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**Pope offers guidance for social, economic, moral questions
 Encyclical links charity, truth in search for justice
 Pope: Need new rules, new commitments in light of financial ills**

CARDINAL GEORGE WELCOMES CARITAS IN VERITATE, SAYS MESSAGE ON GLOBAL ECONOMY, POLITICS, ENVIRONMENT IS HELPFUL GUIDE FOR TODAY

WASHINGTON—Cardinal Francis George of Chicago, president of the United States Conference of Catholic Bishops, said *Caritas in Veritate*, Pope Benedict XVI's new encyclical, provides helpful guidance for finding answers to the social, economic and moral questions of the contemporary world in a search for truth.

He commented July 7, when Pope Benedict issued to the world a letter that analyzes the current global economic crisis in light of traditional moral principles. The letter affirms the progress that has been made in world development yet notes that other challenges exist given newly emerging problems in the global society.

The encyclical offers sound reflections on the vocation of human development as well as on the moral principles on which a global economy must be based. It challenges business enterprises, governments, unions and individuals to reexamine their economic responsibilities in the light of charity governed by truth.

This third encyclical of Pope Benedict's papacy, *Caritas in Veritate* is a call to see the relationship between human and environmental ecologies, and to link charity and truth in the pursuit of justice, the common good and authentic human development. In doing so, the pope points out the responsibilities and limitations of government and the private market, challenges traditional ideologies of right and left and calls all men and women to think and act anew.

As Pope Benedict noted the world's current financial straits, he declared that "the current crisis obliges us to re-plan our journey, to set ourselves new rules and to discover new forms of commitment, to build on positive experiences and to reject negative ones. The crisis thus becomes *an opportunity for discernment, in which to shape a new vision for the future.*" (Italics in document)

Quotes from *Caritas in Veritate* follow. (Italics are from the document.)

"Charity is at the heart of the church's social doctrine It is the principle not only of micro-relationships (with friends, with family members or within small groups) but also of macro-relationships (social, economic and political ones)." (2)

"Truth needs to be sought, found and expressed within the 'economy' of charity, but charity in its turn needs to be understood, confirmed and practiced in the light of truth. In this way, not only do we do a service to charity enlightened by truth, but we also help give credibility to truth, demonstrating its persuasive and authenticating power in the practical setting of social living. This is a matter of no small account today, in a social and cultural context which relativizes truth, often paying little heed to it and showing increasing reluctance to acknowledge its existence." (2)

"The risk for our time is that the *de facto* interdependence of people and nations is not matched by ethical interactions of consciences and minds that would give rise to truly human development. Only in charity, *illuminated 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 and relationships of utility, but by the potential of love that overcomes evil with good (cf. Rom 12:21), opening up the path towards reciprocity of conscience and liberties." (9)

"*The world's wealth is growing in absolute terms, but inequalities are on the increase.* In rich countries, new sectors of society are succumbing to poverty and new forms of poverty are emerging. In poorer areas some groups enjoy a sort of 'superdevelopment' of a wasteful and consumerist kind which forms an unacceptable contrast with the ongoing situations of dehumanizing deprivation." (22)

... "corruption and illegality are unfortunately evident in the conduct of the economic and political class in rich countries, both old and new, as well as in poor ones. Among those who sometimes fail to respect the human rights of workers are large multinational companies as well as local producers." (22)

"On the part of rich countries there is excessive zeal for protecting knowledge through an unduly rigid assertion of the right to intellectual property, especially in the field of health care. At the same time, in some poor countries, cultural models and social norms of behaviour persist which hinder the process of development." (22)

"The *mobility of labour*, associated with a climate of deregulation, is an important phenomenon with certain positive aspects, because it can stimulate wealth production and cultural exchange. Nevertheless, uncertainty over working conditions caused by mobility and deregulation, when it becomes endemic, tends to create new forms of psychological instability giving rise to difficulty in

...forging coherent life-plans, including that of marriage. This leads to situations of human decline, to say nothing of the waste of social resources. In comparison with the casualties of industrial society in the past, unemployment today provokes new forms of economic marginalization, and the current crisis can only make this situation worse. Being out of work or dependent on public or private assistance for a prolonged period undermines the freedom and creativity of the person and his family and social relationships, causing great psychological and spiritual suffering. I would like to remind everyone, especially governments engaged in boosting the world's economic and social assets, that the *primary capital to be safeguarded and valued is man, the human person in his or her integrity* (25)

"Today's international economic scene, marked by grave deviations and failures, requires a *profoundly new way of understanding business enterprise*. Old models are disappearing, but promising new ones are taking shape on the horizon. Without doubt, one of the greatest risks for businesses is that they are almost exclusively answerable to their investors, thereby limiting their social value. Owing to their growth in scale and the need for more and more capital, it is becoming increasingly rare for business enterprises to be in the hands of a stable director who feels responsible in the long term, not just the short term, for the life and the results of his company, and it is becoming increasingly rare for businesses to depend on a single territory. Moreover, the so-called outsourcing of production can weaken the company's sense of responsibility towards the stakeholders — namely the workers, the suppliers, the consumers, the natural environment and broader society — in favour of the shareholders, who are not tied to a specific geographical area and who therefore enjoy extraordinary mobility. (40)

"... *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.*" (40)

"Due attention must be given to responsible procreation, which among other things has a positive contribution to make to integral human development. The church in her concern for man's authentic development, urges him to have full respect for human values in the exercise of his sexuality. (44)

"*Morally responsible openness to life represents a rich social and economic resource*. Populous nations have been able to emerge from poverty thanks not least to the size of their population and the talents of their people. On the other hand, formerly prosperous nations are presently passing through a phase of uncertainty and in some cases decline, precisely because of their falling birthrates; this has become a crucial problem for highly affluent societies. The decline in births, falling at times beneath the so-called 'replacement level,' also puts a strain on social welfare systems, increases their cost, eats into savings and hence the financial resources needed for investment, reduces the availability of qualified labourers, and narrows the 'brain pool' upon which nations can draw for their needs. Furthermore, smaller and at times minuscule families run the risk of impoverishing social relations, and failing to ensure effective forms of solidarity. These situations are symptomatic of scant confidence in the future and moral weariness. It is thus becoming a social and even economic necessity once more to hold up to future generations the beauty of marriage and the family and the fact that these institutions correspond to the deepest needs and dignity of the person. In view of this, States are called to *enact policies promoting the centrality and the integrity of the family* founded on marriage between a man and a woman, the primary vital cell of society, and to assume responsibility for its economic and fiscal needs, while respecting its essentially relational character." (44)

"The environment is God's gift to everyone, and in our use of it we have a responsibility towards the poor, towards future generations and towards humanity as a whole." (48)

"... *there is a pressing moral need for renewed solidarity*, especially in relationships between developing countries and those that are highly industrialized. The 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." (49)

"... *the decisive issue is the overall moral tenor of society*. If there is a lack of respect for the right to life and to a natural death, if human conception, gestation and birth are made artificial, if human embryos are sacrificed to research, the conscience of society ends up losing the concept of human ecology and, along with it, that of environmental ecology." (51)

"The book of nature is one and indivisible: it takes in not only the environment but also life, sexuality, marriage, the family, social relations: in a word, integral human development." (51)

"In the face of unrelenting growth of global interdependence, there is a strongly felt need, even in the midst of a global recession, for a reform of the *United Nations Organization, and likewise of economic institutions and international finance*, so that the concept of the family of nations can acquire real teeth. One also senses the urgent need to find innovative ways of implementing the principle of *responsibility to protect and of giving poorer nations an effective voice in shared decision-making*. This seems necessary in order to arrive at a *political, juridical and economic order which can increase and give direction to international cooperation for the development of all peoples in solidarity*. To manage the global economy; to revive economies hit by the crisis; to avoid any deterioration of the present crisis and the greater imbalances that would result; to bring about integral and timely disarmament, food security and peace; to guarantee the protection of the environment and to regulate migration: for all this, there is urgent need for a true world political authority..." (67)

Encyclical, Pope Benedict XVI, social teaching, Caritas in Veritate, economy, environment, shared resources, poverty, United Nations, labor, labour, business, population control