

CHAPTER 5 –

The Cooperation of the Human Family

The Pope begins this chapter by noting that “one of the deepest forms of poverty a person can experience is isolation... The development of peoples depends, above all, on a recognition that the human race is a single family working together in true communion, not simply a group of subjects who happen to live side by side.” (n. 53)

The Pope goes on to assert the need for religion to be able to take its place in public life: “Denying the right to profess one’s religion in public and the right to bring the truths of faith to bear upon public life has negative consequences for true development.” (n. 56)

The principle of subsidiarity must always be lived, assisting individuals to do what they cannot do on their own, especially in the area of globalisation: “In order not to produce a dangerous universal power of a tyrannical nature, the governance of globalisation must be marked by subsidiarity.” (n. 57)

The principle of subsidiarity must be closely linked to the principle of solidarity. As regards international development aid, it is especially the human resources that should be developed: “herein lies the real capital that needs to accumulate in order to guarantee a truly autonomous future for the poorest countries.” (n. 58)

The Pope suggests that developed nations should strive to allocate a larger portion of their gross domestic product to development aid, finding the money by eliminating waste and rejecting fraudulent claims in their own welfare systems. Another approach is fiscal subsidiarity, where citizens can decide how to allocate a portion of the taxes they pay to the State. (n. 60)

The Pope speaks about problems in international tourism, which can become an occasion for exploitation and moral degradation, especially in the case of so-called sex tourism. Also, tourism often follows a consumerist and hedonistic pattern, which is not conducive to authentic encounter between persons and cultures. (n. 61)

As regards migration, the Pope says that every migrant is a human person who “possesses fundamental, inalienable rights that must be respected by everyone and in every circumstance.” (n. 62)

The Pope suggests that trade unions explore the question of the so-called conflict between worker and consumer and that they turn their attention to workers in developing countries whose social rights are often violated. (n. 64)

As regards the world of finance, he speaks of the havoc that has been wreaked on the economy through its misuse. He says finance must be used in an ethical way so as to sustain true development, mentioning particularly the example of credit unions. He says micro-finance should be developed, especially for the more vulnerable sectors of the population. (n. 65)

The Pope goes on to speak of the new political power represented by consumers and their associations, saying that purchasing is always a moral, and not only an economic, act, which involves social responsibility. Forms of cooperative purchasing should be explored, as should new ways of marketing products from deprived areas of the world so as to guarantee their producers a fair return. (n. 66)

The Pope concludes by calling for a reform of the United Nations Organisation and of economic institutions and international finance in order to give poorer nations an effective voice in decision-making, to manage the global economy and to bring about integral development. (n. 67)



CHAPTER 6 –

The Development of Peoples and Technology

In another first for a social encyclical, in the final chapter the Pope goes into a detailed moral analysis of technology and its implications for true human development.

In general, he says we must remember that “we are a gift, not something self-generated,” warning that the development of peoples goes awry if humanity thinks it can re-create itself through the wonders of technology. (n. 68)

The Pope says that technology is a profoundly human reality that expresses the dominion of the spirit over matter. It “reveals man and his aspirations towards development, it expresses the inner tension that impels him gradually to overcome material limitations.” (n. 69)

But he warns of the danger of thinking technology self-sufficient, when too much attention is given to the “how” questions and not enough to the “why” questions, and he calls for “an ethically responsible use of technology.” (n. 70)

In the area of development, for example, some see the development of peoples as a purely technical matter: of financial engineering, institutional reforms, etc. (n. 71) Even peace can be seen as a technical product, the result of agreements, effective economic aid, technological and cultural exchanges, etc. (n. 72)

A crucial battleground is the field of bioethics, where reason and faith are both needed

to save man. “Entranced by an exclusive reliance on technology, reason without faith is doomed to flounder in an illusion of its own omnipotence. Faith without reason risks being cut off from everyday life.” (n. 74)

In a particularly incisive paragraph, the Pope speaks of the dangers inherent in the application of bio-technology to the conception and manipulation of life. He mentions *in-vitro* fertilisation and the possibility of manufacturing clones and hybrids, areas in which man believes he has mastered even the mystery of the origin of life. At the service of the “culture of death” are such practices as abortion, the eugenic programming of births, and euthanasia, all of which deny human dignity and foster a mechanistic understanding of human life. (n. 75)

Even the spiritual life is reduced in our technological society to a matter of psychology, neurology, the psyche and emotional well-being. (n. 76)

In order for there to be true development, we must recognise the many immaterial and spiritual dimensions of life. True development “requires new eyes and a new heart, capable of rising above a materialistic vision of human events, capable of glimpsing in development the ‘beyond’ that technology cannot give. By following this path, it is possible to pursue the integral human development that takes its direction from the driving force of charity in truth.” (n. 77)

CONCLUSION

When we look at the enormous problems facing us in the development of peoples, we are buoyed up by Christ’s words, “I am with you always, to the close of the age” (Mt 28:20). We remember that we are part of God’s family and this helps to generate a new vision and muster new energy. (n. 78)

Summing up the teaching of the whole encyclical, the Pope says, “Development needs Christians with their arms raised towards God in prayer, Christians moved by the knowledge that truth-filled love, *caritas in veritate*, from which authentic development proceeds, is not produced by us, but given to us. For this reason, even in the most difficult and complex times, besides recognising what is happening, we must above all else turn to God’s love.”

QUESTIONS FOR DISCUSSION

1. What struck you most in this encyclical?
2. What are some practical ways we as individuals can live out what the encyclical teaches?
3. How can the spirit of “gift” or “gratuitousness” mentioned in the Introduction and Chapter 3 be lived out in economic affairs?
4. What does the Pope mean by “human ecology” in Chapter 4 and how does it relate to environmental ecology?

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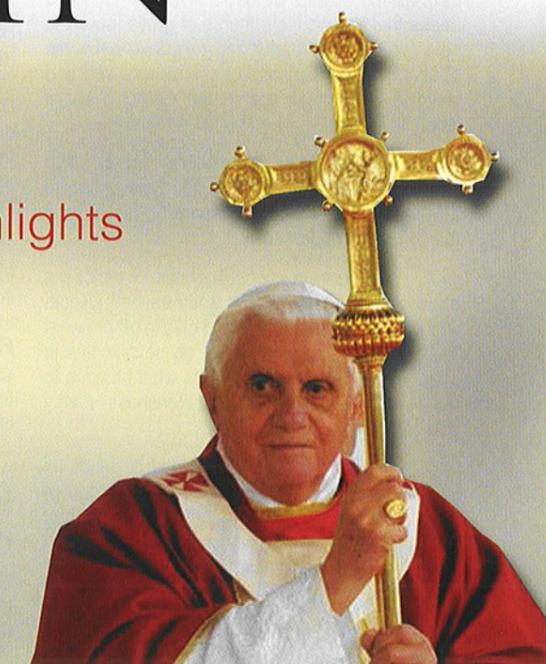


ENCYCLICAL CARITAS IN VERITATE

Summary & Highlights

“Truth is the light that gives meaning and value to charity...Without truth, charity degenerates into sentimentality”

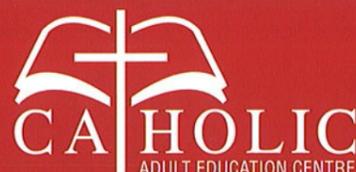
Pope Benedict XVI



POPE BENEDICT XVI

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CHAPTER 1 – The Message of Populorum Progressio

Caritas in Veritate (*Charity in Truth*) is Pope Benedict XVI's third encyclical, following those on love (*Deus Caritas Est*) and hope (*Spe Salvi*). It is subtitled "On integral human development in charity and truth" and is dated 29 June 2009.

It is the latest in the series of papal social encyclicals which began, in modern times, with Pope Leo XIII's *Rerum novarum* in 1891 and led up to Pope John Paul II's *Centesimus annus* on the centenary of *Rerum novarum* in 1991.

INTRODUCTION

Charity in Truth examines numerous social issues of the present time in the light of love, but always within the perspective of truth. As the Pope explains, "Charity is at the heart of the Church's social doctrine." (n. 2)

But since charity can often be misinterpreted, it must be understood in the light of the truth about man and God: "Truth is the light that gives meaning and value to charity... Without truth, charity degenerates into sentimentality." (n. 3)

The Pope introduces a concept that runs through the encyclical and that is in some way novel in social doctrine: the concept of gift, grace, gratuitousness. Love comes from God, who gives it to us as gift, as grace. Human beings in turn, as the objects of God's love, are called to "make themselves instruments of grace, so as to pour forth God's charity and to weave networks of charity... This dynamic of charity received and given is what gives rise to the Church's social teaching." (n. 5)

The Pope considers briefly two principles that are of special relevance to development in a globalised society: justice and the common good.

Every society has a system of justice but it also needs charity, which goes beyond justice. Justice comes first, since it is to give to others what belongs to them, but we must go beyond this to charity, which is to give to others what belongs to us. That is, we must live "gratuitousness, mercy and communion." (n. 6)

The Pope adds that charity must be lived not only in desiring the individual good of others, but in contributing to the common good of all, to those general conditions in society within which individuals can effectively pursue their individual good. (n. 7)

The Pope explains that the present encyclical intends to revisit Pope Paul VI's encyclical *Populorum Progressio* of 1967, which he calls "the *Rerum Novarum* of the present age", and to apply it to the present circumstances. He does so at a distance of over 40 years, much as Pope John Paul II did after 20 years with his encyclical *Sollicitudo Rei Socialis* in 1987. (n. 8)

In *Populorum Progressio*, which came just after the Second Vatican Council, Paul VI set out to convey two important truths. First, the Church in all her activity is engaged in promoting integral human development, and second, authentic human development concerns the whole of the person in every single dimension. This integral development requires a transcendent vision of the person, open to God and to eternal life. Without it, man seeks a dehumanised development reduced to the accumulation of wealth. (n. 11)

Pope Benedict goes on to show how other documents of Paul VI were related to human development. In the Apostolic Letter *Octogesima Adveniens* in 1971, Pope Paul warned against the ideology that entrusts development to technology alone, because development would then lack direction. In the encyclical *Humanae vitae* in 1968, he located the married couple at the foundation of society, showing the link between life ethics and social ethics. And in the Apostolic Exhortation *Evangelii nuntiandi* in 1975, he showed the profound link between evangelisation, with its proclamation of Christ, and human development. (nn. 14-15)

In *Populorum Progressio* Paul VI taught that development is a vocation, a calling from God to develop oneself towards the goal of eternal life in company with one's fellow human beings. (n. 16)

The central message of *Populorum Progressio* is that integral development promotes "the good of every man and of the whole man". To this end the Gospel is fundamental, because Christ "fully reveals humanity to itself". Integral development is not only on the human plane, so that man would *have* more; it is also and especially on the supernatural plane, so that man would *be* more. (n. 18)

Pope Benedict speaks of the importance of charity in promoting true development: "As society becomes ever more globalised, it makes us neighbours but does not make us brothers." Fraternity, he says, "originates in a transcendent vocation from God the Father, who loved us first, teaching us through the Son what fraternal charity is." (n. 19)

CHAPTER 2 – Human Development in our Time

In the second chapter, Pope Benedict examines the teaching of *Populorum Progressio* in light of the present situation. He notes that much of the vision has not been fulfilled and that there are serious problems in the world's financial systems, as evidenced by the current crisis. (n. 21)

He speaks of "the scandal of glaring inequalities" in the distribution of wealth in the world, both in rich countries and in poorer ones. (n. 22)

As regards the effect of globalisation on the State, the Pope says that the increasing mobility of financial capital and the means of production has meant that the State has become more and more limited in its sovereignty. But in response to the present financial crisis, States are once again taking a more active role, offering citizens the possibility of becoming more involved in public affairs. (n. 24)

The Pope looks at the growing practice of rich countries outsourcing production to poorer countries where goods can be manufactured more cheaply, which has led to a downsizing of social security systems in order for the poor countries to be competitive. At the same time, trade unions have become less effective in protecting workers' rights, and there is a real need for them to be promoted. The Pope says that "the primary capital to be safeguarded and valued is man, the human person in his or her integrity: man is the source, the focus and the aim of all economic and social life". (n. 25)

The Pope identifies two dangers to cultures in the present climate of globalisation. First, there is *cultural eclecticism* where "cultures are simply placed alongside one another and viewed as substantially equivalent and interchangeable." Second, there is the opposite danger of *cultural levelling* and indiscriminate acceptance of types of conduct and life-styles. Here one "loses sight of the profound significance of the culture of different nations ... by which the individual defines himself in relation to life's fundamental questions." (n. 26)

Next the Pope comments on the continuing hunger in the world. He says that to feed the hungry is an "ethical imperative" for the Church, a "requirement for safeguarding the peace and stability of the planet". (n. 27)

As regards respect for life, the Pope decries the efforts of developed countries to promote contraception and abortion as means of population control: "Openness to life is at the centre of true development. When a society moves towards the denial or suppression of life, it ends up no longer finding the necessary motivation and energy to strive for man's true good." (n. 28)

Another aspect of modern life closely related to integral development is the denial of the right to religious freedom. "Today, in fact, people frequently kill in the holy name of God... Violence puts the brakes on authentic development and impedes the evolution of peoples towards greater socio-economic and spiritual well-being." (n. 29)

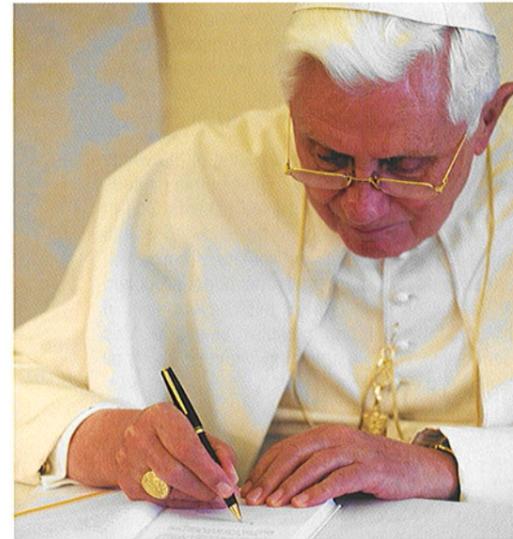
In a very important section, the Pope goes on to speak of the importance of charity in informing plans of action for development. "Charity is not an added extra, like an appendix to work already concluded in each of the various disciplines: it engages them in dialogue from the very beginning ... Intelligence and love are not in separate compartments: love is rich in intelligence and intelligence is full of love." (n. 30)

Summarising his analysis of *Populorum Progressio*, the Pope says that "its basic theme,

namely progress, remains an open question, made all the more acute and urgent by the current economic and financial crisis." The principal new feature has been the explosion of globalisation, which has been "the principal driving force behind the emergence from underdevelopment of whole regions, and in itself it represents a great opportunity. Nevertheless, without the guidance of charity in truth, this global force could cause unprecedented damage and create new divisions within the human family." (n. 33)

CHAPTER 3 – Fraternity, Economic Development and Civil Society

The Pope begins the third chapter with a consideration of the notion of "gift", mentioning various aspects of gratuitousness in our lives which often go unrecognised because of a purely consumerist and utilitarian view of life. "The human being is made for gift, which expresses and makes present his transcendent dimension," he says. Among the gifts man receives are faith, hope, charity and truth. "Because it is a gift received by everyone, charity in truth is a force that builds community". Authentic development "needs to make room for the principle of gratuitousness as an expression of fraternity." (n. 34)



The market, the Pope says, must be based on solidarity and mutual trust, but "today it is this trust which has ceased to exist, and the loss of trust is a grave loss." (n. 35)

The Pope goes on to say that if the economy is not directed towards the common good, grave imbalances can be produced. The market itself is not at fault, but rather it is the attitudes of those engaged in it, especially "when those at the helm are motivated by purely selfish ends." The financial crisis shows us clearly that "traditional principles of social ethics like transparency, honesty and responsibility cannot be ignored or attenuated, but also that in commercial relationships the principle of gratuitousness and

the logic of gift as an expression of fraternity can and must find their place within normal economic activity." (n. 36)

The Pope commends especially economic activity which follows principles other than pure profit, such as those arising from religious and lay initiatives. He says that economic life needs "works redolent of the spirit of gift", with the "logic of the unconditional gift." (n. 37)

He says that an "economy of gratuitousness and fraternity" should find its place in all three subjects of economic activity identified by Pope John Paul II in *Centesimus Annus* – the market, the State and civil society. Alongside profit-oriented enterprises "there must be room for commercial entities based on mutualist principles and pursuing social ends" as a way of "civilising the economy." (n. 38)

In an important paragraph, the Pope points out the dangers that can arise in the modern business enterprise, which is almost exclusively answerable to its investors. Such a firm rarely has a stable director who can feel responsible in the long term for the stakeholders: namely the workers, suppliers, consumers, the natural environment and broader society. Rather the director answers mainly to the shareholders, seeking short term profit. (n. 40)

As regards globalisation, the Pope says that it should be seen not merely as a socio-economic process, but also as a human process in which "humanity itself is becoming increasingly interconnected." Globalisation, which is in itself neither good nor bad, offers the "possibility of large-scale redistribution of wealth on a world-wide scale," and can lead "towards the humanising goal of solidarity". (n. 42)

CHAPTER 4 – The Development of People, Rights and Duties, the Environment

The Pope begins the fourth chapter by warning against an indiscriminate assertion of rights without a corresponding acceptance of the duties these rights imply. He speaks of the "grave inconsistency" of the appeal to "alleged rights, arbitrary and non-essential in nature, accompanied by the demand that they be recognised and promoted by public structures, while, on the other hand, elementary and basic rights remain unacknowledged and are violated in much of the world." (n. 43)

The Pope goes on to the important question of population growth, which should not be considered as the primary cause of underdevelopment. On the contrary, "Morally responsible openness to life represents a rich social and economic resource." It has allowed populous nations "to emerge from poverty thanks not least to the size of their population and the talents of their people." He calls falling birth rates to below replacement level "a crucial problem for highly affluent societies" since it puts a strain on social welfare systems, reduces the availability

of qualified labourers, narrows the "brain pool" upon which nations can draw for their needs, and impoverishes social relations in minuscule families. (n. 44)

The Pope says that the economy needs ethics, "not any ethics whatsoever, but an ethics which is people-centred." (n. 45)

He goes on to say that, in addition to the traditional profit-based companies and non-profit organisations, a third type is to be encouraged, namely a composite reality embracing the private and public spheres, in which profit is used for achieving human and social ends. (n. 46)

Speaking of development programs in less developed countries, the Pope says that the people who benefit from these programs should be directly involved in their planning and implementation. And he asks that aid agencies "commit themselves to complete transparency, informing donors and the public of the percentage of their income allocated to programs of cooperation, the actual content of those programs and, finally, the detailed expenditure of the institution itself." (n. 47)

With regard to the environment, the Pope warns against two extremes: "either considering nature an untouchable taboo or, on the contrary, abusing it. Neither attitude is consonant with the Christian vision of nature as the fruit of God's creation." He says that the natural environment is "a wondrous work of the Creator containing a 'grammar' which sets forth ends and criteria for its wise use", and that projects for development cannot ignore future generations, in what he calls "inter-generational justice". (n. 48)

As regards energy, the Pope warns against hoarding non-renewable energy resources and he calls on advanced countries to lower their domestic energy consumption and to find ways of regulating the exploitation of non-renewable resources. (n. 49)

He says, "Human beings legitimately exercise a responsible stewardship over nature ... so that it can worthily accommodate and feed the world's population. On this earth there is room for everyone." (n. 50)

At the same time the Pope calls on the Church to protect mankind from self-destruction by promoting a *human ecology*, which will also benefit environmental ecology. He clarifies this in a hard-hitting paragraph: "If there is a lack of respect for the right to life and to a natural death, if human conception, gestation and birth are made artificial, if human embryos are sacrificed to research, the conscience of society ends up losing the concept of human ecology and, along with it, that of environmental ecology. It is contradictory to insist that future generations respect the natural environment when our educational systems and laws do not help them to respect themselves. The book of nature is one and indivisible: it takes in not only the environment but also life, sexuality, marriage, the family, social relations: in a word, integral human development." (n. 51)



Charity Gives but
**Justice
Changes**
Leviticus 53:1-10