

Caritas in veritate
On Integral Human Development in Charity and Truth
By Pope Benedict XVI
Paragraph by paragraph summary.
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INTRODUCTION [The role truth has in charity and thus social justice]

1. Defense of Truth is a form of Charity. Truth is a person = Christ
2. Charity is God's greatest gift to mankind
3. Charity cannot be wholly understood except through the Truth. Truth saves charity from subjectivism.
4. Truth allows charity to happen (logos - dialogos - communication - communion)
5. Since we are objects of God's love we are subjects of charity so that social justice becomes the love of Christ proclaimed in society. Social solutions, then, need truth (faith and reason) for authentic charity.
6. Charity in Truth takes the form of two criteria: Justice and Common Good. Justice is the minimum and is promoted by "relationships of gratuitousness," mercy, and compassion.
7. Common Good is a requirement of justice and charity. Working toward the common good is to help build the city of God, "which is the goal of the history of the human family."
8. *Populorum progressio* is the *Rerum novarum* of our times.
9. The human development spoken of in *Populorum* requires the "ethical interaction of consciences." Therefore faith and reason which inform charity are necessary for developmental goals. "Fidelity to man requires fidelity to the truth."

CHAPTER ONE: The Message of *Populorum progressio* (PP)

10. We must read *PP* within the Apostolic Tradition
11. *Gaudium et Spes* is key to understanding *PP* and two important truths:
 - a. The Church is dedicated to Integral Human Development (IHD)
 - b. IHD involves the whole person: immanent and transcendent
 - i. IHD involves human institutions as well as individuals and also tradition.
 - ii. IHD involves a recognition of personal responsibility.
 - iii. Humanity cannot achieve IHD on its own.
 - iv. Only through God can we see the divine in another.
12. There is only one Papal teaching on Social Doctrine - don't split it up.

13. *PP* must be taken in light of Paul VI whole social teaching.
14. *Octagesima adveniens* warns us about technocratic solutions to IHD.
15. *Humanae vitae* links personal ethics with social ethics. And *Evangelium nuntiandi* links social justice to evangelization.
16. IHD involves a true humanism that is open to the Absolute, to God.
 - a. “Integral Human Development presupposes the responsible freedom of the individual and of peoples.” There is a danger that IHD can deny the transcendent and trust only in worldly structures.
 - b. *PP* teaches that “each one remains...the principle agent of his success or failure.”
17. IHD requires, then, an understanding of and respect for TRUTH.
 - a. Paul VI taught that IHD must promote every man and the whole man.
 - b. Truth about man = a Christian anthropology
 - c. Truth about God
 - d. Truth about God’s revelation = the Gospel
18. According to Paul VI, IHD is at its core a commitment to charity and not “the material order.” Thus the main cause of underdevelopment is lack of fraternity.
19. *Caritas Christi urget nos* (2 Cor. 5:14) We need to mobilize ourselves at the level of the heart.

CHAPTER TWO: Human Development in our Time

20. Paul VI saw three areas of reform: economic, social, political. Church looks at these areas in terms of the “destiny of man” in light of his nature. This requires a “new humanistic synthesis.”
21. The current status of things includes new kinds of poverty, rigid notions of intellectual property, and cultures that inhibit progress. “The world’s wealth is growing in absolute terms, but inequalities are on the increase.”
22. Technology has advanced a great deal since Paul VI but this is not sufficient for IHD.
23. Paul VI emphasized the importance of the political, but globalization has changed the roles and power of the State.
24. Global markets provide opportunities for a greater access to goods, but it also has spawned cheap labor which leads to less social security and the degradation of labor. “The primary capital to be safeguarded and valued is man, the human person in his or her integrity.”

25. Globalization has also denigrated the value of particular/territorial culture:
 - a. The danger of cultural eclecticism: adopting parts of culture as though they were “substantially equivalent.”
 - b. The danger of cultural leveling: relativism.
26. Access to food and water and economic stability are matters of international peace.
27. Aid to the poor and true development must respect life:
 - a. Aid link with population control is wrong
 - b. Openness to life brings about the fraternity and charity IHD needs. “Openness to life is at the center of true development.”
28. IHD requires religious freedom, for indifference and practical atheism are obstacles to true development. “God is the guarantor of man’s true development.”
29. IHD requires integration of different kinds of knowledge and between knowledge and praxis. “Knowledge without love is sterile.”
30. The Church has done a great deal of work through social doctrine to integrate knowledge and charity, bringing together socio-economic, metaphysical, theological, political, and anthropological truths to be placed at the service of mankind.
31. IHD today should strive towards universal employment, social equality, and the reform of economics through short and long term goals.
32. We need to animate economics with charity in truth.

CHAPTER THREE: Fraternity, Economic Development, and Civil Society

33. Gratuitousness marks IHD, but it is only accessible through charity in truth.
 - a. Sin is the ultimate hindrance to gratuitousness.
 - b. So the truth about man’s fallen nature (original sin) is crucial to real charity.
 - c. Men think that social structures can be autonomous from “moral character.”
 - d. “Charity in truth is a force that builds community,” because truth, when seen as a gift, helps us with gratuitousness which is the mark of IHD.
 - e. Gratuitousness helps with the very sense of fraternity necessary for an effective market system.
34. The market allows individuals to interact, but the market needs mutual trust to function well. Trust among men is not possible without charity in truth. The market cannot rely on itself.
35. The market should be guided by the political because the political is an expression of the culture and the individual.

36. “Every economic decision has a moral consequence.” Market activity ought to be marked by gratuitousness guided by the political realm.
37. JPII said in *Centessimus annus* that there should be three subjects of an economy: the market, the State, and the civil society.
- The most natural area within which the economy functions is the civil society since the other two are constructs or tools available to the civil society.
 - So markets should be guided not just by the State or by the market itself.
 - Solidarity is key to the civil society’s influence on the economy.
 - Economy must allow room for businesses motivated by gratuitousness.
 - Gratuitousness does not follow from justice but the other way around.
38. Such a market with businesses of this type needs guidance from the State for the maintenance of a spirit of gratuitousness. Still, fraternity cannot be manufactured by the State. Gratuitousness requires the commitment of individuals.
39. Businesses marked only by an interest for the shareholder is not fully integrated with the society. “Investment always has a moral, as well as economic significance.”
40. Businesses need to be understood in an “articulated way” so that there are not rigid divisions between public/private or profit/non-profit. Likewise political authority needs to be understood in an “articulated way” so that the State sees its responsibility towards culture, territory, and religion.
41. Globalization is sometimes seen as an inevitable, impersonal force, but human beings are really at the root of it. An effort should be made to “promote a person-based and community-oriented cultural process of world-wide integration that is open to transcendence.” The goal is the “globalization of humanity in relational terms, in terms of communion and the sharing of goods.”

CHAPTER FOUR: Development of People, Rights and Duties, the Environment

42. Real progress requires reinforcement of the idea that rights presuppose duties. Duties help us understand the anthropological underpinnings of rights. “The sharing of reciprocal duties is a more powerful incentive to action than the mere assertion of rights.”
43. Population growth is not the primary cause of underdevelopment. Responsible procreation is important, but mandatory birth control is wrong. Indeed the falling birth rates are a looming problem. The State should enact laws that protect the family and marriage.
44. Economics needs to be ethical to functional well, so the social doctrine of the Church works well here because it provides natural moral norms with a transcendent value.

45. The old profit/non-profit model is not sufficient: there are now civil economies or “economies of communion”
46. These new models ought to be encouraged in the developed and underdeveloped nations. Aid given to underdeveloped nations ought to be monitored to determine the actual effectiveness.
47. We have a responsibility to the environment which expresses the “design of love and truth.” There is, furthermore, a link between nature and culture one which implies a responsibility to the next generation.
48. Part of the environmental question is the question surrounding energy. The stockpiling of energy is damaging to the fraternity between nations. The international community needs to find a way to share energy resources, a worldwide distribution of energy.
49. Mankind’s responsibility over nature must benefit humans while still protecting nature.
50. The way we treat nature shows how we treat ourselves. To this end, there should be a symbiosis between a human ecology and ecology of nature. Economics that respects nature is great, but more important is “the overall moral tenor of society.” If there’s no respect of human life society loses human ecology and thus an ecology of nature.
51. Truth and the charity it reveals cannot be manufactured, it can only be received. Thus a respect for the transcendent source of truth and thus charity is important for “the road to true development.”

CHAPTER FIVE: The Cooperation of the Human Family

52. Isolation is a terrible poverty. We need to think about poverty in terms of the “category of relation.” For this we need not just social sciences but metaphysics and theology to point to the transcendent realities about man. We experience humanity through interpersonal relations. We can come to find ourselves more fully by living in community, just like a family.
53. IHD can be viewed in terms of “inclusion-in-relation of all individuals.” The Trinity is just such an inclusion-in-relation of individuals and is a sign to us of that to which we ought to strive. Also, just as in marriage the 2 become 1 through LOVE so too in society the inclusion-in-relation becomes possible through TRUTH.
54. Christian revelation presupposes this relational approach which is so useful in addressing poverty at its root, a “metaphysical interpretation of the ‘*humanum*’ in which relationality is an essential element.” Not all religions are the same. Christianity’s contribution to social justice and IHD is unique because we have the God with a human face.
55. But Christianity can’t help with IHD unless it has a spot on the public square. Christianity can bring faith and reason together, a union that is crucial for the fruitful development of society.

56. Subsidiarity is the “guiding criterion for fraternal cooperation.” It is the antidote to the welfare state. The governance of globalization must be marked by subsidiarity.
57. Subsidiarity and solidarity must go hand in hand. Aid to underdeveloped countries can sometimes lock the people into dependence. The best aid gives them access to international markets
58. Acceptance of a Natural Law is the “pre-condition for all constructive cooperation.”
59. Development aid for poor nations can create wealth for more people. Developed nations should dedicate more of the GDP to underdeveloped nations. Citizens could perhaps directly choose where some of their taxes go.
60. Greater solidarity on global scale is directed towards access education. This includes not just classroom/vocational training but also education about who and what man is and what we are called to. Relativism harms education and IHD.
61. Migration policies should involve the cooperation of the two nations involved. Dealing with immigrants ought to be driven by the dignity of every person and their family.
62. IHD needs to address poverty of unemployment. Labor that respects the dignity of the person should include labor that is freely chosen; that does not discriminate; that includes a wage that meets needs and provides for education; that allows for unionization; that allows for spiritual growth and family time; that includes retirement benefits.
63. Globalization has emphasized the need for the International Labor Organizations. Labor unions ought still to be encouraged by States, but unions need to make sure that they are not focused on politics but on the communities they serve or represent.
64. International finance should concern itself with improving the possibility of wealth creation and thus IHD. Ethics ought to be a foundation for finance. Credit unions are a good example of change. New kinds of financing ought to be “highlighting the responsibility of the investor.” Micro-financing is a good development.
65. Consumers ought to realize the moral nature of their actions. “The consumer has a specific social responsibility.” Consumer cooperatives are a good idea.
66. Global interdependence requires a reform of the United Nations Organizations so as to aid the development of the international order in a spirit of solidarity. An international ordering will require a “true world political authority” with teeth. It ought to be guided by solidarity and subsidiarity and seek

to establish the common good, making “a commitment to securing authentic [IHD] inspired by the values of charity in truth.”

CHAPTER SIX: Development of Peoples and Technology

67. We are not solely responsible for producing what we become. Our freedom requires that we know the good which means understanding the Natural Law given us by God and “written on our hearts.”
68. Technology is a response to God’s command that we till and keep the land. It expresses our desire to transcend our physical limitations. It should also mirror God’s creative love.
69. Technology also can be taken as a “manifestation of absolute freedom.” Human freedom is not authentic until it confronts technology with truths of moral responsibility. Globalization can replace ideology with technology thus circumventing an encounter with being or truth. Technology must be enlightened by “the fruit of moral responsibility.”
70. IHD is not possible without upright leaders with consciences “finely attuned to the requirements of the common good.” A “moral consistency is necessary.”
71. Peace-building requires works of cooperation between nations, but “they must be based on values rooted in the truth of human life.”
72. Technology in communication has also advanced greatly so that the purpose of the media must also be seen “within an anthropological perspective.” The media does not automatically promote freedom. To meet its potential the media must focus on the dignity of the human person inspired by charity at the service of truth, the good, and natural/supernatural fraternity.
73. The very possibility of IHD is called into question by bioethics. “Entranced by an exclusive reliance on technology, reason without faith is doomed to flounder in an illusion of its own omnipotence. Faith without reason risks being cut off from everyday life.”
74. Again, the social question is “a radically anthropological question.” Our consciences ought to be informed by the truth and not guided by the merely possible with which technology tempts us. Indeed, it is no wonder that the rich do not hear the poor knocking when the ears of their consciences have been so deadened by the bioethical violations against humanity.
75. Technology also encourages us to believe that man’s difficulties are just those of emotion or neuroses. “Development must include not just material growth but also spiritual growth.” “There cannot be holistic development and universal common good unless people’s spiritual and moral welfare is taking into account, considered in the totality as body and soul.”
76. But rising above the path of materialistic anthropology encouraged by hyper-technology IHD can take its “direction from the driving force of charity in truth.”

CONCLUSION: [The Importance of the Spiritual]

77. Man cannot know who or what he is without God. “Without God man neither knows which way to go, nor even understands who he is.” “A humanism which excludes God is an inhuman humanism.” God’s undying love gives us the strength to go on even though it is hard and will not be perfect.

78. True development requires attention to the spiritual life for IHD is a gift and not something we produce. As Christians, then, we should work to encourage all of mankind to pray to God as Our Father.