

Ten Commandments

FOR INTEGRAL DEVELOPMENT

(Based on Pope Benedict's Encyclical *Caritas in Veritate*)

1. You shall opt for a courageous and generous engagement in the field of justice and peace.
2. You shall promote human development in the moral, social, cultural, economic, political and spiritual spheres.
3. You shall consider food and access to water as universal rights.
4. You shall expose and boycott multinational companies as well as local producers that fail to respect human rights.
5. You shall renounce wasteful consumerism and cutthroat competitions
6. You shall work for distributive and social justice that will benefit the poor of our country.
7. You shall actively participate in the Church's liberative mission of truth.
8. You shall so direct the processes of globalization, as to reduce inequality and prevent a global crisis.
9. You shall foster and practice solidarity with all and responsibility to everyone.
10. You shall renounce and denounce violence of any kind to anyone or to the environment.

JUSTICE SUNDAY - 16 AUGUST 2009

CHARITY IN TRUTH BEGETS JUSTICE

(A Reflection on the Encyclical *Caritas in Veritate*)

Contents

1. Chairperson's Message
2. Justice Sunday Liturgy
3. Ideas for an Effective Observance of Justice Sunday
4. Précis of *Caritas in Veritate*
4. Discussion Guide to *Caritas in Veritate*
5. Ten Commandments for Integral Human Development



1. MESSAGE FROM THE CHAIRPERSON

Dear Sisters and Brothers,

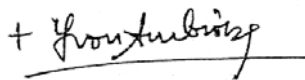
'*Caritas in Veritate*', the recent addition to the Church's cache of Social Teaching, is already making ripples. The encyclical letter has been released at a time when the whole world is reeling under the baneful economic crisis. None can mistake the timing of '*Caritas in Veritate*'. The Pope presents it as a new and efficacious paradigm of development that will ensure the integral development of humankind and will effectively salvage humanity from the current economic crisis.

In this encyclical, Pope Benedict revisits the teachings of Pope Paul VI on *integral human development*. He reaffirms the relevance of *Populorum Progressio*, calling it 'the *Rerum Novarum* of the present age'. He also reiterates the inclusive development that Paul VI envisioned: man's complete development and the development of all mankind.

The opening words of *Caritas in Veritate* are significant: "Charity in truth... is the principal driving force behind the authentic development of every person and of all humanity." In this encyclical letter, the Pope "focuses on the principles essential for authentic human development" and underscores the social themes vital to the well-being of humanity. Such key principles of Catholic Social Teaching as solidarity, the common good, universal destination of goods, participation, subsidiarity, human dignity & the unity of the human family have also been sufficiently emphasized in *Caritas in Veritate*. In a way, the Holy Father has aptly proven to the world that Church is indeed an "expert in humanity"

"Love – *caritas* – is an extraordinary force which leads people to opt for courageous and generous engagement in the field of justice and peace," states *Caritas in Veritate*. The CBCI Commission for Justice, Peace and Development is pleased to highlight the key themes of the encyclical letter with the firm hope that the Justice Sunday this year will be a defining moment that triggers your dedication to the cause of justice and peace, without which man's complete development and the development of all humankind will be incomplete.

Yours in Christ,



Bishop Yvon Ambroise,
Chairperson, CBCI Commission for Justice, Peace and Development

UPCOMING EVENTS

Organized by

CBCI Commission for Justice, Peace and Development

1. TRAINING IN HUMAN RIGHTS

- In collaboration with the *National Human Rights Commission*
- For: Justice and Peace Activists

2. WORKSHOP ON THE RIGHT TO FOOD

- In collaboration with the Supreme Court Advisors and *HRLN*
- For: SHG Coordinators

3. SEMINAR ON THE RIGHTS BASED APPROACH TO DEVELOPMENT

- In collaboration with *Hotline Asia & Delhi*
- For: Rel. Superiors & JP Coordinators

4. SOUTH ASIAN COLLOQUIUM ON PEACE

- In collaboration with *Asian Center for Progress of Peoples (ACPP)*, Hong Kong
- For: South Asian JPD Commission Coordinators

5. NATIONAL CONGRESS OF LAWYERS

- For: Members of Legal Cells and Lawyers Forum for Justice and Peace

6. COLLOQUIUM: CHURCH OF THE POOR AND THE MARGINALISED

- For: Bishops, Theologians, Rel. Superiors and Lay Leaders



Seats for these programmes are limited. If you or your organization is interested in any of the programmes, please write to

Fr Nithiya OFM Cap, JPD Commission,
CBCI Centre, 1 – Ashok Place, New Delhi – 110 001
Email: jpdcommission@gmail.com or nithiyas@gmail.com
Tel: 011-23366127; Mob: 9868511018

JUSTICE SUNDAY - 16 AUGUST 2009¹

Charity in Truth begets Justice

(A Reflection on the Encyclical *Caritas in Veritate*)

2. JUSTICE SUNDAY LITURGY

Introduction

Dear Sisters and Brothers,

Today the Church in India observes JUSTICE SUNDAY – a day that shall renew our commitment to justice. Even a brief examination of what has been happening both to the country and to the Church in India will only accentuate the crying need for justice. This situation can be remedied only by love, says Pope Benedict XVI. His latest Encyclical *Caritas in Veritate* has this to say: “Love – caritas – is an extraordinary force which leads people to opt for courageous and generous engagement in the field of justice and peace.”

In every Eucharistic celebration we commemorate that liberative love, “to which Jesus Christ bore witness by his earthly life and especially by his death and resurrection”. And, the Pope affirms that such love is the “principal driving force behind the authentic development of every person and of all humanity”. Let us pray that this Eucharist may fill our hearts with the liberative love of Jesus and that we may truly understand our role and responsibility in ushering in a society based on truth, justice, love and peace.

Penitential Rite

We are sorry, Lord, for our failure to comprehend the real meaning of love as a courageous and generous engagement in the field of

¹ The CBCI Commission for Justice, Peace and Development acknowledges the assistance of Fr Cedric Prakash, Director of *Prashant*, <sjprashant@gmail.com> and Mr Antony Arulraj, Advocacy Officer, *Hotline Delhi* <hotlinedelhi@gmail.com> in preparing the Justice Sunday Message this year.

justice and peace; and for our failures in ushering in a civilization of love, which alone could heal the world torn apart by discord and violence. Lord, have mercy!

Response: Lord, have mercy!

We are sorry, Christ, for not having allowed the hunger and thirst of millions of our brothers and sisters to impact our lives; and for our persistent engagement in wasteful consumerism. Christ, have mercy!

Response: Christ, have mercy!

We are sorry, Lord, for our failure to be bearers of the Truth; for our failure to prophetically challenge the world, which is governed by untruth, deception; and for our lack of courage to speak truth to the powerful and to the vested interests. Lord, have mercy!

Response: Lord, have mercy!

Opening prayer (Celebrant):

God of truth, justice, love and peace, we have gathered here together as one family on JUSTICE SUNDAY. We humbly ask you to open our hearts and our minds to those values for which you lived and died; those very values which the world and very specially our country, need so desperately! Make each one of us your witness and your instrument, so that we can all truly live in your kingdom here and now. We make this prayer to our Lord Jesus Christ who lives and reigns with the Holy Spirit now and forever. Amen

Liturgy of the Word

Introduction to the First Reading:

The global economic melt down has seen the collapse of even mighty companies and the closure of many a bank. Millions of people have been reduced to poverty and left in anguish and despair. Against this backdrop, it is comforting to hear Prophet Isaiah proclaim the year of the Lord's favour. This passage fills our hearts with hope of a new society where the captives will be set free and the mourning will be comforted. Let us listen to the passage, praying for the return of the year of the Lord's favour.

The First Reading: Isaiah 61: 1-11

The Year of the Lord's Favour

¹ The Spirit of the Lord GOD is upon me,
because the LORD has anointed me
to bring good news to the poor;
he has sent me to bind up the brokenhearted,
to proclaim liberty to the captives,
and the opening of the prison to those who are bound;
² to proclaim the year of the LORD's favor,
and the day of vengeance of our God;
to comfort all who mourn;
³ to grant to those who mourn in Zion—
to give them a beautiful headdress instead of ashes,
the oil of gladness instead of mourning,
the garment of praise instead of a faint spirit;
that they may be called oaks of righteousness,
the planting of the LORD, that he may be glorified.
⁴ They shall build up the ancient ruins;
they shall raise up the former devastations;
they shall repair the ruined cities,
the devastations of many generations.

Introduction to the Second Reading:

The first Christians show to us that our faith in Jesus should blossom into a life of charity, love. In their community was it realized that there was no one with greed and no one with need. Charity fosters solidarity that ensures equality and promotes the complete and inclusive development of the whole mankind. Even as we hear the second reading, may we opt for love, sharing and solidarity!

Second Reading: Acts 4: 32 – 37

They had everything in Common

³²Now the full number of those who believed were of one heart and soul, and no one said that any of the things that belonged to him was his own, but they had everything in common. ³³And with great power the apostles were giving their testimony to the resurrection of

the Lord Jesus, and great grace was upon them all. ³⁴ There was not a needy person among them, for as many as were owners of lands or houses sold them and brought the proceeds of what was sold ³⁵and laid it at the apostles' feet, and it was distributed to each as any had need. ³⁶Thus Joseph, who was also called by the apostles Barnabas (which means son of encouragement), a Levite, a native of Cyprus, ³⁷sold a field that belonged to him and brought the money and laid it at the apostles' feet.

Gospel Reading: Matthew 5: 1 – 12

The Beatitudes

When Jesus saw the crowds, he went up the mountain. He sat down and his disciples gathered around him.

Then he began to speak. And this is the teaching he gave them.
Blessed are those who are poor in spirit, theirs is the kingdom of Heaven.

Blessed are those who mourn, they shall be comforted.

Blessed are the gentle, they shall possess the land.

Blessed are those who hunger and thirst for justice, for they shall be satisfied.

Blessed are the merciful, for they shall find mercy.

Blessed are those with a pure heart, for they shall see God.

Blessed are those who work for peace, they shall be called children of God.

Blessed are those who are persecuted for the cause of justice, for theirs is the kingdom of Heaven.

Blessed are you, when people insult you and persecute you and speak all kinds of evil against you because you are my followers.

Be happy and glad, for a great reward is kept for you in heaven.

This is how they persecuted the prophets who lived before you.

Outlines for Homily²

Context 1: The Global Financial Crisis³

◆ The global financial crisis really started to show its effects in the middle of 2007 and into 2008.

² These points may be used also for personal reflection and group discussion.

³ Source: <http://www.globalissues.org/article/768/global-financial-crisis>

- ◆ Around the world, stock markets have fallen, large financial institutions have collapsed.
- ◆ Governments in even the wealthiest nations have had to come up with rescue packages to bail out their financial systems.
- ◆ There is a growing concern that those responsible for the financial problems are the ones being bailed out.
- ◆ The global financial meltdown will affect the livelihoods of almost everyone in an increasingly inter-connected world.
- ◆ The problem could have been avoided, if ideologues supporting the current economic models weren't so vocal, influential and inconsiderate of others' viewpoints and concerns.
- ◆ The global financial crisis has led to a human rights crisis, says Amnesty in their 2009 report. They find that as millions more slide into poverty as a result of the current crisis, social unrest increases resulting in more protests.

Context 2: Culture of Violence against Christians in Orissa in 2008 ⁴

- ◆ 47 deaths have been certified by the government.
- ◆ Death count will exceed 75 if those who died in the aftermath of the violence due to injury, shock etc are included.
- ◆ More than 50,000 people have been displaced
- ◆ Even after 10 months, till the beginning of July, over 1500 people continue to live in the official camps and another 3000 in market yards and village outskirts
- ◆ 394 gram panchayats were affected.
- ◆ 4640 houses were either partially or fully damaged as per the government assessment.

⁴ August 23 this year marks the first anniversary of the outbreak of communal violence against Christians in Orissa. We remind ourselves of the pogrom against the backdrop of what *Caritas in Veritate* states: "Violence puts the brakes on authentic development and impedes the evolution of peoples towards greater socio-economic and spiritual well-being. "

- ◆ There is no official count on those houses which were looted and properties destroyed.
- ◆ 2 women have been raped, including a nun.
- ◆ 196 churches and prayer houses were damaged during riot in Kandhamal⁵
- ◆ The Christians continue to be forced to convert to Hinduism.
- ◆ The most agonizing part of the story: It was the victims that were *the accused*.
- ◆ The actual perpetrators of violence roam scot-free.

Excerpts from *Caritas in Veritate*

Charity and Justice

- ◆ Charity in truth... is the principal driving force behind the authentic development of every person and of all humanity. Article 1
- ◆ Love — *caritas* — is an extraordinary force which leads people to opt for courageous and generous engagement in the field of justice and peace. 1
- ◆ *Charity goes beyond justice.* 6
- ◆ I cannot "give" what is mine to the other, without first giving him what pertains to him in justice. 6
- ◆ Justice is inseparable from charity, and intrinsic to it. Justice is the primary way of charity. 6
- ◆ To desire the *common good* and strive towards it *is a requirement of justice and charity.* 7
- ◆ *Testimony to Christ's charity, through works of justice, peace and development, is part and parcel of evangelization.* 15
- ◆ *Love is rich in intelligence and intelligence is full of love.* 30

⁵ Source: The Hindu, <http://www.hindu.com/thehindu/holnus/004200907090321.htm>

- ◆ Grave imbalances are produced when economic action, conceived merely as an engine for wealth creation, is detached from political action, conceived as a means for pursuing justice through redistribution. 36

Christian Values and Integral Development

- ◆ Adhering to the values of Christianity is not merely useful but essential for building a good society and for true integral human development. 4
- ◆ *The whole Church, in all her being and acting — when she proclaims, when she celebrates, when she performs works of charity — is engaged in promoting integral human development.* 11
- ◆ *Authentic human development concerns the whole of the person in every single dimension.* 11
- ◆ The social doctrine of the Church has unceasingly highlighted the importance of *distributive justice* and *social justice* for the market economy... 35
- ◆ Many people today would claim that they owe nothing to anyone, except to themselves. They are concerned only with their rights, and they often have great difficulty in taking responsibility for their own and other people's integral development. 43
- ◆ Social concern must never be an abstract attitude. 47
- ◆ *Development is impossible without upright men and women, without financiers and politicians whose consciences are finely attuned to the requirements of the common good.* 71

Truth

- ◆ Truth preserves and expresses charity's power to liberate in the ever-changing events of history. 5
- ◆ Without truth, without trust and love for what is true, there is no social conscience and responsibility, and social action ends up serving private interests and the logic of power, resulting in social

fragmentation, especially in a globalized society at difficult times like the present. 5

- ◆ This mission of truth is something that the Church can never renounce. 9

Common Good

- ◆ The more we strive to secure a common good corresponding to the real needs of our neighbours, the more effectively we love them. 7
- ◆ 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
- ◆ 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
- ◆ *Development is impossible without upright men and women, without financiers and politicians whose consciences are finely attuned to the requirements of the common good.* 71

Globalization and Consumerism

- ◆ *The world's wealth is growing in absolute terms, but inequalities are on the increase.* 22
- ◆ In poorer areas some groups enjoy a sort of "superdevelopment" of a wasteful and consumerist kind... 22
- ◆ It (globalization) 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
- ◆ "...globalization, *a priori*, is neither good nor bad. It will be what people make of it". 42

- ◆ The processes of globalization... if badly directed, however, they can lead to an increase in poverty and inequality, and could even trigger a global crisis. 42
- ◆ 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
- ◆ The principle of subsidiarity is particularly well-suited to managing globalization and directing it towards authentic human development. 57

Multinational Companies

- ◆ Among those who sometimes fail to respect the human rights of workers are large multinational companies as well as local producers. 22

Hunger and the Right to Food

- ◆ 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
- ◆ 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

Solidarity

- ◆ ...solidarity with poor countries in the process of development can point towards a solution of the current global crisis...27
- ◆ *Without internal forms of solidarity and mutual trust, the market cannot completely fulfil its proper economic function*. 36
- ◆ Authentically human social relationships of friendship, solidarity and reciprocity can also be conducted within economic activity... 36

- ◆ Solidarity is first and foremost a sense of responsibility on the part of everyone with regard to everyone... 38
- ◆ The principle of subsidiarity is particularly well-suited to managing globalization and directing it towards authentic human development. 57
- ◆ *The principle of subsidiarity must remain closely linked to the principle of solidarity and vice versa...* 58

Religious Freedom vs Communal Violence

- ◆ There is another aspect of modern life that is very closely connected to development: the denial of the *right to religious freedom*. 29
- ◆ Violence puts the brakes on authentic development and impedes the evolution of peoples towards greater socio-economic and spiritual well-being. 29

Environment

The way humanity treats the environment influences the way it treats itself, and vice versa. 51

Reflections

Caritas in Veritate identifies the following as factors that led to the economic crisis:

- ◆ Negation of charity
- ◆ Untruth
- ◆ Greed and hoarding
- ◆ Cutthroat competition
- ◆ Wasteful Consumerism
- ◆ Corruption and exploitation
- ◆ Disregard for human rights
- ◆ Social discrimination
- ◆ Extolling profit, wealth and positions
- ◆ Denial of centrality of human person
- ◆ Absence of solidarity and responsibility for one another

The encyclical letter suggests that the following Christian virtues and Gospel values will remedy the economic crisis and ensure the integral human development:

- ◆ Truth-filled charity
- ◆ Charity-guided truth
- ◆ Common Good
- ◆ Solidarity
- ◆ Sharing
- ◆ Justice
- ◆ Universal destination of goods
- ◆ Participation
- ◆ Subsidiarity
- ◆ Human dignity & the unity of the human family
- ◆ Attention to the spiritual life
- ◆ Trust in God
- ◆ Humanistic synthesis
- ◆ Reliance upon God's providence and mercy
- ◆ Gratuitousness
- ◆ Self-denial
- ◆ People-centred ethics
- ◆ Freedom and Peace.

Prayer of the Faithful

Response: *God of Love, fill us with your justice, love and peace.*

We pray for our Holy Father Pope Benedict XVI, who had the wisdom and courage to write this Encyclical; for our Bishops, Priests and Religious and for all those entrusted with providing leadership in the Church that this Encyclical may have a transforming effect on each one of them and that the Church, very specially the Church in India, may truly be a beacon of hope to all. For this intention, we pray to you, O God..... **Response....**

That all those in Governance such as the politicians, the ministers, the bureaucrats and others may truly understand the significant role

they have to play in ushering in a new world order with a concern for humanity and a focus on justice, and bear witness through their own lives, we pray to you, O God. **Response....**

That the hungry, the migrants, the displaced, the dispossessed, the vulnerable, the marginalized and all those who suffer any kind of injustice may have the courage, the compassion and the commitment to resist every form of violence and tyranny in this world, we pray to you, O God..... **Response....**

That the rich and the affluent may no longer turn a deaf ear to the knocking on their doors by the poor of the world and that they may have a conscience to respect the dignity of every human person, we pray to you, O God. **Response....**

That all men and women of goodwill, very specially those of us gathered here for the Eucharist on Justice Sunday, may have the necessary strength to put into practice those Christian principles, virtues and values required for the development of the whole person and of every single man and woman, we pray to you, O God. **Response....**

Celebrant:

Heavenly and loving Father, we humbly ask you to hear the cries of your people gathered here, for a world which is more humane and equitable based in your teachings of truth, justice, love and peace. We know you are with us as we courageously and generously make our prayers for another world that is possible. We make this prayer through Christ the Lord

Post Communion Prayer

Almighty Father, we thank you for bringing us together around this Eucharistic table on Justice Sunday. You have filled us with the bread of life. We ask you to be our sustenance as we sincerely do our bit to work towards a world based on truth, justice, love and peace. We make this prayer to our Lord Jesus Christ, your Son who lives and reigns with us forever and ever. Amen



3. IDEAS FOR AN EFFECTIVE OBSERVANCE OF JUSTICE SUNDAY 2009

- Fr. Cedric Prakash S J

The following activities are suggested for a fervent and effective observance of Justice Sunday:

- ◆ Read, study, analyze, make your own the Encyclical “*Caritas in Veritate*”
- ◆ Propagate it as much as possible: organize talks, debates, symposia, write to the local (specially vernacular) newspapers about it.
- ◆ Request your Parish Priest to preach about it in his homilies.
- ◆ Make posters highlighting some of the quotes from it.
- ◆ Buy copies of the Encyclical (from any ‘Pauline Book and Media Center’) or download it from www.vatican.va. Gift it to others.
- ◆ Get school / university students to make collages of some of the themes depicted in it like ‘common good’, ‘hunger’, ‘poverty and unemployment’, ‘environment’, ‘consumerism and competition’, ‘globalization’, ‘migration’ and to display these collages / posters prominently.
- ◆ Get a group of intellectuals, bankers, economists, eminent citizens to see what can be done, to address the growing economic problems of the world.
- ◆ Conduct exposures to areas where migrant workers live and reflect on their conditions / situations.
- ◆ Visit a slum / a village and experience how the other half lives.
- ◆ Take a pro-active stand for truth. Do not be afraid to speak truth to the powers that be.
- ◆ Highlight as much as possible Pope Benedict’s meaning of love. “*Love – caritas -is an extraordinary force which leads people to opt for courageous and generous engagement in the field of justice and peace*”.

- ◆ Initiate / encourage self-help groups / micro finance at the grass-root levels.
- ◆ Support labour unions which take up the rights of workers very specially the casual and the unorganized ones.
- ◆ Highlight Constitutional Rights and Freedoms and the Universal Declaration of Human Rights and see how the Holy Father reflects them in his Encyclical.
- ◆ Take up the ‘Right to Food Campaign’ in your area.
- ◆ Use the ‘Right to Information’ to find out social and economic realities of the poor and the marginalized.
- ◆ Write letters to those who matter: the President, the Prime Minister, the Minister who heads a concerned Ministry, demanding that they respond to the needs and aspirations of the people.
- ◆ Begin a campaign which helps the UN to have “real teeth”.
- ◆ *Think of other ideas for action which could help ‘Caritas in Veritas’ snowball into a global peoples’ movement for truth, justice, love and peace and ultimately for the COMMON GOOD. (Add your new ideas to this list and circulate to others.)*

- Love for others, and in the first place love for the poor...is made concrete in the promotion of justice.
Centesimus Annus, 1991, #58
 - ...all are called to live in justice and to work for peace. No one can claim exemption from this responsibility.
World Day of Peace Message, 1998, #1
 - The promotion of justice is at the heart of a true culture of solidarity.
World Day of Peace Message, 2001, #17
 - To pray for peace is to pray for justice.
World Day of Peace Message, 2002, #14
- Pope John Paul II**

4. PRÉCIS OF THE ENCYCLICAL LETTER *CARITAS IN VERITATE* OF THE SUPREME PONTIFF BENEDICT XVI *

- James E. Hug S. J.

Introduction:

1. Charity in truth is the principal driving force behind the authentic development of every person and of all humanity.
 - a. Love moves people to engage in justice and peace.
 - b. It has its origin in God, Eternal Love, Absolute Truth.
 - c. God has a plan for each person; in it we find our own truth and good.
 - d. The impulse for truth and love in each person is our vocation;
 - e. the search for love and truth are purified and liberated by Jesus Christ (revelation).
2. Charity is at the heart of the Church's social doctrine:
 - a. every responsibility in personal and social relationships flows from it.
 - b. God is Love; Love is God's greatest gift to us.
 - c. Charity/Love must give direction to moral responsibility in all areas;
 - i. our charity/love gives credibility to our truth in a social and cultural context which relativizes truth.
3. Charity/love closely linked with truth is the authentic expression of humanity in all relations private and public.
 - a. Without truth, charity/love becomes sentimentality.
4. Truth (logos) enables dialog, communication, communion.
 - a. "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

* Courtesy: Centre of concern <www.coc.org>

- building a good society and for true integral human development."
5. "Charity is love received and given." Received from God, given to others in networks of charity.
 - a. The church's social teaching and tradition: the truth of faith and of reason loved and demonstrated in the ever changing events of history – in search of solutions to the grave socio-economic problems besetting humanity in this globalized society.
6. *Caritas in veritate* is the principle that takes practical form in criteria that govern moral action.
 - a. E.g. **Justice** – Justice is "inseparable from charity," "intrinsic to it." Justice is "the primary way of charity," "the minimum measure of it" - but charity goes "beyond justice and completes it in the logic of giving and forgiving."
7. E.g. **Common Good** – the good linked to living in society, the complex of institutions that structure the life of society juridically, civilly, politically and culturally, making it possible for people to effectively pursue their good within it.
 - a. Striving to secure a common good corresponding to the real needs of our neighbors is the vocation of all according to their degree of influence.
 - b. This is the political path of charity, no less excellent and effective than the kind of charity which encounters the neighbor directly.
 - c. In an increasingly globalized society, the common good we work for must be global, the community of peoples and nations in unity and peace.
8. Paul VI in *Populorum Progressio* urged us to work for development with the ardor of charity and the wisdom of truth: the gift of God's love enables us to hope for development for all.
 - a. Following John Paul II in *Sollicitudo Rei Socialis*, this encyclical commemorates and revisits those teachings on integral human development and applies them to today.

9. The risk of our time: the interdependence of people and nations is not matched by ethical interaction of consciences and minds that could give rise to truly human development.
 - a. Technical progress and relationships of utility can't achieve that.
 - b. The church's mission is to search for truth from all sources, integrate it and mediate it within the constantly changing life-patterns of peoples and nations – a service to the truth that sets us free and makes authentic human development possible.

Chapter One:

The Message of *Populorum Progressio*

10. We will look at *Populorum Progressio* in the full context of Paul's teaching and the church's social doctrine.
11. Paul taught 2 important truths:
 - a. The whole church in all it is and does is promoting integral human development.
 - b. Authentic human development concerns the whole of the person in every single dimension (including the transcendent).
 - i. Progress mustn't be reduced to merely material accumulation.
 - ii. Nor is the creation of institutions sufficient to guarantee the right to development.
 - iii. "integral human development is primarily a vocation, and therefore it involves a free assumption of responsibility in solidarity on the part of everyone."
 - iv. Receiving God's love enables us to see others as images of God and motivate concern and care.
12. The church's social teaching is one integral, coherent body that remains open to changing times and gives us guidance for responding to our times.

13. Paul's social teaching focused on building a society according to freedom and justice, a civilization animated by love.
 - a. He understood the social question had become worldwide and saw Christian charity as a driving force in service of development.
14. In *Octogesima Adveniens*, he spoke out against idealizing technology or technical progress – and against a return to nature.
15. In *Humanae Vitae*, he forcefully maintains the link between life ethics and social ethics.
 - a. In *Evangelii Nuntiandi*, he highlighted the links between evangelization and development: that work for justice, peace and development proclaim Christ's love for the whole person.
16. In *Populorum Progressio*, he teaches that every person is called to develop and fulfill himself/herself – it is a vocation from God; so progress in development must be open to the transcendent.
17. Integral human development presupposes responsible freedom.
 - a. He recognized the importance of economic structures and institutions,
 - b. but saw them as instruments of human freedom. Each one is the principal agent of his/her own development.
18. Besides freedom, integral human development demands respect for its truth. It must promote the development of each and all – development of the whole person. Christ is the revelation of that authentic development.
19. The causes of underdevelopment are not primarily material. They are a lack of solidarity and sense of community.
 - a. Recognizing God loved us and calls us to love enables us to see the interdependence of peoples as a call to community in one family.

20. That love creates a sense of urgency in creating a global community of love.

Chapter Two: Human Development in our Time

21. Benedict embraces Paul VI's vision of development:
- a. Goal: rescuing peoples from hunger, deprivation, endemic diseases, illiteracy
 - i. Economically: their active participation as equals in the international economy
 - ii. Socially: their evolution into educated societies marked by solidarity
 - iii. Politically: the consolidation of democratic regimes capable of ensuring freedom, peace.
 - iv. Result: real growth, of benefit to everyone, genuinely sustainable
 - b. The model of development in recent decades:
 - i. A technological approach driven by profit
 - ii. Growth, but problematic:
 1. financial speculation damaging the real economy in the current crisis
 2. migration
 3. unregulated exploitation of earth's resources
 - c. We need a new holistic understanding and humanistic synthesis; profound cultural renewal.
 - d. The crisis is an opportunity for discernment.
22. Development today has many overlapping layers with many different causes:
- a. Wealth increasing, but glaring inequalities are growing in poor and wealthy nations
 - b. Corruption and illegality
 - c. Failure to respect the rights of workers
 - d. Aid diverted through irresponsible actions of donors/recipients
 - e. Same patterns in immaterial or cultural causes of development/ underdevelopment:

- i. Rich nations: excessive protection of intellectual property (especially in Health)
- ii. Poor nations: cultural patterns which hinder development

23. Some nations have made technological and economic progress and become global powers, but that isn't enough.
- a. John Paul II called for a comprehensive new plan of development in 1991; but that has been achieved only in part and is still needed.
24. The world is much more integrated today economically and politically.
- a. National sovereignty is limited by trade and finance agreements.
 - b. We need to reevaluate and remodel the roles and powers of public officials to enable them to deal with today's challenges.
 - c. Once their roles are more clearly defined, we could foresee a greater role for civil society.
25. Systems of social protection and welfare are weakened.
- a. Outsourcing has led to a new competition among states to attract investment with tax breaks and labor restrictions, leading to a downsizing of social security systems.
 - b. Social cutbacks often demanded by international financial institutions.
 - c. Danger for the rights of workers and the economic security of the people.
 - d. Aggravated by the weakening of trade unions.
 - e. There is an urgent need for new forms of cooperation at international and local levels.
 - f. The mobility of labor plus deregulation can stimulate wealth production and cultural exchange, but tends to create psychological instability, waste social resources, create new forms of economic marginalization.
 - g. Remember: the primary capital to be safeguarded and valued is the human person.

26. Culturally, the change is even greater. Increased commercialization leads to 2 dangers:
 - a. Cultural eclecticism – leading to relativism
 - b. Cultural leveling – leading to loss of cultural identity

27. Insecurity due to food shortages.
 - a. Ending hunger is essential for safeguarding peace and stability.
 - b. Needed:
 - i. A network of economic institutions to guarantee regular access to sufficient food and water
 - ii. Structural causes of food insecurity need to be addressed with the involvement of local communities
 1. Rural infrastructures
 2. Irrigation systems
 3. Transport
 4. Organization of markets
 5. Development and dissemination of agricultural technology
 - iii. Equitable agrarian reform
 - iv. Recognition of the rights to food and water
 - v. Solidarity with poor countries financially so they can help their citizens satisfy these needs. This can help protect the productive capacities of rich countries.

28. Respect for life is an important development question today.
 - a. Poverty provokes high infant mortality rates.
 - b. Demographic control and laws that promote abortion, birth control, contraception, sterilization, euthanasia.
 - c. Openness to life is important to motivate the drive to development; it is essential to promoting production that is “morally sound and marked by solidarity, respecting the fundamental right to life of every people and every individual.”

29. Denial of the right to religious freedom (killing, terrorism motivated by fundamentalism, etc.) and the promotion of religious indifference or practical atheism both undermine the

moral and spiritual strength needed for attaining integral human development.

30. Authentic human development requires dialogue and engagement at all levels of human knowledge; it isn't enough to just work together on practical implementation. Anyone animated by true charity/love works skillfully to discover the causes of misery, find the means to combat it and overcome it. Charity/love engages various disciplines of knowledge.

31. Moral evaluation and scientific research must go hand in hand with charity animating both.
 - a. Excessive segmentation of knowledge, the rejection of metaphysics by the sciences, difficulties in dialogue between science and theology damage development by making it harder to see the integral good of persons.
 - b. The broadening of our concept of reason and its application is indispensable.

32. The new challenges to development today demand new solutions:
 - a. Found together
 - b. Through respectful dialogue
 - c. Contemplated through a lens purified by charity.
 - d. The dignity of the individual and the demands of justice today (as well as economic logic and civil coexistence) require:
 - i. that economic choices do not cause disparities in wealth to increase excessively.
 - ii. that we prioritize the goal of access to steady employment for everyone.
 - e. Economic science and moral evaluation converge on this judgment.
 - f. Reduction of cultures to the technological dimension with its focus on the short term impedes long-term cooperation and enrichment.
 - i. Reducing protection of the rights of workers or abandoning methods of wealth redistribution to

the principle of gratuitousness and the logic of gift as an expression of community have their place within normal economic activity.

37. Justice must be applied to every phase of economic activity.
 - a. It is wrong to say economic activity is just to create wealth, which can then be distributed later.
 - b. Space must be created in the market for economic activity not directed primarily toward profit.
 - c. In the global era, competitive models in different cultures differ.
 - i. Commutative justice will be the main form of regulating exchanges between them.
 - ii. But just forms of redistribution and the spirit of gift are also needed.
38. John Paul II saw civil society as the natural setting for an economy of gratuitousness and community.
 - a. “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.”
 - i. Solidarity is first and foremost a sense of responsibility on the part of everyone with regard to everyone, and it can-not therefore be merely delegated to the State.
 - ii. Today it is clear that without gratuitousness, there can be no justice in the first place.
 - b. We need a market with room for commercial entities based on mutualist principles and pursuing social ends to take root. Then hybrid forms of commercialization could emerge.
 - i. Shape and structure must be given to those types of economic initiative which, without rejecting profit, aim at a higher goal than profit as an end in itself.
39. Paul VI called for creation of a model of market economy capable of including all peoples and not just the better off.
 - a. When the market and government are kept in separate realms, solidarity in relations between citizens, participation, and actions of gratuitousness are lost.

- b. To defeat underdevelopment, we need not only just exchange-based transactions (commutative justice) and public welfare structures (distributive justice), but also increasing openness worldwide to forms of economic activity marked by gratuitousness and communion.
40. Today’s international economic scene requires a profoundly new way of understanding business enterprise.
 - a. It is a danger to be responsible only to investors:
 - i. the need for capital drives short-term thinking
 - ii. outsourcing production weakens the sense of responsibility to local regions and stakeholders
 - b. Awareness is growing that management must assume responsibility for all stakeholders who contribute to the life of the business: workers, clients, suppliers, community of reference.
 - c. Investors also need to look at the moral significance of their investments – the impact on the stakeholders.
 - i. Speculative financial investment seeking only short-term profit without concern for long-term sustainability must be avoided.
 - ii. Outsourcing production and jobs simply to gain economic advantage or to exploit without making a real contribution to local society by helping to bring about a robust productive and social system is wrong.
41. **Business enterprise** involves a wide and growing range of values because it is a human activity in response to the needs and dignity of the worker and the needs of society.
 - a. There needs to be cross fertilization between for-profit and non-profit, etc. if we are to construct an economy that will serve the national and global common good.
 - b. Political authority also involves a wide range of values that need to be noted in constructing a new order of socially responsible, human economic productivity.
 - c. The State is not obsolete in the global age. It must collaborate with other States more.

- i. The focus of international aid within a solidarity-based plan for the global economy should consolidate constitutional, juridical and administrative systems where needed.
 - ii. The articulation (diversification) of political authority at the local, national and international levels is one of the best ways of directing the process of economic globalization.
42. Globalization is not a deterministic socio-economic process without means of evaluation or direction.
- a. Humanity is increasingly interconnected; there is an encounter of cultures.
 - b. It is the product of diverse cultural tendencies which must be discerned.
 - c. The truth of globalization is given in the unity of the human family developing toward the good.
 - d. We need a sustained commitment to “promote a person-based and community-oriented cultural process of world-wide integration that is open to transcendence.”
 - i. We should not be simply anti-globalization; we should be protagonists.
 - ii. Suitably understood and directed, globalization could open up unprecedented large-scale redistribution of wealth on a world-wide scale.
 - iii. Badly directed, it can lead to increased poverty, inequality and global crisis.
 - iv. We must appropriate the ethical spirit that drives globalization toward solidarity if we are to avoid the risks and dangers.

**Chapter Four:
The Development of People, Rights and Duties, the Environment**

43. Human solidarity imposes duties.
- a. Too much focus on rights can lead to the claim of arbitrary and non-essential rights in wealthy countries.
 - b. The unrealized fundamental rights to food, water etc.

- among people in poverty globally imply duties in solidarity in the developed world that set a limit to questionable rights claims.
- c. Rights are grounded in human nature, not constitutions; this is the guarantor of authority at all levels.

44. Population Growth
- a. It is not the cause of underdevelopment.
 - i. Developed nations have less infant mortality.
 - ii. Serious decline in birth rates brings signs of crisis.
 - b. Responsible procreation does not reduce sexuality to pleasure or entertainment; nor does it regulate it through mandatory birth control.
 - c. The family should be the primary competence in dealing with procreation.
 - d. Morally responsible openness to life represents a rich social and economic resource. i. States are called to enact policies promoting the centrality and integrity of the family.
45. The economy needs people-centered ethics to function correctly.
- a. “ethical” is used in many ways and needs to be discerned.
 - b. CST is based on the creation of the person “in the image of God” which implies
 - i. The inviolable dignity of the human person.
 - ii. The transcendence of natural moral norms.
 - c. We don’t just need ethical sectors of the economy; we need to ensure that the whole economy is ethical.
46. With all business required to be ethical, the traditional distinction between for-profit and non-profit organizations no longer does full justice to reality; nor can it direct the future.
- a. This is a broad new sector which doesn’t exclude profit but considers it a means for achieving human and social ends, a more humane market and society.
 - i. They assume more completely the duties of economic subjects to all stakeholders.
 - b. These need to find juridical and fiscal structures to support and protect them in all countries.

47. The strengthening of these different types of business is important in poor nations as well.
 - a. Development programs must stay focused on the centrality of the human person, promote subsidiarity and responsibility, involve the people they will affect in planning them, be flexible and fit their circumstances, and benefit their daily lives.
 - b. International cooperation requires the solidarity of presence, supervision, training and respect.
 - i. They must evaluate their bureaucratic structures.
 - ii. And commit themselves to transparency.
48. Duties arising from our relationship to the natural environment.
 - a. The environment is a gift of God to all; in using it we have a responsibility to all humanity through time.
 - b. God gave it an in-built order from which we can draw principles for use/care of it and for guiding us in shaping culture and interacting.
 - c. It is not more important than people; nor may we aim at total technical domination of it.
 - d. Projects for integral human development need to be marked by solidarity and intergenerational justice while taking into account many contexts: ecological, juridical, economic, political and cultural.
49. The energy problem
 - a. Some hoard energy resources.
 - b. Poor nations cannot afford access to available non-renewable energy sources or to finance research into alternatives.
 - c. These give rise to exploitation and conflicts.
 - d. The international community has an urgent duty to find institutional ways to regulate the exploitation of non-renewable resources, working with the poor countries to plan together for the future.
 - e. There is a pressing need for renewed solidarity.
 - i. Technologically advanced societies can and must lower their energy consumption.

- ii. A world-wide redistribution of energy resources is needed;
 - iii. Everyone must responsibly recognize their impact on future generations.
50. This responsibility is global.
 - a. Responsible stewardship using advanced technologies will enable the earth to accommodate and feed the world's population.
 - b. Authorities must ensure that the economic and social costs of using up shared environmental resources are recognized with transparency and borne fully by those who incur them, not others or future generations.
51. The way humanity treats the environment influences the way it treats itself and vice-versa.
 - a. This calls for review and renewal of life-styles so "the quest for truth, beauty, goodness and communion with others for the sake of common growth are the factors which determine consumer choices, savings and investments."
 - b. Violations of solidarity and civic friendship harm the environment and vice versa.
 - i. Wars squander resources; peace provides them greater protection.
 - ii. Hoarding of resources (especially water) can generate serious conflicts.
 - c. The church has a responsibility to creation and must assert it.
 - i. The deterioration of nature is closely connected to the culture that shapes human life.
 - ii. Respect for life and respect for environment go hand in hand.
52. Truth and love can only be received as a gift from God. a. The vocation given us is intrinsic to a plan prior to us which constitutes a duty: it shows us the road to true development.

Chapter Five:
The Cooperation of the Human Family

53. One of the deepest forms of poverty is isolation; as a spiritual being, the human creature is defined through interpersonal relations. Identity matures by living these relations authentically.
- a. The unity of the human family doesn't submerge the identities of individuals, peoples, and cultures, but relates and links them more transparently in their diversity.
54. Development: the inclusion-in-relation of all individuals and peoples within one community of the human family, built in solidarity on the basis of justice and peace.
- a. Like life in the Trinity or the sacramental love of spouses.
55. Christianity teaches that relationality is an essential element of the human person.
- a. Other faiths that promote it are valuable for authentic human development.
 - b. Faiths which divide or ossify society in rigid social groupings impede it.
 - c. Discernment by those with political power is needed to promote emancipation and inclusivity in the context of truly universal human community.
56. Faiths can offer their contribution to development only if God and religion have a place in the public square.
- a. Exclusion of religion and religious fundamentalism both hinder an encounter between persons and their collaboration for the progress of humanity.
 - b. Reason always needs purification by faith and religion always needs to be purified by reason.
57. For believers, the world derives from God's plan, giving rise to the duty to unite with all of good will of whatever faith to make the world correspond to God's plan: living as one family before God.
- a. Subsidiarity is the guiding criterion for cooperation:

1. It is assistance to human persons to help them accomplish what they can't on their own through autonomous inter-mediate bodies.
 2. It is institutional assistance that frees people to assume responsibility.
 3. It protects against an all-encompassing welfare state.
 4. It helps to coordinate manifold plans.
- b. The governance of globalization must be marked by subsidiarity, articulated into several layers, helping different levels work together.
58. The principles of Subsidiarity and Solidarity must remain closely linked to resist social privatism or paternalistic social assistance.
- a. Concerning international development aid:
 - i. Must not lock people in dependence or pursue secondary objectives
 - ii. Must be distributed with the involvement of governments and local economic agents and bearers of culture in civil society in the receiving countries
 - iii. Must involve participation of the local people
 - b. The principal need for assistance may be the opening of markets for their products.
 - i. International trade regulations and finance for development to support this are needed.
59. Cooperation for development is not simply economic; it involves an encounter of cultures.
- a. Technologically advanced societies should not presume cultural superiority.
 - b. In all cultures there are signs of ethical convergence as an expression of the one human nature – natural law.
 - c. Grounded in the common quest for truth and love, this universal moral law is the foundation of all dialogue.
60. Development aid is a valid means of creating wealth for all.
- a. Greater percentages of GDP of economically developed nations should go to international development aid.
 - i. They can find domestic savings by applying the

- principle of subsidiarity to create better integrated domestic welfare systems with the active participation of private citizens and civil society.
 - ii. One approach could be fiscal subsidiarity or donor designation of a portion of their taxes (but be careful against the promotion of special interests).
61. Greater international solidarity is seen in promoting greater access to education.
- a. It must be based on the nature of the human person and not promote relativism.
 - b. International tourism must be designed to promote genuine mutual understanding in a context of rest and health recreation – avoiding the evils of sex tourism or consumerist and hedonistic patterns.
62. Migration is massive and requires bold policies of international cooperation.
- a. They should begin from close collaboration between the countries of origin and destination.
 - b. They require international norms to coordinate different legislative systems to safeguard the rights and needs of migrants and their families and those of the host countries.
 - c. Foreign workers make significant contributions to the economic development of the host country and of their home country (through remittances).
 - i. They cannot be considered just a commodity, a factor of production.
 - ii. Each is a human person with fundamental inalienable rights that must be respected by all.
63. Poverty and unemployment are directly linked.
- a. The dignity of human work is violated when work opportunities are limited or a low value is put on it and the related right to a just wage and personal security for the worker and family.
 - b. John Paul II supported the ILO strategy of a global coalition in favor of “decent work.”

- i. Work that expresses the essential dignity of the worker in their society.
 - ii. Work that is freely chosen, effectively associating workers with the development of their community.
 - iii. Work that enables the worker to be respected and free from discrimination.
 - iv. Work that makes it possible for families to meet their needs and educate their children without child labor.
 - v. Work that permits workers to organize freely and make their voices heard.
 - vi. Work that leaves room for rediscovering one’s personal, familial and spiritual roots.
 - vii. Work that guarantees retirement with a decent standard of living.
64. Labor unions must be open to the new perspectives opening in work:
- a. Conflict between worker and consumer.
 - b. The needs of workers outside their membership, especially in developing countries where social rights are often violated.
 - c. Civil society is the proper setting for unions to defend and promote labor, especially the exploited and unrepresented workers.
65. Finance must go back to being an instrument directed toward improved wealth creation and development.
- a. The entire financial system has to be aimed at sustaining true development.
 - b. This is the ethical foundation of finance; right intention, transparency and the search for positive results must not be separated. E.g. credit unions.
 - c. Regulation of the financial sector to protect the weak and new forms of finance to support development should be encouraged, highlighting the responsibility of the investor.
 - d. Micro-finance should be strengthened and fine-tuned.

66. Global interconnectedness has led to the emergence of the new political power of consumers and their associations.
 - a. Purchasing is always a moral act; consumers have a social responsibility.
 - b. In difficult economic times, it is necessary to explore forms of cooperative purchasing like the consumer coops.
 - c. Fair trade practices to guarantee producers from deprived areas of more just returns are helpful; they must be transparent, provide formation of producers.

67. With the unrelenting growth of global interdependence, there is an urgent need for reform of the UN and the economic institutions and international finance.
 - a. There is also urgent need to implement the principle of the responsibility to protect.
 - b. And giving poorer nations an effective voice in shared decision-making.
 - c. There is urgent need of a true world political authority, regulated by law, observing the principles of subsidiarity and solidarity to seek to establish the common good, to commit to securing authentic integral human development inspired by the values of charity in truth, to:
 - i. Manage the global economy
 - ii. Revive economies hit by the crisis
 - iii. Avoid any deterioration of the present crisis and the greater imbalances that would occur
 - iv. Bring about integral and timely disarmament, food security and peace
 - v. Guarantee the protection of the environment and regulate migration
 - d. It must be universally recognized and vested with effective power to ensure security for all, regard for justice, and respect for rights.
 - e. The integral development of peoples and international cooperation require the establishment of a greater degree of interna-tional ordering, marked by subsidiarity, for the management of globalization.

Chapter Six: The Development of Peoples and Technology

68. Development involves the person and human freedom; it cannot be achieved simply through technology.

69. Technology is an expression of human freedom.
 - a. It can be used to give dominion over matter, reduce risks, save labor, improve conditions of life.
 - b. Technology reveals the human aspiration toward development, the drive to overcome limitations.
 - c. So it must reinforce the covenant between human beings and the environment mirroring God's creative love.

70. We need to avoid fascination with technology becoming an ideological mindset that limits our sense of truth and reality to the technologically possible and useful.
 - a. Technology must be seen as a human creation to be used in service of responsible freedom which is a response to the call of being.

71. This mindset is present when development is considered a purely technical matter – economic, financial, etc.
 - a. Development can never be fully guaranteed by impersonal economic or political forces.
 - b. It requires upright people whose consciences are finely attuned to the common good.

72. Peace-building is not simply a technical process either. The voices of the people affected must be heard and attended to; they must be brought together and their development served on the basis of love and mutual understanding.

73. The means of social communication are pervasive and influential in engineering changes in attitude toward reality and the human person.
 - a. When the strictly technical nature of the media is stressed, people tend to overlook its use to promote economic

- interests and ideological efforts to impose cultural models.
- b. Their technological advances can have a civilizing effect when they are geared toward a vision of the person and the common good that reflects truly universal values.
 - c. Their most important contribution is to contribute to growth in the communion of the human family and the ethos of society by promoting universal participation in the common search for what is just.
74. Bioethics is so advanced today that it faces the temptation of deciding science explains everything, God is not necessary. That is in the end irrational.
75. As it comes to understand more of the mysteries of life, we face the danger of:
- a. Systematic eugenic programming of births on one extreme and a pro-euthanasia mindset on the other.
 - b. These imply a cultural mindset that denies human dignity; they foster a materialistic and mechanistic understanding of human life.
 - i. This leads to indifference to situations of human degradation, arbitrary and selective determination of what is worthy of respect.
 1. Insignificant matters are considered shocking.
 2. The poor of the world and their great needs are ignored.
76. Development must include spiritual growth as well as material growth
- a. Spiritual growth must not be reduced to psychological growth.
 - b. “A prosperous society, highly developed in material terms but weighing heavily on the soul, is not of itself conducive to authentic development.”
 - c. “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.”

77. There is always a ‘something more’ beyond empirical data or the love we receive that calls us to know and love more.
- a. They are experienced as gift.
 - b. Glimpsing a development beyond what technology can give invites pursuing the integral human development that takes its direction from the driving force of charity in truth.

Conclusion

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 solidarity.”
- a. Only a humanism open to the Absolute can guide us in promoting and building structures, institutions, culture and ethos in service of the universal common good.
 - b. It gives us the courage to keep working for the benefit of all even when it can’t be achieved immediately or completely.
79. Development needs Christians moved by the knowledge that truth-filled love from which authentic development proceeds is not produced by us but is given as gift.
- a. Christians long for the entire human family to be one in God, to glorify God by living according to God’s will, “to receive the daily bread we need, to be understanding and generous towards our debtors, not to be tempted beyond our limits, and to be delivered from evil.”

- Précis by James E. Hug, S.J.

- ***If a free society cannot help the many who are poor, it cannot save the few who are rich.***

John F. Kennedy

- ***If you are neutral in situations of injustice, you have chosen the side of the oppressor.***

Bishop Desmond Tutu

- ***“Development is the new name for peace.”***

Paul VI, Populorum Progressio, 1967

5. CARITAS IN VERITATE

Benedict XVI's Encyclical on Integral Human Development in Charity & Truth: Discussion Guide*

- Sandie Cornish

Introduction

In his first encyclical to focus exclusively on social justice matters, Pope Benedict XVI explores the challenges of integral human development today.

Caritas in Veritate commemorates Paul VI's encyclical *Populorum Progressio* (*On the Progress of Peoples*) and applies its insights to the current situation.

After examining the relationship between truth and charity, the encyclical recalls the message of *Populorum Progressio*, noting its continuing relevance as well as areas of change. It then looks at the challenges of human development in our time, and explores the moral dimension of the economy and the call to more fraternal relations within it, introducing the ideas of gratuity and gift. The relationship of rights and duties within development, including our duties towards the environment, are explored together with the need for the cooperation of the human family, and the impact and potential of technology. The encyclical concludes with a call to Christian action.

The full text is at http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html

CHARITY & TRUTH

It is charity, or love, that leads us to work with courage and generosity for justice, peace and development. We all feel this impulse because it was placed in our hearts and minds by God (n 1).

* Courtesy: *Faith Doing Justice* - A Project of Australian Jesuits
<www.faithdoingjustice.com.au>

Love is at the heart of all church teaching on justice and society. The truth of our origin in God's love and our unity as one human family guides our 'micro' relationships with friends, family and small groups, as well as our 'macro' relationships in the social, economic and political spheres (n 1 -2).

Charity, or love, is to be understood and practised in the light of truth. Truth brings the light of reason, and of faith, to the exercise of love. In an age when truth is often considered to be relative, the demands of love in the social, juridical, political and economic spheres can easily be overlooked (n 2-3).

"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.

This dynamic of charity received and given is what gives rise to the Church's social teaching, which is *caritas in veritate in re sociali*: the proclamation of the truth of Christ's love in society. This doctrine is a service to charity, but its locus is truth. Truth preserves and expresses charity's power to liberate in the ever-changing events of history." (n 5)

Rather than simply giving others their due, recognising and respecting their legitimate rights, love goes beyond justice by giving what is one's own - it also forgives. It is marked by relationships of gratuitousness, mercy and communion (n 6). Building up the common good through the institutions that structure the life of society juridically, civilly, politically and culturally (n 7) is an institutional or political expression of charity. Today, efforts towards the common good must embrace the whole human family.

FOR REFLECTION

- What motivates your efforts for social justice or development?
- Benedict XVI uses the words charity and love interchangeably. Which word do you prefer? Why?
- Giving, forgiving, mercy, communion - are these words you usually associate with development questions? How might the truth of God's love for us call us to bring these qualities to development questions?
- How might you "weave networks of charity" in your life?

REVISITING POPULORUM PROGRESSIO

Benedict emphasises that Catholic Social Teaching makes up a corpus or body – each document is to be understood in the context of its place within this coherent but evolving body of teaching. The teachings shed the same light on new and constantly emerging problems.

Benedict considers *Populorum Progressio* to be a very important document - 'the *Rerum Novarum* of the present age'. He situates it within the tradition, noting especially its continuity with the thinking of the Second Vatican Council on the role of the Church in the world, and on the Church's concern for the whole person in every dimension. He also situates it within the overall teaching of Paul VI.

Some of the key insights of Paul VI which continue to guide us when we consider human development today include:

- ◆ true development addresses the whole person in every dimension and is for every person and all peoples
- ◆ growing interconnectedness makes development an issue of global importance requiring the solidarity of the whole human family
- ◆ people do not develop solely through their own efforts – true

development needs to be open to the transcendent and to understand ourselves and creation as gift of God

- ◆ institutions alone cannot bring about development because development is a vocation that calls for the free assumption of responsibility in solidarity by everyone – we cannot build structures so perfect that human responsibility is not needed
- ◆ development cannot be entrusted to a technocratic ideology – technology needs moral direction
- ◆ utopian visions of a rejection of technology and development and a return to a natural state do not promote human progress
- ◆ the causes of underdevelopment are not only in the material order – a lack of will, of thought and of solidarity are involved (n 11 - 20).

Benedict XVI also links the message of *Populorum Progressio* to Paul VI's teaching on life issues and on evangelisation.

Caritas in Veritate draws on existing teachings to address new situations at a time of crisis rather than introducing many new ideas. A distinctive note is the emphasis on the spirituality and Christian anthropology of development.

HUMAN DEVELOPMENT IN OUR TIMES

Paul VI's vision of development focused on rescuing people from hunger, deprivation, endemic diseases and illiteracy through active participation in international economic processes, the evolution into educated societies marked by solidarity, and the consolidation of democratic regimes that could ensure peace and freedom (n 21).

Benedict identifies a number of problems facing the quest for integral human development today:

- ◆ damaging effects on the real economy of badly managed largely speculative financial dealing (n 21)
- ◆ large scale migrations of people which are given insufficient attention (n 21)

- ◆ the unregulated exploitation of the earth's resources (n 21)
- ◆ new groups in rich countries experiencing poverty while others enjoy a wasteful, consumerist 'superabundance' (n 22)
- ◆ corruption and illegality are evident in the economic and political classes of both rich and poor countries (n 22)
- ◆ large multinational companies sometimes fail to respect the human rights of workers (n 22)
- ◆ international aid is often "diverted from its proper ends, through irresponsible actions both within the chain of donors and within that of beneficiaries" (n 22)
- ◆ rich countries are excessively zealous in protecting intellectual property, especially in the field of health care (n 22)
- ◆ in some poor countries cultural norms of behaviour persist which hinder development (n 22).

The current crisis is seen as complex, grave, and calling for a profound cultural renewal – a rediscovery of fundamental values upon which to build a better future. It is an "opportunity for discernment in which to shape a new vision for the future" (n 21).

While *Populorum Progressio* saw an important, even central, role for public authorities, today the sovereignty and political power of States has been reduced by the new context of international trade and finance (n 24). On the other hand, we see a resurgence of involvement by public authorities in the economy in response to the current crisis. Benedict calls for a re-evaluation of the role and powers of public authorities and a remodelling to enable them to engage in new ways to face the challenges of today (n 24).

Social welfare systems are struggling to cope in the current climate. This is partly due to new forms of competition between States seeking to attract foreign investment and production through favourable fiscal regimes and labour market deregulation. The impact on people is increased by the lack of effective action by workers associations (n 25).

While increased labour mobility has positive aspects, uncertainty

over working conditions is also creating "new forms of psychological instability, giving rise to difficulty in forging coherent life-plans, including that of marriage." (n 25)

Unemployment entails new forms of marginalisation today – it undermines the freedom and creativity of people, familial and social relationships, and causes great psychological and spiritual suffering (n 25).

Cultures were previously more separate and distinct, but today the commercialisation of cultural exchange leads to two dangers:

- ◆ *cultural eclecticism*, which simply places cultures alongside each other and presumes they are equivalent and interchangeable, thus they coexist but remain separate and no real dialogue takes place, and
- ◆ *cultural levelling* with indiscriminate acceptance of different types of conduct and lifestyles (n 26).

Turning to the persistence of hunger in poor countries, Benedict stresses the ethical imperative to respond, and its importance for ensuring the peace and stability of the planet. He points to the importance of effective institutions (n 27) and a long term approach with investment in rural infrastructure, irrigation systems, transport, organization of markets, and the dissemination of agricultural technology. The involvement of local communities in decisions is crucial.

The right to food and water need to be recognised as rights of all human beings without distinction or discrimination along with other rights, especially the right to life itself.

Poverty still leads to high infant mortality in some parts of the world, and the response of some governments to poverty includes demographic controls. Non government organisations and development aid are also at times linked to healthcare policies that impose strong birth control measures.

“Openness to life is at the centre of true development ... 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.” (n 28)

The denial of religious freedom also hinders development. Violence motivated by fundamentalism diverts resources from peaceful uses but the promotion of religious indifference or practical atheism also obstructs development by depriving peoples of spiritual and human resources for the effort to address poverty (n 29).

Integral human development is not just a technical question or an economic question, it has a spiritual and a moral dimension, and so an interdisciplinary approach is needed. Moral evaluation and scientific research must go hand in hand (n 31).

In prioritising access to steady work for all as a solution, Benedict notes that “Human costs always include economic costs, and economic dysfunctions always involve human costs” (n 32). He argues for a shift away from short term thinking and calls for a “profound and far-sighted revision of the current model of development” (n 32). The state of the earth’s health and the cultural and moral crisis of the moment demand it.

The most significant new feature of the development question is the explosion of worldwide interdependence known as globalisation (n 33). Paul VI had foreseen increasing interdependence, but not the ferocious pace of it. Globalisation has contributed to development but it entails risks as well as opportunities. The challenge is to bring globalisation under the guidance of charity in truth (n 33).

FOR REFLECTION

- How would you describe the main challenges for integral human development today?
- What are some of the factors that hinder development?
- How have things changed since Paul VI addressed the issue of development in 1967?

COMMUNION, ECONOMIC DEVELOPMENT & CIVIL SOCIETY

The unity of the human race, a communion transcending every barrier, is called into being by the word of God-who-is-Love.

We often fail to recognise how the experience of gift is present in our lives in many ways. When human beings believe that they are self-sufficient, they can confuse happiness and salvation with material prosperity and social action. Economic, social and political development, if it is to be truly human, has to make room for gratuitousness and the expression of brotherhood and sisterhood (n 34).

Markets must go beyond commutative justice, which regulates the exchange between parties to a transaction, to address distributive justice and social justice. This is so not only because markets function in a broader social and political context, but also because of the network of relationships within which markets function (n 35). We have seen how markets need trust to function, and how serious the loss of this trust is today.

Economic activity alone cannot solve social problems, it needs to be directed towards the common good by the political community (n 36). Tools like the economy and finance can be used well or badly, they are always shaped by cultures and run by people. It is people who need to be called to account (n 36).

Benedict holds that friendship, solidarity and reciprocity can have a place within economic activity itself. Gratuitousness and the logic of gift, together with traditional principles of social ethics such as transparency, honesty and responsibility must “find their place within normal economic activity” (n 36).

“Every economic decision has a moral consequence” (n 37).

It is not simply a matter of the economy creating wealth and the political system then redistributing it. Space must be made within the market for actions according to principles other than pure profit.

We know this is possible because of the many economic entities initiated by religious and lay Catholics (n 37). Along with the logic of exchange, the economy needs political logic (just laws and redistribution), and the logic of the unconditional gift.

In *Centesimus Annus* John Paul II saw civil society as a natural setting for an economy of gratuitousness, but this is not to say that there isn't a place for it in the market itself and in the State (n 38): "Alongside profit-oriented private enterprise and the various types of public enterprise, there must be room for commercial entities based on mutualist principles and pursuing social ends to take root and express themselves. It is from their reciprocal encounter in the market place that one may expect hybrid forms of commercial behaviour to emerge ..." (n 38)

We need to move beyond thinking only of the market plus the state, private and public.

We also need to look to new forms of political authority on different levels (n 41). To be effective, governments will need to cooperate with one another more.

International aid should help to consolidate constitutional, juridical and administrative systems and help to support the rule of law (n 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 globalisation. It is also the way to ensure that it does not actually undermine the foundations of democracy." (n 41)

Globalisation is neither good nor bad in itself – it will be what we make of it. Benedict encourages us to promote a "person-based and community-oriented cultural process of world-wide integration that is open to transcendence" (n 42).

FOR REFLECTION

- What forms of enterprise can you think of that are not purely motivated by profit?
- Do you know of any examples of social enterprises?
- How is gratuitousness or the logic of gift already present and active in the economy? How else might it be?
- Where in your life do you experience gratuity rather than the logic of exchange?

RIGHTS, DUTIES & THE ENVIRONMENT

Rights and duties always go together. Duties place limits on rights, preventing them from becoming licence; they also reinforce rights by calling for their defence and promotion.

Sometimes people in affluent countries assert as rights things which are not essential while others lack the basic necessities. This cheapens the language of rights by detaching it from the ethical framework of which rights are a part (n 43).

Integral human development requires that those most in need are assisted to become the artisans of their own destiny and take up their own duties.

Rights language is sometimes used in conflicting ways in relation to problems concerning population growth. Morally responsible openness to life is a rich social and economic resource and should be defended against restrictive State policies (n 44).

Benedict notes an increasing interest in business ethics but that the word 'ethical' is used in many ways and can be abused. He calls for a people-centred ethics to guide economic activity (n 45).

It is not enough to create ethical sectors or segments of the economy – the whole economy needs to be ethical (n 45). Again Benedict

points to the development of new forms of companies:

“... 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.” (n 46).

The centrality of the person as the subject of development must be preserved in development programs, and those who are to benefit ought to be directly involved in their planning and implementation (n 47). Those who receive aid should not become subordinate to the aid-givers and care should be taken that expensive bureaucracies which consume a high percentage of funds intended for development are avoided.

Development is also related to duties arising from our relationship with the environment, which is God s gift to everyone. We may use the environment responsibly to satisfy our needs, but we must respect its intrinsic balance. We must also be responsible towards the poor, towards future generations, and towards humanity as a whole in our relationship with the environment (n 48).

Creation is at our disposal as a gift and as the setting for our life – it is not an untouchable taboo. It is a gift to be respected, shared and used responsibly.

The energy problem is a pressing concern for integral human development. The international community has an urgent duty to find equitable ways of regulating the use of non-renewable resources, involving poor countries in the process (n 49). Richer countries are called on to lower their energy consumption, to improve energy efficiency and to encourage research into renewable energy sources. Poor countries have a right to access energy resources.

Benedict goes on to stress intergenerational justice in the stewardship of creation and the importance of transparency in acknowledging and bearing the social and economic costs of using up shared environmental resources (n 50). Other peoples and future generations should not bear the costs of our actions.

International cooperation in solidarity with the poorest and with future generations is urgently needed.

“The way humanity treats the environment influences the way it treats itself, and vice versa” (n 51).

FOR REFLECTION

- In what ways are environmental and development questions linked?
- Make a list of the most important rights you believe everyone everywhere ought to be able to enjoy.
- How might the whole economy become more ethical?

THE COOPERATION OF THE HUMAN FAMILY

Isolation is one of the deepest forms of poverty. Development depends on the recognition that the human race is a single family working together in true communion.

A number of religions teach that we are all sisters and brothers, and promote peace – they are a resource in promoting integral human development - but Benedict notes that some religious cultures do not do this.

Both the exclusion of faith from the public square and fundamentalism are barriers to integral human development (n 56).

All people of goodwill are called to cooperate for development and the principle of subsidiarity can help this collaboration by calling on

the assistance of organisations in appropriate ways:

“Such assistance is offered when individuals or groups are unable to accomplish something on their own, and it is always designed to achieve their emancipation, because it fosters freedom and participation through the assumption of responsibility. Subsidiarity respects personal dignity by recognising in the person a subject who is always capable of giving something to others. By considering reciprocity as the heart of what it is to be a human being, subsidiarity is the most effective antidote against any form of all-encompassing welfare state.” (n 57)

To avoid tyranny, globalisation must be governed by several layers of subsidiarity.

The principles of subsidiarity and solidarity go together. Solidarity points to the importance of intention – economic aid shouldn’t pursue secondary objectives. Nor should our solidarity become paternalistic and demeaning assistance (n 58). A key form of assistance needed is access to participation in international markets.

Nor should cooperation for development be exclusively focussed on the economic – it offers opportunities for cultural encounter (n 59). Every culture “has burdens from which it must be freed and shadows from which it must emerge”, so we can learn from one another but should not accept another culture uncritically or impose our own on others (n 59).

Benedict suggests that development aid for poor countries can generate wealth for all (n 60) and that more funds could be freed for this purpose by rich countries “reviewing their internal social assistance and welfare policies, applying the principle of subsidiarity and creating better integrated welfare systems, with active participation of private individuals and civil society ... eliminating waste and rejecting fraudulent claims” (n 60). Another suggestion is ‘fiscal subsidiarity’ in which citizens are allowed to decide how some of their taxes are allocated.

The importance of education, in the sense of the complete formation of the person, is stressed as a way of enabling effective international cooperation for development (n 61).

International tourism has the potential to promote economic development and cultural growth, but may also be exploitative and morally degrading (n 61). The same is true of migration (n 62). Benedict reminds us that migrants are not just a workforce but human persons whose fundamental rights must be respected by everyone in all circumstances (n 62).

Returning to the theme of work and unemployment, Benedict calls for decent work for all:

“It means work that 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 labour; work that permits the workers to organise 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.” (n 63)

The important role that labour unions have played is noted and it is suggested that globalisation requires them to look beyond the interests of their own membership to that of workers in developing countries. It is suggested that they become more engaged in civil society (n 64).

The misuse of finance has wreaked havoc on the real economy – it needs renewed structures and operating methods to return to being an instrument for wealth creation and development:

“Financiers must rediscover the genuinely ethical foundation of their activity, so as not to abuse the sophisticated instruments which can serve to betray the interests of savers. Right intention, transparency, and the search for positive results are mutually compatible and must never be detached from one another.” (n 65)

Regulation of the financial sector, micro-finance and micro-credit are encouraged highlighting the responsibility of the investor (n 65) but the responsibility of consumers is also affirmed:

“Purchasing is always a moral - and not simply economic – act.” (n 66).

Cooperatives and new ways of marketing products from poorer countries are encouraged, but it is noted that such efforts need to be transparent, involve formation in skills and use of technologies, and not be hostage to partisan ideologies (n 66).

Benedict also calls for the reform of the United Nations organisation, economic institutions and international finance “so that the concept of the family of nations can acquire real teeth” (n67).

The responsibility to protect (rather than staying out of the ‘internal’ affairs of other countries) needs to be implemented in new ways and the poor countries need to have an effective voice in shared decision making so that the juridical and economic order can give direction to international cooperation for the development of all peoples in solidarity (n 67).

Pope John XXIII foresaw this, and we still need an effective international authority which can ensure compliance and effectively coordinate international cooperation.

FOR REFLECTION

- How does subsidiarity guide the work of Catholic development agencies?
- What is needed to ensure ‘decent work’ for all in this country?
- How might the United Nations become more effective?
- In what ways can you exercise moral responsibility as a consumer or investor?

DEVELOPMENT & TECHNOLOGY

Technology is good but we should be wary of giving too much attention to the ‘how’ questions and not enough attention to the ‘why’ questions.

Technology is a human product and a response to our vocation to develop and grow – it is a participation in God’s creativity. We must not make an absolute or an ideology of something of our own creation. Truth is not the same as the possible (n 70 - 71).

Moral reflection is needed and not simply technological know how.

The new means of social communications are particularly important. They have great potential for good, increasing interconnection and the dissemination of ideas, but they can also serve political and ideological agendas and do not automatically promote the dignity of persons and peoples (n 73). Social communications need to be inspired by charity and at the service of truth.

Bioethics is another key area where the possibility of integral human development is called into question: are we the product of our own labours or do we depend on God? (n 74) What is the truth of being human?

Another aspect of the technological mindset is “the tendency to consider the problems and emotions of the interior life from a purely psychological point of view, even to the point of neurological reductionism” (n 76).

Development is an anthropological and spiritual question too. Our soul’s health and our spiritual growth are something more than emotional well being:

“A prosperous society, highly developed in material terms but weighing heavily on the soul, is not of itself conducive to authentic development” (n 76).

The dominance of technology discourages us from recognising things that can’t be explained in terms of matter, but we all experience immaterial and spiritual dimensions of life. Love is real.

FOR REFLECTION

- Can you think of examples where technology serves integral human development? And where people become the servants of technology?
- Are there ways in which technology might serve the interior life, giving proper recognition to the soul?
- How might we encourage more emphasis on ‘why’ questions compared with ‘how’ questions?

CONCLUSION

Without God we don’t know who we are or what to do. Knowing that we, as persons and communities, are part of God’s family gives us a vision and energy to serve a truly integral human development (n 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.” (n 78)

“God gives us the strength to fight and to suffer for the love of the common good, because He is our All, our greatest hope.” (n 78)

- **Aspire not to have more but to be more.**
- **Let us not tire of preaching love; it is the force that will overcome the world.**
- **Defence of human rights, equality, and freedom**
 - ... is a matter of policy
 - ... rooted in the gospel.
- **What right have we to catalogue persons as first-class or second-class persons?**
- **In the theology of human nature there is only one class: children of God.**
- **Those committed to the poor must share the same fate as the poor.**
- **The gospel is the great defender and proclaimer of all the great fundamental rights of the person.**
- **The poor have shown the church the true way to go... A church that does not speak out from the side of the poor is not the true church of Jesus Christ.**
- **God is found in the ways of justice, of conversion, of truth.**
 - **Oscar Romero**
- **Our lives begin to end the day we become silent about the things that matter.**
- **Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny.**
 - **Martin Luther King, Jr.**
- **When you give food to the poor, they call you a saint. When you ask why the poor have no food, they call you a communist.**
 - Archbishop Helder Camara, Brazilian liberation theologian
- **Overcoming poverty is not a gesture of charity; it is an act of justice.**
 - **Nelson Mandela**
- **The harvest of justice is sown in peace for those who cultivate peace.**
 - **James 3:18**

