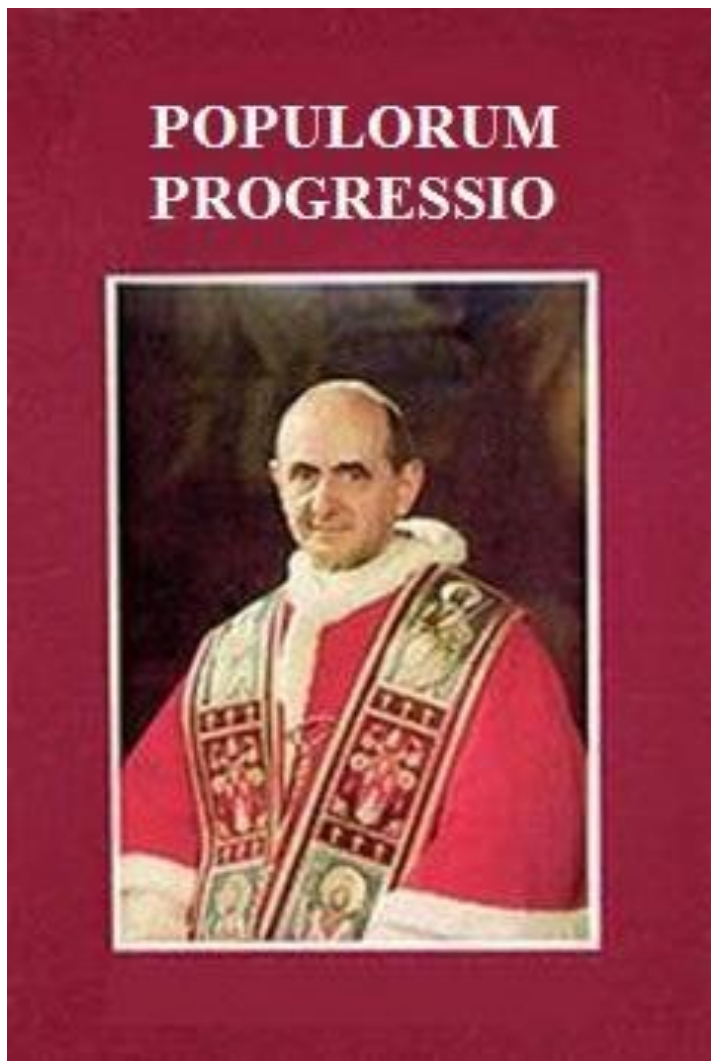




The Newsletter of the Catholic Commission for Social Justice Issue 24, June 2017

Blessed Pope Paul VI's encyclical: *Populorum Progressio* (The Development of Peoples) – 50 years on



IF
YOU
WANT
PEACE,
WORK
FOR
JUSTICE

“Development cannot be limited to mere economic growth. In order to be authentic, it must be complete: integral, that is, it has to promote the good of every person and of all humanity.” *Populorum Progressio* (The Development of Peoples), Blessed Pope Paul VI, March 26, 1967

Introduction by Leela Ramdeen, Chair, CCSJ:

CCSJ is pleased to share with you some key quotations from Blessed Pope Paul VI's 5th encyclical, *Populorum Progressio (The Development of Peoples)* which was published on March 26, 1967, less than two years after the end of the Second Vatican Council.

March 26 2017 marked the 50th Anniversary of this prophetic encyclical which calls us to put our love for God and neighbour into action. The encyclical calls us to develop a new humanism and a spirituality of justice. Indeed, it is from this encyclical that CCSJ's Motto originates: "If you want peace, work for justice."

From April 3 to April 4 2017, the Vatican hosted a two-day conference entitled '*Prospects for service to integral human development: fifty years since Populorum Progressio*'. The aim of the Conference was "to study the theological, anthropological and pastoral perspectives of the encyclical, especially in relation to the labour of those who work in favour of promoting the person, and to formulate guidelines for the activity of the new Dicastery" for Promoting Integral Human Development.

Cardinal Peter KA Turkson is the prefect of the newly formed Dicastery which was established on Jan 1 2017. It unified four Departments (Justice and Peace, Cor Unum, Migrants and Itinerant Peoples, Health Care Workers). Its responsibilities include issues relating to systemic injustice, unrestrained capitalism and revolutionary socialism, migration, global inequality/hunger/poverty, endemic disease, unequal distribution of material resources, victims of armed conflicts, slavery and torture, human trafficking, natural disasters, climate change, detainees, and unemployment. Pope Francis will personally oversee the section for refugees and migrants. See my report on this Conference: <http://rcsocialjusticett.org/2.0/2017/04/23/populorum-progressio-50-years-on/>



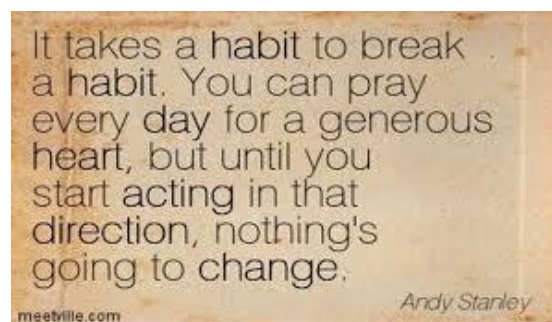
Inter alia, participants at the Conference discussed the questions: 'Who is man?'; 'What does that mean, today and in the near future, integral development, i.e. development of every person and of the whole man?'

The encyclical is divided into two parts: 1. Man's complete development; and 2. The common development of mankind. Issues raised in it include colonialism, material necessities, social unrest, social peace, the use of private property, industrialisation, the world of work, education, culture, awareness of human dignity, the role of the family, population growth, culture, the gap between rich and poor, free trade, the common good, and sharing in God's life.

Is integral development still relevant today? Matthew E. Bunson, Senior Editor, National Catholic Register, states: "Pope Paul VI's encyclical has proven a lasting source of papal reflection and action because of its central theme of integral development. ... three popes — St. John Paul II, Benedict XVI and Francis — have celebrated and applied its teachings to fresh circumstances... From the start of his pontificate, Pope Francis has included integral development as one of the key elements of his vision for Catholic social teaching. In a homily for a Mass celebrating the 50th anniversary of the encyclical, for example, Francis' secretary of state, Cardinal Pietro Parolin, proclaimed:

“ ‘The treatment proposed by the Holy Father [Blessed Paul] also remains valid and timely: namely, a human development that is both “integral” and “fraternal.” The encyclical sets out the coordinates of an integral development of the human person and a fraternal development of humanity, two themes which can be considered as the axes around which the text is structured. Development consists in the passage from less humane living conditions to more humane living conditions: What are less than human conditions? The material poverty of those who lack the bare necessities of life and the moral poverty of those who are crushed under the weight of their own self-love; oppressive political structures resulting from the abuse of ownership or the improper exercise of power, from the exploitation of the worker or unjust transactions.’

Human Dignity & Development



“*Populorum Progressio* has also provided a framework for several of Francis' most significant writings, including the post-synodal exhortation *Evangelii Gaudium* (The Joy of the Gospel) and his recent encyclical *Laudato Si* (Care for Our Common Home).”

In order to place Populorum Progressio within our current context, it is important to reflect on the following extract from Pope Francis' address to participants at the Conference in Rome on April 4 2017:

“What does full or integral development mean – that is, the development of each man and the whole man – today and in the near future?...It means *integrating the different peoples of the earth*. The duty of solidarity requires us to seek fair ways of sharing, so that there is no longer that dramatic inequality between those who have too much and those who have nothing, between those who discard and those who are discarded. Only the path of integration between peoples can permit to humanity a future of peace and hope.

“It means *offering viable models of social integration*. Everyone has a contribution to make to the whole of society, everyone has a special feature that can be useful to enable us to live together, and no-one is excluded from contributing something for the good of all. This is both a right and a duty. And the principle of subsidiarity guarantees the need for the contribution of everyone, both as individuals and as groups, if we want to create a human society open to all.

“It also means the *integration in development of all those elements of which it is truly constituted*. The different systems: the economy, finance, labour, culture, family life, and religion are, each in its own way, essential components of this growth. None of them can be rendered absolute and none of them can be excluded from a concept of integral human development which takes into account that the human life is like an orchestra that sounds good if the different instruments are in accord and follow a score shared by all.



“In addition, it means *integrating individual and community dimensions*. It is true that we are children of a culture, at least in the Western world, which has exalted the individual to the point of turning it into an island, as if one can be happy alone. On the other hand, there are ideological views and political powers that have crushed the person, that have standardized it and deprived it of that freedom without man no longer feels human. This standardization is also due to economic powers that wish to take advantage of globalization, instead of encouraging greater sharing among men,

simply to impose a global market of which they themselves set the rules and reap the profits. The self and the community are not in competition with each other, but the self can mature only in the presence of authentic relationships, and the community is generative when its members are, together and individually. This is even more applicable to the family, which is the first cell of society and where we learn to live together.

“Finally, it means *integrating the body and soul*. Paul VI wrote that development cannot be reduced merely to economic growth (cf. n. 14); development does not consist in having more and more goods, enabling a solely material well-being. Integrating body and soul also means that no development work can really achieve its purpose if it does not respect the place where God is present to us and speaks to our hearts.

“God has made Himself fully known in Jesus Christ: in Him, God and man are not divided and separated. God became man to make of human life, both personal and social, a concrete path to salvation. So the manifestation of God in Christ – including his acts of healing, liberation, and reconciliation that today we are called to offer in turn to the many injured who lie by the roadside – shows the way and the form of service that the Church intends to offer to the world: in this light, it is possible to understand what “integral” development means, a development that harms neither God nor man, since it takes on the consistency of both.

“In this sense, the very concept of person, born and matured in Christianity, helps in the pursuit of a fully human development. Because “person” means *relation*, not individualism; it affirms *inclusion* not exclusion; unique and inviolable *dignity* rather than exploitation; *freedom* not coercion.”

As well as reading these quotations, read the entire encyclical – available online and view the UN’s 17 Sustainable Development Goals from a Catholic perspective (adopted on 25 September 2015 by 194 countries): *No Poverty, Zero Hunger, Good Health and Well-Being, Quality Education, Gender Equality, Clean Water and Sanitation, Affordable and Clean Energy, Decent Work and Economic Growth, Industry, Innovation and Infrastructure, Reduced Inequalities, Sustainable Cities and Communities, Responsible Consumption and Production, Climate Action, Life Below Water, Life On Land, Peace, Justice and Strong Institutions, and Partnerships for the Goals*. Read Pope Francis’ speech to the UN on his vision for development - a reminder that the need to ensure justice and human dignity is of paramount importance: <http://www.pbs.org/newshour/rundown/full-text-pope-francis-speech- united-nations/>

Leela

Some key quotations from Blessed Pope Paul VI's 5th encyclical, *Populorum Progressio (The Development of Peoples)*



3. Today it is most important for people to understand and appreciate that the social question ties all men together, in every part of the world...The hungry nations of the world cry out to the peoples blessed with abundance. And the Church, cut to the quick by this cry, asks each and every man to hear his brother's plea and answer it lovingly .

6. Today we see men trying to secure a sure food supply, cures for diseases, and steady employment. We see them trying to eliminate every ill, to remove every obstacle which offends man's dignity. They are continually striving to exercise greater personal responsibility; to do more, learn more, and have more so that they might increase their personal worth. And yet, at the same time, a large number of them live amid conditions which frustrate these legitimate desires.

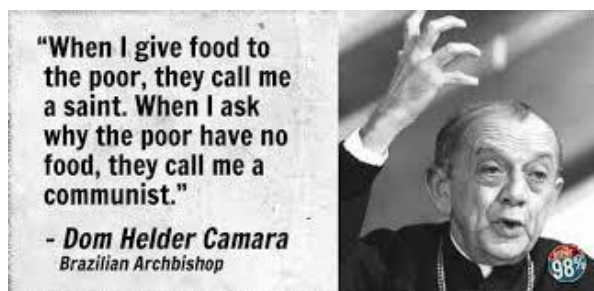
Moreover, those nations which have recently gained independence find that political freedom is not enough. They must also acquire the social and economic structures and processes that accord with man's nature and activity, if their citizens are to achieve personal growth and if their country is to take its rightful place in the international community.

I  Being Catholic



8. ...the rich nations are progressing with rapid strides while the poor nations move forward at a slow pace. The imbalance grows with each passing day: while some nations produce a food surplus, other nations are in desperate need of food or are unsure of their export market.

9. ...there are the flagrant inequalities not merely in the enjoyment of possessions, but even more in the exercise of power. In certain regions a privileged minority enjoys the refinements of life, while the rest of the inhabitants, impoverished and disunited, "are deprived of almost all possibility of acting on their own initiative and responsibility, and often subsist in living and working conditions unworthy of the human person." (10n – see *Notes* at end)



13. The world situation requires the concerted effort of everyone, a thorough examination of every facet of the problem—social, economic, cultural and spiritual. The Church, which has long experience in human affairs and has no desire to be involved in the political activities of any nation, "seeks but one goal: to carry forward the work of Christ under the lead of the befriending Spirit. And Christ entered this world to give witness to the truth; to save, not to judge; to serve, not to be served"(12n

Founded to build the kingdom of heaven on earth rather than to acquire temporal power, the Church openly avows that the two powers—Church and State—are distinct from one another; that each is supreme in its own sphere of competency. (13n) But since the Church does dwell among men, she has the duty "of scrutinizing the signs of the times and of interpreting them in the light of the Gospel." (14n) Sharing the noblest aspirations of men and suffering when she sees these aspirations not satisfied, she wishes to help them attain their full realization. So she offers man her distinctive contribution: a global perspective on man and human realities.

14. The development We speak of here cannot be restricted to economic growth alone. To be authentic, it must be well rounded; it must foster the development of each man and of the whole man. As an eminent specialist on this question has rightly said: "We cannot allow economics to be separated from human realities, nor development from the civilization in which it takes place. What counts for us is man—each individual man, each human group, and humanity as a whole." (15n)

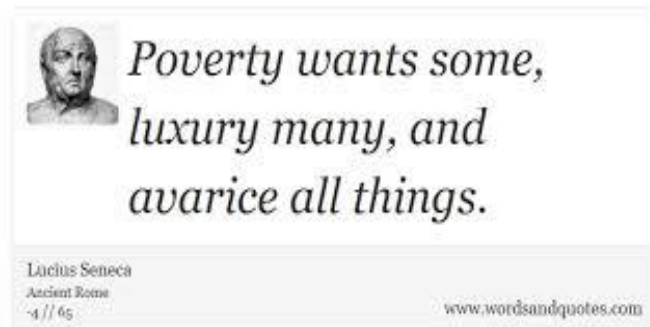
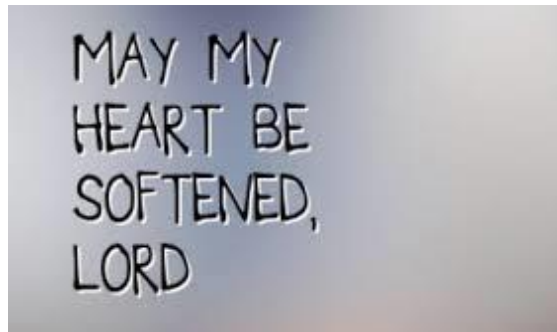
17. Each man is also a member of society; hence he belongs to the community of man. It is not just certain individuals but all men who are called to further the development of human society as a whole. Civilizations spring up, flourish and die. As the waves of the sea gradually creep farther and farther in along the shoreline, so the human race inches its way forward through history.

We are the heirs of earlier generations, and we reap benefits from the efforts of our contemporaries; we are under obligation to all men. Therefore we cannot disregard the welfare of those who will come after us to increase the human family. The reality of human solidarity brings us not only benefits but also obligations.



SERVING IN THE
LOVE OF **CHRIST**

18. Man's personal and collective fulfillment could be jeopardized if the proper scale of values were not maintained. The pursuit of life's necessities is quite legitimate; hence we are duty-bound to do the work which enables us to obtain them: "If anyone is unwilling to work, do not let him eat." (16n) But the acquisition of worldly goods can lead men to greed, to the unrelenting desire for more, to the pursuit of greater personal power. Rich and poor alike—be they individuals, families or nations—can fall prey to avarice and soulstifling materialism.



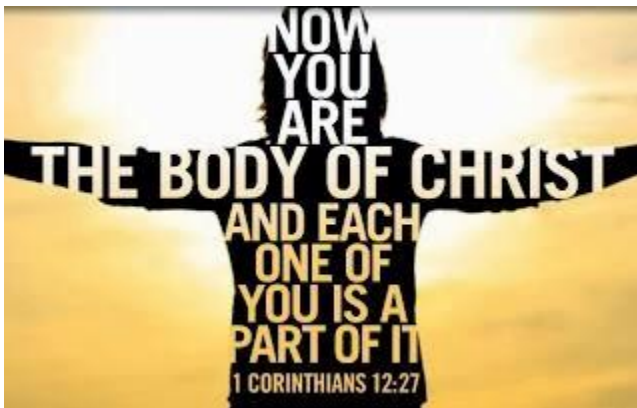
19. Neither individuals nor nations should regard the possession of more and more goods as the ultimate objective. Every kind of progress is a two-edged sword. It is necessary if man is to grow as a human being; yet it can also enslave him, if he comes to regard it as the supreme good and cannot look beyond it. When this happens, men harden their hearts, shut out others from their minds and gather together solely for reasons of self-interest rather than out of friendship; dissension and disunity follow soon after.

Thus the exclusive pursuit of material possessions prevents man's growth as a human being and stands in opposition to his true grandeur. Avarice, in individuals and in nations, is the most obvious form of stultified moral development.

20. If development calls for an ever-growing number of technical experts, even more necessary still is the deep thought and reflection of wise men in search of a new humanism, one which will enable our contemporaries to enjoy the higher values of love and friendship, of prayer and contemplation, (17n) and thus find themselves. This is what will guarantee man's authentic development—his transition from less than human conditions to truly human ones.

21. What are less than human conditions? The material poverty of those who lack the bare necessities of life, and the moral poverty of those who are crushed under the weight of their own self-love; oppressive political structures resulting from the abuse of ownership or the improper exercise of power, from the exploitation of the worker or unjust transactions.

21. What are truly human conditions? The rise from poverty to the acquisition of life's necessities; the elimination of social ills; broadening the horizons of knowledge; acquiring refinement and culture. From there one can go on to acquire a growing awareness of other people's dignity, a taste for the spirit of poverty, (18n) an active interest in the common good, and a desire for peace. Then man can acknowledge the highest values and God Himself, their author and end. Finally and above all, there is faith—God's gift to men of good will—and our loving unity in Christ, who calls all men to share God's life as sons of the living God, the Father of all men.



22. In the very first pages of Scripture we read these words: "Fill the earth and subdue it."(19n) This teaches us that the whole of creation is for man, that he has been charged to give it meaning by his intelligent activity, to complete and perfect it by his own efforts and to his own advantage.

Now if the earth truly was created to provide man with the necessities of life and the tools for his own progress, it follows that every man has the right to glean what he needs from the earth. The recent Council reiterated this truth: "God intended the earth and everything in it for the use of all human beings and peoples. Thus, under the

leadership of justice and in the company of charity, created goods should flow fairly to all." (20n)

All other rights, whatever they may be, including the rights of property and free trade, are to be subordinated to this principle. They should in no way hinder it; in fact, they should actively facilitate its implementation. Redirecting these rights back to their original purpose must be regarded as an important and urgent social duty.

23. "He who has the goods of this world and sees his brother in need and closes his heart to him, how does the love of God abide in him?" (21n) Everyone knows that the Fathers of the Church laid down the duty of the rich toward the poor in no uncertain terms. As St. Ambrose put it: "You are not making a gift of what is yours to the poor man, but you are giving him back what is his. You have been appropriating things that are meant to be for the common use of everyone. The earth belongs to everyone, not to the rich." (22n) These words indicate that the right to private property is not absolute and unconditional.



No one may appropriate surplus goods solely for his own private use when others lack the bare necessities of life. In short, "as the Fathers of the Church and other eminent theologians tell us, the right of private property may never be exercised to the detriment of the common good." When "private gain and basic community needs conflict with one another," it is for the public authorities "to seek a solution to these questions, with the active involvement of individual citizens and social groups."

24. If certain landed estates impede the general prosperity because they are extensive, unused or poorly used, or because they bring hardship to peoples or are detrimental to the interests of the country, the common good sometimes demands their expropriation.

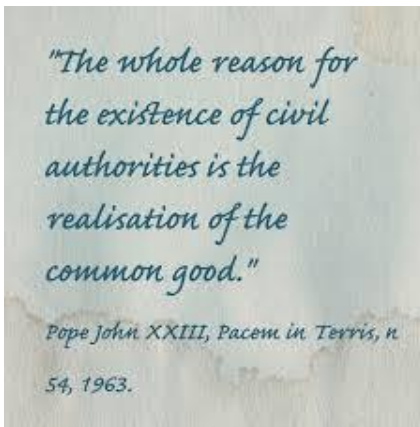
26. ...certain concepts have somehow arisen out of these new conditions and insinuated themselves into the fabric of human society. These concepts present profit as the chief spur to economic progress, free competition as the guiding norm of economics, and private ownership of the means of production as an absolute right, having no limits nor concomitant social obligations.

This unbridled liberalism paves the way for a particular type of tyranny, rightly condemned by Our predecessor Pius XI, for it results in the "international imperialism of money." (26n) Such improper manipulations of economic forces can never be condemned enough; let it be said once again that economics is supposed to be in the service of man. (27n)

But if it is true that a type of capitalism, as it is commonly called, has given rise to hardships, unjust practices, and fratricidal conflicts that persist to this day, it would be a mistake to attribute these evils to the rise of industrialization itself, for they really derive from the pernicious economic concepts that grew up along with it. We must in all fairness acknowledge the vital role played by labor systemization and industrial organization in the task of development.

32. The present state of affairs must be confronted boldly, and its concomitant injustices must be challenged and overcome. Continuing development calls for bold innovations that will work profound changes. The critical state of affairs must be corrected for the better without delay.

Everyone must lend a ready hand to this task, particularly those who can do most by reason of their education, their office, or their authority. They should set a good example by contributing part of their own goods, as several of Our brother bishops have done. (33n) In this way they will be responsive to men's longings and faithful to the Holy Spirit, because "the ferment of the Gospel, too, has aroused and continues to arouse in man's heart the irresistible requirements of his dignity. (34n)



33. Individual initiative alone and the interplay of competition will not ensure satisfactory development. We cannot proceed to increase the wealth and power of the rich while we entrench the needy in their poverty and add to the woes of the oppressed. Organized programs are necessary for "directing, stimulating, coordinating, supplying and integrating" (35n) the work of individuals and intermediary organizations.

It is for the public authorities to establish and lay down the desired goals, the plans to be followed, and the methods to be used in fulfilling them; and it is also their task to stimulate the efforts of those involved in this common activity. But they must also see to it that private initiative and intermediary organizations are involved in this work. In this way they will avoid total collectivization and the dangers of a planned economy which might threaten human liberty and obstruct the exercise of man's basic human rights.

34. Organized programs designed to increase productivity should have but one aim: to serve human nature. They should reduce inequities, eliminate discrimination, free men from the bonds of servitude, and thus give them the capacity, in the sphere of temporal realities, to improve their lot, to further their moral growth and to develop their spiritual endowments. When we speak of development, we should mean social progress as well as economic growth.

It is not enough to increase the general fund of wealth and then distribute it more fairly. It is not enough to develop technology so that the earth may become a more suitable living place for human beings. The mistakes of those who led the way should help those now on the road to development to avoid certain dangers. The reign of

technology—technocracy, as it is called—can cause as much harm to the world of tomorrow as liberalism did to the world of yesteryear. Economics and technology are meaningless if they do not benefit man, for it is he they are to serve. Man is truly human only if he is the master of his own actions and the judge of their worth, only if he is the architect of his own progress. He must act according to his God-given nature, freely accepting its potentials and its claims upon him.



35. We can even say that economic growth is dependent on social progress, the goal to which it aspires; and that basic education is the first objective for any nation seeking to develop itself. Lack of education is as serious as lack of food; the illiterate is a starved spirit. When someone learns how to read and write, he is equipped to do a job and to shoulder a profession, to develop self-confidence and realize that he can progress along with others. As We said in Our message to the UNESCO meeting at Teheran, literacy is the "first and most basic tool for personal enrichment and social integration; and it is society's most valuable tool for furthering development and economic progress." (36n)

We also rejoice at the good work accomplished in this field by private initiative, by the public authorities, and by international organizations. These are the primary agents of development, because they enable man to act for himself.

36. Man is not really himself, however, except within the framework of society and there the family plays the basic and most important role. The family's influence may have been excessive at some periods of history and in some places, to the extent that it was exercised to the detriment of the fundamental rights of the individual. Yet time honored social frameworks, proper to the developing nations, are still necessary for awhile, even as their excessive strictures are gradually relaxed. The natural family, stable and monogamous—as fashioned by God (37n) and sanctified by Christianity—

"in which different generations live together, helping each other to acquire greater wisdom and to harmonize personal rights with other social needs, is the basis of society" (38n)

Family
Where *life* begins
&
Love never ends...

our family is
a circle of strength
and love...
Our Family
with every birth and every union
the circle grows,
our family is a circle of strength
every crisis faced together
makes the circle stronger



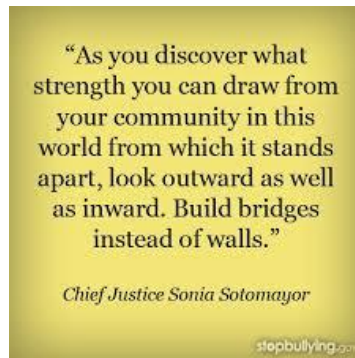
41. The developing nations must choose wisely from among the things that are offered to them. They must test and reject false values that would tarnish a truly human way of life, while accepting noble and useful values in order to develop them in their own distinctive way, along with their own indigenous heritage.

43. Development of the individual necessarily entails a joint effort for the development of the human race as a whole.

46. Anxious appeals for help have already been voiced...The work of the Food and Agriculture Organization of the United Nations (FAO) has been encouraged by the Holy See and has found generous support. Our own organization, *Caritas Internationalis*, is at work all over the world. Many Catholics, at the urging of Our brother bishops, have contributed unstintingly to the assistance of the needy and have gradually widened the circle of those they call neighbors. (46n)

47. But these efforts, as well as public and private allocations of gifts, loans and investments, are not enough. It is not just a question of eliminating hunger and reducing poverty. It is not just a question of fighting wretched conditions, though this is an urgent and necessary task. It involves building a human community where men can live truly human lives, free from discrimination on account of race, religion or nationality, free from servitude to other men or to natural forces which they cannot yet control satisfactorily. It involves building a human community where liberty is not an

idle word, where the needy Lazarus can sit down with the rich man at the same banquet table. (52n)



47. On the part of the rich man, it calls for great generosity, willing sacrifice and diligent effort. Each man must examine his conscience, which sounds a new call in our present times. Is he prepared to support, at his own expense, projects and undertakings designed to help the needy? Is he prepared to pay higher taxes so that public authorities may expand their efforts in the work of development? Is he prepared to pay more for imported goods, so that the foreign producer may make a fairer profit? Is he prepared to emigrate from his homeland if necessary and if he is young, in order to help the emerging nations?

49. We must repeat that the superfluous goods of wealthier nations ought to be placed at the disposal of poorer nations. The rule, by virtue of which in times past those nearest us were to be helped in time of need, applies today to all the needy throughout the world. And the prospering peoples will be the first to benefit from this. Continuing avarice on their part will arouse the judgment of God and the wrath of the poor, with consequences no one can foresee. If prosperous nations continue to be jealous of their own advantage alone, they will jeopardize their highest values, sacrificing the pursuit of excellence to the acquisition of possessions. We might well apply to them the parable of the rich man. His fields yielded an abundant harvest and he did not know where to store it: "But God said to him, 'Fool, this very night your soul will be demanded from you . . .'" (54n)

58. It is evident that the principle of free trade, by itself, is no longer adequate for regulating international agreements. It certainly can work when both parties are about equal economically; in such cases it stimulates progress and rewards effort. That is why industrially developed nations see an element of justice in this principle.

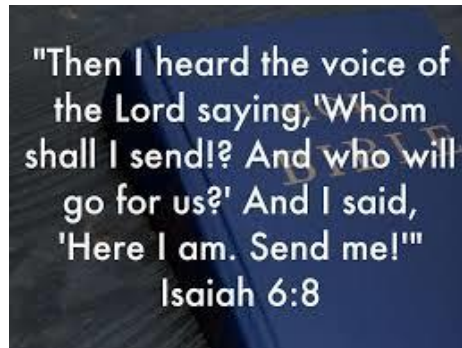
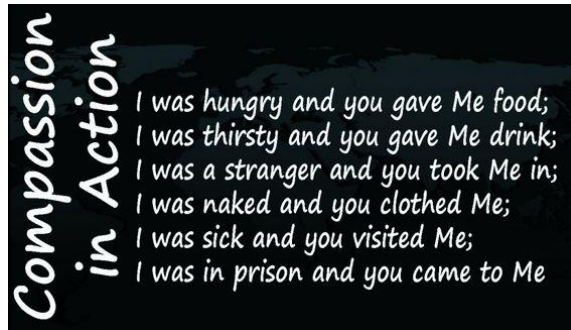
But the case is quite different when the nations involved are far from equal. Market prices that are freely agreed upon can turn out to be most unfair. It must be avowed openly that, in this case, the fundamental tenet of liberalism (as it is called), as the norm for market dealings, is open to serious question.

59. The teaching set forth by Our predecessor Leo XIII in *Rerum Novarum* is still valid today: when two parties are in very unequal positions, their mutual consent alone does not guarantee a fair contract; the rule of free consent remains subservient to the demands of the natural law. (57n) In *Rerum Novarum* this principle was set down with regard to a just wage for the individual worker; but it should be applied with equal force to contracts made between nations: trade relations can no longer be based solely on the principle of free, unchecked competition, for it very often creates an economic dictatorship. Free trade can be called just only when it conforms to the demands of social justice.

60. As a matter of fact, the highly developed nations have already come to realize this. At times they take appropriate measures to restore balance to their own economy, a balance which is frequently upset by competition when left to itself. Thus it happens that these nations often support their agriculture at the price of sacrifices imposed on economically more favored sectors. Similarly, to maintain the commercial relations which are developing among themselves, especially within a common market, the financial, fiscal and social policy of these nations tries to restore comparable opportunities to competing industries which are not equally prospering.



74. Would that all those who profess to be followers of Christ might heed His plea: "I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; naked and you covered me; sick and you visited me; I was in prison and you came to me." (61n) No one is permitted to disregard the plight of his brothers living in dire poverty, enmeshed in ignorance and tormented by insecurity. The Christian, moved by this sad state of affairs, should echo the words of Christ: "I have compassion on the crowd." (62n)



76. Extreme disparity between nations in economic, social and educational levels provokes jealousy and discord, often putting peace in jeopardy. As We told the Council Fathers on Our return from the United Nations: "We have to devote our attention to the situation of those nations still striving to advance. What We mean, to put it in clearer words, is that our charity toward the poor, of whom there are countless numbers in the world, has to become more solicitous, more effective, more generous." (64n)

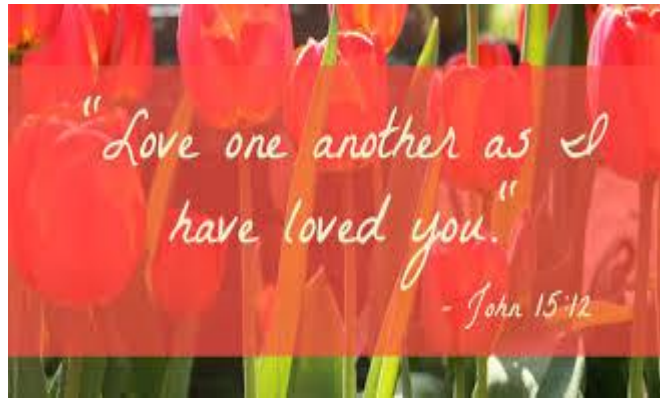
When we fight poverty and oppose the unfair conditions of the present, we are not just promoting human well-being; we are also furthering man's spiritual and moral development, and hence we are benefiting the whole human race. For peace is not simply the absence of warfare, based on a precarious balance of power; it is fashioned by efforts directed day after day toward the establishment of the ordered universe willed by God, with a more perfect form of justice among men. (65n)

87. Knowing, as we all do, that development means peace these days, what man would not want to work for it with every ounce of his strength? No one, of course. So We beseech all of you to respond wholeheartedly to Our urgent plea, in the name of the Lord.

NOTES

REFERENCES

- (10) Cf. *Church in the World of Today*, no. 63: AAS 58 (1966), 1085 [cf. TPS XI, 302].
- (12) Cf. *Church in the World of Today* no. 3: AAS 58 (1966), 1026 [cf. TPS XI, 261].
- (13) Cf. Leo XIII, Encyc. letter *Immortale Dei: Acta Leonis XIII* 5 (1885), 127.
- (14) *Church in the World of Today*, no. 4: AAS 58 (1966), 1027 [cf. TPS XI, 261].
- (15) Cf. L. J. Lebreton, O.P., *Dynamique concrète du développement* Paris: Economie et Humanisme, Les éditions ouvrières (1961), 28.
- (16) 2 *Thes* 3. 10.
- (17) Cf., for example, J. Maritain, *Les conditions spirituelles du progrès et de la paix*, in an anthology entitled *Rencontre des cultures à l'UNESCO sous le signe du Concile Oecuménique Vatican II*, Paris: Mame (1966), 66.
- (18) Cf. *Mt* 5. 3.
- (19) *Gn* 1. 28.
- (20) *Church in the World of Today*, no. 69: AAS 58 (1966), 1090 [cf. TPS XI, 306].
- (21) 1 *Jn* 3. 17.
- (22) *De Nabute*, c. 12, n. 53: PL 14. 747; cf. J. R. Palanque, *Saint Ambroise et l'empire romain*, Paris: de Boccard (1933), 336 ff.
- (26) Encyc. letter *Quadragesimo anno*: AAS 23 (1931), 212.
- (27) Cf., for example, Colin Clark, *The Conditions of Economic Progress*, 3rd ed., New York: St. Martin's Press (1960), 3-6.
- (33) Cf., for example, Emmanuel Larrain Errázuriz, Bishop of Talca, Chile, President of CELAM, *Lettre pastorale sur le développement et la paix*, Paris: Pax Christi (1965).
- (34) *Church in the World of Today*, no. 26: AAS 58 (1966), 1046 [TPS XI, 275]
- (35) John XXIII, Encyc. letter *Mater et Magistra*: AAS 53 (1961), 414.
- (36) *L'Osservatore Romano*, Sept. 11, 1965; *La Documentation Catholique*, 62 (1965), 1674-1675.
- (37) Cf. *Mt* 19. 6.
- (38) *Church in the World of Today*, no. 52: AAS 58 (1966), 1073 [cf. TPS XI, 294].
- (46) *Pensées*, ed. Brunschvicg, n. 434; cf. Maurice Zundel, *L'homme passe l'homme*, Le Caire: Editions du lien (1944).
- (52) Cf. *Lk* 16. 19-31.
- (54) Cf. *Lk* 12. 20.
- (57) Cf. *Acta Leonis XIII*, 11 (1892), 131.
- (61) *Mt* 25. 35-36.
- (62) *Mk* 8. 2.
- (64) AAS 57 (1965), 896 [cf. TPS XI, 64].
- (65) Cf. John XXIII, encyc. letter *Pacem in Terris*: AAS 55 (1963), 301.



We are to become what we receive (St Augustine)

We cannot separate our lives from the Eucharist (St. Teresa of Calcutta)



We look forward to the time when the Power of Love will replace the Love of Power. Then will our world know the blessings of peace.

Peaceful, Just and Inclusive Societies/Communities:

A call to action to transform our world

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