

CARITAS IN VERITATE || CHARITY IN TRUTH

EXCERPTS

The following are key passages drawn from Caritas in veritate, organized by paragraph.

INTRODUCTION

- Charity in truth, to which Jesus Christ bore witness by his earthly life and especially by his death and resurrection, is the principle driving force behind the authentic development of every person and of all humanity. (1)
- Charity is at the heart of the Church's social doctrine. Every responsibility and every commitment spelt out by that doctrine is derived from charity which, according to the teaching of Jesus, is the synthesis of the entire Law (cf. Mt 22: 36-40). It gives real substance to the personal relationship with God and with neighbor. (2)
- Only in truth does charity shine forth, only in truth can charity be authentically lived. (3)
- In the present social and cultural context, where there is a widespread tendency to relativize truth, practicing charity in truth helps people to understand that adhering to the values of Christianity is not merely useful but essential for building a good society and for true integral human development. (4)
- As the objects of God's love, men and women become subjects of charity, they are called to make themselves instruments of grace, so as to pour forth God's charity and to weave networks of charity. (5)
- "*Caritas in veritate*" is the principle around which the Church's social doctrine turns, a principle that takes on practical form in the criteria that govern moral action. (6)
- On the one hand, charity demands justice: recognition and respect for the legitimate rights of individuals and peoples. (6)
- On the other hand, charity transcends justice and completes it in the logic of giving and forgiving. (6)
- Charity always manifests God's love in human relationships as well; it gives theological and salvific value to all commitment for justice in the world. (6)
- Besides the good of the individual, there is a good that is linked to living in society: the common good. It is the good of "all of us", made up of individuals, families and intermediate groups who together constitute society. (7)
- *Populorum Progressio* taught that life in Christ is the first and principal factor of development. We are entrusted with the task of traveling the path of development with all our heart and all our intelligence, with the ardor of charity and the wisdom of truth. (8)
- Love in truth—*caritas in veritate*—is a great challenge for the Church in a world that is becoming progressively and pervasively globalized. (9)

CHAPTER ONE:
THE MESSAGE OF *POPULORUM PROGRESSIO*

- A fresh reading of *Populorum Progressio*, more than forty years after its publication, invites us to remain faithful to its message of charity and truth, viewed within the overall context of Paul VI's specific magisterium and, more generally, within the tradition of the Church's social doctrine. (10)
- The publication of *Populorum Progressio* occurred immediately after the conclusion of the Second Vatican Ecumenical Council, and in its opening paragraphs it clearly indicates its close connection with the Council. Paul VI set out from this vision in order to convey two important truths. (11)
- The first is that the whole Church, in all her being and acting ... is engaged in promoting integral human development. She has a public role over and above her charitable and educational activities: all the energy she brings to the advancement of humanity and of universal fraternity is manifested when she is able to operate in a climate of freedom. In not a few cases, that freedom is impeded by prohibitions and persecutions, or it is limited when the Church's public presence is reduced to her charitable activities alone. (11)
- The second truth is that authentic human development concerns the whole of the person in every single dimension. Without the perspective of eternal life, human progress in this world is denied breathing-space. Enclosed within history, it runs the risk of being reduced to the mere accumulation of wealth; humanity thus loses the courage to be at the service of higher goods, at the service of the great and disinterested initiatives called forth by universal charity. (11)
- The Church's social doctrine illuminates with an unchanging light the new problems that are constantly emerging. This safeguards the permanent and historical character of the doctrinal "patrimony" which, with its specific characteristics, is part and parcel of the Church's ever-living Tradition. For these reasons, *Populorum Progressio*, situated within the great current of Tradition, can still speak to us today. (12)
- Social doctrine is built on the foundation handed on by the Apostles to the Fathers of the Church, and then received and explored by the great Christian doctors. (12)
- This doctrine points definitively to the New Man, to the "last Adam [who] became a life-giving spirit" (1 Cor 15: 45), the principle of the charity that "never ends" (1 Cor 13: 8). (12)
- Paul VI clearly understood that the social question had become worldwide and he grasped the interconnection between the impetus towards the unification of humanity and the Christian ideal of a single family of peoples in solidarity and fraternity... He proposed Christian charity as the principal force at the service of development. (13)
- In his Apostolic Letter *Octogesima Adveniens* of 1971, Paul VI reflected on the meaning of politics, and the danger constituted by utopian and ideological visions that place its ethical and human dimensions in jeopardy. Unfortunately the negative ideologies continue to flourish. (14)
- Two further documents by Paul VI without any direct link to social doctrine—the Encyclical *Humanae Vitae* (25 July 1968) and the Apostolic Exhortation *Evangelii Nuntiandi* (8 December 1975)—are highly important for delineating the fully human meaning of the development that the Church proposes. (15)
- The Encyclical *Humanae Vitae* emphasizes both the unitive and the procreative meaning of sexuality, thereby locating at the foundation of society the married couple, man and woman, who accept one another mutually, in distinction and in complementarity: a couple, therefore, that is open to life. (15)

- The Apostolic Exhortation *Evangelii Nuntiandi*, for its part, is very closely linked with development. Paul VI's words, "evangelization would not be complete if it did not take account of the unceasing interplay of the Gospel and of man's concrete life, both personal and social." (15)
- The Church maintains this link between life ethics and social ethics, between evangelization and human advancement.
- In *Populorum Progressio*, Paul VI taught that progress, in its origin and essence, is first and foremost a vocation: "in the design of God, every man is called upon to develop and fulfill himself, for every life is a vocation." (16)
- A vocation is a call that requires a free and responsible answer. Integral human development presupposes the responsible freedom of the individual and of peoples: no structure can guarantee this development over and above human responsibility. (17)
- Besides requiring freedom, integral human development as a vocation also demands respect for its truth. The truth of development consists in its completeness: if it does not involve the whole man and every man, it is not true development. (18)
- Finally, the vision of development as a vocation brings with it the central place of charity within that development. (19)
- As society becomes ever more globalized, it makes us neighbors but does not make us brothers. Reason, by itself, is capable of grasping the equality between men and of giving stability to their civic coexistence, but it cannot establish fraternity. This originates in a transcendent vocation from God the Father, who loved us first, teaching us through the Son what fraternal charity is. (19)
- *Populorum Progressio* repeatedly underlines the urgent need for reform, and in the face of great problems of injustice in the development of peoples, it calls for courageous action to be taken without delay. This urgency is also a consequence of charity in truth. (20)

CHAPTER TWO:

HUMAN DEVELOPMENT IN OUR TIME

- The current economic crisis obliges us to set ourselves new rules and to discover new forms of commitment, to build on positive experiences and to reject negative ones. The crisis thus becomes an opportunity for discernment, in which to shape a new vision for the future. (21)
- Paul VI had an articulated vision of development. He understood the term to indicate the goal of rescuing peoples, first and foremost, from hunger, deprivation, endemic diseases and illiteracy. From the economic point of view, this meant their active participation, on equal terms, in the international economic process; from the social point of view, it meant their evolution into educated societies marked by solidarity; from the political point of view, it meant the consolidation of democratic regimes capable of ensuring freedom and peace. (21)
- Profit is useful if it serves as a means towards an end that provides a sense both of how to produce it and how to make good use of it. Once profit becomes the exclusive goal, if it is produced by improper means and without the common good as its ultimate end, it risks destroying wealth and creating poverty. (21)
- The world's wealth is growing in absolute terms, but inequalities are on the increase. (22)
- Corruption and illegality are unfortunately evident in the conduct of the economic and political class in rich countries, both old and new, as well as in poor ones. (22)

- Among those who sometimes fail to respect the human rights of workers are large multinational companies as well as local producers. (22)
- International aid has often been diverted from its proper ends, through irresponsible actions both within the chain of donors and within that of the beneficiaries. (22)
- On the part of rich countries there is excessive zeal for protecting knowledge through an unduly rigid assertion of the right to intellectual property, especially in the field of health care. (22)
- At the same time, in some poor countries, cultural models and social norms of behavior persist which hinder the process of development. (22)
- Yet it should be stressed that progress of a merely economic and technological kind is insufficient. Development needs above all to be true and integral. (23)
- In our own day, the State finds itself having to address the limitations to its sovereignty imposed by the new context of international trade and finance, which is characterized by increasing mobility both of financial capital and means of production, material and immaterial. (24)
- Today, it seems more realistic to re-evaluate [states'] role and their powers, which need to be prudently reviewed and remodeled so as to enable them, perhaps through new forms of engagement, to address the challenges of today's world. (24)
- Once the role of public authorities has been more clearly defined, one could foresee an increase in the new forms of political participation, nationally and internationally, that have come about through the activity of organizations operating in civil society; in this way it is to be hoped that the citizens' interest and participation in the *res publica* will become more deeply rooted. (24)
- From the social point of view, systems of protection and welfare, already present in many countries in Paul VI's day, are finding it hard to pursue their goals of true social justice in today's profoundly changed environment. (25)
- The repeated calls issued within the Church's social doctrine, beginning with *Rerum Novarum*, for the promotion of workers' associations that can defend their rights must therefore be honored today even more than in the past, as a prompt and far-sighted response to the urgent need for new forms of cooperation at the international level, as well as the local level. (25)
- Today the possibilities of interaction between cultures have increased significantly, giving rise to new openings for intercultural dialogue: a dialogue that, if it is to be effective, has to set out from a deep-seated knowledge of the specific identity of the various dialogue partners. The increased commercialization of cultural exchange today leads to a twofold danger. (26)
- Feed the hungry (cf. Mt 25: 35, 37, 42) is an ethical imperative for the universal Church, as she responds to the teachings of her Founder, the Lord Jesus, concerning solidarity and the sharing of goods. Moreover, the elimination of world hunger has also, in the global era, become a requirement for safeguarding the peace and stability of the planet. (27)
- Hunger is not so much dependent on lack of material things as on shortage of social resources, the most important of which are institutional. (27)
- The problem of food insecurity needs to be addressed within a long-term perspective, eliminating the structural causes that give rise to it and promoting the agricultural development of poorer countries. (27)
- The right to food, like the right to water, has an important place within the pursuit of other rights, beginning with the fundamental right to life. It is therefore necessary to cultivate a public conscience that considers food and access to water as universal rights of all human beings, without distinction or discrimination. (27)

- 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. If personal and social sensitivity towards the acceptance of a new life is lost, then other forms of acceptance that are valuable for society also wither away. The acceptance of life strengthens moral fiber and makes people capable of mutual help. (28)
- Not only does the situation of poverty still provoke high rates of infant mortality in many regions, but some parts of the world still experience practices of demographic control, on the part of governments that often promote contraception and even go so far as to impose abortion. (28)
- In economically developed countries, legislation contrary to life is very widespread, and it has already shaped moral attitudes and praxis, contributing to the spread of an anti-birth mentality; frequent attempts are made to export this mentality to other States as if it were a form of cultural progress. (28)
- Some non-governmental Organizations work actively to spread abortion, at times promoting the practice of sterilization in poor countries, in some cases not even informing the women concerned. Moreover, there is reason to suspect that development aid is sometimes linked to specific healthcare policies which de facto involve the imposition of strong birth control measures. Further grounds for concern are laws permitting euthanasia as well as pressure from lobby groups, nationally and internationally, in favor of its juridical recognition. (28)
- There is another aspect of modern life that is very closely connected to development: the denial of the right to religious freedom. (29)
- Today 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. This applies especially to terrorism motivated by fundamentalism, which generates grief, destruction and death, obstructs dialogue between nations and diverts extensive resources from their peaceful and civil uses. (29)
- Yet it should be added that, as well as religious fanaticism that in some contexts impedes the exercise of the right to religious freedom, so too the deliberate promotion of religious indifference or practical atheism on the part of many countries obstructs the requirements for the development of peoples, depriving them of spiritual and human resources. (29)
- In view of the complexity of the issues, it is obvious that the various disciplines have to work together through an orderly interdisciplinary exchange. Charity does not exclude knowledge, but rather requires, promotes, and animates it from within. Knowledge is never purely the work of the intellect; if it aspires to be wisdom capable of directing man in the light of his first beginnings and his final ends, it must be "seasoned" with the "salt" of charity. (30)
- Charity is not an added extra, like an appendix to work already concluded in each of the various disciplines: it engages them in dialogue from the very beginning... Intelligence and love are not in separate compartments: love is rich in intelligence and intelligence is full of love. (30)
- This means that moral evaluation and scientific research must go hand in hand, and that charity must animate them in a harmonious interdisciplinary whole, marked by unity and distinction. (31)
- The Church's social doctrine, which has "an important interdisciplinary dimension," can exercise, in this perspective, a function of extraordinary effectiveness. It allows faith, theology, metaphysics and science to come together in a collaborative effort in the service of humanity. (31)
- The development of peoples needs to be sought through a multidisciplinary approach, purified by charity. Remarkable convergences and possible solutions will then come to light, without any fundamental component of human life being obscured. (32)

- More than forty years after *Populorum Progressio*, its basic theme, namely progress, remains an open question, made all the more acute and urgent by the current economic and financial crisis. (33)
- The principal new feature has been the explosion of worldwide interdependence, commonly known as globalization. It 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. (33)
- Hence charity and truth confront us with an altogether new and creative challenge, one that is certainly vast and complex. It is about broadening the scope of reason and making it capable of knowing and directing these powerful new forces, animating them within the perspective of that "civilization of love" whose seed God has planted in every people, in every culture. (33)

CHAPTER THREE:

FRATERNITY, ECONOMIC DEVELOPMENT AND CIVIL SOCIETY

- Charity in truth places man before the astonishing experience of gift. Because it is a gift received by everyone, charity in truth is a force that builds community, it brings all people together without imposing barriers or limits. We must make it clear, on the one hand, that the logic of gift does not exclude justice, nor does it merely sit alongside it as a second element added from without; on the other hand, economic, social and political development, if it is to be authentically human, needs to make room for the principle of gratuitousness as an expression of fraternity. (34)
- The human community that we build by ourselves can never, purely by its own strength, be a fully fraternal community, nor can it overcome every division and become a truly universal community. The unity of the human race, a fraternal communion transcending every barrier, is called into being by the word of God-who-is-Love. (34)
- The conviction that man is self-sufficient and can successfully eliminate the evil present in history by his own action alone has led him to confuse happiness and salvation with immanent forms of material prosperity and social action. Then, the conviction that the economy must be autonomous, that it must be shielded from "influences" of a moral character, has led man to abuse the economic process in a thoroughly destructive way. In the long term, these convictions have led to economic, social and political systems that trample upon personal and social freedom, and are therefore unable to deliver the justice that they promise. (34)
- History is thereby deprived of Christian hope, deprived of a powerful social resource at the service of integral human development, sought in freedom and in justice. Hope encourages reason and gives it the strength to direct the will. It is already present in faith, indeed it is called forth by faith. Charity in truth feeds on hope and, at the same time, manifests it. (34)
- As the absolutely gratuitous gift of God, hope bursts into our lives as something not due to us, something that transcends every law of justice. It takes first place in our souls as a sign of God's presence in us, a sign of what he expects from us. (34)
- The market is subject to the principles of so-called commutative justice, which regulates the relations of giving and receiving between parties to a transaction. But the social doctrine of the Church has unceasingly highlighted the importance of distributive justice and social justice for the market economy, not only because it belongs within a broader social and political context, but also because of the wider network of relations within which it operates. (35)
- It was timely when Paul VI in *Populorum Progressio* insisted that the economic system itself would benefit from the wide-ranging practice of justice, inasmuch as the first to gain from the

development of poor countries would be rich ones. The poor are not to be considered a "burden", but a resource, even from the purely economic point of view. (35)

- Economic activity cannot solve all social problems through the simple application of commercial logic. This needs to be directed towards the pursuit of the common good, for which the political community in particular must also take responsibility. (36)
- Economy and finance, as instruments, can be used badly when those at the helm are motivated by purely selfish ends. But it is man's darkened reason that produces these consequences, not the instrument *per se*. Therefore it is not the instrument that must be called to account, but individuals, their moral conscience and their personal and social responsibility. (36)
- The Church's social doctrine holds that authentically human social relationships of friendship, solidarity and reciprocity can also be conducted within economic activity, and not only outside it or "after" it. The economic sphere is neither ethically neutral, nor inherently inhuman and opposed to society. It is part and parcel of human activity and precisely because it is human, it must be structured and governed in an ethical manner. (36)
- The great challenge before us is to demonstrate not only 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. It is a demand both of charity and of truth. (36)
- The Church's social doctrine has always maintained that justice must be applied to every phase of economic activity, because this is always concerned with man and his needs. Thus every economic decision has a moral consequence. (37)
- Perhaps at one time it was conceivable that first the creation of wealth could be entrusted to the economy, and then the task of distributing it could be assigned to politics. Today that would be more difficult, given that economic activity is no longer circumscribed within territorial limits, while the authority of governments continues to be principally local. Hence the canons of justice must be respected from the outset, as the economic process unfolds, and not just afterwards or incidentally. (37)
- In the global era, economic activity cannot prescind from gratuitousness, which fosters and disseminates solidarity and responsibility for justice and the common good among the different economic players. Solidarity is first and foremost a sense of responsibility on the part of everyone with regard to everyone, and it cannot therefore be merely delegated to the State. (38)
- Charity in truth, in this case, requires that shape and structure be given to those types of economic initiative which, without rejecting profit, aim at a higher goal than the mere logic of the exchange of equivalents, of profit as an end in itself. (38)
- In order to defeat underdevelopment, action is required not only on improving exchange-based transactions and implanting public welfare structures, but above all on gradually increasing openness, in a world context, to forms of economic activity marked by quotas of gratuitousness and communion. (39)
- The exclusively binary model of market-plus-State is corrosive of society, while economic forms based on solidarity, which find their natural home in civil society without being restricted to it, build up society. (39)
- The market of gratuitousness does not exist, and attitudes of gratuitousness cannot be established by law. Yet both the market and politics need individuals who are open to reciprocal gift. (39)

- When both the logic of the market and the logic of the State come to an agreement that each will continue to exercise a monopoly over its respective area of influence, in the long term much is lost: solidarity in relations between citizens, participation and adherence, actions of gratuitousness, all of which stand in contrast with giving in order to acquire (the logic of exchange) and giving through duty (the logic of public obligation, imposed by State law). (39)
- Today's international capital market offers great freedom of action. Yet there is also increasing awareness of the need for greater social responsibility on the part of business. (40)
- Business management cannot concern itself only with the interests of the proprietors, but must also assume responsibility for all the other stakeholders who contribute to the life of the business: the workers, the clients, the suppliers of various elements of production, the community of reference. (40)
- A certain amount of capital can do good, if invested abroad rather than at home. Yet the requirements of justice must be safeguarded, with due consideration for the way in which the capital was generated and the harm to individuals that will result if it is not used where it was produced. (40)
- What should be avoided is a speculative use of financial resources that yields to the temptation of seeking only short-term profit, without regard for the long-term sustainability of the enterprise, its benefit to the real economy and attention to the advancement, in suitable and appropriate ways, of further economic initiatives in countries in need of development. (40)
- Business activity has a human significance, prior to its professional one. It is present in all work, understood as a personal action, an "*actus personae*", which is why every worker should have the chance to make his contribution knowing that in some way "he is working 'for himself'". "Everyone who works is a creator." In order to construct an economy that will soon be in a position to serve the national and global common good, it is appropriate to take account of this broader significance of business activity. (41)
- "Political authority" also involves a wide range of values, which must not be overlooked in the process of constructing a new order of economic productivity, socially responsible and human in scale. We must also promote a dispersed political authority, effective on different levels. (41)
- The integrated economy of the present day does not make the role of States redundant, but rather it commits governments to greater collaboration with one another. In some nations, moreover, the construction or reconstruction of the State remains a key factor in their development. (41)
- The focus of international aid should be on consolidating constitutional, juridical and administrative systems in countries that do not yet fully enjoy these goods. (41)
- Alongside economic aid, there needs to be aid directed towards reinforcing the guarantees proper to the State of law: a system of public order and effective imprisonment that respects human rights, truly democratic institutions. (41)
- The articulation of political authority at the local, national and international levels is one of the best ways of giving direction to the process of economic globalization. It is also the way to ensure that it does not actually undermine the foundations of democracy. (41)
- Globalization is a multifaceted and complex phenomenon which must be grasped in the diversity and unity of all its different dimensions, including the theological dimension. In this way it will be possible to experience and to steer the globalization of humanity in relational terms, in terms of communion and the sharing of goods. (42)
- While globalization should certainly be understood as a socio-economic process, this is not its only dimension. Underneath the more visible process, humanity itself is becoming increasingly

interconnected; it is made up of individuals and peoples to whom this process should offer benefits and development, as they assume their respective responsibilities, singly and collectively. (42)

- The truth of globalization as a process and its fundamental ethical criterion are given by the unity of the human family and its development towards what is good. Hence a sustained commitment is needed to promote a person-based and community-oriented cultural process of world-wide integration that is open to transcendence. (42)
- The processes of globalization, suitably understood and directed, open up the unprecedented possibility of large-scale redistribution of wealth on a world-wide scale; if badly directed, however, they can lead to an increase in poverty and inequality, and could even trigger a global crisis. (42)
- The transition inherent in the process of globalization presents great difficulties and dangers that can only be overcome if we are able to appropriate the underlying anthropological and ethical spirit that drives globalization towards the humanizing goal of solidarity. (42)

CHAPTER FOUR:

THE DEVELOPMENT OF PEOPLE, RIGHTS AND DUTIES, THE ENVIRONMENT

- Individual rights, when detached from a framework of duties which grants them their full meaning, can run wild, leading to an escalation of demands which is effectively unlimited and indiscriminate.... Duties set a limit on rights because they point to the anthropological and ethical framework of which rights are a part, in this way ensuring that they do not become license. (43)
- Duties thereby reinforce rights and call for their defense and promotion as a task to be undertaken in the service of the common good. (43)
- If the only basis of human rights is to be found in the deliberations of an assembly of citizens, those rights can be changed at any time, and so the duty to respect and pursue them fades from the common consciousness. Governments and international bodies can then lose sight of the objectivity and "inviolability" of rights. When this happens, the authentic development of peoples is endangered. (43)
- The notion of rights and duties in development must also take account of the problems associated with population growth. This is a very important aspect of authentic development, since it concerns the inalienable values of life and the family. (44)
- To consider population increase as the primary cause of underdevelopment is mistaken, even from an economic point of view. Suffice it to consider, on the one hand, the significant reduction in infant mortality and the rise in average life expectancy found in economically developed countries, and on the other hand, the signs of crisis observable in societies that are registering an alarming decline in their birth rate. (44)
- The Church, in her concern for man's authentic development, urges him to have full respect for human values in the exercise of his sexuality. (44)
- It is irresponsible to view sexuality merely as a source of pleasure, and likewise to regulate it through strategies of mandatory birth control. In either case materialistic ideas and policies are at work, and individuals are ultimately subjected to various forms of violence. (44)
- There is a need to defend the primary competence of the family in the area of sexuality, as opposed to the State and its restrictive policies, and to ensure that parents are suitably prepared to undertake their responsibilities. (44)

- Populous nations have been able to emerge from poverty thanks not least to the size of their population and the talents of their people. On the other hand, formerly prosperous nations are presently passing through a phase of uncertainty and in some cases decline, precisely because of their falling birth rates; this has become a crucial problem for highly affluent societies. (44)
- The decline in births, falling at times beneath the so-called "replacement level", also puts a strain on social welfare systems, increases their cost, eats into savings and hence the financial resources needed for investment, reduces the availability of qualified laborers, and narrows the "brain pool" upon which nations can draw for their needs. (44)
- Furthermore, smaller and at times miniscule families run the risk of impoverishing social relations, and failing to ensure effective forms of solidarity. These situations are symptomatic of scant confidence in the future and moral weariness. (44)
- It is thus becoming a social and even economic necessity once more to hold up to future generations the beauty of marriage and the family, and the fact that these institutions correspond to the deepest needs and dignity of the person. (44)
- In view of this, States are called to enact policies promoting the centrality and the integrity of the family founded on marriage between a man and a woman, the primary vital cell of society, and to assume responsibility for its economic and fiscal needs, while respecting its essentially relational character. (44)
- The economy needs ethics in order to function correctly—not any ethics whatsoever, but an ethics which is people-centered. Much in fact depends on the underlying system of morality. On this subject the Church's social doctrine can make a specific contribution, since it is based on man's creation "in the image of God" (Gen 1: 27), a datum which gives rise to the inviolable dignity of the human person and the transcendent value of natural moral norms. (45)
- When we consider the issues involved in the relationship between business and ethics, as well as the evolution currently taking place in methods of production, it would appear that the traditionally valid distinction between profit-based companies and non-profit organizations can no longer do full justice to reality, or offer practical direction for the future. (46)
- In recent decades a broad intermediate area has emerged between the two types of enterprise. It is made up of traditional companies which nonetheless subscribe to social aid agreements in support of underdeveloped countries, charitable foundations associated with individual companies, groups of companies oriented towards social welfare, and the diversified world of the so-called "civil economy" and the "economy of communion". This is not merely a matter of a "third sector", but of a broad new composite reality embracing the private and public spheres, one which does not exclude profit, but instead considers it a means for achieving human and social ends. (46)
- The strengthening of different types of businesses, especially those capable of viewing profit as a means for achieving the goal of a more humane market and society, must also be pursued in those countries that are excluded or marginalized from the influential circles of the global economy. (47)
- In these countries it is very important to move ahead with projects based on subsidiarity, suitably planned and managed, aimed at affirming rights yet also providing for the assumption of corresponding responsibilities. (47)
- In development programs, the principle of the centrality of the human person, as the subject primarily responsible for development, must be preserved. The principal concern must be to improve the actual living conditions of the people in a given region, thus enabling them to carry out those duties which their poverty does not presently allow them to fulfill. (47)

- Today the subject of development is also closely related to the duties arising from our relationship to the natural environment. The environment is God's gift to everyone, and in our use of it we have a responsibility towards the poor, towards future generations and towards humanity as a whole. (48)
- When nature, including the human being, is viewed as the result of mere chance or evolutionary determinism, our sense of responsibility wanes. In nature, the believer recognizes the wonderful result of God's creative activity, which we may use responsibly to satisfy our legitimate needs, material or otherwise, while respecting the intrinsic balance of creation. (48)
- If this vision is lost, we end up 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. (48)
- It is contrary to authentic development to view nature as something more important than the human person. This position leads to attitudes of neo-paganism or a new pantheism—human salvation cannot come from nature alone, understood in a purely naturalistic sense. (48)
- It is also necessary to reject the opposite position, which aims at total technical dominion over nature, because the natural environment is more than raw material to be manipulated at our pleasure; it is a wondrous work of the Creator containing a "grammar" which sets forth ends and criteria for its wise use, not its reckless exploitation. (48)
- Questions linked to the care and preservation of the environment today need to give due consideration to the energy problem. The fact that some States, power groups and companies hoard non-renewable energy resources represents a grave obstacle to development in poor countries. (49)
- The international community has an urgent duty to find institutional means of regulating the exploitation of non-renewable resources, involving poor countries in the process, in order to plan together for the future. (49)
- The technologically advanced societies can and must lower their domestic energy consumption, either through an evolution in manufacturing methods or through greater ecological sensitivity among their citizens. (49)
- Human beings legitimately exercise a responsible stewardship over nature, in order to protect it, to enjoy its fruits and to cultivate it in new ways, with the assistance of advanced technologies, so that it can worthily accommodate and feed the world's population. At the same time we must recognize our grave duty to hand the earth on to future generations in such a condition that they too can worthily inhabit it and continue to cultivate it. (50)
- The way humanity treats the environment influences the way it treats itself, and vice versa. This invites contemporary society to a serious review of its life-style, which, in many parts of the world, is prone to hedonism and consumerism, regardless of their harmful consequences. (51)
- 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. (51)
- 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. Our duties towards the environment are linked to our duties towards the human person, considered in himself and in relation to others. It would be wrong to uphold one set of duties while trampling on the other. Herein lies a grave contradiction in our mentality and practice today: one which demeans the person, disrupts the environment and damages society. (51)

- Truth, and the love which it reveals, cannot be produced: they can only be received as a gift. Their ultimate source is not, and cannot be, mankind, but only God, who is himself Truth and Love. (52)

CHAPTER FIVE: THE COOPERATION OF THE HUMAN FAMILY

- One of the deepest forms of poverty a person can experience is isolation. Poverty is often produced by a rejection of God's love, by man's basic and tragic tendency to close in on himself, thinking himself to be self-sufficient or merely an insignificant and ephemeral fact, a "stranger" in a random universe. (53)
- If we look closely at other kinds of poverty, including material forms, we see that they are born from isolation, from not being loved or from difficulties in being able to love. Man is alienated when he is alone, when he is detached from reality, when he stops thinking and believing in a foundation. (53)
- 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. (53)
- As a spiritual being, the human creature is defined through interpersonal relations. The more authentically he or she lives these relations, the more his or her own personal identity matures. It is not by isolation that man establishes his worth, but by placing himself in relation with others and with God. (53)
- A metaphysical understanding of the relations between persons is therefore of great benefit for their development. (53)
- The human community does not absorb the individual, annihilating his autonomy, as happens in the various forms of totalitarianism, but rather values him all the more because the relation between individual and community is a relation between one totality and another. (53)
- Just as a family does not submerge the identities of its individual members, just as the Church rejoices in each "new creation" (Gal 6: 15; 2 Cor 5: 17) incorporated by Baptism into her living Body, so too the unity of the human family does not submerge the identities of individuals, peoples and cultures, but makes them more transparent to each other and links them more closely in their legitimate diversity. (53)
- The theme of development can be identified with the inclusion-in-relation of all individuals and peoples within the one community of the human family, built in solidarity on the basis of the fundamental values of justice and peace. This perspective is illuminated in a striking way by the relationship between the Persons of the Trinity within the one divine Substance. (54)
- The Trinity is absolute unity insofar as the three divine Persons are pure relationality. The reciprocal transparency among the divine Persons is total and the bond between each of them complete, since they constitute a unique and absolute unity. (54)
- God desires to incorporate us into this reality of communion as well: "that they may be one even as we are one" (Jn 17: 22). The Church is a sign and instrument of this unity. (54)
- In the light of the revealed mystery of the Trinity, we understand that true openness does not mean loss of individual identity but profound interpenetration. This also emerges from the common human experiences of love and truth. Just as the sacramental love of spouses unites them spiritually in "one flesh" (Gen 2: 24; Mt 19: 5; Eph 5: 31) and makes out of the two a real and

relational unity, so in an analogous way truth unites spirits and causes them to think in unison, attracting them as a unity to itself. (54)

- The Christian revelation of the unity of the human race presupposes a metaphysical interpretation of the "*humanum*" in which relationality is an essential element. Other cultures and religions teach brotherhood and peace and are therefore of enormous importance to integral human development. (55)
- Some religious and cultural attitudes, however, do not fully embrace the principle of love and truth and therefore end up retarding or even obstructing authentic human development. There are certain religious cultures in the world today that do not oblige men and women to live in communion but rather cut them off from one other in a search for individual well-being, limited to the gratification of psychological desires. Furthermore, a certain proliferation of different religious "paths", attracting small groups or even single individuals, together with religious syncretism, can give rise to separation and disengagement. (55)
- At the same time, some religious and cultural traditions persist which ossify society in rigid social groupings, in magical beliefs that fail to respect the dignity of the person, and in attitudes of subjugation to occult powers. (55)
- In these contexts, love and truth have difficulty asserting themselves, and authentic development is impeded. (55)
- For this reason, while it may be true that development needs the religions and cultures of different peoples, it is equally true that adequate discernment is needed. Religious freedom does not mean religious indifferentism, nor does it imply that all religions are equal. (55)
- Discernment is needed regarding the contribution of cultures and religions, especially on the part of those who wield political power, if the social community is to be built up in a spirit of respect for the common good. Such discernment has to be based on the criterion of charity and truth. Christianity, the religion of the "God who has a human face," contains this very criterion within itself. (55)
- The Christian religion and other religions can offer their contribution to development only if God has a place in the public realm, specifically in regard to its cultural, social, economic, and particularly its political dimensions. 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. (56)
- Fruitful dialogue between faith and reason cannot but render the work of charity more effective within society. A particular manifestation of charity and a guiding criterion for fraternal cooperation between believers and non-believers is undoubtedly the principle of subsidiarity, an expression of inalienable human freedom. (57)
- The principle of subsidiarity must remain closely linked to the principle of solidarity and vice versa, since the former without the latter gives way to social privatism, while the latter without the former gives way to paternalist social assistance that is demeaning to those in need. (58)
- Cooperation for development must not be concerned exclusively with the economic dimension: it offers a wonderful opportunity for encounter between cultures and peoples. (59)
- Technologically advanced societies must not confuse their own technological development with a presumed cultural superiority, but must rather rediscover within themselves the oft-forgotten virtues which made it possible for them to flourish throughout their history. (59)

- Evolving societies must remain faithful to all that is truly human in their traditions, avoiding the temptation to overlay them automatically with the mechanisms of a globalized technological civilization. (59)
- In all cultures there are examples of ethical convergence, some isolated, some interrelated, as an expression of the one human nature, willed by the Creator; the tradition of ethical wisdom knows this as the natural law. This universal moral law provides a sound basis for all cultural, religious and political dialogue, and it ensures that the multi-faceted pluralism of cultural diversity does not detach itself from the common quest for truth, goodness and God. (59)
- The Christian faith, by becoming incarnate in cultures and at the same time transcending them, can help them grow in universal brotherhood and solidarity, for the advancement of global and community development. (59).
- More economically developed nations should do all they can to allocate larger portions of their gross domestic product to development aid, thus respecting the obligations that the international community has undertaken in this regard. (60)
- Greater solidarity at the international level is seen especially in the ongoing promotion—even in the midst of economic crisis—of greater access to education, which is at the same time an essential precondition for effective international cooperation. (61)
- The term "education" refers not only to classroom teaching and vocational training — both of which are important factors in development — but to the complete formation of the person. (61)
- In order to educate, it is necessary to know the nature of the human person, to know who he or she is. The increasing prominence of a relativistic understanding of that nature presents serious problems for education, especially moral education, jeopardizing its universal extension. Yielding to this kind of relativism makes everyone poorer and has a negative impact on the effectiveness of aid to the most needy populations, who lack not only economic and technical means, but also educational methods and resources to assist people in realizing their full human potential. (61)
- Another aspect of integral human development that is worthy of attention is the phenomenon of migration. (62)
- Policies should set out from close collaboration between the migrants' countries of origin and their countries of destination; it should be accompanied by adequate international norms able to coordinate different legislative systems with a view to safeguarding the needs and rights of individual migrants and their families, and at the same time, those of the host countries. (62)
- There is no doubt that foreign workers, despite any difficulties concerning integration, make a significant contribution to the economic development of the host country through their labor, besides that which they make to their country of origin through the money they send home. (62)
- Obviously, these laborers cannot be considered as a commodity or a mere workforce. They must not, therefore, be treated like any other factor of production. Every migrant is a human person who, as such, possesses fundamental, inalienable rights that must be respected by everyone and in every circumstance. (62)
- Decent work expresses the essential dignity of every man and woman in the context of their particular society: work that is freely chosen, effectively associating workers, both men and women, with the development of their community; work that enables the worker to be respected and free from any form of discrimination; work that makes it possible for families to meet their needs and provide schooling for their children, without the children themselves being forced into labor; work that permits the workers to organize themselves freely, and to make their voices heard; work that leaves enough room for rediscovering one's roots at a personal, familial and spiritual level; work that guarantees those who have retired a decent standard of living. (63)

- While reflecting on the theme of work, it is appropriate to recall how important it is that labor unions, which have always been encouraged and supported by the Church, should be open to the new perspectives that are emerging in the world of work. (64)
- Finance now needs to go back to being an instrument directed towards improved wealth creation and development. The entire financial system has to be aimed at sustaining true development. (65)
- Purchasing is always a moral—and not simply economic—act. Hence the consumer has a specific social responsibility, which goes hand-in-hand with the social responsibility of the enterprise. Consumers should be continually educated regarding their daily role, which can be exercised with respect for moral principles without diminishing the intrinsic economic rationality of the act of purchasing. (66)
- In the face of the unrelenting growth of global interdependence, there is a strongly felt need, even in the midst of a global recession, for a reform of the United Nations Organization, and likewise of economic institutions and international finance, so that the concept of the family of nations can acquire real teeth. There is urgent need of a true world political authority. (67)
- Such an authority would need to be regulated by law, to observe consistently the principles of subsidiarity and solidarity, to seek to establish the common good, and to make a commitment to securing authentic integral human development inspired by the values of charity in truth. (67)
- Such an authority would need to be universally recognized and to be vested with the effective power to ensure security for all, regard for justice, and respect for rights. (67)
- It would have to have the authority to ensure compliance with its decisions from all parties, and also with the coordinated measures adopted in various international forums. (67)
- Without this, despite the great progress accomplished in various sectors, international law would risk being conditioned by the balance of power among the strongest nations. (67)
- The integral development of peoples and international cooperation require the establishment of a greater degree of international ordering, marked by subsidiarity, for the management of globalization. They also require the construction of a social order that at last conforms to the moral order, to the interconnection between moral and social spheres, and to the link between politics and the economic and civil spheres, as envisaged by the Charter of the United Nations. (67)

CHAPTER SIX:

THE DEVELOPMENT OF PEOPLES AND TECHNOLOGY

- The development of peoples goes awry if humanity thinks it can re-create itself through the "wonders" of technology, just as economic development is exposed as a destructive sham if it relies on the "wonders" of finance in order to sustain unnatural and consumerist growth. (68)
- In the face of such Promethean presumption, we must fortify our love for a freedom that is not merely arbitrary, but is rendered truly human by acknowledgment of the good that underlies it. (68)
- To this end, man needs to look inside himself in order to recognize the fundamental norms of the natural moral law which God has written on our hearts. (68)
- Technology—it is worth emphasizing—is a profoundly human reality, linked to the autonomy and freedom of man. In technology we express and confirm the hegemony of the spirit over matter. (69)

- Technology is a response to God's command to till and to keep the land (cf. Gen 2: 15) that he has entrusted to humanity, and it must serve to reinforce the covenant between human beings and the environment, a covenant that should mirror God's creative love. (69)
- Technological development can give rise to the idea that technology is self-sufficient when too much attention is given to the "how" questions, and not enough to the many "why" questions underlying human activity...Hence the pressing need for formation in an ethically responsible use of technology. Moving beyond the fascination that technology exerts, we must reappropriate the true meaning of freedom, which is not an intoxication with total autonomy, but a response to the call of being, beginning with our own personal being. (70)
- Development will never be fully guaranteed through automatic or impersonal forces, whether they derive from the market or from international politics. Development is impossible without upright men and women, without financiers and politicians whose consciences are finely attuned to the requirements of the common good. Both professional competence and moral consistency are necessary. (71)
- Even peace can run the risk of being considered a technical product, merely the outcome of agreements between governments or of initiatives aimed at ensuring effective economic aid. Nevertheless, if such efforts are to have lasting effects, they must be based on values rooted in the truth of human life. (72)
- It is true that peace-building requires the constant interplay of diplomatic contacts, economic, technological and cultural exchanges, agreements on common projects, as well as joint strategies to curb the threat of military conflict and to root out the underlying causes of terrorism. (72)
- Given the media's fundamental importance in engineering changes in attitude towards reality and the human person, we must reflect carefully on their influence, especially in regard to the ethical-cultural dimension of globalization and the development of peoples in solidarity. (73)
- [The media] can have a civilizing effect not only when, thanks to technological development, they increase the possibilities of communicating information, but above all when they are geared towards a vision of the person and the common good that reflects truly universal values. (73)
- A particularly crucial battleground in today's cultural struggle between the supremacy of technology and human moral responsibility is the field of bioethics, where the very possibility of integral human development is radically called into question. (74)
- The social question has become a radically anthropological question, in the sense that it concerns not just how life is conceived but also how it is manipulated, as bio-technology places it increasingly under man's control. (75)
- We must not underestimate the disturbing scenarios that threaten our future, or the powerful new instruments that the "culture of death" has at its disposal. To the tragic and widespread scourge of abortion we may well have to add in the future — indeed it is already surreptitiously present — the systematic eugenic programming of births. At the other end of the spectrum, a pro-euthanasia mindset is making inroads as an equally damaging assertion of control over life that under certain circumstances is deemed no longer worth living. Underlying these scenarios are cultural viewpoints that deny human dignity. (75)
- God reveals man to himself; reason and faith work hand in hand to demonstrate to us what is good, provided we want to see it; the natural law, in which creative Reason shines forth, reveals our greatness, but also our wretchedness insofar as we fail to recognize the call to moral truth. (75)
- The question of development is closely bound up with our understanding of the human soul, insofar as we often reduce the self to the psyche and confuse the soul's health with emotional

well-being. These over-simplifications stem from a profound failure to understand the spiritual life, and they obscure the fact that the development of individuals and peoples depends partly on the resolution of problems of a spiritual nature. (76)

- The new forms of slavery to drugs and the lack of hope into which so many people fall can be explained not only in sociological and psychological terms but also in essentially spiritual terms. The emptiness in which the soul feels abandoned, despite the availability of countless therapies for body and psyche, leads to suffering. (76)
- There cannot be holistic development and universal common good unless people's spiritual and moral welfare is taken into account, considered in their totality as body and soul. (76)
- The supremacy of technology tends to prevent people from recognizing anything that cannot be explained in terms of matter alone. Yet everyone experiences the many immaterial and spiritual dimensions of life. Knowing is not simply a material act, since the object that is known always conceals something beyond the empirical datum. (77)
- In every truth there is something more than we would have expected, in the love that we receive there is always an element that surprises us. We should never cease to marvel at these things. In all knowledge and in every act of love the human soul experiences something "over and above," which seems very much like a gift that we receive, or a height to which we are raised. (77)

CONCLUSION

- Without God man neither knows which way to go, nor even understands who he is. In the face of the enormous problems surrounding the development of peoples, which almost make us yield to discouragement, we find solace in the sayings of our Lord Jesus Christ, who teaches us: "Apart from me you can do nothing" (Jn 15: 5) and then encourages us: "I am with you always, to the close of the age" (Mt 28: 20). As we contemplate the vast amount of work to be done, we are sustained by our faith that God is present alongside those who come together in his name to work for justice. (78)
- Openness to God makes us open towards our brothers and sisters and towards an understanding of life as a joyful task to be accomplished in a spirit of solidarity. On the other hand, ideological rejection of God and an atheism of indifference, oblivious to the Creator and at risk of becoming equally oblivious to human values, constitute some of the chief obstacles to development today. A humanism which excludes God is an inhuman humanism. (78)
- Only a humanism open to the Absolute can guide us in the promotion and building of forms of social and civic life—structures, institutions, culture and ethos—without exposing us to the risk of becoming ensnared by the fashions of the moment. (78)
- Awareness of God's undying love sustains us in our laborious and stimulating work for justice and the development of peoples, amid successes and failures, in the ceaseless pursuit of a just ordering of human affairs. God's love calls us to move beyond the limited and the ephemeral, it gives us the courage to continue seeking and working for the benefit of all, even if this cannot be achieved immediately and if what we are able to achieve, alongside political authorities and those working in the field of economics, is always less than we might wish. God gives us the strength to fight and to suffer for love of the common good, because he is our All, our greatest hope. (78)
- 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. (79)

- Development requires attention to the spiritual life, a serious consideration of the experiences of trust in God, spiritual fellowship in Christ, reliance upon God's providence and mercy, love and forgiveness, self-denial, acceptance of others, justice and peace. All this is essential if "hearts of stone" are to be transformed into "hearts of flesh" (Ezek 36: 26), rendering life on earth "divine" and thus more worthy of humanity. All this is of man, because man is the subject of his own existence; and at the same time it is of God, because God is at the beginning and end of all that is good, all that leads to salvation: "the world or life or death or the present or the future, all are yours; and you are Christ's; and Christ is God's" (1 Cor 3: 22-23). (79)
- 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, for the grace to glorify him by living according to his will, to receive the daily bread that we need, to be understanding and generous towards our debtors, not to be tempted beyond our limits, and to be delivered from evil (cf. Mt 6: 9-13). (79)

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