Pope Benedict XVI's *Caritas in veritate*

J. Brian Benestad

Abstract: *This essay offers an analytical summary of the principal points in* Caritas in veritate, *the Latin title of which indicates that love has to be guided by truth if any actions are to promote the common good. For example, love rooted in truth inclines people to work for development and to recognize that "life in Christ is the first and principal factor in development"; participation in the economy must be guided by ethics and be characterized by "gratuitousness." This virtue connotes friendship, solidarity and charity; it "fosters and disseminates solidarity and responsibility for justice and the common good among the different economic players." Pope Benedict strikingly argues for the following: that commitment to justice and environmental protection must always include respect for life from conception until natural death; that duties must be understood as having priority over rights; that work for development must include respect for the following: religious freedom, subsidiarity, the institution of marriage, procreation in the family, and the natural law.*

Introduction

In 1986 the Congregation for the Doctrine of the Faith (CDF) issued the *Instruction on Christian Freedom and Liberation* under the signature of its prefect, Cardinal Joseph Ratzinger. The *Instruction* says that Catholic social doctrine (CSD) had to emerge from the practice of the Christian faith. "The Church's social teaching is born of the encounter of the Gospel message and of its demands (summarized in the supreme commandment of love of God and neighbor in justice) with the problems emanating from the life of society" (no. 72). CSD helps people to know what love and justice require in the various circumstances of life, knowledge that would escape many without instruction. In his book on the morals of the Catholic Church St. Augustine had underscored the difficulty of carrying out the commandment to love's one's neighbor: "From this commandment, arise the duties pertaining to human society, about which it is difficult not to err."[1] In other words, it is easy for human beings to love one another badly both in personal encounters

1. St. Augustine, *The Catholic and Manichaean Ways of Life – De Moribus Ecclesiae Catholicae et de Moribus Manichaeorum* (Washington, D.C.: The Catholic University of America Press, 1966), no. 49, p. 40.

and in devising proposals for the common good of society. Pope Benedict's new encyclical, dated June 29, 2009, builds on the earlier CDF *Instruction* by emphasizing that love has to be guided by truth. "'*Caritas in veritate*' is the principle around which the Church's social doctrine turns…" (No. 6). Both faith and reason discern the truth by which love takes its bearings.

In a speech[2] on the new encyclical Cardinal Tarcisio Bertone directed people's attention to a text recently published by the International Theological Commission, titled "The Search for Universal Ethics: A New Look at Natural Law." The Commission summarizes what St. Thomas Aquinas says about the three natural inclinations of every human person, the third of which is "the inclination to know the truth about God and to live in society." Bertone rightly interprets the universal presence of this inclination to mean that "truth and love are essential requirements of every person and deeply rooted in his being." Seeking these goods for oneself is, then, a requirement of the natural law for every person and a sine qua non of solving the current economic crisis. The implication of Bertone's interpretation is that without truth and love no one can be happy and no one can effectively address societal problems.

People who love in truth live in accordance with their dignity and effectively promote justice and contribute to the common good. You could even say that they perfect their dignity and help others do the same. In *Populorum progressio* Pope Paul VI said, justice is "the minimum measure" of love, and, therefore, is love's first task. But love demands more. "The *earthly city* is promoted not merely by relationships of rights and duties [required by justice], but to an even greater and more fundamental extent by relationships of gratuitousness, mercy and communion" (no. 6). People motivated by gratuitousness and mercy are grateful for the opportunity to love and give of themselves without expecting anything in return, realizing that they have benefitted from other people's gratuitous love. They are happy to be "instruments of God's grace, so as to pour forth God's charity and weave networks of charity" (no. 5). Later in the encyclical Pope Benedict explains that participants in economic life must not only be just, but also live a life of gratuitousness in their work.

Love in truth requires an exceptionally generous commitment to the good of individuals and to the common good of peoples in accordance with the multiple vocations of persons and their opportunities in life. To love in truth on the macro level is to keep in mind that unless the common good is achieved, many individuals will be unable to perfect their dignity or to realize their integral development. For example, without good family life and good education from K through college (both important aspects of the common good), the young will usually fail to achieve their perfection. So, for example, whatever is done to shore up the family and improve education is an example of love in truth

The theologian pope reminds us that "Truth, in fact, is *lógos* which creates *diá-logos*, and hence communication and communion" (no. 4). Exchanging words

2. Cardinal Tarcisio Bertone, "It Is Also Possible to Do Business by Pursuing Aims that Serve Society." Speech delivered on *Caritas in veritate* to the Italian Senate on July 28, 2009.

that put us in contact with reality or the way things are can forge bonds of unity among people. Sharing in the truth, people are able to overcome their erroneous opinions engendered by the cultures in which they live and enter into productive conversation with their fellow citizens and with those of other nations. "Practicing charity in truth helps people to understand that adhering to the values of Christianity is not merely useful but essential for building a good society and for true integral development" (no. 4). In other words, the practice of real Christianity is always beneficial to the perfection of every person and the complete well-being of every regime.

Pope Benedict insists that love and truth cannot be separated. It is, in fact, the genius of CSD to keep the two together, with the truth of faith and reason guiding the practice of love. "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…"(no. 5). A conscience that does not take its bearing by truth is really not a conscience but simply the product of a person's will, and not the judgment of reason. In addition, a conscience not guided by truth doesn't come into contact with reality.

Drawing upon Pope Paul VI's 1967 encyclical *Populorum progressio*, Pope Benedict, guided himself by love in truth, offers the world a vision of development that is richer and more complete than the common understanding. He reminds us of Paul VI's teaching that "life in Christ is the first and principal factor in development."[3] This means that integral development should aim at the "greatest possible perfection" for every single person, in addition to overcoming poverty, disease, unemployment, ignorance, etc. This kind of development, of course, needs the contributions of people motivated by love in truth. Otherwise, they would never think that working for development means bringing Christ into people's lives.

The Message of *Populorum Progressio*

Chapter One, titled "The Message of *Populorum progressio*," is entirely devoted to reflecting on the implications of saying that "life in Christ is the first and principal factor of development." Inspired by Vatican Council II's vision of the Church serving the world by truth and love, Pope Paul VI makes two important points in his 1967 encyclical on development. First, when the Church is faithful to her threefold mission of proclaiming the Word, celebrating the sacraments and performing works of charity,[4] she is also "*engaged in promoting integral human development*" and is thus serving the world in the best way possible (no. 11). In other words, the Church helps people develop a life in Christ by teaching the truth, communicating God's love in the sacraments and living that love in her works of mercy. Secondly, "*authentic human development concerns the whole of the person in every single dimension*" (no. 11). In other words, it must include the material, intellectual and spiritual needs of the person.

3. See *Populorum progressio*, no. 16.
4. See *Deus caritas est*, nos. 19-25 for Pope Benedict's reflections on these three activities that constitute the life of the Church.

Throughout the rest of the encyclical Pope Benedict will gradually unfold the meaning of authentic or integral development. If life in Christ is the crucial determinant, then it is no surprise that Paul VI and Benedict XVI will affirm that development requires the "greatest possible perfection" of the human person (no. 18). The achievement of this goal requires religious and political freedom, a transcendent vision of the human person, the help of God, a personal sense of responsibility as well as solidarity and charity towards one's neighbors. This means that people should take upon themselves the responsibility of pursuing their own development or perfection and should help others do the same. When individuals attend to the development of others in solidarity and charity, they will necessarily also contribute to their own integral development. Neglect of the development needs of others would cause one to live beneath his or her dignity. So, the love of self and others, guided by truth and the virtue of charity, is, as Paul VI taught, "the principal force at the service of development" (no. 13). You could also say that a life of charity perfects the dignity of the human person. This is because charity properly understood is Christ's charity, which, affirms Paul VI, "*through works of justice, peace and development, is part and parcel of evangelization*" (no. 15). In other words, evangelization is not just the proclamation of the Word, but living it in works of justice, peace and development.

While arguing that charity is the most important factor in promoting development, Paul VI also had "a keen sense of the importance of economic structures and institutions" (no. 17). Pope Benedict agrees, but insists here and elsewhere that people should never think that the establishment of any structures or institutions guarantees success. This is the error of certain modern political philosophers, discussed by Pope Benedict in his *Spe salvi* and in a speech delivered in Brazil on May 13, 2007 to the bishops of Latin America and the Caribbean..

Both Paul VI and Benedict XVI insist that people must not entrust "the entire process of development to technology alone" (no. 14). Pope Benedict also directs our attention to the opposite extreme of those who would support "the upsurge of ideologies that would deny *in toto* the very value of development, viewing it as radically anti-human and merely a source of degradation" (no. 14). This attitude leads both to the rejection of deriving benefit from scientific discoveries and their technological applications, and to the goal of "'being more,'" that is to say the perfection of one's person through love and truth. Benedict XVI says this rejection of integral development would be in the name of an impossible and undesirable " return to humanity's natural state" (no. 14). This sounds like a rejection of Rousseau's looking to a supposed natural state of humanity for guidance in shaping his political philosophy. For Pope Benedict the rejection of integral development "indicates a lack of trust in man and God" (no. 14). In other words, to reject development is to refuse the gifts that God wants to give us and to deny that human beings are able and willing to promote one another's proper development.

Pope Benedict also tried to overcome the split between life ethics and social ethics or what has come to be known as social justice by pointing to Paul VI's *Humanae vitae*, the encyclical on marriage and contraception. Ironically, both in some Catholic and secular circles opposition to abortion is not considered to be a requirement of social justice. To show the absurdity of defending justice and

peace while promoting contraception and abortion Pope Benedicts quotes from John Paul II's *Evangelium vitae*: "'a society lacks solid foundations, when, on the one hand, it asserts values such as the dignity of the person, justice, and peace, but then, on the other hand, radically acts to the contrary by allowing or tolerating a variety of ways in which human life is devalued and violated, especially where it is weak or marginalized" (no. 15).[5] How can people, especially Catholics, speak passionately of social justice and the dignity of the human person without embarrassment, when they have no problem with Roe v. Wade, which allows the killing of unborn children for the whole nine months of pregnancy?

Citing Paul VI's 1975 Apostolic Exhortation *Evangelii nuntiandi*, Pope Benedict affirms that evangelization must include work for peace, justice, and development. These three works, in fact are "'*part and parcel of evangelization*'" (no 15).[6] Right after making this point, Paul VI warns that work for development and liberation sometimes reduces the mission of the Church to a this-worldly project.

> We must not ignore the fact that many, even generous Christians… would reduce [the mission of the Church] to a man-centered goal; the salvation of which she is the messenger would be reduced to material well-being. Her activity, forgetful of all spiritual and religious preoccupation, would become initiatives of the political or social order. but if this were so, the Church would lose her fundamental meaning.[7]

This is a caveat with which Pope Benedict wholeheartedly agrees, but chose not to mention at this point in the encyclical. I cite it so that Pope Benedict's connection between evangelization and development cannot be misunderstood. Still today, many people, including Christians, are inclined "to reduce [the Church's] mission to the dimensions of a simply temporal project."[8] In other words, a narrow view of social justice is embraced, which has little or no connection to the Church's mission to be an instrument of salvation for all.

At the end of this first chapter Pope Benedict also directs attention to Paul VI's thoughts about the three reasons the work for development fails in the world. The will "often neglects the duties of solidarity"; the mind "does not always give proper direction to the will"; and more important than deficient thinking, "brotherhood" or solidarity "among individuals and peoples" doesn't develop. These reasons direct attention to the underlying theme of the encyclical, *caritas in veritate*. The mind needs to attain the truth in order to love correctly and the will needs the determination and fire to carry out what the mind correctly perceives.

Deficient thinking would, of course, include counsel to rely exclusively on structures and institutions to promote development, the failure to see the importance of charity and truth, the rejection of technology altogether, not seeing the

5. *Evangelium vitae*, no. 101.
6. Pope Benedict quotes the following sentence from *Evangelii nuntiandi*, no. 31: "Between evangelization and human advancement –development and liberation–there are in fact profound links."
7. Pope Paul VI, *Evangelii nuntiandi*, no. 32.
8. *Evangelii nuntiandi*, no. 32

link between social ethics and life ethics, not realizing that openness to new life is required by development, and the inability to grasp that integral development includes "being more" or life in Christ for every single person in the world. The rich understanding of development is "the central message of *Populorum progressio*, valid for today and for all time" (no. 18).[9]

Human Development in our Time

Chapter two, "Human Development in our Time," is different from the previous two chapters in that it focuses to a significant extent on describing the contemporary economic and cultural situation. In responding to the situation Pope Benedict also puts forth a few more perennial elements of CSD.

Pope Benedict refers first to the economic damage done by "badly managed and largely speculative financial dealing," extensive migration of peoples and "unregulated exploitation of the earth's resources" (no. 21). Other perceived problems are inequalities within and among nations, corruption of "the economic and political class" in both rich and poor countries, and the refusal of people in rich countries to share knowledge, especially pertaining to health care (no. 22). Mere economic development has been stressed to the neglect of integral development (no. 23). The "new context of international trade and finance, which is characterized by increasing mobility of financial capital and means of production, material and immaterial" has decreased the power of individual states, since they are less able to deal with the effects of international trade and finance (no. 24).

Other characteristics of the contemporary situation are "*the downsizing of social security systems*" in order to be more competitive in the market, the mobility of labor causing psychological instability and extra problems in planning for marriage and family life, the difficulties labor unions are experiencing in effectively representing the interests of workers (no. 25), the tendency to promote relativism by viewing all cultures as equal, "substantially equivalent and interchangeable" (no. 26), and the existence of structural causes of world hunger and food insecurity.

In addition, Pope Benedict discerns as problems the promotion and the imposition of contraception, sterilization and abortion; the legalization of euthanasia in some places and the constant advocacy of expanding legal access to euthanasia; the denial of religious freedom in various parts of the world; and the practice of killing in the name of God, especially by terrorists (no. 29). The pope maintains that all these practices, especially violence, pose serious obstacles to integral development. Pope Benedict further notes that the State at times places serious obstacles in the way of integral development by imposing "practical atheism," and that the developed countries sometimes export a "reductive vision of the person" to the developing nations. This is evident when the mere economic model of development overwhelms the rich traditions in the poor countries.

In response to the contemporary situation Pope Benedict proposes more insights from CSD. He begins by explaining what Pope Paul VI expected from development. "He understood the term to indicate the goal of rescuing peoples, first

9. See no. 8 for the connection between life in Christ and development.

and foremost, from hunger, deprivation, endemic diseases and illiteracy" (no. 21). This goal requires the opportunity of all peoples to participate in the international economy on equal terms; secondly, it means providing education to the peoples of every nation, including a formation in solidarity; thirdly, it means "the consolidation of democratic regimes capable of ensuring freedom and peace." This description of development focuses on those aspects that are readily understood, except for solidarity. Call to mind John Paul II's definition of solidarity. It is a virtue that inclines a person to have "a *firm and persevering determination* to commit oneself to the *common good*; that is to say to the good of all and of each individual, because we are *all* really responsible *for all.*"[10] The highest good, of course, is the formation of the life of Christ in each individual. Because this is the Catholic belief, no one should be surprised to read the pope's next comment on development: "Yet it should be stressed that *progress of a merely economic and technological kind is insufficient*. Development needs above all to be true and integral" (no. 23).

Having established the full meaning of true and integral development, Pope Benedict mentions practical measures that must be embraced in order to achieve the minimum level of development: the acceptance of labor unions as a way to foster cooperation on the local and international level, the establishment of economic institutions that will have the possibility of eliminating world hunger, the cultivation of "a public conscience that considers *food and access to water as universal rights of all human beings, without distinction or discrimination*" (no. 27), helping people to realize that "[o]penness *to life is at the center of true development*" because it strengthens the moral fiber of a nation, and maintaining or establishing the right to religious freedom. The latter two recommendations are quite controversial in various circles since many people see abortion as a way of insuring that fewer individuals will be sharing in the world's resources. Religious freedom does not exist in many countries of the world and is in danger of being curtailed in both the United States and Europe.

To address further the complicated issue of integral development Pope Benedict next makes some very important comments on the relation between love and knowledge. Persons whose work for development is guided by love in truth recognize that interdisciplinary study is necessary to acquire all the requisite knowledge. Their love moves them to acquire that knowledge. As Paul VI affirmed in *Populorum progressio*, "'the individual who is animated by true charity labors skillfully to discover the causes of misery, to find the means to combat it, to overcome it resolutely'" (no. 30).[11] CSD provides valuable help because it is, of necessity, interdisciplinary. "It allows faith, theology, metaphysics and science to come together in a collaborative effort in the service of humanity" (no. 31). The study of CSD, then, enables people to acquire wisdom about the most important things and knowledge of all the practical measures that must be taken to bring about the full range of development.

Some other practical measures suggested by Pope Benedict are as follows: prioritizing "*the goal of access to steady employment* for everyone" (no. 32), pre-

10. Pope John Paul II, *Solicitudo rei socialis*, no. 38.
11. Pope Benedict is quoting *Populorum progressio*, no. 75.

venting disparities of wealth from developing in a "morally unacceptable manner" (no. 32), not reducing the meaning of culture to its technological dimension, thinking more deeply about "*the meaning of the economy and its goals*" (no. 32), avoiding the imposition of the kind of tariffs that would prevent poor countries from exporting their products to rich countries, and the very big goal of guiding globalization by charity in truth so as to avoid causing more division among the peoples of the world. (no. 33).

Fraternity, Economic Development and Civil Society

Chapter three is titled "Fraternity, Economic Development and Civil Society." This chapter is remarkable because of Pope Benedict's thoughts on the effects of original sin and the desirability of "gratuitousness" in the economic realm. The pope first quotes the *Catechism*, 407: "'Ignorance of the fact that man has a wounded nature inclined to evil gives rise to serious errors in the areas of education, politics, social action and morals'" (no. 34). Then, he mentions two errors that people are making today: thinking that evil can be eliminated by human effort alone and that "the economy must be shielded from 'influences' of a moral character" (no. 34). The consequence of these errors has been the establishment of political, social and economic systems that have been unable to deliver justice because they "trample upon personal and social freedom" (no. 34). This failure, in turn, leads to a loss of hope, which is indispensable in the work for the high goal of integral development. "Hope encourages reason and gives it the strength to direct the will" (no. 34). Recall Benedict's previous comment that a deficient will is one of the causes of underdevelopment in the world. Without hope, charity, which is a virtue of the will, cannot effectively sustain a commitment to achieve integral development.

Pope Benedict's emphasis on the necessity of practicing "gratuitousness" in civil society has left commentators on the encyclical wondering what this means in practice. We know that what is gratuitous is bestowed freely, not in response to any claim or merit. The pope tells us that "The human being is made for gift." Then, he adds that the "*principle of gratuitousness*" is "an expression of fraternity" (no. 34). Gratuitousness connotes friendship, solidarity and charity; it "fosters and disseminates solidarity and responsibility for justice and the common good among the different economic players" (no. 38). Invoking gratuitousness, then, is just another way of saying that human beings cannot achieve the perfection of their dignity, imitate Jesus Christ and contribute to the common good, unless they freely give themselves in service to others in all areas of their life. The necessity of gratuitousness also means that no economy will ever function properly if the participants lack this quality. As Pope Benedict explains, "[I]n *commercial relationships* the *principle of gratuitousness* and the logic of gift as an expression of fraternity can and must *find their place within normal economic activity*. This is a human demand at the present time, but is also demanded by economic logic. It is a demand both of charity and truth" (no. 36). In other words, you don't have to accept Catholic teaching to realize at the present time that participants in the economy must avoid dishonesty and live in solidarity, brotherhood and mutual trust. In the pope's mind, because that trust no longer exists, the economy is in grave difficulty.

After highlighting the principle of gratuitousness, Pope Benedict explains that there are really three prongs to a viable and just economy: a free market in which people enjoy equal opportunity and respect contracts; just laws, and political action to redistribute wealth; and, most importantly, the spirit of gift or the principle of gratuitousness (no. 37). This means that economic behavior in a free market is regulated both by law, commutative justice, and the personal virtues of the participants. The pope highlights the point that the presence of gratuitousness, or freely embraced solidarity, is necessary for the attainment of justice. Neither the free market nor the laws, then, can assure justice, especially commutative justice, but only the virtuous qualities of the economic players. Pope Benedict is really saying that the market-plus-state binary model is not sufficient to produce a just and productive economy. Otherwise stated, the economy cannot function well simply on the basis of self-interest and state intervention, however intelligent. The market and politics absolutely need virtuous participants, but that poses a serious problem. There is no market for gratuitousness, "and attitudes of gratuitousness cannot be established by law" (no. 39). From Pope Benedict's other writings one could infer that these gratuitous attitudes could only be generated in the family, the school and the Church. At any rate, the pope's position on the principle of gratuitousness is an enormous challenge and a wake-up call to every economy in the world. Without virtuous participants the economy won't deliver the goods people need at a just price.

In addition to stressing the importance of virtue for a sound economy, Pope Benedict also suggests that businesses adopt a totally different mode of management. "*[B]usiness management cannot concern itself only with the interests of the proprietors, but must also assume responsibility for all the other stakeholders who contribute to the life of the business*: the workers, the clients, the suppliers of various elements of production, the community of reference" (no. 40). Attentiveness to the interests of all the stakeholders would increase the long-term sustainability of the business enterprise. The pope questions the justice of business managers being responsible only to the shareholders.[12] He also suggests finding ways of benefitting the local community where capital was initially generated instead of sending it abroad without thought of what effect such an action would have.

In the latter part of chapter three Pope Benedict reminds his readers of his predecessor's teaching on work and then offers some observations on improving the effectiveness of political authority and the beneficence of globalization. Work is an "'actus personae'" by means of which a person supports himself and his family and promotes the common good of the nation, thereby contributing to the realization of his own dignity.

To address the complicated economic problems of the day the pope argues that we need vigorous political authority on local, national and international levels. To be more effective at promoting a productive and just economy, governments must cooperate with each other, and international aid should be targeted in such a way as to consolidate "constitutional, juridical and administrative systems in countries that do not yet fully enjoy these goods" (no. 41).

12. Some would argue that managers are, in practice, not even deferential to shareholders.

Globalization is a term used to describe the growing interconnection among the economies and peoples of the world. Quoting John Paul II, Pope Benedict says that the fact of globalization "'is neither good nor bad. It will be what people make of it'" (no. 42).[13] The pope hopes that it will be possible to "*steer the globalization of humanity in relational terms, in terms of communion and the sharing of goods*" (no. 42). More precisely, Pope Benedict wants solidarity to keep growing among all people and he desires globalization to be so directed that it results in a "large-scale redistribution of wealth on a world-wide scale" (no. 42).

The Development of People, Rights and Duties, The Environment

Chapter four announces three subjects: "The Development of People, Rights and Duties, The Environment." It begins with the countercultural affirmation that unless duties take precedence over rights, the latter can get out of control and become "*mere license*" (no. 43). That is to say, some people in affluent countries, not guided by duties, now feel justified in defending a "'right to excess,' and even to transgression and vice" (no. 43). When duties are the primary moral counter, they set limits to rights and ensure more respect for the genuine rights of individuals and peoples. If enough people are guided by their duties, they will be moved to do something about "the lack of food, drinkable water, basic instruction and elementary health care in areas of the underdeveloped world and on the outskirts of large metropolitan centers" (no. 43). The priority of duties over rights is not widely accepted in liberal democracies and has not even been a prominent theme in CSD, though it has been mentioned several times.

The recognition and fulfillment of duties will contribute to integral development as will responsible procreation in a family founded on marriage between a man and a woman. Marriage and the family, unencumbered by the tyranny or restrictive policies of the state (e.g. through the imposition of contraception or abortion) "correspond to the deepest needs and dignity of the human person" (no. 44). It is crucial for society that individuals come to understand that the purpose of sexuality is both to forge a one-flesh unity between spouses and to procreate. Society suffers a blow when people look at sexuality just as a form of entertainment, paying scant or no attention to the two high goals of marriage. The procreation of children is immensely important for any society because of the need for a sufficient number of workers.

> The decline in births, falling at times beneath the so-called "replacement level," also puts a strain on social welfare systems, increases their cost, eats into savings and hence the financial resources needed for investment, reduces the availability of qualified laborers, and narrows the "brain pool" upon which nations can draw for their needs.

13. Pope Benedict is quoting John Paul II, *Address to the Pontifical Academy of Social Sciences*, 27 April 2001.

> Furthermore, smaller and at times minuscule families run the risk of impoverishing social relations and failing to ensure effective forms of solidarity (no. 44).

Spouses who work at forming a one-flesh unity will necessarily promote solidarity in their families, at work and in all the communities in which they interact.

When individuals are educated to recognize and fulfill their duties in the family, at work and everywhere else, the economies of the world will receive the most important boost they need: virtuous participants in economic life. As Pope Benedict teaches, "The economy needs ethics in order to function correctly" (no. 45). Ethics, then, is not only important for an economy to be just, but also to be productive.

After asserting the importance of ethics for economic life Pope Benedict briefly touches on the great contribution that CSD can make to the foundation and generation of ethical principles. It "is based on man's creation 'in the image of God' (Gen 1:27), a datum which gives rise to the inviolable dignity of the human person and the transcendent value of natural moral norms" (no. 45). Pope Benedict could only be referring to the natural law, morality that, in principle, all could grasp by the use of reason and observe with the help of grace. The dignity of the human person and the natural law are "two pillars" that must be accepted by business ethics in order to retain "its distinctive nature" (no.45). In addition, Pope Benedict is also implying that ethics rests on the knowledge of who man is. In other words, it makes all the difference in the world for ethics that man is made in the image of God.

Next, Pope Benedict XVI briefly discusses the importance of discussing a new type of business oriented toward the so-called "'civil economy' and the 'economy of communion'" (no. 46). This is not a "'third sector'" designed to complement public and private companies, but "a broad new composite reality embracing the private and public spheres, one which does not exclude profit, but considers it a means for achieving human and social ends" (no. 46). The pope expresses the hope that these kinds of businesses will grow in every country of the world. Unfortunately, he does not give more detail on the precise shape of these new kinds of companies. It is, however, clear that they have ethics built into their very constitution.

Before beginning a long discussion on the environment in relation to development, Pope Benedict quotes Pope Paul VI's statement on the responsibility of every person for his or her development with the help of those who can give it: "'The peoples themselves have the prime responsibility to work for their own development. But they will not bring this about in isolation'" (no. 47).[14] The reason CSD keeps repeating this point is fidelity to the principle of subsidiarity. CSD holds that every person, group and government should be active promoting integral development.

14. Pope Benedict is quoting Pope Paul VI, *Populorum progressio*, no. 77.

Pope Benedict begins his discussion of environmental matters with an important observation about two extreme attitudes that people have toward the environment: either considering it "more important than the human person," a kind of "untouchable taboo," a reflection of "neo-paganism or a new pantheism"; or abusing it with "total technical dominion over nature" (no. 48). Both attitudes are serious obstacles to development, and, in my judgment, quite common today. The proper attitude is the desire to "exercise a *responsible stewardship over nature*" (no. 50). This means using natural resources in such a way as to provide for everyone on the planet with attention to the needs of future generations and without doing harm to the environment. The pope stresses the need for a "worldwide redistribution of energy resources" (no. 49). This kind of stewardship is the responsibility of individuals, groups, companies and the various levels of government, including the international community. Companies and states exercise responsible stewardship when they don't hoard non-renewable energy resources and when individuals moderate their consumption of natural resources, avoiding hedonism and consumerism. Echoing Pope John Paul II's teaching, Pope Benedict says that what is really needed is the adoption of a way of living "'in which 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'" (no 51).[15] Living this way is really an exercise in solidarity since moderation in the consumption of resources necessarily will redound to the benefit of others.

In order to protect nature the decisive factor is the "*overall moral tenor of society.*" To preserve that moral tenor especially important is the protection of life. Otherwise stated, environmental ecology depends on "human ecology." Human life must be protected from conception until natural death. "If there is a lack of respect for the right to life and to a natural death, if human conception, gestation and birth are made artificial, if human embryos are sacrificed to research, the conscience of society ends up losing the concept of human ecology and, along with it, that of environmental ecology" (no. 51). This is another point that is not on the screen of the world's liberal democracies, which keep talking about respect for the environment while maintaining the right to kill unborn children for research and for any other reason. What is hardly understood today is that "Our duties towards the environment are linked to our duties towards the human person considered in himself and in relation to others" (no. 51). If there is a widespread lack of respect for the human person, born or unborn, there is really no hope of assuring respect for the environment or of encouraging lasting moderation in the use of resources.

The Cooperation of the Human Family

Chapter Five, titled "The Cooperation of the Human Family," ranges from the highly theoretical themes of faith, reason, truth and charity, religious freedom, natural law and education to reflections on international tourism and the establishment of a world public authority. The pope's treatment of the theoretical themes is a con-

15. Pope Benedict is quoting *Centesimus annus*, no. 36.

tinuation of his previous reflections found in *Deus caritas est* and in his various addresses.

Because the existence of religious freedom in the world is precarious on account of fundamentalism and secularism, but necessary for seeking truth and promoting development, Pope Benedict directs our attention to its meaning, great importance and to its particular benefits. He first makes clear that religious freedom doesn't mean "religious indifferentism, nor does it imply that all religions are equal" (no. 55). It does mean freedom from state interference and freedom to live one's faith in both the private and public realms. "The Christian religion and other religions can offer their contribution to development *only if God has a place in the public realm*, specifically in regard to its cultural, social, economic, and particularly its political dimensions" (no. 56). With religious freedom Christians and other religious believers can bring to bear the truths of their faith on the issues of the day. They can also enter into dialogue with each other in order to see better the public implications of their faith, cooperate among themselves, and, in addition, they can bring their faith into conversation with reason, including political reason. This latter dialogue is very important so that reason and faith can mutually purify each other and contribute to integral development. Before becoming pope, Cardinal Joseph Ratzinger discussed this mutual purification of faith and reason with Jurgen Habermas on January 19, 2004. Then he took up this most important theme in his first encyclical, *Deus caritas est*. In this encyclical, as an example of faith going astray, Pope Benedict mentions that "some religious cultures in the world today…do not oblige men and women to live in communion, but rather cut them off from one another in a search for individual well-being…" (no. 55). The pope himself consistently teaches that Christians are to work in the Church for the salvation of all.

In the midst of cultural and religious diversity, even serious religious differences, what enables people to dialogue and cooperate fruitfully with each other is the natural law or the universal moral law that all people can discern and observe with their reason. "…it insures that the multi-faceted pluralism of cultural diversity does not detach itself from the common quest for truth, goodness and God. Thus adherence to the law etched on human hearts is the precondition for constructive social cooperation" (no. 59). Discernment of the natural law can also move the developed nations to rediscover the "oft-forgotten virtues which made it possible for them to flourish throughout their history" (no. 59), and can enable the developing nations to hold on to the truth in their traditions when tempted to neglect them in the face of the way of life promoted by today's technological civilization. In short, the natural law is an agent of unity within and among nations because it gives all access to truth, which "unites spirits and causes them to think in unison…" (no. 54).

Reason directed by Christian revelation can discern the transcendent worth of the human person and can reflect deeply on the "*category of relation*." "As a spiritual being, the human creature is defined through interpersonal relations. The more authentically he or she lives these relations, the more his or her own identity matures. It is not by isolation that man establishes his worth, but by placing himself in relation with others and with God" (no. 53). This observation, of course, relates closely to the theme of gratuitousness and solidarity previously discussed. Human

beings can only seek the perfection of their dignity through the proper kind of giving and receiving. The opposite of being in relation would be isolation and alienation.The pope calls the former "one of the deepest forms of poverty a person can experience…" (no. 53). Rejection of God's love would plunge a person into the worst isolation and alienation possible.

One of Pope Benedict's greatest hopes from the dialogue between faith and reason is to "render the work of charity more effective within society… (no. 57). That could happen because faith and reason together can discern the truths that guide the practice of charity. To illustrate his point Pope Benedict explains that the principle of subsidiarity is a "particular manifestation of charity and a guiding criterion for fraternal cooperation between believers and non-believers…" (no. 57). To affirm that respecting the principle of subsidiarity is a way of loving one's neighbor is a brilliant observation that I have not previously found in the body of CSD (no. 57). Intermediate associations and the state offer aid to human persons so that they can participate in the life of society and make their contribution to the common good, an eminent form of charity. In other words, people practice charity by observing the principle of subsidiarity, since they show respect for the dignity of others by putting them in a better position to practice charity themselves. Since charity or "reciprocity" is the "heart of what it is to be a human being" (no. 57), subsidiarity is much more than a principle of government; helping people to love is an eminent contribution to their salvation and hence to integral development.

As a governing principle, subsidiarity does, however, make an important contribution. It facilitates participation of all citizens in the life of society, protecting them from the "all-encompassing welfare state" (no. 57), and guiding the governance of globalization so that political authority does not become overbearing. To work well subsidiarity must not be divorced from the principle of solidarity. As Pope Benedict says, "*The principle of subsidiarity must remain closely linked to the principle of solidarity and vice versa*, since the former without the latter gives way to social privatism, while the latter without the former gives way to paternalist social assistance that is demeaning to those in need" (no. 58). When the two principles remain linked together, economic aid "must be distributed with the involvement not only of the governments of the receiving countries, but also local economic agents and the bearers of culture within civil society, including local Churches" (no. 58). The yoked principles also require giving developing nations the opportunity to sell their products in the international market, and to help them improve and adapt their products, as is necessary to satisfy the demand. Subsidiarity insures that those receiving aid are also helped to become agents of charity themselves.

Besides providing a counterbalance to subsidiarity, solidarity also requires nations to provide greater access to education, understood as classroom instruction, vocational training, and the "complete formation of the person." The latter, of course, is not possible, unless educators have a solid knowledge of human nature. "The increasing prominence of a relativistic understanding of that nature," argues Pope Benedict, "presents serious problems for education, especially moral education, jeopardizing its universal extension" (no 61). Part of the person's formation

is, of course, an education to exercise social responsibility as a consumer. This is also a theme taken up earlier in the encyclical.

Toward the end of this fifth chapter Pope Benedict takes up the subjects of international tourism, migration, work and unions again, finance, the reform of the United Nations, and the establishment of a world political authority. The pope discourages the kind of tourism that is sexually immoral, consumerist and hedonistic. He briefly summarizes Pope John Paul II's appeal for "'a global coalition in favor of "decent work"'" (no. 63)[16] and urges unions to look after "exploited and unrepresented workers" (no. 64). He then argues that "the entire financial system has to be aimed at sustaining true development" (no. 65). To this end he says that financiers must "rediscover" and maintain sound ethics to guide their important work. By this remark Pope Benedict is certainly implying that the unethical actions of financiers contributed to the economic crisis of 2008-09.

Lastly, Pope Benedict argues for the legal establishment of a world political authority focused on the common good, whose form would reflect guidance from the principles of subsidiarity and solidarity. Clearly, Pope Benedict wants the kind of stratified authority that would take input from the nations of the world and not be a threat to act in a despotic manner. He thinks that this radical step is urgently needed in order to accomplish the following goals: "*To manage the global economy; to revive economies hit by the crisis; to avoid any deterioration of the present crisis and the greater imbalances that would result; to bring about integral and timely disarmament, food security and peace; to guarantee the protection of the environment and to regulate migration*" (no. 67). In addition, a properly constituted world political authority would be able to implement the principle of the "*responsibility to protect*."

At the present time conditions don't exist that would allow for the establishment of a world political authority on the basis of subsidiarity, solidarity and the common good. The Catholic Church and other organizations would first to have to make these principles better known and widely accepted before any kind of suitable world political authority could be reasonably established.

The Development of Peoples and Technology

Chapter six on "The Development of Peoples and Technology" returns to the theme of integral development. The pope's most striking statement is the following: "*Development must include not just material growth but also spiritual growth*, since the human person is a 'unity of body and soul,' born of God's creative love and destined for eternal life" (no. 76). This means that the nations of the world cannot adequately pursue the development of their peoples unless they understand the richness of human nature or what it really means to speak of the dignity of the human person. As St. Augustine argued, human beings are made for God and are restless until they rest in him. "When he is far away from God, man is unsettled and ill at ease. Social and psychological alienation and the many neuroses that afflict affluent societies are attributable in part to spiritual factors" (no. 76). So, the developing

16. See Pope John Paul II, Jubilee of Workers, *Greeting after Mass*, May 1, 2000.

nations must be careful not to imitate the typical narrow understanding of development that prevails among affluent peoples. The spiritual and moral welfare of every individual in every nation must always be kept in mind in the work for development in the developing nations. This, of course, implies that the affluent nations must come to a deeper understanding of the spiritual needs of the human person. Unless this spiritual renewal takes place in Europe and the United States, then the developing nations, in my judgment, are likely to imitate the narrow understanding of development that prevails in Western societies.

A second point is that the development of a people depends on the integral development of every single individual. One cannot be content with the mere prosperity of a nation as a whole. This makes perfect sense given the spiritual meaning of development. Even the material side of development, however, "*is impossible without upright men and women, without financiers and politicians whose consciences are finely attuned to the requirements of the common good*" (no. 71). The integral development of individuals can never simply be the result of impersonal forces such as the removal of tariffs, financial engineering, or the opening up of markets. These and other actions are necessary, but not sufficient. Financiers and politicians acting according to high ethical standards for the high goal of integral development are necessary for the complete good of individuals.

Related to the theme of development is that of technology. Pope Benedict first directs attention to the good that technology can do. It "enables us to exercise dominion over matter, to reduce risks, to save labor, to improve our conditions of life" (no 69). In addition, through technology man "forges his own humanity," and responds to God's command "*to till and keep the land*" (no. 69, cf. Gen 2:15). Technology, however, also has a dark side. Through globalization it could replace the destructive influence of political ideologies and "become an ideological power that threatens to confine us within an *a priori* that holds us back from encountering being and truth" (no 70). Technology is very harmful in the hands of people who understand freedom as "total autonomy." Under the influence of that intoxication people pursue what seems useful and efficient without looking to moral norms for guidance in making choices. "When technology is allowed to take over, the result is confusion between ends and means, such that the sole criterion for action in business is thought to be the maximization of profit, in politics the consolidation of power, and in science the findings of research" (no. 71).

It is especially in the area of bioethics that technology must take its bearing by faith and reason. As mentioned previously by Pope Benedict, faith and reason must work together or they are likely to go astray. The greater danger in the area of bioethics is that "*reason without faith is doomed to flounder in an illusion of its own omnipotence*" (no. 74). Reason is tempted to approve whatever biotechnology is able to do.

Technological development has given the media more power to influence people for good or ill. Because the pope recognizes the media's power to have a "*civilizing effect*" by affecting people's fundamental attitudes in a profound way, he argues that "they need to focus on promoting the dignity of persons and peoples, they need to be clearly inspired by charity and placed at the service of truth, of the good, and of natural and supernatural fraternity" (no 73). The media can, fur-

thermore, bring about "the growth in communion of the human family" when they inspire people to undertake a "common search for what is just."These are, of course, extraordinary goals for the media, seemingly out of reach unless a new understanding of dignity, charity, fraternity and the good could become persuasive to journalists, radio and television personnel. Pope Benedict reveals his full awareness of this enormous challenge when he says in a subsequent paragraph that cultural viewpoints exist that deny human dignity, leading to acceptance of in vitro fertilization, destruction of embryos through research, abortion, euthanasia and "systematic eugenic programming of births" (no. 75). Because these practices foster "a materialistic and mechanistic understanding of human life" no. 75), we should not be surprised that many people in the developed nations fail to be moved by the plight of those people living in degrading situations.

Pope Benedict concludes this chapter with an apt but unusual comment on truth and love. "All our knowledge, even the most simple, is always a minor miracle, since it can never be fully explained by the material instruments that we apply to it. In every truth there is something more than we would have expected, in the love that we receive there is always an element that surprises us" (no. 77). He then compares the height to which truth and love take us to the heights of integral development, which requires a spiritual dimension, as mentioned several times in the encyclical.

Conclusion

The "Conclusion" is very short and to the point. We cannot possibly succeed at bringing about the integral development of individuals and peoples unless we have a relationship to God, in which we are receptive to his gifts. "The greatest service to development, then, is a Christian humanism that enkindles charity and takes its lead from truth, accepting both as a gift from God" (no 78). Christian humanism, of course, develops as a result of people's relation to God. "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" (no. 78). When you genuinely worship God, you want to love your neighbors so as to do good for them. Genuine love wants to take its bearings by truth. Being aware of God's immense love gives us patient endurance in our work for justice and development. "God gives us the strength to fight and suffer for love of the common good, because he is our All, our greatest hope" (no. 78).

The work for development requires Christians to pray for "truth-filled love, */caritas in veritate/."* Pope Benedict expresses the hope that all people will learn to ask God specifically "for the grace to glorify him by living according to his will [necessarily a request for truth-filled love], to receive the daily bread that we need, to be generous and understanding towards our debtors, not to be tempted beyond our limits and to be delivered from evil" (no. 79) In his book *Jesus of Nazareth* Pope Benedict reflects deeply on the last petition of the Lord's Prayer, "deliver us from evil. Mt 6:9-13" Citing St. Cyprian, he says that after praying that ultimate petition, "'there is nothing further for us to ask for.'" You are protected against anything the devil and the world can throw at you. Pope Benedict also says that "the last peti-

tion brings us back to the first three: In asking to be liberated from the power of evil, we are ultimately asking for God's Kingdom, for union with his will and for the sanctification of his name."[17] So, in the work for development we must attend to our spiritual life and rely on "God's Providence and mercy" (no. 79).

In the very last paragraph Pope Benedict concludes with a request that Mary, "protect and obtain for us, through her heavenly intercession, the strength, hope and joy necessary to dedicate ourselves with generosity to the task of bringing about the "'*development of the whole man and of all men*'"(no. 79).[18] This last word reminds us of Pope Benedict's initial point that integral human development requires "life in Christ… [as] the first and principal factor of development" in every single human being (no. 8).

As a last word, I would simply say that *Caritas in veritate* is proposing a Christian humanism to improve the productivity, ethics and dignity of the economic life of nations. The practice of the virtues by all participants in modern economies, the pope argues, is more important for a functioning market than the pursuit of self-interest or any set of structures devised by policy makers.[19] ■

17. *Jesus of Nazareth* (New York: Doubleday, 2007), 166, 167.
18. Pope Benedict is quoting *Populorum progressio*, no. 42.
19. This essay appears as the appendix in my forthcoming book, *Church, State, and Society: An Introduction to Catholic Social Doctrine*, which is being published by the Catholic University of America Press in the spring of 2011.