

"Caritas in Veritate" - a change agent for Caritas?

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1. Charity in truth, to which Jesus Christ bore witness by his earthly life and especially by his death and resurrection, is the principal driving force behind the authentic development of every person and of all humanity. Love — *caritas* — is an extraordinary force which leads people to opt for courageous and generous engagement in the field of justice and peace. It is a force that has its origin in God, Eternal Love and Absolute Truth.

Each person finds his good by adherence to God's plan for him, in order to realize it fully: in this plan, he finds his truth, and through adherence to this truth he becomes free (cf. *Jn* 8:22). To defend the truth, to articulate it with humility and conviction, and to bear witness to it in life are therefore exacting and indispensable forms of charity. Charity, in fact, “rejoices in the truth” (*1 Cor* 13:6).

All people feel the interior impulse to love authentically: love and truth never abandon them completely, because these are the vocation planted by God in the heart and mind of every human person. The search for love and truth is purified and liberated by Jesus Christ from the impoverishment that our humanity brings to it, and he reveals to us in all its fullness the initiative of love and the plan for true life that God has prepared for us. In Christ, *charity in truth* becomes the Face of his Person, a vocation for us to love our brothers and sisters in the truth of his plan. Indeed, he himself is the Truth (cf. *Jn 14:6*).

3 examples

Text passages
from the
encyclical



Challenges
and impacts
for Caritas



Example A

Applying the principle “Caritas in veritate” including

Truth needs to be sought, found and expressed within the “economy” of charity, but charity in its turn needs to be understood, confirmed and practised in the light of truth.

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



Source: Caritas in veritate, 2

Example A

Applying the principle “Caritas in veritate” including

Only in truth does charity shine forth, only in truth can charity be authentically lived. Truth is the light that gives meaning and value to charity.

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



Source: Caritas in veritate, 3

Source: Caritas in veritate, 5

Example A

Applying the principle “Caritas in veritate”
including

- justice
 - common good
- } issues

Example A

Being an advocate in a minority position

- when true
- when just
- when universal



prophetic

Example B

Participation of the “clients”

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

How do clients participate in Caritas programs?



Example B

Participation of the “clients”

- Caritas should be a community of clients and professionals working together for a better life.
- How are “clients” involved in the design of social programs
- Caritas institutions as a community of praxis – where the divide between clients and social workers doesn't exist.

Example C

Contributing to gratuitousness

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

Making gratuitousness visible.



Source: Caritas in veritate, 38

Example C

Contributing to gratuitousness

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

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



Source: Caritas in veritate, 39

Example C

Contributing to gratuitousness

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

An invitation to behave responsibly.



Source: Caritas in veritate, 42

Example C

Contributing to gratuitousness

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

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



Source: Caritas in veritate, 47

Conclusions

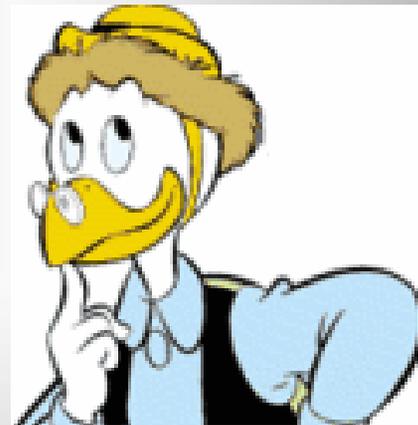
Conclusion 1

Caritas in veritate

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.

Impact

Daniel Düsentrieb

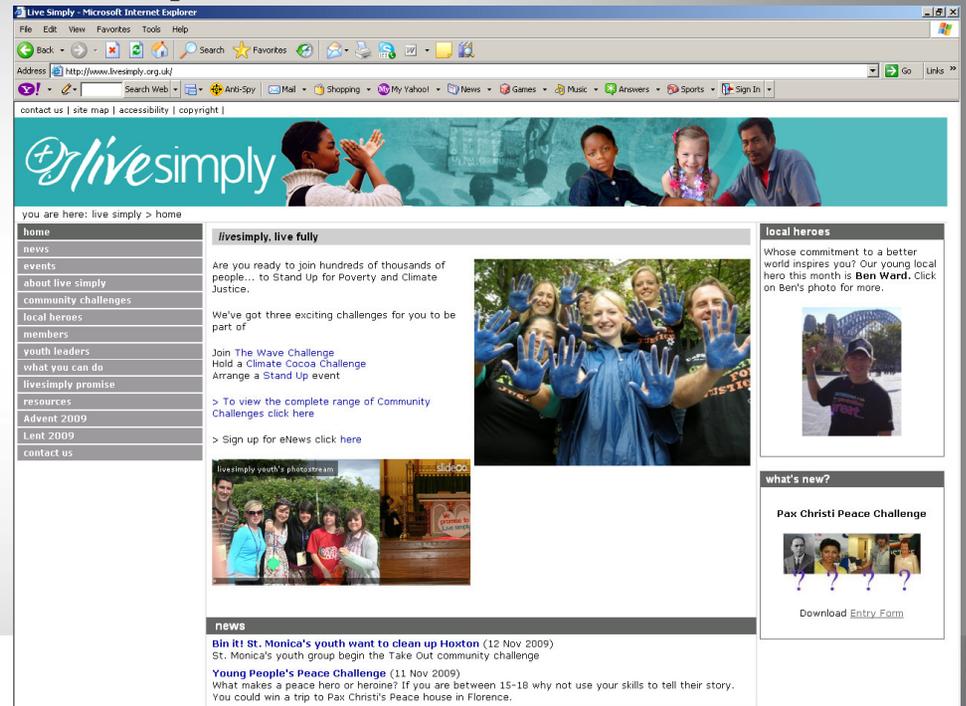


Source: Caritas in veritate, 74

Conclusion 2

Caritas in veritate Impact

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



Source: Caritas in veritate, 51

Conclusion 3

Caritas in veritate

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

Impact

Count on people, support upright men and women.



Source: Caritas in veritate, 71

Count on people,
support upright men
and women.

Thank you for your
attention!