



Caritas: Our Role and Identity on  
the National Level  
4<sup>th</sup> Management Forum

Paris, 17th -18th November 2009

# Reading through the encyclical Caritas in veritate

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# Benedicto XVI CARITAS IN VERITATE

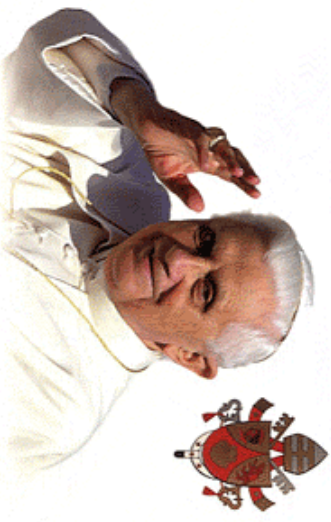
Carta encíclica sobre  
la caridad



EDITORIAL

-50%

## BENOÎT XVI



## L'AMOUR DANS LA VÉRITÉ

Préface de Mgr Jean-Charles Descubes  
archevêque de Rouen  
Président du Conseil Famille et Société

BAYARD **cerf** FLEURUS-MAME

## BENEDIKT XVI.



## LIEBE IN WAHRHEIT CARITAS IN VERITATE DIE SOZIALENZYKLIKA

Mit einer Einführung von  
Paul Josef Kardinal Cordes

Sankt Ulrich Verlag

## POPE BENEDICT XVI

# LOVE IN TRUTH

*Caritas in Veritate*



IGNATIUS

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Text passages  
from the  
encyclical



Challenges  
and impacts  
for Caritas



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*).



# Caritas in veritate Impact

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.

Caritas as an organization has a) to read reality and to study in depth and b) to tell the truth in its advocacy campaigns and messages.



# Caritas in veritate Impact

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.

In the encyclical this leads to a new definition of Catholic Social Teaching “caritas in veritate in re socialis”. Should this lead to a new definition of Caritas as the organized branch of charitable work within the church as well?





“Caritas in veritate” is the principle

- justice
- common good



# Caritas in veritate Impact

... justice is inseparable from charity, and intrinsic to it. Justice is the primary way of charity or, in Paul VI's words, “the minimum measure” of it, an integral part of the love “in deed and in truth” (1 Jn 3:18), to which Saint John exhorts us.

Caritas as an organization cannot delegate its commitment to social justice and fairness.



# Caritas in veritate Impact

This is the institutional path - we might also call it the political path - of charity, no less excellent and effective than the kind of charity which encounters the neighbour directly, outside the institutional mediation of the pólis.

Caritas has to give its input to political debates.



# Caritas in veritate Impact

The Church does not have technical solutions to offer and does not claim “to interfere in any way in the politics of States.

With regards to political issues, Caritas can keep its role to raise awareness.

# Caritas in veritate Impact

The different aspects of the crisis, its solutions, and any new development that the future may bring, are increasingly interconnected, they imply one another, they require new efforts of holistic understanding and a new humanistic synthesis.

Caritas has to contribute in its own way to a new humanistic synthesis.



# Caritas in veritate Impact

The world's wealth is growing in absolute terms, but inequalities are on the increase. In rich countries, new sectors of society are succumbing to poverty and new forms of poverty are emerging. In poorer areas some groups enjoy a sort of “superdevelopment” of a wasteful and consumerist kind which forms an unacceptable contrast with the ongoing situations of dehumanizing deprivation. “The scandal of glaring inequalities” continues.

## How do we deal with our own disparities?



# Caritas in veritate Impact

Once the role of public authorities has been more clearly defined, one could foresee an increase in the new forms of political participation, nationally and internationally, that have come about through the activity of organizations operating in civil society; in this way it is to be hoped that the citizens' interest and participation in the res publica will become more deeply rooted.

Caritas as an organization is able to and ought to mobilize people within its organization (employees / volunteers) and in contact with its organization (clients / donators) should participate in the “res publica”.



# Caritas in veritate Impact

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.

Caritas should stand for living the “Culture of Life”.

# Caritas in veritate Impact

The “broadening [of] our concept of reason and its application” is indispensable if we are to succeed in adequately weighing all the elements involved in the question of development and in the solution of socio-economic problems.

Caritas should contribute to new criteria measuring politics, poverty and wealth.

- spiritual poverty in its own organization
- communitarian aspects of poverty
- isolation
- ...



# Caritas in veritate Impact

The dignity of the individual and the demands of justice require, particularly today, that economic choices do not cause disparities in wealth to increase in an excessive and morally unacceptable manner, and that we continue to prioritize the goal of access to steady employment for everyone.

New ways for Caritas in creating jobs?

# Caritas in veritate Impact

Globalization great  
opportunity

How do we as a Caritas organization deal with globalization as an opportunity and not only as a threat for national “sovereignty”?

Should we not build a community of good practice for a new type of globalization? By not adding and adding, but by concentrating on the real issues and challenges.



# Caritas in veritate Impact

Because it is a gift received by everyone, charity in truth is a force that builds community, it brings all people together without imposing barriers or limits.

Caritas should overcome the boundaries of its own circles and collaborate with all people of good will.



# Caritas in veritate Impact

Perhaps at one time it was conceivable that first the creation of wealth could be entrusted to the economy, and then the task of distributing it could be assigned to politics. Today that would be more difficult, given that economic activity is no longer circumscribed within territorial limits, while the authority of governments continues to be principally local. Hence the canons of justice must be respected from the outset, as the economic process unfolds, and not just afterwards or incidentally. Space also needs to be created within the market for economic activity carried out by subjects who freely choose to act according to principles other than those of pure profit, without sacrificing the production of economic value in the process. The many economic entities that draw their origin from religious and lay initiatives demonstrate that this is concretely possible.

Caritas as an actor within a new social and solidarian economy?

Should we transform Caritas into self-supporting organizations?

# Caritas in veritate Impact

While in the past it was possible to argue that justice had to come first and gratuitousness could follow afterwards, as a complement, today it is clear that without gratuitousness, there can be no justice in the first place.

Making gratuitousness visible.





# Caritas in veritate Impact

In order to defeat underdevelopment, action is required not only on improving exchange-based transactions and implanting public welfare structures, but above all on gradually increasing openness, in a world context, to forms of economic activity marked by quotas of gratuitousness and communion. The exclusively binary model of market-plus-State is corrosive of society, while economic forms based on solidarity, which find their natural home in civil society without being restricted to it, build up society. The market of gratuitousness does not exist, and attitudes of gratuitousness cannot be established by law. Yet both the market and politics need individuals who are open to reciprocal gift.

Playing our role as church and communities of praxis in open societies.

# Caritas in veritate Impact

We should not be its victims, but rather its protagonists, acting in the light of reason, guided by charity and truth.

An invitation to behave responsibly.



# Caritas in veritate Impact

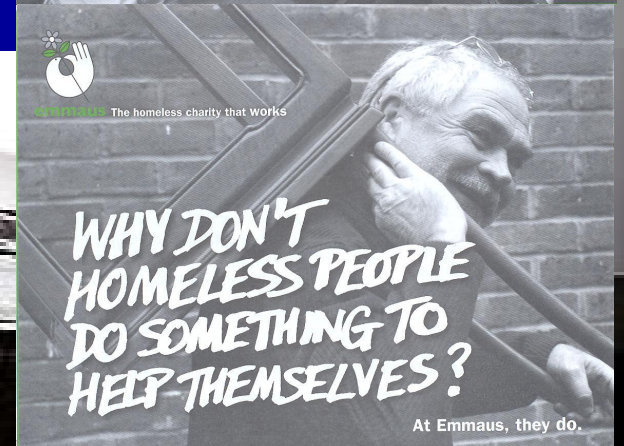
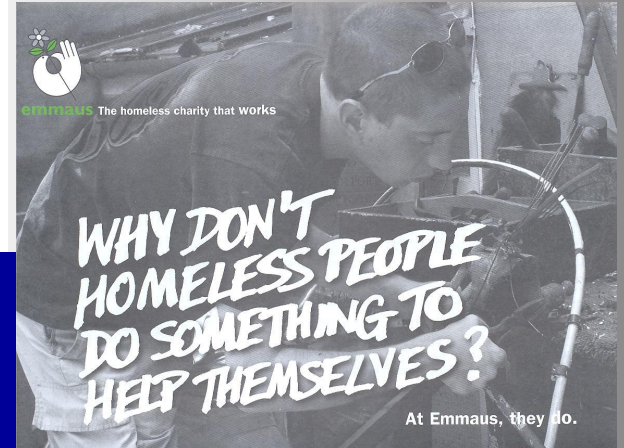
Striving to meet the deepest moral needs of the person also has important and beneficial repercussions at the level of economics. The economy needs ethics in order to function correctly — not any ethics whatsoever, but an ethics which is people-centred.

Being advocates for the deepest needs of people and communities — and not only for the poorest of the poor!

# Caritas in veritate Impact

Social concern must never be an abstract attitude. Development programmes, if they are to be adapted to individual situations, need to be flexible; and the people who benefit from them ought to be directly involved in their planning and implementation.

How do clients participate in Caritas programs?



# Caritas in veritate Impact

International cooperation requires people who can be part of the process of economic and human development through the solidarity of their presence, supervision, training and respect. From this standpoint, international organizations might question the actual effectiveness of their bureaucratic and administrative machinery, which is often excessively costly. At times it happens that those who receive aid become subordinate to the aid-givers, and the poor serve to perpetuate expensive bureaucracies which consume an excessively high percentage of funds intended for development.

What about our own structures on the national, European and international level?

# Caritas in veritate Impact

Consequently, projects for integral human development cannot ignore coming generations, but need to be marked by solidarity and inter-generational justice, while taking into account a variety of contexts: ecological, juridical, economic, political and cultural.

To be included and mainstreamed in all our activities.

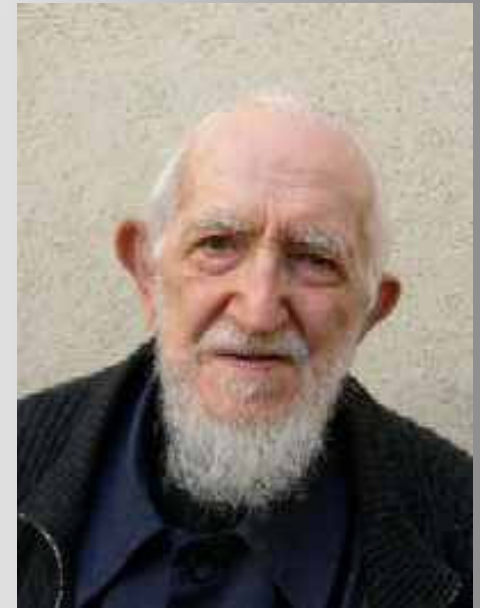
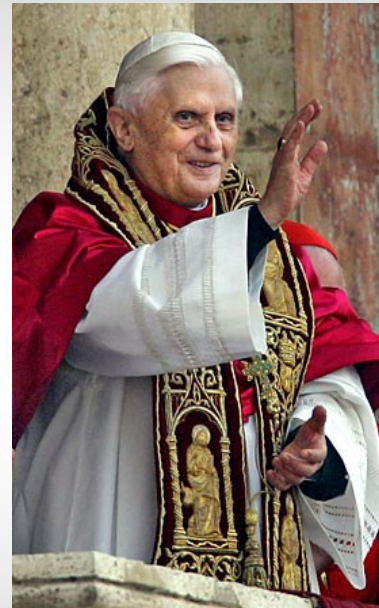




# Caritas in veritate Impact

The way humanity treats the environment influences the way it treats itself, and vice versa. This invites contemporary society to a serious review of its lifestyle, which, in many parts of the world, is prone to hedonism and consumerism, regardless of their harmful consequences.

Pope Benoît XVI.  
Abbé Pierre



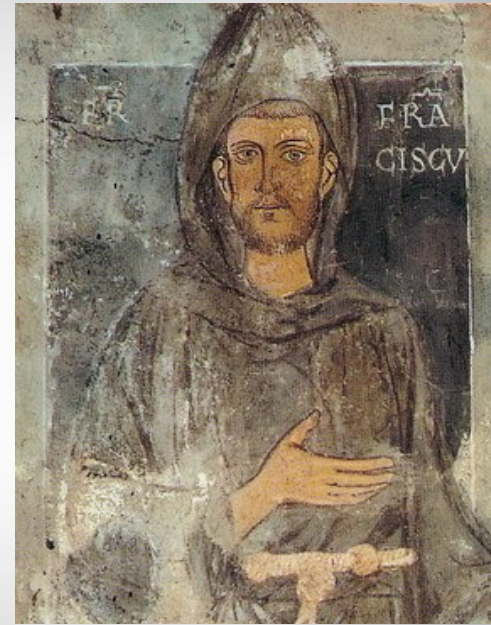


# Caritas in veritate Impact

The Church has a responsibility towards creation and she must assert this responsibility in the public sphere. In so doing, she must defend not only earth, water and air as gifts of creation that belong to everyone. She must above all protect mankind from self-destruction. There is need for what might be called a human ecology, correctly understood.

Franz von Assisi

(\* 1181/1182 † 3. Oktober 1226)



# Caritas in veritate Impact

In order to protect nature, it is not enough to intervene with economic incentives or deterrents; not even an apposite education is sufficient. These are important steps, but the decisive issue is the overall moral tenor of society. 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.

Caritas an advocate of integral human development

The whole person and the person as a whole.

# Caritas in veritate Impact

The book of nature is one and indivisible: it takes in not only the environment but also life, sexuality, marriage, the family, social relations: in a word, integral human development.

Climate justice and commitments for life in all its aspects forms part of one and the same Caritas invention.

# Caritas in veritate Impact

One of the deepest forms of poverty a person can experience is isolation.

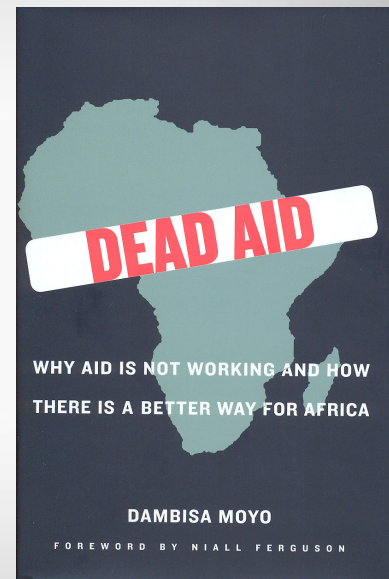
To challenge isolation within the church and within societies.



# Caritas in veritate Impact

It should also be remembered that, in the economic sphere, the principal form of assistance needed by developing countries is that of allowing and encouraging the gradual penetration of their products into international markets, thus making it possible for these countries to participate fully in international economic life. Too often in the past, aid has served to create only fringe markets for the products of these donor countries. This was often due to a lack of genuine demand for the products in question: it is therefore necessary to help such countries improve their products and adapt them more effectively to existing demand.

Not hindering economic development with development aid.



# Caritas in veritate Impact

One possible approach to development aid would be to apply effectively what is known as fiscal subsidiarity, allowing citizens to decide how to allocate a portion of the taxes they pay to the State.

How to integrate such an idea into our discussions about financial burden-sharing on the national and international level?

# Caritas in veritate Impact

An illustration of the significance of this problem is offered by the phenomenon of international tourism, which can be a major factor in economic development and cultural growth, but can also become an occasion for exploitation and moral degradation.

Are we promoting social tourism as a mean of development for young people in our societies? Locally and globally.



# Caritas in veritate Impact

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: for all this, there is urgent need of a true world political authority, as my predecessor Blessed John XXIII indicated some years ago. Such an authority would need to be regulated by law, to observe consistently the principles of subsidiarity and solidarity, to seek to establish the common good, and to make a commitment to securing authentic integral human development inspired by the values of charity in truth.

Are we promoting a world political authority?



# Caritas in veritate Impact

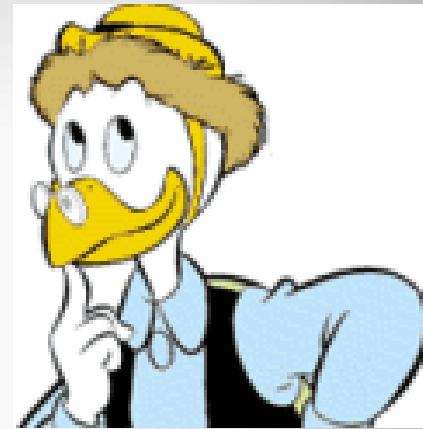
The integral development of peoples and international cooperation require the establishment of a greater degree of international ordering, marked by subsidiarity, for the management of globalization. They also require the construction of a social order that at last conforms to the moral order, to the interconnection between moral and social spheres, and to the link between politics and the economic and civil spheres, as envisaged by the Charter of the United Nations.

What can we learn from the universal church and the local church?

# Caritas in veritate Impact

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.

Daniel Düsentrrieb



# Caritas in veritate Impact

The greatest service to development, then, is a Christian humanism that enkindles charity and takes its lead from truth, accepting both as a lasting gift from God.

A new type of evangelization is required. Balancing evangelization and universalism of salvation.



# Caritas in veritate Impact

Development is impossible without upright men and women, without financiers and politicians whose consciences are finely attuned to the requirements of the common good.

Count on people, support upright men and women.



Thank you for your  
attention!

