Promoting Integral Human Development

DICASTERIUM AD INTEGRAM HUMANAM PROGRESSIONEM FOVENDAM

www.humandevolution.va
The preoccupation with the social development of humankind is a theme which the Church took up and made her principal concern from her birth. A reflection of the meaning of authentic human life in history and culture found expression already in Scriptures and in the writings of the Church Fathers, and are now taught by the Church’s Magistrium as the Church’s Social Teachings.
Pope Paul VI introduced the concept of integral development; **integral development** = not limited to mere economic growth. Authentic integral Dev. = well-rounded; it fosters the development of each person and of the whole man.

Fr. Lebret: we cannot allow economics to be separated from the human and the development of civilization where it fits. What counts for us is man, each man and each group of men, including the whole humanity! (Pp. 1967).

**Therefore, Development** indicates:

-- rescues peoples, first and foremost, from hunger, deprivation, endemic diseases and illiteracy.

-- From the **economic** point of view, = active participation, on equal terms, in the international economic process;

-- From the **social** point of view, IHD = evolution into educated societies marked by solidarity;

-- From the **political** point of view, = consolidation of democratic regimes capable of ensuring freedom and peace (Civ, 21).
Integral Development: Pp. John Paul II

- Though variously expressed, the social concern of the Church is directed towards an authentic development of man and society, and it seeks to respect and to promote all the dimensions of the human person. (SRS, 1)

- True development cannot consist in the simple accumulation of wealth and in the greater availability of goods and services, if this is gained at the expense of the development of the masses, and without due consideration for the social, cultural and spiritual dimensions of the human being. (SRS, 9; CA, 29)

- Thus it should be obvious that development either becomes shared in common by every part of the world or it undergoes a process of regression even in zones marked by constant progress. This tells us a great deal about the nature of authentic development: either all the nations of the world participate, or it will not be true development. (SRS, 17) *ie.* Inclusive development!
Integral Development: Pp John Paul II

- *Economic* development enslaves *(money must serve man, man must not serve money Pp. Francis).*

- Authentic Development includes the *cultural, transcendent and religious dimensions of man and society.* It recognizes the existence of such dimensions and endeavors to direct its goals and priorities toward the same. *(SRS, 46).*

- The development of the whole person and of all peoples, are also a matter of religion, ........ For it depends, above all, on God. *(SRS, 47; CA, 29)*

- *Every authentic vocation to integral human development must be directed to Christ* *(Civ, 18)*
Integral Development: Pp. Benedict XVI

- **Charity in truth**, to which Jesus Christ bore witness by his earthly life and especially by his death and resurrection, is the principal driving force behind the **authentic development of every person and of all humanity** (Civ, 1).

- Two facts:
  1) The whole Church, in all her being and acting — when she proclaims, when she celebrates, when she performs works of charity — is engaged in promoting integral human development.
  2) Authentic human development concerns the whole of the person in every single dimension (Civ, 11).

- The Development of individuals and peoples requires new eyes and a new heart, capable of **rising above a materialistic vision of human events**, capable of glimpsing in development the “beyond” that technology cannot give. By following this path, it is possible to pursue the integral human development that takes its direction from the driving force of charity in truth (Civ, 77).
Without the perspective of eternal life, human progress in this world is denied breathing-space.

Enclosed within history, development runs the risk of being reduced to the mere accumulation of wealth; humanity thus loses the courage to be at the service of higher goods, at the service of the great and disinterested initiatives called forth by universal charity.

Man does not develop through his own powers, nor can development simply be handed to him. ..... In reality, institutions by themselves are not enough, because integral human development is primarily a *vocation*, and therefore it involves a free assumption of responsibility in solidarity on the part of everyone.

It requires a transcendent vision of the person, it needs God: without Him, development is either denied, or entrusted exclusively to man, who falls into the trap of thinking he can bring about his own salvation, and ends up promoting a dehumanized form of development.

Only through an encounter with God are we able to see in the other something more than just another creature, to recognize the divine image in the other, thus truly coming to discover him or her and to mature in a love that “becomes concern and care for the other” (Civ,11).
Integral Development: Pp. Francis

• Pope Francis:

❖ The very concept of person, born and matured in Christianity, helps in the pursuit of a fully human development. Because “person” means relation, not individualism; it affirms inclusion not exclusion; unique and inviolable dignity rather than exploitation; freedom not coercion.

❖ The Church never tires of offering this wisdom and her work in the world, in the knowledge that integral development is the road of good that the human family is called to travel. (Audience to the participants in the fiftieth anniversary of “Populorum Progressio”, 4th April, 2017).
From Paul VI to Francis

Between the Pope who opened Vatican Council II and the Pope who closed it, an idea about the development/flourishing of the human person is born, which subsequent Popes developed to feed into the creation of Dicastery for promoting integral human development by Pope Francis.

A holistic approach to dev. of human person covers all aspects of life: social, economic, political, spiritual, cultural, personal & it extends to all persons, in every age.
Integral Development

- In the Social Teaching of the Church, the classic understanding of ‘integral and authentic development’, is rooted in a relational anthropology and in the inter-connectedness / inter-relatedness of all things. The human person is created to coexist with others to pursue their common good....... an inclusive wellbeing.
Integral Human Development

- Development is **holistic** (not restricted to economic growth)
- Development is **for all people** (not for a few)
- Development is **about the whole human person** (not just his/her material dimension)
- Development offers **feasible models of social integration** (does not foment inequality)
- Development comprises the care for the environment (it is not just a “natural resource” for material growth)
- Development is the **path for peace** among people (not another cause for violence and destruction)
- Development is the **path to the good and the flourishing which is the vocation of the human family**.
- Integral human development requires dialogue of faith & reason (Civ, 56).
  
  So, IHD is not the following ..............
A technological and economic development which does not leave in its wake a better world and an integrally higher quality of life cannot be considered progress (LS, 194)

The earth, our home, is beginning to look more and more like an immense pile of filth (LS, 22)

This is why Pope Francis begins to dream .....................
DREAM

• I dream of a missionary option... an impulse capable of transforming everything (EG, 27)
• Of promoting the development of the entire person, the development of all people (cf. PP, 14), while caring for the earth (cf. LS, 115)
• The urgent challenge... includes a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change (LS, 13)
• So, Pope Francis makes a personal move in the motu Proprio, Humanam progressionem of 17 August, 2016.....
• In all her being and actions, the Church is called to promote **integral human development**.

• This *development* takes place by attending to the inestimable goods of justice, peace and care of creation.

• The successor of Peter, affirming these values is continuously adapting the institutions which collaborate with him... to better meet needs of men & women they serve.

• Therefore, the **Merger** of the four (4) Dicasteries: Pont. Council for Justice and Peace, Cor Unum, Pont. Council for Health Care Workers, Pont. Council for Migrants and Itinerant People. Goal: to *simplify* the structures, make them *more efficient* and make them *creative/innovative*. 
BACKGROUND

- Health Care Workers
- Cor Unum
- Justice & Peace
- Migrants & Itinerant people
“What we hold important is man, each man and each group of men, and we even include the whole of humanity” (Paul VI, PP, 14)
Integral Human Development: everything is interconnected

Diverse people on earth

All dimensions of a person

Integrating
Common dignity common good common home

Economics, ecology & governance (oikos)

Individual & Community dimensions of humanity

Culture, family life, and personal lifestyles

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Integral Human Development: core values

- Justice
- Peace
- Care for Creation

Values Goods

including Health care Charity activities
Mission
Promoting the **SCIENTIFIC** and **PASTORAL RESPONSE** of the **HOLY SEE**
to the questions related to (GS. 3):

[1] Human Dignity (Justice and Peace),
[2] Development (Poverty)
[4] Health Care
[5] Charitable Works
[6] Care of the Creation
TASKS

• **To PROMOTE** the Social Teaching of the Church in order to imbue the social, economic and political relations with the spirit of the Gospel... (J&P)

• **To STUDY** and **RESEARCH** in the areas of justice and peace, development of peoples, human dignity and human rights, phenomenon of migration and exploitation of migrants, human trafficking and enslavement, imprisonment, torture, capital punishment, Peace & War issues (disarmament and arms control, armed conflicts), humanitarian law, Demography & Peoples, Family & Society, Ecology (land, Water, biodiversity, etc). Healthcare and diseases, Politics and Governance, Economics & Finance, poverty and Business, Apostolate of the Sea etc.

• **To ENCOURAGE** and **TO COORDINATE INITIATIVES** of the Episcopal Conferences, local Churches, Catholic institutions, to provide effective and appropriate assistance both material and spiritual – if necessary also by means of suitable pastoral structures – to the sick, refugees, exiles, migrants, the stateless, circus workers, nomads, people in need, other itinerant populations, victims of natural disasters...
Attitude for Mission: *loving service, Pp. Francis*

Our faith in Christ, who became poor, and was always close to the poor and the outcast, is the basis of our concern for the integral development of society’s most neglected members (EG, 186).

Basis of the mission for promoting integral human development:

The Church’s enters into dialogue with humanity about all its different problems, as a sign of affection and solidarity (cf. GS, 3).

- The needy, the sick, the excluded
  - Migrants & refugees
- Imprisoned, unemployed, marginalised

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“I urgently appeal... for a new dialogue about how we are shaping the future of our planet” (LS, 14)

“Put simply, it is a matter of redefining our notion of progress” (LS, 194)

“Faith in Christ... while it illuminates from within the nature of development, also guides us in the task of collaboration” (JP II -SRS, 31)

We aim at **dialoguing** on development issues at different levels & **transversally**.
Partnership model / Within the Church

- Local Churches
- Secretary of State
- Catholic Institutions
- Caritas Internationalis
- Pontifical Academy of Science
- Delegations of the Holy See
Partnership model / Outside the Church

- NGOs & other Churches
- External consultants / experts / academic institutions
- Associations promoting justice and peace
- Dialogue with Civil, Governmental & International Institutions

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Encounters to promote dialogue on IHD

- Anniversary & World-Day celebrations
- International & regional conferences
- Publications
- Declarations
- Statements
- Messages
- Foundations and Activities (Sahel, Populorum Progressio, Buon Samaritano, Justice & Peace (Mustard Seed))
- Emergency interventions
LEADERSHIP

Holy Father

DICASTERIUM AD INTEGRAM HUMANAM PROGRESSIONEM FOVENDAM

Prefect
Card. Peter K. Turkson

Secretary
Msgr. Bruno-Marie Duffe

Undersecretary for Management & Communication
P. Nicola Ricciardi

Undersecretary for Research & Reflection
D. Flaminia Giovanelli

Undersecretary for Pastoral Care & Church Relations
Msgr. Segundo Tejado Muñoz

Two Undersecretaries for Migrants & Refugees
P. Michael Czerny
P. Fabio Baggio
INTEGRATING WORKS & DEEDS
IHD into our structure

Pastoral & Church Relations
(Charity, Health, Immediate response)

Management & Communication

Research & Reflection
(Theology, Economics, Ecology, Governance, Development)

Migrants & Refugees

DICASTERIUM AD INTEGRAM HUMANAM PROGRESSIONEM FOVENDAM
Nuova Organizzazione: dimensionamento

TOTALE RISORSE 60 (di cui 10 MR)

HOLY FATHER

PREFECT

SECRETARY

GENERAL ADMINISTRATION

Sotto segretario

RESEARCH & THOUGHT-DEV.

Sottosegretario

DIAKONIA (ACCOMPANYING CHURCH)

Sottosegretario

MIGRANTS & REFUGEES

Sottosegretario

- Secretariati, Archive Protocol
- Comunication
- Coordinators Regional

FINANCIAL ADMINISTRATORS

Theology & Social Doctrine

Faith & Development

Ecology/creation

Health Care - M (health-ministries, & programs.)

Charity, (Caritas & organisations)

Itinerant People & Stella Maris

- Usclero Superiors

Americas
Europe/Africa
Russia/CIS/Asia (west)
Far East/Oceania
Celebrations to inspire IHD

World Days of

Peace

Creation

The Sick

Poor

Migrants

Others (e.g. social movements)
The Place of Charity!

- *Church, in all her being and acting, promotes integral human development when she proclaims, when she celebrates, when she performs works of charity.*

- All the energy she brings to the advancement of humanity and of universal fraternity is manifested when she is able to operate in a climate of freedom

- **Charity** is at the heart of the Church's social doctrine: Every responsibility and every commitment spelt out by that doctrine is derived from *charity* (the synthesis of the entire Law ...cf. Mt 22:36- 40). It gives real substance to the personal relationship with God and with neighbour; it is the principle not only of micro-relationships (with friends, with family members or within small groups) but also of macro-relationships (social, economic and political one.)
Charity in Action!

- **Principles:**
  - ✓ The more we strive to secure a common good corresponding to the real needs of our neighbours, the more effectively we *love* them.
  - ✓ When animated by *charity*, commitment to the common good has greater worth than a merely secular and political stand would have.

- **Action:**
  - ✓ Every Christian is called to practise this *charity*, in a manner corresponding to his *vocation* and according to the *degree of influence* he wields in the *pólis*. This is the institutional path (the political path of *charity*).
  - ✓ *Charity* which encounters the neighbour directly, outside the institutional mediation of the *pólis*. 
Conclusion

• “Caritas Chrisiti urget nos” ……… It is the love (Caritas =charity) which drives us along the Path of Integral Human Development! [Cf. Civ. No.1]
Prayer for IHD

• O God of the poor, help us to rescue the abandoned and forgotten of this earth, so precious in your eyes. Bring healing to our lives, that we may protect the world and not prey on it, that we may sow beauty, not pollution and destruction. Touch the hearts of those who look only for gain at the expense of the poor and the earth. Teach us to discover the worth of each thing, to be filled with awe and contemplation, to recognize that we are profoundly united with every creature as we journey towards your infinite light (LS, 246)