

# ***CARITAS IN VERITATE (Love in Truth)***

A talk for the Permanent Diaconate in the Archdiocese of Southwark

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In this talk I will be opening up some of the riches and implications of Pope Benedict's third encyclical, his first specifically on social doctrine, *Caritas in Veritate* (2009). In March, meeting with Italian business leaders, the Pope spoke as he often does of the global recession as an opportunity to rethink our models of development and the way we organise finance. Of course, even in Italy not many people listen to the Pope. But the shock of the crisis has shaken many out of their complacency, and there have been signs that some have begun to think about the need for change. The encyclical suggests some of the directions that thinking might take. More importantly for those of us who are not business leaders or political figures, it speaks to each of us about the way we conceive our own relation to the world of work and of money, and the meaning of our day-to-day experience of economic life.

Before looking in detail at the encyclical, I want to set the scene by talking for a few minutes about the background – that is, what is meant by “Catholic social teaching” – and about how to read an encyclical like this. For make no mistake, it is rather controversial, even in Catholic circles. We can come back to these points in the discussion period after the main break.

## **Catholic Social Teaching**

Catholic social teaching used to be called the Church's “best kept secret”, but that is no longer the case. On the handout you'll find some basic resources for further study, including a magisterial two-volume historical survey by Rodger Charles SJ and a smaller book by him, and of course many documents from the Church herself, especially the *Compendium of Social Doctrine*. CTS are bringing out a series looking at elements of the

teaching in some detail, and my own booklet in that series based on my teaching some years ago at Plater College serves as a possible “way in” to the topic. I also have a website and blog, listed on the sheet.

The term “Catholic social teaching” (abbreviated to CST) or “Catholic social doctrine” is often taken to refer to the contents of an ongoing series of social encyclicals beginning with *Rerum Novarum* by Leo XIII in 1891. But of course the Church had a social doctrine long before the 19<sup>th</sup> century, and this has gone through several phases before the modern period. To begin with, Christians inherited the ancient social teaching of Israel, enshrined in the Ten Commandments and the Torah. The Christian Covenant was an extension and remaking of the Jewish Covenant, now applied through Christ to everyone. In the Apostolic Age, Christians were a small minority, often persecuted, within a pagan Empire. But when the Empire itself became Christian in the 4<sup>th</sup> century, the Church had to work out a compromise with the secular authorities, and this inevitably shaped her social teaching. For a millennium the tensions between Pope and Emperor remained unresolved. Then the fragile unity of Christendom was shattered by the Reformation, and a more radical separation of Church and State took shape in France and the United States. Through all these transformations, the Church remained the Church. Today she is the longest-lasting and most complex of all global corporations, a living body of more than a billion people, with the accumulated wisdom of two thousand years and a galaxy of saints to whom to look for inspiration. An interesting legacy, as anyone will admit, even those who do not believe the Church draws her life from the Holy Spirit.

A myriad of social experiments have been tried over the centuries. Some were failures and have been forgotten, others – such as the great Benedictine experiment – continue to be successful. Others are relatively recent – I am thinking of the new movements – and the results are not yet in. But the essence of the Church’s social teaching involves certain key principles and themes, which have come increasingly into focus in the course of time. In some places you will find ten of these listed, in others twelve or some other number. I prefer to think in terms of four main underlying ideas. These are listed on your sheet. (1) The inalienable dignity of the *human person* as created and called to perfection by God.

(2) *Solidarity*, or the intrinsic relationship of the person to the family, the community, and the common good. (3) *Subsidiarity*, the maximization of human freedom and responsibility at the lowest and most local level compatible with the common good. (4) *Sustainability* or stewardship, the responsibility of humanity for maintaining and cultivating the resources that have been entrusted to it.

There is a nice completeness about this division of social teaching into four dimensions. You might think of it in geometrical terms, as I showed on the sheet, beginning with a point, which represents the human person, extended into a line, which represents solidarity or the relationship of self to neighbour. You then add the vertical dimension to represent subsidiarity or the way in which authority is organised, and finally the dimension of time, which shows that we have a responsibility both to the past and to the future. All in all, CST is a very comprehensive system, which can be unpacked and expanded in very many ways. But though we may be proud of it, and excited by it, there is a danger in it too. We must not fall into the delusion that it is an ideology, a closed system of ideas. This is very clear from the encyclicals themselves. John Paul II writes, for example:

“The Church has no models to present; models that are real and effective can only arise within the framework of different historical situations, through the efforts of all those who responsibly confront concrete problems in all their social, political and cultural aspects, as these interact with each other. For such a task the Church offers her social teaching as an indispensable and ideal orientation... towards the common good” (CA, 43). “Since it is not an ideology, the Christian faith does not presume to imprison changing socio-political realities in a rigid schema, and it recognizes that human life is realized in history in conditions that are diverse and imperfect” (CA, 46).

Practical programmes and policies are the responsibility of the lay faithful, and of statesmen and politicians, to develop. These must conform to the moral law, it being the Church’s role to set out what that law demands through her social teaching. CST is not a

political or social manifesto, but a set of moral principles or guidelines for action, which have been elaborated and refined through the Church's long dialogue with man and the problems of human society. It "belongs to the field, not of ideology, but of theology and particularly of moral theology" (SRS, 41, see also CA, 56).

### **How Not to Read an Encyclical**

In considering a specific social encyclical like *Caritas in Veritate*, we need to ask what kind of authority does it have for us, and to what extent may we criticize it while remaining a faithful Catholic? Here I am moving into turbulent waters, for the "reception" (as it is called) of papal encyclicals has always been a complex matter, and especially since the publication in 1968 of the most famous one of all, *Humanae Vitae*, which proved to be the occasion for so much argument and even dissent.

An encyclical is a teaching letter of the Pope. It is not normally seen as an exercise of the infallible *magisterium*, the highest level of the Pope's authority, which comes into play when a doctrine arguably *already* pretty universally held by the Church is formally defined as part of the Faith and therefore necessary for all the faithful to believe. These so-called "*ex cathedra* pronouncements" take place rarely, every 50 years or so. The most recent concerned the dogma of the Assumption in 1950. The one before that was the doctrine of infallibility itself in 1870, and before that the Immaculate Conception in 1854. People are sometimes surprised that there are so few papal pronouncements that claim this level of authority. Encyclicals have a lesser authority, and are to be received with respect, but may contain misleading statements or be otherwise misguided. If so, they may be corrected by future papal teaching. At the lowest end of the scale of papal authority are the personal opinions and private statements of the Pope, which are not imposed on the faithful and which may even be heretical.

On the face of it, therefore, it might seem that someone who disagreed on rational grounds with any given encyclical should have no problem. But not so fast. Not only are we expected to give the Pope's teaching the benefit of the doubt ("religious submission of the intellect and will") – that is, unless we have good grounds for disagreeing with it –

but if the encyclical is issued with an explicit intention on the Pope's part to resolve an important controversy (as was the case with the controversy concerning contraception in 1968) it could be argued that the "ordinary *magisterium*" comes into play, and that the document must reflect an infallible judgement. This simply because we believe that God would not permit the Pope to lead the whole Church astray in such an important matter.

The social teaching of the Church in the modern period was conceived as a response by Pope Leo to the changed social conditions of the 19<sup>th</sup> century brought about by the Industrial Revolution. These same conditions had led to the revolutionary movements of 1848 and the development of communism. The Pope called for the amelioration of "the misery and wretchedness pressing so unjustly on the majority of the working class", and supported the rights of labour to form unions, but also affirmed the right to private property. He spoke of the duties of both workers and employers to collaborate in building a prosperous and peaceful society. Pope Leo, in other words, opposed communism, but also opposed the extreme forms of capitalism. Later Popes built on the foundation laid by Leo, and tried to maintain this delicate balance.

During the 20<sup>th</sup> century social conditions changed in some ways for the better, and by the 1960s circumstances had changed almost beyond recognition. After two world wars, the creation of the European Community, the United Nations and the Universal Declaration of Human Rights, and a period of relative prosperity, it was easy to assume that the complex economies of the West had found their way to a Promised Land. The assumption was strengthened by the euphoria that followed the defeat and collapse of communism in 1989. There were, however, still many forms of poverty still unaddressed. In some ways the wealth of the industrial nations had been built on the exploitation of the third world, and the using up of natural resources that could not be replaced. The question of whether the Western economies still needed radical reform came to the fore in 1991 with the publication by John Paul II of *Centesimus Annus*. Several so-called "Catholic Neoconservative" writers in America saw this encyclical – published to mark the end of a century from *Rerum Novarum* – as a clear endorsement of the dominant American free-market or liberal approach to economics. In 1994 I was one of the signatories of a

manifesto called “Towards a Civilization of Love” which criticized this Neoconservative interpretation of the encyclical, calling attention to the fact that the Pope had gone so far as to question the “models of production and consumption” in present-day economic theory, and even “the established structures of power which today govern societies” (n. 58). In no way was the document a simple rubber stamp for American-style capitalism. The argument was never resolved.

Now with *Caritas in Veritate* the same controversy has resurfaced. One of the Neoconservative writers just mentioned, George Weigel, wrote a response to the new encyclical in which he described it as “a duck-billed platypus”, and as the “revenge” of the Pontifical Council for Justice and Peace against John Paul II. A seasoned observer of the Vatican, Weigel knew that there are often tensions between the Pope and the different organs of the Holy See. He saw Justice and Peace as a Council dominated by sentimental, muddle-headed left-wingers burrowing into the woodwork, held in check during the pontificate of John Paul II but now running rampant under Pope Benedict. Weigel claimed that Benedict had weakly permitted the Council to write substantial portions of his encyclical for him – including many passages that Weigel himself found unintelligible. These passages are precisely those which tend to undermine the Neoconservative interpretation of the earlier encyclical. The question is, do we need to be worried by this critique, or let it put us off reading *C in V*? I don’t think we do.

Given what I have already said about the authority of encyclicals, you will know that I am not opposed to all rational criticism of them. I agree with Weigel that *C in V* is not as lucid or as coherent as its two predecessors, *Deus Caritas Est* and *Spe Salvi*. And it is well known that most encyclicals are drafted by various committees and advisers before being submitted to the Pope for revision or approval. But the fact is that once the Pope adds his signature to the document, it is issued with his own authority, not that of the people who drafted it. He has made their words his own. It is no good, therefore, trying to pick it apart in order to concentrate only on the golden words that come from the Pope’s own pen. A truly Catholic approach would search the document for harmony, not discord, trying to discern the message as a whole, balancing one part against another. Then, of

course, we continue to apply our intelligence to the document, judging for ourselves the merit of its arguments, and reading it in the context of the whole of Church teaching and tradition, including previous papal encyclicals. Not an easy matter, of course, but the point is that we should be trying to read with the *mind of the Church*, and not simply with a view to our preconceived opinions or ideological commitments.

Having tried to define my approach to the encyclical, I want now to summarize some of its main points, looking first at the substantial ways in which the Pope consolidates and builds upon previous Catholic social teaching, and then moving on to underline the more original contributions he makes to the development of that tradition, and the controversies associated with them.

### **The Continuity of *C in V***

The first thing to note is that *C in V* does not claim to be about every aspect of social teaching, but about “integral human development”. The occasion for writing it was the 40<sup>th</sup> anniversary of Paul VI’s encyclical on development, *Populorum Progressio* (1967) – although Benedict’s tribute was delayed for two years by various factors, including the need to address the global financial crisis. The concept of development is an interesting one. Like “evolution” the word means an “unrolling” of something, though of what may be unclear, and like “progress” it has a predominantly positive connotation. Mere “change” may be for the better or for the worse, but we tend to assume development and progress are good things at any rate. Personally, I suspect that is a myth, but the Church since Vatican II has tried very hard to adopt an optimistic tone – perhaps to win the attention of the modern world she is trying to influence for the better. Development as the Pope sees it here is towards unity and peace; it is a path to be travelled “with the ardour of charity and the wisdom of truth” (8). He is speaking only of “integral human development”, and to be both “integral” and “human” it must take account of *all* the needs of man, including the spiritual ones denied by materialism.

Though it is about development and about the problems of globalization, *C in V* brings in all four of the principle dimensions of CST that I mentioned earlier. *Integral human*

*development* must involve all four. If it is to be *human* it must respect the dignity of the human being called into a relationship with God and neighbour. If it is to be *integral* it must serve the common good of all men in solidarity. And in order to do both of these at the same time it must allow individual human beings and local communities the greatest possible self-determination. It must also be sustainable, if it is to enable the flourishing not just of our generation but of many that come after us. You will see these four dimensions operating as I run briefly through the encyclical as a whole.

### **Development and Progress**

In his first chapter Pope Benedict summarizes *Populorum Progressio*. He shows how, for Pope Paul, integral human development is another name for the Church's primary goal – evangelization, or the conversion of the world to Christ. Thus he links the encyclical on progress to others he wrote on evangelization and even on contraception, making the point that “openness to life” is the centre of true development (28). As Pope John Paul always did, Pope Benedict here quotes *Gaudium et Spes* 22: Christ, “in the very revelation of the mystery of the Father and of his love, fully reveals humanity to itself” (18). In chapter 2 he goes on to contrast Pope Paul's historical situation with our own: economic and ecological crisis, advanced globalization, widespread poverty and political corruption, as well as growing threats to religious freedom and the family, call for “new efforts of holistic understanding and a *new humanistic synthesis*” (21, 31).

But what is the basis for this new synthesis? There can be only one answer, and it is already indicated in the Introduction to *C in V*, which links this encyclical very carefully with the Pope's previous ones on love and hope. In fact if you only read part of *C in V*, read these few luminous pages. Love is the heart of the Church's social doctrine. It is applicable to everyone, Christian or not. And love is not merely a mood or a feeling, but “*Logos*”, or intelligible order. (The mention of *Logos* is very characteristic of Pope Benedict's writing.) What gives meaning and value to charity, saving it from sentimentality, is truth. Fidelity to man requires fidelity to the truth, which in turn is the only guarantee of freedom (9). It is the truth that sets us free, the truth of God's love. This is, in a way, an old teaching because it goes back to the Gospel. But it is also brand new,

because it breaks into the present and shatters the chains of habit and ignorance. God's word is alive and active in us, not a dead message from the past. By drawing life from it, we are made new and the world is re-created.

### **Civil Society**

The encyclical links charity to truth through what it rather clumsily calls the principle of "gratuitousness" in chapter 3. This is expressed, for example, in the following statement. "The human being is made for gift, which expresses and makes present his transcendent dimension" (34). Implied here is the whole of John Paul II's personalism and his theology of the body. But Benedict wants to apply this directly to economics. An economic system, he says, cannot fulfil its proper function or serve the common good if governed entirely by "the equivalence in value of exchanged goods" (35). Therefore the "logic of gift" must be introduced even into the market (36-8). This is radical stuff – no wonder the Neoconservatives didn't like it! The model of *homo economicus* – the self-interested individual who plays a central role in textbook economic theory – is here overturned. Economic activity is human and therefore must always be ethical (45-6). It is not merely that the free market must come under the influence of a moral culture – it is itself a form of ethical activity. Therefore we are called to create space within the market for economic entities aiming at a higher goal than pure profit, based on mutualist principles and pursuing social ends (38, 40). There is also in this chapter mention of new "hybrid" forms of economic activity that must be encouraged (38), as well as cooperatives, credit unions, micro-finance, and the "economy of communion" (46). I will come back to these in the last section.

### **Rights and Environment**

Chapter 4 opens with a discussion of rights. We have all witnessed how today's "rights culture" has grown out of hand. Human rights are fine, and establishing the idea of them in the early modern period was an important way to ensure a measure of respect for the human person. But rights flow from genuine needs. We all need life, sustenance and opportunities to flourish, and these are things to which we mostly agree we are entitled. But we cannot claim "rights" to things that we don't need but merely want – like Gollum

claiming the Ring as his “birthday present” – and that is exactly what happens when society loses any sense of objectivity about human needs and human nature. If man has no “nature”, then we have no needs, only desires of various sorts, with no way of distinguishing between them. Thus the Pope argues that it is duties which set a limit on rights by tying them to the truth of human nature (43). It seems to work like this: a genuine human need imposes a duty on others to respond, on the understanding that we are here to do good and to help one another. A “right” is merely a duty looked at from the point of view of the one to be helped.

Chapter 4 goes on from this to address concerns about population growth and ecology. The Pope encourages a “responsible” approach to procreation, as long as this does not compromise the true nature of human sexuality or the need for families to make their own decisions (44). Sex must not be reduced to mere entertainment nor procreation to a “risk” from which couples or society need to be protected. In some developed countries it is falling birth rates that are the problem, not overpopulation. After a brief consideration of the notion of “business ethics” the Pope spends the rest of the chapter on ecology. “The environment is God's gift to everyone,” he says, “and in our use of it we have a responsibility towards the poor, towards future generations and towards humanity as a whole” (48). Nature is not more important than the human person, and must not be worshiped as it is by some neo-pagan groups, but it is “more than raw material to be manipulated at our pleasure; it is a wondrous work of the Creator containing a ‘grammar’ which sets forth ends and criteria for its wise use, not its reckless exploitation.”

This implies that “technologically advanced societies can and must lower their domestic energy consumption, either through an evolution in manufacturing methods or through greater ecological sensitivity among their citizens,” with a view to “a worldwide redistribution of energy resources” and “*responsible stewardship over nature*” (50). These points were later taken up also in his Message for the World Day of Peace in January, along with the very important link he makes between environmental ecology and what he calls “human ecology”. Human beings are part of the ecosystem, and so a genuine concern with the whole system of life on earth must take account of the dignity

of the human person, particularly “the right to life and to a natural death... Our duties towards the environment are linked to our duties towards the human person.” Thus the Church “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” (51).

### **The Human Family**

The next chapter, chapter 5, is about the “cooperation of the human family”, and applies the principles of solidarity and subsidiarity to international aid, education, tourism and migration, labour unions, finance, consumer associations and global governance (58-67). It grounds them in the spiritual nature of the human creature. Human beings are “defined through interpersonal relations” (53) in the image of the Trinity (54), and grow to maturity by living these relations properly. For Benedict, the Trinity is Christianity’s greatest contribution to Christian culture, and the basis for human solidarity. That is partly because to say God is a Trinity is another way of saying that God is not just power, but love. In order for there to be love there must be persons. Each of the Persons in the Trinity is distinct from the others, yet completely united in love without needing to force the others to his will. It could therefore be argued that the idea of the Trinity inspired the philosophy behind modern democracy, pluralism and freedom. Faith in the Trinity taught mankind the principle of *difference in unity*, a principle that ultimately expresses itself in the toleration of diversity. But these values, gained with such a struggle, can easily be lost or distorted if we lose sight of their philosophical roots. Thus the Pope calls for the social sciences to work with metaphysics and theology in order to do justice to “man’s transcendent dignity” as a social and therefore relational creature. Connected with this emphasis on wisdom and metaphysics is an insistence that God and theology cannot be excluded from the public realm (cultural, social, economic, political) without damaging or seriously distorting human development (56).

### **Technology**

Finally, chapter 6 tackles the whole question of technology, in which the distinctive problems of modernity come to a head. We seem to be haunted by the fear of our machinery and what it is doing to us, or what might happen when it goes wrong.

According to landmarks of popular culture such as the *Terminator* and *Matrix* movies and *Battlestar Galactica*, sooner or later the machines will turn upon us. They will use us as a source of energy, or treat us as a biological infection to be expunged. At best they will regard us with disdain. J.R.R. Tolkien dramatized the dangers of technology and the dark side of globalization in his novel *The Lord of the Rings*. In his letters he refers to the Ring of Power as “the Machine” – a symbol of the attempt to gain power over the world.

The Pope does not entirely share this fear of technology. He says that technological progress is a legitimate response to God’s command in Genesis to “till and cultivate” the earth. It “enables us to exercise dominion over matter, to reduce risks, to save labour, to improve our conditions of life” (69). On the other hand, it can become “an ideological power that threatens to confine us within an *a priori* that holds us back from encountering being and truth. Were that to happen, we would all know, evaluate and make decisions about our life situations from within a technocratic cultural perspective to which we would belong structurally, without ever being able to discover a meaning that is not of our own making” (70). That is a perfect (if rather abstract) description of the premise of *The Matrix*, in which all of mankind are living in a virtual world unaware that there is anything outside called “reality”. The big question the movie poses is whether, if we did suspect the truth, we would really want to confront that reality, or would we choose to remain in blissful ignorance?

We have come to rely on “automatic or impersonal forces” to improve our lot, but the Pope thinks this is a mistake. “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” (71). He reminds us of the Catholic understanding that there must always be “moral consistency” between ends and means. That is to say, technology (including biotechnology) must be at the service not of our desires and intentions, but of truth, and in particular the truth of the human person who is made for love.

The Pope thinks that “the development of peoples goes awry if humanity thinks it can recreate itself through the ‘wonders’ of technology, just as economic development is exposed as a destructive sham if it relies on the ‘wonders’ of finance in order to sustain unnatural and consumerist growth” (68). And this means we must change the way we think and act.

“Technologically advanced societies must not confuse their own technological development with a presumed cultural superiority, but must rather rediscover within themselves the oft-forgotten virtues which made it possible for them to flourish throughout their history. Evolving societies must remain faithful to all that is truly human in their traditions, avoiding the temptation to overlay them automatically with the mechanisms of a globalized technological civilization” (59).

In conclusion, the message of *C in V* is that human development depends on our becoming aware of the “*call of being*”, especially our personal being – our human nature (70).

### **The Originality of *C in V***

Well, that completes my little summary of *C in V*. But where does it leave us? I am aware that I have left out or skimmed over a great deal. In this last section of my talk, all I can do is briefly focus on some of the most interesting aspects of the document. And one of these is definitely the introduction of the principle of “gratuitousness” and “reciprocal gift” as a way of breaking what the Pope calls the “hegemony of the binary model of market-plus-State” (38, 39, 41), which has dominated economic thinking for a hundred years. The Catholic Neoconservatives tried to overcome the binary model in another way by bringing in culture or ethics as a second influence on the economy alongside the State. Benedict is more radical (see 38). He does not think the market in itself is ethically neutral. Therefore economics and politics are not to be separated from charity, because justice must enter into the economy from the outset, and justice is made perfect only in “giving and forgiving”.

One way of fleshing out what he might mean is by looking at the examples he gives of alternative “economic entities” that act on principles other than pure profit, or which treat profit merely as a means to a social end, including cooperatives, credit unions, and the “economy of communion”. The latter is an extremely successful innovation of the Focolare movement that began in Brazil and spread to many other countries. What Focolare have done is create businesses that divide their profits three ways: one third is ploughed back into the business, one third given to the needs of the community, and one third used to create other businesses of a similar type. This interlocks the business with the community in a much healthier way, and makes charity an equal goal alongside profit. It shouldn’t work, according to the logic taught in most business schools, but it does, because it reflects the truth of human nature as fundamentally relational or social, not individualistic.

Similarly, the Mondragon cooperative in Spain has become one of that country’s biggest industrial entities, yet is entirely owned and run by the workers for their families and communities. The Grameen Bank and other forms of credit union have succeeded where the big, impersonal banks fail because they operate on the basis of local knowledge and personal trust. In case after case, it is the human and humane approach that actually succeeds best, especially when the measures of cost and success are revised to take account of the big picture, and the longer term. There is a famous study commissioned by Shell that demonstrates how those corporations that treat their workers as human beings rather than cogs in a machine are precisely the ones that survive in the marketplace for hundreds of years. This is what the Pope means by “fidelity to man” in the economic order, and it is these successful examples of alternative economic practice to which he draws our attention.

If there is time, I will perhaps mention one other controversy of a rather different sort. As George Weigel and others pointed out when the encyclical appeared, the Pope speaks in section 67 on the “*urgent need of a true world political authority*” to manage the global economy. It would have “the authority to ensure compliance with its decisions from all

parties, and also with the coordinated measures adopted in various international forums”, so that “the concept of the family of nations can acquire real teeth.” This sounds like a recipe for global tyranny. But here we must remember the need to read each part of the encyclical in the light of others, rather than taking phrases out of context – especially a phrase like “real teeth” that apparently is not present in the original text and was introduced by the English translator. Thus the Pope add in the very same section: “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.*” In section 57, he has already said:

“In order not to produce a dangerous universal power of a tyrannical nature, *the governance of globalization must be marked by subsidiarity*, articulated into several layers and involving different levels that can work together. Globalization certainly requires authority, insofar as it poses the problem of a global common good that needs to be pursued. This authority, however, must be organized in a subsidiary and stratified way, if it is not to infringe upon freedom and if it is to yield effective results in practice.”

In other words, the Pope does not think that international law should be determined by “the balance of power among the strongest nations” (67), but nor should it be dictated by some arbitrary authority. The authority should not be arbitrary but governed by the principles he has outlined. Furthermore, its only role is that of serving and coordinating the other “layers” of political authority. How this could be done – if it is possible at all – is for others to work out. “The Church does not have technical solutions to offer and does not claim ‘to interfere in any way in the politics of States.’ She does, however, have a mission of truth to accomplish, in every time and circumstance, for a society that is attuned to man, to his dignity, to his vocation” (9).

## FURTHER READING

*Catechism of the Catholic Church* (Geoffrey Chapman, 1999), especially Part Three.

*The Compendium of the Social Doctrine of the Church* by the Pontifical Council for Justice and Peace (Libreria Editrice Vaticana, 2004).

**The encyclicals** from which much of this teaching is drawn are available from the Catholic Truth Society in London, and are also available at [www.vatican.va](http://www.vatican.va).

**Relevant documents** of the Catholic Bishops' Conference of England and Wales available at [www.catholicchurch.org.uk](http://www.catholicchurch.org.uk) include *The Common Good* (1996) and *Vote for the Common Good* (2001), as well as *A Spirituality of Work* (2001) and *Choosing the Common Good* (2010).

### Introductions

Rodger Charles SJ, *An Introduction to Catholic Social Teaching* (Family Publications, 1999)

Stratford Caldecott, *Catholic Social Teaching: A Way In* (CTS, third revised edition 2010)

### Major studies

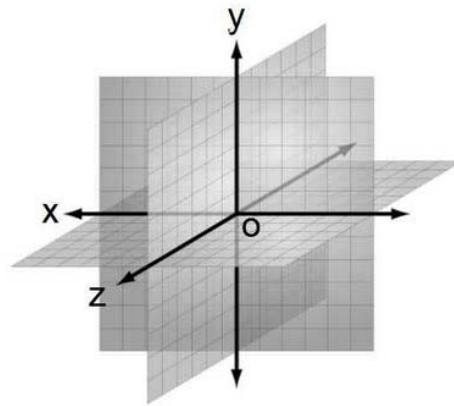
Fr Rodger Charles SJ, *Christian Social Witness and Teaching*, 2 vols. (Gracewing, 1998)

### Web Resources

- The official Vatican website: [www.vatican.va](http://www.vatican.va).
- The *Catholic Encyclopedia*, the *Summa* of St Thomas, and other useful resources can be found at: [www.newadvent.org](http://www.newadvent.org).
- An impressive website produced by the Office for Social Justice of the Archdiocese of St Paul and Minneapolis: [www.osjspm.org/cst](http://www.osjspm.org/cst).
- *The Busy Christian's Guide to Catholic Social Teaching*: [www.uscatholic.org/cstline/tline.html](http://www.uscatholic.org/cstline/tline.html).
- The home page of CAFOD, the Catholic charity for international aid: [www.cafod.org.uk](http://www.cafod.org.uk).
- Cardinal Van Thuan Observatory on CST: [www.vanthuanobservatory.org](http://www.vanthuanobservatory.org).
- An invaluable guide to Catholic resources and teachings on ecology and conservation: <http://conservation.catholic.org/index.htm>
- Educational resources on Catholic Social Teaching from the University of St Thomas: [www.stthomas.edu/cathstudies/cst/resources](http://www.stthomas.edu/cathstudies/cst/resources)
- A library of Catholic social teaching from Spring Hill College: [www.shc.edu/theolibrary/cst](http://www.shc.edu/theolibrary/cst)
- A site edited by Stratford Caldecott: [www.secondspring.co.uk/economy](http://www.secondspring.co.uk/economy)
- Stratford Caldecott's blog: <http://theeconomyproject.blogspot.com>

## SUMMARY

### Dimensions of CST



(O) The inalienable dignity of the *human person* as created and called to perfection by God (“personalism”).

(X) *Solidarity*, the intrinsic relationship of the person to the family, the community, and the common good.

(Y) *Subsidiarity*, the maximization of human freedom and responsibility at the lowest and most local level compatible with the common good.

(Z) *Sustainability* or stewardship, the responsibility of humanity for cultivating and maintaining through time the resources that have been entrusted to it.

### Contents of *Caritas in Veritate*

Introduction – relationship between love, truth and justice

1: Summary of *Populorum Progressio* – the “message”, a call to urgent reform.

2: Updating *Populorum Progressio* – unfinished business, new circumstances.

3: Fraternity and civil society – the market and justice, ethical economics.

4: Rights, duties and environment – ethical economics, solidarity, sustainability, stewardship, respect for life.

5: Cooperation of human beings in freedom – global interdependence, the relation between solidarity and subsidiarity rooted in God, Trinity, faith.

6: The role of technology in development – dangers in new technology, importance of spiritual growth.

Conclusion: Need for a Christian humanism, or at least a humanism that does not exclude God, that turns to God.