

John Paul affirms industrial growth

In his address to the Third Latin American Episcopal Conference (CELAM III), delivered in Puebla, Mexico, on Jan. 28, 1979, Pope John Paul II reaffirmed Pope Paul VI's policy of industrial progress articulated in Populorum Progressio, and lashed out at the anti-technology movements clustered under the rubric of the "Theology of Liberation." Following are excerpts of the official text of the Pope's address.

... This Third Conference should, therefore, take as its point of departure the conclusions of Medellin (CELAM II), with everything positive that it has to offer, but without ignoring the incorrect interpretations sometimes made which require serene judgment, timely criticism and a clear statement of position ...

... As shepherds, you have the clear consciousness that your principal obligation is to be teachers of the truth. Not of human, rational truth, but the truth that comes from God; that carries with it the principle of authentic human liberation....

Today in many places "reinterpretations" of the Gospel have been in circulation — and this is not a new phenomenon....

In some cases either they obscure the divinity of Christ or they indict themselves with interpretations at variance with the faith of the Church. (To them) Christ would be merely a "prophet," an announcer of the kingdom and the love of God, but not the true son of God, and thus would not be the center, the subject of the very evangelical message ...

Any silence about, any forgetting, any mutilation, or any inadequate emphasis on the integrity or the mystery of Jesus Christ that distances itself from the faith of the Church, cannot be the valid content of evangelism....

If the Church is active in the defense or in the promotion of the dignity of man, it is so in accordance

Populorum Progressio for world peace

The Ecumenical Fight for Progress

The 1967 Populorum Progressio, presented by Pope Paul VI to the 1968 CELAM II meeting in Medellin, Colombia, is the official ecumenical program for the organizing activity of the Catholic Church. From the section entitled To the Bishops; Priests; Religious; the Faithful; and to all Men of Good Will, we present the following excerpt:

Part I For man's complete development

Christian vision of development

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, ... 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....

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.... Conditions that are more human: the passage from misery toward the possession of necessities, the 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, cooperation for the common good, the will and desire for peace....

Industrialization

... If it is true that a type of capitalism has been the source of extensive suffering, injustice, and fratricidal conflicts whose effects still persist, it would 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....

Program and Planning

Individual initiative alone and the mere free play of competition could never assure successful development.... Hence, programs are necessary in order "to encourage, stimulate, coordinate, supplement, and integrate" 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 their common activity. But let them take care to associate

with its mission which, although of a religious and not social or political nature, can do no less than consider man in the integrity of his being....

The Church... always wants to be at the service of man; and to man as the Church sees him in the Christian vision it holds of anthropology. It does not need to resort to systems or ideologies to love, to defend, and to collaborate in the liberation of man....

It is therefore not out of opportunism or desire for novelty that the Church, "*expert in humanity*" (Pope Paul VI, speech to the UN, Oct. 5, 1965), is the defender of human rights....

Faithful to this commitment, the Church wants to stay free in the face of competing systems to opt solely for man... (it is) not through violence, power plays, or political systems, but by means of the truth about man (that) the road to a better future (can be found).

Thus is born the constant concern of the Church over the delicate question of property.... Pope Paul VI spoke on this question with special force and profundity in his encyclicals *Populorum Progressio* and *Mater et*

Magistra....

It is at these moments when the teaching of the Church, according to which all private property carries a social pledge, acquires a special urgency. With respect to this teaching, the Church has a mission to carry out: it should preach, educate individuals and collectivities, form public opinion, orient those responsible to the people. In this way it will be working in favor of society

It is vital that an economic system be just, that it promote development and the spread of public instruction and culture. The more just the economy, the deeper the consciousness of culture. This is precisely in line with that affirmed at the (Vatican) Council II: that, to achieve a life worthy of man, it is not possible to limit oneself to having more, one must aspire to be more

When Paul VI declared that "development is the new name for peace" *Populorum Progressio*, he had in mind the ties of interdependence that exist not only within nations, but also outside of them, on a world level

We again cry out: respect man, (for) he is the image of God

private initiative and intermediary bodies with this work....

... It is not sufficient to increase overall wealth for it to be distributed equitably. It is sufficient to promote technology to render the world a more human place in which to live....

... Basic education is the primary object of any plan of development....

Part II The development of the human race in the spirit of solidarity

...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 underdeveloped 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 people...

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. What is true of the immediate struggle against want, holds good also when there is a question of development. Only worldwide 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.

... 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 so 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... And the receiving countries could demand that there be no interference in their political life or subversion of their social structures...

Development is the new name for peace

Excessive economic, social and cultural inequalities among peoples arouse tensions and conflicts, and are a danger to peace.... Peace cannot be limited to a mere absence of war, the result of an ever precarious balance of forces....

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....