



Montero, Bolivia — (RNS) — In a remote Bolivian mission station, Father Frank A. Gerace, a Maryknoll missionary, baptizes an infant.

and effective Christian charity, an esteem for spiritual values.

68. Young students

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 are to be found in their own countries where they had grown up.

69. Emigrant workers

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. Social sensitivity

Our second recommendation is for those whose business calls for them to countries recently opened to internationalization. Industrialists, merchants, larger or smaller, it happens that they are not lacking in social sensitivity in their own country, why then do they return to the inhuman principles of operation in less developed countries? Their advantage should be that they should become the initiators of social progress in the area of their activity. Their very presence of organization means for making intelligent use of the labor of the indigenous population, of training qualified workers, of forming engineers and staffs, of giving scope to their initiative, of introducing their progressively increasing measures in the responsible management. At least 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. Development missions

We are happy that experts are being sent in larger and larger numbers on development missions by institutions, national or international, or by private organizations. They are not to be confused with the "lordly" fashion, but as 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. The experts

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 these collaborative tasks. They do not confer on them a superiority in every field. The civilization which formed them consists, without doubt, of elements of universal humanism, but it is not the only civilization of valuable elements. More-over it cannot be imported without undergoing adaptations. The men on these missions will bring with them the component elements of the cultural riches of the country receiving them.

73. Dialogue

Between civilizations, as between persons, sincere dialogue instead 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 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 as educators, and as disciples, are in dialogue with the 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. Appeal to youth

Many young people have already responded with warmth and enthusiasm to the appeal of Pius XII for lay missionaries. Many also are those who solve 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. We believe these undertakings and the good will which inspires them, belong to Christ bear His ap-
"I was hungry and you gave me to eat, thirsty and you gave me to drink, naked and you clothed me, sick and you visited me, a prisoner and you remain indifferent to the lot of my brothers who are still buried in wretchedness, and victims of insecurity, slaves of ignorance. Like the Christians must sympathize with this misery: "I have pity on this multitude."

75. Prayer and action

The prayer of all ought to rise with fervor to the Almighty. Having become aware of such great misdeeds, 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 his responsibilities 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 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 friends.

76. Conclusion

Excessive economic, social and cultural inequalities among peoples arouse tensions and conflicts, and as a result, peace, and the development of the peoples of the world, and our wish is that they grow in prestige and authority. "Your vocation," as we

urgent social duty to redirect them to their primary finality.

23. Property

"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?" It is well known how strong were the words used by the Fathers of the Church to describe the prodigious attitude of persons who possessed the riches of this world. They are ready to give them all to help the poor. You are not making a gift of your possessions to the poor person. You are handing over what you have to him. For what has been given in common for the use of all, you have arranged it so that it goes only to the poor. That is private property does not constitute for anyone an absolute and unconditional 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 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 responsibility of public authority, to look for a solution, and better organized, there is a risk of its dehumanizing those whom it serves, for work is human only if it remains XXIII cause, they are extensive, unused or poorly used, because they give everyone who works his proper dignity by making him a true sharer in the work he does with others: "every ef-

24. Use of revenue

If certain landed estates impede the general prosperity because they are extensive, unused or poorly used, because they give everyone who works his proper dignity by making him a true sharer in the work he does with others: "every ef-

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 per-
nature's secrets from her and
research and discovery, the
ability to take a calculated risk,
boldness in enterprises, gener-
osity in what he does and a
sense of responsibility.

26. Liberal capitalism

But it is unfortunate that on these new conditions of society which considers 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 the universal imperialism of "money." One cannot condemn such abuses too strongly by solemnly recalling at the service of man. But if it is true that a type of capitalism has been the source of excessive suffering, injustices and indignities, it would also be wrong to attribute to it a long to the woful system which accompanied it. On the contrary one must recognize in the distribution made by the organization of labor and of industry to what development has accom-

27. Work

Similarly with work, while it can sometimes be given exaggerated significance, it is for God. Man must work, and his work must be done in the spirit of the mission of sharing in the creation of the supernatural world which means to build up together that perfect Man of whom St. Paul speaks "who realizes the fullness of Christ."

28. Confrontation

There are certainly situations whose injustice cries to heaven. When whole populations destitute for necessities are being treated 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 fight these wrongs to human dignity, is a grave temptation.

29. We must make haste: too many are suffering and the time is short. It is for each one to take his share in the work with generosity, particularly those whose education, position, or opportunity for action give them their own possessions as several of our brothers in the episcopacy have done. In so doing they will live up to men's expectations and be faithful to the Spirit of God, since it is the same who has created and continues to advance in our hearts the irrefragable requirements of his dignity.

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means for attaining these, and it is for them to stimulate all the forces engaged in this common activity. But let us not care to associate ourselves with greater misery.

31. Individual initiative alone and the mere free play of competition are not sufficient to avoid the risk of increasing still more the wealth of the rich and the misery of the poor in their while leaving the poor in their misery and adding to the servitude of the oppressed. Hence programs are necessary in order to 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, and the ends to be achieved, and the

32. Reform

We want to be clearly understood: the present situation must be faced with courage and the injustices linked with it must be fought. Development of the fundamental rights of the human person.

33. The family

But man finds his true identity only in his social relationships. The family, the nucleus of mental life, the family's influence may have been excessive, in some places, when it was exercised to the detriment of the fundamental rights of the individual. The long-standing social frameworks, often rigid and unchangeable, have nevertheless, still necessary for relaxing their progressively relaxing their progressively hold on the population. But the natural family, monogamous and stable, such as the divine plan conceived it and as Christianity sanctified, must remain the nucleus of the human person's life, come together and help one another to grow wiser and to har-

34. At man's service

This is true since every program, made to increase productivity, has, in the last resort, no other aim than to give man more freedom. 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. It is in fact 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 invest one's own work. Progresses should avoid those on the road to development in this field. Tomorrow's technology can beget evils no less redoubtable than those due to the liberation of yesterday. Economics and technology have a duty to be fulfilled together. 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 limits he must respect.

35. Efforts to literacy

It can even be affirmed that economic development is the primary object of any plan of development. Indeed, hunger is no less devastating than hunger for food, an illiterate is a person without an undiminished mind. To be able to read and write is to acquire a confidence in one's own capacity and to discover with one's own 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 emancipation, as well as of personal enrichment, instrument of economic progress and of development." We also rejoice at the good work accomplished in this field by private initiatives, by the public authorities and by international organizations; these are the primary agents of development, because they require that capable of acting for himself.

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Vatican City — (RNS) — Pope Paul VI takes part in traditional Holy Thursday rites commemorating Christ's washing of the feet of His 12 Apostles on the eve of His Passion and Death. The Pope washed and kissed the feet of 12 boys. The ceremony was held in the Basilica of St. John Lateran, the pontiff's own church as Bishop of Rome.