

CHAPTER FOUR  
THE SOCIAL DIMENSION  
OF EVANGELIZATION

176. To evangelize is to make the kingdom of God present in our world. Yet “any partial or fragmentary definition which attempts to render the reality of evangelization in all its richness, complexity and dynamism does so only at the risk of impoverishing it and even of distorting it”.<sup>140</sup> I would now like to share my concerns about the social dimension of evangelization, precisely because if this dimension is not properly brought out, there is a constant risk of distorting the authentic and integral meaning of the mission of evangelization.

I. COMMUNAL AND SOCIETAL REPERCUSSIONS OF  
THE KERYGMA

177. The kerygma has a clear social content: at the very heart of the Gospel is life in community and engagement with others. The content of the first proclamation has an immediate moral implication centred on charity.

*Confession of faith and commitment to society*

178. To believe in a Father who loves all men and women with an infinite love means realizing

<sup>140</sup> PAUL VI, Post-Synodal Apostolic Exhortation *Evangelii Nuntiandi* (8 December 1975), 17; AAS 68 (1976), 17.

that “he thereby confers upon them an infinite dignity”.<sup>141</sup> To believe that the Son of God assumed our human flesh means that each human person has been taken up into the very heart of God. To believe that Jesus shed his blood for us removes any doubt about the boundless love which ennoble each human being. Our redemption has a social dimension because “God, in Christ, redeems not only the individual person, but also the social relations existing between men”.<sup>142</sup> To believe that the Holy Spirit is at work in everyone means realizing that he seeks to penetrate every human situation and all social bonds: “The Holy Spirit can be said to possess an infinite creativity, proper to the divine mind, which knows how to loosen the knots of human affairs, even the most complex and inscrutable”.<sup>143</sup> Evangelization is meant to cooperate with this liberating work of the Spirit. The very mystery of the Trinity reminds us that we have been created in the image of that divine communion, and so we cannot achieve fulfilment or salvation purely by our own efforts. From the heart of the Gospel we see the profound connection between evangelization and human advancement, which must necessarily find expression and develop in every work of evangelization. Accepting the first

<sup>141</sup> JOHN PAUL II, Message to the Handicapped, Angelus (16 November 1980): *Insegnamenti*, 3/2 (1980), 1232.

<sup>142</sup> PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of the Social Doctrine of the Church*, 52.

<sup>143</sup> JOHN PAUL, Catechesis (24 April 1991): *Insegnamenti*, 14/1 (1991), 853.

proclamation, which invites us to receive God's love and to love him in return with the very love which is his gift, brings forth in our lives and actions a primary and fundamental response: to desire, seek and protect the good of others.

179. This inseparable bond between our acceptance of the message of salvation and genuine fraternal love appears in several scriptural texts which we would do well to meditate upon, in order to appreciate all their consequences. The message is one which we often take for granted, and can repeat almost mechanically, without necessarily ensuring that it has a real effect on our lives and in our communities. How dangerous and harmful this is, for it makes us lose our amazement, our excitement and our zeal for living the Gospel of fraternity and justice! God's word teaches that our brothers and sisters are the prolongation of the incarnation for each of us: "As you did it to one of these, the least of my brethren, you did it to me" (*Mt* 25:40). The way we treat others has a transcendent dimension: "The measure you give will be the measure you get" (*Mt* 7:2). It corresponds to the mercy which God has shown us: "Be merciful, just as your Father is merciful. Do not judge, and you will not be judged; do not condemn, and you will not be condemned. Forgive, and you will be forgiven; give, and it will be given to you... For the measure you give will be the measure you get back" (*Lk* 6:36-38). What these passages make clear is the absolute priority of "going forth from

ourselves towards our brothers and sisters" as one of the two great commandments which ground every moral norm and as the clearest sign for discerning spiritual growth in response to God's completely free gift. For this reason, "the service of charity is also a constituent element of the Church's mission and an indispensable expression of her very being".<sup>144</sup> By her very nature the Church is missionary; she abounds in effective charity and a compassion which understands, assists and promotes.

#### *The kingdom and its challenge*

180. Reading the Scriptures also makes it clear that the Gospel is not merely about our personal relationship with God. Nor should our loving response to God be seen simply as an accumulation of small personal gestures to individuals in need, a kind of "charity à la carte", or a series of acts aimed solely at easing our conscience. The Gospel is about the kingdom of God (cf. *Lk* 4:43); it is about loving God who reigns in our world. To the extent that he reigns within us, the life of society will be a setting for universal fraternity, justice, peace and dignity. Both Christian preaching and life, then, are meant to have an impact on society. We are seeking God's kingdom: "Seek first God's kingdom and his righteousness, and all these things will be given to you as well" (*Mt*

<sup>144</sup> BENEDICT XVI, *Motu Proprio Intima Ecclesiae Natura* (11 November 2012): AAS 104 (2012), 996.

6:33). Jesus' mission is to inaugurate the kingdom of his Father; he commands his disciples to proclaim the good news that "the kingdom of heaven is at hand" (*Mt* 10:7).

181. The kingdom, already present and growing in our midst, engages us at every level of our being and reminds us of the principle of discernment which Pope Paul VI applied to true development: it must be directed to "all men and the whole man".<sup>145</sup> We know 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".<sup>146</sup> This is the principle of universality intrinsic to the Gospel, for the Father desires the salvation of every man and woman, and his saving plan consists in "gathering up all things in Christ, things in heaven and things on earth" (*Eph* 1:10). Our mandate is to "go into all the world and proclaim the good news to the whole creation" (*Mk* 16:15), for "the creation waits with eager longing for the revealing of the children of God" (*Rom* 8:19). Here, "the creation" refers to every aspect of human life; consequently, "the mission of proclaiming the good news of Jesus Christ has a universal destination. Its mandate of charity encompasses all dimensions of existence, all

<sup>145</sup> Encyclical Letter *Populorum Progressio* (16 March 1967), 14: AAS 59 (1967), 264.

<sup>146</sup> PAUL VI, Apostolic Exhortation *Evangelii Nuntiandi* (8 December 1975), 29: AAS 68 (1976), 25.

individuals, all areas of community life, and all peoples. Nothing human can be alien to it".<sup>147</sup> True Christian hope, which seeks the eschatological kingdom, always generates history.

*The Church's teaching on social questions*

182. The Church's teachings concerning contingent situations are subject to new and further developments and can be open to discussion, yet we cannot help but be concrete – without presuming to enter into details – lest the great social principles remain mere generalities which challenge no one. There is a need to draw practical conclusions, so that they "will have greater impact on the complexities of current situations".<sup>148</sup> The Church's pastors, taking into account the contributions of the different sciences, have the right to offer opinions on all that affects people's lives, since the task of evangelization implies and demands the integral promotion of each human being. It is no longer possible to claim that religion should be restricted to the private sphere and that it exists only to prepare souls for heaven. We know that God wants his children to be happy in this world too, even though they are called to fulfilment in eternity, for he has created all things "for our enjoyment" (*1 Tim* 6:17), the

<sup>147</sup> FIFTH GENERAL CONFERENCE OF THE LATIN AMERICAN AND CARIBBEAN BISHOPS, *Aparecida Document*, 29 June 2007, 380.

<sup>148</sup> PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of the Social Doctrine of the Church*, 9.

enjoyment of everyone. It follows that Christian conversion demands reviewing especially those areas and aspects of life “related to the social order and the pursuit of the common good”.<sup>149</sup>

183. Consequently, no one can demand that religion should be relegated to the inner sanctum of personal life, without influence on societal and national life, without concern for the soundness of civil institutions, without a right to offer an opinion on events affecting society. Who would claim to lock up in a church and silence the message of Saint Francis of Assisi or Blessed Teresa of Calcutta? They themselves would have found this unacceptable. An authentic faith – which is never comfortable or completely personal – always involves a deep desire to change the world, to transmit values, to leave this earth somehow better than we found it. We love this magnificent planet on which God has put us, and we love the human family which dwells here, with all its tragedies and struggles, its hopes and aspirations, its strengths and weaknesses. The earth is our common home and all of us are brothers and sisters. If indeed “the just ordering of society and of the state is a central responsibility of politics”, the Church “cannot and must not remain on the sidelines in the fight for justice”.<sup>150</sup> All

<sup>149</sup> JOHN PAUL II, Post-Synodal Apostolic Exhortation *Ecclesia in America* (22 January 1999), 27: AAS 91 (1999), 762.

<sup>150</sup> BENEDICT XVI, Encyclical Letter *Deus Caritas Est* (25 December 2005), 28: AAS 98 (2006), 239-240.

Christians, their pastors included, are called to show concern for the building of a better world. This is essential, for the Church’s social thought is primarily positive: it offers proposals, it works for change and in this sense it constantly points to the hope born of the loving heart of Jesus Christ. At the same time, it unites “its own commitment to that made in the social field by other Churches and Ecclesial Communities, whether at the level of doctrinal reflection or at the practical level”.<sup>151</sup>

184. This is not the time or the place to examine in detail the many grave social questions affecting today’s world, some of which I have dealt with in the second chapter. This Exhortation is not a social document, and for reflection on those different themes we have a most suitable tool in the *Compendium of the Social Doctrine of the Church*, whose use and study I heartily recommend. Furthermore, neither the Pope nor the Church have a monopoly on the interpretation of social realities or the proposal of solutions to contemporary problems. Here I can repeat the insightful observation of Pope Paul VI: “In the face of such widely varying situations, it is difficult for us to utter a unified message and to put forward a solution which has universal validity. This is not our ambition, nor is it our mission.

<sup>151</sup> PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of the Social Doctrine of the Church*, 12.

It is up to the Christian communities to analyze with objectivity the situation which is proper to their own country”.<sup>152</sup>

185. In what follows I intend to concentrate on two great issues which strike me as fundamental at this time in history. I will treat them more fully because I believe that they will shape the future of humanity. These issues are first, the inclusion of the poor in society, and second, peace and social dialogue.

## II. THE INCLUSION OF THE POOR IN SOCIETY

186. Our faith in Christ, who became poor, and was always close to the poor and the outcast, is the basis of our concern for the integral development of society’s most neglected members.

*In union with God, we hear a plea*

187. Each individual Christian and every community is called to be an instrument of God for the liberation and promotion of the poor, and for enabling them to be fully a part of society. This demands that we be docile and attentive to the cry of the poor and to come to their aid. A mere glance at the Scriptures is enough to make us see how our gracious Father wants to hear the

<sup>152</sup> Apostolic Letter *Octogesima Adveniens* (14 May 1971), 4: AAS 63 (1971), 403.

cry of the poor: “I have observed the misery of my people who are in Egypt; I have heard their cry on account of their taskmasters. Indeed, I know their sufferings, and I have come down to deliver them... so I will send you...” (*Ex* 3:7-8, 10). We also see how he is concerned for their needs: “When the Israelites cried out to the Lord, the Lord raised up for them a deliverer” (*Jg* 3:15). If we, who are God’s means of hearing the poor, turn deaf ears to this plea, we oppose the Father’s will and his plan; that poor person “might cry to the Lord against you, and you would incur guilt” (*Dt* 15:9). A lack of solidarity towards his or her needs will directly affect our relationship with God: “For if in bitterness of soul he calls down a curse upon you, his Creator will hear his prayer” (*Sir* 4:6). The old question always returns: “How does God’s love abide in anyone who has the world’s goods, and sees a brother or sister in need and yet refuses help?” (*1 Jn* 3:17). Let us recall also how bluntly the apostle James speaks of the cry of the oppressed: “The wages of the labourers who mowed your fields, which you kept back by fraud, cry out, and the cries of the harvesters have reached the ears of the Lord of hosts” (5:4).

188. The Church has realized that the need to heed this plea is itself born of the liberating action of grace within each of us, and thus it is not a question of a mission reserved only to a few: “The Church, guided by the Gospel of mercy

and by love for mankind, hears the cry for justice and intends to respond to it with all her might”.<sup>153</sup> In this context we can understand Jesus’ command to his disciples: “You yourselves give them something to eat!” (*Mk* 6:37): it means working to eliminate the structural causes of poverty and to promote the integral development of the poor, as well as small daily acts of solidarity in meeting the real needs which we encounter. The word “solidarity” is a little worn and at times poorly understood, but it refers to something more than a few sporadic acts of generosity. It presumes the creation of a new mindset which thinks in terms of community and the priority of the life of all over the appropriation of goods by a few.

189. Solidarity is a spontaneous reaction by those who recognize that the social function of property and the universal destination of goods are realities which come before private property. The private ownership of goods is justified by the need to protect and increase them, so that they can better serve the common good; for this reason, solidarity must be lived as the decision to restore to the poor what belongs to them. These convictions and habits of solidarity, when they are put into practice, open the way to other structural transformations and make them possible. Changing structures without generating new

<sup>153</sup> CONGREGATION FOR THE DOCTRINE OF THE FAITH, Instruction *Libertatis Nuntius* (6 August 1984), XI, 1: AAS 76 (1984), 903.

convictions and attitudes will only ensure that those same structures will become, sooner or later, corrupt, oppressive and ineffectual.

190. Sometimes it is a matter of hearing the cry of entire peoples, the poorest peoples of the earth, since “peace is founded not only on respect for human rights, but also on respect for the rights of peoples”.<sup>154</sup> Sadly, even human rights can be used as a justification for an inordinate defense of individual rights or the rights of the richer peoples. With due respect for the autonomy and culture of every nation, we must never forget that the planet belongs to all mankind and is meant for all mankind; the mere fact that some people are born in places with fewer resources or less development does not justify the fact that they are living with less dignity. It must be reiterated that “the more fortunate should renounce some of their rights so as to place their goods more generously at the service of others”.<sup>155</sup> To speak properly of our own rights, we need to broaden our perspective and to hear the plea of other peoples and other regions than those of our own country. We need to grow in a solidarity which “would allow all peoples to become the

<sup>154</sup> PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of the Social Doctrine of the Church*, 157.

<sup>155</sup> PAUL VI, Apostolic Letter *Octogesima Adveniens* (14 May 1971), 23: AAS 63 (1971), 418.

artisans of their destiny”,<sup>156</sup> since “every person is called to self-fulfilment”,<sup>157</sup>

191. In all places and circumstances, Christians, with the help of their pastors, are called to hear the cry of the poor. This has been eloquently stated by the bishops of Brazil: “We wish to take up daily the joys and hopes, the difficulties and sorrows of the Brazilian people, especially of those living in the barrios and the countryside – landless, homeless, lacking food and health care – to the detriment of their rights. Seeing their poverty, hearing their cries and knowing their sufferings, we are scandalized because we know that there is enough food for everyone and that hunger is the result of a poor distribution of goods and income. The problem is made worse by the generalized practice of wastefulness”.<sup>158</sup>

192. Yet we desire even more than this; our dream soars higher. We are not simply talking about ensuring nourishment or a “dignified sustenance” for all people, but also their “general temporal welfare and prosperity”.<sup>159</sup> This means education, access to health care, and above all employment, for it is through free, creative,

<sup>156</sup> PAUL VI, Encyclical Letter *Populorum Progressio* (26 March 1967), 65: AAS 59 (1967), 289.

<sup>157</sup> *Ibid.*, 15: AAS 59 (1967), 265.

<sup>158</sup> CONFERÊNCIA NACIONAL DOS BISPOS DO BRASIL, *Exigências evangélicas e éticas de superação da miséria e da fome* (April 2002), Introduction, 2.

<sup>159</sup> JOHN XIII, Encyclical Letter *Mater et Magistra* (15 May 1961), 3: AAS 53 (1961), 402.

participatory and mutually supportive labour that human beings express and enhance the dignity of their lives. A just wage enables them to have adequate access to all the other goods which are destined for our common use.

*Fidelity to the Gospel, lest we run in vain*

193. We incarnate the duty of hearing the cry of the poor when we are deeply moved by the suffering of others. Let us listen to what God’s word teaches us about mercy, and allow that word to resound in the life of the Church. The Gospel tells us: “Blessed are the merciful, because they shall obtain mercy” (*Mt* 5:7). The apostle James teaches that our mercy to others will vindicate us on the day of God’s judgment: “So speak and so act as those who are to be judged under the law of liberty. For judgment is without mercy to one who has shown no mercy, yet mercy triumphs over judgment” (*Jas* 2:12-13). Here James is faithful to the finest tradition of post-exilic Jewish spirituality, which attributed a particular salutary value to mercy: “Break off your sins by practising righteousness, and your iniquities by showing mercy to the oppressed, that there may perhaps be a lengthening of your tranquillity” (*Dan* 4:27). The wisdom literature sees almsgiving as a concrete exercise of mercy towards those in need: “Almsgiving delivers from death, and it will purge away every sin” (*Tob* 12:9). The idea is expressed even more graphically by Sirach:

“Water extinguishes blazing fire: so almsgiving atones for sin” (*Sir* 3:30). The same synthesis appears in the New Testament: “Maintain constant love for one another, for love covers a multitude of sins” (*1 Pet* 4:8). This truth greatly influenced the thinking of the Fathers of the Church and helped create a prophetic, counter-cultural resistance to the self-centred hedonism of paganism. We can recall a single example: “If we were in peril from fire, we would certainly run to water in order to extinguish the fire... in the same way, if a spark of sin flares up from our straw, and we are troubled on that account, whenever we have an opportunity to perform a work of mercy, we should rejoice, as if a fountain opened before so that the fire might be extinguished”.<sup>160</sup>

194. This message is so clear and direct, so simple and eloquent, that no ecclesial interpretation has the right to relativize it. The Church’s reflection on these texts ought not to obscure or weaken their force, but urge us to accept their exhortations with courage and zeal. Why complicate something so simple? Conceptual tools exist to heighten contact with the realities they seek to explain, not to distance us from them. This is especially the case with those biblical exhortations which summon us so forcefully to brotherly love, to humble and generous service, to justice and mercy towards the poor. Jesus taught us

<sup>160</sup> SAINT AUGUSTINE, *De Catechizandis Rudibus*, I, XIX, 22: PL 40, 327.

this way of looking at others by his words and his actions. So why cloud something so clear? We should not be concerned simply about falling into doctrinal error, but about remaining faithful to this light-filled path of life and wisdom. For “defenders of orthodoxy are sometimes accused of passivity, indulgence, or culpable complicity regarding the intolerable situations of injustice and the political regimes which prolong them”.<sup>161</sup>

195. When Saint Paul approached the apostles in Jerusalem to discern whether he was “running or had run in vain” (*Gal* 2:2), the key criterion of authenticity which they presented was that he should not forget the poor (cf. *Gal* 2:10). This important principle, namely that the Pauline communities should not succumb to the self-centred lifestyle of the pagans, remains timely today, when a new self-centred paganism is growing. We may not always be able to reflect adequately the beauty of the Gospel, but there is one sign which we should never lack: the option for those who are least, those whom society discards.

196. Sometimes we prove hard of heart and mind; we are forgetful, distracted and carried away by the limitless possibilities for consumption and distraction offered by contemporary society. This leads to a kind of alienation at every

<sup>161</sup> CONGREGATION FOR THE DOCTRINE OF THE FAITH, Instruction *Libertatis Nuntius* (6 August 1984), XI, 18: AAS 76 (1984), 907-908.



level, for “a society becomes alienated when its forms of social organization, production and consumption make it more difficult to offer the gift of self and to establish solidarity between people”.<sup>162</sup>

*The special place of the poor in God's people*

197. God's heart has a special place for the poor, so much so that he himself “became poor” (2 Cor 8:9). The entire history of our redemption is marked by the presence of the poor. Salvation came to us from the “yes” uttered by a lowly maiden from a small town on the fringes of a great empire. The Saviour was born in a manger, in the midst of animals, like children of poor families; he was presented at the Temple along with two turtledoves, the offering made by those who could not afford a lamb (cf. Lk 2:24; Lev 5:7); he was raised in a home of ordinary workers and worked with his own hands to earn his bread. When he began to preach the Kingdom, crowds of the dispossessed followed him, illustrating his words: “The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor” (Lk 4:18). He assured those burdened by sorrow and crushed by poverty that God has a special place for them in his heart: “Blessed are you poor, yours is the kingdom of God” (Lk 6:20); he made himself one of them:

<sup>162</sup> JOHN PAUL II, Encyclical Letter *Centesimus Annus* (1 May 1991), 41: AAS 83 (1991), 844-845.

“I was hungry and you gave me food to eat”, and he taught them that mercy towards all of these is the key to heaven (cf. Mt 25:5ff).

198. For the Church, the option for the poor is primarily a theological category rather than a cultural, sociological, political or philosophical one. God shows the poor “his first mercy”.<sup>163</sup> This divine preference has consequences for the faith life of all Christians, since we are called to have “this mind... which was in Jesus Christ” (Phil 2:5). Inspired by this, the Church has made an option for the poor which is understood as a “special form of primacy in the exercise of Christian charity, to which the whole tradition of the Church bears witness”.<sup>164</sup> This option – as Benedict XVI has taught – “is implicit in our Christian faith in a God who became poor for us, so as to enrich us with his poverty”.<sup>165</sup> This is why I want a Church which is poor and for the poor. They have much to teach us. Not only do they share in the *sensus fidei*, but in their difficulties they know the suffering Christ. We need to let ourselves be evangelized by them. The new evangelization is an invitation to acknowledge

<sup>163</sup> JOHN PAUL II, Homily at Mass for the Evangelization of Peoples in Santo Domingo (11 October 1984), 5: AAS 77 (1985), 358.

<sup>164</sup> JOHN PAUL II, Encyclical Letter *Sollicitudo Rei Socialis* (30 December 1987), 42: AAS 80 (1988), 572.

<sup>165</sup> Address at the Inaugural Session of the Fifth General Conference of the Latin American and Caribbean Bishops (13 May 2007), 3: AAS 99 (2007), 450.

the saving power at work in their lives and to put them at the centre of the Church's pilgrim way. We are called to find Christ in them, to lend our voice to their causes, but also to be their friends, to listen to them, to speak for them and to embrace the mysterious wisdom which God wishes to share with us through them.

199. Our commitment does not consist exclusively in activities or programmes of promotion and assistance; what the Holy Spirit mobilizes is not an unruly activism, but above all an attentiveness which considers the other "in a certain sense as one with ourselves".<sup>166</sup> This loving attentiveness is the beginning of a true concern for their person which inspires me effectively to seek their good. This entails appreciating the poor in their goodness, in their experience of life, in their culture, and in their ways of living the faith. True love is always contemplative, and permits us to serve the other not out of necessity or vanity, but rather because he or she is beautiful above and beyond mere appearances: "The love by which we find the other pleasing leads us to offer him something freely".<sup>167</sup> The poor person, when loved, "is esteemed as of great value",<sup>168</sup> and this is what makes the authentic option for the poor differ from any other ideology, from any attempt to exploit the poor for one's own personal or

<sup>166</sup> SAINT THOMAS AQUINAS, *S. Th.*, II-II, q. 27, a. 2.

<sup>167</sup> *Ibid.*, I-II, q. 110, a. 1.

<sup>168</sup> *Ibid.*, I-II, q. 26, a. 3.

political interest. Only on the basis of this real and sincere closeness can we properly accompany the poor on their path of liberation. Only this will ensure that "in every Christian community the poor feel at home. Would not this approach be the greatest and most effective presentation of the good news of the kingdom?"<sup>169</sup> Without the preferential option for the poor, "the proclamation of the Gospel, which is itself the prime form of charity, risks being misunderstood or submerged by the ocean of words which daily engulfs us in today's society of mass communications".<sup>170</sup>

200. Since this Exhortation is addressed to members of the Catholic Church, I want to say, with regret, that the worst discrimination which the poor suffer is the lack of spiritual care. The great majority of the poor have a special openness to the faith; they need God and we must not fail to offer them his friendship, his blessing, his word, the celebration of the sacraments and a journey of growth and maturity in the faith. Our preferential option for the poor must mainly translate into a privileged and preferential religious care.

201. No one must say that they cannot be close to the poor because their own lifestyle demands

<sup>169</sup> JOHN PAUL II, Apostolic Letter *Novo Millennio Ineunte* (6 January 2001), 50: AAS 93 (2001), 303.

<sup>170</sup> *Ibid.*

more attention to other areas. This is an excuse commonly heard in academic, business or professional, and even ecclesial circles. While it is quite true that the essential vocation and mission of the lay faithful is to strive that earthly realities and all human activity may be transformed by the Gospel,<sup>171</sup> none of us can think we are exempt from concern for the poor and for social justice: “Spiritual conversion, the intensity of the love of God and neighbour, zeal for justice and peace, the Gospel meaning of the poor and of poverty, are required of everyone”.<sup>172</sup> I fear that these words too may give rise to commentary or discussion with no real practical effect. That being said, I trust in the openness and readiness of all Christians, and I ask you to seek, as a community, creative ways of accepting this renewed call.

*The economy and the distribution of income*

202. The need to resolve the structural causes of poverty cannot be delayed, not only for the pragmatic reason of its urgency for the good order of society, but because society needs to be cured of a sickness which is weakening and frustrating it, and which can only lead to new crises. Welfare projects, which meet certain urgent needs, should be considered merely

<sup>171</sup> Cf. *Propositio* 45.

<sup>172</sup> CONGREGATION FOR THE DOCTRINE OF THE FAITH, Instruction *Libertatis Nuntius* (6 August 1984), XI, 18: AAS 76 (1984), 908.

temporary responses. As long as the problems of the poor are not radically resolved by rejecting the absolute autonomy of markets and financial speculation and by attacking the structural causes of inequality,<sup>173</sup> no solution will be found for the world’s problems or, for that matter, to any problems. Inequality is the root of social ills.

203. The dignity of each human person and the pursuit of the common good are concerns which ought to shape all economic policies. At times, however, they seem to be a mere addendum imported from without in order to fill out a political discourse lacking in perspectives or plans for true and integral development. How many words prove irksome to this system! It is irksome when the question of ethics is raised, when global solidarity is invoked, when the distribution of goods is mentioned, when reference is made to protecting labour and defending the dignity of the powerless, when allusion is made to a God who demands a commitment to justice. At other times these issues are exploited by a rhetoric which cheapens them. Casual indifference in the face of such questions empties our lives and our words of all meaning. Business is a vocation, and a noble vocation, provided that those engaged in it see themselves challenged by

<sup>173</sup> This implies a commitment to “eliminate the structural causes of global economic dysfunction”: BENEDICT XVI, *Address to the Diplomatic Corps* (8 January 2007): AAS 99 (2007), 73.

a greater meaning in life; this will enable them truly to serve the common good by striving to increase the goods of this world and to make them more accessible to all.

204. We can no longer trust in the unseen forces and the invisible hand of the market. Growth in justice requires more than economic growth, while presupposing such growth: it requires decisions, programmes, mechanisms and processes specifically geared to a better distribution of income, the creation of sources of employment and an integral promotion of the poor which goes beyond a simple welfare mentality. I am far from proposing an irresponsible populism, but the economy can no longer turn to remedies that are a new poison, such as attempting to increase profits by reducing the work force and thereby adding to the ranks of the excluded.

205. I ask God to give us more politicians capable of sincere and effective dialogue aimed at healing the deepest roots – and not simply the appearances – of the evils in our world! Politics, though often denigrated, remains a lofty vocation and one of the highest forms of charity, inasmuch as it seeks the common good.<sup>174</sup> We need to be convinced that charity “is the principle not only of micro-relationships (with friends,

<sup>174</sup> Cf. COMMISSION SOCIALE DE L'ÉPISCOPAT FRANÇAIS, *Réhabiliter la politique* (17 February 1999); cf. PIUS XI, Message of 18 December 1927.

with family members or within small groups) but also of macro-relationships (social, economic and political ones)”.<sup>175</sup> I beg the Lord to grant us more politicians who are genuinely disturbed by the state of society, the people, the lives of the poor! It is vital that government leaders and financial leaders take heed and broaden their horizons, working to ensure that all citizens have dignified work, education and healthcare. Why not turn to God and ask him to inspire their plans? I am firmly convinced that openness to the transcendent can bring about a new political and economic mindset which would help to break down the wall of separation between the economy and the common good of society.

206. Economy, as the very word indicates, should be the art of achieving a fitting management of our common home, which is the world as a whole. Each meaningful economic decision made in one part of the world has repercussions everywhere else; consequently, no government can act without regard for shared responsibility. Indeed, it is becoming increasingly difficult to find local solutions for enormous global problems which overwhelm local politics with difficulties to resolve. If we really want to achieve a healthy world economy, what is needed at this juncture of history is a more efficient way of interacting which, with due regard for the

<sup>175</sup> BENEDICT XVI, Encyclical Letter *Caritas in Veritate* (29 June 2009), 2: AAS 101 (2009), 642.

sovereignty of each nation, ensures the economic well-being of all countries, not just of a few.

207. Any Church community, if it thinks it can comfortably go its own way without creative concern and effective cooperation in helping the poor to live with dignity and reaching out to everyone, will also risk breaking down, however much it may talk about social issues or criticize governments. It will easily drift into a spiritual worldliness camouflaged by religious practices, unproductive meetings and empty talk.

208. If anyone feels offended by my words, I would respond that I speak them with affection and with the best of intentions, quite apart from any personal interest or political ideology. My words are not those of a foe or an opponent. I am interested only in helping those who are in thrall to an individualistic, indifferent and self-centred mentality to be freed from those unworthy chains and to attain a way of living and thinking which is more humane, noble and fruitful, and which will bring dignity to their presence on this earth.

*Concern for the vulnerable*

209. Jesus, the evangelizer par excellence and the Gospel in person, identifies especially with the little ones (cf. *Mt 25:40*). This reminds us Christians that we are called to care for the vulnerable of the earth. But the current model, with

its emphasis on success and self-reliance, does not appear to favour an investment in efforts to help the slow, the weak or the less talented to find opportunities in life.

210. It is essential to draw near to new forms of poverty and vulnerability, in which we are called to recognize the suffering Christ, even if this appears to bring us no tangible and immediate benefits. I think of the homeless, the addicted, refugees, indigenous peoples, the elderly who are increasingly isolated and abandoned, and many others. Migrants present a particular challenge for me, since I am the pastor of a Church without frontiers, a Church which considers herself mother to all. For this reason, I exhort all countries to a generous openness which, rather than fearing the loss of local identity, will prove capable of creating new forms of cultural synthesis. How beautiful are those cities which overcome paralysing mistrust, integrate those who are different and make this very integration a new factor of development! How attractive are those cities which, even in their architectural design, are full of spaces which connect, relate and favour the recognition of others!

211. I have always been distressed at the lot of those who are victims of various kinds of human trafficking. How I wish that all of us would hear God's cry: "Where is your brother?" (*Gen 4:9*). Where is your brother or sister who is enslaved? Where is the brother and sister whom

you are killing each day in clandestine warehouses, in rings of prostitution, in children used for begging, in exploiting undocumented labour? Let us not look the other way. There is greater complicity than we think. The issue involves everyone! This infamous network of crime is now well established in our cities, and many people have blood on their hands as a result of their comfortable and silent complicity.

212. Doubly poor are those women who endure situations of exclusion, mistreatment and violence, since they are frequently less able to defend their rights. Even so, we constantly witness among them impressive examples of daily heroism in defending and protecting their vulnerable families.

213. Among the vulnerable for whom the Church wishes to care with particular love and concern are unborn children, the most defenceless and innocent among us. Nowadays efforts are made to deny them their human dignity and to do with them whatever one pleases, taking their lives and passing laws preventing anyone from standing in the way of this. Frequently, as a way of ridiculing the Church's effort to defend their lives, attempts are made to present her position as ideological, obscurantist and conservative. Yet this defence of unborn life is closely linked to the defence of each and every other human right. It involves the conviction that a human being is always sacred and inviolable, in

any situation and at every stage of development. Human beings are ends in themselves and never a means of resolving other problems. Once this conviction disappears, so do solid and lasting foundations for the defence of human rights, which would always be subject to the passing whims of the powers that be. Reason alone is sufficient to recognize the inviolable value of each single human life, but if we also look at the issue from the standpoint of faith, "every violation of the personal dignity of the human being cries out in vengeance to God and is an offence against the creator of the individual".<sup>176</sup>

214. Precisely because this involves the internal consistency of our message about the value of the human person, the Church cannot be expected to change her position on this question. I want to be completely honest in this regard. This is not something subject to alleged reforms or "modernizations". It is not "progressive" to try to resolve problems by eliminating a human life. On the other hand, it is also true that we have done little to adequately accompany women in very difficult situations, where abortion appears as a quick solution to their profound anguish, especially when the life developing within them is the result of rape or a situation of extreme poverty. Who can remain unmoved before such painful situations?

<sup>176</sup> JOHN PAUL II, Post-Synodal Apostolic Exhortation *Christifideles Laici* (30 December 1988), 37: AAS 81 (1989), 461.

215. There are other weak and defenceless beings who are frequently at the mercy of economic interests or indiscriminate exploitation. I am speaking of creation as a whole. We human beings are not only the beneficiaries but also the stewards of other creatures. Thanks to our bodies, God has joined us so closely to the world around us that we can feel the desertification of the soil almost as a physical ailment, and the extinction of a species as a painful disfigurement. Let us not leave in our wake a swath of destruction and death which will affect our own lives and those of future generations.<sup>177</sup> Here I would make my own the touching and prophetic lament voiced some years ago by the bishops of the Philippines: “An incredible variety of insects lived in the forest and were busy with all kinds of tasks... Birds flew through the air, their bright plumes and varying calls adding color and song to the green of the forests... God intended this land for us, his special creatures, but not so that we might destroy it and turn it into a wasteland... After a single night’s rain, look at the chocolate brown rivers in your locality and remember that they are carrying the life blood of the land into the sea... How can fish swim in sewers like the Pasig and so many more rivers which we have polluted? Who has turned the wonderworld of

<sup>177</sup> Cf. *Propositio* 56.

the seas into underwater cemeteries bereft of color and life?”<sup>178</sup>

216. Small yet strong in the love of God, like Saint Francis of Assisi, all of us, as Christians, are called to watch over and protect the fragile world in which we live, and all its peoples.

### III. THE COMMON GOOD AND PEACE IN SOCIETY

217. We have spoken at length about joy and love, but the word of God also speaks about the fruit of peace (cf. *Gal* 5:22).

218. Peace in society cannot be understood as pacification or the mere absence of violence resulting from the domination of one part of society over others. Nor does true peace act as a pretext for justifying a social structure which silences or appeases the poor, so that the more affluent can placidly support their lifestyle while others have to make do as they can. Demands involving the distribution of wealth, concern for the poor and human rights cannot be suppressed under the guise of creating a consensus on paper or a transient peace for a contented minority. The dignity of the human person and the common good rank higher than the comfort of those who refuse to renounce their privileges. When

<sup>178</sup> CATHOLIC BISHOPS CONFERENCE OF THE PHILIPPINES, Pastoral Letter *What is Happening to our Beautiful Land?* (29 January 1988).

these values are threatened, a prophetic voice must be raised.

219. Nor is peace “simply the absence of warfare, based on a precarious balance of power; it is fashioned by efforts directed day after day towards the establishment of the ordered universe willed by God, with a more perfect justice among men”.<sup>179</sup> In the end, a peace which is not the result of integral development will be doomed; it will always spawn new conflicts and various forms of violence.

220. People in every nation enhance the social dimension of their lives by acting as committed and responsible citizens, not as a mob swayed by the powers that be. Let us not forget that “responsible citizenship is a virtue, and participation in political life is a moral obligation”.<sup>180</sup> Yet becoming a people demands something more. It is an ongoing process in which every new generation must take part: a slow and arduous effort calling for a desire for integration and a willingness to achieve this through the growth of a peaceful and multifaceted culture of encounter.

221. Progress in building a people in peace, justice and fraternity depends on four principles

<sup>179</sup> Paul VI, Encyclical Letter *Populorum Progressio* (26 March 1967), 76: AAS 59 (1967), 294-295.

<sup>180</sup> UNITED STATES CONFERENCE OF CATHOLIC BISHOPS, Pastoral Letter *Forming Conscience for Faithful Citizenship* (November 2007), 13.

related to constant tensions present in every social reality. These derive from the pillars of the Church’s social doctrine, which serve as “primary and fundamental parameters of reference for interpreting and evaluating social phenomena”.<sup>181</sup> In their light I would now like to set forth these four specific principles which can guide the development of life in society and the building of a people where differences are harmonized within a shared pursuit. I do so out of the conviction that their application can be a genuine path to peace within each nation and in the entire world.

*Time is greater than space*

222. A constant tension exists between fullness and limitation. Fullness evokes the desire for complete possession, while limitation is a wall set before us. Broadly speaking, “time” has to do with fullness as an expression of the horizon which constantly opens before us, while each individual moment has to do with limitation as an expression of enclosure. People live poised between each individual moment and the greater, brighter horizon of the utopian future as the final cause which draws us to itself. Here we see a first principle for progress in building a people: time is greater than space.

<sup>181</sup> PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of the Social Doctrine of the Church*, 161.



223. This principle enables us to work slowly but surely, without being obsessed with immediate results. It helps us patiently to endure difficult and adverse situations, or inevitable changes in our plans. It invites us to accept the tension between fullness and limitation, and to give a priority to time. One of the faults which we occasionally observe in sociopolitical activity is that spaces and power are preferred to time and processes. Giving priority to space means madly attempting to keep everything together in the present, trying to possess all the spaces of power and of self-assertion; it is to crystallize processes and presume to hold them back. Giving priority to time means being concerned about initiating processes rather than possessing spaces. Time governs spaces, illumines them and makes them links in a constantly expanding chain, with no possibility of return. What we need, then, is to give priority to actions which generate new processes in society and engage other persons and groups who can develop them to the point where they bear fruit in significant historical events. Without anxiety, but with clear convictions and tenacity.

224. Sometimes I wonder if there are people in today's world who are really concerned about generating processes of people-building, as opposed to obtaining immediate results which yield easy, quick short-term political gains, but do not enhance human fullness. History will perhaps judge the latter with the criterion set forth by Romano Guardini: "The only measure for prop-

erly evaluating an age is to ask to what extent it fosters the development and attainment of a full and authentically meaningful human existence, in accordance with the peculiar character and the capacities of that age".<sup>182</sup>

225. This criterion also applies to evangelization, which calls for attention to the bigger picture, openness to suitable processes and concern for the long run. The Lord himself, during his earthly life, often warned his disciples that there were things they could not yet understand and that they would have to await the Holy Spirit (cf. *Jn* 16:12-13). The parable of the weeds among the wheat (cf. *Mt* 13:24-30) graphically illustrates an important aspect of evangelization: the enemy can intrude upon the kingdom and sow harm, but ultimately he is defeated by the goodness of the wheat.

*Unity prevails over conflict*

226. Conflict cannot be ignored or concealed. It has to be faced. But if we remain trapped in conflict, we lose our perspective, our horizons shrink and reality itself begins to fall apart. In the midst of conflict, we lose our sense of the profound unity of reality.

227. When conflict arises, some people simply look at it and go their way as if nothing hap-

<sup>182</sup> *Das Ende der Neuzeit*, Würzburg, 1965, 30-31.

pened; they wash their hands of it and get on with their lives. Others embrace it in such a way that they become its prisoners; they lose their bearings, project onto institutions their own confusion and dissatisfaction and thus make unity impossible. But there is also a third way, and it is the best way to deal with conflict. It is the willingness to face conflict head on, to resolve it and to make it a link in the chain of a new process. “Blessed are the peacemakers!” (*Mt* 5:9).

228. In this way it becomes possible to build communion amid disagreement, but this can only be achieved by those great persons who are willing to go beyond the surface of the conflict and to see others in their deepest dignity. This requires acknowledging a principle indispensable to the building of friendship in society: namely, that unity is greater than conflict. Solidarity, in its deepest and most challenging sense, thus becomes a way of making history in a life setting where conflicts, tensions and oppositions can achieve a diversified and life-giving unity. This is not to opt for a kind of syncretism, or for the absorption of one into the other, but rather for a resolution which takes place on a higher plane and preserves what is valid and useful on both sides.

229. This principle, drawn from the Gospel, reminds us that Christ has made all things one in himself: heaven and earth, God and man, time and eternity, flesh and spirit, person and society. The sign of this unity and reconciliation of all

things in him is peace. Christ “is our peace” (*Eph* 2:14). The Gospel message always begins with a greeting of peace, and peace at all times crowns and confirms the relations between the disciples. Peace is possible because the Lord has overcome the world and its constant conflict “by making peace through the blood of his cross” (*Col* 1:20). But if we look more closely at these biblical texts, we find that the locus of this reconciliation of differences is within ourselves, in our own lives, ever threatened as they are by fragmentation and breakdown.<sup>183</sup> If hearts are shattered in thousands of pieces, it is not easy to create authentic peace in society.

230. The message of peace is not about a negotiated settlement but rather the conviction that the unity brought by the Spirit can harmonize every diversity. It overcomes every conflict by creating a new and promising synthesis. Diversity is a beautiful thing when it can constantly enter into a process of reconciliation and seal a sort of cultural covenant resulting in a “reconciled diversity”. As the bishops of the Congo have put it: “Our ethnic diversity is our wealth... It is only in unity, through conversion of hearts and reconciliation, that we will be able to help our country to develop on all levels”.<sup>184</sup>

<sup>183</sup> Cf. I. QUILES, S.J., *Filosofía de la educación personalista*, Buenos Aires, 1981, 46-53.

<sup>184</sup> COMITÉ PERMANENT DE LA CONFÉRENCE ÉPISCOPALE NATIONALE DU CONGO, *Message sur la situation sécuritaire dans le pays* (5 December 2012), 11.

*Realities are more important than ideas*

231. There also exists a constant tension between ideas and realities. Realities simply are, whereas ideas are worked out. There has to be continuous dialogue between the two, lest ideas become detached from realities. It is dangerous to dwell in the realm of words alone, of images and rhetoric. So a third principle comes into play: realities are greater than ideas. This calls for rejecting the various means of masking reality: angelic forms of purity, dictatorships of relativism, empty rhetoric, objectives more ideal than real, brands of ahistorical fundamentalism, ethical systems bereft of kindness, intellectual discourse bereft of wisdom.

232. Ideas – conceptual elaborations – are at the service of communication, understanding, and praxis. Ideas disconnected from realities give rise to ineffectual forms of idealism and nominalism, capable at most of classifying and defining, but certainly not calling to action. What calls us to action are realities illuminated by reason. Formal nominalism has to give way to harmonious objectivity. Otherwise, the truth is manipulated, cosmetics take the place of real care for our bodies.<sup>185</sup> We have politicians – and even religious leaders – who wonder why people do not understand and follow them, since their proposals are so clear and logical. Perhaps it is

<sup>185</sup> Cf. PLATO, *Gorgias*, 465.

because they are stuck in the realm of pure ideas and end up reducing politics or faith to rhetoric. Others have left simplicity behind and have imported a rationality foreign to most people.

233. Realities are greater than ideas. This principle has to do with incarnation of the word and its being put into practice: “By this you know the Spirit of God: every spirit that confesses that Jesus Christ is come in the flesh is from God” (1 Jn 4:2). The principle of reality, of a word already made flesh and constantly striving to take flesh anew, is essential to evangelization. It helps us to see that the Church’s history is a history of salvation, to be mindful of those saints who inculturated the Gospel in the life of our peoples and to reap the fruits of the Church’s rich bimillennial tradition, without pretending to come up with a system of thought detached from this treasury, as if we wanted to reinvent the Gospel. At the same time, this principle impels us to put the word into practice, to perform works of justice and charity which make that word fruitful. Not to put the word into practice, not to make it reality, is to build on sand, to remain in the realm of pure ideas and to end up in a lifeless and unfruitful self-centredness and gnosticism.

*The whole is greater than the part*

234. An innate tension also exists between globalization and localization. We need to pay attention to the global so as to avoid narrowness

and banality. Yet we also need to look to the local, which keeps our feet on the ground. Together, the two prevent us from falling into one of two extremes. In the first, people get caught up in an abstract, globalized universe, falling into step behind everyone else, admiring the glitter of other people's world, gaping and applauding at all the right times. At the other extreme, they turn into a museum of local folklore, a world apart, doomed to doing the same things over and over, and incapable of being challenged by novelty or appreciating the beauty which God bestows beyond their borders.

235. The whole is greater than the part, but it is also greater than the sum of its parts. There is no need, then, to be overly obsessed with limited and particular questions. We constantly have to broaden our horizons and see the greater good which will benefit us all. But this has to be done without evasion or uprooting. We need to sink our roots deeper into the fertile soil and history of our native place, which is a gift of God. We can work on a small scale, in our own neighbourhood, but with a larger perspective. Nor do people who wholeheartedly enter into the life of a community need to lose their individualism or hide their identity; instead, they receive new impulses to personal growth. The global need not stifle, nor the particular prove barren.

236. Here our model is not the sphere, which is no greater than its parts, where every point is

equidistant from the centre, and there are no differences between them. Instead, it is the polyhedron, which reflects the convergence of all its parts, each of which preserves its distinctiveness. Pastoral and political activity alike seek to gather in this polyhedron the best of each. There is a place for the poor and their culture, their aspirations and their potential. Even people who can be considered dubious on account of their errors have something to offer which must not be overlooked. It is the convergence of peoples who, within the universal order, maintain their own individuality; it is the sum total of persons within a society which pursues the common good, which truly has a place for everyone.

237. To Christians, this principle also evokes the totality or integrity of the Gospel which the Church passes down to us and sends us forth to proclaim. Its fullness and richness embrace scholars and workers, businessmen and artists, in a word, everyone. The genius of each people receives in its own way the entire Gospel and embodies it in expressions of prayer, fraternity, justice, struggle and celebration. The good news is the joy of the Father who desires that none of his little ones be lost, the joy of the Good Shepherd who finds the lost sheep and brings it back to the flock. The Gospel is the leaven which causes the dough to rise and the city on the hill whose light illumines all peoples. The Gospel has an intrinsic principle of totality: it will always remain good news until it has been proclaimed

to all people, until it has healed and strengthened every aspect of humanity, until it has brought all men and women together at table in God's kingdom. The whole is greater than the part.

#### IV. SOCIAL DIALOGUE AS A CONTRIBUTION TO PEACE

238. Evangelization also involves the path of dialogue. For the Church today, three areas of dialogue stand out where she needs to be present in order to promote full human development and to pursue the common good: dialogue with states, dialogue with society – including dialogue with cultures and the sciences – and dialogue with other believers who are not part of the Catholic Church. In each case, “the Church speaks from the light which faith offers”,<sup>186</sup> contributing her two thousand year experience and keeping ever in mind the life and sufferings of human beings. This light transcends human reason, yet it can also prove meaningful and enriching to those who are not believers and it stimulates reason to broaden its perspectives.

239. The Church proclaims “the Gospel of peace” (*Eph* 6:15) and she wishes to cooperate with all national and international authorities in safeguarding this immense universal good. By preaching Jesus Christ, who is himself peace (cf. *Eph* 2:14), the new evangelization calls on

<sup>186</sup> BENEDICT XVI, Address to the Roman Curia (21 December 2012): AAS 105 (2013), 51.

every baptized person to be a peacemaker and a credible witness to a reconciled life.<sup>187</sup> In a culture which privileges dialogue as a form of encounter, it is time to devise a means for building consensus and agreement while seeking the goal of a just, responsive and inclusive society. The principal author, the historic subject of this process, is the people as a whole and their culture, and not a single class, minority, group or elite. We do not need plans drawn up by a few for the few, or an enlightened or outspoken minority which claims to speak for everyone. It is about agreeing to live together, a social and cultural pact.

240. It is the responsibility of the State to safeguard and promote the common good of society.<sup>188</sup> Based on the principles of subsidiarity and solidarity, and fully committed to political dialogue and consensus building, it plays a fundamental role, one which cannot be delegated, in working for the integral development of all. This role, at present, calls for profound social humility.

241. In her dialogue with the State and with society, the Church does not have solutions for every particular issue. Together with the various sectors of society, she supports those pro-

<sup>187</sup> Cf. *Propositio* 14.

<sup>188</sup> Cf. *Catechism of the Catholic Church*, 1910; PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of the Social Doctrine of the Church*, 168.

grammes which best respond to the dignity of each person and the common good. In doing this, she proposes in a clear way the fundamental values of human life and convictions which can then find expression in political activity.

*Dialogue between faith, reason and science*

242. Dialogue between science and faith also belongs to the work of evangelization at the service of peace.<sup>189</sup> Whereas positivism and scientism “refuse to admit the validity of forms of knowledge other than those of the positive sciences”,<sup>190</sup> the Church proposes another path, which calls for a synthesis between the responsible use of methods proper to the empirical sciences and other areas of knowledge such as philosophy, theology, as well as faith itself, which elevates us to the mystery transcending nature and human intelligence. Faith is not fearful of reason; on the contrary, it seeks and trusts reason, since “the light of reason and the light of faith both come from God”<sup>191</sup> and cannot contradict each other. Evangelization is attentive to scientific advances and wishes to shed on them the light of faith and the natural law so that they will remain respectful of the centrality and su-

<sup>189</sup> Cf. *Propositio* 54.

<sup>190</sup> JOHN PAUL II, Encyclical Letter *Fides et Ratio* (14 September 1998), 88: AAS 91 (1999), 74.

<sup>191</sup> SAINT THOMAS AQUINAS, *Summa contra Gentiles*, I, 7; cf. JOHN PAUL II, Encyclical Letter *Fides et Ratio* (14 September 1998), 43: AAS 91 (1999), 39.

preme value of the human person at every stage of life. All of society can be enriched thanks to this dialogue, which opens up new horizons for thought and expands the possibilities of reason. This too is a path of harmony and peace.

243. The Church has no wish to hold back the marvellous progress of science. On the contrary, she rejoices and even delights in acknowledging the enormous potential that God has given to the human mind. Whenever the sciences – rigorously focused on their specific field of inquiry – arrive at a conclusion which reason cannot refute, faith does not contradict it. Neither can believers claim that a scientific opinion which is attractive but not sufficiently verified has the same weight as a dogma of faith. At times some scientists have exceeded the limits of their scientific competence by making certain statements or claims. But here the problem is not with reason itself, but with the promotion of a particular ideology which blocks the path to authentic, serene and productive dialogue.

*Ecumenical dialogue*

244. Commitment to ecumenism responds to the prayer of the Lord Jesus that “they may all be one” (*Jn* 17:21). The credibility of the Christian message would be much greater if Christians could overcome their divisions and the Church could realize “the fullness of catholicity proper to her in those of her children who, though

joined to her by baptism, are yet separated from full communion with her”.<sup>192</sup> We must never forget that we are pilgrims journeying alongside one another. This means that we must have sincere trust in our fellow pilgrims, putting aside all suspicion or mistrust, and turn our gaze to what we are all seeking: the radiant peace of God’s face. Trusting others is an art and peace is an art. Jesus told us: “Blessed are the peacemakers” (*Mt* 5:9). In taking up this task, also among ourselves, we fulfil the ancient prophecy: “They shall beat their swords into ploughshares” (*Is* 2:4).

245. In this perspective, ecumenism can be seen as a contribution to the unity of the human family. At the Synod, the presence of the Patriarch of Constantinople, His Holiness Bartholomaios I, and the Archbishop of Canterbury, His Grace Rowan Williams, was a true gift from God and a precious Christian witness.<sup>193</sup>

246. Given the seriousness of the counter-witness of division among Christians, particularly in Asia and Africa, the search for paths to unity becomes all the more urgent. Missionaries on those continents often mention the criticisms, complaints and ridicule to which the scandal of divided Christians gives rise. If we concentrate on the convictions we share, and if we keep in

<sup>192</sup> SECOND VATICAN COUNCIL, Decree on Ecumenism *Unitatis Redintegratio*, 4.

<sup>193</sup> Cf. *Propositio* 52.

mind the principle of the hierarchy of truths, we will be able to progress decidedly towards common expressions of proclamation, service and witness. The immense numbers of people who have not received the Gospel of Jesus Christ cannot leave us indifferent. Consequently, commitment to a unity which helps them to accept Jesus Christ can no longer be a matter of mere diplomacy or forced compliance, but rather an indispensable path to evangelization. Signs of division between Christians in countries ravaged by violence add further causes of conflict on the part of those who should instead be a leaven of peace. How many important things unite us! If we really believe in the abundantly free working of the Holy Spirit, we can learn so much from one another! It is not just about being better informed about others, but rather about reaping what the Spirit has sown in them, which is also meant to be a gift for us. To give but one example, in the dialogue with our Orthodox brothers and sisters, we Catholics have the opportunity to learn more about the meaning of episcopal collegiality and their experience of synodality. Through an exchange of gifts, the Spirit can lead us ever more fully into truth and goodness.

#### *Relations with Judaism*

247. We hold the Jewish people in special regard because their covenant with God has never been revoked, for “the gifts and the call of God

are irrevocable” (*Rom* 11:29). The Church, which shares with Jews an important part of the sacred Scriptures, looks upon the people of the covenant and their faith as one of the sacred roots of her own Christian identity (cf. *Rom* 11:16-18). As Christians, we cannot consider Judaism as a foreign religion; nor do we include the Jews among those called to turn from idols and to serve the true God (cf. *1 Thes* 1:9). With them, we believe in the one God who acts in history, and with them we accept his revealed word.

248. Dialogue and friendship with the children of Israel are part of the life of Jesus’ disciples. The friendship which has grown between us makes us bitterly and sincerely regret the terrible persecutions which they have endured, and continue to endure, especially those that have involved Christians.

249. God continues to work among the people of the Old Covenant and to bring forth treasures of wisdom which flow from their encounter with his word. For this reason, the Church also is enriched when she receives the values of Judaism. While it is true that certain Christian beliefs are unacceptable to Judaism, and that the Church cannot refrain from proclaiming Jesus as Lord and Messiah, there exists as well a rich complementarity which allows us to read the texts of the Hebrew Scriptures together and to help one another to mine the riches of God’s word. We can also share many ethical convictions and a com-

mon concern for justice and the development of peoples.

#### *Interreligious dialogue*

250. An attitude of openness in truth and in love must characterize the dialogue with the followers of non-Christian religions, in spite of various obstacles and difficulties, especially forms of fundamentalism on both sides. Interreligious dialogue is a necessary condition for peace in the world, and so it is a duty for Christians as well as other religious communities. This dialogue is in first place a conversation about human existence or simply, as the bishops of India have put it, a matter of “being open to them, sharing their joys and sorrows”.<sup>194</sup> In this way we learn to accept others and their different ways of living, thinking and speaking. We can then join one another in taking up the duty of serving justice and peace, which should become a basic principle of all our exchanges. A dialogue which seeks social peace and justice is in itself, beyond all merely practical considerations, an ethical commitment which brings about a new social situation. Efforts made in dealing with a specific theme can become a process in which, by mutual listening, both parts can be purified and enriched. These efforts, therefore, can also express love for truth.

<sup>194</sup> INDIAN BISHOPS’ CONFERENCE, Final Declaration of the XXX Assembly: *The Role of the Church for a Better India* (8 March 2013), 8.9.



251. In this dialogue, ever friendly and sincere, attention must always be paid to the essential bond between dialogue and proclamation, which leads the Church to maintain and intensify her relationship with non-Christians.<sup>195</sup> A facile syncretism would ultimately be a totalitarian gesture on the part of those who would ignore greater values of which they are not the masters. True openness involves remaining steadfast in one's deepest convictions, clear and joyful in one's own identity, while at the same time being "open to understanding those of the other party" and "knowing that dialogue can enrich each side".<sup>196</sup> What is not helpful is a diplomatic openness which says "yes" to everything in order to avoid problems, for this would be a way of deceiving others and denying them the good which we have been given to share generously with others. Evangelization and interreligious dialogue, far from being opposed, mutually support and nourish one another.<sup>197</sup>

252. Our relationship with the followers of Islam has taken on great importance, since they are now significantly present in many traditionally Christian countries, where they can freely wor-

<sup>195</sup> Cf. *Propositio* 53.

<sup>196</sup> JOHN PAUL II, Encyclical Letter *Redemptoris Missio* (7 December 1990), 56: AAS 83 (1991), 304.

<sup>197</sup> Cf. BENEDICT XVI, Address to the Roman Curia (21 December 2012): AAS 105 (2006), 51; SECOND VATICAN ECUMENICAL COUNCIL, Decree on the Missionary Activity of the Church *Ad Gentes*, 9; *Catechism of the Catholic Church*, 856.

ship and become fully a part of society. We must never forget that they "profess to hold the faith of Abraham, and together with us they adore the one, merciful God, who will judge humanity on the last day".<sup>198</sup> The sacred writings of Islam have retained some Christian teachings; Jesus and Mary receive profound veneration and it is admirable to see how Muslims both young and old, men and women, make time for daily prayer and faithfully take part in religious services. Many of them also have a deep conviction that their life, in its entirety, is from God and for God. They also acknowledge the need to respond to God with an ethical commitment and with mercy towards those most in need.

253. In order to sustain dialogue with Islam, suitable training is essential for all involved, not only so that they can be solidly and joyfully grounded in their own identity, but so that they can also acknowledge the values of others, appreciate the concerns underlying their demands and shed light on shared beliefs. We Christians should embrace with affection and respect Muslim immigrants to our countries in the same way that we hope and ask to be received and respected in countries of Islamic tradition. I ask and I humbly entreat those countries to grant Christians freedom to worship and to practice their faith, in light of the freedom which followers of

<sup>198</sup> SECOND VATICAN ECUMENICAL COUNCIL, Dogmatic Constitution on the Church *Lumen Gentium*, 16.

Islam enjoy in Western countries! Faced with disconcerting episodes of violent fundamentalism, our respect for true followers of Islam should lead us to avoid hateful generalisations, for authentic Islam and the proper reading of the Koran are opposed to every form of violence.

254. Non-Christians, by God's gracious initiative, when they are faithful to their own consciences, can live "justified by the grace of God",<sup>199</sup> and thus be "associated to the paschal mystery of Jesus Christ".<sup>200</sup> But due to the sacramental dimension of sanctifying grace, God's working in them tends to produce signs and rites, sacred expressions which in turn bring others to a communitarian experience of journeying towards God.<sup>201</sup> While these lack the meaning and efficacy of the sacraments instituted by Christ, they can be channels which the Holy Spirit raises up in order to liberate non-Christians from atheistic immanentism or from purely individual religious experiences. The same Spirit everywhere brings forth various forms of practical wisdom which help people to bear suffering and to live in greater peace and harmony. As Christians, we can also benefit from these treasures built up

<sup>199</sup> INTERNATIONAL THEOLOGICAL COMMISSION, *Christianity and the World Religions* (1996), 72: *Enchiridion Vaticanum* 15, No. 1061.

<sup>200</sup> Ibid.

<sup>201</sup> Cf. *ibid.*, 81-87: *Enchiridion Vaticanum* 15, Nos. 1070-1076.

over many centuries, which can help us better to live our own beliefs.

*Social dialogue in a context of religious freedom*

255. The Synod Fathers spoke of the importance of respect for religious freedom, viewed as a fundamental human right.<sup>202</sup> This includes "the freedom to choose the religion which one judges to be true and to manifest one's beliefs in public".<sup>203</sup> A healthy pluralism, one which genuinely respects differences and values them as such, does not entail privatizing religions in an attempt to reduce them to the quiet obscurity of the individual's conscience or to relegate them to the enclosed precincts of churches, synagogues or mosques. This would represent, in effect, a new form of discrimination and authoritarianism. The respect due to the agnostic or non-believing minority should not be arbitrarily imposed in a way that silences the convictions of the believing majority or ignores the wealth of religious traditions. In the long run, this would feed resentment rather than tolerance and peace.

256. When considering the effect of religion on public life, one must distinguish the different ways in which it is practiced. Intellectuals and

<sup>202</sup> Cf. *Propositio* 16.

<sup>203</sup> BENEDICT XVI, Post-Synodal Apostolic Exhortation *Ecclesia in Medio Oriente* (14 September 2012), 26: AAS 104 (2012), 762.

serious journalists frequently descend to crude and superficial generalizations in speaking of the shortcomings of religion, and often prove incapable of realizing that not all believers – or religious leaders – are the same. Some politicians take advantage of this confusion to justify acts of discrimination. At other times, contempt is shown for writings which reflect religious convictions, overlooking the fact that religious classics can prove meaningful in every age; they have an enduring power to open new horizons, to stimulate thought, to expand the mind and the heart. This contempt is due to the myopia of a certain rationalism. Is it reasonable and enlightened to dismiss certain writings simply because they arose in a context of religious belief? These writings include principles which are profoundly humanistic and, albeit tinged with religious symbols and teachings, they have a certain value for reason.

257. As believers, we also feel close to those who do not consider themselves part of any religious tradition, yet sincerely seek the truth, goodness and beauty which we believe have their highest expression and source in God. We consider them as precious allies in the commitment to defending human dignity, in building peaceful coexistence between peoples and in protecting creation. A special place of encounter is offered by new Areopagi such as the Court of the Gentiles, where “believers and non-believers are able to engage in dialogue about fundamental issues

of ethics, art and science, and about the search for transcendence”.<sup>204</sup> This too is a path to peace in our troubled world.

258. Starting from certain social issues of great importance for the future of humanity, I have tried to make explicit once again the inescapable social dimension of the Gospel message and to encourage all Christians to demonstrate it by their words, attitudes and deeds.

<sup>204</sup> Cf. *Propositio* 55.