

Benedict XVI
CARITAS IN VERITATE
An Index for Adult Catechesis

Cesare Bissoli SDB
Pontifical Salesian University
Rome

Introduction

* It is fundamental that the fullness of the Teaching of the Church addressed to the people of God is made known to them. All the more so when the Pope, the successor of Peter, publishes a relevant document such as an Encyclical. Unfortunately, it is often the case that immediately after the first reports of such teachings by the ecclesiastical and civil mass media, there is nothing but silence, and the document goes to the archives and does not enter into the lived experience of the people of God.

* The first recipients of this teaching are mature and responsible adults. To them, the community to which they belong, then to members of groups, associations and movements we propose this Schema presenting the latest Encyclical of Benedict XVI, *Caritas in veritate* (CiV) (2009).

The structure of this Schema is as follows:

- Central points from each chapter of the Encyclical are presented herewith (in two indexes) (A),
- A path of reflection (B),
- An invitation to deepen the argument recalled in the Compendium of the Social Doctrine of the Church (Compendium) (C),
- The search to maintain a relationship with the themes treated and the Word of God (D),
- A closing a prayer drawn from the Psalms (E).

We strongly suggest that you proceed with a group reflection, taking stock of the impact of the teaching of the Pope on the real situations of the life of the community in their true environment.

* Points of reference and deepening are: the Second Vatican Council, in particular *Gaudium et Spes*, the *Catechism of the Catholic Church*, Part III (Libreria Editrice Vaticana, 1992); CEI, *La verità vi farà liberi. Catechismo degli adulti* (Libreria Editrice Vaticana, 1995); and the *Compendium of the Social Doctrine of the Church* (Libreria Editrice Vaticana, 2004).

*It is necessary for participants to have personal copies of the Encyclical CiV and, ideally, of the *Compendium* as well.

Schema 1: Adults have the “right and the duty” to receive catechesis in the Social Doctrine of the Church

A. The Thought

In the General Catechetical Directory (DGC) (1997) we read:

1. “Adult catechesis concerns persons who have a right and a duty to bring to maturity the seed of faith sown in them by God. It is addressed to individuals who are charged to fulfill social *responsibilities of various types* and to those who are also prey to all kinds of changes and crises, sometimes profound” (n. 173).

Hence it is pedagogically useful to make reference to adult catechesis and, in that light, orientate catechesis for other times of life (n. 171).

2. There are various components to adult catechesis.

In particular:

2.1. “*To educate toward a correct evaluation of the socio-cultural changes of our societies in the light of faith*: thus the Christian community is assisted in discerning true values in our civilization, as well as its dangers, and in adopting appropriate attitudes” (n. 175).

2.2. “*To clarify current religious and moral questions*, that is, those questions which are encountered by the men and women of our time: for example, public and private morality with regard to social questions and the education of future generations” (n. 175).

2.3. “*To clarify the relationship between temporal actions and ecclesial action*, by demonstrating mutual distinctions and implications and thus due interaction; to this end, the social doctrine of the Church is an integral part of adult catechesis” (n. 175).

Also, the DGC reports that in catechesis there is often “too little importance is given to her social teaching” (n. 30).

3. It is essential to remember the sense and the value that is given to the DSC and in general to the interventions of the Church on human realities such as development, the economy, society, and the common good... Such interventions are not to be taken in the technical sense, but neither as moralistic thoughts. Affirming, as is right, that at that foundation is the interplay that always exists between the human person, the Church proposes an authentically human vision in the light of the Word of God. It is like walking sideways: one cannot proceed correctly towards the goal ahead of you, without transcendence and the concrete mystery of the love of God.

B. Path of Reflection

- Because – as affirmed in the DGC—how is Catholic social doctrine relevant in catechesis? How can adults obtain a correct Christian vision of the social problems, many of which are quite urgent?

- A second reflection could be this: which knowledge and which interest do we have around the social doctrine of the Church?

C. For a deeper understanding

- What is Catholic Social Doctrine?
- Why is it so important?
- Read the *Compendium*, specifically nos. 1-19; 60-86

D. Listen to the Word of God

Charity as the love of God for man and of man toward God and towards others is the basis for the title “Caritas” of the Encyclical, expressing the spirit of development. Saint Paul writes to the Romans in this context with a practical description.

Let love be sincere; hate what is evil, hold on to what is good; love one another with mutual affection; anticipate one another in showing honor. Do not grow slack in zeal, be fervent in spirit, serve the Lord. Rejoice in hope, endure in affliction, persevere in prayer. Contribute to the needs of the holy ones, exercise hospitality. Bless those who persecute (you), bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Have the same regard for one another; do not be haughty but associate with the lowly; do not be wise in your own estimation. Do not repay anyone evil for evil; be concerned for what is noble in the sight of all. If possible, on your part, live at peace with all. Beloved, do not look for revenge but leave room for the wrath; for it is written, “Vengeance is mine, I will repay, says the Lord.” Rather, “if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals upon his head.” Do not be conquered by evil but conquer evil with good (Rom. 12:9–21).

E. Prayer

This Psalm opens the psalter and underlines the difference between the one who is just and the one who is evil, in the private and in the public life. It becomes an icon for development with God or without God.

Blessed is the one who does not walk in step with the wicked
or stand in the way that sinners take or sit in the company of mockers,
but whose delight is in the law of the LORD, and who meditates on his law day and night.
That person is like a tree planted by streams of water, which yields its fruit in season
and whose leaf does not wither— whatever they do prospers. Not so the wicked! They are like chaff
that the wind blows away. Therefore the wicked will not stand in the judgment, nor sinners in the
assembly of the righteous. For the LORD watches over the way of the righteous, but the way of the
wicked leads to destruction (Psalm 1).

Schema 2: Knowing the Encyclical *Caritas in Veritate*

A. The Thought

1.-The Encyclical was prepared over a long period of time due to the importance and complexity of the issue at hand in light of the concept of “integral human development.”

- It is directed towards Christians, but also to “people of good will.”

- It integrates the social teaching of the preceding Popes and especially *Populorum Progressio* (= PP) of Paul VI (1967). Of this Encyclical, CiV aims at being a continuation and a complement in the light of the contemporary context (nos. 8-9).

- It is composed of 79 paragraphs with 159 footnotes. It has an introduction and 6 chapters under the following themes: The Message of Paul VI; Human Development in our Time; Fraternity, Economic Development and Civil Society; Development of Peoples, Rights and Duties, and the Environment; the Collaboration of the Human Family; and the Development of Peoples and Technology.

2.-The title “*Caritas in veritate*” (charity in truth): is the central axis of the Encyclical.

Has its origin in Paul’s letter to the Ephesians, Christ’s disciple act in accordance with “the truth in love” (4:15). This means that the document is not a technical discussion of economic and social problems, but a careful consideration from the standpoint of God’s Revelation and the Magisterium of the Church. This aim also calls for adequate human competence in dealing with the concerned issues (cfr n. 9).

3. The Pope intentionally inverted these two terms and put charity first and then truth (*Caritas in veritate*) because “only in truth does charity shine forth”, and overcome sentimentality, emotivity... (n. 3).

“The Church’s social teaching is *caritas in veritate in re sociali*: the proclamation of the truth of Christ’s love in society” (n. 5).

4. “Charity is at the heart of the Church’s social doctrine (= SDC). It gives real substance to the personal relationship with God and with neighbor; it is also the principle of macro-relationships (social, economic and political ones)” (n. 2).

5. The relationship between charity and truth is governed by the “dialog” that creates “communication and communion” (n. 4). Two “criteria” guide this “charity in truth” within a society on route to globalization: “*justice and the common good*” (n. 6).

B. Path of Reflection

- It is worth reading carefully the entire *Introduction* of CIV (Nos. 1-9), trying to understand the connected thoughts and the development of the Encyclical

- “Only in charity, illumined by the light of reason and faith, is it possible to pursue development goals that possess a more humane and humanizing value. The sharing of goods and resources, from which authentic development proceeds, is not guaranteed by merely technical progress” (n. 9). This statement is a synthesis of the Pope’s thinking, which is often reiterated. Try to understand its reasons.

C. For a deeper understanding

Read the Compendium of the SDC, nos. 49-59: charity “the fundamental law of human perfection, and consequently of the transformation of the world” (n. 54)

D. Listen to the Word of God

Here is the vibrant prayer of adoration with which Paul understands the mystery of charity' which is the basis of the CIV.

¹⁴ For this reason I kneel before the Father, ¹⁵ from whom every family in heaven and on earth is named, ¹⁶ that he may grant you in accord with the riches of his glory to be strengthened with power through his Spirit in the inner self, ¹⁷ and that Christ may dwell in your hearts through faith; that you, rooted and grounded in love, ¹⁸ may have strength to comprehend with all the holy ones what is the breadth and length and height and depth, ¹⁹ and to know the love of Christ that surpasses knowledge, so that you may be filled with all the fullness of God...

¹⁴ so that we may no longer be infants, tossed by waves and swept along by every wind of teaching arising from human trickery, from their cunning in the interests of deceitful scheming. ¹⁵ Rather, living the truth in love, we should grow in every way into him who is the head, Christ.
(Eph. 3:14–19; 4:14–15)

E. Prayer

Staying on the Lord's side when people contradict God's justice, it becomes a risk of persecution and social unrest. The prayer resists and finds in Lord's goodness an invincible shield.

Hear my words, O LORD; listen to my sighing.

⁵ You are not a god who delights in evil; no wicked person finds refuge with you;

⁶ the arrogant cannot stand before you. You hate all who do evil;

⁹ Guide me in your justice because of my foes; make straight your way before me.

¹⁰ For there is no sincerity in their mouths; their hearts are corrupt. Their throats are open graves; on their tongues are subtle lies.

¹¹ Declare them guilty, God; make them fall by their own devices. Drive them out for their many sins; they have rebelled against you.

¹² Then all who take refuge in you will be glad and forever shout for joy. Protect them that you may be the joy of those who love your name.

¹³ For you, LORD, bless the just; you surround them with favor like a shield. (from Psalm 5)

Schema 3: This is How the Church Has Always Understood Human Development (nos. 1-15)

A. The Thought

We enter the first chapter dedicated to the “message of Populorum Progressio.” In this schema we will look at the general context and in the next schema at a significant qualification: development responds to a vocation, a duty to be, as found in nature and fundamentally set by God.

1. Benedict XVI leads systematically back to the PP to celebrate the 40th anniversary (1967) and especially to highlight that its contribution remains in force. This can be explained by the following truth:

- “*The whole Church, in all her being and acting — when she proclaims, when she celebrates, when she performs works of charity — is engaged in promoting integral human development*” (n. 11)

- “*authentic human development concerns the whole of the person in every single dimension*” (n. 11).

“*In the notion of development, understood in human and Christian terms, is the heart of the Christian social message*” (n. 13).

2. The thought of PP is constant in the Church

- The roots come from afar, from the “Tradition of the apostolic faith”(No. 10), from the Gospel of Jesus and the preaching of the Apostles and the Fathers of the Church who have always stated the combination of love and truth of man (n. 12).

- The PP is inspired directly by the Council, in particular by Gaudium and Spes

- It is well integrated with the overall teaching of Paul VI, in particular with *Evangelii Nuntiandi* (1975), which says that “evangelization would not be complete if it did not take account of the unceasing interplay of the Gospel and of man’s concrete life, both personal and social.” Hence, “*Testimony to Christ’s charity, through works of justice, peace and development, is part and parcel of evangelization*” (n. 15)

3. Development is desired by God for each person. Institutions are not enough “because integral human development is primarily a vocation, and therefore it involves a free assumption of responsibility in solidarity on the part of everyone” and leads to a transcendent vision of the person, for without God full development cannot be achieved but on the contrary falls into “a dehumanized form of development” (n. 11)

In subsequent chapters, Benedict XVI highlights the today’s novelty in relation to development.

B. Path of Reflection

- Today, when people say “development”, what does the word mean? Try to find the answer in newspapers and magazines.

- Try to understand the reasons that make Paul VI’s thought pertinent today and see in the reading of the Encyclical CIV the relation affirmed by Benedict XVI.

- Given the importance that the Pope accords to the PP, you are invited to read this encyclical.

C. For a deeper understanding

Read in the Compendium “The Church’s Social Doctrine in Our Time: Historical Notes” (nos. 87-104).

D. Listen to the Word of God

This excerpt from the First Letter of Paul to the Corinthians recalls the absolute primacy of God in the Church's missionary action, the criterion of unity among differences, even in what concerns the development.

¹ Brothers, I could not talk to you as spiritual people, but as fleshly people, as infants in Christ. ² I fed you milk, not solid food, because you were unable to take it. Indeed, you are still not able, even now, ³ for you are still of the flesh. While there is jealousy and rivalry among you, are you not of the flesh, and behaving in an ordinary human way? ⁴ Whenever someone says, "I belong to Paul," and another, "I belong to Apollos," are you not merely human?

⁵ What is Apollos, after all, and what is Paul? Ministers through whom you became believers, just as the Lord assigned each one. ⁶ I planted, Apollos watered, but God caused the growth. ⁷ Therefore, neither the one who plants nor the one who waters is anything, but only God, who causes the growth. ⁸ The one who plants and the one who waters are equal, and each will receive wages in proportion to his labor. ⁹ For we are God's co-workers; you are God's field, God's building. (1 Cor. 3:1–9)

E. Prayer

This is man according to the psalmist: he has unimaginable possibilities for development, almost like God, and so before God he recognizes His image within himself.

O LORD, our Lord, how awesome is your name through all the earth! You have set your majesty above the heavens!

³ Out of the mouths of babes and infants you have drawn a defense against your foes, to silence enemy and avenger.

⁴ When I see your heavens, the work of your fingers, the moon and stars that you set in place--

⁵ What are humans that you are mindful of them, mere mortals that you care for them?

⁶ Yet you have made them little less than a god, crowned them with glory and honor.

⁷ You have given them rule over the works of your hands, put all things at their feet:

⁸ All sheep and oxen, even the beasts of the field,

⁹ The birds of the air, the fish of the sea, and whatever swims the paths of the seas.

¹⁰ O LORD, our Lord, how awesome is your name through all the earth! (Psalm 8)

Schema 4: The Development of Man is His “Vocation” (n. 16-20).

A. The Thought

The reflection of the first chapter continues and notes the soul of development in accordance with the vision of Paul VI. In the background is God’s plan that implicates the person and his work as a vocation.

1. Benedict XVI adopts a criterion of the PP that helps to correctly understand man’s striving for continuous development: “*development is a vocation*” because it touches directly on “man’s vocation to life” (n. 16). Therefore, “to regard *development as a vocation* is to recognize, on the one hand, that it derives from a transcendent call, and on the other hand that it is incapable, on its own, of supplying its ultimate meaning.” This vocation qualifies development with the trilogy “freedom, truth and charity” (n. 16).
2. The vocation that governs development is a call that requires “*the responsible freedom* of the individual and of peoples”. This denounces both illusory messianic ideologies that limit freedom and irresponsibility in the face of dramatic situations of underdevelopment (n. 17)
3. Development as vocation requires respect for its “*truth*”, i.e. its integrality, in other words “it has to promote every man and the whole man” (n. 18)
4. This is a vocation that implies the “*central place of charity*”, even more relevant today “as society becomes ever more globalized, it makes us neighbors but does not make us brothers... Reason, by itself, is capable of grasping the equality between men and of giving stability to their civic coexistence, but it cannot establish fraternity. This originates in a transcendent vocation from God the Father, who loved us first, teaching us through the Son what fraternal charity is” (n. 19).
5. Here Benedict XVI begins to talk about what will be the fundamental rationale of CiV: “the establishment of authentic fraternity”. He incites “our openness to understand it in depth and to mobilize ourselves at the level of the “heart”, so as to ensure that current economic and social processes evolve towards fully human outcomes” (n. 20). The reference to chap. III is obvious.

B. Path of Reflection

The Pope —following Paul VI— uses a strong term: vocation from God, to characterize development “in its origin and essence” (n. 16). And he highlights three qualities of this vocation: freedom, truth, love and brotherhood. Try to make a diagnosis of the real “vocation” that shows the current progress, with its lights and shadows.

C. For a deeper understanding

In the Compendium, read the passages quoted in the index under the heading “vocation” and compare them with what is said in Civ.

D. Listen to the Word of God

The “centrality of charity” is clearly present in the NT. Paul gives an impassioned testimony of it in the hymn of love (see Schema 14), and here in First Corinthians, with the splendid certainty that “the love of Christ impels us” and burns us.

¹⁴ For the love of Christ impels us, once we have come to the conviction that one died for all; therefore, all have died. ¹⁵ He indeed died for all, so that those who live might no longer live for themselves but for him who for their sake died and was raised.

¹⁶ Consequently, from now on we regard no one according to the flesh; even if we once knew Christ according to the flesh, yet now we know him so no longer. ¹⁷ So whoever is in Christ is a new creation: the old things have passed away; behold, new things have come. (2 Cor. 5:14–17)

E. Prayer

Man's development or progress is not easy or painless. Psalm 23, or the Good Shepherd, states that God has the ability and the will to guide man, protecting him in the dark valley of life, assuring him his daily bread and comforting him with his goodness and faithfulness.

The LORD is my shepherd; there is nothing I lack.

² In green pastures you let me graze; to safe waters you lead me;

³ you restore my strength. You guide me along the right path for the sake of your name.

⁴ Even when I walk through a dark valley, I fear no harm for you are at my side; your rod and staff give me courage.

⁵ You set a table before me as my enemies watch; You anoint my head with oil; my cup overflows.

⁶ Only goodness and love will pursue me all the days of my life; I will dwell in the house of the LORD for years to come. (Psalm 23)

Schema 5: The Main Points of Development Today (nos. 21-26)

A. The Thought

In Chap. 2, Benedict XVI begins to deal in a general way with a crucial question: How to understand human development in our time.

1. We can say that the expectations of Paul VI for a development that will produce “real growth, of benefit to everyone and genuinely sustainable” (n. 21) must be revived with a heightened sense of reality, that takes into account the major changes, including globalization, i.e. “*explosion of worldwide interdependence*” (n. 33). This requires a “new humanistic synthesis” between physical indicators and Christian personalism that provokes “*discernment and a new vision for the future*” (n. 21).

At this point, Benedict XVI expresses more clearly the key terms to which development is subjected, by providing the appropriate answer.

2. The development is, by its nature, “polycentric” and it must be studied and practiced as such. Of course, there is an economic point of view; but here development is “weighed down by malfunctions and dramatic problems” (n. 21), such as the growth of inequality between rich and poor, corruption, lawlessness, exploitation, selfish protectionism (n. 22). The answer: “*progress of a merely economic and technological kind is insufficient. Development needs above all to be true and integral*” (n. 23). With this objective, the role of government against the hegemony of uncontrolled economic power needs to be re-evaluated (n. 24).

3. From a social point of view, the global market has prompted new forms of competition between States in order to have increasing gains. This has also led to the “*ownsizing of social security systems*,” which threatens the worker’s rights, the solidarity of the traditional forms of the social State, *trade union organizations*, a deregulation of *mobility of labour* that creates forms of psychological instability and destabilizes the family. The answer: “*primary capital to be safeguarded and valued is man, the human person in his or her integrity*” (n. 25)

4. On the cultural level, today the possibility of “intercultural dialogue” has grown, but also the double danger of *cultural eclecticism* with a relativization of the prevailing cultural values and *cultural leveling* with an indiscriminate approval of all kinds of lifestyles (n. 26).

B. Path of Reflection

- Check how the main points for development indicated by the Pope are present in your own milieu and try to see their manifestations and even more their causes.
- The Pope gives a variety of indications. Try to see how they apply specifically to the evils of erroneous development.

C. For a deeper understanding

- In the index of the Compendium, 95 references are clearly given. See the correspondence with what was said in chap. 2 of the CIV.
- Among these, read nos. 133, 163, 310-322, 373-374, 521-527

D. Listen to the Word of God

Jesus criticized the rich man in the Gospel of Jesus for his foolishness because he sought his happiness in his material goods, and was unaware of both the relative value of the goods and the exclusion of others. He remains a being not fully developed.

¹³ Someone in the crowd said to him, “Teacher, tell my brother to share the inheritance with me.” ¹⁴ He replied to him, “Friend, who appointed me as your judge and arbitrator?” ¹⁵ Then he said to the crowd, “Take care to guard against all greed, for though one may be rich, one’s life does not consist of possessions.” ¹⁶ Then he told them a parable. “There was a rich man whose land produced a bountiful harvest. ¹⁷ He asked himself, ‘What shall I do, for I do not have space to store my harvest?’ ¹⁸ And he said, ‘This is what I shall do: I shall tear down my barns and build larger ones. There I shall store all my grain and other goods ¹⁹ and I shall say to myself, ‘Now as for you, you have so many good things stored up for many years, rest, eat, drink, be merry!’” ²⁰ But God said to him, ‘You fool, this night your life will be demanded of you; and the things you have prepared, to whom will they belong?’ ²¹ Thus will it be for the one who stores up treasure for himself but is not rich in what matters to God” (Lk 12:13-21)

E. Prayer

The praying person considers those who understand the development of their life as a frantic quest for material goods. These are poor people who become “beastly,” and denature themselves, while making others suffer.

² Hear this, all you peoples! Give ear, all who inhabit the world,
³ You of lowly birth or high estate, rich and poor alike.
⁴ My mouth shall speak wisdom, my heart shall offer insight.
⁶ I Why should I fear in evil days, when my wicked pursuers ring me round,
⁷ Those who trust in their wealth and boast of their abundant riches?
⁸ One cannot redeem oneself, pay to God a ransom.
⁹ Too high the price to redeem a life; one would never have enough ¹⁰ To stay alive forever and never see the pit.
¹¹ Anyone can see that the wisest die, the fool and the senseless pass away too, and must leave their wealth to others.
¹² Tombs are their homes forever, their dwellings through all generations, though they gave their names to their lands.
¹³ For all their riches mortals do not abide; they perish like the beasts.
¹⁴ This is the destiny of those who trust in folly, the end of those so pleased with their wealth. Selah
¹⁵ Like sheep they are herded into Sheol, where death will be their shepherd. Straight to the grave they descend, where their form will waste away, Sheol will be their palace.
¹⁶ But God will redeem my life, will take me from the power of Sheol.
¹⁷ Do not fear when others become rich, when the wealth of their houses grows great.
¹⁸ When they die they will take nothing with them, their wealth will not follow them down.
¹⁹ When living, they congratulate themselves and say: “All praise you, you do so well.” ²⁰ But they will join the company of their forebears, never again to see the light.
²¹ For all their riches, if mortals do not have wisdom, they perish like the beasts. (Psalm 49).

Schema 6: “God is the Guarantor of Man’s True Development” (nos. 27-33)

A. The Thought

The analysis of the truth of human development begun in chapter II continues. The Pope recalls the dangers of distorted development with precise indications of exchange, summarized in the statement “*God is the guarantor of man’s true development*” (n. 29)

1. Three specific risks are denounced.

The first is “*hunger* still reaps enormous numbers of victims among those”. There is no lack of resources, but the institutions do not promote appropriate agricultural policies or the just distribution of food. The answer: “It is therefore necessary to cultivate a public conscience that considers *food and access to water as universal rights of all human beings, without distinction or discrimination*” (n. 27)

2. The second risk concerns the “respect for life”, invoked by all, but subjected to anti-life practices, including the facilitation of abortion. The answer: “Openness to life is at the center of true development”, in as much as “The acceptance of life strengthens moral fiber and makes people capable of mutual help” (n. 28).

3. The third risk: “The denial of the *right to religious freedom*” through violence in the name of God, religious fanaticism, the spreading of religious indifference and practical atheism, and the exportation of these ideas to poor countries. The answer: “*God is the guarantor of man’s true development*”, inasmuch as, having created him, he also founds his transcendent dignity and sustains his innate yearning to “be more” (n. 29).

4. The Pope proposes four working indicators: “foster the interaction of the different levels of human knowledge” based on the double pole: “*love rich in intelligence and intelligence full of love*” (n. 30); to promote the “interdisciplinary dimension,” of which the DSC is effective mediation when it leads to a dialogue between moral judgments and scientific research by breaking down the excessive segmentation of knowledge (n. 31), and search for new solutions by “prioritizing the goal of access to steady employment,” while reminding that “Human costs always include economic costs” (n. 32)

B. Path of Reflection

The Pope speaks essentially of a new humanism, solidary and integral, for the civilization of love. For him, this is not an abstract philosophical proposition. It is embodied in a very real person, Jesus of Nazareth, who reveals his true vocation to man: the face of Christ is the human face.

Try to imagine how the Gospel of Christ can enter into the issue of development. Under what conditions?

C. For a deeper understanding

Read in the Compendium: nos. 105-123

D. Listen to the Word of God

In the parable of the rich glutton in contrast with Lazarus illustrates well how the selfish ego develops a heavy underdevelopment of humiliation and death, of which he himself finally becomes a victim.

¹⁹ “There was a rich man who dressed in purple garments and fine linen and dined sumptuously each day. ²⁰ And lying at his door was a poor man named Lazarus, covered with sores, ²¹ who would gladly have eaten his fill of the scraps that fell from the rich man’s table. Dogs even used to come and lick his sores. ²² When the poor man died, he was carried away by angels to the bosom of Abraham. The rich man also died and was buried, ²³ and from the netherworld, where he was in torment, he raised his eyes and saw Abraham far off and Lazarus at his side. ²⁴ And he cried out, ‘Father Abraham, have pity on me. Send Lazarus to dip the tip of his finger in water and cool my tongue, for I am suffering torment in these flames.’ ²⁵ Abraham replied, ‘My child, remember that you received what was good during your lifetime while Lazarus likewise received what was bad; but now he is comforted here, whereas you are tormented. ²⁶ Moreover, between us and you a great chasm is established to prevent anyone from crossing who might wish to go from our side to yours or from your side to ours.’

²⁷ He said, “Then I beg you, father, send him to my father’s house, ²⁸ for I have five brothers, so that he may warn them, lest they too come to this place of torment.” ²⁹ But Abraham replied, “They have Moses and the prophets. Let them listen to them.” ³⁰ He said, ‘Oh no, father Abraham, but if someone from the dead goes to them, they will repent.’ ³¹ Then Abraham said, ‘If they will not listen to Moses and the prophets, neither will they be persuaded if someone should rise from the dead.’” (Lk 16:19–31).

E. Prayer

The Psalm is a song to God, whose word is the origin of creation and whose providence sustains and guides man and his world.

Rejoice, you just, in the LORD; praise from the upright is fitting.

⁴ For the LORD’s word is true; all his works are trustworthy.

⁵ The LORD loves justice and right and fills the earth with goodness.

⁸ Let all the earth fear the LORD; let all who dwell in the world show reverence. ⁹ For he spoke, and it came to be, commanded, and it stood in place.

¹⁰ The LORD foils the plan of nations, frustrates the designs of peoples.

¹¹ But the plan of the LORD stands forever, wise designs through all generations.

¹² Happy the nation whose God is the LORD, the people chosen as his very own.

¹³ From heaven the LORD looks down and observes the whole human race, ¹⁴ Surveying from the royal throne all who dwell on earth.

¹⁵ The one who fashioned the hearts of them all knows all their works.

¹⁶ A king is not saved by a mighty army, nor a warrior delivered by great strength.

¹⁷ Useless is the horse for safety; its great strength, no sure escape.

¹⁸ But the LORD’s eyes are upon the reverent, upon those who hope for his gracious help, ¹⁹ Delivering them from death, keeping them alive in times of famine.

²⁰ Our soul waits for the LORD, who is our help and shield. ²¹ For in God our hearts rejoice; in your holy name we trust.

²² May your kindness, LORD, be upon us; we have put our hope in you. (From *Psalm 33*).

Schema 7: Charity in Truth is Supported by the Logic of Gift (nos. 34-37)

A. The Thought

So far, Benedict XVI has made an analysis both severe and competent of the today's conception of development. In the following chapters, while the critical moment continues, he offers some positive concrete elements for development coined in the terms: fraternity (charity, gift) (c. 3), rights and duties of care for the environment (c. 4), cooperation and solidarity (c. 5), and good use of technology (c. 6).

1. The title of chapter 3: "*Fraternity, Economic, Development and Civil Society*," already contains the key for reading *CiV*: "the astonishing experience of gift". This springs from God-love for man. This love makes him aware of the generosity that allows him be himself and transforms the other into a brother. This leads him to endow all his work with "the logic of the gift," which necessarily includes justice, so that even "economic, social and political development, if it is to be authentically human, needs to make room for the *principle of gratuitousness* as an expression of fraternity" (n. 34).

2. The most immediate application is the market, which is of fundamental value for co-existence. It is subject to principles of justice, but that is not enough: "*Without internal forms of solidarity and mutual trust, the market cannot completely fulfill its proper economic function.*" Today because "this trust which has ceased to exist", pockets of poverty have been created that impoverish the market itself (n. 35)

3. Unfortunately, the dominant idea is the "market logic," conceived exclusively for the production of wealth in order to solve all social and political problems. On the contrary, the market should be "*directed towards the pursuit of the common good*", living "in authentically human social relationships of friendship, solidarity and reciprocity". "the *principle of gratuitousness* and the logic of gift as an expression of fraternity can and must *find their place within normal economic activity*" (n. 36).

4. If "justice must be applied to every phase of economic activity," then "*Thus every economic decision has a moral consequence.*" The "contract" is good for economic production, but "*just laws and forms of redistribution* governed by politics ... redolent of the *spirit of gift*" (n. 37) also are necessary.

B. Path of Reflection

The Pope states that "the many economic entities that draw their origin from religious and lay initiatives demonstrate" can create wealth, with different principles from the "pure profit," in the "spirit of the gift" (n. 37). Reflect on what could happen and recall some experiences in history. (micro-credit; companies with the purpose of social welfare, civil economy and communion).

C. For a deeper understanding

Read in the Compendium: nos. 323-329, 346-360.

D. Listen to the Word of God

In the Sermon on the Mount Jesus spoke in the most fascinating and truest way about the logic of the gift given by the Father's love to all creatures, and to humans in particular.

¹⁹ "Do not store up for yourselves treasures on earth, where moth and decay destroy, and thieves break in and steal. ²⁰ But store up treasures in heaven, where neither moth nor decay destroys, nor thieves break in and steal. ²¹ For where your treasure is, there also will your heart be.

²² "The lamp of the body is the eye. If your eye is sound, your whole body will be filled with light; ²³ but if your eye is bad, your whole body will be in darkness. And if the light in you is darkness, how great will the darkness be.

²⁴ “No one can serve two masters. He will either hate one and love the other, or be devoted to one and despise the other. You cannot serve God and mammon.

²⁵ “Therefore I tell you, do not worry about your life, what you will eat (or drink), or about your body, what you will wear. Is not life more than food and the body more than clothing? ²⁶ Look at the birds in the sky; they do not sow or reap, they gather nothing into barns, yet your heavenly Father feeds them. Are not you more important than they? ²⁷ Can any of you by worrying add a single moment to your life-span? ²⁸ Why are you anxious about clothes? Learn from the way the wild flowers grow. They do not work or spin. ²⁹ But I tell you that not even Solomon in all his splendor was clothed like one of them. ³⁰ If God so clothes the grass of the field, which grows today and is thrown into the oven tomorrow, will he not much more provide for you, O you of little faith? ³¹ So do not worry and say, ‘What are we to eat?’ or ‘What are we to drink?’ or ‘What are we to wear?’ ³² All these things the pagans seek. Your heavenly Father knows that you need them all. ³³ But seek first the kingdom (of God) and his righteousness, and all these things will be given you besides. ³⁴ Do not worry about tomorrow; tomorrow will take care of itself. Sufficient for a day is its own evil” (Mt 6:19–34).

E. Prayer

This a great hymn of thanksgiving to God for the gift of creation and salvation history. The memory of the origins gives rise to confidence in Him and invites the listener to share with others the answer that God expects.

- ¹ Praise the LORD, who is so good; God’s love endures forever;
- ⁴ He alone has done great wonders, for His love endures forever;
- ⁵ He skillfully made the heavens, for His love endures forever;
- ⁶ He spread the earth upon the waters, for His love endures forever;
- ⁷ He made the great lights, for His love endures forever;
- ⁸ The sun to rule the day, for His love endures forever;
- ⁹ The moon and stars to rule the night, for His love endures forever;
- ¹⁰ He struck down the firstborn of Egypt, for His love endures forever;
- ¹¹ And led Israel from their midst, for His love endures forever;
- ¹² With mighty hand and outstretched arm, for His love endures forever;
- ¹³ He split in two the Red Sea, for His love endures forever;
- ¹⁴ And led Israel through, for His love endures forever.
- ¹⁶ He led the people through the desert, for His love endures forever;
- ²¹ He made their lands a heritage, for His love endures forever;
- ²³ The LORD remembered us in our misery, for His love endures forever;
- ²⁴ Freed us from our foes, for His love endures forever;
- ²⁵ And gives food to all flesh, for His love endures forever.
- ²⁶ Praise the God of heaven, for His love endures forever. (from Psalm 136)

Schema 8: Fraternity Governs Economic Development and Civil Society (n. 38-42)

A. The Thought

Continuing the reflection of chap. 3, the criterion of giving and generosity is applied to various forms of market: the plurality of forms, the markets of other nations, the concept of enterprise, the significance of entrepreneurship, the face of globalization.

1. There is a need for “*civilizing the economy*”. The couple “Charity in truth, in this case, requires that shape and structure be given to those types of economic initiative which, without rejecting profit, aim at a higher goal than the mere logic of the exchange of equivalents, of profit as an end in itself” (n. 38).
2. “The creation of a *model of market economy capable of including within its range all peoples and not just the better off*” needs to be configured—that is beyond the logic of the exchange of “give-and-take,” or even the “duty to give,” under the law—but through “give-and-take” in “*forms of economic activity marked by quotas of gratuitousness and communion.*” This immediately brings to mind the scope of the relationship between northern and southern hemispheres! (n. 39).
3. “*Business 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.*” This is the sore point to be overcome: the financial resources in a solely speculative viewpoint, rather than their use for the real economy (n. 40).
4. The significance of entrepreneurial business, like political authority, ranges widely: they are first human and moral acts, to be accomplished on a human scale, both on the international socio-economic level and in medium and small companies. The globalization of humanity is steered in these directions through “*a person-based and community-oriented cultural process of world-wide integration that is open to transcendence ... , in relational terms, in terms of communion and the sharing of goods*” (n. 42).

B. Path of Reflection

On July 8th, 2009, Benedict XVI asserted: “*A better future for all is possible if it is based on the rediscovery of the fundamental ethical values. We need a new economic plan, to redesign development in a holistic way, on the basis of the ethical foundation of responsibility before God and man as God’s creature.*” Starting with your own experience and the facts reported by the newspapers (e.g. economic relationship between Europe and Africa, fair trade ...) to verify the truth and goodness of this relationship between morality and economic.

C. For a deeper understanding

Relations between Europe and Asia, between Europe and Africa;
On Social ethics, read in the Compendium: nos. 330-335

D. Listen to the Word of God

The Last and final Judgment, Jesus says in the famous parable, is based on free and total love of one another, since it is the visible continuation of God’s care for humanity.

³¹ “When the Son of Man comes in his glory, and all the angels with him, he will sit upon his glorious throne, ³² and all the nations will be assembled before him. And he will separate them one from another, as a shepherd separates the sheep from the goats. ³³ He will place the sheep on his right and the goats on his left. ³⁴ Then the king will say to those on his right, ‘Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. ³⁵ For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, ³⁶ naked and you clothed me, ill and you cared for me, in prison and you visited me.’ ³⁷ Then the righteous will answer him and say, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink? ³⁸ When did we see you a stranger and welcome you, or naked and clothe you?’ ³⁹ When did we see you ill or in prison, and visit you?’ ⁴⁰ And the king will say to them in reply, ‘Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.’ ⁴¹ Then he will say to those on his left, ‘Depart from me, you accursed, into the eternal fire prepared for the devil and his angels. ⁴² For I was hungry and you gave me no food, I was thirsty and you gave me no drink, ⁴³ a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me.’ ⁴⁴ Then they will answer and say, ‘Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?’ ⁴⁵ He will answer them, ‘Amen, I say to you, what you did not do for one of these least ones, you did not do for me.’ ⁴⁶ And these will go off to eternal punishment, but the righteous to eternal life” (Mt 25:31–46)

E. Prayer

Psalm 24 refers to the examination of conscience necessary before going into the Lord’s temple: the recognition that God is the Lord, and that “clean hands and pure hearts” are required, without idols and without deception.

The earth is the LORD’s and all it holds, the world and those who live there. ² For God founded it on the seas, established it over the rivers. ³ Who may go up the mountain of the LORD? Who can stand in his holy place?

⁴ “The clean of hand and pure of heart, who are not devoted to idols, who have not sworn falsely.

⁵ They will receive blessings from the LORD, and justice from their saving God. ⁶ Such are the people that love the LORD, that seek the face of the God of Jacob.”

⁷ Lift up your heads, O gates; rise up, you ancient portals, that the king of glory may enter.

⁸ Who is this king of glory? The LORD, a mighty warrior, the LORD, mighty in battle.

⁹ Lift up your heads, O gates; rise up, you ancient portals, that the king of glory may enter.

¹⁰ Who is this king of glory? The LORD of hosts is the king of glory.

(Psalm 24)

Schema 9: The Need for a Renewed Moral Consciousness Is Based on “Rights and Duties” For a Real Development of Peoples (nos. 43-47).

A. The Thought

The title of chap. IV “*The Development of People Rights and Duties, The Environment*” clearly specifies fundamental moral element of true development that emerges visibly today with the attention to the environment, which is indeed a very decisive factor in the development of peoples.

1. A renewed awareness of ethics in business and development involves the awareness that “*rights of persons and institutions presuppose duties, if they are not to become mere license.*” On this subject, the Pope notes: “A link has often been noted between claims to a “right to excess”, and even to transgression and vice, within affluent societies, and the lack of food, drinkable water, basic instruction and elementary health care in areas of the underdeveloped world” (n. 43)
2. This balanced awareness, the true ethical foundation of rights and duties in the field of development, must be applied to many sensitive issues and present issues. The first concerns *demographic growth*, “a very important aspect of authentic development, since it concerns the inalienable values of life and the family.” Hence, “due attention must obviously be given to responsible procreation,” and consequently sexuality should not be regarded as “merely as a source of pleasure,” neither should it be regulated with “strategies of mandatory birth control”. In truth, as history teaches us, “*Morally responsible openness to life represents a rich social and economic resource.*” “In view of this, States are called to *enact policies promoting the centrality and the integrity of the family ... and to assume responsibility for its economic and fiscal needs*” (n. 44)
3. Likewise, “*the economy needs ethics (rights and duties) in order to function correctly.*” This should be understood. And what is truly ethical is “people friendly,” according to the biblical vision of the person created “in the image of God” (Gen 1:27), from which descend two pillars that allow qualifying the economic-financial as morale: “the inviolable dignity of the human person and the transcendent value of natural moral norms” (n. 46)
4. This affects business management under various forms (profit, non-profit, third sector) aimed both at providing the product and “improving the actual living conditions of the people”. In this perspective there is also international cooperation beyond “wasteful bureaucratic organizations,” ensuring a transparent relationship with the people (n. 47).

B. Path of Reflection

- Rereading no. 44 on the demographic growth in a moral perspective, what needs to be done so that the right to life of a person and of the family who has the care can be respected?
- Looking at the situation, even if only through the newspapers, what moral values should be strengthened in public and private companies, both large and small? Are the major international organizations doing their duty for development? What do they need?

C. For a deeper understanding

Read in the Compendium: nos. 152-159; 336-360; 428-450.

D. Listen to the Word of God

A collection for the poor was highly praised by Paul's words as a sacrament of the free and generous love of God and Christ in us.

⁶ Consider this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. ⁷ Each must do as already determined, without sadness or compulsion, for God loves a cheerful giver. ⁸ Moreover, God is able to make every grace abundant for you, so that in all things, always having all you need, you may have an abundance for every good work. ⁹ As it is written: "He scatters abroad, he gives to the poor; his righteousness endures forever."

¹⁰ The one who supplies seed to the sower and bread for food will supply and multiply your seed and increase the harvest of your righteousness. ¹¹ You are being enriched in every way for all generosity, which through us produces thanksgiving to God, ¹² for the administration of this public service is not only supplying the needs of the holy ones but is also overflowing in many acts of thanksgiving to God. ¹³ Through the evidence of this service, you are glorifying God for your obedient confession of the gospel of Christ and the generosity of your contribution to them and to all others, ¹⁴ while in prayer on your behalf they long for you, because of the surpassing grace of God upon you. ¹⁵ Thanks be to God for his indescribable gift!

(2 Cor. 9:6–15).

E. Prayer

In the conduct of life, of the family and in particular of business development and international bodies we can see the emerging arrogance of those who claim the right against the small and poor. But God does not agree and He will intervene justly, even if He seems silent.

¹ Why, LORD, do you stand at a distance and pay no heed to these troubled times?

² Arrogant scoundrels pursue the poor; they trap them by their cunning schemes.

³ The wicked even boast of their greed; these robbers curse and scorn the LORD.

⁷ Their mouths are full of oaths, violence, and lies; discord and evil are under their tongues.

⁸ They wait in ambush near towns; their eyes watch for the helpless. to murder the innocent in secret.

⁹ They lurk in ambush like lions in a thicket, hide there to trap the poor, snare them and close the net.

¹¹ Who say in their hearts, "God pays no attention, shows no concern, never bothers to look."

¹² Rise up, LORD God! Raise your arm! Do not forget the poor!

¹³ Why should the wicked scorn God, say in their hearts, "God doesn't care?"

¹⁴ But you do see; you do observe this misery and sorrow; you take the matter in hand. To you the helpless can entrust their cause; you are the defender of orphans.

¹⁵ Break the arms of the wicked and depraved; make them account for their crimes; let none of them survive.

¹⁶ The LORD is king forever; the nations have vanished from God's land.

¹⁷ You listen, LORD, to the needs of the poor; you encourage them and hear their prayers.

¹⁸ You win justice for the orphaned and oppressed; no one on earth will cause terror again. (Psalm 10)

Schema 10: Man's Relationship with the Natural Environment (nos. 48-52).

A. The Thought

This is the continuation of Chapter IV devoted to the “rights and duties” in the development of peoples, here applied to “Man’s relationship with the natural environment and *the energy problem*”.

1. The environmental concern often appears in the teaching of Benedict XVI, who never ceases to forcefully recall that “*Nature expresses a design of love and truth*”, entrusted to man so that he may “till it and keep it” (Gen 2,15). This goes against every deification and technicisation, emphasizing instead the resources of human culture and ensuring proper respect for future generations (n. 48).
2. The energy issues today highlight the unjust hoarding of non-renewable energy by rich peoples in contrast with people poor. “There is a *pressing moral need for renewed solidarity*” and global distribution of energy resources (n. 49).
3. The “*Covenant between human beings and the environment*” needs to be strengthened for a more efficient use of resources, care to not pollute the planet and to accomplish the “grave duty” of handing on to future generations a habitable and cultivable land (n. 50).
4. It is necessary to revise the lifestyle that prones the hedonism and consumerism causing enormous environmental damage. A “*human ecology*” is needed since “*the decisive issue is the overall moral tenor of society*” (n. 51). CiV acknowledges and relies on God, Truth and Love, to indicate “shows us what goodness is, and in what our true happiness consists. *It shows us the road to true development*” (n. 52).

B. Path of Reflection

- Reflect the level of pollution that surrounds us daily and that we know from the media: abandoned junk, unbreathable air, infected water, dirty beaches, destroyed green spaces... Who is responsible?
- Make suggestions of how to activate a process of education in ecology, particularly for children and young people.

C. For a deeper understanding

Read in the Compendium: nos. 451-487

D. Listen to the Word of God

The first chapter of the Bible is the most effective testimony of the sense of ecology according to the Christian Biblical Revelation.

¹ In the beginning, when God created the heavens and the earth, ² the earth was a formless wasteland, and darkness covered the abyss, while a mighty wind swept over the waters.

³ Then God said, “Let there be light,” and there was light. ⁴ God saw how good the light was. God then separated the light from the darkness. ⁵ God called the light “day,” and the darkness he called “night.” Thus evening came, and morning followed-- the first day.

⁶ Then God said, “Let there be a dome in the middle of the waters, to separate one body of water from the other.” And so it happened: ⁷ God made the dome, and it separated the water above the dome from

the water below it.⁸ God called the dome “the sky.” Evening came, and morning followed-- the second day.

⁹ Then God said, “Let the water under the sky be gathered into a single basin, so that the dry land may appear.” And so it happened: the water under the sky was gathered into its basin, and the dry land appeared.¹⁰ God called the dry land “the earth,” and the basin of the water he called “the sea.” God saw how good it was.¹¹ Then God said, “Let the earth bring forth vegetation: every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it.” And so it happened:¹² the earth brought forth every kind of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it. God saw how good it was.¹³ Evening came, and morning followed-- the third day.

¹⁴ Then God said: “Let there be lights in the dome of the sky, to separate day from night. Let them mark the fixed times, the days and the years,¹⁵ and serve as luminaries in the dome of the sky, to shed light upon the earth.” And so it happened:¹⁶ God made the two great lights, the greater one to govern the day, and the lesser one to govern the night; and he made the stars.¹⁷ God set them in the dome of the sky, to shed light upon the earth,¹⁸ to govern the day and the night, and to separate the light from the darkness. God saw how good it was.¹⁹ Evening came, and morning followed-- the fourth day.

²⁰ Then God said, “Let the water teem with an abundance of living creatures, and on the earth let birds fly beneath the dome of the sky.” And so it happened:²¹ God created the great sea monsters and all kinds of swimming creatures with which the water teems, and all kinds of winged birds. God saw how good it was,²² and God blessed them, saying, “Be fertile, multiply, and fill the water of the seas; and let the birds multiply on the earth.”²³ Evening came, and morning followed— the fifth day.

²⁴ Then God said, “Let the earth bring forth all kinds of living creatures: cattle, creeping things, and wild animals of all kinds.” And so it happened:²⁵ God made all kinds of wild animals, all kinds of cattle, and all kinds of creeping things of the earth. God saw how good it was.²⁶ Then God said: “Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground.”²⁷ God created man in his image; in the divine image he created him; male and female he created them.²⁸ God blessed them, saying: “Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth.”²⁹ God also said: “See, I give you every seed-bearing plant all over the earth and every tree that has seed-bearing fruit on it to be your food;³⁰ and to all the animals of the land, all the birds of the air, and all the living creatures that crawl on the ground, I give all the green plants for food.” And so it happened.³¹ God looked at everything he had made, and he found it very good. Evening came, and morning followed— the sixth day.

¹ Thus the heavens and the earth and all their array were completed.² Since on the seventh day God was finished with the work he had been doing, he rested on the seventh day from all the work he had undertaken.³ So God blessed the seventh day and made it holy, because on it he rested from all the work he had done in creation.

(Gen 1:1–2:3).

E. Prayer

Psalm 104 is a vibrant hymn to God the Creator that presents creation, nature and man as a clean gift, good for all, to be cared for and shared.

¹ I Bless the LORD, my soul! LORD, my God, you are great indeed! You are clothed with majesty and glory,
² robed in light as with a cloak. You spread out the heavens like a tent;
⁵ You fixed the earth on its foundation, never to be moved. ⁶ The ocean covered it like a garment; above the mountains stood the waters.
¹⁰ You made springs flow into channels that wind among the mountains. ¹¹ They give drink to every beast of the field; here wild asses quench their thirst.
¹³ You water the mountains from your palace; by your labor the earth abounds.
¹⁴ You raise grass for the cattle and plants for our beasts of burden. You bring bread from the earth, ¹⁵ and wine to gladden our hearts, Oil to make our faces gleam, food to build our strength.
²⁰ You bring darkness and night falls, then all the beasts of the forest roam abroad.
²¹ Young lions roar for prey; they seek their food from God.
²³ People go forth to their work, to their labor till evening falls.
²⁴ How varied are your works, LORD! In wisdom you have wrought them all; the earth is full of your creatures.
²⁵ Look at the sea, great and wide! It teems with countless beings, living things both large and small. ²⁸ When you give to them, they gather; when you open your hand, they are well filled.
³³ I will sing to the LORD all my life; I will sing praise to my God while I live. (from *Psalms* 104)

Schema 11: Development requires subsidiarity, solidarity, cooperation (nos. 53-58)

A. The Thought

We have come to chap. V, where development is closely related to and dependent on “the cooperation of the human family”. The discussion takes into account the contribution of religion to the development.

1. This is a road you must take in the cooperation between the peoples: “their *development depends, above all, on a recognition that the human race is a single family*”.

This observation suggests “*a deeper critical evaluation of the category of relation*” (n. 53).

2. Hence, Benedict XVI calls for deep interpretation of the human being in the light of the revealed mystery of the Trinity, where the category of relationship is not a minor aspect, but touches the substance of being of God and man: the God “with a the human face” is a relationship of persons, by whom man was created in His image; consequently real development can never achieved if this relation of love and truth with God and with others is neglected (54). This criterion is not always recognized by certain religions, spiritual movements, social castes, or sects (55). Clearly religion contributes to development “only if God has a place in the public realm”, over secularism and fundamentalism, in a healthy relationship of mutual “purification” between faith and reason (n. 56).

3. The request for “*fraternal collaboration between believers and non-believers*” can be achieved through the principle of subsidiarity “assistance to the human person via the autonomy of intermediate bodies” (n. 57), which is connected to the *principle of solidarity*. These two principles interact strongly in the field of “*international development aid*.” This requires a major revision of the international market (n. 58).

B. Path of Reflection

- In the light of personal and social experience, we try to reflect and understand the Pope’s words about the relationship with God and with others, considered a necessary factor to achieve a real family that can help.

- Why does religion contribute to development? How? Can we recall some examples?

- Looking at our recent history, note the facts of solidarity between peoples, on the international, national and local levels.

C. For a deeper understanding

Read in the Compendium: nos. 160-196;

D. Listen to the Word of God

The first Christian community illustrates the character of the relationship with God, with the brothers and with the outside world. The effect is “socio-economic,” there is bread and joy for all. This text remains forever the icon of the Pentecostal Church of all times.

⁴² They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers. ⁴³ Awe came upon everyone, and many wonders and signs were done through the apostles. ⁴⁴ All who believed were together and had all things in common; ⁴⁵ they would sell their property and possessions and divide them among all according to each one’s need. ⁴⁶ Every day they devoted themselves to meeting together in the temple area and to breaking bread in their homes.

They ate their meals with exultation and sincerity of heart, ⁴⁷ praising God and enjoying favor with all the people. And every day the Lord added to their number those who were being saved. (Acts 2:42–47)

E. Prayer

The God's providence showers the community of Israel with gifts. The other nations share this blessing and are associated, as a single family, to Israel in praise rising from entire earth to God.

May God be gracious to us and bless us; may God's face shine upon us.

³ So shall your rule be known upon the earth, your saving power among all the nations.

⁴ May the peoples praise you, God; may all the peoples praise you!

⁵ May the nations be glad and shout for joy; for you govern the peoples justly, you guide the nations upon the earth. Selah

⁶ May the peoples praise you, God; may all the peoples praise you! ⁷ The earth has yielded its harvest; God, our God, blesses us.

⁸ May God bless us still; that the ends of the earth may revere our God. (Psalm 67).

Schema 12: Emerging areas in need of solidarity (nos. 59-67)

A. The Thought

The second part of Chap. 5 shows privileged areas where the double criterion of subsidiarity and solidarity is applied.

1. Development cooperation should not only address the economic dimension; it should become “a wonderful *opportunity for encounter between cultures and people*,” thus not only giving money or things, but establishing a dialogue with the citizens of poor countries, recognizing the ethical convergence between donors and benefited (n. 59).
2. In this perspective “*development aid for poor countries must be considered a valid means of creating wealth for all*”. Concrete actions: allocate larger portions of the gross domestic product, review the assistance policies, improve social services, promote fiscal subsidiarity, i.e. the control of citizens about the tax they paid (n. 69).
3. Solidarity seeks to promote “*greater access to education*”, on a professional level, but also of the whole person, and this is directly supported by “international tourism” beyond the aspect consumerism for an “authentic encounter between persons and cultures” (61).
4. Among the areas of need there is “phenomenon of *migration*, social phenomenon of epoch-making proportions that requires bold, forward-looking policies of international cooperation” (n. 62).
5. “The direct link between *poverty and unemployment*” should then be considered an urgent issue. “*The dignity of human work*” must be central (n. 63). This implies the role of “labor unions”, calling for the settlement of the important interests with non-union workers and other people (n. 64). Likewise, “*consumers and their associations*” must overcome the sheer need to purchase; indeed “*the consumer has a specific social responsibility*” has the responsibility to live with greater simplicity and to encourage new forms of cooperation in the purchase of products (n. 68).
6. “*Finance*, therefore, after years of misuse, needs to go back to being an *instrument directed towards improved wealth creation and development*.” It should enhance the *experience of micro-finance* in situations of insecurity, where there is the risk of wear (n. 66). Finally, “the unrelenting growth of global interdependence” highlights “the strong need for a reform of the *United Nations Organization*, and likewise of *economic institutions and international finance*”, with a view to “a true world political authority” already advocated by Pope John (n. 67).

B. Path of Reflection

The very real issues that are touched almost automatically lead to assemble and understand the problems and to reflect on the Pope’s indications, suggesting practical ways of engagement.

C. For a deeper understanding

Read in the Compendium: nos. 255-322 (work and trade unions); 297-298 (migration); 440-450 (international community).

D. Listen to the Word of God

The principle of solidarity has heard of in the Jewish-Christian religion: in the AT, for example as care for the poor, the widow, the stranger (Deut. 24), with the practice of Jubilee (Leviticus 25); in the NT, Paul uses the image of man's living body, composed with many members, each serving the whole.

¹² As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ. ¹³ For in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one Spirit. ¹⁴ Now the body is not a single part, but many. ¹⁵ If a foot should say, "Because I am not a hand I do not belong to the body," it does not for this reason belong any less to the body. ¹⁶ Or if an ear should say, "Because I am not an eye I do not belong to the body," it does not for this reason belong any less to the body. ¹⁷ If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? ¹⁸ But as it is, God placed the parts, each one of them, in the body as he intended. ¹⁹ If they were all one part, where would the body be? ²⁰ But as it is, there are many parts, yet one body. ²¹ The eye cannot say to the hand, "I do not need you," nor again the head to the feet, "I do not need you." ²² Indeed, the parts of the body that seem to be weaker are all the more necessary, ²³ and those parts of the body that we consider less honorable we surround with greater honor, and our less presentable parts are treated with greater propriety, ²⁴ whereas our more presentable parts do not need this. But God has so constructed the body as to give greater honor to a part that is without it, ²⁵ so that there may be no division in the body, but that the parts may have the same concern for one another. ²⁶ If (one) part suffers, all the parts suffer with it; if one part is honored, all the parts share its joy.

²⁷ Now you are Christ's body, and individually parts of it. (1 Cor. 12:12–27).

E. Prayer

This is solemn duty for those who have authority for justice. Full adherence to Lord's Law is a source of wisdom and assurance of observance of a social Decalogue for people's well-being.

I sing of love and justice; to you, LORD, I sing praise.

² I follow the way of integrity; when will you come to me? I act with integrity of heart within my royal court.

³ I do not allow into my presence anyone who speaks perversely. Whoever acts shamefully I hate; no such person can be my friend.

⁴ I shun the devious of heart; the wicked I do not tolerate.

⁵ Whoever slanders another in secret I reduce to silence. Haughty eyes and arrogant hearts I cannot endure.

⁶ I look to the faithful of the land; they alone can be my companions. Those who follow the way of integrity, they alone can enter my service.

⁷ No one who practices deceit can hold a post in my court. No one who speaks falsely can be among my advisors.

⁸ Each morning I clear the wicked from the land, and rid the LORD's city of all evildoers. (Psalm 101).

Schema 13: What Is the Role of Technology in Developing Nations? (nos. 68-73).

A. The Thought

In the sixth and final chapter, the Pope speaks about the close relationship between the development of peoples and technological progress; he focuses first on general principles and then deals with the specific field of bioethics (schema 14).

1. *“A person’s development is compromised, if he claims to be solely responsible for producing what he becomes,”* without taking into account that a person cannot dispose of himself at will, and knowing that there is a fundamental relationship with others. *“By analogy, the development of peoples goes awry if humanity thinks it can re-create itself through the “wonders” of technology”: no man his own creator on his own or through others, or through the means that he invents* (n. 68).

2. Technology is *“the objective side of human action, whose origin and *raison d’être* is found in the subjective element: the worker himself. For this reason, technology is never merely technology”*. It *“is a response to God’s command to till and to keep the land”* (cfr Gen 2:15) entrusted to men by God, that should serve to reinforce the *“covenant between human beings and the environment”* established by God’s love (n. 69).

3. The man who asks not only *how* to act and *why*, turns technology into an ideology, makes the real coincide with the feasible, with what is efficient, with profit, and in this way the man attempts to do away with physical limitations, but also falsifies freedom. *“The key to development is a mind capable of thinking in technological terms and grasping the fully human meaning of human activities, within the context of the holistic meaning of the individual’s being”*. *“Human freedom is authentic only when it responds to the fascination of technology with decisions that are the fruit of moral responsibility”* (n. 70). *“Development is impossible without upright men and women, without financiers and politicians whose consciences are finely attuned to the requirements of the common good.”* Otherwise, for the entrepreneur the criterion becomes maximum profit, for the politician power, and for the scientist research findings (n. 71).

4. *“Building peace”* is not merely accomplished with technical agreements and economic aid, but it implies texture of contacts, exchanges, meetings, agreements, obligations based on *“values rooted in the truth of human life”* (n. 72). This is also true in the case of the *“media”*, as technologically advanced as they may be. Their *meaning and purpose “must be sought within an anthropological perspective”*. they can have a *civilizing effect* when they are geared towards a vision of the person and the common good that reflects truly universal values, clearly inspired by charity and placed at the service of truth, of the good, and of natural and supernatural fraternity” (cfr. n. 73).

B. Path of Reflection

Reflecting on these statements: the technology is appropriate as a means for man, but not as an end; although science is able to do something, that doesn’t that it is licit to do so; the media (TV, radio, internet ...) are sources of good and evil, sometimes one and sometimes the other.

C. For a deeper understanding

Read in the Compendium: nos. 16, 98, 179, 283, 322, 344, 363-365, 459, 554. 575 (technological development); 488-520 (peace); 415-416; 560-562 (mass media).

D. Listen to the Word of God

Paul describes the lifestyle of a disciple of Christ, referring to the primacy of the conscience and of the heart in human relations.

¹⁷ So I declare and testify in the Lord that you must no longer live as the Gentiles do, in the futility of their minds; ¹⁸ darkened in understanding, alienated from the life of God because of their ignorance, because of their hardness of heart, ¹⁹ they have become callous and have handed themselves over to licentiousness for the practice of every kind of impurity to excess. ²⁰ That is not how you learned Christ, ²¹ assuming that you have heard of him and were taught in him, as truth is in Jesus, ²² that you should put away the old self of your former way of life, corrupted through deceitful desires, ²³ and be renewed in the spirit of your minds, ²⁴ and put on the new self, created in God's way in righteousness and holiness of truth.

²⁵ Therefore, putting away falsehood, *speaking the truth, each one to his neighbor*, for we are members one of another. ²⁶ *Be angry but do not sin*; do not let the sun set on your anger, ²⁷ and do not leave room for the devil. ²⁸ The thief must no longer steal, but rather labor, doing honest work with his (own) hands, so that he may have something to share with one in need. ²⁹ No foul language should come out of your mouths, but only such as is good for needed edification, that it may impart grace to those who hear. ³⁰ And do not grieve the holy Spirit of God, with which you were sealed for the day of redemption. ³¹ All bitterness, fury, anger, shouting, and reviling must be removed from you, along with all malice. ³² (And) be kind to one another, compassionate, forgiving one another as God has forgiven you in Christ. (Eph. 4:17–32).

E. Prayer

The psalmist is amazed how man was created by God and is personally known by Him. Man who wants to know himself and stand on his own, with his inventions, while always remaining under God's watchful eye, is free and responsible.

LORD, you have probed me, you know me: ² you know when I sit and stand; you understand my thoughts from afar. ³ My travels and my rest you mark; with all my ways you are familiar.

⁴ Even before a word is on my tongue, LORD, you know it all. ⁵ Behind and before you encircle me and rest your hand upon me. ⁶ Such knowledge is beyond me, far too lofty for me to reach.

⁷ Where can I hide from your spirit? From your presence, where can I flee?

⁸ If I ascend to the heavens, you are there; if I lie down in Sheol, you are there too. ⁹ If I fly with the wings of dawn and alight beyond the sea,

¹⁰ Even there your hand will guide me, your right hand hold me fast.

¹¹ If I say, "Surely darkness shall hide me, and night shall be my light"— ¹² Darkness is not dark for you, and night shines as the day. Darkness and light are but one.

¹³ You formed my inmost being; you knit me in my mother's womb. ¹⁴ I praise you, so wonderfully you made me; wonderful are your works! My very self you knew; How precious to me are your designs, O God; how vast the sum of them!

¹⁸ Were I to count, they would outnumber the sands; to finish, I would need eternity. (from Psalm 139)

Schema 14: “The Social Question Has Become a Radically Anthropological Question” (n. 75) (nos. 74-77)

A. The Thought

The second part of chap. VI passes from the crucial matter of bioethics to the necessary support constituted by man’s soul and the spiritual dimension of life.

1. “A particularly crucial battleground in today’s cultural struggle between the supremacy of technology and human moral responsibility is the field of *bioethics*.” Here, “the fundamental question asserts itself force-fully: is man the product of his own labors or does he depend on God?”, the choice between “two types of reasoning: reason open to transcendence or reason closed within immanence.” This is the danger: “*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*” (n. 74).

2. “*The social question has become a radically anthropological question,*” because it concerns the conception and manipulation of life. Today it has reached its roots, creating a “culture of total disillusion,” with no mystery. There are expressions: in the disorderly use in vitro fertilization, wild embryo research, the possibility of human cloning and hybridization. Behind abortion, there is systematic planning of eugenic birth, and the *mens euthanasica* is making headway (n. 75).

3. In the name of a “technological mindset”, “interior life” is explained only “from a purely psychological point of view, even to the point of neurological reductionism.” Truly, “*the question of development is closely bound up with our understanding of the human soul,*” whose health is not limited to emotional well-being. “*Development must include not just material growth but also spiritual growth.*” New forms of slavery to drugs and the depression of so many people also have an explanation of the spiritual order. “*There cannot be holistic development and universal common good unless people’s spiritual and moral welfare is taken into account*” (n. 76). “*The spiritual dimension*” helps to rise “*above a materialistic vision of human events*” (n. 77).

B. Path of Reflection

- Why and how can technology lead to the manipulation of life?
- The Pope’s approach seems contrary to technology, or ...
- Read in a newspaper: “Happiness lies in the proper functioning of the neurons of the brain”: Can we not agree?

C. For a deeper understanding

Read the Compendium of the SDC, 127-129, 236, 472-480.

D. Listen to the Word of God

The beginning of the CiV emphasized God’s love for us; in conclusion Paul responds to this love by strengthening the charity as the soul of his reality and its eternal fulfillment.

¹ If I speak in human and angelic tongues but do not have love, I am a resounding gong or a clashing cymbal.

² And if I have the gift of prophecy and comprehend all mysteries and all knowledge; if I have all faith so as to move mountains but do not have love, I am nothing.

³ If I give away everything I own, and if I hand my body over so that I may boast but do not have love, I gain nothing.

⁴ Love is patient, love is kind. It is not jealous, (love) is not pompous, it is not inflated, ⁵ it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, ⁶ it does not rejoice over wrongdoing but rejoices with the truth. ⁷ It bears all things, believes all things, hopes all things, endures all things.

⁸ Love never fails. If there are prophecies, they will be brought to nothing; if tongues, they will cease; if knowledge, it will be brought to nothing.

⁹ For we know partially and we prophesy partially, ¹⁰ but when the perfect comes, the partial will pass away. ¹¹ When I was a child, I used to talk as a child, think as a child, reason as a child; when I became a man, I put aside childish things.

¹² At present we see indistinctly, as in a mirror, but then face to face. At present I know partially; then I shall know fully, as I am fully known. ¹³ So faith, hope, love remain, these three; but the greatest of these is love. (1 Cor. 13:1–13)

E. Prayer

The soul of the person who feels threatened by enemies of all kinds (people, events, different lifestyles), almost abandoned by God himself, finds in God the rock of his safety and comfort in his tears.

As the deer longs for streams of water, so my soul longs for you, O God.

³ My being thirsts for God, the living God. When can I go and see the face of God?

⁶ Why are you downcast, my soul; why do you groan within me? Wait for God, whom I shall praise again, my savior and my God.

⁹ At dawn may the LORD bestow faithful love that I may sing praise through the night, praise to the God of my life.

¹⁰ I say to God, "My rock, why do you forget me? Why must I go about mourning with the enemy oppressing me?"

¹¹ It shatters my bones, when my adversaries reproach me. They say to me daily: "Where is your God?"

¹² Why are you downcast, my soul, why do you groan within me? Wait for God, whom I shall praise again, my savior and my God. (from Psalm 42)

Schema 15: “Christians with their arms raised to God” (n. 79) (nos. 78-79)

A. The Thought

The conclusion of the encyclical is a passionate reiteration—in the form of a vibrant appeal to all believers—of the main line of thought (the “thread” that unifies the pope’s discourse).

1. Thus, once again he makes reference to the “*Christian humanism*”, defined as “the greatest service to development”. Indeed, “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” (n. 78)

2. What is the reason for this? “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” (n. 78).

3. Finally, “*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” (n. 79).

4. “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 *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” (n. 79).

B. Path of Reflection

- “Without God man neither knows which way to go, nor even understands who he is”; “A humanism which excludes God is an inhuman humanism”. This is the unifying thought of the CIV. Look for the reasons in light of your personal experience and in history.

- Now, after having come to know the CIV, take stock: What has most impressed the thoughts of the Pope, what does he repeat most often, and which points still seem unclear?

- When this teaching is applied, what are its consequences for personal and social life, in the areas of development, economic commitment and the exercise of solidarity?

C. For a deeper understanding

Read the Compendium of the SDC, nos. 20-48; 575-583

D. Listen to the Word of God

The last biblical quotation is from John, the disciple whom Jesus loved. In his first letter he highlights a deep communion with God and with every human being that should penetrate, animate all human undertakings, in our case the development of individuals and peoples, and give fill them with joy.

⁷ Beloved, let us love one another, because love is of God; everyone who loves is begotten by God and knows God. ⁸ Whoever is without love does not know God, for God is love. ⁹ In this way the love of God was revealed to us: God sent his only Son into the world so that we might have life through him. ¹⁰ In this is love: not that we have loved God, but that he loved us and sent his Son as expiation for our sins. ¹¹ Beloved, if God so loved us, we also must love one another. ¹² No one has ever seen God. Yet, if

we love one another, God remains in us, and his love is brought to perfection in us.¹³ This is how we know that we remain in him and he in us, that he has given us of his Spirit.

¹⁴ Moreover, we have seen and testify that the Father sent his Son as savior of the world.¹⁵ Whoever acknowledges that Jesus is the Son of God, God remains in him and he in God.¹⁶ We have come to know and to believe in the love God has for us. God is love, and whoever remains in love remains in God and God in him.

¹⁷ In this is love brought to perfection among us, that we have confidence on the day of judgment because as he is, so are we in this world.¹⁸ There is no fear in love, but perfect love drives out fear because fear has to do with punishment, and so one who fears is not yet perfect in love.¹⁹ We love because he first loved us.²⁰ If anyone says, "I love God," but hates his brother, he is a liar; for whoever does not love a brother whom he has seen cannot love God whom he has not seen.²¹ This is the commandment we have from him: whoever loves God must also love his brother. (1 Jn 4:7–21).

E. Prayer

This hymn sums up the profound meaning of the CIV: give praise to God for His goodness that embraces every aspect of human life and every dimension of His world, in material, cultural and spiritual development.

Praise, you servants of the LORD, praise the name of the LORD.

² Blessed be the name of the LORD both now and forever.

³ From the rising of the sun to its setting let the name of the LORD be praised.

⁴ II High above all nations is the LORD; above the heavens God's glory.

⁵ Who is like the LORD, our God enthroned on high,

⁶ looking down on heaven and earth?

⁷ The LORD raises the needy from the dust, lifts the poor from the ash heap,

⁸ Seats them with princes, the princes of the people,

⁹ Gives the childless wife a home, the joyful mother of children. (Psalm 112).