine unity, comes from Heaven, as the Pope teaches, and has a real and perceptible effect on earth.<sup>77</sup> The task of the disciples is to proclaim God, to continue in the world the work of Christ, and thus to reveal the name of God to people. “The Church can walk ‘in the world’ without being ‘of the world’ (cf. John 17:16) and can live the mission entrusted to her so that the world may believe in the Son and in the Father who sent him. Therefore the Church becomes the place in which the mission of Christ itself continues.”<sup>78</sup> The Church must therefore undertake a constant reflection on the mystery of God in order to then go and proclaim this truth “to the ends of the earth.” It is a mission commissioned by Christ himself, which is carried out in history, awaiting the final fulfilment of the Father’s plan.

The preaching of God as Father may encounter some difficulty related to the experience of human fatherhood. A positive experience can influence an analogous image of God the Father. However, it happens that the experience of an earthly father evokes negative associations. Benedict XVI, when speaking about the Father of Jesus and the Father of Christians, addressed this issue by analysing the first words of the Creed. The proclamation of God as Father, the image of God as Father, can become problematic “without credible models of reference.” Then even the imagining of God as a father is not an easy task and sometimes even difficult to overcome.<sup>79</sup> The very word “father” can evoke painful memories or arouse genuine fear. A second, currently serious problem,

<sup>77</sup> Cf. Benedict XVI, *General Audience*, 25.01.2012, op. cit.

<sup>78</sup> Benedict XVI, *General Audience*, 25.01.2012, op. cit. Cf. A. Sosnowski, *Konsekwencje wiary w Boga Ojca w nauczaniu Kard. Josepha Ratzingera* [The Consequences of Faith in God the Father in the Teaching of Cardinal Joseph Ratzinger], “Częstochowskie Studia Teologiczne” 41 (2013), pp. 135–150. “Christians long for the entire human family to call upon God as ‘Our Father!’ In union with the only-begotten Son, may all people learn to pray to the Father and to ask him, in the words that Jesus himself taught us” (Benedict XVI, Encyclical *Caritas in veritate*, no. 79).

<sup>79</sup> Cf. Benedict XVI, *General Audience*, 30.01.2013, op. cit.; cf. K. Daly, *Reshaping Fatherhood: Finding the Models*, “Journal of Family Issues” 14 (1993), pp. 510–530; M. Wójtowicz, *Męskość wobec zagrożenia ponowoczesności* [Masculinity against the Dangers of Postmodernity], “Tarnowskie Studia Teologiczne” 41/2 (2022), pp. 135–138; K. Zielińska-Król, *Ojcostwo na początku XXI wieku – kryzys ojcostwa i „nowe” ojcostwo* [Fatherhood at the Beginning of the 21st Century – the Crisis of Fatherhood and the “New” Fatherhood], “Roczniki Nauk o Rodzinie” 60/5 (2013), pp. 83–94.

as the Pope notes, is the complete absence of the father, his total absence from the child's life.<sup>80</sup>

However, the proclamation of God the Father, given the above difficulties, is not doomed to failure, but should be a proclamation of true fatherhood, the fatherhood of God the Father. This fatherhood is a model and at the same time a critique of human fatherhood, which sometimes does not grow up to its proper measure. Biblical revelation can be an important help in overcoming these difficulties – it reveals the mystery of God and thus what it really means to be a father, it shows the face of a God whose love has no bounds, who offers the total gift of his Son.<sup>81</sup> God's salvific action in the world's history reveals his goodness, tenderness and faithfulness.

Biblical revelation and the salvific work of Christ, which reveals man's true dignity and vocation, demand a positive response from him. Man, created in God's image and likeness, can only realise himself fully by relating to God. What is needed, therefore, according to the Pope, is a constant conversion, which is nothing other than the return of man to God, the merciful Father. Without Him, man enslaves himself, the expected autonomy becomes slavery.<sup>82</sup> Acceptance of the Father is the opening of man to "You" of God and to "we" of the brothers. It includes the double – vertical and horizontal – dimension of man's existence. It is not the opening to God but the closing to Him that is the cause of man's alienation. "In fact, it is not God's presence that alienates man but his absence: without the true God, Father of the Lord Jesus Christ,

<sup>80</sup> Cf. Benedict XVI, *General Audience*, 23.05.2012, op. cit. "Yes, I thank God because I have been able to experience what 'family' means; I have been able to experience what 'fatherhood' means, so that the words about God as Father were made understandable to me from within; on the basis of human experience, access was opened to me to the great and benevolent Father who is in Heaven" (Benedict XVI, *Mass of Thanksgiving in Remembrance of the Pope's 80th Birthday*, 15.04.2007, [https://www.vatican.va/content/benedict-xvi/en/homilies/2007/documents/hf\\_ben-xvi\\_hom\\_20070415\\_80-genetliaco.html](https://www.vatican.va/content/benedict-xvi/en/homilies/2007/documents/hf_ben-xvi_hom_20070415_80-genetliaco.html) [access: 26.05.2024]).

<sup>81</sup> Cf. Benedict XVI, *General Audience*, 30.01.2013, op. cit.; "From Jesus himself, from his filial relationship with God, we can learn what 'father' really means and what is the true nature of the Father who is in heaven. Critics of religion have said that speaking of the 'Father', of God, is a projection of our ancestors in heaven. But the opposite is true: in the Gospel Christ shows us who is the father and as he is a true father we can understand true fatherhood and even learn true fatherhood" (Benedict XVI, *General Audience*, 23.05.2012, op. cit.).

<sup>82</sup> Cf. Benedict XVI, *General Audience*, 6.02.2008, [https://www.vatican.va/content/benedict-xvi/en/audiences/2008/documents/hf\\_ben-xvi\\_aud\\_20080206.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2008/documents/hf_ben-xvi_aud_20080206.html) [access: 26.05.2024].



illusory hopes become an invitation to escape from reality.”<sup>83</sup> The Pope therefore points out that the escape from God, is an escape from the truth of man and the beginning of his enslavement. If man’s life is not enlightened by the hope of eternal life, he loses his proper reference to created reality. This reality points to its Creator and the catechesis on creation is supplemented by the mystery of election and adoption as sons.

The adoption denotes a gift, it is a grace that the Father gives to man through the salvific work of Christ. It must be remembered, however, that this gift is also a commitment for man to shape his life after the example of the Son. His life is one of constantly being in the Father’s house and constantly saying “yes” to Him, an obedience which, though demanding, ultimately leads to the resurrection, to life at the right hand of the Father.<sup>84</sup> Man must, like the Son, incorporate his will into the will of the Father, conform it to the will of the Father.<sup>85</sup> The term “obedience” has pejorative overtones, but in relation to the Father, who is Love, it actually means the realisation of man’s true identity. Benedict XVI taught:

Christians have always known from experience that, in abandoning themselves to the will of the Father, they lose nothing, but instead discover in this way their deepest identity and interior freedom. [...] Our world today needs the testimony of this experience precisely because of its desire for “self-realization” and “self-determination.”<sup>86</sup>

<sup>83</sup> Benedict XVI, *Homily at the Basilica of St Sabina*, 6.02.2008, op. cit.

<sup>84</sup> “The ‘sequela’ of Christ is not only the imitation of his virtues, it is not only living in this world, as far we are able, as Christ lived, in accordance with his words, but it is a journey that has a destination. And the destination is the right hand of the Father. There is this journey of Jesus, this following of Jesus which ends at the right hand of the Father” (Benedict XVI, *Eucharistic Concelebration with Members of the Pontifical Biblical Commission*, 15.04.2010, [https://www.vatican.va/content/benedict-xvi/en/homilies/2010/documents/hf\\_ben-xvi\\_hom\\_20100415\\_pcb.html](https://www.vatican.va/content/benedict-xvi/en/homilies/2010/documents/hf_ben-xvi_hom_20100415_pcb.html) [access: 22.05.2024]).

<sup>85</sup> Cf. Benedict XVI, *General Audience*, 27.06.2012, [https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf\\_ben-xvi\\_aud\\_20120627.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf_ben-xvi_aud_20120627.html) [access: 22.05.2024]. Cf. Benedict XVI, *General Audience*, 30.05.2012, [https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf\\_ben-xvi\\_aud\\_20120530.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf_ben-xvi_aud_20120530.html) [access: 22.05.2024].

<sup>86</sup> Benedict XVI, *Apostolic Journey of His Holiness Benedict XVI to Austria...*, 8.09.2007, op. cit.

The adoption, becoming sons, therefore, involves a baptismal commitment, but also bearing witness to the truth about God before others. A life fully lived is the most effective *apologia* of God, the Father Almighty.

The importance of the horizontal dimension of the gift of the Father's love should be further noted. God calls man not only to be a beloved child in his Son, but also to recognise others as brothers and sisters in Christ.<sup>87</sup> The Pope reminds us that to become a child of God is to enter into the great family of God, it is to recognise the other not as a stranger but as a brother or sister. The brotherhood and unity of the human race, having its origin in creation, is open to a deepened human relationship. Through Baptism, man is introduced into a new, more permanent family – as the Pope said – “the family of believers, to the Church, to a family that has God as Father and in which all recognize one another as brothers and sisters in Jesus Christ.”<sup>88</sup> Faith in the Father therefore creates a model of society, a society of brothers and sisters. It is not an ideology or a state-decreed way for people to function and relate to each other, but a reality based on the profound awareness that every baptised person is a child of the one Father.<sup>89</sup> The brotherhood of Christians can become the basis for building the common good. The discovery of proper brotherhood, like the actual fatherhood of God, does not allow one to see the other as a competitor and a threat to one's own freedom.

## Conclusions

The systematic analysis of Benedict XVI's paterological statements have made it possible to synthesise the Pope's teaching on God the Father. Though scattered, the role and importance of these statements cannot be neglected, for they reveal the mystery of God the Father at the very centre of *nexus mysteriorum* of the truths of faith.

The centre and fullness of the Revelation is the person of Jesus Christ, and the main Christological title, “Son,” connotes relations. The Son always

<sup>87</sup> Cf. Benedict XVI, *Message for the 97th World Day of Migrants and Refugees (2011)*. *One Human Family*, 27.09.2010, [https://www.vatican.va/content/benedict-xvi/en/messages/migration/documents/hf\\_ben-xvi\\_mes\\_20100927\\_world-migrants-day.html](https://www.vatican.va/content/benedict-xvi/en/messages/migration/documents/hf_ben-xvi_mes_20100927_world-migrants-day.html) [access: 22.05.2024].

<sup>88</sup> Benedict XVI, *Mass in the Sistine Chapel and Administration of the Baptism*, 11.01.2009, [https://www.vatican.va/content/benedict-xvi/en/homilies/2009/documents/hf\\_ben-xvi\\_hom\\_20090111\\_battesimo.html](https://www.vatican.va/content/benedict-xvi/en/homilies/2009/documents/hf_ben-xvi_hom_20090111_battesimo.html) [access: 22.05.2024].

<sup>89</sup> Cf. Benedict XVI, *Angelus*, 3.01.2010, op. cit.

points to the Father, is open to him. Theological reflection on the mystery of the Son and his preaching should place greater emphasis on the relationship between the Father and the Son, for it is the key to understanding the person and work of Jesus Christ. Benedict XVI showed that the proclamation of the Son is always a proclamation of the Father; there is not one without the other. Therefore, the Father and the Son are interrelated and constitute the hermeneutical and methodological key in theological reflection and preaching. The Pope, analysing biblical revelation, accentuated the fact that Jesus lives in a permanent relationship with the Father; He came to do His Father's will and to reveal His name to men. Christ, the Incarnate Son, thus points to the ability of every human person to establish and develop relationships, to the inalienable dignity and the prospect of self-realisation that takes place by opening oneself to "you" of the Father. It is not this opening, but the lack of it, that causes the alienation of the human person. The proclamation of God as Father is a call for the opening of man to this relationship which, as in the case of Christ, constitutes the ultimate victory and ensures the dwelling in the Father's house. The proclamation of the true Father, though fatherhood often evokes negative experiences, can heal people who discover the mystery of the Father – full of love and mercy.

The mystery of the Father should also play a greater role in catechesis on creation. The relationship between the creation and the Creator, who is the Father, shows that creation is good and wanted, and man was loved before he could consciously respond to this love himself. Man and his destiny do not appear as the work of chance, but are inscribed in the Father's plan of love. The discovery of the fatherhood of God was already made in the Old Testament and referred to Him as the beginning of all existence and proved that creation is good. Therefore, the topic of the Father in the theology of creation should be more accentuated in order to highlight the dignity of each person and, at the same time, to help realise the universal brotherhood of all human beings.

The dignity of all human beings and their brotherhood deriving from the mystery of their origin from the same Creator are thus emphasised and completed in Jesus by the mystery of the filiation in the only-begotten Son and by the mystery of brotherhood, which have their foundation in the sacrament of baptism. In this sacrament, people truly become children of God and brothers in Christ, acquiring a new vertical and horizontal dimension of humanity. This is a great affirmation of humanity and, at the same time, a call to take on the commitment resulting from this new dignity. The brotherhood based on a common Father can further stimulate a variety of activities aimed at safeguarding human rights and dignity, can motivate an even fuller commitment to charitable and missionary

activity. The other person does not appear as a competitor or as someone unimportant, but as a brother and a sister, members of one family of God's children.

## Bibliography

- Balthasar H.U. von, *Creation and Trinity*, "Communio. International Catholic Review" 15/3 (1988), pp. 285–293.
- Balthasar H.U. von, *Einleitung*, [in:] Richard von Sankt-Victor, *Die Dreieinigkeit*, Einsiedeln 1980.
- Benedict XVI, *Address at the Meeting for Peace in Assisi*, 27.10.2012, [https://www.vatican.va/content/benedict-xvi/en/speeches/2011/october/documents/hf\\_ben-xvi\\_spe\\_20111027\\_assisi.html](https://www.vatican.va/content/benedict-xvi/en/speeches/2011/october/documents/hf_ben-xvi_spe_20111027_assisi.html) [access: 21.05.2024] (Polish translation: Benedykt XVI, *Wszyscy jesteśmy odpowiedzialni za sprawę pokoju. Przemówienie Benedykta XVI w bazylice Matki Bożej Anielskiej w Asyżu*, 27.10.2012, "L'Osservatore Romano" 33/1 [2012], pp. 27–29).
- Benedict XVI, *Address of His Holiness to the Members of the Diplomatic Corps*, 8.01.2009, [https://www.vatican.va/content/benedict-xvi/en/speeches/2009/january/documents/hf\\_ben-xvi\\_spe\\_20090108\\_diplomatic-corps.html](https://www.vatican.va/content/benedict-xvi/en/speeches/2009/january/documents/hf_ben-xvi_spe_20090108_diplomatic-corps.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Wojna nigdy niczego nie rozwiązuje. Do korpusu dyplomatycznego*, 8.01.2009, "L'Osservatore Romano" 30/2 [2009], pp. 4–8).
- Benedict XVI, *Address to Members of the Pontifical Biblical Commission*, 27.04.2006, [https://www.vatican.va/content/benedict-xvi/en/speeches/2006/april/documents/hf\\_ben-xvi\\_spe\\_20060427\\_pont-comm-biblica.html](https://www.vatican.va/content/benedict-xvi/en/speeches/2006/april/documents/hf_ben-xvi_spe_20060427_pont-comm-biblica.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Jezus objawia człowiekowi właściwą drogę życia. Do uczestników sesji plenarnej Papieskiej Komisji Biblijnej*, 27.04.2006, "L'Osservatore Romano" 27/8 [2006], pp. 24–25).
- Benedict XVI, *Address to the Participants in the Plenary Assembly of the Pontifical Council for Promoting Christian Unity*, 15.11.2012, [https://www.vatican.va/content/benedict-xvi/en/speeches/2012/november/documents/hf\\_ben-xvi\\_spe\\_20121115\\_chrstuni.html](https://www.vatican.va/content/benedict-xvi/en/speeches/2012/november/documents/hf_ben-xvi_spe_20121115_chrstuni.html) [access: 21.05.2024] (Polish translation: Benedykt XVI, *Ekumenizm w dobie nowej ewangelizacji. Przemówienie do uczestników sesji plenarnej Papieskiej Rady ds. Popierania Jedności Chrześcijań*, 15.11.2012, "L'Osservatore Romano" 34/1 [2013], pp. 27–28).
- Benedict XVI, *Address to the Participants in the Plenary Session of the Pontifical Council "Cor Unum"*, 13.11.2009, [https://www.vatican.va/content/benedict-xvi/en/speeches/2009/november/documents/hf\\_ben-xvi\\_spe\\_20091113\\_corunum.html](https://www.vatican.va/content/benedict-xvi/en/speeches/2009/november/documents/hf_ben-xvi_spe_20091113_corunum.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Sprawiedliwość społeczna i ewangelizacja. Przemówienie do uczestników sesji plenarnej Papieskiej Rady «Cor Unum»*, 13.11.2009, "L'Osservatore Romano" 31/2 [2010], pp. 26–27).
- Benedict XVI, *Angelus*, 23.11.2008, [https://www.vatican.va/content/benedict-xvi/en/angelus/2008/documents/hf\\_ben-xvi\\_ang\\_20081123.html](https://www.vatican.va/content/benedict-xvi/en/angelus/2008/documents/hf_ben-xvi_ang_20081123.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Miłość bliźniego należy do naszej kultury. «Anioł Pański»*, 23.11.2008, "L'Osservatore Romano" 30/1 [2009], p. 58).
- Benedict XVI, *Angelus*, 7.06.2009, [https://www.vatican.va/content/benedict-xvi/en/angelus/2009/documents/hf\\_ben-xvi\\_ang\\_20090607.html](https://www.vatican.va/content/benedict-xvi/en/angelus/2009/documents/hf_ben-xvi_ang_20090607.html) [access: 20.05.2024] (Polish translation: Benedykt XVI, *Mikro- i makrokosmos są obrazem Trójcy Świętej. Modlitwa maryjna z Papieżem*, 7.06.2009, "L'Osservatore Romano" 30/9 [2009], p. 50).

- Benedict XVI, *Angelus*, 27.12.2009, [https://www.vatican.va/content/benedict-xvi/en/angelus/2009/documents/hf\\_ben-xvi\\_ang\\_20091227.html](https://www.vatican.va/content/benedict-xvi/en/angelus/2009/documents/hf_ben-xvi_ang_20091227.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Dobra rodzina jest najlepszą szkołą życia. Modlitwa maryjna z Papieżem*, 27.12.2009, “L’Osservatore Romano” 31/2 [2010], p. 59).
- Benedict XVI, *Angelus*, 3.01.2010, [https://www.vatican.va/content/benedict-xvi/en/angelus/2010/documents/hf\\_ben-xvi\\_ang\\_20100103.html](https://www.vatican.va/content/benedict-xvi/en/angelus/2010/documents/hf_ben-xvi_ang_20100103.html) [access: 22.05.2024] (Polish translation: *Modlitwa maryjna z Papieżem*, 3.01.2010, “L’Osservatore Romano” 31/3–4 [2010], p. 41).
- Benedict XVI, *Angelus*, 14.03.2010, [https://www.vatican.va/content/benedict-xvi/en/angelus/2010/documents/hf\\_ben-xvi\\_ang\\_20100314.html](https://www.vatican.va/content/benedict-xvi/en/angelus/2010/documents/hf_ben-xvi_ang_20100314.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Miłosierny Ojciec nigdy nie przestaje nas kochać. Modlitwa maryjna z Papieżem*, 14.03.2010, “L’Osservatore Romano” 31/5 [2010], pp. 57–58).
- Benedict XVI, *Angelus*, 8.01.2012, [https://www.vatican.va/content/benedict-xvi/en/angelus/2012/documents/hf\\_ben-xvi\\_ang\\_20120108\\_battesimo.html](https://www.vatican.va/content/benedict-xvi/en/angelus/2012/documents/hf_ben-xvi_ang_20120108_battesimo.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Chrzest jest nowym narodzeniem. Rozważanie przed modlitwą «Anioł Pański»*, 8.01.2012, “L’Osservatore Romano” 33/2 [2012], p. 27).
- Benedict XVI, *Angelus*, 13.01.2013, [https://www.vatican.va/content/benedict-xvi/en/angelus/2013/documents/hf\\_ben-xvi\\_ang\\_20130113\\_battesimo.html](https://www.vatican.va/content/benedict-xvi/en/angelus/2013/documents/hf_ben-xvi_ang_20130113_battesimo.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Chrystus niczym nowe słońce na horyzoncie ludzkości rozprasza ciemności. Rozważanie przed modlitwą «Anioł Pański» na placu św. Piotra*, 13.01.2013, “L’Osservatore Romano” 34/2 [2013], pp. 24–25).
- Benedict XVI, *Apostolic Journey of His Holiness Benedict XVI to Austria on the Occasion of the 850th Anniversary of the Foundation of the Shrine of Mariazell*, 8.09.2007, [https://www.vatican.va/content/benedict-xvi/en/speeches/2007/september/documents/hf\\_ben-xvi\\_spe\\_20070908\\_vespri-mariazell.html](https://www.vatican.va/content/benedict-xvi/en/speeches/2007/september/documents/hf_ben-xvi_spe_20070908_vespri-mariazell.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Iść za Chrystusem znaczy przyswajać sobie Jego styl życia. Nieszpory w sanktuarium dla duchowieństwa, zakonników i seminarzystów*, 8.09.2007, “L’Osservatore Romano” 28/10–11 [2007], pp. 22–24).
- Benedict XVI, *Apostolic Journey of His Holiness Benedict XVI to Valencia (Spain) on Occasion of the Fifth World Meeting of Families. Homily of the Holy Father*, 9.07.2006, [https://www.vatican.va/content/benedict-xvi/en/homilies/2006/documents/hf\\_ben-xvi\\_hom\\_20060709\\_valencia.html](https://www.vatican.va/content/benedict-xvi/en/homilies/2006/documents/hf_ben-xvi_hom_20060709_valencia.html) [access: 21.05.2024] (Polish translation: Benedykt XVI, *Rodzice, bądźcie przykładem wiary, nadziei i miłości. Homilia Benedykta XVI podczas Mszy św. na zakończenie V Światowego Spotkania Rodzin*, 9.07.2006, “L’Osservatore Romano” 27/9–10 [2006], pp. 16–18).
- Benedict XVI, *Apostolic Journey to Cameroon and Angola. Vespers Celebration*, 18.03.2009, [https://www.vatican.va/content/benedict-xvi/en/speeches/2009/march/documents/hf\\_ben-xvi\\_spe\\_20090318\\_vespri-yaounde.html](https://www.vatican.va/content/benedict-xvi/en/speeches/2009/march/documents/hf_ben-xvi_spe_20090318_vespri-yaounde.html) [access: 21.05.2024] (Polish translation: Benedykt XVI, *Sługa musi być i wierny, i roztropny. Podróż apostolska Benedykta XVI do Kamerunu i Angoli*, 18.03.2009, “L’Osservatore Romano” 30/5 [2009], pp. 26–28).
- Benedict XVI, Encyclical Letter *Caritas in Veritate*, 2009, no. 78, [https://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf\\_ben-xvi\\_enc\\_20090629\\_caritas-in-veritate.html](https://www.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html) [access: 21.05.2024]).
- Benedict XVI, *Eucharistic Concelebration with Members of the Pontifical Biblical Commission*, 15.04.2010, [https://www.vatican.va/content/benedict-xvi/en/homilies/2010/documents/hf\\_ben-xvi\\_hom\\_20100415\\_pcb.html](https://www.vatican.va/content/benedict-xvi/en/homilies/2010/documents/hf_ben-xvi_hom_20100415_pcb.html) [access: 22.05.2024] (Polish translation:

- Benedykt XVI, *Możliwość czynienia pokuty jest darem łaski. Homilia podczas Mszy św. koncelebrowanej z członkami Papieskiej Komisji Biblijnej*, 15.04.2010, "L'Osservatore Romano" 31/6 [2010], pp. 40–42).
- Benedict XVI, *Eucharistic Concelebration with the Members of the International Theological Commission*, 6.10.2006, [https://www.vatican.va/content/benedict-xvi/en/homilies/2006/documents/hf\\_ben-xvi\\_hom\\_20061006\\_commissione-teologica.html](https://www.vatican.va/content/benedict-xvi/en/homilies/2006/documents/hf_ben-xvi_hom_20061006_commissione-teologica.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Postuszni prawdzie, stajecie się współpracownikami prawdy. Msza św. na zakończenie sesji plenarnej Międzynarodowej Komisji Teologicznej*, 6.10.2006, "L'Osservatore Romano" 28/1 [2007], pp. 30–31).
- Benedict XVI, *Feast of the Baptism of the Lord*, 10.01.2010, [https://www.vatican.va/content/benedict-xvi/en/homilies/2010/documents/hf\\_ben-xvi\\_hom\\_20100110\\_battesimo.html](https://www.vatican.va/content/benedict-xvi/en/homilies/2010/documents/hf_ben-xvi_hom_20100110_battesimo.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Chrzest oświeca światłem Chrystusa i wprowadza w tajemnicę «Boga-z-nam»*. Msza św. w Niedzielę Chrztu Pańskiego, 10.01.2010, "L'Osservatore Romano" 31/2 [2010], pp. 21–22).
- Benedict XVI, *Feast of the Baptism of the Lord. Mass and Administration of the Sacrament of Baptism*, 9.01.2011, [https://www.vatican.va/content/benedict-xvi/en/homilies/2011/documents/hf\\_ben-xvi\\_hom\\_20110109\\_battesimo.html](https://www.vatican.va/content/benedict-xvi/en/homilies/2011/documents/hf_ben-xvi_hom_20110109_battesimo.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Wasze dzieci są cennym darem Pana, który napętnia ich serca swoją miłością. Homilia podczas Mszy św. w Niedzielę Chrztu Pańskiego*, 9.01.2011, "L'Osservatore Romano" 32/3 [2011], pp. 16–18).
- Benedict XVI, *Feast of the Baptism of the Lord. Mass and Administration of the Sacrament of Baptism*, 13.01.2013, [https://www.vatican.va/content/benedict-xvi/en/homilies/2013/documents/hf\\_ben-xvi\\_hom\\_20130113\\_battesimo.html](https://www.vatican.va/content/benedict-xvi/en/homilies/2013/documents/hf_ben-xvi_hom_20130113_battesimo.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Niebo otwarte nad dziećmi. Homilia podczas Mszy św. w niedzielę Chrztu Pańskiego*, 13.01.2013, "L'Osservatore Romano" 34/2 [2013], pp. 22–24).
- Benedict XVI, *First Sunday of Advent. First Vespers Presided by His Holiness Benedict XVI*, 1.12.2012, [https://www.vatican.va/content/benedict-xvi/en/homilies/2012/documents/hf\\_ben-xvi\\_hom\\_20121201\\_vespri-avvento.html](https://www.vatican.va/content/benedict-xvi/en/homilies/2012/documents/hf_ben-xvi_hom_20121201_vespri-avvento.html) [access: 20.05.2024] (Polish translation: Benedykt XVI, *Świadkowie Boga, który jest blisko. Homilia podczas I Niedzieli Adwentu*, 1.12.2012, "L'Osservatore Romano" 34/1 [2013], pp. 32–34).
- Benedict XVI, *General Audience*, 6.07.2005, [https://www.vatican.va/content/benedict-xvi/en/audiences/2005/documents/hf\\_ben-xvi\\_aud\\_20050706.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2005/documents/hf_ben-xvi_aud_20050706.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Pieśń Ef 1, 3–10 – Bóg Zbawca. Audiencja generalna*, 6.07.2005, "L'Osservatore Romano" 26/10 [2005], pp. 46–47).
- Benedict XVI, *General Audience*, 6.02.2008, [https://www.vatican.va/content/benedict-xvi/en/audiences/2008/documents/hf\\_ben-xvi\\_aud\\_20080206.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2008/documents/hf_ben-xvi_aud_20080206.html) [access: 26.05.2024] (Polish translation: Benedykt XVI, *Czas stawania się na nowo chrześcijanami. Katecheza śródowa*, 6.02.2008, "L'Osservatore Romano" 29/3 [2008], pp. 23–25).
- Benedict XVI, *General Audience*, 8.10.2008, [https://www.vatican.va/content/benedict-xvi/en/audiences/2008/documents/hf\\_ben-xvi\\_aud\\_20081008.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2008/documents/hf_ben-xvi_aud_20081008.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Tylko sercem można naprawdę poznać Człowieka. Audiencja generalna*, 8.10.2008, "L'Osservatore Romano" 12 [2008], pp. 53–54).
- Benedict XVI, *General Audience*, 10.12.2008, [https://www.vatican.va/content/benedict-xvi/en/audiences/2008/documents/hf\\_ben-xvi\\_aud\\_20081210.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2008/documents/hf_ben-xvi_aud_20081210.html) [access: 22.05.2024]

- (Polish translation: Benedykt XVI, *Kościół jest organizmem, a nie organizacją. Audycja generalna*, 10.12.2008, "L'Osservatore Romano" 30/2 [2009], pp. 50–52).
- Benedict XVI, *General Audience*, 30.11.2011, [https://www.vatican.va/content/benedict-xvi/en/audiences/2011/documents/hf\\_ben-xvi\\_aud\\_20111130.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2011/documents/hf_ben-xvi_aud_20111130.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Okna otwarte na niebo. Audycja generalna*, 30.11.2011, "L'Osservatore Romano" 33/2 [2012], pp. 44–46).
- Benedict XVI, *General Audience*, 25.01.2012, [https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf\\_ben-xvi\\_aud\\_20120125.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf_ben-xvi_aud_20120125.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Z modlitwy Jezusa rodzi się Kościół. Audycja generalna*, 25.01.2012, "L'Osservatore Romano" 33/3 [2012], pp. 34–35).
- Benedict XVI, *General Audience*, 1.02.2012, [https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf\\_ben-xvi\\_aud\\_20120201.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf_ben-xvi_aud_20120201.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, «Tak» *powiedziane Bogu szczytem wolności. Audycja generalna*, 1.02.2012, "L'Osservatore Romano" 33/4 [2012], pp. 44–46).
- Benedict XVI, *General Audience*, 8.02.2012, [https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf\\_ben-xvi\\_aud\\_20120208.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf_ben-xvi_aud_20120208.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Kiedy wydaje się, że Bóg nie słyszy. Audycja generalna*, 8.02.2012, *OsRomPol* 33/4 [2012], pp. 46–48).
- Benedict XVI, *General Audience*, 7.03.2012, [https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf\\_ben-xvi\\_aud\\_20120307.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf_ben-xvi_aud_20120307.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Kiedy Słowo nie ma słów. Audycja generalna*, 7.03.2012, "L'Osservatore Romano" 33/5 [2012], pp. 51–53).
- Benedict XVI, *General Audience*, 16.05.2012, [https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf\\_ben-xvi\\_aud\\_20120516.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf_ben-xvi_aud_20120516.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Modlitwa wyzwala. Audycja generalna*, 16.05.2012, "L'Osservatore Romano" 33/6 [2012], pp. 43–45).
- Benedict XVI, *General Audience*, 23.05.2012, [https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf\\_ben-xvi\\_aud\\_20120523.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf_ben-xvi_aud_20120523.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Chrześcijaństwo jest religią ufności. Audycja generalna*, 23.05.2012, "L'Osservatore Romano" 33/3–4 [2012], pp. 46–48).
- Benedict XVI, *General Audience*, 30.05.2012, [https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf\\_ben-xvi\\_aud\\_20120530.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf_ben-xvi_aud_20120530.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Bóg pociesza w strapieniu. Audycja generalna*, 30.05.2012, "L'Osservatore Romano" 33/7–8 [2012], pp. 48–50).
- Benedict XVI, *General Audience*, 20.06.2012, [https://www.vatican.va/latest/sub\\_index/hf\\_ben-xvi\\_aud\\_20120620\\_en.html](https://www.vatican.va/latest/sub_index/hf_ben-xvi_aud_20120620_en.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Modlitwa sprawia, że ludzie potrafią kochać. Audycja generalna*, 20.06.2012, "L'Osservatore Romano" 33/9–10 [2012], pp. 35–37).
- Benedict XVI, *General Audience*, 27.06.2012, [https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf\\_ben-xvi\\_aud\\_20120627.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf_ben-xvi_aud_20120627.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Droga życia chrześcijańskiego. Audycja generalna*, 27.06.2012, "L'Osservatore Romano" 33/9–10 [2012], pp. 38–40).
- Benedict XVI, *General Audience*, 3.10.2012, [https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf\\_ben-xvi\\_aud\\_20121003.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf_ben-xvi_aud_20121003.html) [access: 22.05.2024] (Polish

- translation: Benedykt XVI, *Liturgia chrześcijańska jest kultem otwartego nieba dla wszystkich. Audyencja generalna*, 3.10.2012, "L'Osservatore Romano" 33/12 [2012], pp. 40–42).
- Benedict XVI, *General Audience*, 28.11.2012, [https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf\\_ben-xvi\\_aud\\_20121128.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf_ben-xvi_aud_20121128.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Aby mówić o Bogu w naszych czasach. Audyencja generalna*, 28.11.2012, "L'Osservatore Romano" 34/1 [2013], pp. 43–45).
- Benedict XVI, *General Audience*, 5.12.2012, [https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf\\_ben-xvi\\_aud\\_20121205.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2012/documents/hf_ben-xvi_aud_20121205.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *W oceanie Bożej dobroci. Audyencja generalna*, 5.12.2012, "L'Osservatore Romano" 34/2 [2013], pp. 38–39).
- Benedict XVI, *General Audience*, 2.01.2013, [https://www.vatican.va/content/benedict-xvi/en/audiences/2013/documents/hf\\_ben-xvi\\_aud\\_20130102.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2013/documents/hf_ben-xvi_aud_20130102.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Narodziny Jezusa napętniają serce nadzieją i radością. Audyencja generalna*, 2.01.2013, "L'Osservatore Romano" 34/2 [2013], pp. 44–45).
- Benedict XVI, *General Audience*, 16.01.2013, [https://www.vatican.va/content/benedict-xvi/en/audiences/2013/documents/hf\\_ben-xvi\\_aud\\_20130116.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2013/documents/hf_ben-xvi_aud_20130116.html) [access: 20.05.2024] (Polish translation: Benedykt XVI, *Nawet ci, którzy nie wierzą, szukają oblicza Boga. Audyencja generalna*, 16.01.2013, "L'Osservatore Romano" 34/3–4 [2013], pp. 36–38).
- Benedict XVI, *General Audience*, 30.01.2013, [https://www.vatican.va/content/benedict-xvi/en/audiences/2013/documents/hf\\_ben-xvi\\_aud\\_20130130.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2013/documents/hf_ben-xvi_aud_20130130.html) [access: 21.05.2024] (Polish translation: Benedykt XVI, *Ojciec, który nie ma nas dosyć. Audyencja generalna*, 30.01.2013, "L'Osservatore Romano" 34/3–4 [2013], pp. 40–42).
- Benedict XVI, *General Audience. Easter Triduum*, 20.04.2011, [https://www.vatican.va/content/benedict-xvi/en/audiences/2011/documents/hf\\_ben-xvi\\_aud\\_20110420.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2011/documents/hf_ben-xvi_aud_20110420.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Tajemnica Wielkiego Tygodnia umacnia wiarę. Audyencja generalna w Wielką Środę*, 20.04.2011, "L'Osservatore Romano" 32/6 [2011], pp. 29–32).
- Benedict XVI, *General Audience. The Great Hallel. Psalm 136 (135)*, 19.10.2011, [https://www.vatican.va/content/benedict-xvi/en/audiences/2011/documents/hf\\_ben-xvi\\_aud\\_20111019.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2011/documents/hf_ben-xvi_aud_20111019.html) [access: 21.05.2024] (Polish translation: Benedykt XVI, *Historia dobroci Boga od stworzenia do zbawienia (Psalm 136). Audyencja generalna*, 19.10.2011, "L'Osservatore Romano" 33/1 [2012], pp. 38–41).
- Benedict XVI, *General Audience. The "jewel" of the Cry of Exultation*, 7.12.2011, [https://www.vatican.va/content/benedict-xvi/en/audiences/2011/documents/hf\\_ben-xvi\\_aud\\_20111207.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2011/documents/hf_ben-xvi_aud_20111207.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Serca prostaczków. Audyencja generalna*, 7.12.2011, "L'Osservatore Romano" 33/2 [2012], pp. 46–48).
- Benedict XVI, *General Audience. Munus docendi*, 14.04.2010, [https://www.vatican.va/content/benedict-xvi/en/audiences/2010/documents/hf\\_ben-xvi\\_aud\\_20100414.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2010/documents/hf_ben-xvi_aud_20100414.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Pan uobecnia swoje działanie przez postugę kapłana. Audyencja generalna*, 14.04.2010, "L'Osservatore Romano" 31/6 [2010], pp. 42–44).
- Benedict XVI, *General Audience. The Prayer and the Holy Family of Nazareth*, 28.12.2011, [https://www.vatican.va/content/benedict-xvi/en/audiences/2011/documents/hf\\_ben-xvi\\_aud\\_20111228.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2011/documents/hf_ben-xvi_aud_20111228.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Dom w Nazarecie szkołą modlitwy. Audyencja generalna*, 28.12.2011, OsRomPol 33/2 [2012], pp. 50–52).



- Benedict XVI, *General Audience. Year for Priests*, 24.06.2009, [https://www.vatican.va/content/benedict-xvi/en/audiences/2009/documents/hf\\_ben-xvi\\_aud\\_20090624.html](https://www.vatican.va/content/benedict-xvi/en/audiences/2009/documents/hf_ben-xvi_aud_20090624.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, «*Jakże niesamowitą rzeczą jest być księdzem*». *Audienca generalna*, 24.06.2009, "L'Osservatore Romano" 30/9 [2009], pp. 48–49).
- Benedict XVI, *Holy Mass and Eucharistic Procession to the Basilica of Saint Mary Major on the Solemnity of Corpus Christi. Homily of His Holiness*, 3.06.2010, [https://www.vatican.va/content/benedict-xvi/en/homilies/2010/documents/hf\\_ben-xvi\\_hom\\_20100603\\_corpusdomini.html](https://www.vatican.va/content/benedict-xvi/en/homilies/2010/documents/hf_ben-xvi_hom_20100603_corpusdomini.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Adorujemy Eucharystię, bo w niej jest obecne prawdziwe Ciało Jezusa. Homilia podczas Mszy św. w uroczystość Bożego Ciała*, 3.06.2010, "L'Osservatore Romano" 31/8–9 [2010], pp. 29–30).
- Benedict XVI, *Holy Mass for the Inauguration of the Fifth General Conference of the Episcopate of Latin America and the Caribbean*, 13.05.2007, [https://www.vatican.va/content/benedict-xvi/en/homilies/2007/documents/hf\\_ben-xvi\\_hom\\_20070513\\_conference-brazil.html](https://www.vatican.va/content/benedict-xvi/en/homilies/2007/documents/hf_ben-xvi_hom_20070513_conference-brazil.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Wiara w Boga-Miłość uczyniła Amerykę Łacińską «kontynentem nadziei». Msza św. na rozpoczęcie V Konferencji Ogólnej Episkopatu Ameryki Łacińskiej i Karaibów*, 13.05.2007, "L'Osservatore Romano" 28/9 [2007], pp. 34–35).
- Benedict XVI, *Holy Mass on the Occasion of Priestly Ordinations*, 29.04.2012, [https://www.vatican.va/content/benedict-xvi/en/homilies/2012/documents/hf\\_ben-xvi\\_hom\\_20120429\\_ordinazioni.html](https://www.vatican.va/content/benedict-xvi/en/homilies/2012/documents/hf_ben-xvi_hom_20120429_ordinazioni.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Sprawowanie Najświętszej Ofiary jest misją. Homilia podczas Mszy św. w Niedzielę Dobrego Pasterza i święcenia kapłańskie*, 29.04.2012, "L'Osservatore Romano" 33/6 [2012], pp. 19–21).
- Benedict XVI, *Homily at the Basilica of St Sabina*, 6.02.2008, [https://www.vatican.va/content/benedict-xvi/en/homilies/2008/documents/hf\\_ben-xvi\\_hom\\_20080206\\_ash-wednesday.html](https://www.vatican.va/content/benedict-xvi/en/homilies/2008/documents/hf_ben-xvi_hom_20080206_ash-wednesday.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Nie ma nadziei bez modlitwy. Homilia w bazylice św. Sabiny*, 6.02.2008, "L'Osservatore Romano" 29/3 [2008], pp. 25–26).
- Benedict XVI, *If You Want to Cultivate Peace, Protect Creation. Message of His Holiness Benedict XVI for the Celebration of the World Day of Peace 2010*, 8.12.2009, [https://www.vatican.va/content/benedict-xvi/en/messages/peace/documents/hf\\_ben-xvi\\_mes\\_20091208\\_xliii-world-day-peace.html](https://www.vatican.va/content/benedict-xvi/en/messages/peace/documents/hf_ben-xvi_mes_20091208_xliii-world-day-peace.html) [access: 20.05.2024] (Polish translation: Benedykt XVI, *Jeśli chcesz krzewić pokój, strzeż dzieła stworzenia. Orędzie Jego Świątobliwości Benedykta XVI na Światowy Dzień Pokoju 2010 r.*, 8.12.2009, "L'Osservatore Romano" 31/1 [2010], pp. 4–8).
- Benedict XVI, *Mass in the Sistine Chapel and Administration of the Baptism*, 11.01.2009, [https://www.vatican.va/content/benedict-xvi/en/homilies/2009/documents/hf\\_ben-xvi\\_hom\\_20090111\\_battesimo.html](https://www.vatican.va/content/benedict-xvi/en/homilies/2009/documents/hf_ben-xvi_hom_20090111_battesimo.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Chrzest darem prawdziwej wolności. Podczas Mszy św. w Niedzielę Chrztu Pańskiego*, 1.01.2009, "L'Osservatore Romano" 30/3 [2009], pp. 20–22).
- Benedict XVI, *Mass of the Lord's Supper*, 1.04.2010, [https://www.vatican.va/content/benedict-xvi/en/homilies/2010/documents/hf\\_ben-xvi\\_hom\\_20100401\\_coena-domini.html](https://www.vatican.va/content/benedict-xvi/en/homilies/2010/documents/hf_ben-xvi_hom_20100401_coena-domini.html) [access: 20.05.2024] (Polish translation: Benedykt XVI, *Pozwól nam żyć w Twojej miłości i stać się przez to jednością! Msza św. Wieczery Pańskiej*, 1.04.2010, "L'Osservatore Romano" 31/6 [2010], pp. 29–30).
- Benedict XVI, *Mass of the Lord's Supper. Homily of His Holiness*, 5.04.2012, [https://www.vatican.va/content/benedict-xvi/en/homilies/2012/documents/hf\\_ben-xvi\\_hom\\_20120405\\_](https://www.vatican.va/content/benedict-xvi/en/homilies/2012/documents/hf_ben-xvi_hom_20120405_)

- coena-domini.html [access: 22.05.2024] (Polish translation: Benedykt XVI, *Jezus otworzył nam drogę do wolności. Msza św. Wieczery Pańskiej*, 5.04.2012, "L'Osservatore Romano" 33/5 [2012], pp. 17–19).
- Benedict XVI, *Mass of Thanksgiving in Remembrance of the Pope's 80th Birthday*, 15.04.2007, [https://www.vatican.va/content/benedict-xvi/en/homilies/2007/documents/hf\\_ben-xvi\\_hom\\_20070415\\_80-genetliaco.html](https://www.vatican.va/content/benedict-xvi/en/homilies/2007/documents/hf_ben-xvi_hom_20070415_80-genetliaco.html) [access: 26.05.2024] (Polish translation: Benedykt XVI, *Szukajmy cienia Piotra, by żyć w świetle Chrystusa. Homilia w Niedzielę Miłosierdzia Bożego*, 15.04.2007, "L'Osservatore Romano" 28/6 [2007], pp. 23–25).
- Benedict XVI, *Message for the 21st World Day of the Sick*, 2.01.2013, [https://www.vatican.va/content/benedict-xvi/en/messages/sick/documents/hf\\_ben-xvi\\_mes\\_20130102\\_world-day-of-the-sick-2013.html](https://www.vatican.va/content/benedict-xvi/en/messages/sick/documents/hf_ben-xvi_mes_20130102_world-day-of-the-sick-2013.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Orędzie na XXI Światowy Dzień Chorego*, 2.01.2013, "L'Osservatore Romano" 34/2 [2013], pp. 6–7).
- Benedict XVI, *Message for the 47th World Day of Prayer for Vocations. Witness Awakens Vocations.*, 13.11.2009, [https://www.vatican.va/content/benedict-xvi/en/messages/vocations/documents/hf\\_ben-xvi\\_mes\\_20091113\\_xlvii-vocations.html](https://www.vatican.va/content/benedict-xvi/en/messages/vocations/documents/hf_ben-xvi_mes_20091113_xlvii-vocations.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Świadectwo budzi powołania. Orędzie na 47. Światowy Dzień Modlitw o Powołania*, 13.11.2009, "L'Osservatore Romano" 31/3–4 [2010], pp. 8–9).
- Benedict XVI, *Message for the 49th World Day of Prayer for Vocations*, 18.10.2011, [https://www.vatican.va/content/benedict-xvi/en/messages/vocations/documents/hf\\_ben-xvi\\_mes\\_20111018\\_xlix-vocations.html](https://www.vatican.va/content/benedict-xvi/en/messages/vocations/documents/hf_ben-xvi_mes_20111018_xlix-vocations.html) [access: 21.05.2024] (Polish translation: Benedykt XVI, *Powołanie darem miłości Boga. Orędzie na XLIX Światowy Dzień Modlitw o Powołania, obchodzony w IV Niedzielę Wielkanocną*, 18.10.2011, "L'Osservatore Romano" 33/4 [2012], pp. 4–6).
- Benedict XVI, *Message for the 97th World Day of Migrants and Refugees (2011). One Human Family*, 27.09.2010, [https://www.vatican.va/content/benedict-xvi/en/messages/migration/documents/hf\\_ben-xvi\\_mes\\_20100927\\_world-migrants-day.html](https://www.vatican.va/content/benedict-xvi/en/messages/migration/documents/hf_ben-xvi_mes_20100927_world-migrants-day.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Jedna rodzina ludzka. Orędzie na 97. Światowy Dzień Migranta i Uchodźcy 2011 r.*, 27.09.2010, "L'Osservatore Romano" 31/12 [2010], pp. 4–6).
- Benedict XVI, *Message for the World Mission Sunday 2010*, 6.02.2010, [https://www.vatican.va/content/benedict-xvi/en/messages/missions/documents/hf\\_ben-xvi\\_mes\\_20100206\\_world-mission-day-2010.html](https://www.vatican.va/content/benedict-xvi/en/messages/missions/documents/hf_ben-xvi_mes_20100206_world-mission-day-2010.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Budowanie wspólnoty kościelnej ma kluczowe znaczenie dla misji. Orędzie na Światowy Dzień Misyjny 2010 r.*, 6.02.2010, "L'Osservatore Romano" 31/6 [2010], pp. 4–5).
- Benedict XVI, *Regina Caeli*, 5.04.2010, [https://www.vatican.va/content/benedict-xvi/en/angelus/2010/documents/hf\\_ben-xvi\\_reg\\_20100405\\_easter-monday.html](https://www.vatican.va/content/benedict-xvi/en/angelus/2010/documents/hf_ben-xvi_reg_20100405_easter-monday.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Bądźmy zwiastunami zmartwychwstałego Pana. «Regina caeli» w Poniedziałek Wielkanocny*, 5.04.2010, "L'Osservatore Romano" 31/6 [2010], pp. 34–35).
- Benedict XVI, *Regina Caeli*, 22.05.2011, [https://www.vatican.va/content/benedict-xvi/en/angelus/2011/documents/hf\\_ben-xvi\\_reg\\_20110522.html](https://www.vatican.va/content/benedict-xvi/en/angelus/2011/documents/hf_ben-xvi_reg_20110522.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Bóg stał się widzialny w Chrystusie. Modlitwa maryjna z Papieżem*, 22.05.2011, "L'Osservatore Romano" 32/7 [2011], pp. 58–59).
- Benedict XVI, *Silence and Word; Path of Evangelization. Message for the 46th World Communications Day*, 24.01.2012, [https://www.vatican.va/content/benedict-xvi/en/messages/communications/documents/hf\\_ben-xvi\\_mes\\_20120124\\_46th-world-communications-day.html](https://www.vatican.va/content/benedict-xvi/en/messages/communications/documents/hf_ben-xvi_mes_20120124_46th-world-communications-day.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *«Milczenie i słowo drogą*

- ewangelizacji*». *Orędzie na XLVI Światowy Dzień Środków Społecznego Przekazu 2012 r.*, 24.01.2012, "L'Osservatore Romano" 33/3 [2012], pp. 7–9.
- Benedict XVI, *Solemnity of Mary, Mother of God. Homily of His Holiness Benedict XVI*, 1.01.2013, [https://www.vatican.va/content/benedict-xvi/en/homilies/2013/documents/hf\\_ben-xvi\\_hom\\_20130101\\_world-day-peace.html](https://www.vatican.va/content/benedict-xvi/en/homilies/2013/documents/hf_ben-xvi_hom_20130101_world-day-peace.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Człowiek jest stworzony do pokoju. Homilia podczas Mszy św. w uroczystość Świętej Bożej Rodzicielki Maryi*, 1.01.2013, "L'Osservatore Romano" 34/2 [2013], pp. 16–17).
- Benedict XVI, *Visit at the Cathedral of Cotonou*, 18.11.2012, [https://www.vatican.va/content/benedict-xvi/en/speeches/2011/november/documents/hf\\_ben-xvi\\_spe\\_20111118\\_cattedrale-cotonou.html](https://www.vatican.va/content/benedict-xvi/en/speeches/2011/november/documents/hf_ben-xvi_spe_20111118_cattedrale-cotonou.html) [access: 22.05.2024] (Polish translation: Benedykt XVI, *Z ufnością przyzywajmy Matki Miłosierdzia. Wizyta w katedrze w Kotonu*, 18.11.2012, "L'Osservatore Romano" 33/1 [2012], pp. 9–10).
- Blanco-Sarto P., *El inicio del camino. Fe, bautismo y pertenencia a la Iglesia en el pensamiento de Joseph Ratzinger*, "Wrocławski Przegląd Teologiczny" 28/2 (2020), pp. 49–61.
- Daly K., *Reshaping Fatherhood: Finding the Models*, "Journal of Family Issues" 14 (1993), pp. 510–530.
- Emery G., *Teologia trynitarna świętego Tomasza z Akwinu*, transl. M. Romanek, Kraków 2014.
- Emery G., *The Trinitarian Theology of Saint Thomas Aquinas*, transl. F.A. Murphy, Oxford 2007.
- Gadenz P.T., *The Gospel of Luke* (Catholic Commentary on Sacred Scripture), Grand Rapids, MI 2018.
- Góźdz K., *Idea braterstwa*, [in:] K. Góźdz, *Logos i Miłość. Teologia Josepha Ratzingera – Benedykta XVI*, Lublin 2018, pp. 165–176.
- Hoping H., *Das Geheimnis des Sohnes. Zur Christologie Joseph Ratzingers*, [in:] *Ein hörendes Herz. Hinführung zur Theologie und Spiritualität von Joseph Ratzinger/Papst Benedikt XVI.*, eds. M.Ch. Hastetter, H. Hoping, Series: Ratzinger Studien 5, Regensburg 2012, pp. 62–73.
- Jagodziński M., *The Father in the Communion of the Holy Trinity*, "Teologia w Polsce" 13/1 (2019), pp. 5–17.
- Jeremias J., *Abba. Studien zur neutestamentlichen Theologie und Zeitgeschichte*, Göttingen 1966.
- Kasjaniuk E., *Patrylogia*, [in:] *Encyklopedia katolicka*, vol. 15, eds. E. Gigilewicz et al., Lublin 2011, col. 66–68.
- Kowalczyk D., *La Trinità, la famiglia umana e la comunità religiosa. Opportunità e limiti delle analogie trinitarie*, "Wrocławski Przegląd Teologiczny" 29/1 (2021), pp. 163–187.
- Krueger J.P., *God the Father in the Western Tradition: Bringing Augustine and Bonaventure into Conversation with Modern Theology*, <https://cuislandora.wrlc.org/islandora/object/etd%3A429/datastream/PDF/view> [access: 2.04.2024].
- Ku J.B., *God the Father in the Theology of St. Thomas Aquinas*, Series: American University Studies VII/324, New York 2013.
- Łużyński W., *Chrześcijańskie braterstwo w świeckim społeczeństwie. Refleksje na podstawie nauczania Josepha Ratzingera*, "Teologia i Człowiek" 45/1 (2019), pp. 69–86.
- Powell S.M., *The Trinity in the German Thought*, Cambridge 2001.
- Pytel J.K., *Samookazanie się Boga przez stworzenie świata*, "Warszawskie Studia Teologiczne" 10 (1997), pp. 277–284.
- Ratzinger J., *Chrześcijańskie braterstwo*, transl. J. Merecki, Kraków 2007.
- Ratzinger J., *Jezus z Nazaretu. Studia o chrystologii*, vol. 1, eds. K. Góźdz, M. Górecka, transl. M. Górecka, W. Szymona, Series: Opera Omnia 6/1, Lublin 2015.

- Rossa P., *Teologia stworzenia w katechezie i przepowiadaniu w świetle publikacji J. Ratzingera – Benedykta XVI “Na początku Bóg stworzył...”*, “Tarnowskie Studia Teologiczne” 32/1 (2013), pp. 136–147.
- Schönborn Ch., *Zu den Quellen des christologischen Denkens im Werk von Joseph Ratzinger*, [in:] *Zur Mitte der Theologie im Werk von Joseph Ratzinger/Benedikt XVI.*, eds. M.H. Heim, J.C. Pech, Series: Ratzinger Studien 6, Regensburg 2013, pp. 93–108.
- Second Vatican Council, Dogmatic Constitution on Divine Revelation *Dei Verbum*, 1965.
- Sobór Laterański IV, *O wierze katolickiej*, [in:] *Dokumenty Soborów Powszechnych. Tekst grecki, łaciński, polski*, vol. 2, eds. A. Baron, H. Pietras, Kraków 2003, pp. 221–224.
- Sosnowski A., *Das Gebet Jesu in der Lehre vom Papst Benedikt XVI.*, “Teologia w Polsce” 12/2 (2018), pp. 265–283.
- Sosnowski A., *Konsekwencje wiary w Boga Ojca w nauczaniu Kard. Josepha Ratzingera*, “Częstochowskie Studia Teologiczne” 41 (2013), pp. 135–150.
- Sosnowski A., *Modlitwa Jezusa jako klucz do chrystologii w nauczaniu Josepha Ratzingera*, [in:] *Kościół Chrystusa*, eds. J. Królikowski, P. Łabuda, G.M. Baran, Series: Scripturae Lumen 11, Tarnów 2021, pp. 545–556.
- Sosnowski A., *Relacja Ojca i Syna w ujęciu kard. Josepha Ratzingera*, [in:] *Jezus Chrystus*, eds. G. Baran, P. Łabuda, J. Królikowski, Series: Scripturae Lumen 7, Tarnów 2015, pp. 287–302.
- Szczurek J.D., *Bóg Ojciec w tajemnicy Trójcy Świętej*, Kraków 2003.
- Szmulewicz H., *Z miłości i z nicości. Zarys teologii stworzenia*, Tarnów 2007.
- Szymik J., *Teologia według J. Ratzingera/Benedykta XVI. Rozumienie, natura, sens*, “Studia Nauk Teologicznych PAN” 12 (2017), pp. 35–47.
- Tułodziecki T., *Widzenie Boga w świetle Księgi Psalmów*, “Verbum Vitae” 16 (2009), pp. 107–122.
- Wainwright A.W., *The Trinity in the New Testament*, Eugene, OR 2001.
- Widdicombe P., *The Fatherhood of God from Origen to Athanasius*, Oxford 1994.
- Wołyniec W., *Teologia Ojca w “poprawionym Credo” Synodu w Antiochi w 341 roku*, “Wrocławski Przegląd Teologiczny” 21/1 (2013), pp. 43–54.
- Woźniak R.J., *Primitas et plenitudo. Dios Padre en la teología trinitaria de San Bonaventura*, Pamplona 2007.
- Wójtowicz M., *Męskość wobec zagrożeń ponowoczesności*, “Tarnowskie Studia Teologiczne” 41/2 (2022), pp. 129–148.
- Zielińska-Król K., *Ojcostwo na początku XXI wieku – kryzys ojcostwa i “nowe” ojcostwo*, “Roczniki Nauk o Rodzinie” 60/5 (2013), pp. 83–94.

ALEKSANDER SOSNOWSKI (PHD) – doctoral degree at the Faculty of Theology of the Pontifical University of John Paul II in Krakow. He was awarded the scholarship at the Katholische Hochschulgemeinde in Vienna (Catholic University Community Vienna), at the Faculty of Theology of the Albrecht and Ludwig University in Freiburg im Breisgau and at the Benedict XVI Institute in Regensburg, as well as the Fondazione Vaticana Joseph Ratzinger – Benedetto XVI. Author of numerous articles on dogmatic theology. He has recently published a monograph: *Świętość i święci w nauczaniu Josepha Ratzingera – Benedykta XVI* [Holiness and Saints in the Teaching of Joseph Ratzinger – Benedict XVI] (Żmigród 2021).