

## "Charity in Truth"

Excerpts from Benedict XVI's recent encyclical, "Caritas in veritate," on the Church's social teaching, with a link to the full text.

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1. Charity in truth, to which Jesus Christ bore witness by his earthly life and especially by his death and resurrection, is the principal driving force behind the authentic development of every person and of all humanity. Love — *caritas* — is an extraordinary force which leads

people to opt for courageous and generous engagement in the field of justice and peace. It is a force that has its origin in God, Eternal Love and Absolute Truth. Each person finds his good by adherence to God's plan for him, in order to realize it fully: in this plan, he finds his truth, and through adherence to this truth he becomes free (cf. Jn 8:22). To defend the truth, to articulate it with humility and conviction, and to bear witness to it in life are therefore exacting and indispensable forms of charity. Charity, in fact, "rejoices in the truth" (1 Cor 13:6). All people feel the interior impulse to love authentically: love and truth never abandon them completely, because these are the vocation planted by God in the heart and mind of every human person. The search for love and truth is purified and liberated by Jesus Christ from the impoverishment that our humanity brings to it, and he reveals to us in all

its fullness the initiative of love and the plan for true life that God has prepared for us. In Christ, *charity in truth* becomes the Face of his Person, a vocation for us to love our brothers and sisters in the truth of his plan. Indeed, he himself is the Truth (cf. Jn 14:6).

2. Charity is at the heart of the Church's social doctrine. Every responsibility and every commitment spelt out by that doctrine is derived from charity which, according to the teaching of Jesus, is the synthesis of the entire Law (cf. Mt 22:36- 40). It gives real substance to the personal relationship with God and with neighbour; it is the principle not only of micro-relationships (with friends, with family members or within small groups) but also of macro-relationships (social, economic and political ones). For the Church, instructed by the Gospel, charity is

everything because, as Saint John teaches (cf. 1 Jn 4:8, 16) and as I recalled in my first Encyclical Letter , “God is love” ( *Deus Caritas Est* ): *everything has its origin in God's love, everything is shaped by it, everything is directed towards it* . Love is God's greatest gift to humanity, it is his promise and our hope.

I am aware of the ways in which charity has been and continues to be misconstrued and emptied of meaning, with the consequent risk of being misinterpreted, detached from ethical living and, in any event, undervalued. In the social, juridical, cultural, political and economic fields — the contexts, in other words, that are most exposed to this danger — it is easily dismissed as irrelevant for interpreting and giving direction to moral responsibility. Hence the need to link charity with truth not only in the sequence, pointed out by Saint Paul, of *veritas in caritate* (Eph

4:15), but also in the inverse and complementary sequence of *caritas in veritate*. Truth needs to be sought, found and expressed within the “economy” of charity, but charity in its turn needs to be understood, confirmed and practised in the light of truth. In this way, not only do we do a service to charity enlightened by truth, but we also help give credibility to truth, demonstrating its persuasive and authenticating power in the practical setting of social living. This is a matter of no small account today, in a social and cultural context which relativizes truth, often paying little heed to it and showing increasing reluctance to acknowledge its existence.

3. Through this close link with truth, charity can be recognized as an authentic expression of humanity and as an element of fundamental importance in human relations, including those of a public nature.

*Only in truth does charity shine forth* , only in truth can charity be authentically lived. Truth is the light that gives meaning and value to charity. That light is both the light of reason and the light of faith, through which the intellect attains to the natural and supernatural truth of charity: it grasps its meaning as gift, acceptance, and communion.

Without truth, charity degenerates into sentimentality. Love becomes an empty shell, to be filled in an arbitrary way. In a culture without truth, this is the fatal risk facing love. It falls prey to contingent subjective emotions and opinions, the word “love” is abused and distorted, to the point where it comes to mean the opposite. ...

28. One of the most striking aspects of development in the present day is the important question of *respect for life* , which cannot in any way be detached from questions concerning

the development of peoples. It is an aspect which has acquired increasing prominence in recent times, obliging us to broaden our concept of poverty [66] and underdevelopment to include questions connected with the acceptance of life, especially in cases where it is impeded in a variety of ways. Not only does the situation of poverty still provoke high rates of infant mortality in many regions, but some parts of the world still experience practices of demographic control, on the part of governments that often promote contraception and even go so far as to impose abortion. In economically developed countries, legislation contrary to life is very widespread, and it has already shaped moral attitudes and praxis, contributing to the spread of an anti-birth mentality; frequent attempts are made to export this mentality to other States as if it were a form of cultural progress.

Some non-governmental Organizations work actively to spread abortion, at times promoting the practice of sterilization in poor countries, in some cases not even informing the women concerned. Moreover, there is reason to suspect that development aid is sometimes linked to specific health-care policies which *de facto* involve the imposition of strong birth control measures. Further grounds for concern are laws permitting euthanasia as well as pressure from lobby groups, nationally and internationally, in favour of its juridical recognition.

*Openness to life is at the centre of true development* . When a society moves towards the denial or suppression of life, it ends up no longer finding the necessary motivation and energy to strive for man's true good. If personal and social sensitivity towards the acceptance of a new life is lost, then other forms of



acceptance that are valuable for society also wither away [67] . The acceptance of life strengthens moral fibre and makes people capable of mutual help. By cultivating openness to life, wealthy peoples can better understand the needs of poor ones, they can avoid employing huge economic and intellectual resources to satisfy the selfish desires of their own citizens, and instead, they can promote virtuous action within the perspective of production that is morally sound and marked by solidarity, respecting the fundamental right to life of every people and every individual....

44. The notion of rights and duties in development must also take account of the problems associated with *population growth* . This is a very important aspect of authentic development, since it concerns the inalienable values of life and the family [110] . To consider population

increase as the primary cause of underdevelopment is mistaken, even from an economic point of view. Suffice it to consider, on the one hand, the significant reduction in infant mortality and the rise in average life expectancy found in economically developed countries, and on the other hand, the signs of crisis observable in societies that are registering an alarming decline in their birth rate. Due attention must obviously be given to responsible procreation, which among other things has a positive contribution to make to integral human development. The Church, in her concern for man's authentic development, urges him to have full respect for human values in the exercise of his sexuality. It cannot be reduced merely to pleasure or entertainment, nor can sex education be reduced to technical instruction aimed solely at protecting the interested parties from possible

disease or the “risk” of procreation. This would be to impoverish and disregard the deeper meaning of sexuality, a meaning which needs to be acknowledged and responsibly appropriated not only by individuals but also by the community. It is irresponsible to view sexuality merely as a source of pleasure, and likewise to regulate it through strategies of mandatory birth control. In either case materialistic ideas and policies are at work, and individuals are ultimately subjected to various forms of violence. Against such policies, there is a need to defend the primary competence of the family in the area of sexuality [111] , as opposed to the State and its restrictive policies, and to ensure that parents are suitably prepared to undertake their responsibilities.

Morally responsible openness to life represents a rich social and economic resource

. Populous nations have been able to emerge from poverty thanks not least to the size of their population and the talents of their people. On the other hand, formerly prosperous nations are presently passing through a phase of uncertainty and in some cases decline, precisely because of their falling birth rates; this has become a crucial problem for highly affluent societies. 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 labourers, and narrows the “brain pool” upon which nations can draw for their needs.

Furthermore, smaller and at times miniscule families run the risk of impoverishing social relations, and failing to ensure effective forms of solidarity. These situations are

symptomatic of scant confidence in the future and moral weariness. It is thus becoming a social and even economic necessity once more to hold up to future generations the beauty of marriage and the family, and the fact that these institutions correspond to the deepest needs and dignity of the person. In view of this, States are called to *enact policies promoting the centrality and the integrity of the family* founded on marriage between a man and a woman, the primary vital cell of society [112] , and to assume responsibility for its economic and fiscal needs, while respecting its essentially relational character....

56. 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. The Church's

social doctrine came into being in order to claim “citizenship status” for the Christian religion [135] . Denying the right to profess one's religion in public and the right to bring the truths of faith to bear upon public life has negative consequences for true development. The exclusion of religion from the public square — and, at the other extreme, religious fundamentalism — hinders an encounter between persons and their collaboration for the progress of humanity. Public life is sapped of its motivation and politics takes on a domineering and aggressive character. Human rights risk being ignored either because they are robbed of their transcendent foundation or because personal freedom is not acknowledged. Secularism and fundamentalism exclude the possibility of fruitful dialogue and effective cooperation between reason and religious faith. *Reason always stands in need of being*

*purified by faith* : this also holds true for political reason, which must not consider itself omnipotent. For its part, *religion always needs to be purified by reason* in order to show its authentically human face. Any breach in this dialogue comes only at an enormous price to human development....

78. Without God man neither knows which way to go, nor even understands who he is. In the face of the enormous problems surrounding the development of peoples, which almost make us yield to discouragement, we find solace in the sayings of our Lord Jesus Christ, who teaches us: “Apart from me you can do nothing” (Jn 15:5) and then encourages us: “I am with you always, to the close of the age” (Mt 28:20). As we contemplate the vast amount of work to be done, we are sustained by our faith that God is present alongside those who come

together in his name to work for justice. Paul VI recalled in *Populorum Progressio* that man cannot bring about his own progress unaided, because by himself he cannot establish an authentic humanism. Only if we are aware of our calling, as individuals and as a community, to be part of God's family as his sons and daughters, will we be able to generate a new vision and muster new energy in the service of a truly integral humanism. The greatest service to development, then, is a Christian humanism [157] that enkindles charity and takes its lead from truth, accepting both as a lasting gift from 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. On the other hand, ideological rejection of God and an atheism of indifference,



oblivious to the Creator and at risk of becoming equally oblivious to human values, constitute some of the chief obstacles to development today. *A humanism which excludes God is an inhuman humanism* . Only a humanism open to the Absolute can guide us in the promotion and building of forms of social and civic life — structures, institutions, culture and *ethos* — without exposing us to the risk of becoming ensnared by the fashions of the moment. Awareness of God's undying love sustains us in our laborious and stimulating work for justice and the development of peoples, amid successes and failures, in the ceaseless pursuit of a just ordering of human affairs. *God's love calls us to move beyond the limited and the ephemeral, it gives us the courage to continue seeking and working for the benefit of all* , even if this cannot be achieved immediately and if what we are able to achieve, alongside political authorities and

those working in the field of economics, is always less than we might wish [158] . God gives us the strength to fight and to suffer for love of the common good, because he is our All, our greatest hope.

*79. Development needs Christians with their arms raised towards God* in prayer, Christians moved by the knowledge that truth-filled love, *caritas in veritate* , from which authentic development proceeds, is not produced by us, but given to us. For this reason, even in the most difficult and complex times, besides recognizing what is happening, we must above all else turn to God's love. Development requires attention to the spiritual life, a serious consideration of the experiences of trust in God, spiritual fellowship in Christ, reliance upon God's providence and mercy, love and forgiveness, self-denial, acceptance of others, justice and peace. All this is

essential if “hearts of stone” are to be transformed into “hearts of flesh” (Ezek 36:26), rendering life on earth “divine” and thus more worthy of humanity. All this is *of man*, because man is the subject of his own existence; and at the same time it is *of God*, because God is at the beginning and end of all that is good, all that leads to salvation: “the world or life or death or the present or the future, all are yours; and you are Christ's; and Christ is God's” (1 Cor 3:22-23). Christians long for the entire human family to call upon God as “Our Father!” In union with the only-begotten Son, may all people learn to pray to the Father and to ask him, in the words that Jesus himself taught us, for the grace to glorify him by living according to his will, to receive the daily bread that we need, to be understanding and generous towards our debtors, not to be tempted beyond our limits, and to be delivered from evil.

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