



This is Progress

An abridged version of *Populorum Progressio*
(Encyclical Letter of Pope Paul VI, 1967)

PROGRESSIO

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The logo for 'livesimply' features a stylized plus sign inside a circle, followed by the word 'livesimply' in a lowercase, cursive-style font.

This abridged translation of Pope Paul's encyclical letter *Populorum Progressio* (*On the development of peoples*) was prepared by Father R V Bogan of Wonersh Seminary. The official text of the encyclical letter is in Latin, but the letter was originally written by Pope Paul and his advisers in French. By consulting both the Latin and the French, Father Bogan has produced a creative translation of remarkable power. This edition follows the text as first published in 1976, with some small adjustments to update language or terminology.

The original paragraph numbers from the encyclical letter have been retained for easy reference.



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Introduction

- 1 Progress means many things to the peoples of the world. For some it means escape from hunger, from poverty, from disease and ignorance. For others it means sharing out more fully the good things of civilisation.

Progress can mean seeing more clearly what makes life really human. Or it can mean a whole people setting off courageously to find their self-fulfilment.

All this human development the Church is watching closely. For Vatican II has reminded her of what the Gospel has always taught: her duty to serve all. She can help them see every side of human progress. She can persuade everyone to act as one human race.

- 2 Popes in the past wrote much about social justice and injustice.
- 3 Pope John, and the Council he inspired, taught us to hear a whole world's cry for help: the hungry crying for food to those who have too much; those crying in pain to those whose duty is love. The Church hears all with grief, and commands each one of us to listen, and to act.
- 4 Pope Paul has seen for himself the problems of peoples trying to develop, in Latin America, in Africa, the Holy Land, and India. He pleaded personally for all poor people before the United Nations.
- 5 Since the Council, Pope Paul has set up a special Commission of the Church called 'Justice and Peace'. It is to bring home to all God's people what progress means for all humankind. It is to show clearly just how each of us can help.

Pope Paul calls upon all Catholics, all Christians, all people of goodwill, not to talk, but to act. To act to such effect that each person in the world, and all people put together, can progress all the way towards complete development.

Father and son in Guadalcanal, Solomon Islands

Part I:

Personal development

1 The facts

- 6 What progress do people want to make? They want freedom from the depths of poverty. They want security, enough to eat, good health, a steady job, more say in how their lives are run and not so much oppression. They want to be treated like human beings. They want the chance of better education.

In a word, what they want is more. They want more to do. They want to know more, and have more, because what they really want is to be more. Yet all the time they go on wanting more, for most of them things are getting worse, not better.

New-born nations need to grow as well as to be free. Each needs to stand on its own feet as a society and an economy. The way that people live together is what makes nations human.

- 7 In the old days colonisers all too often simply used their colonies for their own selfish ends. When they went, they left behind a shaky economic set-up often dangerously dependent on a single crop, subject to the ups and downs of world demand.

Not all they did or left behind was bad. At least they brought some science and technology, a little education, better health, communications, and better living standards.

- 8 None of these benefits goes very far to help a new country trying to develop in today's harsh economic climate. Left to themselves, the workings of international trade tend to make the rich grow richer, while the poor develop slowly, if at all.

Schoolgirls in Bolivia



What does grow bigger every day is the gap between the rich and poor. Some countries grow more food than they need, while others cannot grow enough. Trade between them is impaired, because the needy peoples cannot rely on steady export markets to pay for what they lack.

- 9 Conflict between rich and poor now covers all the earth. It is not only factory workers who resent the way things are. Now, increasingly, the farmers on the land are waking up to what is wrong.

Inequality in the sharing of our wealth is not the only scandal crying out for justice. Now, increasingly, the scandal is inequality in the sharing-out of power. In many lands a few rich people still dominate the rest. While they enjoy a civilised existence, the rest stay poor. And worse, they are deprived of any say in how their lives are run. For them both life and work lack human dignity.

- 10 Conflict goes on between the old and new, between the traditions of the past and the new ways of industrial society. Old ways of social life which cannot bend to meet the change may snap.

Old ways meant very much to families and to a person's need for security. Old people cling to them. The young escape, and eagerly embrace the new. Conflict between the old and young revolves around a painful choice: Must people preserve old ways and old beliefs? Or must these be abandoned to further human progress?

Do we have to throw away the wealth of old traditions before we can enjoy the benefits of new technology? All too often, tragically, the old, with all its spiritual strength, is lost; and yet the new fails to produce the promised blessings.

- 11 These conflicts breed confusion, and with it comes temptation. Wild promises excite people's hopes, and breed in turn violence, revolt, and total tyranny. These are the facts.

2 The Church and progress

- ¹² The Church is taught by Christ. He preached his Gospel to the poor. He said this was a sign that he was sent by God (Lk 7:22).

The Church herself has always been committed to human progress, as well as to the Gospel. Her missionaries have built not only churches but hostels and hospitals, universities and schools. They have taught the people whom they serve the best way to develop their natural resources. They have protected them from greedy foreigners.

Humanly speaking, their work was not always perfect. Quite often the Gospel message was confused with ways of thought and styles of life from the missionaries' home countries. But often too, missionaries worked hard to preserve and develop the way of life they found. Often too, they were the pioneers of progress and cultural advance. Charles de Foucauld, known from his kindness as the 'Universal Brother', is just one example of such loving service. Today many others, urged on by that same love of Christ, serve selflessly the peoples of the world to whom they have been sent to preach the Gospel.

- ¹³ The time has come for more than local, isolated action. Everyone must act together to tackle every side of this problem of human progress, the great social problem of today. As an expert on humankind, the Church has much to offer. Like Christ, she lives to witness to the truth. She wants to save, and not condemn; to serve, and not be served. She was founded to set up the Kingdom of Heaven, right down here on earth. She was not founded to dominate the earth. Her realm is quite distinct from that of earthly governments. Yet here she is, among people now, reading the signs of the times. These signs of life she then explains for all in the Gospel's light.

She shares people's highest hopes. She suffers when they fail. She longs to help them reach their goal. She offers what she has herself: a vision spanning all the world, of humanity, and of humankind.

- ¹⁴ There is more to progress than economic growth. Genuine progress must be complete. No one can be left out. No part of anyone can be left out. For as the French Dominican Father Lebret once wrote: 'Progress is part of

civilisation. Economic growth is based on people. What counts for Christians is the human person, each person, each group of people, everyone.'

- 15 In God's plan, every single person is called upon to grow. Each life is a vocation. From birth, we carry within ourselves the seeds of personal growth. Each of us can bear the fruit proposed for him or her by God. This is progress.

God gives to every one of us both intellect and will. So we are all responsible for growing as we should. Those who teach us, and those who surround us in life, can help, as they can hinder. But each individual remains the one who is chiefly responsible for failure or success in the way he or she grows.

- 16 Personal growth is not optional for us. As a person able to think, each one of us must reach out towards the God who made us. God's will that we must grow sums up our human duty. God leads us on, beyond the fullest growth of human nature, to a higher humanism. By union with the living Christ we have the opportunity for complete fulfilment. The summit of human development stands high above what our own efforts can attain.
- 17 Every man and woman is a part of humanity. All are called to grow together. Like the waves of the sea, civilisations rise and fall, but the tide of history sweeps humanity on.

We are the heirs of the past and we benefit from the work of the present. We ourselves have a binding duty to be at the service of all, especially those still unborn. This is solidarity, a fact and a blessing, but also an obligation.

- 18 St Paul said: 'If people will not work, neither let them eat.' (2 Thess 3:10) It is right to work hard but the fruits of labour can turn sour. Those who grow too rich develop all too soon a taste for power. Avarice can choke individuals, families, and nations. Avarice can corrupt both rich and poor.

Village elder in Njaluahun, Sierra Leone



19 Having more and more must not become an end in itself. All progress is precarious. Progress is needed if human beings are to become more fully human. It imprisons them once it becomes their only goal. When that happens, hearts harden, minds close, friendships die.

Self-interest on its own brings people together until it drives them far apart. Exclusive concentration on having more means being less. For nations, as for people, avarice is the clearest form of moral underdevelopment.

20 Progress demands more and more technicians. It also demands more and more thinkers. It demands research to look for a new humanism, so modern men and women can find themselves again. Love, friendship, prayer and contemplation are necessary values. Without such gifts people can make no proper progress from what is less to what is more genuinely human.

21 What is less human? The material destitution of those who lack the means of life; the moral destitution of those maimed by selfishness; the network of oppression fostered by the abuse of wealth and by abuse of power; exploitation of the workers; crooked business deals.

What is more human? The end of want; everyone having enough; the end of social ills of every kind; more knowledge; more culture; respect for the dignity of others; the spirit of poverty (Mt 5:3); cooperation for the common good; the will for peace.

More human still is when people get their values right. God must be recognised as humanity's beginning and end. Most human of all is faith: a gift from God welcomed by people in joy and goodwill. And with faith, there is unity in the love of Christ, calling us all to share as sons and daughters our Father's life.

3 What can we do?

22 'Fill the earth and conquer it.' (Gen 1:28) The Bible makes it clear that human beings, by their work and by their wits, should give new meaning to all creation. All things were made for them. Every one of them has a right to find in the world all he or she needs for life and for progress. God

has made the earth and all that it contains for all to share. The earth's goods must be divided fairly and this right of everyone to a just share comes first. Even the right to private property and the right to free enterprise must yield to justice. All other rights must help, not block, this basic right of every human being.

- 23 If people are rich but shut their eyes to those who stand in need, the love of God is missing from their hearts (1 Jn 3:17). 'If people are rich and do give help to those who stand in need, they only give the poor what was already theirs. The earth was made for all, not just for the rich.' So wrote St Ambrose.

The Church has always taught that not for anyone is private property an absolute unbridled right. The Church has always taught that any conflict between the rights of private property and the basic rights of the community must be resolved by public authority, that is, by government with the help of all.

- 24 From time to time the good of all demands that private property should be taken over by the state. This should be done if landed estates have grown too great or cause dire poverty, or if they hamper seriously the prosperity of the whole community.

Those who have money cannot just spend as they please, or speculate, regardless of the way that others are affected. Those who have money cannot be allowed to send their wealth to other countries regardless of their community's need.

- 25 Modern industry brings progress. Modern men and women make increasing use of industry to conquer the earth. Modern industry breeds discipline, research, and bold initiative, and a new sense of responsibility.
- 26 But modern industry is built on sand if profit is the only motive. When private ownership of modern industry admits no social obligations, and claims unbridled freedom, the way is clear that leads to the tyranny of wealth. Capitalism has often bred too much misery, too much injustice, too much bitterness and strife. Industrialisation itself has not brought these abuses. The wretched system that came along with it has brought evil into being.

- 27 God wills that people should work. The Creator made every human being in his own image. In their creative efforts people learn what fellowship can mean in human wills and minds and hearts.
- 28 But work can make people selfish, or lead them to revolt. Work can bring out in people a professional conscience, a deep sense of duty, a spirit of communal love. But modern work, too highly organised, can dehumanise the worker. Work keeps the worker human when it keeps him or her intelligent and free. To give workers human dignity the organisation they work for must become a community of people.

The Christian worker sees more than human dignity in daily toil. For him or her it means to work with Christ in building up a new humanity (Eph 4:13), the fullness of Christ, the Complete Human Being.

- 29 Haste and urgency are called for now, or else humankind will never make the progress that it needs. But too much haste may lead to failure if plans are made too rapidly; or if the changes brought about dislocate society.
- 30 Some human situations cry to heaven for justice. Revolution may well seem justified when whole nations are deprived of basic human rights.
- 31 But unless the tyranny defied persistently attacks fundamental human rights and so endangers grievously the good of all, a revolution, as a rule, brings only greater evil in its wake. A wrong cannot be righted at the price of something worse.
- 32 The present situation demands great courage as we fight against injustice. It calls for radical reform without delay. All must play their part, according to their gifts, and give of their possessions; for the Gospel is a ferment, exciting in the human heart a fierce regard for human dignity.
- 33 Genuine development can be guaranteed neither by individual action nor by competition alone. The risk is always there: the rich may well grow

Sugar plantation worker in Fiji



richer and the powerful more powerful; the poor stay fixed in poverty; the oppressed grow more enslaved. National planning is needed to encourage, and to stimulate, coordinate, support, and integrate, the efforts being made by individuals and groups below the level of the state.

Then let the governments take good care to help, and not to swamp, the efforts being undertaken. Total takeover by the state must be avoided. The whims of public planners can stifle liberty and devour the basic rights of every human person.

- 34 The only point in planning is service of the human person. Planning is needed to banish inequality; to fight discrimination; to set people free, and give them full responsibility for their own bodily well-being, for their own moral progress, for their own spiritual fulfilment. Development means social progress as much as economic growth. It is no use piling up wealth if it is not shared out fairly.

Technology is meaningless if it makes life inhuman. Tomorrow's technocrats can be just as disastrous as yesterday's capitalists. Once people lose control over the progress they are making, they cease to be human.

- 35 The first thing a country should develop is basic education. Starving a person's mind hurts just as much as starving the body. Literacy is the foundation stone of self-confidence for the individual and progress for the society. Those who have struggled to spread literacy have begun the work of development. Those who are literate can act for themselves.
- 36 Family life is the bedrock of human society. Sometimes family ties have held back progress. But the basic human family group designed by God (Mt 19:6) and sanctified by Christ remains the focal point for personal growth of the different generations. It is in the family that people learn to fit together the life of the individual person and the life of the human group.
- 37 The population explosion adds to the difficulties of development. People can grow faster than food. The state can step in here, with advice and practical help, provided they respect the moral law and the parents' freedom. Parents themselves must decide how many children to have. Parents themselves must consider their responsibilities before God, and before each other, before their present children, and before the

community. Parents themselves must follow their consciences, formed by the law of God.

- 38 In the task of development, professional organisations and groups not only help their members to make material progress, but also educate them to work for the common good.
- 39 All groups, whatever their underlying beliefs, deserve our admiration when they work unselfishly in a true spirit of community.
- 40 Even more important for genuine progress are the culture and institutions handed down by ancestors. Many poor countries are rich in ancient culture. These truly human values must never be sacrificed on the altar of progress. What does it profit a people if it gains the whole world but suffers the loss of its own civilisation? (Mt 16:26)
- 41 Let poorer nations beware of falling into that temptation which richer nations have. Developed nations, all too often, have aimed only at material prosperity. Such a goal may well be good. Escape from misery can set people free to lift their hearts in prayer. But too much wealth will block the path to God. Developing nations must learn to choose with care between the evil and the good in what is offered by the rich.
- 42 A deeper humanism is what the world most needs, a humanism that is complete and seeks the full development of the whole personality in every human being. A godless humanism now seems to be prevailing. Cut off from God, people can control the earth, but not themselves. Godless humanism is inhumane. True humanism does not close in upon itself, but opens to the Absolute in grateful praise for the human vocation. True humanity is only realised by surpassing itself.

Part II:

Development for all people

- 43 People cannot progress by themselves alone. All must grow together. In Bombay, Pope Paul said: 'People must meet each other, and nation must meet nation, as children of God together. United in such communion, all must work as one to build the common future of humankind.' If such work together is to be successful, it must be down to earth, and practical. All resources must be pooled.
- 44 The wealthy nations of the world must act today in solidarity, justice and charity. Solidarity cries out that aid be given from rich to poor. Social justice cries out that trade between two countries, one rich, one poor, is not to be one-sided, in favour of the rich. A world-embracing charity cries out that the world be made more human for all. Our world cannot stay civilised if progress for a few obstructs development for all the rest.

1 Solidarity: aid for the weak

- 45 St James said: 'If a brother, or a sister, lacks clothes or food, and one of you says: "Go in peace" but gives nothing, that is no use at all.' (James 2:15-16)

Today, in many lands, countless men and women are starving. Countless children suffer from malnutrition. Many die young. Many fail to grow, as they should, in body and in mind. Whole regions are condemned to hopelessness.

- 46 Anguished appeals on their behalf have been made so frequently. Pope John appealed. Pope Paul appealed. The popes have always backed the war on hunger waged by the FAO [the United Nations Food and Agriculture Organisation]. Urged on by their bishops, many Catholics are in this fight. They gladly spend themselves to help the needy. Their notion of who is their neighbour is always growing.

Woman in Madras, India



47 Such aid alone will never be enough, nor will investment or gifts, or loans. It is not enough to conquer hunger or put an end to poverty. Our goal must be to build a world – a world developed to the full, so much so that all men and women, no matter what their race or creed, can live a truly human life.

Our goal must be, for every man and woman, a life set free from all oppression.

Our goal must be, for every man and woman, a life made strong enough to master nature, and be free.

Our goal must be a world where liberty is real; a world where Lazarus can sit at the rich man's table (Lk 16:19-31). The rich must learn to have a non-stop generosity.

Conscience, a new conscience for our times, is calling each of us to self-review: Am I really doing all I can to help the poor and hungry? Am I prepared to pay more taxes in order that the government can do more for development? Am I prepared to pay more in the shops for goods imported from abroad so that people who produce these goods are paid a decent wage? Am I prepared to leave my country to help the younger nations?

48 There must be human solidarity between individuals and peoples. The Vatican Council said: 'Developed nations have an urgent duty to help the developing ones.' This teaching must be carried out. Normally, a country's population should be the first to benefit from all it can produce. But nowadays, no country can keep its wealth just for itself alone. All nations should produce more goods, and better goods, for the benefit of the whole human race. It should be normal, now, for all developed nations to help the under-developed with some agreed percentage of their national income. It should be normal, now, for all developed nations to send not only aid in cash and kind, but also personnel. The under-developed nations need the skills of teachers and technicians.

49 Once more we say: the surplus riches of wealthy countries must help those countries still in need. It is still true, today, to say that charity begins at home. But home, today, is all the world.

If help does not arrive, God's judgement, and the anger of the poor, will both rise up against the avarice of the rich. Civilisations die when they turn in on themselves. The story of the rich man in the Gospel still holds true. God said to him: 'You fool, this night I do require of you your soul.' (Lk 12:20)

- 50 The efforts being made must not remain scattered and isolated. Nor must they be opposed on grounds of national prestige or national power. The situation demands concerted action. This must be planned with studies made in depth. The aims of action – and the means – must be agreed, to meet the present situation and to prepare for what lies in the future. Planning a better world involves far more than economic growth or even social progress. A better world involves new dignity for humanity.
- 51 Pope Paul, in Bombay, urged the setting-up of a great World Fund. The money would come from reductions in military expenditure. Such a Fund would be a symbol and an instrument for worldwide collaboration. Only then would there be the death of sterile rivalries and the birth of dialogue among the peoples of the world.
- 52 There is no need to end commitments to aid, such as now exist, between some groups of nations. These aid agreements usually replaced the unfair relationships of the old colonial days. Existing agreements can best be seen as stepping stones towards a world community. In such a light, they need not cause suspicion of neo-colonial designs.
- 53 The World Fund proposed could bring an end to waste, which is scandalous. Countries squander cash to boost their pride while millions starve. The money spent on arms is scandalous, while schools and homes and hospitals remain unbuilt. Let those responsible for such grave scandals hear what we say before it is too late.
- 54 Pope Paul once again calls all people to dialogue. Dialogue, between the wealthy and those in need, can throw new light on what their needs are. Dialogue can eliminate the ever-mounting debts of needy countries. As it is, the interest they pay eats up their progress. Dialogue can ensure instead that little interest, or none at all, has to be paid on loans. Dialogue can guarantee that loans are wisely spent. Dialogue protects the

nations who get help from being dominated. For true dialogue can occur only between two peoples equal in dignity: an effective and mutual sharing.

55 Some places are so poor that progress seems impossible. But poor though the folk may be, they still remain our fellow men and women. They still need help and need to be convinced that they can help themselves. This task is hard. It calls for constancy and courage in a concerted effort. But the effort must be made, for it concerns human life, civil order, and the peace of all the world.

2 Justice in trade

56 The efforts being made to help the needy countries to develop are being undone when trade between these countries and the rich is unbalanced. All foreign aid is met with justified suspicion when one hand takes away what the other hand has given.

57 The nations that are industrialised export mostly manufactured goods. Emerging nations normally sell food, fibres and other raw materials. The trouble is that most of the value and profit is in manufactured goods, while the market price of raw materials fluctuates. A sudden fall in prices can wipe out all the gains made by a developing nation. A country which must export to pay for what it needs can be quite crippled in this way. Here is one reason then why the poor stay poor yet see the rich grow richer.

58 Free trade is not enough to regulate world markets. Free trade can work quite well between two equal partners. Free trade between unequal states can be disastrous.

59 Leo XIII once wrote about such inequality in fixing wages. He wrote that unequal partners may agree, but their agreement can still be quite unjust; and agreements lack real freedom unless they rest upon the natural law of justice.

Tin miner in Bolivia



When states agree, they may seem to be quite free, yet their agreement may conceal a hidden economic tyranny. Social justice must come in to guarantee true freedom.

- 60 Developed states quite often interfere with freedom of trade within their own frontiers. Farmers get special subsidies; backward regions get special help. The same occurs within groups of nations which operate under a common market.
- 61 The same could well be done within the world community. Social justice demands that trade between the nations should be on equal terms. Agreement must be reached to keep some prices steady, to guarantee some products, to assist new industries. Such agreements would bring at once enduring benefit.
- 62 Other obstacles to worldwide justice come from nationalism and racism. New nations are jealous for their fragile nationhood. The older states take pride in all their heritage. Such feelings may be justified, but what the human race needs now is a global loyalty. Nationalism isolates one people from another. It can prove fatal when peoples need to draw together to share the work of progress.
- 63 Racism is found in many places. It can come disguised as tribal rivalry, or politics. In colonies, it kept apart the native peoples from the settlers. Today it makes a wall between one country and another. It hampers aid, and fosters hate instead. Whenever men and women in any country endure injustice because of race or colour, hatred develops.
- 64 In all this gloomy scene, there is one hope: people understand the need to work together. A sharpened sense of human fellowship is cutting through much ignorance. Emerging nations can join together and concentrate their efforts. Together they can agree on investment programmes, joint production plans, and marketing arrangements. With the help of international bodies, these countries can escape their present plight. Together they can set off along the road to progress.
- 65 It is not beyond human ingenuity to find a way in which all peoples can have a say in their own destiny. So often in the past human ingenuity has been spent on conflict between nations. May the day be near when force

gives way to friendship; when instead of using force nations cooperate. Even the newest and poorest nation can claim its share in building up the world community.

3 Universal charity

- 66 The world is sick. The illness comes from lack of fellowship.
- 67 When people migrate, their fellow human beings must learn to be good hosts. A special welcome must be made for migrants who are young. Unwelcomed, they soon succumb to loneliness, to feeling lost, to soul-destroying depression. Unwelcomed, they soon note the contrast that exists between the luxury and waste they see around them, and the poverty they knew.
- 68 Students come to advanced countries to learn all they can. They acquire a good formation, but all too often lose respect for their homeland's spiritual values.
- 69 Migrant workers too deserve a better welcome. To have the cash to send back home, they often must endure inhuman living conditions.
- 70 Those who are sent to work in developing countries need to have good social sense. As managers, or merchants, or agents of the big concerns, they need to be among the first to work for social progress. Their ability to organise should be used to develop the people's potential. They should ensure, whenever they can, that the people have a chance to share responsibility. Another thing they must ensure is justice in all their dealings. Nobody should ever be the victim of someone else's whims.
- 71 Those who go in teams to offer expert advice must go to serve and to collaborate, and not as masters. People soon appreciate a little human kindness.
- 72 When experts come with expertise they must season it with love. They must not think they have nothing to learn themselves. They must seek and understand the riches of the lands they visit. These experts can then help civilisations understand each other.

73 Dialogue builds fellowship between peoples. The nations will be brought together if all who are at work upon development, from heads of state to engineers, are moved by love. Their aim must be to build up in the world a new civilisation, based on a worldwide solidarity. Such dialogue must talk not so much of shopping-lists and technicalities, but more of human beings. To keep development human, technicians have to educate; they must convey the human side of true development. Should they succeed, when aid comes to an end, the friendship of two peoples will endure.

74 Young people, in great numbers, have gladly heard the call for lay people to be missionaries. Many more have joined various movements which help developing countries. Military service for some nations now takes the form of social service. All this is good. Let all who wish to belong to Christ hear with joy his words: 'I was hungry and you gave me food. I was thirsty and you gave me drink. I was a stranger and you welcomed me. I was naked and you clothed me. I was sick and you visited me. I was a prisoner and you came to me.' (Mt 25:35,36)

Christ also said: 'I have compassion on the crowd.' (Mk 8:2) To be a Christian means to share this love of Christ when faced with so much misery.

75 God is All Powerful. To God, then, we must pray that all humankind uses its mind and will in the battle for progress. And as we pray, we must resolve to do our utmost in this fight. Let all, both strong and weak, join hands like brothers and sisters to bring this battle to an end. As Pope John said: those who fight for peace make everyone their friend.

4 Development is the new name for peace

76 Peace will be lost if tensions go on mounting between the over-rich and the over-poor. Pope Paul has said: the Church, in all her charity, must do far more to help the countless legions of the poor.

Peace means far more than a precarious truce. Peace is the fruit of anxious daily care to see that everyone lives in justice as God intends.

Mending fishing nets in Sierra Leone



- 77 Peoples trying to develop must help themselves. But the development that leads to peace can come only when all peoples help each other.
- 78 For nations to collaborate, international bodies are required to plan and regulate this work. As Pope Paul said in New York to the United Nations General Assembly: 'Your vocation is to bring together in true fellowship, not just some people, but all humankind. The need is clear: to have, in the course of time, world government by a world authority.'
- 79 Is this idea absurd? Those realists who say it is quite fail to see the very real dynamic trends throughout the world towards world unity. It is a painful, uphill road, but love makes light of pain. As Christians know, they have to follow Christ in sacrifice until His Body is complete and God's people are assembled (Eph 4:12).
- 80 Along this road we move as one. For all of us, the hour has come to act. On all of us depend so many children's lives, the happiness of many homes, and the future of humankind. And each of us, and every people of the earth, must think responsibly, and act.

Final appeal

81 All Catholics are called to act. In the emerging nations, and in all other nations, the laity have their own special work. They must renew the daily life of men and women. The bishops lay down principles. The laity must act, using their initiative, not waiting for instructions. The laity must take the Christian spirit into the minds and hearts of people, into morality and laws, into the structures of society. The laity must breathe the spirit of the Gospel into the changes and reforms that have come.

Catholics of the richer lands must play their part as well to help development. They should be in the forefront of those who fight to build a better world, based on justice and equality.

- 82 Christians of every kind can work together, more and more, to build a better world; a world made human by the end of selfishness and pride; a world made human by the reign of real family love. As he did in Bombay, Pope Paul salutes all fellow Christians who fight to give their children a life to fit their dignity as children of God.
- 83 All people of goodwill must know how peace comes from development. Teachers, journalists, statesmen, delegates, all have a part to play. God give them strength to rouse the public's mind. Teachers can awaken in children's hearts a love for those in need. Journalists can keep before our eyes what has been done, and what still remains undone. For consciences can fall asleep, simply by forgetting. The rich must be reminded constantly that the poor, starving at their gates, would gladly eat some crumbs. (Lk 16:20-21)
- 84 Statesmen must mobilise their people to fight for a world community. They must persuade their citizens to accept less luxury. For peace will come this way. Delegates who meet to plan the world must do away with fruitless force. Friendship alone is the key to personal development and development for all humankind. For peace will come this way.
- 85 The world is sick because people will not think. We call on the world's wise men and women who thirst for truth and justice. Like Christ, we call on them to seek that they may find (Lk 11:9). Their thoughtfulness can

open paths that lead to true community, and make it possible for people to help each other. The thinker's task means deepening the minds of men and women and opening their hearts.

⁸⁶ All those who hear the cries of human suffering, all those who work to set the world aright, are true apostles. The daily bread they bring to people is a sign of more than human love. It is a sign of Providence.

⁸⁷ All these we bless. We call upon all people of goodwill to join in this work. If development is now the name for peace, who can refuse such work?

We plead in anguish, and in the name of Christ.

Pope Paul VI, Rome, Easter 1967



A boy in Uganda



A call for true progress

The *livesimply* project is a radical call to look hard at our lifestyles, and to choose to live simply, sustainably and in solidarity with the poor. In this way we can help create a world in which human dignity is respected and everyone can reach their full potential. This would be true progress, worth more than economic growth alone.

livesimply marks the 40th anniversary of Pope Paul VI's prophetic encyclical, *Populorum Progressio (On the development of peoples)*. Launching at the start of Advent in November 2006 and running through 2007, *livesimply* is a challenge to reach our own full human potential through reflection, celebration and action for justice.

Many organisations and agencies within the Catholic Church in England and Wales have signed up to *livesimply*, creating a new network determined to transform our communities.

For more details about what you can do as part of the *livesimply* project, see www.livesimply.org.uk



This is Progress is an abridged version of *Populorum Progressio*, Pope Paul VI's encyclical letter issued in 1967. One of the most important social documents issued since Vatican II, *Populorum Progressio* calls on Christians and all people of goodwill to unite and work for human development in a divided world.

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