

# **Populorum Progressio**

## **On the Development of Peoples**

**Paul VI, 1967**

Encyclical Letter of Pope Paul VI promulgated on March 26, 1967

To the bishops, priests, religious, the faithful and to all men of good will,

1. The development of peoples has the Church's close attention, particularly the development of those peoples who are striving to escape from hunger, misery, endemic diseases and ignorance; of those who are looking for a wider share in the benefits of civilization and a more active improvement of their human qualities; of those who are aiming purposefully at their complete fulfillment. Following on the Second Vatican Ecumenical Council a renewed consciousness of the demands of the Gospel makes it her duty to put herself at the service of all, to help them grasp their serious problem in all its dimensions, and to convince them that solidarity in action at this turning point in human history is a matter of urgency.

2. Our predecessors in their great encyclicals, Leo XIII in *Rerum Novarum*,<sup>[1]</sup> Pius XI in *Quadragesimo Anno*<sup>[2]</sup> and John XXIII in *Mater et Magistra*<sup>[3]</sup> and *Pacem in Terris*<sup>[4]</sup>--not to mention the messages of Pius XII<sup>[5]</sup> to the world did not fail in the duty of their office of shedding the light of the Gospel on the social questions of their times.

3. Today the principal fact that we must all recognize is that the social question has become world-wide. John XXIII stated this in unambiguous terms<sup>[6]</sup> and the Council echoed him in its Pastoral Constitution on The Church in the Modern World.<sup>[7]</sup> This teaching is important and its application urgent. Today the peoples in hunger are making a dramatic appeal to the peoples blessed with abundance. The Church shudders at this cry of anguish and calls each one to give a loving response of charity to this brother's cry for help.

4. Before We became Pope, two journeys, to Latin America in 1960 and to Africa in 1962, brought Us into direct contact with the acute problems pressing on continents full of life and hope. Then on becoming Father of all We made further journeys, to the Holy Land and India, and were able to see and virtually touch the very serious difficulties besetting peoples of long-standing civilizations who are at grips with the problem of development. While the Second Vatican Ecumenical Council was being held in Rome, providential circumstances permitted Us to address in person the General Assembly of the United Nations, and We pleaded the cause of poor peoples before this distinguished body.

Then quite recently, in Our desire to carry out the wishes of the Council and give specific expression to the Holy See's contribution to this great cause of peoples in development, We considered it Our duty to set up a Pontifical Commission in the Church's central administration, charged with "bringing to the whole of God's People the full knowledge of the part expected of them at the present time, so as to further the progress of poorer peoples, to encourage social justice among nations, to offer to less developed nations the means whereby they can further their own progress":<sup>[8]</sup> its name, which is also its programme, is Justice and Peace. We think that this can and should bring together men of good will with our Catholic sons and our Christian brothers. So it is to all that We address this solemn appeal for concrete action towards man's complete development and the development of all mankind.

6. Freedom from misery, the greater assurance of finding subsistence, health and fixed employment; an increased share of responsibility without oppression of any kind and in security from situations that do violence to their dignity as men; better education--in brief, to seek to do more, know more and have more in order to be more: that is what men aspire to now when a greater number of them are condemned to live in conditions that make this lawful desire illusory. Besides, peoples who have recently gained national independence experience the need to add to this political freedom a fitting autonomous growth, social as well as economic, in order to assure their citizens of a full human enhancement and to take their rightful place with other nations.

7. Though insufficient for the immensity and urgency of the task, the means inherited from the past are not lacking. It must certainly be recognized that colonizing powers have often furthered their own interests, power or glory, and that their departure has sometimes left a precarious economy, bound up for instance with the production of one kind of crop whose market prices are subject to sudden and considerable variation. Yet while recognizing the damage done by a certain type of colonialism and its consequences, one must at the same time acknowledge the qualities and achievement of colonizers who brought their science and technical knowledge and left beneficial results of their presence in so many underprivileged regions. The structures established by them persist, however incomplete they may be; they diminished ignorance and sickness, brought the benefits of communications and improved living conditions.

8. Yet once this is admitted, it remains only too true that the resultant situation is manifestly inadequate for facing the hard reality of modern economics. Left to itself it works rather to widen the differences in the world's levels of life, not to diminish them: rich peoples enjoy rapid growth whereas the poor develop slowly. The imbalance is on the increase: some produce a surplus of foodstuffs, others cruelly lack them and see their exports made uncertain.

9. At the same time social conflicts have taken on world dimensions. The acute disquiet which has taken hold of the poor classes in countries that are becoming industrialised, is now embracing those whose economy is almost exclusively agrarian: farming people, too, are becoming aware of their "undeserved hardship".[9] There is also the scandal of glaring inequalities not merely in the enjoyment of possessions but even more in the exercise of power. While a small restricted group enjoys a refined civilization in certain regions, the remainder of the population, poor and scattered, is "deprived of nearly all possibility of personal initiative and of responsibility, and oftentimes even its living and working conditions are unworthy of the human person".[10]

10. Furthermore, the conflict between traditional civilizations and the new elements of industrial civilization break down structures which do not adapt themselves to new conditions. Their framework, sometimes rigid, was the indispensable prop to personal and family life; older people remain attached to it, the young escape from it, as from a useless barrier, to turn eagerly to new forms of life in society. The conflict of the generations is made more serious by a tragic dilemma: whether to retain ancestral institutions and convictions and renounce progress, or to admit techniques and civilizations from outside and reject along with the traditions of the past all their human richness. In effect, the moral, spiritual and religious supports of the past too often give way without securing in return any guarantee of a place in the new world.

11. In this confusion the temptation becomes stronger to risk being swept away towards types of messianism which give promises but create illusions. The resulting dangers are patent: violent popular reactions, agitation towards insurrection, and a drifting towards totalitarian ideologies. Such are the data of the problem. Its seriousness is evident to all.

12. True to the teaching and example of her divine Founder, Who cited the preaching of the Gospel to the poor as a sign of His mission,[11] the Church has never failed to foster the human progress of the nations to which she brings faith in Christ. Her missionaries have built, not only churches, but also hostels and hospitals, schools and universities. Teaching the local populations the means of deriving the best advantages from their natural resources, missionaries have often protected them from the greed of foreigners. Without doubt their work, inasmuch as it was human, was not perfect, and sometimes the announcement of the authentic Gospel message was infiltrated by many ways of thinking and acting which were characteristic of their home country. But the missionaries were also able to develop and foster local institutions. In many a region they were among the pioneers in material progress as well as in cultural advancement. Let it suffice to recall the example of Father Charles de Foucauld, whose charity earned him the title "Universal Brother," and who edited an invaluable dictionary of the Touareg language. We ought to pay tribute to these pioneers who have been too often forgotten, but who were urged on by the love of Christ, just as we honor their imitators and successors who today still continue to put themselves at the generous and unselfish service of those to whom they announce the Gospel.

13. However, local and individual undertakings are no longer enough. The present situation of the world demands concerted action based on a clear vision of all economic, social, cultural, and spiritual aspects. Experienced in human affairs, the Church, without attempting to interfere in any way in the politics of States, "seeks but a solitary goal: to carry forward the work of Christ Himself under the lead of the befriending Spirit. And Christ entered this world to give witness to the truth, to rescue and not to sit in judgment, to serve and not to be served".[12] Founded to establish on earth the Kingdom of heaven and not to conquer any earthly power, the Church clearly states that the two realms are distinct, just as the two powers, ecclesiastical and civil, are supreme, each in its own domain.[13] But, since the Church lives in history, she ought to "scrutinize the signs of the times and interpret them in the light of the Gospel".[14] Sharing the noblest aspirations of men and suffering when she sees them not satisfied, she wishes to help them attain their full flowering, and that is why she offers men what she possesses as her characteristic attribute: a global vision of man and of the human race.

14 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 man and of the whole man. As an eminent specialist has very rightly and emphatically declared: "We do not believe in separating the economic from the human, nor development from the civilizations in which it exists. What we hold important is man, each man and each group of men, and we even include the whole of humanity".[15]

15. In the design of God, every man is called upon to develop and fulfill himself, for every life is a vocation. At birth, everyone is granted, in germ, a set of aptitudes and qualities for him to bring to fruition. Their coming to maturity, which will be the result of education received from the environment and personal efforts, will allow each man to direct himself toward the destiny intended for him

by his Creator. Endowed with intelligence and freedom, he is responsible for his fulfillment as he is for his salvation. He is aided, or sometimes impeded, by those who educate him and those with whom he lives, but each one remains, whatever be these influences affecting him, the principal agent of his own success or failure. By the unaided effort of his own intelligence and his will, each man can grow in humanity, can enhance his personal worth, can become more a person.

16. However, this self-fulfillment is not something optional. Just as the whole of creation is ordained to its Creator, so spiritual beings should of their own accord orientate their lives to God, the first truth and the supreme good. Thus it is that human fulfillment constitutes, as it were, a summary of our duties. But there is much more: this harmonious enrichment of nature by personal and responsible effort is ordered to a further perfection. By reason of his union with Christ, the source of life, man attains to new fulfillment of himself, to a transcendent humanism which gives him his greatest possible perfection: this is the highest goal of personal development.

17. But each man is a member of society. He is part of the whole of mankind. It is not just certain individuals, but all men who are called to this fullness of development. Civilizations are born, develop and die. But humanity is advancing along the path of history like the waves of a rising tide encroaching gradually on the shore. We have inherited from past generations, and we have benefited from the work of our contemporaries: for this reason we have obligations towards all, and we cannot refuse to interest ourselves in those who will come after us to enlarge the human family. The reality of human solidarity, which is a benefit for us, also imposes a duty.

18. This personal and communal development would be threatened if the true scale of values were undermined. The desire for necessities is legitimate, and work undertaken to obtain them is a duty: "If any man will not work, neither let him eat".[16] But the acquiring of temporal goods can lead to greed, to the insatiable desire for more, and can make increased power a tempting objective. Individuals, families and nations can be overcome by avarice, be they poor or rich, and all can fall victim to a stifling materialism.

19. Increased possession is not the ultimate goal of nations nor of individuals. All growth is ambivalent. It is essential if man is to develop as a man, but in a way it imprisons man if he considers it the supreme good, and it restricts his vision. Then we see hearts harden and minds close, and men no longer gather together in friendship but out of self-interest, which soon leads to oppositions and disunity. The exclusive pursuit of possessions thus become an obstacle to individual fulfillment and to man's true greatness. Both for nations and for individual men, avarice is the most evident form of moral underdevelopment.

20. If further development calls for the work of more and more technicians, even more necessary is the deep thought and reflection of wise men in search of a new humanism which will enable modern man to find himself anew by embracing the higher values of love and friendship, of prayer and contemplation.[17] This is what will permit the fullness of authentic development, a development which is for each and all the transition from less human conditions to those which are more human.

21. Less human conditions: the lack of material necessities for those who are without the minimum essential for life, the moral deficiencies of those who are mutilated by selfishness. Less human conditions: oppressive social structures, whether due to the abuses of ownership or to the abuses of power, to the exploitation of workers or to unjust transactions. Conditions that are more human: the passage from misery towards the possession of necessities, victory over social scourges, the growth of knowledge, the acquisition of culture. Additional conditions that are more human: increased esteem for the dignity of others, the turning toward the spirit of poverty,[18] cooperation for the common good, the will and desire for peace. Conditions that are still more human: the acknowledgment by man of supreme values, and of God their source and their finality. Conditions that, finally and above all, are more human: faith, a gift of God accepted by the good will of man, and unity in the charity of Christ, Who calls us all to share as sons in the life of the living God, the Father of all men.

22. "Fill the earth and subdue it":[19] the Bible, from the first page on, teaches us that the whole of creation is for man, that it is his responsibility to develop it by intelligent effort and by means of his labor to perfect it, so to speak, for his use. If the world is made to furnish each individual with the means of livelihood and the instruments for his growth and progress, each man has therefore the right to find in the world what is necessary for himself. The recent Council reminded us of this: "God intended the earth and all that it contains for the use of every human being and people. Thus, as all men follow justice and unite in charity, created goods should abound for them on a reasonable basis"[20] All other rights whatsoever, including those of property and of free commerce, are to be subordinated to this principle. They should not hinder but on the contrary favor its application. It is a grave and urgent social duty to redirect them to their primary finality.

23. "If someone who has the riches of this world sees his brother in need and closes his heart to him, how does the love of God abide in him?."[21] It is well known how strong were the words used by the Fathers of the Church to describe the proper attitude of persons who possess anything towards persons in need. To quote Saint Ambrose: "You are not making a gift of your possessions to the poor person. You are handing over to him what is his. For what has been given in common for the use of all, you have arrogated to yourself.

The world is given to all, and not only to the rich".[22] That is, private property does not constitute for anyone an absolute and unconditioned right. No one is justified in keeping for his exclusive use what he does not need, when others lack necessities. In a word, "according to the traditional doctrine as found in the Fathers of the Church and the great theologians, the right to property must never be exercised to the detriment of the common good". If there should arise a conflict "between acquired private rights and primary community exigencies", it is the responsibility of public authorities "to look for a solution, with the active participation of individuals and social groups".[23]

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. While giving a clear statement on this,[24] the Council recalled no less clearly that the available revenue is not to be used in accordance with mere whim, and that no place must be given to selfish speculation. Consequently it is unacceptable that citizens with abundant incomes from the resources and activity of their country should transfer a considerable part of this income abroad purely for their own advantage, with out care for the manifest wrong they inflict on their country by doing this.[25]

25 The introduction of industry is a necessity for economic growth and human progress; it is also a sign of development and contributes to it. By persistent work and use of his intelligence man gradually wrests nature's secrets from her and finds a better application for her riches. As his self-mastery increases, he develops a taste for research and discovery, an ability to take a calculated risk, boldness in enterprises, generosity in what he does and a sense of responsibility.

26. But it is unfortunate that on these new conditions of society a system has been constructed which considers profit as the key motive for economic progress, competition as the supreme law of economics, and private ownership of the means of production as an absolute right that has no limits and carries no corresponding social obligation. This unchecked liberalism leads to dictatorship rightly denounced by Pius XI as producing "the international imperialism of money".[26] One cannot condemn such abuses too strongly by solemnly recalling once again that the economy is at the service of man.[27] But if it is true that a type of capitalism has been the source of excessive suffering, injustices and fratricidal conflicts whose effects still persist, it would also be wrong to attribute to industrialization itself evils that belong to the woeful system which accompanied it. On the contrary one must recognize in all justice the irreplaceable contribution made by the organization of labor and of industry to what development has accomplished.

27. Similarly with work: while it can sometimes be given exaggerated significance, it is for all something willed and blessed by God. Man created to His image " must cooperate with his Creator in the perfecting of creation and communicate to the earth the spiritual imprint he himself has received".[28] God Who has endowed man with intelligence, imagination and sensitivity, has also given him the means of completing His work In a certain way: whether he be artist or craftsman, engaged in management, industry or agriculture, everyone who works is a creator. Bent over a material that resists his efforts, a man by his work gives his imprint to it, acquiring, as he does so, perseverance, skill and a spirit of invention. Further, when work is done in common, when hope, hardship, ambition and joy are shared, it brings together and firmly unites the wills, minds and hearts of men: in its accomplishment, men find themselves to be brothers.[29]

28. Work of course can have contrary effects, for it promises money, pleasure and power, invites some to selfishness, others to revolt; it also develops professional awareness, sense of duty and charity to one's neighbor. When it is more scientific and better organized, there is a risk of its dehumanizing those who perform it, by making them its servants, for work is human only if it remains intelligent and free. John XXIII gave a reminder of the urgency of giving everyone who works his proper dignity by making him a true sharer in the work he does with others: " every effort should be made that the enterprise become a community of persons in the dealings, activities and standing of all its members".[30] Man's labor means much more still for the Christian: the mission of sharing in the creation of the supernatural world[31] which remains incomplete until we all come to build up together that perfect Man of whom St. Paul speaks "who realizes the fullness of Christ".[32]

29. We must make haste: too many are suffering, and the distance is growing that separates the progress of some and the stagnation, not to say the regression, of others. Yet the work required should advance smoothly if there is not to be the risk of losing indispensable equilibrium. A hasty agrarian reform can fail. Industrialization if introduced suddenly can displace structures still necessary, and produce hardships in society which would be a setback in terms of human values.

30. There are certainly situations whose injustice cries to heaven. When whole populations destitute of necessities live in a state of dependence barring them from all initiative and responsibility, and all opportunity to advance culturally and share in social and political life, recourse to violence, as a means to right these wrongs to human dignity, is a grave temptation.

31. We know, however, that a revolutionary uprising--save where there is manifest, long-standing tyranny which would do great

damage to fundamental personal rights and dangerous harm to the common good of the country--produces new injustices, throws more elements out of balance and brings on new disasters. A real evil should not be fought against at the cost of greater misery.

32. We want to be clearly understood: the present situation must be faced with courage and the injustices linked with it must be fought against and overcome. Development demands bold transformations, innovations that go deep. Urgent reforms should be undertaken without delay. It is for each one to take his share in them with generosity, particularly those whose education, position and opportunities afford them wide scope for action. May they show an example, and give of their own possessions as several of Our brothers in the episcopacy have done.[33] In so doing they will live up to men's expectations and be faithful to the Spirit of God, since it is " the ferment of the Gospel which has aroused and continues to arouse in man's heart the irresistible requirements of his dignity".[34]

33. Individual initiative alone and the mere free play of competition could never assure successful development. One must avoid the risk of increasing still more the wealth of the rich and the dominion of the strong, whilst leaving the poor in their misery and adding to the servitude of the oppressed. Hence programs are necessary in order " to encourage, stimulate, coordinate, supplement and integrate"[35] the activity of individuals and of intermediary bodies. It pertains to the public authorities to choose, even to lay down the objectives to be pursued, the ends to be achieved, and the means for attaining these, and it is for them to stimulate all the forces engaged in this common activity. But let them take care to associate private initiative and intermediary bodies with this work. They will thus avoid the danger of complete collectivization or of arbitrary planning, which, by denying liberty, would prevent the exercise of the fundamental rights of the human person.

34. This is true since every program, made to increase production, has, in the last analysis, no other *raison d'être* than the service of man. Such programs should reduce inequalities, fight discriminations, free man from various types of servitude and enable him to be the instrument of his own material betterment, of his moral progress and of his spiritual growth. To speak of development, is in effect to show as much concern for social progress as for economic growth. It is not sufficient to increase overall wealth for it to be distributed equitably. It is not sufficient to promote technology to render the world a more human place in which to live. The mistakes of their predecessors should warn those on the road to development of the dangers to be avoided in this field. Tomorrow's technocracy can beget evils no less redoubtable than those due to the liberalism of yesterday. Economics and technology have no meaning except from man whom they should serve. And man is only truly man in as far as, master of his own acts and judge of their worth, he is author of his own advancement, in keeping with the nature which was given to him by his Creator and whose possibilities and exigencies he himself freely assumes.

35. It can even be affirmed that economic growth depends in the very first place upon social progress: thus basic education is the primary object of any plan of development. Indeed hunger for education is no less debasing than hunger for food: an illiterate is a person with an undernourished mind. To be able to read and write, to acquire a professional formation, means to recover confidence in oneself and to discover that one can progress along with the others. As We said in Our message to the UNESCO Congress held in 1965 at Teheran, for man literacy is " a fundamental factor of social integration, as well as of personal enrichment, and for society it is a privileged instrument of economic progress and of development".[36] 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 render man capable of acting for himself.

36. But man finds his true identity only in his social milieu, where the family plays a fundamental role. The family's influence may have been excessive, at some periods of history and in some places, when it was exercised to the detriment of the fundamental rights of the individual. The long-standing social frameworks, often too rigid and badly organized, existing in developing countries, are, nevertheless, still necessary for a time, yet progressively relaxing their excessive hold on the population. But the natural family, monogamous and stable, such as the divine plan conceived it[37] and as Christianity sanctified it, must remain the place where " the various generations come together and help one another to grow wiser and to harmonize personal rights with the other requirements of social life".[38]

37. It is true that too frequently an accelerated demographic increase adds its own difficulties to the problems of development: the size of the population increases more rapidly than available resources, and things are found to have reached apparently an impasse. From that moment the temptation is great to check the demographic increase by means of radical measures. It is certain that public authorities can intervene, within the limit of their competence, by favouring the availability of appropriate information and by adopting suitable measures, provided that these be in conformity with the moral law and that they respect the rightful freedom of married couples. Where the inalienable right to marriage and procreation is lacking, human dignity has ceased to exist. Finally, it is for the parents to decide, with full knowledge of the matter, on the number of their children, taking into account their responsibilities towards God, themselves, the children they have already brought into the world, and the community to which they belong. In all this they must follow the demands of their own conscience enlightened by God's law authentically interpreted, and sustained by confidence in Him.[39]

38. In the task of development, man, who finds his life's primary environment in the family, is often aided by professional organizations. If it is their objective to promote the interests of their members, their responsibility is also great with regard to the educative task which at the same time they can and ought to accomplish. By means of the information they provide and the formation they propose, they can do much to give to all a sense of the common good and of the consequent obligations that fall upon each person.

39. All social action involves a doctrine. The Christian cannot admit that which is based upon a materialistic and atheistic philosophy, which respects neither the religious orientation of life to its final end, nor human freedom and dignity. But, provided that these values are safeguarded, a pluralism of professional organizations and trade unions is admissible, and from certain points of view useful, if thereby liberty is protected and emulation stimulated. And We most willingly pay homage to all those who labor in them to give unselfish service to their brothers.

40. In addition to professional organizations, there are also institutions which are at work. Their role is no less important for the success of development. "The future of the world stands in peril", the council gravely affirms, "unless wiser men are forthcoming". And it adds: "many nations, poorer in economic goods, are quite rich in wisdom and able to offer noteworthy advantages to others".[40] Rich or poor, each country possesses a civilization handed down by their ancestors: institutions called for by life in this world, and higher manifestations of the life of the spirit, manifestations of an artistic, intellectual and religious character. When the latter possess true human values, it would be grave error to sacrifice them to the former. A people that would act in this way would thereby lose the best of its patrimony; in order to live, it would be sacrificing its reasons for living. Christ's teaching also applies to people: "What does it profit a man to gain the whole world if he suffers the loss of his soul"[41]

41. Less well-off peoples can never be sufficiently on their guard against this temptation which comes to them from wealthy nations. For these nations all too often set an example of success in a highly technical and culturally developed civilization; they also provide the model for a way of acting that is principally aimed at the conquest of material prosperity. Not that material prosperity of itself precludes the activity of the human spirit. On the contrary, the human spirit, increasingly free of its bondage to creatures, can be more easily drawn to the worship and contemplation of the Creator".[42] However, "modern civilization itself often complicates the approach to God, not for any essential reason, but because it is excessively engrossed in earthly affairs".[43] Developing nations must know how to discriminate among those things that are held out to them; they must be able to assess critically, and eliminate those deceptive goods which would only bring about a lowering of the human ideal, and to accept those values that are sound and beneficial, in order to develop them alongside their own, in accordance with their own genius.

42. What must be aimed at is complete humanism.[44] And that is that if not the fully-rounded development of the whole man and of all men? A humanism closed in on itself, and not open to the values of the spirit and to God Who is their source, could achieve apparent success. True, man can organize the world apart from God, but "without God man can organize it in the end only to man's detriment. An isolated humanism is an inhuman humanism".[45] There is no true humanism but that which is open to the Absolute and is conscious of a vocation which gives human life its true meaning. Far from being the ultimate measure of all things, man can only realize himself by reaching beyond himself. As Pascal has said so well: "Man infinitely surpasses man".[46]

43. There can be no progress towards the complete development of man without the simultaneous development of all humanity in the spirit of solidarity. As We said at Bombay: "Man must meet man, nation meet nation, as brothers and sisters, as children of God. In this mutual understanding and friendship, in this sacred communion, we must also begin to work together to build the common future of the human race".[47] We also suggested a search for concrete and practical ways of organization and cooperation, so that all available resources be pooled and thus a true communion among all nations be achieved.

44. This duty is the concern especially of better-off nations. Their obligations stem from a brotherhood that is at once human and supernatural, and take on a threefold aspect: the duty of human solidarity--the aid that the rich nations must give to developing countries; the duty of social justice--the rectification of inequitable trade relations between powerful nations and weak nations; the duty of universal charity--the effort to bring about a world that is more human towards all men, where all will be able to give and receive, without one group making progress at the expense of the other. The question is urgent, for on it depends the future of the civilization of the world.

45. "If a brother or a sister be naked", says Saint James; "if they lack their daily nourishment, and one of you says to them: 'Go in peace, be warmed and be filled', without giving them what is necessary for the body, what good does it do?"[48] Today no one can be ignorant any longer of the fact that in whole continents countless men and women are ravished by hunger, countless numbers of children are undernourished, so that many of them die in infancy, while the physical growth and mental development of many others are retarded and as a result whole regions are condemned to the most depressing despondency.

46. Anguished appeals have already been sounded in the past: that of John XXIII was warmly received.[49] We Ourselves repeated it in Our Christmas Message of 1963,[50] and again in 1966 on behalf of India.[51] The campaign against hunger being carried on by the Food and Agriculture Organization (FAO) and encouraged by the Holy See, has been generously supported. Our Caritas Internationalis is at work everywhere, and many Catholics, at the urging of Our Brothers in the episcopacy, contribute generously of their means and spend themselves without counting the cost in assisting those who are in want, continually widening the circle of those they look upon as neighbors.

47. But neither all this nor the private and public funds that have been invested, nor the gifts and loans that have been made, can suffice. It is not just a matter of eliminating hunger, nor even of reducing poverty. The struggle against destitution, though urgent and necessary, is not enough. It is a question, rather, of building a world where every man, no matter what his race, religion or nationality, can live a fully human life, freed from servitude imposed on him by other men or by natural forces over which he has not sufficient control; a world where freedom is not an empty word and where the poor man Lazarus can sit down at the same table with the rich man.[52] This demands great generosity, much sacrifice and unceasing effort on the part of the rich man. Let each one examine his conscience, a conscience that conveys a new message for our times. Is he prepared to support out of his own pocket works and undertakings organized in favor of the most destitute? Is he ready to pay higher taxes so that the public authorities can intensify their efforts in favor of development? Is he ready to pay a higher price for imported goods so that the producer may be more justly rewarded? Or to leave his country, if necessary and if he is young, in order to assist in this development of the young nations?

48. The same duty of solidarity that rests on individuals exists also for nations: "Advanced nations have a very heavy obligation to help the developing peoples".[53] It is necessary to put this teaching of the Council into effect. Although it is normal that a nation should be the first to benefit from the gifts that Providence has bestowed on it as the fruit of the labors of its people, still no country can claim on that account to keep its wealth for itself alone. Every nation must produce more and better quality goods to give to all its inhabitants a truly human standard of living, and also to contribute to the common development of the human race. Given the increasing needs of the under-developed countries, it should be considered quite normal for an advanced country to devote a part of its production to meet their needs, and to train teachers, engineers, technicians and scholars prepared to put their knowledge and their skill at the disposal of less fortunate peoples.

49. We must repeat once more that the superfluous wealth of rich countries should be placed at the service of poor nations. The rule which up to now held good for the benefit of those nearest to us, must today be applied to all the needy of this world. Besides, the rich will be the first to benefit as a result. Otherwise their continued greed will certainly call down upon them the judgment of God and the wrath of the poor, with consequences no one can foretell. If today's flourishing civilizations remain selfishly wrapped up in themselves, they could easily place their highest values in jeopardy, sacrificing their will to be great to the desire to possess more. To them we could apply also the parable of the rich man whose fields yielded an abundant harvest and who did not know where to store his harvest: "God said to him: 'Fool, this night do they demand your soul of you'".[54]

50. In order to be fully effective, these efforts ought not remain scattered or isolated, much less be in competition for reasons of power or prestige: the present situation calls for concerted planning. A planned program is of course better and more effective than occasional aid left to individual goodwill. It presupposes, as We said above, careful study, the selection of ends and the choice of means, as well as a reorganization of efforts to meet the needs of the present and the demands of the foreseeable future. More important, a concerted plan has advantages that go beyond the field of economic growth and social progress; for in addition it gives significance and value to the work undertaken. While shaping the world it sets a higher value on man.

51. But it is necessary to go still further. At Bombay We called for the establishment of a great World Fund, to be made up of part of the money spent on arms, to relieve the most destitute of this world.[55] What is true of the immediate struggle against want, holds good also when there is a question of development. Only world-wide collaboration, of which a common fund would be both means and symbol, will succeed in overcoming vain rivalries and in establishing a fruitful and peaceful exchange between peoples.

52. There is certainly no need to do away with bilateral and multilateral agreements: they allow ties of dependence and feelings of bitterness, left over from the era of colonialism, to yield place to the happier relationship of friendship, based on a footing of constitutional and political equality. However, if they were to be fitted into the framework of worldwide collaboration, they would be beyond all suspicion, and as a result there would be less distrust on the part of the receiving nations. These would have less cause for fearing that, under the cloak of financial aid or technical assistance, there lurk certain manifestations of what has come to be called neo-colonialism, in the form of political pressures and economic suzerainty aimed at maintaining or acquiring complete dominance.

53. Besides, who does not see that such a fund would make it easier to take measures to prevent certain wasteful expenditures, the result of fear or pride? When so many people are hungry, when so many families suffer from destitution, when so many remain steeped

in ignorance, when so many schools, hospitals and homes worthy of the name remain to be built, all public or private squandering of wealth, all expenditure prompted by motives of national or personal ostentation, every exhausting armaments race, becomes an intolerable scandal. We are conscious of Our duty to denounce it. Would that those in authority listened to Our words before it is too late!

54. This means that it is absolutely necessary to create among all peoples that dialogue for whose establishment We expressed Our hope in Our first Encyclical *Ecclesiam Suam*.<sup>[56]</sup> This dialogue between those who contribute wealth and those who benefit from it, will provide the possibility of making an assessment of the contribution necessary, not only drawn up in terms of the generosity and the available wealth of the donor nations, but also conditioned by the real needs of the receiving countries and the use to which the financial assistance can be put. Developing countries will thus no longer risk being overwhelmed by debts whose repayment swallows up the greater part of their gains. Rates of interest and time for repayment of the loan could be so arranged as not to be too great a burden on either party, taking into account free gifts, interest-free or low-interest loans, and the time needed for liquidating the debts. Guarantees could be given to those who provide the capital that it will be put to use according to an agreed plan and with a reasonable measure of efficiency, since there is no question of encouraging parasites or the indolent. And the receiving countries could demand that there be no interference in their political life or subversion of their social structures. As sovereign states they have the right to conduct their own affairs, to decide on their policies and to move freely towards the kind of society they choose. What must be brought about, therefore, is a system of cooperation freely undertaken, an effective and mutual sharing, carried out with equal dignity on either side, for the construction of a more human world.

55. The task might seem impossible in those regions where the cares of day-to-day survival fill the entire existence of families incapable of planning the kind of work which would open the way to a future that is less desperate. These, however, are the men and women who must be helped, who must be persuaded to work for their own betterment and endeavor to acquire gradually the means to that end. This common task will not succeed without concerted, constant and courageous efforts. But let everyone be convinced of this: the very life of poor nations, civil peace in developing countries, and world peace itself are at stake.

56. The efforts which are being made to assist developing nations on a financial and technical basis, though considerable, would be illusory if their benefits were to be partially nullified as a consequence of the trade relations existing between rich and poor countries. The confidence of these latter would be severely shaken if they had the impression that what was being given them with one hand was being taken away with the other.

57. Of course, highly industrialized nations export for the most part manufactured goods, while countries with less developed economies have only food, fibers and other raw materials to sell. As a result of technical progress the value of manufactured goods is rapidly increasing and they can always find an adequate market. On the other hand, raw materials produced by under-developed countries are subject to wide and sudden fluctuations in price, a state of affairs far removed from the progressively increasing value of industrial products. As a result, nations whose industrialization is limited are faced with serious difficulties when they have to rely on their exports to balance their economy and to carry out their plans for development. The poor nations remain ever poor while the rich ones become still richer.

58. In other words, the rule of free trade, taken by itself, is no longer able to govern international relations. Its advantages are certainly evident when the parties involved are not affected by any excessive inequalities of economic power: it is an incentive to progress and a reward for effort. That is why industrially developed countries see in it a law of justice. But the situation is no longer the same when economic conditions differ too widely from country to country: prices which are "freely" set in the market can produce unfair results. One must recognize that it is the fundamental principle of liberalism, as the rule for commercial exchange, which is questioned here.

59. The teaching of Leo XIII in *Rerum Novarum* is always valid: if the positions of the contracting parties are too unequal, the consent of the parties does not suffice to guarantee the justice of their contract, and the rule of free agreement remains subservient to the demands of the natural law.<sup>[57]</sup> What was true of the just wage for the individual is also true of international contracts: an economy of exchange can no longer be based solely on the law of free competition, a law which, in its turn, too often creates an economic dictatorship. Freedom of trade is fair only if it is subject to the demands of social justice.

60. Moreover, this has been understood by the developed nations themselves, which are striving, by means of appropriate measures, to re-establish within their own economies a balance, which competition, left to itself, tends to compromise. 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.



61. In this area one cannot employ two systems of weights and measures. What holds for a national economy or among developed countries is valid also in commercial relations between rich nations and poor nations. Without abolishing the competitive market, it should be kept within the limits which make it just and moral, and therefore human. In trade between developed and underdeveloped economies, conditions are too disparate and the degrees of genuine freedom available too unequal. In order that international trade be human and moral, social justice requires that it restore to the participants a certain equality of opportunity. This equality is a long-term objective, but to reach it, we must begin now to create true equality in discussions and negotiations. Here again international agreements on a rather wide scale would be helpful: they would establish general norms for regulating certain prices, for guaranteeing certain types of production, for supporting certain new industries. Who is there who does not see that such a common effort aimed at increased justice in business relations between peoples would bestow on developing nations positive assistance, the effects of which would be not only immediate but lasting?

62. Among still other obstacles which are opposed to the formation of a world which is more just and which is better organized toward a universal solidarity, We wish to speak of nationalism and racism. It is only natural that communities which have recently reached their political independence should be jealous of a national unity which is still fragile, and that they should strive to protect it. Likewise, it is to be expected that nations endowed with an ancient culture should be proud of the patrimony which their history has bequeathed to them. But these legitimate feelings should be ennobled by that universal charity which embraces the entire human family. Nationalism isolates people from their true good. It would be especially harmful where the weakness of national economies demands rather the pooling of efforts, of knowledge and of funds, in order to implement programs of development and to increase commercial and cultural exchange.

63. Racism is not the exclusive lot of young nations, where sometimes it hides beneath the rivalries of clans and political parties, with heavy losses for justice and at the risk of civil war. During the colonial period it often flared up between the colonists and the indigenous population, and stood in the way of mutually profitable understanding, often giving rise to bitterness in the wake of genuine injustices. It is still an obstacle to collaboration among disadvantaged nations and a cause of division and hatred within countries whenever individuals and families see the inviolable rights of the human person held in scorn, as they themselves are unjustly subjected to a regime of discrimination because of their race or their color.

64. We are deeply distressed by such a situation which is laden with threats for the future. We are, nonetheless, hopeful: a more deeply felt need for collaboration, a heightened sense of unity will finally triumph over misunderstandings and selfishness. We hope that the countries whose development is less advanced will be able to take advantage of their proximity in order to organize among themselves, on a broadened territorial basis, areas for concerted development: to draw up programs in common, to coordinate investments, to distribute the means of production, and to organize trade. We hope also that multilateral and international bodies, by means of the reorganization which is required, will discover the ways that will allow peoples which are still under-developed to break through the barriers which seem to enclose them and to discover for themselves, in full fidelity to their own proper genius, the means for their social and human progress.

65. Such is the goal we must attain. World unity, ever more effective, should allow all peoples to become the artisans of their destiny. The past has too often been characterized by relationships of violence between nations; may the day dawn when international relations will be marked with the stamp of mutual respect and friendship, of interdependence in collaboration, the betterment of all seen as the responsibility of each individual. The younger or weaker nations ask to assume their active part in the construction of a better world, one which shows deeper respect for the rights and the vocation of the individual. This is a legitimate appeal; everyone should hear it and respond to it.

66. The world is sick. Its illness consists less in the unproductive monopolization of resources by a small number of men than in the lack of brotherhood among individuals and peoples.

67. We cannot insist too much on the duty of welcoming others--a duty springing from human solidarity and Christian charity--which is incumbent both on the families and the cultural organizations of the host countries. Centers of welcome and hostels must be multiplied, especially for youth. This must be done first to protect them from loneliness, the feeling of abandonment and distress, which undermine all moral resistance. This is also necessary to protect them from the unhealthy situation in which they find themselves, forced as they are to compare the extreme poverty of their homeland with the luxury and waste which often surround them. It should be done also to protect them against the subversive teachings and temptations to aggression which assail them, as they recall so much "unmerited misery".[58] Finally, and above all, this hospitality should aim to provide them, in the warm atmosphere of a brotherly welcome, with the example of wholesome living, an esteem for genuine and effective Christian charity, an esteem for spiritual values.

68. It is painful to think of the numerous young people who come to more advanced countries to receive the science, the competence, and the culture which will make them more qualified to serve their homeland, and who certainly acquire there a formation of high

quality, but who too often lose the esteem for the spiritual values which often were to be found, as a precious patrimony, in the civilizations where they had grown up.

69. The same welcome is due to emigrant workers, who live in conditions which are often inhuman, and who economize on what they earn in order to send a little relief to their family living in misery in their native land.

70. Our second recommendation is for those whose business calls them to countries recently opened to industrialization: industrialists, merchants, leaders or representatives of larger enterprises. It happens that they are not lacking in social sensitivity in their own country; why then do they return to the inhuman principles of individualism when they operate in less developed countries? Their advantaged situation should on the contrary move them to become the initiators of social progress and of human advancement in the area where their business calls them. Their very sense of organization should suggest to them the means for making intelligent use of the labor of the indigenous population, of forming qualified workers, of training engineers and staffs, of giving scope to their initiative, of introducing them progressively into higher positions, thus preparing them to share, in the near future, in the responsibilities of management. At least let justice always rule the relations between superiors and their subordinates. Let standard contracts with reciprocal obligations govern these relationships. Finally, let no one, whatever his status, be subjected unjustly to the arbitrariness of others.

71. We are happy that experts are being sent in larger and larger numbers on development missions by institutions, whether international or bilateral, or by private organizations: "they ought not conduct themselves in a lordly fashion, but as helpers and co-workers".[59] A people quickly perceives whether those who come to help them do so with or without affection, whether they come merely to apply their techniques or to recognize in man his full value.

Their message is in danger of being rejected if it is not presented in the context of brotherly love.

72. Hence, necessary technical competence must be accompanied by authentic signs of disinterested love. Freed of all nationalistic pride and of every appearance of racism, experts should learn how to work in close collaboration with all. They realize that their competence does not confer on them a superiority in every field. The civilization which formed them contains, without doubt, elements of universal humanism, but it is not the only civilization nor does it enjoy a monopoly of valuable elements. Moreover it cannot be imported without undergoing adaptations. The men on these missions will be intent on discovering, along with its history, the component elements of the cultural riches of the country receiving them. Mutual understanding will be established which will enrich both cultures.

73. Between civilizations, as between persons, sincere dialogue indeed creates brotherhood. The work of development will draw nations together in the attainment of goals pursued with a common effort if all, from governments and their representatives to the last expert, are inspired by brotherly love and moved by the sincere desire to build a civilization founded on world solidarity. A dialogue based on man, and not on commodities or technical skills, will then begin. It will be fruitful if it brings to the peoples who benefit from it the means of self betterment and spiritual growth, if the technicians act as educators, and if the instruction imparted is characterized by so lofty a spiritual and moral tone that it guarantees not merely economic, but human development. When aid programs have terminated, the relationships thus established will endure. Who does not see of what importance they will be for the peace of the world?

74. Many young people have already responded with warmth and enthusiasm to the appeal of Pius XII for lay missionaries.[60] Many also are those who have spontaneously put themselves at the disposition of official or private organizations which are collaborating with developing nations. We are pleased to learn that in certain nations "military service" can be partially accomplished by doing "social service", a "service pure and simple". We bless these undertakings and the good will which inspires them. May all those who wish to belong to Christ hear His appeal: "I was hungry and you gave me to eat, thirsty and you gave me to drink, a stranger and you took me in, naked and you clothed me, sick and you visited me, a prisoner and you came to see me".[61] No one can remain indifferent to the lot of his brothers who are still buried in wretchedness, and victims of insecurity, slaves of ignorance. Like the heart of Christ, the heart of the Christian must sympathize with this misery: "I have pity on this multitude".[62]

75. The prayer of all ought to rise with fervor to the Almighty. Having become aware of such great misfortunes, the human race will apply itself with intelligence and steadfastness to abolish them. This prayer should be matched by the resolute commitment of each individual--according to the measure of his strength and possibilities--to the struggle against underdevelopment. May individuals, social groups, and nations join hands in brotherly fashion, the strong aiding the weak to grow, exerting all their competence, enthusiasm and disinterested love. More than any other, the individual who is animated by true charity labors skillfully to discover the causes of misery, to find the means to combat it, to overcome it resolutely. A creator of peace, he "will follow his path, lighting the lamps of joy and playing their brilliance and loveliness on the hearts of men across the surface of the globe, leading them to recognize, across all frontiers, the

faces of their brothers, the faces of their friend".[63]

76. Excessive economic, social and cultural inequalities among peoples arouse tensions and conflicts, and are a danger to peace. As We said to the Fathers of the Council when We returned from Our journey of peace to the United Nations: "The condition of the peoples in process of development ought to be the object of our consideration; or better: our charity for the poor in the world--and there are multitudes of them--must become more considerate, more active, more generous".[64] To wage war on misery and to struggle against injustice is to promote, along with improved conditions, the human and spiritual progress of all men, and therefore the common good of humanity. Peace cannot be limited to a mere absence of war, the result of an ever precarious balance of forces. No, peace is something that is built up day after day, in the pursuit of an order intended by God, which implies a more perfect form of justice among men.[65]

77. The peoples themselves have the prime responsibility to work for their own development. But they will not bring this about in isolation. Regional agreements among weak nations for mutual support, understandings of wider scope entered into for their help, more far-reaching agreements to establish programs for closer cooperation among groups of nations--these are the milestones on the road to development that leads to peace.

78. This international collaboration on a world-wide scale requires institutions that will prepare, coordinate and direct it, until finally there is established an order of justice which is universally recognized. With all Our heart, We encourage these organizations which have undertaken this collaboration for the development of the peoples of the world, and Our wish is that they grow in prestige and authority. "Your vocation", as e said to the representatives of the United Nations in New York, "is to bring not some people but all peoples to treat each other as brothers... Who does not see the necessity of thus establishing progressively a world authority, capable of acting effectively in the juridical and political sectors?".[66]

79. Some would consider such hopes utopian. It may be that these persons are not realistic enough, and that they have not perceived the dynamism of a world which desires to live more fraternally--a world which, in spite of its ignorance, its mistakes and even its sins, its relapses into barbarism and its wanderings far from the road of salvation, is, even unawares, taking slow but sure steps towards its Creator. This road towards a greater humanity requires effort and sacrifice; but suffering itself, accepted for the love of our brethren, favors the progress of the entire human family. Christians know that union with the sacrifice of our Savior contributes to the building up of the Body of Christ in its plenitude: the assembled people of God.[67]

80. We are all united in this progress toward God. We have desired to remind all men how crucial is the present moment, how urgent the work to be done. The hour for action has now sounded. At stake are the survival of so many innocent children and, for so many families overcome by misery, the access to conditions fit for human beings; at stake are the peace of the world and the future of civilization. It is time for all men and all peoples so face up to their responsibilities.

81. First, We appeal to all Our sons. In countries undergoing development no less than in others, the laymen should take up as their own proper task the renewal of the temporal order. If the role of the Hierarchy is to teach and to interpret authentically the norms of morality to be followed in this matter, it belongs to the laymen, without waiting passively for orders and directives, to take the initiative freely and to infuse a Christian spirit into the mentality, customs, laws and structures of the community in which they live.[68] Changes are necessary, basic reforms are indispensable: the laymen should strive resolutely to permeate them with the spirit of the Gospel. We ask Our Catholic sons who belong to the more favored nations, to bring their talents and give their active participation to organizations, be they of an official or private nature, civil or religious, which are working to overcome the difficulties of the developing nations. They will certainly desire to be in the first ranks of those who collaborate to establish as fact and reality an international morality based on justice and equity.

82. We are sure that all Christians, our brethren, will wish to expand their common cooperative effort in order to help mankind vanquish selfishness, pride and rivalries, to overcome ambitions and injustices, to open up to all the road to a more human life, where each man will be loved and helped as his brother, as his neighbor. And, still deeply impressed by the memory of Our unforgettable encounter in Bombay with our non-Christian brethren, We invite them anew to work with all their heart and their intelligence towards this goal, that all the children of men may lead a life worthy of the children of God.

83. Finally, We turn to all men of good will who believe that the way to peace lies in the area of development. Delegates to international organizations, government officials, gentlemen of the press, educators: all of you, each in your own way, are the builders of a new world. We entreat Almighty God to enlighten your minds and strengthen your determination to alert public opinion and to involve the peoples of the world. Educators, it is your task to awaken in persons, from their earliest years, a love for the peoples who live in misery. Gentlemen of the press, it is up to you to place before our eyes the story of the efforts exerted to promote mutual assistance among

peoples, as well as the spectacle of the miseries which men tend to forget in order to quiet their consciences. Thus at least the wealthy will know that the poor stand outside their doors waiting to receive some left-overs from their banquets.

84. Government officials, it is your concern to mobilize your peoples to form a more effective world solidarity, and above all to make them accept the necessary taxes on their luxuries and their wasteful expenditures, in order to bring about development and to save the peace. Delegates to international organizations, it depends on you to see that the dangerous and futile rivalry of powers should give place to collaboration which is friendly, peaceful and free of vested interests, in order to achieve a responsible development of mankind, in which all men will have an opportunity to find their fulfillment.

85. If it is true that the world is in trouble because of the lack of thinking, then We call upon men of reflection and of learning, Catholics, Christians, those who hold God in honor, who thirst for an absolute, for justice and for truth: We call upon all men of good will. Following Christ, We make bold to ask you earnestly: "seek and you shall find", [69] open the paths which lead to mutual assistance among peoples, to a deepening of human knowledge, to an enlargement of heart, to a more brotherly way of living within a truly universal human society.

86. All of you who have heard the appeal of suffering peoples, all of you who are working to answer their cries, you are the apostles of a development which is good and genuine, which is not wealth that is self-centered and sought for its own sake, but rather an economy which is put at the service of man, the bread which is daily distributed to all, as a source of brotherhood and a sign of Providence.

87. With a full heart We bless you, and We appeal to all men of good will to join you in a spirit of brotherhood. For, if the new name for peace is development, who would not wish to labor for it with all his powers? Yes, We ask you, all of you, to heed Our cry of anguish, in the name of the Lord.

From the Vatican, on the Feast of Easter, the twenty-sixth day of March in the year one thousand nine hundred and sixty-seven.

Paul PP. VI

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## Endnotes

1. Cf. Acta Leonis XIII, t. XI (1892), pp. 97-148.
2. Cf. AAS 23 (1931) pp. 177-228.
3. Cf. AAS 53 (1961) pp. 401-64.
4. Cf. AAS 55 (1963), pp. 257-304.
5. Cf. in particular the Radio Message of June 1, 1941, for the 50th anniversary of Rerum Novarum, in AAS 33 (1941), pp. 195-205; Christmas Radio Message of 1942, in AAS 35 (1943), pp. 9-24; Address to a group of workers on the anniversary of Rerum Novarum, May 14, 1953, in AAS 45 (1953), pp. 402-8.
6. Cf. Encyclical Mater et Magistra, May 15, 1961: AAS 53 (1961), p. 440. 7 Gaudium et Spes, nn. 63-72: AAS 58 (1966), pp. 1084-94.
8. Motu Proprio Catholicam Christi Ecclesiam, Jan. 6, 1967, AAS 59 (1967), p. 27.
9. Encyclical Rerum Novarum, May 15, 1891: Acta Leonis XIII, t. XI (1892), p. 98.
10. Gaudium et Spes, n. 63, # 3.
11. Cf. Lk 7: 22.
12. Gaudium et Spes, n. 3, # 2.
13. Cf. Encyclical Immortale Dei, Nov. 1, 1885: Acta Leonis XIII, t. V (1885), p. 127.
14. Gaudium et Spes n. 4, # [1]
15. I. J. Lebreton, O.P., Dynamique concrete du developpement, Paris: Economie et Humanisme, Les Editions Ouvrieres, 1961, p. 28.
16. 2 Thes 3: 10
17. Cf., for example, J. Maritain, Les conditions spirituelles du progres et de la paix, in Rencontre des cultures a l'UNESCO sous le signe du Concile oecumenique Vatican II, Paris: Mame, 1966, p. 66.
18. Cf. Mt 5: 3.
19. Gen 1: 28.
20. Gaudium et Spes, n. 69, # 1.
21. I Jn 3: 17.
22. De Nabuthae, c. 12, n. 53; (P. L. 14, 747). Cf. J.-R. Palanque, Saint Ambrose et l'empire romain, Paris: de Boccard, 1933, pp. 336 f.
23. Letter to the 82nd Session of the French Social Weeks (Brest 1965), in L'homme et la revolution urbaine, Lyons Chronique sociale 1965, pp. 8 and 9. Cf. L'Osservatore Romano, July 10, 1965, Documentation catholique t. 62, Paris, 1965, col 1365.
24. Gaudium et Spes, n. 71, # 6.
25. Cf., ibid., n. 65, # 3.

26. Encyclical *Quadragesimo Anno*, May 15, 1931, AAS 23 (1931), p. 212.
27. Cf., for example, Colin Clark, *The Conditions of Economic Progress*, 3rd ed., London: Macmillan and Co., and New York: St. Martin's Press, 1960, pp. 3-6.
28. Letter to the 51st Session of the French Social Weeks (Lyons, 1961). in *Le travail et les travailleurs dans la société contemporaine*, Lyons, *Chronique sociale*, 1965, p. 6. Cf. *L'Osservatore Romano*, July 10, 1964; *Documentation catholique*, t. 61, Paris, 1964, col 931
29. Cf., for example, M.D. Chenu, O. P., *Pour une théologie du travail*, Paris: Editions du Seuil, 1955. Eng. tr.: *The Theology of Work: An Exploration*, Dublin: Gill and Son, 1963.
30. *Mater et Magistra*, AAS 53 (1961), n. 423.
31. Cf., for example, O. von Nell-Breuning, S. J., *Wirtschaft und Gesellschaft*, t. 1: *Grundfragen*, Freiburg: Herder, 1956, pp. 183-84.
32. Eph 4: 13.
33. Cf., for example, Bishop Manuel Larraín Errazuriz of Talca, Chile, President of CELAM, <<Lettre pastorale sur le développement et la paix >>. Paris: Pax Christi, 1965.
34. *Gaudium et Spes*, n. 26, # 4.
35. *Mater et Magistra*, AAS 53 (1961), p. 414.
36. *L'Osservatore Romano*, Sept. 11, 1965; *Documentation catholique*, t. 62, Paris 1965, col. 1674-75.
37. Mt 19: 16.
38. *Gaudium et Spes*, n. 52, # 2.
39. Cf. *ibid.*, n. 50-51 and note 14, and n. 87, ## 2 and 3.
40. *Ibid.*, n. 15, # 3.
41. Mt 16: 26.
42. *Gaudium et Spes*, n. 57, # 4-
43. *Ibid.*, n. 19, # 2.
44. Cf., for example, J. Maritain, *L'humanisme integral*, Paris: Aubier 1936. Eng. tr.: *True Humanism*, London: Geoffrey Bles, and New York: Charles Scribner's Sons, 1938.
45. H. de Lubac, S. J., *Le drame de l'humanisme athée*, 3rd ed., Paris, *Spes*, 1945, p. 10. Eng. tr. *The Drama of Atheistic Humanism*, London: Sheed and Ward, 1949, p. VII.
46. *Pensees*, ed. Brunschvicg, n. 434. Cf. M. Zundel, *L'homme passe l'homme*, Le Caire, Editions du lien, 1944.
47. Address to the Representatives of non-Christian Religions, Dec. 3, 1964, AAS 57 (1965), p. 132.
48. Jas 2: 15-16.
49. Cf. *Mater et Magistra*, AAS 53 (1961), pp. 440 f.
50. Cf. AAS 56 (1964), pp- 57-58.
51. Cf. *Encicliche e Discorsi di Paolo VI*, vol. IX, Roma, ed. Paoline, 1966, pp. 132-36, *Documentation catholique*, t. 43, Paris, 1966, col 403-6.
52. Cf. Lk 16: 19-31.
53. *Gaudium et Spes*, n. 86, # 3.
54. Lk 12: 20.
55. Message to the world, entrusted to Journalists on Dec. 4, 1964. Cf. AAS 57 (1965), p. 135.
56. Cf. AAS 56 (1964), pp. 639 f.
57. Cf. *Acta Leonis XIII*, t. XI (1892), p. 131.
58. Cf. *ibid.* p. 98.
59. *Gaudium et Spes*, n. 85, # 2.
60. Cf. Encyclical *Fidei Donum*, Apr. 21, 1957, AAS 49 (1957), p. 246.
61. Mt 25: 35-36.
62. Mk 8: 2.
63. Address of John XXIII upon Reception of the Balzan Prize for Peace, May 10, 1963, AAS 55 (1963), p. 455.
64. AAS 57 (1965), p. 896.
65. Cf. Encyclical *Pacem in terris*, Apr. 11, 1963, AAS 55 (1963), p. 301.
66. AAS 57 (1965), p. 880.
67. Cf. Eph. 4 12; *Lumen Gentium*, n. 13.
68. Cf. *Apostolicam Actuositatem*, nn. 7, 13 and 24.
69. Lk 11: 9.