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monize personal rights with the other requirements of social life."

37. Demography

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 favoring 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 toward 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.

38 Professional organizations

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. Legitimate pluralism

All social action involves a doctrine. The Christian cannot admit that which is based upon a materialist 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. Promotion of culture

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 note worthy advantages to others." 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 posses 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. Source of temptation

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 creaetures, can be more easily drawn to the worship and contemplation of the Creator." However, "modern civilization itself often complicates the approach to God, not for any essential reason, because it is excessively engrossed in earthly affairs. Developing nations must know how to discriminate among those things that are held out to them: they must be able to assess criticially, 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. Conclusion

What must be aimed at is complete humanism. And what 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." 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."

Part II

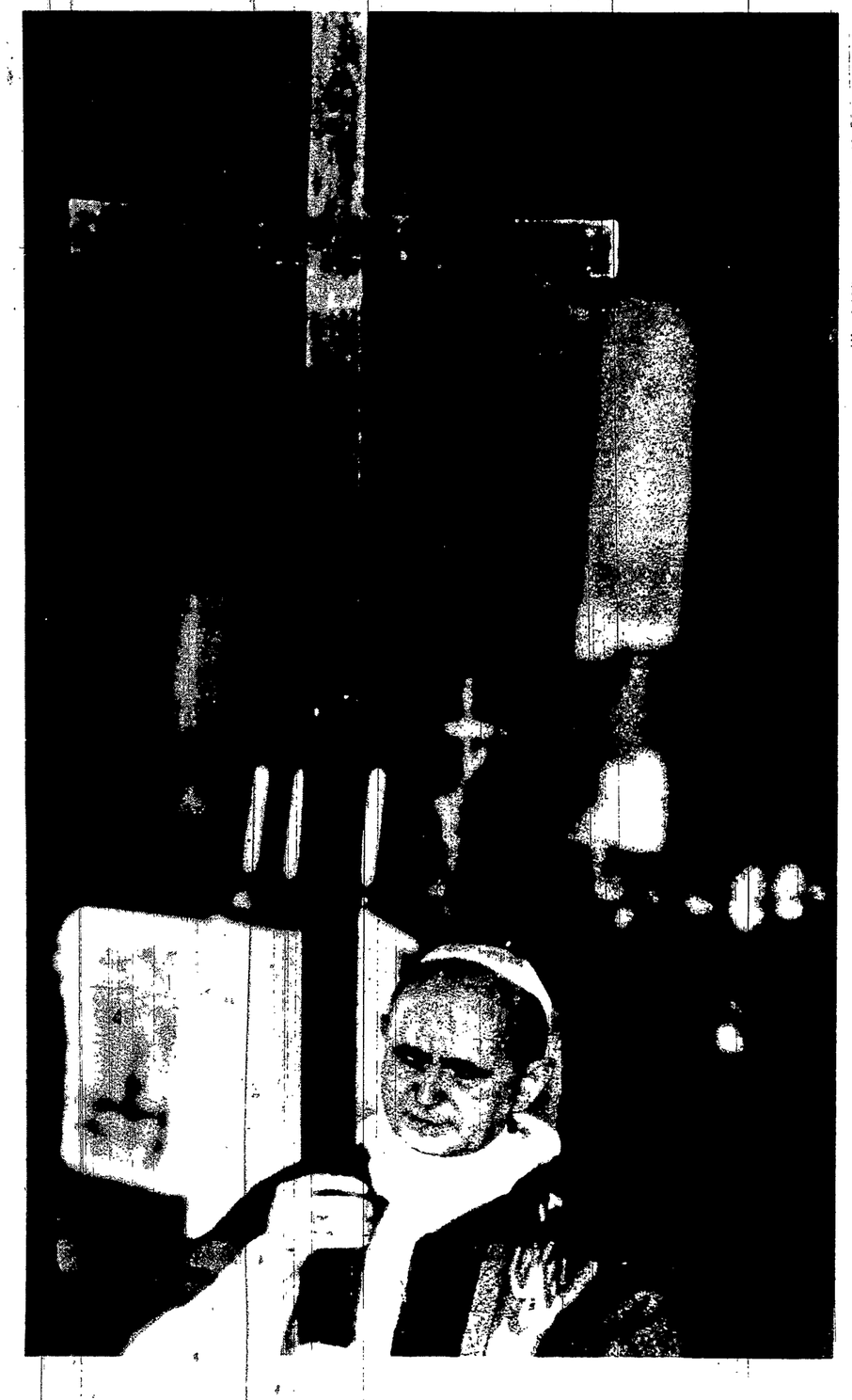
Spirit of Solidarity

43. Introduction

There can be no progress toward 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." We also suggested a search for concrete and practical ways or organization and cooperation, so that all available resources be pooled and thus a true communion among all nations be achieved.

44. Brotherhood of Peoples

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 toward 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.



Rome.— (RNS) — Pope Paul VI carries a wooden cross during Good Friday evening commemoration of the Stations of the Cross at Rome's Colosseum. Following the Way of the Cross, the pontiff delivered a homily from a pulpit on the flank of the Palatine Hill. He said that all Christians have a cross to carry "in some way and in some measure," in that they must face life with courage and learn how to love their fellow human beings.

45. War against hunger

"If a brother or a sister be naked," says St. 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?" 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. Today

Anguished appeals have already been sounded in the past: that of John XXIII was warmly received. We ourselves repeated it in our Christmas Message of 1963, and again in 1966 on behalf of India. 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. Tomorrow

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. 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. Duty of human solidarity

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." 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 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 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 skill at the disposal of less fortunate peoples.

49. Superfluous wealth

We must repeat once more that the superflous 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.'"

50. Planning

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. World fund

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.

52. Its Advantages

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. Its urgency

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, 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. Dialogue to start

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. 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 payment 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 toward 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. Its necessity

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. Increasing Disproportion

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 underdeveloped 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. Beyond Liberalism

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. Justice between nations

The teaching of Leo XIII in Rerum Novarum is always valid: if the positions of the contracting parties are to 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. 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. Measures to be taken

Moreover, this has been understood by the developed nations themselves, which are striving, by means of appropriate measures, to reestablish within their own economies a balance, which competition, if left to itself, tends to compromise. Thus it happens that these nations often support their agriculture at the price of sacrifices imposed on ecnomically 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. International agreements

In this area one cannot employ two systems of weights and measures. What holds for a national economy or among developed countries is valid 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. Nationalism

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 isloates 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

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. A unified world

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, means of the reorganization which is required, will discover the ways that will allow peoples which are still underdeveloped, 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. Artisans of own destiny

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. Welcoming others

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 assails them, as they recall so much "unmerited misery." 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

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